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Contributors and Correspondents

For the Presbyterian.]

MODERN BIBLICAL HYPER-ORITISM.

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

No. IV.

The history of the Church has frequently given rise to this axiom, that half truths are more dangerous than positive errors.

The only view of our blessed Lord that satisfactorily explains all the facts revealed respecting Him in the Bible, is that which presents Him as one person with two distinct natures, the divine and human.

The Unitarian, adopting the half-truth of his humanity, and ignoring the complement of this half-truth, His perfect divinity, has elaborated a system of doctrine, which sets forth the facts and teachings of the Word in a painfully imperfect, and one-sided manner.

And, though in a somewhat different manner from our Lord, the Holy Scriptures possess a human, and a divine character.

But many German rationalists, with their English-speaking servile imitators, treat the Bible with bold irreverence, as if it were solely human in its claims and teachings. Overlooking the divine glory that overshadowed the God-inspired Book, they start low and carnal theories regarding many parts of it, and cut and carve its inspired statements with the knife of the inner critical spirit.

A notable example of the manner in which a professedly pious teacher of theology may be led astray, by a slavish following of continental rationalists, is seen in the case of the youthful Professor Smith.

As might be expected from his former statements, he assails the title of the Canticles, which assigns their authorship to Solomon, in the face of strong evidence, both external and internal in favor of the royal authorship.

"The power of tradition has been the second great source of confusion of opinion, about the song of Solomon. To tradition we owe the title, which apparently indicates Solomon as the author, and not merely as the subject of the book. The authority of titles in the Old Testament (see Bible) is often questionable, and in the present case it is certain on linguistic grounds, that the title is not from the hand that wrote the poem."

Following still in the wake of his rationalistic friends, Professor Smith speaks in this fashion of the view of this sacred song, held by the vast majority of pious commentators in all ages. "To tradition, again, we owe the still powerful prejudice in favor of an allegorical interpretation, that is, of the view, that from verse to verse, the Song sets forth the history of a spiritual, and not merely of an earthly love. To apply such an exegesis to Canticles is to violate one of the first principles of reasonable interpretation."

The views held by commentators respecting this beautiful song, may be classed as the *sensuous*, and the *spiritual*, with its subdivisions of allegorical and typical.

The Sensuous may be regarded as the rationalistic, and purely modern theory, and the latter as the ancient and common view, held by the pious in all ages. Is it necessary to intimate that the Professor strongly advocates the sensuous theory, and seeks by one sided assertions to overthrow the spiritual?

He argues thus. "We are not at liberty to seek for allegory, except where the natural sense is incomplete. This is not the case in the song of Solomon."

"Nor is there any allusion to Canticles in the New Testament."

There is in the course of his argument the customary reckless assault on the purity of the Hebrew text.

"A more legitimate explanation of difficulties seems at least in some cases to lie in the state of the text."

In regard to chapter iv, v. 6., he says that "it ought to be observed that the words in question were subsequently added from the version of Aquila, which substantially represents the Massoretic text, yet the false reading has established itself so firmly in MSS. of the Septuagint that our knowledge of the interpolation is almost accidental, and we have no certainty that other interpolations of the same kind have not been made without our knowledge. In these circumstances, the argument drawn from the versions for the purity of the Hebrew text has no great value. On the other hand the a priori probability of interpolations and corruptions is very great in a poem like Canticles, passages from which were used among the Jews as amatory songs." After stating that the allegorical exegesis "fixed the text in its 'presumably most interpolated form,'" he proceeds in

this strain, "Thus it is not inconceivable that the sensual passage in chapter vii. which if genuine can only be an interlude of some unexplained kind, is nothing more than the insertion of an early reader, a *propos* of the mention of the dance of Mahanaim."

What unsophisticated reader of these remarks, would but conclude that the Song of Songs is so full of errors and interpolations as to be unreliaible. And this unsettling process depends, not on any real basis of fact, or critical discovery, but on the conjectures and high-tuned discernment, through an inward critical taste, of the learned Aberdeen Professor.

After the display of so much superior wisdom and critical insight into the book, it may not be out of place to briefly describe the sensuous theory of this champion of modern rationalistic views.

He regards the poem as dramatic, using "dialogue and monologue to develop the story." Its structure is "ambean."

The plot is as follows:

King Solomon, passing by Shulem, accidentally sees, and is smitten with the beauty of a young Shullamite, the daughter of a widow. He conducts her to his tent and seeks to gain her affections. But these had been previously bestowed on a neighboring shepherd. After trying in vain to dazzle her with the splendor of his court, and finding all his endeavors to win her heart unsuccessful, he releases her, and she returns home to her attached lover. The plot has also a political object in view, favoring the conservative ideas of the northern tribes, in opposition to the innovations of Solomon.

"A poem in the northern dialect, with a northern heroine, and scenery contrasting the pure simplicity of Galilee with the corrupt splendor of the court of Solomon, is clearly the embodiment of one phase of the feeling which separated the ten tribes from the house of David. The kingdom of Solomon was an innovation on old traditions, partly for good and partly for evil. But novelties of progress and novelties of corruption were alike distasteful to the north, which had long been proud of its loyalty to the principles of the good old times."

These extracts will show the spirit in which the article has been written as well as its destructive and faith-unsettling tendencies.

In studying the parts of the confession of faith, bearing on the canon (chapter i., sections 2, 3, and 8), its statements are seen to be somewhat meagre and general.

The principles that underlie these sections are the names and number of the sacred books, the exclusion of the apocrypha from their list, the particular order in which they are given, and the original languages in which they were written.

He then, who takes from the Books of Scripture, any one of them, who throws into confusion the order in which they are stated, and casts constant doubts on the purity of the text of the original languages of the Bible, cannot but be accused of violating the teachings of the confession in letter and in spirit, and assailing the integrity of our present canon.

If the text, especially of the Old Testament, be corrupt and interpolated in many places, the doctrine of verbal and plenary inspiration becomes very uncertain in its operations and influences. And he who believes in such corruptions and interpolations, can possess no true basis for such an important truth.

Such attacks as those of Professor Smith on the very foundations of our faith cannot but produce very disastrous results, and be fraught with tremendous power for evil.

And, however reluctant we may have been to expose what we consider to be very grave errors in one occupying a chair of theology, we shall feel that one of our objects has been gained, if the attention of several of the learned Professors of our Canadian colleges be drawn to the subject, and the false principles and heterodox views presented by Prof. Smith, exposed and gainsaid. What a contrast might be exhibited between him, and his youthful contemporary, Dr. F. L. Patton, of Chicago. The former was thrust at once from the probationers' list into the Aberdeen chair, before his opinions were matured, or his theological principles fully established. And youthfulness and inexperience have produced their proverbial harvest. The latter, with his several years' experience in the pastorate, and also in our Canadian mission field, entered on his professional duties with well defined views on most theological topics, and his conflict with Mr. Swing, unfolded a mind of unusual logical power and definite and not hazy theological opinions.

And these two, Smith and Patton represent inside the Church the destructive and constructive tendencies of the age, as well

as the dreamy and the vague, and the clear and crystalline grasp of divine truth peculiar to each.

A traveller relates that once when a train of cars was passing through a western American plain, a huge buffalo, with characteristic fury attacked the marvellous monster. For a moment the train was almost stopped as it encountered the onset of the beast, but without an effort pushing to one side the mangled remains of the crushed animal, it pursued its speedy course across the plain. And the Bible borne along the path marked out for it by its Divine Author, and dragging behind it the precious freight of saving and sanctifying truth embodied in the creeds and confessions of Christendom, pursues the even tenor of its way, crushing and flinging from its resistless sides the *membra disjecta* of infidel scientists, rationalistic hypercritics, and pious, but latitudinarian socialists, who butt their puny heads against its impregnable bulwarks.

For the Presbyterian.]

ORIENTAL OCCUPATIONS.—THE TAILOR.

BY REV. JOHN DUNBAR, DUNBARTON.

Having written already on the manufacture of cloth, attention is now called, as a natural if not necessary consequence to the manufacture of clothing. Although the word tailor is neither found in the Bible nor sanctioned by oriental usage, yet we read of the needle, of sewing and of needle-work, but as neither of these terms nor all combined, either cover, or convey all that is intended by me, I fall back upon the term tailor now so common and withal so comprehensive. It is somewhat noteworthy however, that while frequent mention is made of covering for the head, the body, and the feet, yet we never once read, as a distinct occupation, of the latter, the tailor, or the shoemaker, or of any such cognate terms, leading us to the inference that clothing was not only all home-made, but made by the female domestics of the household. Knowing so little of the workers, let us look then, a little at the work.

The simplest and most ancient articles of clothing were the fig-leaf aprons, or rather girdles of the first pair, and although neither a Highlander, nor the son of a Highlander, yet to me the conclusion seems unavoidable, that here we have the origin, as in our own day we have the continuance, down through all time, though in various forms, of the veritable Highland kilt. Whether these aprons of Adam and Eve were the conjoint productions of the ingenuity and handiwork of both, or whether each one wore respectively that which each made, the record saith not; all that we read is, "they made themselves aprons," and soon thereafter God caused them to make "coats of skins" as being at once more comfortable and more suitable, and if, as is supposed, these coats were of skins of animals offered in sacrifice to God, such clothing would ever carry with it a direct, as well as a deep symbolical meaning. Let none, however, be carried away with the idea that coats of skins then, bore any resemblance to coats of skins now, so comfortable and convenient in our Canadian winters, but rather regard them, as similar to the fig-leaf girdles in shape, differing it may be only in size. It is somewhat remarkable that after this mention of clothing we read no more about garments for well nigh eight hundred years, assuredly showing that the fashions were not so fickle and frequently changing then, as in our day. During that long period however, they seem to have increased considerably in length, extending up over the shoulders and down the knees. The making was simple as the process was short, a piece of cloth is measured off, a hole cut in the middle for the head to pass through, the sides are then sewn together leaving openings for the arms. Such it is said forms a dress not uncommon in Arabia at the present day. By and bye sleeves were attached, at first short and extending only to the elbows, but afterwards down to the knees, so that it thus somewhat resembled a shirt. In such garments workmen performed their daily toils. The sleeves being wide were easily thrown back, hence the expression to "make bare the arm," just as we in summer roll up the sleeves for freer and fuller action. The body being somewhat loose was bound round the loins with a girdle, which at once gave vigour and gracefulness to the person, and fuller liberty for his work, so that to "gird up the loins" became a significant figure of fitness and readiness for service, and to "loose the girdle" implied giving way to indolence and repose. When a person had no other garment than this, he was said to be "naked," just as we speak of a man at work being stripped. Thus we are told

that Isaiah walked naked, that Saul prophesied naked, and that Peter was naked in the ship. In these and kindred cases the word naked, simply means stripped, or not in full dress. In time this garment grew to be both larger and longer, hanging more loosely round the body, reaching as low as the ankles and frequently fringed at the bottom; hence for either walking or working the girdle became a necessity not only for binding it close to the body, but also for tucking up the skirts, thereby leaving the feet free. Besides girding up the loins the girdle served many other purposes, one end, for instance, being doubled back, and the edges sewed up, served for a purse, hence the origin doubtless of the Highlander's *sporran*; in it too, the Scribe carried his ink-horn, and there too, the Arab carries his dirk, his hankerochief and smoking materials, while for the sake of ornament and display these girdles were often richly ornamented.

Besides this inner and under garment, there was in after times an outer or upper one. This was not so much a made garment as simply a piece of cloth, some three or four yards long and about two yards wide, occupying a position and serving a purpose similar to the Scottish plaid, to which it is more than probable that it gave origin. These were used not only as a protection from the weather, but also, like the plaid, to carry things in. This may have been the garment with which Noah's sons covered their father's nakedness, and this too, may have been the mantle of Elijah. Thus, the Israelites carried their kneading troughs (small wooden bowls or pieces of skin), when they departed from Egypt "bound up in their clothes upon their shoulders." Thus too, was carried the "lap full" of wild gourds, and in this way also Ruth carried her "six measures of barley;" hence the meaning of the expression "good measure given into the bosom." While this upper garment was used as an article of clothing by day, it was also very often used as a covering by night, hence we read "if thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down, for that is his covering only, it is raiment for the skin, wherein shall he sleep?" Besides the common, there were the sacred garments of the priests, in number, nature, and form all according to divine appointment. These will be noticed in the order in which they were put on; first the "linen breeches" of fine twined linen, and blue and purple and scarlet, of needle-work, then the "bonnet," also of fine linen, doubled round many times and sewed together. While the dress of the high priest included all already mentioned, he had in addition thereto, first a "robe" which was one piece of woven work, curiously wrought with gold-wire, purple and blue and scarlet thread. It somewhat resembled a long loose shirt, strengthened and ornamented around the neck with a border. This reached down to the feet, and on the lower hem there were seventy-two little golden bells, alternated with pomegranates all around. These were for causing a sound when he went into the holy place and when he came out, "that he die not;" then the "ephod" a kind of short cloke consisting of two parts, one of which hung over the shoulders and the other over the breast, both being united by a clasp or buckle on each shoulder and secured as we read by a "curious girdle, round about, under the arms." Upon each shoulder also was an onyx stone, on each of which were engraved the names of six of the tribes of Israel; then the "breast-plate" about ten inches square, not made however, of metal, but of the same sort of cloth as the ephod and doubled so as to form a kind of pouch or bag, in which were placed the "Urim and Thummim." On this breast-plate were set twelve precious stones, each different from the other and on each was engraven the name of the head of one of the tribes of Israel. This was fastened on the breast of the high priest with rings and ribbons, and chains of gold; then the last was the "mitre" or head-dress made of a number of yards of fine linen sewed in circular folds and inscribed upon a plate of pure gold fastened in front of the mitre were the significant words, "Holiness to the Lord." While all the sacred garments of the priesthood were to be made not only for use, but "for glory and beauty," yet those of the high priest were far more costly and magnificent than those of the common priests. Neither, however, were allowed to wear their sacred robes except when officiating. Their ordinary garments, though similar in shape were simply of fine linen, clean and white.

In addition to all these, mention is made of the "royal apparel of blue and white," which belonged to kings and princes, in which Mordecai was honored, and in

which Herod died,—the "scurlet robe," in which our Saviour was arrayed in mock majesty was a military cloak,—the "wedding garment," also white, was a festal robe, and provided by the maker of the coat,—the "cloak" of Paul was a travelling cloak, with hood to protect against the weather, and "sackcloth" was a coarse fabric, made of goat's hair and other materials, it was thick and worn by mourners. While the difference between the men and women of the East was by no means so strongly marked as with us, yet there was a distinction, and Moses expressly forbade any exchange of apparel between the sexes. In earlier times the common dress of the females, was as cheap and simple as that of the males, and in many respects resembling it. Soon, however, differences developed themselves, not only between male and female attire, but between the attire of females, for in the time of Jacob there were different kinds of clothing which distinguished the unmarried, the married and the widows, from each other; and thus females' attire went on developing from the simple and essential to the complicated and the ornamental, until in the time of Isaiah it presented a catalogue well nigh as formidable as that of the present day. From the general character of the Eastern dress, loose and largo, we see at once how one person might, without inconvenience, wear the clothes of another. Not so with us, but with them it mattered but little for whom a suit was first made. Thus there was no difficulty in the mother of Jacob clothing him in the "goodly raiment of Esau," or of Jonathan fitting his robe and garments on his friend David. These garments once made never needed to be remodelled, for then, fashion, fickle, and formidable as it is, and often fantastic, had neither imposed her tax nor inflicted her tyranny, and thus people could contentedly either wear their clothes or lay them past without the shadow of a thought ever disturbing their mind that they either were, or would be out of fashion.

Presbytery of Huron.

At a meeting of the Presbytery of Huron held in January the following were appointed Commissioners to the General Assembly: Ministers, Messrs. Ferguson, Young, McQuaig, McQuarrie, Fritchard, Leask; elders, Jackson, Strachan, Turnbull, Matheson, Gardner, Wilson. At an adjourned meeting held since, Melville Church, Brussels, was separated from Walton, and Mr. Ferguson remains minister of Melville Church with a stipend of \$750, with a manse. Blyth and Belgrove, were also separated into two independent charges, and Mr. McLean remains minister of Blyth with a stipend of \$800 and a manse. Mr. Thomeon of McKillop, accepted a call to Union Church, Brucefield, and his induction took place the 21st February. At a Presbyterian Sabbath School Convention held in Clinton in connection with the Presbytery of Huron, the following resolutions were unanimously adopted.—I. That this convention returns hearty and sincere thanks to Almighty God for His great goodness in permitting so large a delegation from all parts of the Presbytery, to attend this the first Presbyterian Sabbath School Convention in the County of Huron.—2nd. That it is a source of great pleasure to have so many favorable reports of the work done in the various Sabbath Schools within the bounds; still your committee believe that much greater energy may be thrown into the work, and therefore they make the following recommendations to be carried out as fully as possible.—I. That all Sabbath Schools be kept open during the whole year, if at all possible.—II. That the International series of Lessons be adopted in all our schools.—III. That Teachers and Superintendents use all helps within their reach, so as not to abuse them, as aids only. The practice of teaching with lesson helps in the hand is strongly deprecated, and we urge earnest and prayerful study upon all who undertake the important and responsible work of Sabbath School teachers.—IV. That pupils be taught to give liberally for the spread of the gospel at home and abroad; and in order the better to inculcate this duty it is considered necessary to take up collections at every meeting.—V. That Superintendents be requested to select the Hymns in such a way as to be specially applicable to the subject of the day's lesson, and that the practice of singing be cultivated to a greater extent than at present.—VI. That the committee cannot too strongly insist upon the punctual and regular attendance of Superintendents and Teachers. If, however, absence is unavoidable on the part of any teacher he should make provision for his class, or give timely notice to Superintendent.—VII. That when pupils are absent, the teacher should visit such children and their parents as soon as convenient, and do all that can possibly be done to secure regularity of attendance.—VIII. Lastly, that the great importance of holding regular weekly meetings for the lesson cannot be over estimated, and we respectfully urge that such be established either on the Sabbath day or week day in connection with all our schools. Your Committee, in conclusion, respectfully recommend that the Presbytery shall make arrangements for an annual convention, as in opinion of your committee a great good to the Church at large would be the result.

Contributors and Correspondents

For the Presbyterian.]

OUR OWN CHURCH.

DEAR EDITOR,—In my last I referred to the salaries of ministers, which most people think are too small. I would now like to say a few words regarding the Probationers and Licentiates of our church, who I think are very much underpaid also.

I once heard of a minister who had saved \$200 from the time at which he was licensed by his Presbytery until he was called to a congregation, but he has ever since been regarded as a model of economy.

I do not like to see ministers become mere clodhoppers, who are regarded as fit to raise a certain quantity of mangel, wurzel and turnips. Still I can and do respect the man who does so in order to keep his family; and for such work he can plead the highest scriptural authority.

The subject of pew rents is being freely discussed in Presbyterian circles at present, as to whether the envelope system or the old pew rent system is the better. My sympathies are with the former.

The pew rent system smells too much of a commercial transaction, and it is difficult even among professed Christian people to suppress at all times the natural feeling to secure the most possible for the least money.

In some cases the list of contributors to the stipend and those who are in arrears is published, a practice which also is open to objections, as the treasurer, with the best intentions may make mistakes, (as has been the case), and return some member as being in arrears when nothing is owing.

ing testimony to eternal truth, let her members prove themselves worthy sons of worthy alms, and even in our own day we may rejoice at hearing the loud acclamation ascend from the millions of our people:

"Mount Zion stands most beautiful, The joy of all the land, The city of the Mighty King On her north side doth stand."

"Walk about Zion, and go round The high towers thereof tell; Consider ye her palaces, And mark her bulwarks well."

PRESBYTERIAN.

Toronto, 3rd March.

For the Presbyterian.]

PRINCE ALBERT MISSIONS.

As many of the readers of the "PRESBYTERIAN" will be glad to hear of encouraging reports from our Saskatchewan Mission of Prince Albert, I have no doubt, you will allow me a small space of your valuable paper, to refer to one or two points, which require the immediate and earnest attention of our ministers and people, respecting that important and rapidly growing mission field.

Messrs. Stewart and Johnston are doing good work there this winter. Mr. Stewart writes, under date of January 2nd as follows: "Mission Work is going on smoothly, services are kept up regularly at all the stations, and a good deal of interest is manifested by the people. The Mission Church is full at every service."

Mr. Stewart refers to a difficulty which has been gradually increasing for some time past, viz., that of carrying on the work in its present mixed way. The services in the old Mission Church are conducted in both English and Cree. The English speaking portion of the congregation constituting by far the majority, find the mixed method very tedious, as also does the missionary. So much so Mr. Stewart says, "that some leave the church just as soon as the English sermon is over."

The Indian Mission work in the far west cannot be carried on successfully in the present mixed way. The Indians require a mission for themselves in some suitable locality, where the missionary could devote his whole time to this work. Reserves are to be located for the Crees at an early day, according to the terms of the treaty made with them last summer, by the Dominion government, which will no doubt afford a favorable opportunity to begin a new mission among the Crees. There is a district about twenty miles north of Prince Albert, which will in all probability be selected for a reserve, by one of the bands treated with last summer, in which case the old mission of Prince Albert could render much assistance and encouragement to the newly established mission.

shows how necessary it is to have the boy removed to some other school soon, where under proper direction, he might be trained for future usefulness. The other little boy is called John Black, after Rev. Dr. Black, of Kildonan. He is about nine years of age. If our College in Manitoba could be so utilized as to train Indian students for such a work it would be fulfilling a noble end.

The settlement of Prince Albert is the most important, and I believe the most promising part of Manitoba. It possesses peculiar advantages. There is abundance of timber near it. Quality of soil good. Good water. Hay can be had conveniently. But the greatest advantage of all, is that no grasshoppers come there. Summer frosts occasionally injure the crops. But this drawback will likely disappear as the country becomes settled and improved.

My principal reason for mentioning these particulars here, Mr. Editor, is to show how necessary it is for our Church to take immediate steps to organize and establish a Home Mission among our people settled there, which they would be encouraged to look upon as their mission, and the missionary in charge as their missionary.

Moos, March 3rd, 1877.

Oil Yourself a Little.

Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy, and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbor with a story of his distresses.

"It seems to me," said the neighbor, sagaciously, "would be well for you to oil yourself a little."

"Then you think I am like the creaking door," cried the old gentleman. "How do you want me to oil myself?"

THE old gentleman went home, and no harsh or ugly words were ever heard in the house afterwards. Every family should have a bottle of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—Selected.

"Unto Him."

BY WM. MARVIN DURTKE, D.D.

THE SEAMAN on the pathless main Traces along the chart his way. And to the port he longs to gain His course prepares each day.

O life of Jesus, be to me A chart engraven on the soul. That, sailing through earth's mystery, I still may face the goal.

And every wind the seaman hails, Which carries swifter on that course, The helm he moves, he bends the sails, To catch its utmost force.

O Love of Jesus, on the fall, That answering love, within my breast, May duty, sorrow, pleasure, call To bear me towards Thy rest.

Everyday Godliness.

If Christianity is good for anything, it is good for everything. If the principles of life laid down in the Gospel are good for Sundays, they are also good for weekdays.

This seems very evident, and yet, not unfrequently, men separate their religious life from their everyday life, and calmly put asunder what God has joined together. They attend church on Christian principles, and they say their prayers, and give their alms on Christian principles, and that is their religious life.

Now Christianity is neither church-going, nor praying, nor psalm-singing, nor almsgiving, nor all these put together. Christianity is manhood-perfected character, the restored image of God, which was lost, at the fall; and these exercises of devotion, which we are too apt to call religion, are simply the means by which we are to achieve true religion, and the partial expression of our religion.

Christianity then has to do with every act, because, of course, character has to do with every act. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

The duties and relations of life, then, through all the seven days of the week, constitute the sphere in which Christian character is to manifest itself, and we have no more right to eliminate religion from business, than from the church itself.

If this principle be true, there is certainly demanded of us something more than mere obedience to the law of the land in our transactions. These must be conducted with as careful reference to the law of Christ as our church duties. We must remember that when we are making bargains, we are just as much children of God as when we are on our knees—and as much bound by the great Christian law of perfectness, "Thou shalt love thy neighbor as thyself."

The professing Christian who skins his employees, and screws out of them all the work he can, at the very lowest possible wages; who takes advantage of hard times, though his own business may be unusually prosperous, to cut down their pay; who always makes close bargains, and is intent upon getting the better of a man with whom he deals; who, when he is a "buyer, saith, 'It is naught, it is naught,' and when he is gone his way, boasteth;—the professing Christian who transacts his business in that sort of a way, however large his gifts may be, is a sham—his Christianity is a farce.

The great difficulty is, that the moral sense of many Christians is so obfuscated by the current ideas of what constitutes success, that they do a good deal of dirty work without knowing that it is dirty. If a perfect character were taken as the best thing to be gained in life, and not money or social position, or political influence, our Christian business men, and leaders of society, and statesmen, would not so often be found with soiled hands.

The one test of a man's true success is this: "Is he rich toward God?" If not, then though all the world applaud, infinite wisdom says to him, "Thou fool."—Rev. Arthur Crosby, in N. Y. Christian Weekly.

THE London Times prints the following extract from a private letter from Colonel Gordon, dated Cairo, Feb. 17th: His Highness (the Khedive) has given me absolute authority over the Soudan, in addition to the provinces of the Equator and the Red Sea coast. It will be my fault if slavery does not cease, and if these vast countries are not open to the world.

LATE advices received from Hong Kong state that the Chinese government has at last decided to allow no more coolies to be shipped from China to Cuba. The importance of this injunction can be better understood when it is said that for the past twenty-five years there have been annual shipments of some eight or nine thousand of these laborers from Canton, Amoy, and other seaports of Southern China, and that the demand has been of late rather on the increase.

Beautiful Social Customs.

Quite recently I visited a German widow living in a delightful country seat, with a little son of eight and a daughter of five. As we sat down to a well-spread table, the little boy, folding his arms and closing his eyes, thanked our Father in heaven for the food before us, and asked Him to bless it.

At several places where we visited in Scotland, the youngest child at the table asked the blessing, and the memory of those sweet, low, reverential, childish voices haunts us yet, as the echo of some rich carol.

In some families there prevails the beautiful custom of joining in the Lord's Prayer at breakfast; and in one that we visited oft last Summer, this was sometimes omitted, and in its place the 23rd Psalm recited. For a Sunday morning, after a week of plenty and joy, what can be more suitable.

In other families the silent blessing is the custom; and very touching it is, too, for it seems to make us realize that God is indeed near, when we can give Him thanks through our lips move not.

Good Words.

It is a pleasure to record such sentiments as the following, expressed by the Archbishop of Canterbury, at a recent church consecration. They are appropriate to every branch of the Church of Christ:

"The Church of England will last and flourish, not because it charms the fancy or overpowers the imagination as the most powerful corporation in the land, but simply in proportion to its faithful fulfilment of that trust which the Lord Jesus Christ has committed to it, and its power to accomplish its great work of saving souls. It is a great work which the Church is appointed to do; and in this anxious age what Christ requires of us, is that we should be faithful to His Gospel, hold fast to its pure teaching and reflect the doctrines and precepts and examples of that pure Gospel in our lives as ministers and people, caring zealously and anxiously for the poor, and not afraid to rebuke the vices of the rich; not behind the generation in intellect, but striving to leaven the seething thought of a self-dependent age with a veneration for things unseen and a love for the Almighty Father."

Random Readings.

MEAN souls, like mean pictures, are often found in good-looking frames.

EVERYONE complains of his memory and no one complains of his judgment.

EVERY affection has its own enjoyment, and enjoyments tie minds together.

Do all the good you can in the world and make as little noise about it as possible.

EVERY human being is intended to have a character of his own, to be what no other is, and do what no other can do.

THE word no is one of the easiest words in the language to spell, but sometimes one of the most difficult to pronounce.

IF the weakest saint is only leaning on the Lord, he is stronger than all the powers of Satan, because the Lord is with him.

HE who speaks an uncharitable word, no matter how wittily, will, if he have a spark of human nature in him, regret that he did so when the occasion is passed.

THE trouble with our praying is not so much that we do not pray enough or have not faith enough, as that we all want to be on God's Ways and Means Committee.

MY will, not thine, be done, turned Paradise into a desert. "Thy will, not mine, be done," turned the desert into paradise, and made Gehsemane the gate of heaven.—Prose.

AS to sudden death, I never could pray to be delivered from it, but only to be ready for it. God alone, who knows our frame of and temperament, knows by what death we can best glorify him.

GOD did not at once give Elijah stoves full of provisions to last him through the famine, but just enough day by day for his wants; so he gives his people just the strength they need, and no more.

IN vain do they talk of happiness who never subdued an impulse in obedience to principle. He who never sacrificed a present to future good, or a personal to a general one, can speak of happiness only as the blind do of colors.—Horace Mann.

MR. Moody says a Scotchman has been counting the promises in the Bible. There are thirty-one thousand! There is a promise for every want, and trial, and difficulty. God has no poor children; they are all rich. Any one of God's promises is a rich inheritance, and he gives us thirty-one thousand of them.

IF a man be visited with a providential reverse of circumstances; if he be under oppression; if he be arrested by disease; if the delight of his eyes be taken away; methinks I hear God saying, "Take this medicine; it is exactly suited to your case; weighed out by my own hand; take this medicine from Me."—Ocell.

MEN use religion just as they use buoys and life-preservers; they do not intend to navigate the vessel with them, but they keep just enough of them on hand to float into a safe harbor when the storm comes up, and the vessel is shipwrecked, and it is only then that they intend to use them. I tell you, you will find air-holes in all such life-preservers as that.—Porter.

WHAT dost thou mean by fortune? If mere chance, then to envy the lot of others, or murmur at thine own, is folly; if providence, then it is impiety; for whatever goodness, guided by unerring wisdom, doth, must be so well done that it cannot be mended; and whatever is merely in the power of a blind, giddy and inconstant humor (which is the notion by which men choose to express fortune), can neither be prevented, fixed or regulated.—Rev. Richard Luce, D.D.

The Presbyterian Church has a noble history, she still continues to bear unfalter-

GERMANY twelve years ago had no Sunday-schools. Now it has over 1,200, containing more than 80,000 scholars.

Our Young Folks.

Brave Little Florencia.

A TRUE STORY OF MEXICAN LIFE.

Florencia Tomayo is a brave girl—a brave girl, and only thirteen years old. She lives in a country where there are no schools, and has not the benefit of such instruction, nor the enjoyment of such pleasant surroundings as the children of this country possess.

As to their houses!—well, I hardly think a respectable goat would like to live in one of them. They are not by any means as good as a dog-kennel, and yet these peasant people sleep and eat in them.

Food is plentiful, and it would seem as if the more nature provides for the people, the less work they do themselves. Cattle are abundant; goats, sheep, game and fowl are plentiful.

Now, in such a country lived our little friend Florencia. She had no father, and perhaps no brothers or sisters; so as soon as she was large enough, she began to help her mother take care of the house and field.

Some months after this, the incident happened which I am about to relate. At Morelos, in the province of Guanajuato, about five miles from the home of Florencia, was a cemetery.

Many of us have troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember?

his people, and she stopped to listen to him. He was telling them that the dead needed no offerings of meats and drinks, and that Christians did not follow such customs.

As to their houses!—well, I hardly think a respectable goat would like to live in one of them. They are not by any means as good as a dog-kennel, and yet these peasant people sleep and eat in them.

Hidden and Safe.

One morning a teacher went, as usual, to the school room, and found many vacant seats. Two little scholars lay at their homes cold in death, and others were very sick.

She gently touched the bell, as a signal for silence, and observed, "Children, you are all afraid of this terrible disease. You mourn for the death of our dear little friends, and you fear that you may be taken also."

All were hushed and composed by the sweet words of the Psalmist, and the morning lessons went on as usual.

Looking at the teacher for a moment with wondering eyes, her face lighted, as she said, "Oh, I know! you are hidden under God's wings. What a nice place to hide!"

Do any of you know of a safer or a better?—Dr. Norton.

Transient Troubles.

Many of us have troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember?

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take down the origin, progress, and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them, that we should be glad to drop such things and bury them at once in eternal forgetfulness.

Life is too short to be worn out in petty worries, frettings, hatreds, and vexations. Let us banish all these, and think on whatsoever things are pure, and lovely, and gentle, and of good report.—Christian Treasury.

EAST INDIAN coins are hereafter to be stamped with "Victoria Empress."

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XII

REVIEW OF FIRST QUARTER.

The review of this quarter's lessons affords a good opportunity to make the pupils acquainted with some of the changes, political and religious, among the tribes, on the understanding and recollection of which will depend the profitable and intelligent reading of the following portions of Hebrew history, and of much of the prophecies.

Some such order as the following might be advantageously followed; but a careful reviewer will only employ it to suggest to his own mind, not to supersede his own effort.

I. ABOUT WHAT TIME did the events we have been studying take place?

About nine hundred to a thousand years before the coming of Christ, therefore about twenty-eight hundred years ago; beginning B.C. 975. We can better judge of that remote time by recollecting that Grecian history does not begin so early, and that Rome was not founded till B.C. 753, according to the commonly received history of Romulus.

II. THE GEOGRAPHY OF THIS KINGDOM ought to be understood. The extent of Palestine, not great (compare with known states, for example), but at this time the "kingdom" included all the country from the sea (Mediterranean) to the Assyrian desert and the Euphrates.

III. THE GREAT POLITICAL CHANGE which we had to study—the division of a kingdom united under (1) Saul, (2) David, (3) Solomon. The two kings, rivals, who ruled the divided tribes, Jeroboam and Rehoboam.

IV. THE GREAT RELIGIOUS CHANGE which accompanied this—the golden calves—what they were—by whom set up—why set up—where, and with what results, all set up for topics for questions.

How would this change affect the Levites—the worship at Jerusalem? (Lesson II.) How the faithful worshippers of God in the ten tribes? How God himself?

(See 1 Kings xii. 80.) How is Jeroboam remembered? The difference between true fame, which is "good report," and notoriety for evil, which is infamy.

V. THE USES OF THE HISTORY to us. Here some of the lessons urged during the quarter may be recalled, but it would probably be most to advantage to show:

- (1) How necessary all this record is to the understanding of later Scripture. (2) How worldly policy destroys religion when it is employed in it. (3) How the beginning of evil ought to be resisted, as when the calves were set up, etc. (4) How being good raises, and doing evil casts down, a nation.

Power in Preaching—Bossuet.

The French writer, Bossuet, in his "Two Evenings at the Hotel de Rambouillet," says of Bossuet, the celebrated court preacher: "His words proceeded from the depths of his soul, and all that comes from the soul is eloquent."

Here is expressed the greatest secret of oratory; an "open secret," indeed, tacitly admitted by all public speakers, but really appreciated by few. It seems so much a truism, a commonplace, that it loses its importance.

Were it true of any other art that a certain condition or frame of the mind would certainly secure success, how the fact would be prized! If such a condition would really enable the student to learn a language, or to play on a given instrument of music, would it not be considered the paramount thing?

Of course, successful oratory presupposes other things. There must be preparatory study; there must be a suitable subject, suitable style. The speaker, must have something to say, and know how to say it intelligibly; yet, with many such qualifications, he may utterly fail of real eloquence.

That was an age of great preachers in France, as it was of great writers and great captains. Around Bossuet stood Bourdaloue, with his subtle logic, his appeals to the reason and the conscience; Massillon, with his fine imagination and fluent style; Flechter, with his grandeur of style and his harmonious periods; Fenelon, with his gentle suaveness and perfect rhetoric; and not a few others.

The highest condition of feeling, or the eloquence of feeling, must be a moral one—sincere, direct aim in the discourse. He that aims chiefly to be eloquent seldom or never can be. Genuine art of any kind requires sincerity—moral earnestness.

Where the word "merry" occurs in such passages as the above, it must be taken in a good sense. "Merry with wine" suggests a bad sense, having happy, crazy feelings; literally rendered, it would be "good" with wine, or as we might say, good drunk.

Let us add, however, that this does not imply that the preacher is to be declamatory, much less clamorous. He will hardly ever be so if he is sincerely fervid. Genuine feeling instinctively takes on genuine expression.

The chief condition of eloquence, then, being feeling, and the chief condition of feeling, especially in preaching, being a moral one—sincerity and directness of aim—it is clear that personal "consecration" is the final, the highest qualification for the pulpit.

The Sin of Intemperance.

Besides its immediate effect the sin of intemperance becomes one of awful aggravation, as it produces so many other sins; at home, discord and abuse; in company, contention and profanity. More than three-fourths of all crimes of violence and blood are produced by it.

I am sorry to say an attempt has been made to justify the use of intoxicating drinks for the purpose of exhilaration, by an appeal to the Bible. As this is the very thing that leads to drunkenness, and is the beginning of it, we may be sure that the passages supposed to prove it may have another meaning.

Another is in Ps. civ. 15: "Wine that maketh glad the heart of man." Wine is here spoken of as one of the gifts of God, for which they were to "bless the Lord"; and the word translated "maketh glad" is often applied to the worship of Jehovah.

It is a monstrous thought that the Bible teaches us to drink wine for the purpose of alcoholic "exhilaration!" This exhilaration causes silly mirth, and not joy and gladness; although enlivening, it is a crazy feeling. It is sad that any one should so misunderstand the meaning of these texts.

A good conscience, well instructed in the fundamental truths of the Bible, does not easily mistake its meaning. This will adjust Christian duties correctly in obscure places, though a person cannot read Hebrew or Greek.

There is sin in making the drunkard all the way, from first to last. And though society condemns only the confirmed inebriate, the sin is greater, if possible, when a man puts himself in the way of becoming such by moderate drinking.

British American Presbyterian, 102 BAY STREET, TORONTO. C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning. All communications must be accompanied by the writer's name, otherwise they will not be inserted.

OUR GENERAL AGENT.

MR. CHARLES NICOL, General Agent for the PRESBYTERIAN in Western Ontario, publishing the interests of this Journal. We commend him to the best offices of ministers and people.

British American Presbyterian, FRIDAY, MARCH 16, 1877.

OLD ST. ANDREW'S CHURCH.

As will be seen from our report in another column of the proceedings of the Presbytery of Toronto at its March meetings, the congregation of Old St. Andrew's had been granted to build on the lot situated at the corner of Jarvis and Carlton streets.

We have seen the plans of the new buildings which have been prepared by Mr. Langley, architect. From the external point of view, the structure will have an imposing appearance. The view facing Jarvis street is very fine. With a substantial and lofty spire at the north-west corner, and a smaller spire at the south-west, the building promises to occupy the ground to great advantage.

We congratulate the Rev. Mr. Milligan on the success which has thus far attended him during the brief period of his settlement in Toronto. It says much for one thus enabled to secure a valuable site for the Presbyterian cause, and to carry his congregation unanimously with him.

By the way would it not be well for the congregation to baptize their new building with some better title than Old St. Andrew's. The name will be confusing in the extreme.

THE HATCHAM FIASCO.

It is, 'tis true, the case of the Rev. Mr. Tooth has ended in smoke. Every one deserves commiseration who is on the point of dying game, and something turns up that prevents the final catastrophe.

Seriously, what sort of men are these who put so much stress on such mere externals of religion. Look at the conduct of Rev. Mr. Tooth in the light of the Apostle's noble resolve, "God forbid that I should glory save in the cross of my Lord Jesus Christ."

Scotland such a state of matters is rendered impossible. The people have fought, and suffered, and died heroic deaths to accomplish their spiritual freedom.

ROLLS OF PRESBYTERIES.

The time is drawing near when Presbytery Clerks prepare their rolls for the approaching meetings of Synod. A considerable diversity in making up these rolls last year is apparent, some Presbyteries inserting and others excluding mission stations, though many of these stations are regularly organized, with sessions and representative elders.

TORONTO CHURCH EXTENSION ASSOCIATION.

The annual meeting of this body will be held on the 29th of the present month. All payments of members subscriptions must be made some days before this date.

MANITOBA COLLEGE.

The annual distribution of prizes to the students of this institution took place lately. Before the proceedings proper began, the students and others partook of an excellent repast provided by Mrs. Bryce and Mrs. Hart.

It appears from remarks made by Rev. Prof. Bryce, that one of the medalists in passing an examination in the military school in Kingston, a short time ago, ranked second in order of merit in the whole dominion.

ZENANA MISSIONS IN BENGAL.

The "Zenana" is the apartment, or set of apartments, reserved in the house of a Mohammedan gentleman in India for the females of his family, and differs from the Turkish "Seraglio" only in this respect, that the word "Zenana" does not necessarily convey the idea of polygamy, while the word "Seraglio" does.

ary to India ought to be, if not a doctor of medicine, at least a trained nurse. The number of English and American ladies now engaged in the work is about sixty, and missions are in operation in Calcutta and its suburbs, in Dacca, Patna, Benares, Allahabad, Lucknow, Fettehgar, Bareilly, Sbatjehanpore, Agra, Delhi, Umritsur, Lahore, and other cities.

Ministers and Churches.

[We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.]

THE Rev. Dr. Hogg, the esteemed minister of St. Andrew's Church, Guelph, died on Saturday morning, 8th inst. An extended notice of the deceased will appear in our next issue.

ON Wednesday evening, 21st ult., a concert was given in the drill shed, Nelson Village, to aid in liquidating the remaining debt on the sheds of the Presbyterian Church. A large company assembled; Rev. E. W. Waits, pastor of the congregation, presided; the ladies and gentlemen who took part in the concert displayed great talent; and the proceeds amounted to eighty dollars.

A TEA MEETING was recently held in the Oil Exchange Hall, Petrolia, under the auspices of the Presbyterian congregation in that place, and in behalf of the Church funds. The chair was occupied by the pastor, Rev. Mr. McRobbie, and addresses were delivered by himself and three other clergymen whose names we have not ascertained.

THE annual soiree of St. Andrew's Church, Whitby, held on the evening of March 1st, was in every way a marked success. After tea, the pastor in the chair, a thoroughly enjoyable programme was gone through. Addresses were delivered by Rev. Messrs. Macdonnell, of Toronto; Hogg and Ross, members of Whitby Presbytery; and Craig, Clarke, Miller and Hare, resident ministers. Pieces of sacred music by the choir and solos by some of its members were rendered with very pleasing effect.

THE annual soiree of Knox Church, Mount Forest, held under the auspices of the Ladies Association, was pleasant and successful. After partaking of ertables in the basement, the people gathered in the body of the church and filled it to overflowing. In due time the pastor, the Rev. Mr. McMillan, took the chair, and introduced the lecturer of the evening, the Rev. Dr. Robb of Cooke's Church, Toronto. The large audience listened with rapt attention to the reverend gentleman, who delivered in a masterly style one of his most famous lectures. The proceeds, which went to help the Ladies Aid Association, amounted to upwards of \$100.

THE financial report of Knox Church, Elora, shows that the congregation is in a very prosperous state. The total amount raised during the year 1876 was \$8816.60. Of this \$1225.84 was for the building fund; \$1,200 to pay the stipend of the minister, Rev. A. D. McDonald; and the missionary contributions amounted to \$208.72, apportioned as follows.—Knox College, \$28; Home Mission, \$78; Foreign Mission, \$18; Widows' Fund, \$5; Assembly Fund, \$15; French Evangelization, \$46.69; German Mission, \$5; Presbytery Fund, \$12; Knox College Building Fund, \$40; Synod Fund, \$1; Cullen Fund, \$1.50; S. S. and Bible class Missions, \$23.58.

DR. CAMPBELL'S Bible class, (Union Church, Westminster), presented him last Thursday evening with an address and a purse containing \$35. The doctor made a suitable reply thanking them for this very tangible manifestation of their regard. The address was read by Miss Mary Mc-

Douglass, and the presentation made by Miss Eleanor Wright and Miss Isabella Blakie in behalf of the class. Henry Wall, Esq., occupied the chair and gave a very interesting address.

The congregation formerly known as that of Calross, but now as the congregation of Zion Church, Teeswater, opened their new church on the 25th ult. The attendance was very large.

Book Reviews.

THE CANADA CHRISTIAN MONTHLY. Toronto: O. Blackett Robinson. Terms:—One Dollar per annum—free of postage—in advance.

The number for March opens with a masterly essay by the editor—Rev. James Cameron, Chatsworth—under the heading "Christ and Caesar."

THE PAPACY AND THE CIVIL POWER. By R. W. Thompson. New York: Harper & Brothers. Toronto: Willing & Williamson.

It is not long since a writer in a popular American periodical uttered a warning note to the American people regarding the insidious movements of the Romish hierarchy in the direction of getting hold of the reins of power in the United States.

thor has fully mastered his subject and knows whereof he affirms:—

"When a Protestant talks of freedom he means the self-government of the people in all their civil affairs; when the papal hierarchy talk of it, they mean the freedom of the papacy to govern the world, through the Pope and themselves as his agents and auxiliaries."

In order to avoid making this notice too long we will not give any more quotations at present, but content ourselves with promising our readers some extracts in forthcoming issues.

Exemption of Churches from Taxation.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I observe in the PRESBYTERIAN of March 2nd, a reply to my article in your paper of Feb. 9th. W. T. represents me as saying only one-tenth attend no place of worship; I said nine-tenths would own themselves to be Christian people.

W. T. tries to mislead your readers to prevent them from seeing the true issue, by that old stale talk about the State judging between the different sects and religions as to which is right.

How very childish the argument that God will not accept the exemption of places of worship as honoring to Him because the Sabbath is desecrated by certain public companies.

Worthy of Imitation.

Editor BRITISH AMERICAN PRESBYTERIAN.

In our annual round of missionary meetings we reached Renfrew, and when comfortably seated at the tea table, after a cold drive, found that little Mary, about four, and her brother George about two years old, had each of them the generous sum of \$1.50 waiting my arrival.

Presbytery of Lindsay

A meeting of this Presbytery took place at Woodville on the 27th ult. There was a large attendance of ministers and elders. Rev. R. Gunn, of Hanover, being present, was invited to sit as a corresponding member.

Presbytery of Toronto.

This Presbytery met for ordinary business on the 6th and 7th current. Rev. J. Carmichael of King, moderator. Present with him thirty-two ministers and fourteen elders.

The General Assembly. The motion carried over the amendment. It was then moved by Dr. Topp, seconded by Rev. Lt. Wallace, that Principal Caven, D.D., Professor McLaren; Rev. J. G. Robb, D.D.; John King, A.M.; J. D. Macdonnell, B.D.; John South, J. Alexander, A.M.; J. Carmichael of King, James Breckenridge; and Alex. Topp, D.D., ministers, be appointed as Commissioners to represent this Presbytery in the General Assembly.

The Late Mr. Alexander Noble.

The subject of the following sketch, Mr. Alexander Noble, one of the elders of our Church, died at Park Hill, Ont., on the 19th of January, 1877, and on the 22nd a large concourse of friends and relatives conducted the remains to the cemetery at Nairn.

He was born near Red Castle, Ross-shire, Scotland, in the year 1792, and was converted in 1813, being then twenty-one years of age.

He enjoyed in his youth and early manhood the privilege of being under the ministry of the Rev. John Kennedy, the father of the Rev. Jno. Kennedy, D.D., of Dingwall. This was a great blessing to him, as Mr. Kennedy was a very noted man among the godly ministers of the North in his day.

In 1838 Mr. Noble removed to the Island of Lewis, or Long Island, where he was employed as a catechist until 1888, when he with his family emigrated to Canada, and settled near the city of Sherbrooke in the eastern townships of Quebec.

While here he associated with John Fraser, Esq., late of London, Ont., the father of Donald Fraser, D.D., of London, England.

Mr. Fraser was then Commissioner to the British American Land Company, and Mr. Noble was engaged in farming operations. There being no Presbyterian minister in that region at that time, these two godly men gathered their brethren together, and held meetings for worship every Sabbath day, and the Scriptures were read and expounded to the great edification of their hearers.

These meetings are not yet forgotten by those who enjoyed the privilege of attending them, and the godly life and pious labours of these two devoted men are still remembered with reverence and admiration.

In 1844 Mr. Noble moved to the township of Lingwick, about thirty-six miles from Sherbrooke, and engaged in farming and other employment.

He was soon after that chosen to be an elder in the Presbyterian congregation in Lingwick, and he discharged the duties of his office with diligence and zeal. It was his habit to hold meetings for prayer in his district, and on Sabbath evenings to conduct catechetical meetings, when young and old were exercised upon questions in the shorter catechism. He was beloved by all, and when he left, the people felt that they were losing not only a kind friend, but a beloved father.

In 1861 he with his wife left the Eastern Townships and followed his son, John Noble, and his daughter, Mrs. McLeod, who are both settled in Park Hill, Ont. His wife died soon after their arrival, and he lived with his son in Park Hill till his death.

Since coming to Ontario he did not engage in business, but while he had strength held prayer meetings in the surrounding country, and by his godly example did much to recommend to others what was so precious to himself. Although suffering a good deal from an ulcer in one of his legs, which was eventually the physical cause of his death, he travelled great distances to attend communions. On these occasions he met with men of kindred spirit with himself, and their intercourse was for mutual edification. He was a "lover of good men," and delighted in their fellowship. But the Bible was the true fountain of his happiness, as through it he held communion with God. The older he grew he seemed to increase in love to the truths of the blessed volume. His views, therefore, of law and gospel were profound. His experience regarding the corruption of the flesh was such as well recorded with that of the Apostle Paul, as he describes it in the seventh of Romans, and his exalted views of the efficiency of the blood of Christ agreed with those of the blessed apostle. He was sorrowing, yet always rejoicing. He mourned over what remained of sin in him, but he gloried in the cross of Christ.

As a man, he was modest, unassuming, meek, and full of kindness; as a Christian ruler in the Church he was wise in council, faithful in reproof, yet charitable and kind. Towards the end of his life he was a great sufferer on account of the infirmity to which we have already referred.

He bore his pains with great patience and meekness, and he had a most affectionate and untiring nurse in the person of Mrs. Noble, his son's wife, she being a lady of refinement and unbounded benevolence; and able to appreciate character such as her father-in-law's, applied herself to the task of caring for him with such self-denial and loving patience as few daughters could afford to do. And he was not insensible to her kindness, but among his last utterances he implored the blessing of God upon her.

As his end approached his desire to depart increased, and in mercy his desire was realized.

On the day before his death he was heard to exclaim, "The gate stands wide open, but I cannot get in this body." During his last hour, although extremely protracted, he could readily recognize all friends present, and understood whatever they said to him. When death at last did strike, the conflict was to him no struggle, but a calm and triumphant victory. An expression of happiness was seen suddenly to overspread his countenance; the wrinkles of age on his brow were smoothing away when with a very bright look of joyfulness, as though already he saw the form of the angel-messenger come to bear him home to the promised rest, ceasing to breathe, he was not, for God took him.

So passed away from earth Mr. Alexander Noble, one among many of the pioneers of this country, whom God in His kind providence sent and placed in situations here and there, where they were useful in promoting religion and morality in places where there was no regular ministry. They were very useful in creating religious interest among the back woods, where in those days people were distant from the head that perishes, but of the bread of life. J. B. Crinan, Feb. 25, 1877.

A NEW and larger church is to be built at Geneva, Switzerland, to accommodate the increasing number of attendants at the American chapel, of which Rev. Leonard W. Bacon has been several years pastor.

It is pleasing to notice that merit is receiving its just reward. The many honors the Wanzor Sewing Machines received at foreign exhibitions have been confirmed at the Centennial Exhibition at Philadelphia. The Wanzor machines carried off the only gold medal given for sewing machines, and were awarded an International medal and diploma. These were the highest honors the judges could bestow.

The Sabbath School Convention in connection with the Presbytery of Huron, held recently in Clinton, resolved to make the following recommendations:—(1) That the Sabbath schools be kept open during the whole year if possible. (2) That the International Series of Lessons be adopted in all the schools. (3) That teachers and superintendents use all helps within their reach, so as not to abuse them, as aids only. (4) That pupils be taught to give liberally for the spread of the Gospel at home and abroad. Several other resolutions were passed at the same meeting.

Choice Literature.

One Life Only.

CHAPTER XVI.

When preacher and people had left the church, one only remained in the solemn darkness of that holy place; his proud knees bent, his haughty head laid low, for it had been to Humphrey Atherstone as though a keen pure wind from heaven had suddenly swept through his soul...

parentage, which had just been made known to Una, little as he guessed it, by Miss Amherst. When this much of his painful explanation had been made, he paused at last to let Trafford speak if he would.

The few kind and manly words the preacher uttered in reply showed such entire sympathy, and such a perfect comprehension of his difficulties, that there was more of comfort than of humiliation in going on to give him a full account of the whole process of false reasoning by which he had persuaded himself that he was justified in doing that which was in fact not only dishonourable, but actually dishonest.

When Humphrey came to this point in his recital, he paused a moment, almost shuddering at the recollection of the tremendous struggle through which he had passed in the brief period, during which he alone knew that the death had taken place, and that the heritage of the Atherstones had fallen from the lifeless hands of his uncle.

Atherstone felt that he could not name Una Dysart to the clergyman; he was too uncertain whether he would ever have a right to connect her with his destiny, and his pride and delicacy alike revolted from

the idea of revealing to this stranger who it was that had melted away his iron resolution by the power of her sweet love, and given him a glimpse of happiness so exquisite that he had been ready to barter his very soul to win it. He remembered so well, as he sat there letting his thoughts go back over the entanglements of the past, how strange a circumstance it had seemed to him, that she whom he so desired to make his wife, should have been the very person to save the life of the child who was the one obstacle between them; he felt now that the fact ought to have been a warning to him to go no further in the crooked path on which he had entered...

"I do," exclaimed Trafford, warmly grasping his hand; "your trial had indeed been keen and subtle, and I can well understand how life now seems to lie before you as a hopeless chaos where there is not a ray of light to guide your feet; but Mr. Atherstone, there is but one thing immutable and certain for us men in all the mysteries of the universe, and that is the eternal law of holiness, which nothing can ever really change or obscure, however much the dimness of our moral sense may prevent us from distinguishing it."

"Your mistake has been in this," said Trafford, that you have been guided in your actions by the results you expected to flow from them, rather than by the fixed principles of right, which alone should have ruled them. Mr. Atherstone, we men have nothing to do with results, we have a distinct moral law, which is just as real and irreversible as the laws of mathematics, and the logical result of accomplishing it must be that which is right, and which is the unchanging will of God, although to our blind eyes it may appear as if it would be utterly evil. We have to do that which is right, no more and no less, and though we should imagine that the results of our doing it would be the very destruction of the universe itself, we yet have to perform it unflinchingly and unreservedly, and leave the consequences to God, in whose eternal righteousness all laws are fixed."

"Following this rule, it is easy to see what my course should have been," said Atherstone. "It is, undoubtedly; but before we enter on the details of the future, will you tell me, Mr. Atherstone, how far you think your cousin Edward has been or is aware of his true position?"

"I am quite convinced that he has no certain knowledge on the subject, or you may be very sure he would not have left me in possession for a single hour, but that he believed himself to be invested with some claims, whatever might be their nature, is, I think, quite clear; my own impression is, that my uncle must often have dropped hints on the subject as an inducement to his son to conduct himself more in accordance with his future position; probably but for his low marriage, which incensed his father very much, he would have owned him long ago, but I think at least he must have indicated the ebony cabinet as containing papers bearing on his claims, from the anxiety Edward had always shown to examine it."

"What does it really contain?" "The certificates of the marriage of Maurice Atherstone and Sanna Guignol, a Malay girl, of the birth and baptism of their son Edward, and a paper signed and sealed by my uncle identifying the person commonly called Edwards the Malay as the son to whom the certificates refer, and whom he therefore styled to be the legitimate heir of Atherstone Abbey."

Humphrey reddened with shame as he spoke, the unworthiness of his own conduct seemed to stand out in such glaring colors while he thus enumerated the clear proof

of the Malay's right, to the just and honorable man before him.

"It is a matter for great thankfulness that your cousin's claim is so perfectly indisputable. It renders your duty for the future quite unmistakable, and if may, in fact, be summed up in one word."

"Restitution—that is your meaning, is it not?"

Trafford bowed his head. "Even so."

"And my people, exclaimed Atherstone, with some agitation, 'how will it fare with them, delivered over to the tender mercies of such a man?'"

"They are God's people; He will protect them," answered Trafford, quietly.

"And the honour of the name of Atherstone, stained by the crimes of a man who legally should have been even now in a convict prison?"

"Has it not been more dishonoured by injustice?" said Trafford. These words stung Atherstone to the quick, for they implied that he had himself dishonoured it, and he started to his feet, his eyes blazing with passion, but the calm, almost angelic expression on the face of the man before him subdued him like pure cold water poured on a smouldering flame, and passing his hand over his eyes he sat down again, saying, "You are right, Mr. Trafford, full restitution shall be made at any cost;" then, while his chest heaved convulsively, he said, "There is one more of whom I must speak; I believe that if I do this deed it will deprive me finally of her whom I love better than my life, and if it were only the utter wreck of my own happiness that were in question, it might be nothing more than a deserved punishment, but, Mr. Trafford, I believe,—his voice faltered,— "I believe that she too loves me, she has not hid it from me, and is she to suffer for my sin, poor guileless, trusting child?"

"If she loves you and continues true to you, I trust you will not ultimately be separated; but even if it were so, there could be no real evil to her in that which would be the distinct outcome of the law of right, and therefore the will of God. Atherstone, you know those deathless words, 'Fiat justitia ruat cælum'—let justice be done though the heavens fall; take that as your sovereign law, and follow it wheresoever it may lead you, were it to darkness—were it to death."

Atherstone rose from his seat and held out his hand. "I will, Mr. Trafford, and I thank you."

"You will let me be of use to you in the future if it is in any way possible," said Trafford, cordially pressing his hand.

"I will gladly come to you again, if you will allow me, when I have thought out the details of my future proceedings; I shall be truly glad of your advice."

So they parted, and heavy-hearted as Atherstone was, he lifted up his head to meet the keen pure morning air with a sense of being restored to himself, which gave him infinite relief after his long course of self deceit.

(To be continued.)

Facts.

Not a long time ago a philanthropic man was on his way to a meeting of an association which was successfully laboring to assist those who were devious of breaking away from the cruel fetters of intoxicating drink; and also to more widely disseminate temperance principles in the community. He invited some young men to enter the hall with him, and unite their influence with others in promoting the designated objects.

"I am no drunkard, and would not be seen in there with those who are. I can take care of myself without signing the pledge."

Such were some of their remarks in response to his invitation. He replied: "Young friend, I, and many others who meet there to-night, are not and never were intemperate drinkers. But we cannot say to the wretched victims of this vice, Unite together and save yourselves if you can. We would stretch forth a helping hand to them."

"I am truly sorry to hear you speak as you do; for I remember twenty or more of those who were among my acquaintances, when I was a young man like yourselves, who used to talk in the same way. I could go with you to that cemetery near and show you the spot which marks the last resting-place of each as a drunkard's grave."

With a haughty air, the young men walked on. It has not taken many years for them to prove to others who have observed their course, that their chosen pathway, and that of many in our community of like sentiments and practices, is the direct way leading down to the dark, dismal valley of confirmed intemperance.

Young men, permit one who has seen many, oh! how many! go down into those depths of wretchedness, from the ranks where you now stand, who were confident of their ability to sip the social glass of wine, or other intoxicating drinks, when they chose, and yet defy the power of an insidious appetite to draw them down to ruin—let me, as a friend, entreat you to seek and ever cherish such views of right and wrong as will inspire higher motives and principles of action; that moral courage that will lead to a firm and outspoken choice of the sure highway to a life of temperance, uprightness and philanthropy; to the highest and noblest development of all the powers of true manhood.

The Post Longfellow observed his seventieth birthday February 27.

A CORRESPONDENT writing from Pera, date February 28, says: "The condition of most of the Asiatic provinces of Turkey, in consequence of the drain of men from agricultural labors to the army, is described as deplorable, and almost sure, if continued, to lead to a more disastrous famine than that of 1874."

Official figures show that in the year 1870 there were in the island of Cuba 885,000 slaves; in 1875, 297,000; and in 1876, 199,000. The number of free blacks in the island in 1875 was 26,000; in 1874, 50,000; in 1876, 76,000; and in 1875, 84,000. The free blacks in four jurisdictions where no census could be taken are estimated at 6,000.

Scientific and Useful.

CARE OF BROOMS.

If brooms are dipped for a minute or two into a kettle of boiling suds once a week, they will last much longer. It makes them tough, but pliable, and a carpet is not worn half as much by sweeping with a broom so cared for. A good house-keeper will see that her brooms are all thus soiled.

WHITE CORN DOGGERS.

Take one pint of southern corn meal, and turn over it one pint of boiling water, add a little salt, and one egg well beaten up and stirred in the batter when nearly cold. Butter some sheets of tin, and drop your cakes by the tablespoonful all over the pan. Bake for twenty five minutes in a hot oven.

SPICED BEEF.

Chop tough beefsteak raw, and a piece of sweet the size of an egg, seasoned with pepper, salt, and a little summer savory; add two eggs, half a pint of bread crumbs, four or five tablespoonfuls of cream, a small piece of butter; mix and make in a roll with flour sufficient to keep together, put in a pan with a little dripping, and bake as a roast. Slice thin when cold.

DESSERT OF APPLES.

Make a pound of sugar a rich syrup; into this put a pound of apples pared and cored, and stew until they are soft; mix them smoothly with the syrup and form into a mould. Into a pint of cream or now milk stir the yolk of two eggs, a half cup of sugar, a spoonful of rose water, and let the whole boil in a farina kettle. When cold pour it around the apples, and serve.

CLOTHES LINES.

Never leave clothes lines out week after week, but take them down and wind them on the reel, as soon as the clothes are dry. With this care a clothes line will last years. But if left out, wind and rain will milder and rot the line, and it will soon become worthless. Added to this, the clothes will be colored from the line, and dirty stricks almost impossible to remove will be seen where they rested on it.

BOOKS PRESERVED.

The bindings may be preserved from mildew by brushing them over with spirits of wine. A few drops of any perfumed oil will secure libraries from the consuming effects of mould and damp. Russia leather, which is perfumed with the tar of the birch tree, never moulds or sustains injury from damp. The Romans used oil of cedar to preserve valuable manuscripts. Russia leather covered books placed in a stationer's window will destroy flies and other insects.

VINEGAR OR LEMON JUICE.

One can have the hands in soap-suds with soft soap, without injury to the skin, if the hands are dipped in vinegar or lemon juice immediately after. The acid destroys the corrosive effects of the alkali, and makes the hands soft and white. Indian meal and vinegar or lemon juice used on the hands when roughened by cold or labor, will heal and soften them. Rub the hands in this, then wash off thoroughly and rub in glycerine. Those who suffer from chapped hands in the winter will find this comforting.

A STRONG WHITE PASTE.

Dissolve two and a-half ounces of gum arabic in two quarts of water, and stir it into one pound of wheat flour until the whole becomes of a paste consistency. It is then to be heated, and one and a-half ounces each of sugar of lead and alum dissolved in a little water added thereto, and the composition well stirred until it shows signs of boiling, when it must be removed from the fire. Add while hot six drops of carbolic acid. This is a very tenacious and durable paste, and may be used on almost any substance.

RECIPE FOR BAKING BEANS.

It does seem as if every cook ought to know how to bake beans in the very best manner, but it is often proved that they do not, and hence the necessity for repeating the way once in a while. If one has them soaked in cold water overnight all the better. Wash well before parboiling. So soon as the skin breaks they should be put in the baking-pan, with a piece of nice, sweep pork, if your family use that article; if not, butter and a little salt will do as well. Season to your taste. Put in a common dripping pan of beans, about one and a-half tablespoonful of syrup, cover with water, and then bake a long time, not letting them get too dry. If you want them for dinner in one and a-half hours, they will be good, but they will be much better if baked three hours.—A. F., in Rural New Yorker.

SULPHUR FOR SCARLET FEVER.

Dr. Henry Pigeon writes to the London Lancet as follows:—"The marvellous success which has attended my treatment of scarlet fever by sulphur induces me to let my medical brethren know of my plan, so that they may be able to apply the same remedy without delay. All the cases in which I used it were very well marked, and the epidermis on the arms in each case came away like the skin of a snake. The following was the exact treatment followed in each case: Thoroughly anoint the patient twice daily with sulphur ointment; give five to ten grains of sulphur in a little jam three times a day. Sufficient sulphur was burned, twice daily (on coals on a shovel), to fill the room with fumes, and, of course, was inhaled by the patient. Under this mode of treatment each case improved immediately, and none were over eight days in making a complete recovery, and I firmly believe in each it was prevented from spreading by the treatment adopted. One case was in a large school. Having had a large experience in scarlet fever in my own judgment, and I am of opinion that the very mildest cases I ever saw do not do half so well as had cases do by the sulphur treatment, and as far as I can judge, sulphur is as near a specific for scarlet fever as possible."

MANY countries in Sweden are prohibiting the centre sale of intoxicating liquors. King Oscar II. favors the movement.

Choose Your Friend Wisely.

Choose your friend wisely,
Test your friend well,
True friends, like rarest gems,

Superstition in the Highlands.

There is no subject that has given so much play to the fancy of the Highlanders as the sort of hide-and-seek game the spirits of the dead seem to play among the living;

heard the plaintive cry, and he fearfully asked the young man the cause of his wall.
"Alas!" he cried. "Alas! I cannot cease to wail, there is no rest for me while my false love—who vowed in this spot so often to be mine for ever, and whose false-ness caused my early death—sleeps nightly in the bosom of the man whom she married because he had more of the world's goods than I had."

British and Foreign Notes.

THE net gain of Chinese in California in 1876 was 8,425. The arrivals in ten years have been 70,500.

THE Sabbath schools of the United States gave about one-third of the contributions to missions last year.

THE British Evangelical Alliance will hold their annual conference in the city of Oxford, next autumn.

POPE PIUS has \$32,000,000 deposited in the Bank of Italy. He can probably keep the wolf from the door while he lives.

THE Y. M. C. A. of Philadelphia reports 2,458 members. There is still a debt of \$79,400 on the new building and property.

PREPARATORY work for the Exhibition of 1878 in Paris is going on rapidly, and the foundations of the main building will soon be laid.

THE Jesuits, according to an annual just published by themselves at Vienna, now number 9,546. France has a larger number than any other country.

A BIBLE colporteur in Brazil has been furnished with a wagon by Virginia Presbyterians, and with Portuguese Bibles and Testaments to fill it by a friend in this city.

ENGLAND, the land of roast beef and mutton-chops, is now drawing largely on Canada and the United States for both, and, moreover, pronounces the articles excellent.

NINETEEN young Liberians are in the colleges in the United States preparing for usefulness in their native land. It is said that 500,000 freedmen are willing to emigrate to Africa.

THERE are 127,059 members of the Evangelical churches in Philadelphia, of which 40,652 are of the different branches of the Presbyterian family, and 80,508 Methodists.

ONE of the rooms in the Y. M. C. A. Building in San Francisco is in future to be used by the French Reformed Church, the first of this denomination ever established in California.

THE Chinese government have secured the services of three English scientific gentlemen to go to China for three years for the sake of exploring a particular district for minerals.

FRANK BUCKLAND, the English naturalist, advises ladies to wear snake-skins for trimmings, on the ground that they would not only be elegant, but would cause the extermination of the deadly reptiles, a more desirable result than the wholesale destruction of song-birds which fashion requires.

IT has been suggested that the Palestine explorers should visit Mount Nebo in search of the valuable treasures of the Temple, which according to the book of Maccabees Jeremiah was instructed to deposit there; they included the Tabernacle, and the Sacred Ark with the Tables of Stone on which the Ten Commandments were written.

JAPANESE intelligence of the latest date states that there has been great rejoicing throughout the country owing to a large reduction of taxes. The railroad between Osaka and Kioto was opened on Feb. 5th, in the presence of a large assemblage of Japanese dignitaries and most of the foreign diplomatists, who traveled from Tokio to Kioto by special invitation as guests of the government.

THE Emperor of Brazil recently visited the Pope. He expressed the hope that the Pope would, in accord with the Brazilian government, assist in removing all ecclesiastical difficulties in Brazil. The Pope replied that the church was rather accustomed to smooth than to create obstacles. He hoped to be able to restore religious harmony, which had always been the glory of Brazil.

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British American Presbyterian, FOR 1877

TERMS:—\$2.00 per annum in advance. Postage prepaid by Publisher.

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

- Rev. Dr. Waters, St. John, N.H.
Rev. Prof. Bryce, M.A., Winnipeg, Ma.
Rev. Principal McVicar, L.L.D., Montreal.
Rev. John Cook, D.D., Quebec.
Rev. Prof. Gregg, M.A., Toronto.
Rev. John Laing, M.A., Dundas.
Rev. Prof. McKerran, M.A., Kingston.
Rev. W. D. Ballantyne, B.A., Pembroke.
Rev. G. M. Grant, M.A., Halifax, N.S.
Rev. W. Houston, M.A., Bathurst, N.B.
Rev. Geo. Bruce, M.A., St. Catharines.
Rev. John Gallaher, Pittsburg, O.; etc., etc.
Rev. Alexander McKay, D.D.

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

We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000! If each of our present subscribers will only send ANOTHER NAME we shall at once reach 12,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this particular.

Remittances and Correspondence should be addressed to

C. BLACKETT ROBINSON, Publisher and Proprietor, P. O. Drawer 2484, Toronto, Ont.

Sabbath School Presbyterian FOR 1877.

Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools to even infirmity in every way competent to conduct such a publication; the illustrations will be more numerous; and the issue of the periodical earlier and more regular than in the past. Last year we promised letters from the Rev. J. Fraser Campbell; but he only left a couple of months ago, so that it was impossible to redeem this promise. Both Mr. Campbell and Mr. Douglas (D.V.) write during the coming year, and Dr. Fraser, who is already so well and favorably known to our young readers, will continue his valuable contribution.

Ministers and superintendents 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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IN THE PRESS AND Shortly to be Published, THE PRESBYTERIAN YEAR BOOK

For The Dominion of Canada and Newfoundland, for 1877.

Edited by the Rev. James Cameron, OUR OWN CHURCH.

The YEAR BOOK for 1877 contains full, accurate, and detailed information regarding the Presbyterian Church in Canada. It gives a summary account of the Proceedings, Acts and Remits of the last General Assembly, with lists of its officers, and a detailed account of the rules and forms of procedure; it has adopted for the government of the church, besides the usual information regarding Home and Foreign Mission Work, French Evangelization, and Colleges. The information thus every intelligent Presbyterian ought to possess with regard to his Church is brought here, from various quarters, into short compass and convenient form for reference at all times.

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

along with a great deal of editorial writing and remark. PRESBYTERIAN CHURCHES OF THE UNITED STATES. The information in regard to the ten Presbyterian Churches of the United States is very full and complete this year, the only annual exhibit indeed of this kind as yet published on this continent.

ALLIANCE OF PRESBYTERIAN CHURCHES. The Constitution, and (as far as it is possible to ascertain this in the meantime) the Constitution of the Alliance of Presbyterian Churches that holds in 1877 its first Triennial Convention in Edinburgh, are given in full. There follows this the usual information in regard to the Universities of the Dominion, Postal Laws, etc., etc.

OPINIONS. The YEAR BOOK has established for itself a high character, not only in Canada but in the United States, for editorial ability and care, fulness, clearness, and correctness in matter and arrangement, in witness of which statement we append one or two of the many notices and reviews that have reached the Publisher.

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

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

The Christian Guardian, (Methodist), says:—"This is a pamphlet of over 100 pages, giving a large amount of valuable information concerning the Presbyterian denomination of this country. Interesting papers are contributed by Dr. Kemp on 'Colleges for Young Ladies,' by Dr. Patterson, on the 'New Hebrides Mission,' by Dr. Snodgrass, on 'Queens University and College,' and 'From Union to Union' by Rev. Robert Torrance. Additional to the information given respecting the several Presbyterian sections which now form the United Church in the Dominion of Canada, valuable statistics are furnished of Presbyterian Churches in Great Britain and Ireland, in the United States, on the continent of Europe, in Australia, etc. The chapter on 'Union' is particularly readable, and as the record of a memorable year in the history of Canadian Presbyterianism, the Year Book for 1877 will find a permanent place in the history of this country."

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

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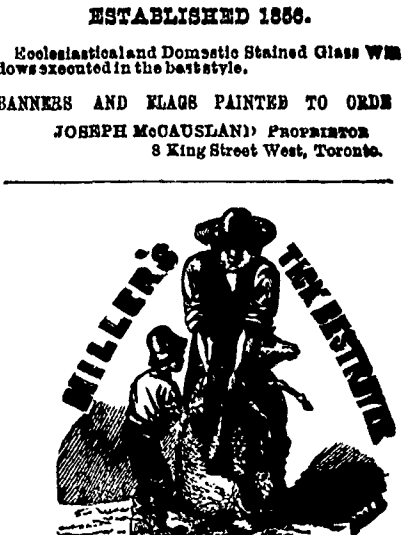
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Presbytery of Barrie.

This Presbytery met for ordinary business on Tuesday, March 6th, at Barrie. There were present nineteen ministers, thirteen elders, and a number of persons interested in the proceedings.

Births, Marriages and Deaths.

MARRIED. On January 18th, at the residence of the bride's father, Hinchbrook, by the Rev. W. P. Walker, Mr. Thomas Gerrard, to Jane, daughter of Charles Donaldson, Esq.

Official Announcements.

MEETINGS OF PRESBYTERIES. BROOKVILLE. - In the Presbyterian Church, Hemptville, on Tuesday, 30th March, at seven p.m.

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