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Contributors and Correspondents

MODERN BIBLICAL HYPER-ORI-TIOISM.

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

No. IV.

The history of the Church has frequently givon rise to this axiem, that half truths are more dangerous i'an positive errors.

The only view of our blessed Lord that gatisfactorily 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 retriorih the facts and teachings of the Word in a painfully imperfect, and onesided 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 hold irreverence, as if it were solely human in its claims and teachings. Overlooking the divine glory that overshadows the God-inspired Book, they start low and carnal theories regarding many parts of it, and out 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 "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 eften 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 infavor 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.

tionalistic, and purely modern theory, and he latter as the ancient and common view, held by the pious in all ages. Is it necessary to intimate that the Professor strougly 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 knowledge of the interpolaogr is almost accidental, and we no certainty that other inhave terpolations 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 Hebrow text has no great value. On the other hand the a priori probability of interpolations and corruptions is very great in a Poem like Cantieles, passages from which were used among the Jews as amatory songs." After stating that the allegorical exegests fixed the text in its "presumably most interpolated form," he proceeds in

this strain, "Thus it is not inconcelvable 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 re. marks, would but conclude that the Song of Songs is so full of errors and interpolations as to be auroliable. And this uaset thing process depends, not on any real basis of fact, or critical discovery, but on the conjectures and high-toned discornment, through an inward critical taste, of the learned Aberdeen Professor.

After the display of so much superior wisdom and critical jusight 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 de-velope the story." Its structure is "amœ-

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 dislect, with a northern heroine, and scenery contrast. ing the pure simplicity of Galilee with the corrupt splendor of the court of Selomon, 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

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 gen

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.

The Sensuous may be regarded as the ra- | 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 interpolstions, can possess no true basis for such en 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 avil.

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 coleges be drawn to the subject, and the false principles and heterodox views presented by Prof. Smith, expo Jd 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 legical power and definite and net

And these two, Smith and Patton represent inside the Church the destructive and constructive tondencies of the age, as well at work being stripped. Thus we are told which Mordeoai was honored, and in

hazy theological opinions.

as the dreamy and the vague, and the c'ear and orystalline grasp of divine truth peculliar to each.

A traveller relates that once when a train of ears was passing through a western American plain, a huge buffale, 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 the one side the maugled 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 sancti fying truth embodied in the creeds and confessions of Christendom, pursues the even tenor of its way, cruehing and flinging from its resistless sides the membra disjec ta of infidel scientists, rationalistic hypercritics, and pious, but latitudinarian scio lists, 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 needlework, 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 withall so comprehensive. It is somewhat noteworthy however, that while frequent montion is made of covering for the head, the body, and the feet, yet we never once read, as a distinct occupation, of the hatter, the tailor, or the shoemaker, or of any such cognate terms, leading us to the inference that clothing was not only all home-made, bat made by the female domestics of the household. Knowing so little of the work-

ers, 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 resemblence 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 eighteen 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 holo cut in the middle for the head to pass through, the sides are then sown 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

that Isaiah walked naked, that Saul pro phesied naked, and that Peter was naked in the ship. In these and kindred cases the word naked, simply means stripped, or not in fall dress. In time this garment grew to be both larger and longer, hanging more leasely round the body, resching 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 purce, hence the origin doubtless of the Highlander's sporan; in it too, the Scribe carried his ink-horn, and there too, the Arab carries his dirk, his hankerchief 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 Nosh'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 "ourious 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 "breastplate" 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 fastoned 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 Horad died, -the "souriet robe," in which our Saviour was arrayed in mock majosty was a unlitery cloak,-the "wodding garment," also white, was a festal robs, and provided by the maker of the east,-the "cloak " of Paul was a travelang cloak, with head to protest against the weather, and "sackeloth" was a coarse fabrie, made of goat's bair and other materials, it was black and worn by mourners. While the difference between the monand somen of the East was by no means so strongly marked as with no, yet there was a distinction, and Moses expressly forbade any exchange of apparel between the sexes. In earlier times the common diess of the females was as cheap and simple as that of tue males, and in many respects re-embling it. Soon, however, differences developed themselves, not only between male and female active. 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 orns. mental, until in the time of Isaiah it presented a catalogue well nigh as formidable as that ef the present day. From the general character of the Eastern dress, loose and large, 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 tyrapny, 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, McCuaig, McQuarrie, Pritchard, Leask; elders, Jackson, Strachan, Turn-bull, Matheson, Gardner, Wilson. At an adjourned meeting held since, Melville Church, Brussels, was separated from Walton, and Mr. Ferguson remains minister of Meiville Church with a stipend of \$750, with a mause. 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. Thomson of McKillop, accepted a call to Union Church, Brucefield, and his induction took place the 21st February. At a Presbyterian Sabbath School Conven-tion held in Clinton in connection with the Presbytery of Huron, the following resolutions were unanimously adopted.—Ist. 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 .-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.— Superintendents be requested to select the Hymns in such a way as to be specially applicable to the subject of the day's losson, 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 attenuance 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. Nove Committee, in conclusion, respectfully resommend that the Presbytery shall make arrangements for an annual convention, as

in opinion of your commit to 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 gay a few words regarding the Probationers and Licentiates of our church, who I think are very much underpaid also. No person seems to take any interest in themthey are often used as a convenience in supplying vacant congregations, in most cases after the members have made up their minds to call some other party. I lately asked the fee usually paid them under such circumstances, and was told that \$8 was the usual thing, but that in some instances \$10 or \$15 or perhaps in very exceptional cases \$20 would be paid. Now Mr. Editor, I submit that \$8 is quite too small for a week's work! Such an amount as a second-rate apprentice would be paid for serving his time to a respectable trade. I was told a short time ago of a Probationer who travelled about eighty miles on a Saturday, and on the evening of that day attended a "Teacher's Mosting" for the study of the "lesson;" on the Sabbath he preached in the churches about seven miles apart, and addressed the Sabbath School, and on Monday he had handed to him the sum of eight dollars, of good lawful money, and this even not in a cordial manner. The railway fare from Toronto and back cost \$5.25, leaving the messenger of Christ \$2.75 for a week's work. This I think on the part of congregations, is carrying economy rather too far, and I think it is the duty of the Presbyteries to step in and see that justice is done to this class of worthy men. Young men leaving college require a stock of books so that they may keep themselves abreast of the simes, and it is to their profession and calling that they are to look for means to supply these things, as they should not be a tax always on their families.

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, and at the present I think it would tax his energies to the utmost to accomplish the

I do not like to see ministers become more 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; but it is a shame for the congregation that mays to a minister, you preach to us on Sunday, you marry our sons and daughters, you baptize our children, you visit us when sick, you draw out our "wills," you administer the consolations of religion on a death bed, and then at last commit "dust to dust, sahes to ashes," and if that salary you receive is not sufficient to keep your family you can, if you wish, supplement it by farming, or teaching school, or canvassing for life insurance, or engaging in any other employment you please. Let us hear the Apostle Paul on this subject: "If we have sown unto you spiritual things is it a great matter if we reap your carnal things." Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel," 1 Cor. ix. 11, 14.

The subject of pew rents is being freely discussed in Presbyterian circles at present, as to whether the envelope system or the old pew lent system is the better. My sympathics are with the former. Wherneenvelone system has been tried i has been successful, for it carries with it the authority of scripture: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, so that there be no gathering when I come." 1 Cor. xvi. 2.

The pew rent system smells too much of a commercial transaction, and it is diffiout even among professed Christian people to suppress at all times the natural feeling to secure the rost possible, for the least money. Besides the collecting of pew rents is a drain upon the funds of the congregation and in some cases probably costs one-fourth of what some ministers receive

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. Or suppose a person to be in arrears and not have the wherewith to pay. A church member under such circumstances is just like any other member of the community : he cannot pay a dollar if he hasn't got it, and if he has it and won't pay, it is worse than useless to attempt to force him. I know congregations which comprises a number of wealthy men, and still have some difficulty in meeting their expenditure; but which if they only snapped asunder the " withs " that bind them, would probably double their contributions inside of a year.

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

"Monnt 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, 8rd March.

For the Presbyterian. PRINCE ALBERT MISSIONS.

As many of the readers of the "PRESEY. TERIAN" 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 ra-

pidly growing mission field. Megers. 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 remarks however, that the attendance is larger than usual, owing to Bishop McLean's absence—who is expected to return soon. There were seven persons baptized this winter, six of them were children, the seventh was an Indian woman. There were four couples married this winter. Mr. Stewart says: The school is a great success. Shortly after Mr. Johnston's arrival, a meeting was held, at which the old subscription list was reaffirmed and extended."

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 Croe. 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." It is highly necessary for the success of our cause in that growing settlement, that our church set to work without delay to organize it into a Home Mission; unless this be done we shall be losing ground, and allow others to come in and reap the fruits of the labours already expended there by our Church, through her missionaries-especially those of the much beloved and self-sacrificing missionary, the late Rev. James Nisbet, the founder of the mission. whose life work in a pre-eminent degree was one of faith and patience. From the very first he labored under great discouragements on every hand. He was emphatically a sower-but the reaping time is

coming. 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. There is another matter which should commend itself strongly to the friends of our Home Heathen Mission Work, viz., the training of promising Indian youth, for the work of teaching and preaching among their own people. There are two interesting Oree boys at present under the care of our mission at Prince Albert; they were adopted by Mr. Nisbet. The eldest boy-Donald Mc-Vicar-named, as I understand, after the Principal of Montreal College, is about thirteen years of age, naturally a talented boy, of a kind and obliging disposition, speaks good English, reads well, writes a good hand, and is willing to learn. He has now reached the critical period in a boy's life -the turning point. Shall we let him go back to the Indian ways, or retain him? Mr. Stewart refers in his letter to the mission children as follows: "The children-Donald, John, and Henrietta-are all well, and attend school regularly. I hope you will succed in having Donald at least removed to Manitoba or Canada as soon as possible. It is now a very critical period in his life-we find him quite obedient, but very easily led into mischief by bad boys around, and I fear that if he is

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 Kildonau. 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. It is to be hoped that this matter will not be lost sight of when the question of Indian mission work is brought up for consideration.

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 couctry becomes settled and improved. Stock raising may be carried on successfully. Climate healthy; winter cold but steady, and by no means unpleasant. The summer season beautiful and pleasant. Already Prince Albert can boast of a firstclass steam saw and grist mill, recently erected by Captain Moore, a young gentleman from Ireland, who deserves the hearty thanks of all friends of real progress for his praiseworthy enterprise. The machinery is all new-purchased in Galt, Ont., I believe. There is a grist water mill in the settlement. There is also a general store going up. There is a Hudson Bay commission store there, as well as several merchant free traders. There are three mission churches erected; two belonging to us, and one to the Episcopal Church. Two schools-our own and Bishop Me-Lean's. The prohibitory liquor law is strictly enforced there, which is a great blessing to the whole community. The cost of living is high there yet, as prices of produce and goods are very dear; but no doubt as the country becomes settled the prices will be gradually coming down. No one should be advised to go out and settle therefyet, without sufficient means to start with, say a good yoke of oxen, a plough, a pair of harrows, and such like articles necessary for farming purposes. Also a year's or sixteen months' provisions. In course of three or four years he would be in a position to raise sufficient produce for his own use. Prices of produce are as follows:--Wheat, \$2 per bushel; barley, \$1.50; oats, \$1.50; potatoes, \$1.25; butter, 871 cts. per lb; flour, from \$9 to \$10 per 100 lbs. From this it will be obvious that farmers who are in a position to raise a considerable quantity of produce have a good prospect before them. There is ready market for all produce.

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. It is also to be hoped that Mr. Me-Kay, our present efficient interpreter, may be directed to see his way clear to go and labour among the Indians as an itinerating missionary. Mr. McKay understands the Indian character and ways thoroughly. He has perfect knowledge of their language, and moreover, as interpreter. he has been the medium through whom a knowledge of God's Word has been conveyed to the Indians connected with our mission. It is therefore to be hoped that Mr. McKay may be able to see his way clear to devote himself wholly to this good work .-- Yours very Com.

truly, Moose, March 8rd, 1877.

Oil Yourself a Little.

Once upon a time there lived an old genonce upon a sime since 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 distracted. tresses.

"It seems to me," said the neighbor, sagaciously, "'twould be well for you to oil yourself a little."
"To oil myself?"
"Yes; and I will explain. Some time

ago one of the doors in my house creaked. Nobody, therefore, liked to go in er out by it. One day I oiled its hinges, and it has been constantly used by everybody ever

"Then you think I am like the creaking door," cried the old gentleman. " How do you want me to oil myself?"
"That's an easy matter," said the neigh-

"Go home and engage a servant and when he does right, praise him.

on the contrary, he does something amiss, do not be cross; oil your voice and words with the oil of love."

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

The Presbyterian Church has a noble left here another year he may be beyond day-schools. Now it has over 1,200, centistory, she still continues to bear unfalter—the missionary's control." This clearly islining more than 80,000 scholars.

"Unto Him."

BY WM. BANKIN DURYER, D.D.

The seamsn on the pathless main Traces along the chart his way. And to the rort he longs to gain His course propares each day. O Jafe 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 Josus, on me fall, That ausworing love, within my breast, May duty, sor ow, pleasure, call To boar 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 week-

lys. This seems very evident, and yet, not afrequently, men separate their religious unfrequently, men separate 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. But they make their their religious life. But they make their bargains, and hire their servants, and transact their business on worldly principles, and that is their everyday life. They draw a line and say: I will give so much time, and so much money, and so much energy to religion, and the rest to the world." And while engaged in religion their transact business and while they try to forget business, and while engaged in business they forget religion without trying.

Now Christianity is neither church-going.

nor praying, nor psalm-singing, nor alms-giving, nor all these put together. Christ-ianity 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.

Ohristianity 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." And unless we reognise this, and honestly try to apply, practically, the precepts of Christ, and all the teachings of revelation, to all sorts of activity, our prayers and hymns and devotional exercises generally will amoun to just about as much as the rites and ceremonies of fetish worshippers.

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 mors 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-maust remember that when we are making bar gains, 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 per-fectness, "Thou shalt love thy neighbor as thyself." It will not do to say business is business. If we are Christians, then for us business is Christianity, and this de-mands something more than bare justice. It demands generosity and kindness in all our dealings. Nor will liberality in giving make up for selfishmess in

dealing.

The professing Christian who skips 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 he, is a sham-his Christianity is a farce. Religion, Christ's religion, is not like a nice coat, to be put on for high days and holidays, and special occasions, and taken off when we have dirty work to do. Having once put on the Lord Jesus, we must give up doing dirty work. The great difficulty is, that the moral sense of many Jhristians 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 ofton 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 Gordon, dated Cairo, Feb. 17th: His Highness (the Khedivo) 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. The whole secret of the matter is in the government of the Soudan, and if the man who holds that is against slavery it must cease.

LATE advices received from Hong Kong state that the Chinese government has at last decided to allow no more coolies to at last decided to allow no more coolies to be shipped from China to Cuba. The im-portance of this injunction can be better understood when it is said that for the past twenty-five years thore 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 ingrease. inerease.

* 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 hefers we and acked Yim. food before us, and asked Him to bless it. Then the little girl, in childish accents, repeated, "Lord Jesus, be our guest. Come, and this table bless, and do us good." The little ones were taught by their pious mother to think whom they were addressing

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, children voices haunts us yet, as the celo 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 some-times omitted, and in its place the 28rd 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 though 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 propertion to its faithful fulfilment of that trust which the Lord Jesus Christ 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 roquires of usis, 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

Random Rendings.

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

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

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 Para-dise into a desert. "Thy will, not mine, be done," turned the desert into paradise, and made Gethsemane the gate of heaven.— Presense.

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.

Gon did not at once give Elijah storehouses full of provisions to last him through the famine, but just enough day by day for wanta • ao 1 CIVAR 1

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 with inheritance and her interest their transfer. rich inheritance, and he gives us thirty-one thousand of them.

Ir a man be visited with a providential reverse of circumstances; if he be under oppresion; 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."—Cecii.

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 vossel 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 implety; 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 shoose to express fortune), can neither be prevented, fixed or regulated.—Res. Riskard Imoas, D.D.

Gur Aoung Lolks.

Brave Little Florencia.

A TRUE STORY OF MEXICAN LIFE.

Florencia Tomayao 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 sur. undings as the children of this country possess. She is an orphan, and lives with her mother in a poor little villege in Mexico called Guantla-Morelos. Yet beneath her dark skin she has a heart full of sympathy; and despite her surroundings an I uncultivated life, she is truly a noble little girl. She is bright and intelligent, quick to understand, and just such a companion as you would like to have join you in a game of romps. She knows as little about playing tag and croquet as you do about minding sheep or grinding corn. Far off in Mexico the little girls are not of much consequence, the people think, and they are valued only Florencia Tomayao is a brave girlthe people think, and they are valued only as they can do a good day's work—draw water in buckets from a well, and carry it on their heads in earthen jars, or sit on the on shear heads in earthen lars, or sit on the ground all day and turn around a large flat stone, under which the yellow maize, or Indian corn, is ground into meal. To vary the ocsupation, perhaps she has to carry her little baby sister or brother in her arms for hours together, while her mother hoes the corn in the field, or plows the ground, holding by the handles a great wooden plow, which is drawn across the field by one or two bullocks. Little girls in that one or two business. Histo girls in that country work as soon as they begin to walk, and they never cease working until they are dead.

Dress? Oh yes! they have dresses, but

I hardly think you would like to walk with the best clad among them for half a block in our streets. They have but one gar-ment, and that is a long cotion robe, with ment, and that is a long cotion robe, with a hole cut in the top, by means of which they can slip it over their heads and let it fall gracefully about their bodies. When they grow up to be women, then they come out in their full attire—in gorgeous array for holidays and feeto days—by adding a petticoat and a shawl folded across the breast. If they are very rich, they have ornaments of gold and silver in their hair, and perhaps wear finger-rings and necklaces. neckiaces.

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 at a dog kennel, and yet these peasant people sleep and eat in them. The walls are made of mud, baked that it is any the read of the walls are made of mud, baked them. The walls are made of mus, based hard in the sun, and the roofs are thatched with the leaves of the yucca-tree, which are long and narrow, like a sword-blade, and have at the end a long black thorn. Somethave at the end a long black thorn. have at the end a long black thorn. Sometimes the houses are made of large flat stone, built law, so that the earthquakes shall not overthrow them. There is no such thing as a floor to their houses, except the earth; nor are there any windows or chimneys. The fire is built on the ground, and of course the smoke fills the hut and blackens the walls, and a portion of it escapes at the open door. Perhaps a few of these houses have one window out in the wall under the roof, but without any glass in it! The family usually eat, dress and sleep in one room, as well as cook their meals and receive their friends therein; in fact, as there is but one room in the dwelling, they can do naught else. As for beds, the leaves of the yucca are plaited together, and make nice mats, which are rolled up in the day-time and at night are spread out on the floor of the hut. This is the kind of bed used in the eastern countries, and it is very easy to "take it up and walk," as the man did whom we read about in the Bible.

Food is plentiful, and it would seem times the houses are made of large flat

about in the Bible.

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 foul are plentiful. The Indian corn grows everywhere; potatoes, yams, coffee, tobacco, barley, and the like are also cultivated. Then in other parts of Mexico are to be found the tropical fruits and plants—oranges, figs. bananas. clives. sugar-cane. oranges, figs, bananas, olives, sugar cane, palm-trees, apples, and guava—so that the country is rich, but the inhabitants lazy. The women do the hard work; the men smoke, hunt, and too often pluuder travel.

ors. 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. One day, when she was twelve years old, she heard a man who was gathering a crowd about him in the streets and talking to them. Drawn by curiosity, she followed him, and heard him tell of a good man who had at one time lived on the earth. heard how this good person had been kind and forgiving to his enemies—how men had cruelly treated him, and yet he returned good for the evil he had received. She was interested; it was the first time she had heard of the Saviour, and she eagerly followed the missionary about and heard him talk to the people, until at last, from being a heathen, she became a Christian

Some months after this, the incident happened which I am about to relate. At Morelos, in the province of Guantla, about Morelos, in the province of Guantia, about five miles from the home of Floroncia, was a cemetery. In that place an old custom still prevails which was practised among the Romans hundreds of years ago—the offering of meats and drinks to the dead. On the first of November (All Estatts Tary) the paperle on the the grant dead. On the first of November (All Baint's Day), the people go to the graves of their dead friends, and place on them dishes full of meat, bread, fruit and wine. They have a curious belief that this, in some way, benefits the dead. We know this to be a heathen custom, and consider it a nonsenseal ceremony; but in the accepter where Florencia lived, the ignorit a nonsensical ceremony; but in the country where Florencia lived, the ignorant and superstitions people believe in it—in truth, it is a part of their religion. On the first of November, 1875, Florencia went to the cemetery with all the other people from her neighborhood, for a great growd had collected there. While walking through the semetery she saw her friend the missionary, addressing a little band of stamped with "Victoria Empress."

his people, and she stopped to listen to bim. He was telling them that the dead needed no offerings of meats and drinks, and that Christians did not follow such customs. It may not have been wise or generous of him to talk against their oustom just at that particular time, when the people were following it as a solemn rite; people were following it as a soloun rite; but he was sincere, and his spirit was friendly, and his aim was to enlighten his hearers. The crowd resented, however, and even as he spoke a man near by threw a stone at him, which wounded him. Then others laughed, and some bad men shouted, "Kill him! kill him!"—and others threw more stones, till he was beaten down to the ground, wounded and bleeding. to the ground, wounded and bleeding. Five times the poor man arose, and as often was beaten down again. Just then, Floroncia saw a man holding a big flat stone, running to throw it upon the missionary's head, which, had it atruck him, would really have killed him.

Poor little girl! Her eyes filled with

tears. She saw her good friend being stoned to death, and in a moment she rushed through the mad crowd and throw herself down upon the suffering, bleeding man, covering his head with her arms; the big stone intended for him fell upon her and wounded her, but she clung courageously to her friend and shielded him, unmindful of her own danger, and caring only to save his life. In vain did they try to pull her away; she held on with all her strongth, and cried for help. In a few moments help came; for the gens d'armes drove the assailants away, and took the missionary and little Florencia, both bleeding and sore, to the house of both bleeding and sore, to the house of friends, where they were carefully nursed. But for this noble act of self sacrifice, the man would have been killed. The bravery of this little peasant girl alone saved him. of this little peasant girl alone saved nim. She sympathized with his suffering, and dared to help him at the risk of her own life. Noble impulses of the heart do not always attend on fine faces and gentle living. Many a girl would have run, screaming with fright, from such a seeze as that in the cemetery of Guantia-Merelos. But such bravery in a child gives promise of greater things when she becomes a wo-But such bravery in a child gives promise of greater things when she becomes a woman; and in the noble Florencia we look for a kind-hearted, self-sacrificing woman, who, under proper influences, will do great good among her country people. She is now only fourteen, and is being educated in a Protestant school in Mexico, away from her wild home, and is growing daily in favor with her teachers,—Newton Perkins in St. Nicholae for March.

Hidden and Safe.

One morning a teacher went, as usual, to the school room, and found many va-cant seats. Two little scholars lay at their homes cold in death, and others were very sick. A fatal disease had entered the vilsign. A latal disease had entered the village, and the few children present that morning at school gathered around the teacher, and said, "Oh, what shall we do? Do you think we shall be sick, and die too?"

She gently touched the bell, as a signal 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. I only know one way of escape, and that is to hide."

The children were bewildered, and she went on: "I will read to you about this hiding-place;" and read Paslm xei: "Whose dwelleth under the defence of the Most High shall abide under the shadow of the Almighty."

Almighty.

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

At noon, a dear little girl sidled up to the desk and said, "Teacher, are you not afraid of the diphtheria?"

afraid of the diphtheria?"

"No, my child," she answered.

"Well, wouldn't you be if you thought you would be sick and die?"

"No, my dear, I trust not."

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 hidd!"

Yes, this is the only true hiding place for old, for young, for rich, for poor,—for

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

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 ask-ed to recount the sorrows of our lives, how many could we remember? How many that are six months old should we think worthy to be remembered or mentioned? To day's troubles look large, but a week

To-day's troubles look large, but a week hence they will be forgotten and buried out of sight. Says one writer:

"If you would keep a book, and every day put down the things that worry you, and see what becomes of them it would be a benefit to you. You allow a thing to annoy you, just as you allow a fly to estite on you and plague you; and you look you. on you and plague you; and you lose your temper (or rather get it; for when men are surcharged with temper they are said to have lost it), and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast and put it down in a little book, and follow it up, and follow it out, and ascertain what becomes of it, you will see what a fool you were in

The art of forgetting is a blessed art, but the act 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.

Subbuth School Tencher.

INTERNATIONAL LESSON.

LESSON XII

MAY. 25. REVIEW OF FIRST QUARTER.

The review of this quarter's lessons af the review of time quarter a tessons 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. The position and condition of the Jews of our own time even, can only be understood in the light of those

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.

ABOUT WHAT TIME did the events we I.

have been studying take place? About nine hundred to a thousand years about twenty-eight hundred years ago; beginning B.O. 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. We have no full history of kings and political movements running as far back as the Scripture history. The far back as the Scripture history. The civilization and institutions of the Jews, therefore, the kingly authority, and the as-sertion along with it of the rights of the sertion along with it of the rights of the people, the raising of armies, the appointment of generals, the organizing of commerce, the collecting of taxes, and all the orderly plans that go to make up kingdoms, existed in the world among God's people in the control of t Alexander the Great, and nine centuries before Julius Casar.

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 Assyrism desert and the Euphrates. The division of the kingdom followed geographical lines. Indah and Benjamin lay close together. All the kingdom of Israel was to the north of them, except Simeon, of whom Jacob prophesied unfavorably (Gen. xlix. 5-7), and which Moses omitted in the blessing of Deut. xxxiii., and which tribe, lying to the south of Jadah, and divided from the northern, or Israel kingdom, seems to have ought to be understood. The extent of Panorthern, or Israel kingdom, seems to have had little influence or importance. It will be a great help to any school to have un-rolled here such a map as Professor Os-born's, and to have the tribes pointed out in their relation to one another and to the great cities.

The pupils may in this connection be asked to recall the various places that have come under notice, with their relations (see the successive lessons); such as Shechem in Ephraim; Bethel and Dan, the centres of the calf-worship; Samaria, the seat of Israelitish kingdom (I Kings xvi. 24); Jericho, with its strange history (I Kings xvi. 34); the brook Cherith, by which the prophet was hid and fed so long (I Kings xvii. 3); Zarephath, whose widow has a place in the New Testament (Luke iv. 26); Carmel, with its wonderful display of diasked to recall the various places that have Carmel, with its wonderful display of divine power and faithfulness, and of saintly courage; the plain of Esdraelon; the wilderness of Beersheba, in Eimeon's territory; Horeb (see Sinai), "the mount of God" (1 Horeb (see Sinal), "the mount of God" (I Kings xix. 8); Jexreel, across the valley from Carmel, and the pleasant and fertile site of Naboth's vineyard and Ahab's coun-try-galace, called "the seed-plot of God," probably because the soil was so rich. III. THE GENAT 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 Rehobam. It cannot be amiss to trace, concisely, the history of the two, and the evidences of character they afford. One, an mences or constances usey survive. One, an ambitious, able, unscrupulous man, bent on rising, and turning all things to his own gain, at home and abroad: the other, born a king, easy-going, undecided, and lika manv a rich and feeble and inert compared with those who have fought their way upward through dangers and difficulties.

What led to the separation? The main

occasions are (a) Long-continued old jealousy between Judah and Benjamin (which had the kings, Saul and David and his son) on one side, and Ephraim and the other tribes on the other.

(b) The high taxation which Solomon had enforced, in order to carry out his great scheme of building and decorating Jerusalem. (Curious parallel between this and Napoleon's improvements in Paris, and

fall.)
(c) The successful ambition of Jerohoam. The ten tribes would probably have had no power to make resistance, but for the energy and tried ability of Jeroboam. He watched his opportunity. He fulfilled prophecy while working out

his own plans.

The steps of the process of separation. great conventions—proposals to Rehoboam—his councillor's delay—reply—the seditions cry (1 Kings xii. 16) and the division completed—the respective capitals of the two kingdoms, their names, and the two concurrent lines of kings may be recalled and fixed in the minds of the

pupils.
IV. THE GREAT RELIGIOUS CHANGE Which 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 form fit topics for questions. Their location should be made clear, and the alleged tion and the people explained, with the real underlying motive. (Convenience is not the main thing to think of in wor-

shipping.)
How would this change affect the Lie-vites—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 Jerohoam remembered? The difference between true fame, which is "good report," and notoriety for evil, which is infamy. The downward road—the calves of Jeroboam preparing for the Baal of Ahab—how religious life was in any degree mantamed by the tribes—by what prophets—their func-tions—their seminaries—the description of the students (did they inculcate celibacy Sec 2 Kings iv. 1;-the prophet's repeated miracles—the use of them, such as at Oarmel, Zarephath, Jordan, and the transla tion of Elijah, all admit of concise and do-

finite questioning and reply.

V. The uses of the history to us. Here some of the lessons urged during the quarter may be recalled, but it would pro

bably 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 not

up, etc.
(4) How being good raises, and doing evil casts down, a nation.

Power in Preaching-Bossuet.

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

Gomes from the sout is eloquent.

Here is expressed the greatest scoret of oratory; an "open scoret," indeed, tacitly admitted by all public speakers, but really appreciated by few. It seems so much truism, a commonplace, that it loses its importance. Teachers of elecution would hardly pause to emphasize it, it is so It is so obvious, in fine, that it fails vious. It is so to be observed.

Were it true of any other art that a cer-tain 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, to play on a given instrument of music, would it not be considered the paramount thing? If it would give a positively curative power to a remedy in disease, would it not be one of the greatest of facts? It has, indisputably, an analagous power in public speaking; everybody admits the fact when it is fairly stated, but hardly the distribute of context gives it analaly. any student of oratory gives it special attention.

attention.

Of course, successful oratory presupposes other things. There must be preparatory study; there must be a suitable subject, suitable styles. The speaker, must have something to may, and know how to say it intelligibly; yet, with many such qualifiestions, he may utterly fail of real eloquences, But the utterance of the heart can never fail to be eloquent. Bossuet was, probably the greatest of French pulpit orators. He possessed a splendid intellect; he was a profound thinker; his studies were large, his style severely elegant; but in the pulpit all his powers were incandescent with feeling. All would have failed to render him elegant without this account without the second state of the learnt without this second sec eloquent without this co-action of the heart with the head. This made him irresiswith the head. This made him treesstible, overwhelming.
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; Massilom,
with his fine imagination and fluent style;

Flechier, with his grandear of style and his harmonious periods; Fenelon, with his gentle suasiveness and perfect rhetorie; and not a few others. But Bossuet towered above them all in the majesty of thought

and the power of sentiment. All these historic preachers maintained distinctively their individuality, notwithstanding their common elequence. Nothing would seem to be more identical in n an than the emotional nature; but nothing, in fact, gives more originality, more individuality to the orator, than feeling. If it is intrinsically the same in all men, it nevertheless brings out their individuality, by igniting, brings out their individuality, by igniting, and thereby giving vivid manifestation to their distinctive intellectual powers. It thus gives distinctness even to vocal peculiarities also. The deeply feeling speaker is always himself; for when the well-prepared orator deals out to his auditory, not only the contents of his head, but the powers of his heart, the whole man is in his appeal. He will then inevitably be himself—not another, not a copyist. What-soever is distinctive of him will show itself, and will be empowered by the inspiration of the moment. Yes, his whole self; for his feeling will intone his voice, will give his feeling will intone his voice, will give the right modulation, and the right ges-ticulation. It will glance in his eye and play in his every feature. Imitate, then, no model in your discourse; attempt no oratorical artifice. Seek after honest preparation of your subject, only to feel it earnestly, sincerely. Giving your head to its logic, give your heart to its sentiment, and you will be confessed by all, the genuine overtor.

orator. 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 elequent seldem or never can be. Genuine art of any kind requires sincerity—moral earnestness. Without it the best performance becomes mechanical, factitious; and the factitious in art is essentially fictitious. In the pulpit especially we must have utter sincerity of purpose. We must not ascend to exhibit ourselves by an intellectual or oratorical display. Our subject must be chosen for its lesson, needed by the people; our object must be to teach that lesson to the understanding, and force it home upon the hearts and consciences of the people. Ignoring all critics in the congregation, forgetting all artificialities of rhetoric (however good as matters of separate study), bearing down with all our powers of heart and head on the one object before us, we must plunge into the subject as men throw themselves into battle. No man can thus mount the pulpit without being elequent. Hven natural awkwardness, if he has it, will give way before such singleness and sincerity of purpose. All the desirable harmonies of head, heart, style—of matter and manner—will come spontaneously into play. This is the easiest, as well as the best preaching.

Lot us add, however, that this does not imply that the preacher is to be declamatory, much loss clamorous. He will hardly ever be so if he is sincerely fervid. Genuine feeling instinctively takes on genuine expression. Particularly should be not aim at the expression, but only be sure to have the earnest feeling, and let the expression take eare of itself. He should aim to be as profoundly caim as earnest in the out-Bengener truly says, in speaking of Boys-uet, that "fire in the exordium is but a fire of straw." not. Heroes are no m going into batile.

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. We all concede this, but, alas! the concession is so readily made that we seldom fully appreciate it. Thorough study is requisite, but more thorough prayer. The messenger of god should go among the people as Moses descended from the control of the among the people as Moses descended 'rom the mount among the Israelites, with his brow reflecting the light of the Dome countenance, received in his second communion with God. The people feet back, awe struck, before Moses; they will tremble, or shout for joy, before the man that rises among them with the afflatus of the Holy Ghost, the "baptism of fire."—Zion's Herald.

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 com-pany, contention and profanity. More than three-fourths of all crimes of violence and blood are produced by it. It fills our prisons and poor-houses. It is a sin someprisons and poor-houses. It is a sin some-times so monstrous that larguage cannot times so monstrous that intrguage cannot describe it. The poor victim of inchricty becomes a very demon of wickedness. In his family a man otherwise amiable has all the terrors of a madman. What a sin to drink for the pleasure of its exhibaration, such a cup as this! Does not self-respect, honor, love of order, peace, every virtue of man ery out against it, from first to last? Is not all this guilt laid upon moderate, social and convivial drinking? Abolish these, and the work is done. Prisons and poor houses would be comparatively empty; peace and order prevail; homes be filled with abundance and happiness, where now want and wretchedness stare you in the face.

I amsorry 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. And so we find it. Eccl. iz. 7: "Eat thy bread with joy, and drink thy wine with a merry heart." The drink thy wine with a merry heart. drink thy whe with a mery heart. The Habrew word rendered "merry," means "good," "upright," "virtuous." These are the first three definitions. Put either of these meanings in the place of "merry," and instead of the idea of an alcohol extended the second of the idea of an alcohol extended the second of the idea of an alcohol extended the second of the idea of an alcohol extended the idea of an alcohol extended

and instead of the idea of an alcohol exhibitaration, we have a sentiment of piety consistent with gospel temperance. The supposed meaning of this text is a mistake. Another is in Fs. eiv. 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. and the word translated "marstingualist often applied to the worship of Jehovah. So that "maketh glad the heart of man," may mean and doubtless does mean, the same kind of gladness as that felt in divine worship, glad with a happy feeling of vine worship, glad with a happy feeling of God's goodness; and not with the "exhilarating effects" of a partial intoxication. The "joy" in the first quetation produced by eating bread has the same (cognate) meaning as the verb "maketh glad" in the last. Alsoholic exhilarations are entirely differerent from religious affections. They are sinful in all stages of their development; there is no proof of them in either ment; there is no proof of them in either

of these passages.

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.

The Bible is always in harmony with itno avil. nor anvi) that leads to it. The beginnings of drunk-enness progress like any other sins, only more rapidly; in this excitement reason is lost, hence there is less power of restraint, and this diminishes constantly as appetite

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

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. As an interpreter, it may fail in the letter, but it does not err in the fail in the letter, but it does not err in the spirit. A good conscience sees quickly the danger of temptation, and marks the lightest shades of sin. It sees the danger of drinking and the sin of the exhilarating effects of wine; it meets drunkenness like all othersins forbidden, at the outset with firm resistance. Once sanction the exhilarating effects of wine by the Bible, as some of the adventes of medarating drinksome of the advocates of mederating drinking in the Church claim, and where do they propose the ain of drunkenness to commence, this side of a complete debauch? There is sin in making the drunkard all the way, from first to last. And though society condemns only the confirmed inebriste, the sin is greater, if possidle, when a man puts himself in the way of becoming such by moderate drinking. When he has acquired the appetite and cannot restrain himself, he is denounced; while he is donicasus, no is demonated; while he is de-ing it, he is the high-spirited, free and noble gentleman. The law of God com-mences with sin at the outset.—Rev. J. M. Van Buren, in New York Ohristian Intelligeneer.

British American Presbyterian, 102 BAY STREET, TORONTO.

Ton Terus, etc., see Eighth Page. C. BLACKETT ROBINSON

TO CORRESPONDENTS. Letters and articles intended for the next issue hould be in the hands of the Editor not later

Assert and articles intended in the latter had about he in the latter than Tuesday mouning.

All communications must be accompanied by the writer's name, afterwise they will not be mastred.

Articles not accopted will be returned, if, of the time they are sent, is request is nade to that effect and sufficient postage attemps are enclosed. Manuaripts not so accompanied will not be preserved and subsequent requests for their return cannot be compiled with

OUR GENERAL AGENT.

MR. CHARLES NICOL, General Agent for the PRESSTERIAN, is now in Western Optara, pushing the interests of this Journal. We commond him to the best offices of intusters and people. Any ageistance rendered byto in his work will be taken by us as a personal kin-iness.

British American Bresbyterian. FRIDAY, MAROH 16, 1877.

OLD ST. ANDREW'S CHURCH.

As will be even 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 leave granted to build on the let situ ated at the corner of Jarvis and Carlton streets. This is certainly one of the finest sites in the city for a new and handsome church. Jarvis street is acknowledged to be the finest thoroughfare in Toronto. It is properly the dividing line between the east and west, and as such the site named is valuable not only for its beauty, but as furnishing easy access from all parts of the city. It was argued in Presbytery that the principle of territorial division should have taken the new church to somewhere about Seston and Carlon streets. But while emphasizing the value and importance of this Presbyterian principle, in view of the peculiarly advantageous position of the site approved of, its relative cheapness, and the fact that there is really no such suitable ground near Seaton street, we have to congratulate the congregation of Old St. Andrew's upon the admirable location they have secured.

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 Jaivis 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. The view along Carlton is admirable, showing the full length of the building, including the chapel behind. The interior of the church will be square, with circular pews something like the Baptist Church at the south-west corner of the same block. If the evils as respects acousfics that usually arise from the square form, as for example in Shaftechury Hall, are avoided, the interior will be heantiful from every point of view. We specially admired the chapel. It is to have two floors-one for the lecture room and the second one for Sabbath school, with a large number of suitable rooms for classes, ladies meetings, and for carrying on the work of the church generally. In these days, the accommodation outside of the church proper is of vital importance to a congregation, A church without ample accommodation of this kind, or with the imperfect provision that is found in a basement, is called to do its work at a great disadvantage. The Old St. Andrew's congregation have acted wisely in giving so much attention to the lecture and Sabbath school rooms.

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. Of course, much credit is due to the officebearers; but this does not detract from the well directed influence of the paster. With a minister of Mr. Milligan's popular ability, and with such a beautiful and well situated church structure, we make sure of a prosperous and successful future before the congregation of Old St. Audrew's. What a fine illustration is presented before us in the history of the building known for so many years as St. Andrew's, of the good which is done for future generations by planting a church. The original structure is about to disappear, but there it is in new and beautiful torms covering the city with its shadows. St. Andrew's at King and Simcoe streets is a noble monument to the forethought and benevolence of those who planted the Presbyterian banner in this place. And now the old Church is destined to rise in a new and grander form on the admirable site we have indicated.

By the way would it not be well for the congregation to baptize their new building with some better title than Old St. An. drew's. The name will be confusing in the extreme. One St. Andrew's is enough for one and the same city. The name Old St. Andrew's given to a new building will be a contradiction. There are plenty of other names in the calendar of saints, if they are

THE HATCHAM FIASCO.

Pity it is, 'tis true, the case of the Rev. Mr. Tooth has ended in amoke. Every one deserves commiseration who is on the point of dying game, and sowething turns up that prevents the final cutastrophe. Mr. Tooth was about to be enrolled amongst the noble army of mariyrs, when all in a moment his persecution has come to an end. What a sad calamity for the fature Church historian, who might have enjoyed as a congenial task the duty of describing the sufferings of this new candidate for the honors of marigram. What a satire might have been written at some future day upon the imprisonment of a clergyman of such repute! We cannot even estimate the am ant of genaine poetry which might have been called forth, had Mr. Tooth continged to occupy one of the cells of Horsemot ger gael. It pains us to think of what might have been, and of the drama of clerical life which has been nipt in the bud. Fox's Book of Martyrs would have been put completely in the shade, had the authorities only continued the incarceration of the reverend incumbent of Hatchem to the ond of his natural life. To think of a minister of the Gospei being dragged from his cosy vicarage, of his voice being silenced for so many years, of a man being removed from the scene of his genuflexions, intonations, processions, to linger on without hope in a common prison, why there is enough of tragedy on this side of the affair to raise up a dramatic writer who would accomplish more for a future age than Shakespeare did for his own times. Would it not have shocked the ears of sensitive maidens to hear of a parson of the nineteenth century sitting with satin slippers and dressing gown in a gaol? What a tragio scene, were it put before an audience in decent blank verse, a clergyman of the Church of England ruminating in prison upon the glory departed, and ready to die in the grand cause of ritualistic observances. Just think for a moment upon the sublime effect of a priest sitting in sack. cloth and ashes, because he can no longer turn his body in the direction of the Holy City, or fill the house of worship with the fragrance of incense. I Penzance should himself be banished or decapitated, because he has made it impossible for future generations to sing of the heroic sufferings of one who was ready to die for the sake of vestments and genuflexions.

Seriously, what sort of mon 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." Here is a minister, who would think the world is coming to an end, if priests did not bow to the East, if the confessional were not in fall operation, if the smoke of incense were not filling the consecrated building. It is evident that Mr. Tooth is not alone in these ritualistic practices. He has many sympathisers. Not only amongst the clergy can he reckon upon many followers, but amongst a large section of the people there are not wanting those who think that religion is nothing without outward adornments and bodily attitudes. Some of the bishops sympathise with the would-be-martyr, though the Bishop of Rochester inhibited him. There are many judges and magistrates who regard the incarceration of the reverend gentleman as a gross violation of the sacred rights of liberty, notwithstanding that Lord Penzance issued the orders for taking into custody the body of Mr. Tooth. Thore are many ministers in England who deem that their brother was called to suffer in a glorious cause. There are ladies by the legion who would gladly have waited upon the reverend prisoner and performed for him the most menial offices. Had Mr. Tooth continued much longer in Horsemonger Gaol, the ferment throughout the country would have been uncontrollable. His release is a death-blow to the cause of ritualism in England. It is therefore no wonder to us that Mr. Tooth received the intimation of his release with astonishment and apparent regret. His friends must have been indignant at the reasoning of the Court that no longer required the imprisonment of Mr. Tooth, as the cause of disturbauce was removed from the Church at Hatcham. He was put in prison to purge himself, but purging was not needed, now that St. James' had been stript of its ritualistic ornaments, and that the peculiar services had come to an end. There is a flaw in all this no doubt. On the same principle a burglar should be released, because there is no more danger of burglary being committed on the same premises. But it is evident at a glance that the authorities were only too glad to get rid of the martyr. Mr. Tooth in their hands was worse than the present of an elephant to any ordinary man of small means and of large family.

This case ought surely to rouse the people of the Church of England on the matter of epicitual jurisdiction. For '10 Church to be governed by the State, to have Parliament enacting laws concerning Church worship, to place in the hands of Governwanted, and we advise the congregation to ment the panishment of refractory clergy ontered on the take this matter into serious consideration. East, is enrely a caricature on religion. In eighteen juniors.

Scotland such a state of matters is rendered impossible. The people have fought, and suffered, and died heroic deaths to accomplish their spiritual freedom. It is not for the State to interfere either with the practices of the clergy, or to punish them for rebellion. All this is recognised as coming within the province of Church discipline. And the Church of England will never be right until she can administer her own laws and exercise authority over her own members. But the case of Mr. Tooth is important as helping to bring about the time when the Church of Christ shall be freed from all State interference, and be enabled to go forward on her onward march to victories in her own proper sphere of work and influence.

ROLLS OF PRESBYTERIES.

The time is drawing near when Presbytery Olerks prepare their rolls for the approaching meetings of Synod. A consider. able diversity in making up these rolls last year is apparent, some Presbyteries inerting and others croluding mission stations, though many of these stations are regularly organized, with sessions and representative elders. Without here entering upon the difficult question of the constitution of Presbytery Rolls, and whose names should be inserted in them,-a matter at present under consideration by a committee of Assumbly—we desire to call attention to two points:-First. where a congregation is vacant, the post office address of the Representative Elder should be given, so that parties desirous of corresponding with the congregation may know to whom a communication should be directed; and second, after all post office addresses in the Rolls, the initial of the Province should be printed. There are comparatively few in the Province of Ontario who could tell whether Pugwash, or Mabou, or Crapaud, or many other names of places on the Rolls were in Cape Breton, or New Brunswick, or Nova Scotia, or Prince Edward Island, and quite a number would experience some difficulty in telling what Province the Presbytery of Wallace, or the Presbytery of Victoria and Richmond was in. The same things is true in regard to the West; many of our Eastern brethren not sufficiently knowing the geography of Ontario and Quebec, so as to be able to tell whether Plantagenet, or Osgoode, or Richmond in the Ottawa Presbytery are in Ontario or Quebec. It is of importance that the correct post office address of each congregation in the Church should appear in the Assembly minutes, and we trust that in the preparation of the Rolls for this year, Presbytery Clerks will act upon the suggestions here thrown out.

TORONTO CHURCH EXTENSION

ABSOCIATION. 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. It is hoped that diligence will be used in the several congregations of the city and make the list of members larger than during the previous year. Let those entrusted with the matter see that opportunity is given to all who are members to renew their subscriptions, and to many who were not called in last year, to become members. As is known to many, special subscriptions are being taken up to meet the large expenditure connected with the purchase of building sites in three localities, and to assist in the erection on them of suitable buildings. This important work has been arrested just after it was hopefully com-menced, by the illness of the President of the Association, Mr. Blaikie, who in addition to his other important services in its behalf, had undertaken this duty. The Rev. Mr. King has been requested by the Association to carry forward the work of procuring these special subscriptions, and has agreed to do so for a time. It will be impossible to complete the canvass before the public meeting, but there is every reason to believe that such progress will be made before that date as to give every assurance of success.

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. The chair was then taken by the Rev. Dr. Black, who referred briefly to the good work which had been done in the college during the short time which has elapsed since ils establishment. Rev. Prof. Hart read the annual report, and the prizes, bursacies, etc.—including two medals from the Governor-General-were distributed in accordance with the results of examinations previously passed.

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; and that two of the former students of Manitoba College are now taking honors in many of the examinations in Toron'o University. In the present ression there are thirty-seven students ontered on the roll—twenty seniors and indicates.

ZUNANA MISSIONS IN BENGAL.

The "Zenana" is the apartment, or set

Turkish "Seraglio" only in this respect, that the word " Zanada " does not necessurily convey the idea of polygamy, while the word "Seraglio" does. As far as seclusion is concerned, the former term is quite as strong as the latter. Strictly speaking, it is only the Moharamedans in India that have zenanas, but us the Hindocs have the very same thing, called by a different name, English speaking people have fallen into the habit f using the term in reference to M-hammedans and Hindoos alike, for the sake of convenience. The Esst Indian zenana, whether Pagan or Mohammedan, is fully as much a prison as the Turkish Seraglio or harem; and a weman can no more show her face outside her own residence in a city of India withont disgrace, than she can in Constantinople. This state of matters constituted one of the most formidable obstacles with which the early missionaries had to contend. From the very first they spared no pains in their efforts to pierce the evening's line, as it were in this respect, by sccuring, if only in one house as a commencement, access for a Christian lady to the women dwelling behind the purdah (or in the Zenana) as a mossenger of the Gospel; but in vain. Every fresh attempt met with a firm, if not a scornful refusal on the part of the Hindoo gentlemen, due alike to their fears lest their women, if visited freely by English women, should be led to envy the latter the liberty enjoyed by them, and to their firm belief that women have no souls, and therefore that any education bestowed upon them was at best thrown away, if not likely to be productive of more harm than good. It must also be borne in mind that they thoroughly despised western education, and that even the males would have had nothing to do with it, it it had not formed a steppingstone to some lucrative office or employment under government. A consideration which had no weight in the case of the females. It was only in 1852, twenty-two years after Dr. Duff had opened his first missionary school for males, that access for Christian females to the dwellers in some of the Zenanas was obtained. This was in connection with the mission under the charge of Mr. Fordyce, now at Simlah; but even then the time had not come when the Lord would open a door to the zenanas of India which no man would be able to shut: Mr. Fordyce was obliged to leave the country in search of health, and the female teachers soon found that in his absence, they were unable to maintain their footing in the few houses open to them. The first lady whose efforts in this enterprise were crowned with permanent success, was Mrs. Sale, the wife of a missionary in Calcutta (called since then to his rest). This lady began her work about the year 1856, and being possessed of no small tact, and able to converse fluently in Bengali, rapidly won the affections of her pupils in the first family to which she obtained access, and these made such progress in their education that the females of another family, envious perhaps of their attainments, were led to seek instruction likewise. The example of these two families was soon followed by others and thus the good work went on until Mrs. Sale had to leave the country for a time on account of ill health. A worthy cubstitute for her was found in the person of Mrs. Mullens, under whose wise and energatic management the movement continued to spread surely if slowly. After some time she found so many homes open to her, that even with the assistance of her two daughters she was not able to visit them all, and had to procure additional help; but in the midst of her labors her Master was pleased to call her to himself, and a blank was created in the field of Indian missions which has been found very difficult to fill. The next lady who comes under our notice in this field is Miss Sandys (now Mrs Winter of Delhi). She established a Zenana mission in the northern part of Calcutta, the labors of the two ladies formerly mentioned having been confined to the southern part of that city. The mission which she founded has now grown to very large proportions, albrings us down to 1865, when a band of devoted women landed in Calcuita from the United States, eager to have the privelege of devoting their lives to such a cause. Since that time their number has greatly increased, and as some of them took their degrees as doctors of medicine before going out, they found it comparatively easy to obtain access to new families to relieve the bodily sufferings of the women and children, while at the same time they embrace every opportunity of instructing them in the Gospel that may bring a healing balm to their souls. It is now the opinion of those who are best acquainted with the matter that every female mission:

ary to India ought to be, if not a doctor of medicine, at least a trained nurse. The number of English and American ladies of apariments, reserved in the house of a now engaged in the work is about sixty, Mahammedan gentleman in India for the and missions are in operation in Calcutta females of his family, and differs from the and its suburbs, in Dacca, Patna, Benares, Allahabad, Lucknow, Futtehgur, Baroilly, Shaijehanpore, Agra, Delhi, Umritaur, Lahore, and other cities. The number of females of all ages, receiving instruction in their own houses, is supposed to be little short of two thousand, whilst fully as many more of the poorer classes are taught in missionary orphanages and schools. The first known conversion took place in 1872. A young Hindoo widow left her home, and uninvited, sought refuge with a lady who had been her teacher, desiring to be baptized. There have been several decided cases since, besides others who have given satisfactory evidences of conversion though they have not had the courage to come forward as candidates for baptism. - But even where no actual conversion takes place, a very large amount of good is effected by educating these females. They no longer call man their master, neither does he any longer regard them as slaves. They train their children differently. Domestic tyranny and many other evils recede before the twilight dawn of the Gospel, although the Sun of Righteousnessmay not yet have arisen; and the time is fast approaching when the young Hindoo widow will no longer regret, as she often does now, that Suttee is forbidden by law, and that she has not the privilege of choosing to be burned along with her husband's dead body rather than drag out a miserable existence in the condition of disgrace and drudgery to which she is condemned.

Ministers and Churches.

[Wo argently 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, Gaelph, died on Saturday morning, 8rd 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 Ohureh. 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 MERTING 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 pasior, Rev. Mr. McRobbie, and addresses were delivered by himself and three other elergymen whose names we have not ascertained. At intervals during the evening the audience was entertained with music suitable to the occasion, and the doxology was sung at the close.

THE annual soirce of St. Andrew's Church, Whitby, held on the evening of March 1st, was in every way a marked success. After tes, 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 Whilby 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 soirce of Knox Church, Mount Forest, held under the auspice the Ladies Association, was pleasant and successful. After partaking of estables 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. McM llan, 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, though she is no longer at the head .. it. This | Rev. A. D. McDonald; and the missionary contributions amounted to \$268.72, apportioned as follows .-- Knox College, \$28; Home Mission, \$78; Foreign Mission, \$28; Widows' Fund, \$5; Assembly Fund, \$15; French Evangelization, \$46.69; German Mission, \$5; Presbytery Fund, \$12; Knox College Building Fund, \$40; Synod Fund, \$1; Callen Fund, \$1.50; S. S. and Bible class Missions, \$28.58.

DE. CAMPRELL'S Bible class, (Union Church, Westminster), presented him last Thursday evening with an address and a purse containing \$85. The doctor made a anitable reply thanking them for this very tangible manifestation of their regard. The address was read by Miss Mary Me-

Dougall, and the presentation made by Miss Eleanor Wright and Miss Isabella Blaikle in behalf of the class. Henry Wall, Esq., occupied the chair and gave a very interesting address. The Bible class has been organized about twelve mouths ago and is in a very flourishing condition, quite a large number of young men and women regularly attend from different divisions of the Church, and work most harmoniously together in the study of God's Word .-Cox.

The congregation formerly known as that of Culross, but now as the congregation of Zion Church, Teeswater, opened their new church on the 25th ult. The attendance was very large. It is supposed that the building contained at least a thousand people; and many had to turn away dis appointed. Rev. John Straith of Paisley conducted the morning service; Rev. D. Cameron of Lucknow proached in Gaelic in the afternoon; and Rev. Archibald McLean of Blytho occupied the pulpit in the evening. Rev. Peter Currie, the pastor, was prevented by ill health from taking any part in the services; but all were glad to find that he had reached a stage of convalescence that enabled him to be present and take a seat on the platform. On the following Monday evening a tea meeting was held, when the church was again crowded. After partaking of refreshments provided by the ladies, the large audience listened with attention to appropriate addresses from Rev. Messrs. Davidson, Cameron, Straith and resident ministers. The proceeds of the collections and tea meeting amounted to about \$400, which was applied to the building fund.

Book Beviews.

THE CANADA CHRISTIAN MONTHLY. Toronto: C. Blackett Robinson. Terms:
—One Dollar per annum—free of post age—in advance. Sample copy mailed on receipt of ten cents.

The number for March opens with a masterly escay by the editor-Rev. James Cameron, Chatsworth-under the heading "Christ and Cæsar." The question régarding the exact relation of the Church and the State to each other has troubled the State and rent the Church more than once. Even at the present day many powerful minds are in perplexity on this point, and cannot give a decisive answer as to the rights of the matter But a perusal of Mr. Cameron's short but lucid exposition will convince any candid mind that the true solation of the problem has already been reached both in theory and in practice. The Popish theory-the subordination of the State to the Church-fitly called Hildebrandism, may be said to have gone out of existence, at least practically. Erastianism-the subordination of the Church to the State-is on its last legs. And is there no other way of it? Is it necessary that some one of these two institutions should have its heel on the neck of the other? It is not necessary: there is another way of it. The true theory is to be found in the famous axiom of Count Cayour-"A free Church in a free State;" and it may be Bean in practical operation in Italy, in Scotland, in the United States and in Cauada. The other editorial, entitled "A Little Cloud "-not a threatening cloud but a cloud of promise, such as Elijah's servant saw from the top of Carmel—is an account of efforts now being put forth for the better observance of the Lord's Day on the continent of Europe. Rev. David Winters of Philadelphia, a pretty regular contributor, gives a very interesting account of Dwight L. Moody and his work. The selected matter is of a very high order and the pieces are short and readable. The children's department is beautifully illustrated. THE PAPAGY AND THE CIVIL POWER. By R. W. Thompson. New York: Harper & Brothers. Toronto: Willing & Wil-

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. In the bulky volume now before us we have a louder and a longer strain in the same key and to the same effect. And it is not a mere cry of " wolf! wolf! when there is no wolf." The danger is real-the danger is at hand; and these western nations of ours do not know the Church of Rome well enough to perceive it. The author of this book plainly shows, even from the writings of Romanists themselves, that their principles are utterly inconsistent and incompatible with free civil institutions. That wherever they had the power to do so they invariably trampled civil liberty under foot and if possible crushed it out. That like the house of Bourbon, "they have learned nothing and they have forgotten nothing;" their principles being the same now and here as they were in times of persecution and in down-trodden lands; although in free countries they keep them in abeyance until they have succeeded in insinuating shemselves into positions, of influence and power. We quote the following short paragraph to show our readers that our au-

ther has fully mastered his subject and knows whereof he affirms :--

"When a Protestant talks of freedom be 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. And when in this country we speak of the liberty of conscience, we mean that every man shall be permitted to worship God as his own personal convic-tions of duty shall dictate. But the papal hierarchy have no such meaning, and in-tend nothing of this sort. With them liberty of communes' consists merely of the right to embrace, profess and practice tha Catholic religion in a Protestant country: not the right to embrace, profess and otice the Protestant religion in a Roman Oatholic country! And why do they not concede this latter right, while demanding the former with such steady persistence? The answer with them is always at hand when it is expedient to make it: because 'infidelity' is the 'last logical consequence of Protestantism,' and therefore Protestantism being thus opposed to the law of God, cannot be tolerated or compromised with without sin, and must be extermi-

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. As to the mechanical and artistic part of the work, the volume presents an appearance which will render it an ornament to a library.

Exemption of Churches from Taxation.

Editor BRITISH AMERICAN PRESENTERIAN.

Sir.-I observe in the PRESENTERIAN 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. The writer leaves altogether untouched my main position and argument, and tries to raise a doubt about side issues of little account. I showed that we own ourselves to be a Ohristian nation, and that as such we are bound-in our national capacity-to own and honor the Great Ruler of the universe, the source of a nation's prosperity and happiness. This, W. T. has not attempted to disprove; but like a practical debater whose object is not truth, but victory—he makes a great ado about the synagogue of the Jew, and the Mosque of the Turk being exempt also, and he asks how would the state deal with the one in the matter of polygamy, and with the other on the question of the Christian Sabbath? The state has nothing to do with the modes of worship or doctrines held, so long as they do not infringe on morality, and when that is the ease it is another matter altogether from exempting their places of worship. Has W.T. ever heard of an old book called the Old Testament? If so he will thore find that the God whom the Jews worship is the same glorious being whom Christians adore; and when they meet for worship according to their light their synagogues should be exempt. So with reference to a Turkish mosque, if such a place were re-quired. Moslems hold their services in honor of the Great Ruler of all men; and if He is to them "the unknown God whom they ignorantly worship," they are accountable to Him for it, and not to us, Even Napoleon could teach W. T. right principles on this subject though brought up among Athiests. When his Old Guards made rough jokes in the Mosque in Epypt, at the expense of Moslem worship, the great captain's sagacious mind saw the impropriety of their conduct, and he rebuked them for it. The Moslems intended it as worship of the Great Supreme, and that should ever be treated with respect, whether we agree with the views of the parties or not. The worship of Almighty God should be respected by the state, and places of worship should be exempt.
W. T. tries to mislead your readers to pre-

vent them from seeing the true issue, by that old stale talk about the State judging between the different sects and religious as to which is right. If we were trying to get one sect established by the state then the reasoning of W. T. would apply; as it is his argument is of no value whatever. The state has nothing to do with these differences. The state has recognized Christianity as the religion of the nation by found ing its laws upon the moral law of the Bible as interpreted by Christianity. The state does thus own and honor God as the Supreme Ruler to whom all are accountable, and it is the further duty of the state to honor God by exempting from taxation places set apart for His worship. As to the opinions of each sect, or their modes of worship, that is a matter for which each

worship, that is a matter for which each must give account to God only.

How very childish the argument that God will not accept the exemption of places of worship as honoring to Him because the Sabbath is descorated by certain public companies. You might as well argue that because A. has cheated B. out of \$10, he may as well chest him out of \$100. Would it not be better to advise A. to pay what he owes to B. and not to cheat him at all. Besides the state has recognized divine authority respecting the Christian Sabbath, and thus honors God. Let all join together in on-

forcing that law. Finally referring to my statement that the taxation of churches would render it more difficult for the working classes to support their churches, and be a premium upon infidelity to the injury of the state. w. T. declares that he is one of the working classes, but denies my proposition. I used the term in its popular sense to denote those whose regular work is manual labor. W. T. is too elever by half for that; he works doubtless with the brain and pen; but he is evidently familiar with the debating elup. and its readiness to argue on either side. There is plenty of plausible sophistry in his article, but very little of either sound logic or earnest conviction. What we have CHRISTIANITY.

Worthy of Imitation Editor Bairish American Presservenian.

In our annual round of missionary meet ings we resched Renfrew, and when com-fortably 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 (as convener of the deputation, to send missionaries to the heathen. This they saved from oppers given to them to buy candles. had their bank into which all the coppers. That after Each went all the coppers. That after noon they had enjoyed the pleasure of see ing the contents turned out and counted over to be in readiness. I told Mary about the little child the missionaries saved from peing drowned by the heathen priest, and that her penny would help to save more children from being drowned, and her eyes sparkled with joy. Mary and her brother determined that they would have their bank in readiness for to morrow's coppers. If all our children were thus taught it would be better for themselves, and give them much pleasure and happiness. What a all the children munificent offering would of our church give to God if they would do like Mary and George. All that is wanting to bring thousands into the trea sury of the Lord is for parents to give their children encouragement. I send you this fact, Mr. Editor, hoping others may learn to do likewise. Gro. 1 White Lake, January, 1877.

Presbytery of Lindsay

GEO. BREMNER.

A meeting of this Presbytery took place at Woodville on the 27th ult. There was a large attendance of ministers and olders. Bay. R. Gunn. of Hanover, being present, was invited to sit as a corresponding member. From reports given in it appeared that successful missionary meetings were the bounds. The Presbytery's accounts were audited and found correct. The Clerk reported that he visited Longford Station and found the people there anxious to enjoy the ministrations of Rev. D. Mo-Gregor in connection with the charge of North Mara. Upon motion made by Mr. McNabb, seconded by Mr. Currie, it was resolved that further coneideration of this subject be postponed till an adjourned meeting of Presbytery at Victoriaville, and that the congregations of Oarden and North Mara be cited to appear there for their interests. A letter was read from Mr. J. J. Henry, late of Knox College, but at present a member of the graduating class of the Theological Seminary of Columbia, South Carolina, expressing a wish that this Presbytery ask leave of the Gen-eral Assembly to take him on trial for license. The request was cordially granted. The court now proceeded to appoint commissioners to the General Assembly. The appointments were as follows:—Ministers, —Bev. D. McGregor, Rev. J. L. Murray and Rev. E. Cockburn. Elders,—Mr. Donald Grant, Mr. D. Duncon land Mr. R. Douglass. Rev. D. McLennan, of Luther, having accepted the call from Kirkfield and Victoriaville, it was arranged that his induction take place (D.V.) at Victoriaville on the 15th day of March, at two p.m., that Mr. Murray preside, that Mr. Hastie preach the induction sermon, that Mr. Me-Nabb address the minister, and Mr. Mc-Donald the congregation. The convener of the Presbytery's Home Mission Committee read a report on the state of the mission stations within the bounds, which contained a resume of their history during the past eighteen months. From this report it appeared that Sunderland and Vroomanton are in a flourishing condition, and are likely soon to be erected into a vacant charge; but that the stations to the north, owing to the depression in the lumber business and the partial failure of crops, are burdened with a cumbersome debt. The Presbytery adjourned to meet again at Victoriaville on the 15th day of March at two p.m. Next regular meeting was appointed to be held at Woodville on the last Tuesday of May, 1877, J. L. MURRAY, Pres. Clerk.

Presbytery of Toronto.

This Presbytery met for ordinary business on the 6th and 7th current. Rev. J. Carmichael of King, moderator. Present d fourteen ith him thirty-two ministers an elders. Agreeably to notice previously given, Dr. Topp sabmitted an overture to the General Assembly, praying said court "to consider the propriety of separating the two departments of work at present under the superintendence of the Home Mission committee, viz: Home Missionary operations, and the work of supplementing stipends, so as to enable the Church on the one hand more efficiently to prosecute Home Missionary work, and on the other hand to endeavour by a distinct supplementary fund to raise the stipends of all ministers, whose congregations are not able of themselves to do so, to a minimum of \$800. The foregoing overture was adopted by Presbytery. Rev. J. M. King, on behalf of a committee previously appointed to congregate applicants at Brockton, reported that the committee had fulfilled their appointment, and had organized twentynine persons as a distinct congregation, also that thirty others had since be ceived, and that all these were privileged to observe the ordinance of the Lord's Supper on the first Sabbath of February. The thanks of the Presbytery were given to the committee; and an interim Session was appointed for Brockten, viz: Mr. loderator, and Mesers. J. L. Blaikie, R. Winchester and James Mitchell. Rev. Dr. Reid reported that the entire amount required to be raised within the bounds to aid in liquidating the Assembly's Home Mission Fund debt had been handed in except about \$55, which he expected to be paid at an early date. It was moved by Principal Caven, seconded by Rev. J. Alexander, that the Prochytery do now proceed, by open vote, to elect commissionere to the General Asembly, to meet at Halifax in June next. In amendment it was moved by Rev. D. Mitchell, seconded by Rev. J. Carmichael of Markham, that the

over the amendment. It was then moved by Dr. Topp, seconded by Rev. It. Wallace, by Dr. Topp, seconded by Rev. Iv. Trainon, that Principal Caven D.D.; Professor Mo-Laren; Rav. J. G. Robb, D.D.; John King, A.M; D. J. Macdonnell B.D.; John Buith, 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. In amendment it was moved by Rev. D J. Macdonnell, seconded by Rev. D. Mitchell, that additional nominations be received, and that election be made by open vote, the ten names having the large number of votes being taken. On the amendment and the motion being succes sively put, twelve voted for the amendment, and twenty one for the motion. The mction having thus carried, the yeas and nays were taken for it, when twenty-eight voted yes, and none voted nay. There-after it was moved by Dr. Topp, and unani-mously carried, that Hon. John McMurrich, Mr. James Campbell, Mr. John Harvie, Rev. Dr. Wm. Reid, Mr. Moses Stanton, Mr. John Bain, Mr. Archibald McMurchy, Mr. John Bruce, Mr. James McLennan and Mr. John McBean, elders, be appointed as Commissioners also, to represent this Presbytery in the General As-embly.—An application was read from the congregation of Richmond Hill and Thornhill, for the appointment of a member to moderate in a call to one who may become their junior pactor, with a promise of \$800 as annual salary, together with a manse and two acres of land. Messrs. Robert March and James Keith were heard in connection thorewith. The application was granted, and Rev. Wm. Aithen was appointed to moderate at Richmond Hill on Tuesday, the 20th current, at 2 p.m. In terms of an application previously made, and after commissioners had been heard, the congregations of Mono East, Mono Mills and St. Andrew's Church, Caledon, were con-stituted one pastoral charge. Additional atituted one partoral charge. Additional aid was resolved to be applied for on be-balf of Saudhill and Munsic's Corners; and \$25 on behalf of Sutton and Cook's Church. Georgina, till the 1st of April. In terms of an application made by Rev. J. Carmichael of Markham, a committee consisting of Revs. J. King, D. Mackintosh, M. Mac-gillivary and J. M. Cameron, were appointed to visit Stouffville, with a view to consider the propriety of securing a catechist for that locality during the summer; said committee to report to next ordinary meeting. On behalf of the congregation of old St. Andrew's Church, Toronto, Mr. A. Mo-Murchy and Mr. A. J. Jardine reported to the Presbytery, that since last meeting it had been found that a good title deed could be got for the site then mentioned, viz: at the south east corner of Carleton and Jarvis Streets, and that they had purchased said site, on which they propose to erect their new church. It was then moved by Rev. D. Mitchell, seconded by Hon. J. McMurrich, that the site purchased by the congregation of Old St. Andrew's Church be approved of. After long discussion thereanent, the motion was put to the house, when it carried. At a later stage, the Clerk produced and read Reasons of Dissent and Complaint to the Synod of Toronto and Kingston, received by him in due time from Rev. Dr. Robb, against the resolution of Presbytery at previous meeting, on the application from the forementioned congregation to sell their present church and site. On motion made, it was agreed to request the Moderators of Sessions in vacancies to take measures for the holding of missionary meetings; and the Clerk was instructed to notify said Mederators to that effect, as he accordingly in part hereby does. It was also agreed that Sessions that do not report to-day be required to report to the Clerk before next ordinary meeting whether they have held missionary meetings, and if so, with what results. Thereafter reports were made on behalf of nineteen Sessions, to the effect that their congregations had already held missionary meetings, and with very favourable results on the whole, or as in two or three cases that they would take measures to hold them soon, or at any rate to farnish missionary contributions. A committee consisting of Professors Gregg and McLaren, with Rev. R. D. Fraser, were appointed to confer and arrange with students who might wish to labour in the mission field within the bounds during the ensuing summer. In terms of an application made by the congregation of Mount Pleasant, leave was granted them to sell their church property in the village of Edmonton, and also the church known as Old Temple Church. Various other items were taken up and disposed of. The Presbytery meets again, in the same place, on the 17th of April at 11 a.m.—R. Monteath, Pres.

the General Assembly. The motion carried

A NEW and targer 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 Wanzer Sewing Machines received at foreign arbibitions have been confirmed at the Centennial Exhibition at Philadelphia. The Wanzer 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. Our American cousins should not feel jealous of the high Wanzer sewing honors awarded to the menors awarded to the Wanzer sewing machines at the Centennial, particularly as it is not the first time these machines have carried off the highest prizes in competition with the world.

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. (8) That teachers and superintendents use all helps within their reach, so as not to abuse them, as aids ealy. (4) That pupils be taught to give Reseally for the spread of the Gorpel at Presbytery proceed by nomination and home and abroad. Several other reso ballot to the election of Commissioners to itions were passed at the same meeting. home and abroad. Several other resolu-

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 cometery at Nairo. He hved to the patriarchal age of

cighty five years.

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 Repnedy, the father of the Rev Jno, Kennedy, D.D., of Ding-wall. This was a great blessing to him, as Mr. Kennedy was a very noted man among the gedly ministers of the North in his

In 1833 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

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

Mr. Fraser was then Commissioner to he British American Land Company, and Mr. Noble was engaged in farming operations. There being no Presbyterian minis-ter in that region at that time, these two godly men gathered their brethren together, and held meetings for worthip 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 admira-

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 der 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 Esstern 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 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 fiesh 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 ain 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 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 af fectionate and untiring nurse in the person of Mrs. Noble, his son's wife, she being a lady of refinement and unbounded benevo lence; 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 u'terances he implored the bless

ing 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 prostrated, 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 vic-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 religiou and mo ality in places where there was no regular run istry. They were very useful in eracting religious interest among the back wools, where in those days people were destitute not of the hread that perishes, but of the bread of iffe.

bread of life. Crinan, Feb. 25, 1877.

Shoice Literature.

One Life Only. CHAPTER XXVI.

When preacher and people had left the church, one only remained in the solemn darkness of that holy place; his proud knees bont, his haughty head laid low, for it had been to Humphrey Atherstone as though a keen pure wind from heaven had guddenly swept through his soul, dispersing utterly all the mists of sophistry and expediency wherewith he had so long obscured to himself the steadfast light of truth. He ad built himself up in the fatal delusion that it is permissible to do svil that good may come; he had ruled his life by his own self-blinded judgment, instead of by that immutable law of holiness, whose foundations are from everlasting, because it is of the very being of the everlasting God; and he saw that when time should be no long er, and he stood amid the wreck of all things perishing, he could lay to claim to the eternal love of Jesus, because of the earthly idols whom alone he had worshipped till that hour, and to whom he had not spared to offer up in unholy sacrifice even his own integrity. It should be so no longer; of that he was fully determined, as he lay there prostrate, for the first time in his life, in unreserved submission before the Divine Truth. Mistaken and erring as he had been, he was in reality too noble and true a man to resist for a moment the ewakening which had so suddenly come upon him. But it befell him as it does all who tamper with their own purity of con-science, that he had so confused his sense of right by false reasonings as to be quite unable to unravel the intricacies of his poaition with sufficient clearness to discern unmistakably the course which he was now ound, in the sight of God to pursue. caw plainly enough what had been the na-ture of his own unconscious idolatry. He had given himself to his home and his peoble first, and then, with far more complete surrender, he had delivered up his whole being to the influence of the one sweet love which he had won too surely to himself. How, he asked himself, was he to render unto these that which was indeed their due, and yet do perfect justice to the claims on his own soul of an uncompromising rightsousness? He could not answer the question. But no greater proof could have been given of the change that night ... I wrought on Humphrey Atherstone, than the determination to which he came, that he would no longer trust his own judgment, but would seek counsel in his extremity from that brave messenger of truth, whose mission it had been to tear away the veil which so long had hid him from himself.

There must be no delay; Humphrey Atherstone felt that he could not live another day in the terrible state of bewilder. ment and indecision into which he had been plunged, and the tardy light of New Year's morning found him seated opposite to Trafford in the clergyman's study. It was the bitterest humiliation to this

man to lay bare the scorets of his proud soul before any mortal gaze. But his strong will was as potent for good as it had been for evil, when once the right impetus was given to it. He had resolved that he would know how the clear spiritual discernment of this true servant of God would solve the problem of his life, and he would not be deterred from his purpose by the burning pain it cost him. They were a strange contrast, those two men—Trafford with his eyes full of light and peace, and a radiance in his smile which no earthly joy could give: Atherstone with his beautiful ace dark and almost forbidding in the anguish of his shame; but both were straight-forward and outspoken, and neither of them made the least hesitation in grappling with the question which had brought them together. "Mr. Trafford," said Atherstone, together. "Mr. Trafford," said Atherstone,
"I went into your church last night, and you had power to show me that for the last ave years I have been walking blindfolded by my own hands, in a tortuous path, which has led me into a position I can only view with infinite self-scorn; yet I am unable to see in what way I can overcome the difficulties which have brought me to this. You have the wisdom which is not of this world, and I have come to ask you to use it for my enlightenment in the crisis your own words have induced.'

The quiet courtesy with which Trafford gave his assent soothed Atherstone's wounded pride far more than if he had manifested any eagerness to help him, and bending his dark year heads. ing his dark eyes keenly on the preacher's face he went on slowly: "Mr. Trafford, I am well aware under what a stigma I lie in this neighbourhood, and before I say one word of my real history, I must ask you to tell me the worst you have heard of me."

With perfect simplicity Trafford engages.

With perfect simplicity Trafford answered at he was aware of all the circumstances of Maurice Atherstone's death, as they were known to the public, and of the subsequent change which had taken place in Humphrey himself, with the inferences which had been drawn from it; "and further," he said, "when Mr. Crichton was committing his people to my care, he men-tioned Edwards in particular, and said that he had communicated to him certain facts which satisfied him that the man had enstained a great wrong at your hands; and he asked me, if the opportunity presented it olf, to assist him in obtaining redress. I never, however, so much as saw the Malay; he disappeared just at the time when I arrived here. "Yes," said Atherstone, " he disappeared

by my will, never as I hoped to be heard of more, because he stood between me and all that was dear to me on this earth." paused, while a dark crimeon finsh rose to his forehead, and then he said firmly and distinctly, "He is Edward Atherstone, only son of my Uncle Maurice, and legitimate possessor of the Abbey and all the lands pertaining to it." Atherstone drew a deep breath when he had thus made the revela-tion of what was in truth his own fall from rectitude and honour, but he would not trust himself to look at Trafford or wait for any word from him, lest his comments should rouse the fiery passion he so often mastered with difficulty when his pride was assailed. Rapidly he went on and explained to the clergyman all the circumstances connected with the birth of his ungle's son, and the concealment of the boy's

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 prescher attered in raply showed such entire sympathy, and such a period compre-hension of his difficulties, that there was more of comfort than of humiliation in go ing on to give him a full account of the whole process of false ressoning by which he had persuaded himself that he was justified in doing that which was in fact not only dishonourable, but actually dishonest He saw the truth only too clearly now but he explained to Trafford that until the day of his uncle's death he had not had the remotest idea that a relationship of any kind whatever existed between Maurice Atherstone and Edwards the Malay; he believed the latter to be simply a most worthy dependant of inferior birth and position, hopelessly victous in character, and flagrantly ungrateful for the good education and other advantages which had been so ill bestowed upon him; he believed what—in-deed was the case—that the Malay imposed on the old man's kindness, and that it was a duty he owed both to his uncle and to society in general to prove the man's dis-housety, and secure its due punishment. He acted therefore, purposely, without const sing his uncle when he had the Malay arrested for the fraud in which he bimself as the future heir of the estate, was so much wronged; and he was perfectly thunderstruck when the old man, in a paroxysm of fury at hearing that his son was publicly disgraced, suddenly hurled at him the dis closure of the terrible truth-that the man he had just consigned to the hands of the police was none other than the true heir of Atherstone, by whose permission alone he, so long its virtual owner, could ever hereafter cross the threshold of his ancient home. The fatal attack which put an end to Maurice Atherstone's wayward life followed so closely on the fit of ungovernable passion by which it was caused, that he had little time left for explanations, but this much Humphrey was able to understand from his broken utterances, that he had never for a single moment contem-plated depriving his son in the end, of his name and birthright, though shame and disappointment at his conduct—the more deep because of the love he bore his only ehild—had made him postpone the revela-tion from year to year. The Atherstone tion from year to year. The Atherstone estates were strictly entailed on the nearest male heir, and even if Edward, who truly filled that place, had been far worse than he was, the old man would net have de-frauded him of his rightful inheritance; and in that last brief hour of life his great anxiety was to prevent any wrong being done to his son as a consequence of his own rash delay in acknowledging him. He was just able to indicate to his nephew that the ebony cabinet contained all the legal documents necessary for the identification of Edwards, as his son and heir, and to add with his last breath, "See that justice is done," before speech and life failed him

together, and his unhappy nephew found himself alone with the dead. When Humphrey same 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. In that short space of time he had to make up his mind as to his future course. If the convicted forger, the cruel, vicious Malay were to be by him proclaimed as the true heir to Maurice Atherstone's estates, it must be done at once—he could not allow himself to be treated even for a day as the possessor of the property, if he was ever to tell the world that he had no right to it. But was it possible for him to do so under the circumstances? he could not dissociate Edwards in his own mind from accessories of degradation and infamy, which seemed to make it utterly out of the question that he should ever be placed as the representative of the noble Atherstones in the stately home of their ancient race Was a mere accident of birth, of which the low, disgraced criminal was himself half unconscious, a sufficient reason for bringing shame upon their house and misery on their people? A thousand specious argu-ments seemed to show Humphrey in that ionr of temnt ation, the grave close over a secret so pregnant with evil consequences without dishonour or wrong. There was but one counter-weight to balance all those sophistries, the power of immaculate truth claiming a pure and perfect service from all faithful followers of Christ. In the end Humphrey had succumbed to the most subtle of all temptations that which superstants tions, that which suggests a compromise evil, involving enough of personal sacrifice to make it appear almost a virtue. decided that he could not, when in reality he would not, give up Atherstone and its people to so unworthy a master; but he determined that to his own great loss he would limit the wrong done to the person of the Malay alone. He himself would never marry and bring children of his own into the usurped possession unless Edward's only child died, which would place himself once more in the position of presumptive heir. This being the conclusion to which he came while still he stood alone by the corpse of his uncle, he had set himself from that hour to carry it out with a silent, inflexible resolution, which had baffled all the curiosity of his neighbours, while it effectually roused their suspicions and in that position he had remained till within the last year. Then had come a change; and when Atherstone arrived at this point in the strange history he was so

him think out his thoughts, whatever they CHAPTER XXVII.

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

frankly telling to the man whose face he

had never so much as seen a few hours be

fore, he auddenly stopped and shaded his

eves with his hands for a few minutes.

were, undisturbed.

while Trafford sat in perfect silence, letting

the idea of revealing to this stranger who it was that had melted away his iron resolution by the power of her awest love, and given him a glimpse of happiness so exquisite that he had been ready to barier his very sonl 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 streumstance it had seemed to him, that she whom he so de sired to make his wife, should tave 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 , but so far from this having been the case, he well knew that it was on that very day he first realised that the love he bore her was becoming too strong for the constancy his self-sacrifice; he could see now that because he had yielded to the specious temptation in his first struggle by the side his dead uncle, he had become more and more unable to resist every fresh plunge into falsehood and injustice, and at last it had come to this, that in order to win the woman he loved to himself, he had driven the kinsman whose possessions he was neurping, into a perpetual exile from his country and his home, not only because for the quieting of his uneasy conscience he was determined to be quit of this witness against himself, but because if by any means Edwards made good his claim be-fore he had secured Una as his wife, she would too surely be lost to him for ever. How could he, not only impoverished and defeated, but convicted of an actual fraud so much as look in her pure face again No! he would not let her stainless name be mixed up in such a tale as this; but he had to tell Trafford what potent influence it was that had come into his life and lured him down to the depths of moral disgrace, in which he was writhing now, and with an effect which the clergyman's keen penetration fully appreciated, he told him all the truth, omisting only to give him the smallest clue to Una's identity. It was done. Humphrey Atherstone had paid to the uttermost farthing the debt of bitter self-abasement, which the conviction of his own errors had brought upon him, and felding his arms he turned his noble, mournful face to the clergyman, and said with a quiet dignity, "Now, sir, I make you my judge; I have executed justice on myself for the irrevocable past; but I ask you to tell me how I may make the future pure and true in a position so intricate as that in which I find myself. You can see, no doubt clearly enough how every different course I could take seems alike fatal to the interest of others."

"I do." exclaimed Trafford, warmly grasping his hand; "your trial has indeed been keen and subtle, and I can well un derstand 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 mys teries 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. Truth and Justice are indestructible, for they have their existence in the Being of God, and and are an everlasting witness unto Him therefore when the face of a man is set to do right, it is set towards the Throne of Perfect Parity, and from thence the light streams upon his path, however dark and fatal, and brightens every step before him as with the shining of the noonday sun."

There was a light on Trafford's own face as he spoke, which seemed caught from the very radiance he was describing, and Atheratone bowed his head and said simply 'I believe you, and I trust you; tell me what course your eyes can perceive for me in this darkness."

"Your mistake has been in this," said Trafford, that you have been guided in your actions by the results von 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 wit' some claims, whatever might be their nature, is, I think, quiet clear; my own im-pression is, that my uncle must often have dropped hints on the subject as an induce-ment to his son to conduct himself more in accordance with his future position; pro-bably 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 Sauna Guiguli, 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 stated to be the legitimate heir of Atherstone Abbey."

Humphrey reddened with shame as he spoke, the unworthiness of his own conduct emed to stand out in such glaring colors while he thus enumerated the clear proofs of the Malay's right, to the just and honor-

able man before him.
"It is a matter for great thankfulness that your cousin's claim is so perfectly in-disputable. It renders your duty for the future quite unmistakable, and it may, in fact, he summed up in one word.

Restitution—that is your meaning, is

Traiford bowed his head. " Even so. "And my people, exclaimed A.herstone, with some agitation, "how will it fare with them, delivered over to the tender mercies

of such a man?" They are Ged's people; He will protect them,

em, answered Trafford, quietly.

And the honour of the name of Ather stone, stained by the crimes of a man who legalty should have been even now in a convict prison?

convict prison?"

6 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 angelio 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 convuisively, 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 sins, 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. Atheratone, you know those deathless words, Fiat justitia ruat calum'-let justice be done though the heavens fall ; take that as your sovereign law, and follow it whereso. ever 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 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 philanthrophic man was on his way to a meeting of an association which was successfuly laboring to assist those who were degirous of break ing away from the cruel fetters of intoxicat ing 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

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 can not 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

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 tem-perance, uprightness and philanthropy; to the highest and noblest development of all the powers of true manhood.

THE Poet 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 disastrone famine than that of 1874,"

OFFICIAL figures show that in the year 1870 there were in the island of Cuba 868, 000 slaves; in 1878, 287,000; and in 1876, 199,000. The number of free blacks in the island in 1878 was 26,000; in 1874, 50,000; in 1875, 75,000; and in 1876, 84,000. The free blacks in four jurisdictions where no sensus could be taken are estimated at 6,000.

Scientific and Aseful.

CARE OF BROOMS.

If brooms are dipped for a minute or two into a kettle of boiling sads 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 carod for. A good house-keeper will see that her broums are all thun scalded.

WHITE CORN DODGERS.

Take one pint of southern corn meal, and turn over it one plut 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 vour cakes by the tablespoonful all over the pan. Bake for twenty five minutes in a hot oven.

SPICED BEEF.

Chop tunga beefsteak raw, and a piece of suct 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 sufflicient 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 new 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 sold pour it around the apples, and serve.

CLOTHES LINES.

Never leave clothes lines out week after veek, 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 mildew and rot the line, and it will soon become worthless. Added to this, the clothes will be colored from the line, and dirty strake 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 spirite of wine. A few drops of any perfumed oil will secure libraries from the consuming effects of mould and damp. Russia lea-ther, 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 in-500is.

VINEGAR OR LEMON JUICE.

One can have the hands in scap-suds with soft scap, 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 comfort. ing.

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 pasty consistency. It is then to be heated, and one and 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 soid. This is a very tenacious and durable paste, and may be used on almost

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 not bed that they do not, and hence the necessity for repeating the way once in a while. If one has them soaked in cold water over night all the hotter. 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 let-ting them get too dry. If you want thum 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 FRYER.

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. Hav-

ing had a large experience in scarlet fever last year and this, I feel some confidence in my own judgment, and I am of opinion that the very mildest cases I ever may de not do half so well as bad cases do by the sulphur treatment, and as far as I can indge, sulphur is as near a specific for sear let fever as possible.

MAKY counties in Sweden are prohibiting the entire sale of intoxicating liquer. King Occar II. favors the movement.

Choose Your Friend Wissly.

Choose your friend wisely, Test your friend well, True friends, like rarest genus, Prove bard to tell; Winter him, summer him, Know your friend well.

Oft bosom companions Are dangerous things, Rifling your honey, But leaving their stings, Orseling and crawling, Like bees without wings.

Leave not your secrets At every man's door, High tides will shift thom, Like sands on the shore-Gift them and shift them. Now higher, now lower.

Take advice charily: Many a man Dates back his ruin To change of his plan, Choose your friend wisely And well, if you can.

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; in fact, the more illiterate part of the peasantry seem to dwell on the very borders of the unseen land, and the severing veil appears to be a most shadowy one. And though there is something more poetio in the imagination that peoples the mountains and glens with apirits visitant than in the more material Badduceism of the southron, yet, we know the eye that sees double is diseased as well as that one whose vision is dim. If a "reverend granule" in the least degree superstitious—heard in the south a "rustling" or a "groaning" among the "boortrees" whilst at her prayers in the darkness, she would at once con-clude it was the devil; but a Highland woman would be much more apt to think it was the ghost of some one departed, who had wrongs unrevealed or unavenged, or died with some secret locked in his or her soul. And there live at this day in the Highlands hundreds of brave stalwart men who would fight fearlessly upon a battlefield, but who would shiver and quake like an aspen on a lonely road at night if they heard the scream of a sea-bird, or if a dog crossed their path, if a moteor was seen to flash over the heavens, or a light was seen glimmering in the distance.

The pretty burying gro nd of Cillechoireal, or St. Cyril, is in the brace of Loch-aber, and can be seen from the coach that daily runs from Fort William to Kingussie. It is a lovely spot, the very ideal of a peaceful resting-place to sleep well in "after life's fitful fever;" but there was a time when peace was a stranger there, and the whole countryside was, night after night, disturbed with the shoutings of unnight, disturbed with the shoutings of un-earthly combatants—those who had been enemies rising again under the curtain of night to renew their feuds and fight their battles over again—the clashing of battle-axes and claymores—not to speak of the slashing of the Dochinasie sticks—were heard far and wide. The breaking of bones, and screams of the vanquished and the and screams of the vanquished, and the wild flendish laughter of the victors, made the atrongest heart quake, whilst the timid and the fearful were almost dead with terror. This state of matters went on for a considerable length of time, until at last one dark stormy night matters came to a crisis. Women shricked with terror in their homes, and strong men could only pray and cross themselves. It seemed as if all who had ever been buried there were up and at it.

The wind blew as 'twad blawn its last, The ratilin's showers rose on the blast;

The speedy gleam the darkness awallowed-Loud, deep and laug the thunder believed. But above the bellowing of the thunder, the rattling of the showers, and blowing of the raging wind, came the shrieks of that "hellish legion" and the noise of their

demoniac warfare.

At length one man stronger in faith than his neighbors volunteered to go for the priest, for he could no longer bear to see the state of terror in which his wife and daughters were, and he feared they might even die before these awinl hosts would "scent the morning air."

Sic a night he took the road in. As ne'er poor sinner was abroad in.

And his brave heart was duly rewarded, for he got safe to the priest's house, and told his tale in eager haste. The priest, who was a very holy man, set out for the scene of the dreadful meles. In crossing the river Spean, the man carried the elergyman on his back, and when they got to the further shore, he took one of his shoes and made holy water in it, and after many prayers he went alone to the buryingground, leaving the messenger in a state of terror at the river-side. In "that hour o' nicht's black arch the keystone," the priest bravely entered the scene of unholy war-fare, and he resonsecrated the place amidst the yells of the vanishing spectres, and from that day to this ellence reigns in Cil-lechorireal: "and there at peace the askes mix of those who once were fees." And the respectable and sensible man who told me this tale, and who believed in it himself most devoutly, lies now there as eep quietly with his ancestors.

Another story was told me by a sailor from the west coast of Ross-shire. Near his native place was a wild moor that for years was so haunted that no one would venture upon facing it after dusk. The most awful lamentations were heard as from a young man in great distress. He always (requested the one spot, and at the same hour every night the agonising wail that loaded the night winds with pain be-gan. They knew he wanted to communigan. They knew he wanted to communicate his grief to some person, but no one had courage enough to venture near him. At length an old soldier came the way, and when he called at the roadside inn for refreshments, they advised him not to face the moor as night was near, but to take his bed there at once, as he seemed worn with transless of the second worn with transless of the second worn with transless of the second worn with travel, and he would be sure—if he did face the muor—to return as hundreds had done hefore him, whenever the voice of woe that haunted the place would fall upon his ear. The soldier laughed their fears to seem and passed on. In the middle of the moor he late.

heard the plaintive cry, and he fearlossly asked the young man the cause of his

"Alas!" he cried. "Alas! I cannot coase to wail, there is no rest forms while my fake love—who vowed in this spot so often to be mine for ever, and whose falseness 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.

"And where is this false love of thine, young man, whose voice is so full of ser-row?" said the soldier.

"She is the mistress of the inn you passed near the end of this moor," replied the young man in the same sad voice.

"Come with me and you will get the hand she falsely promised you," said the soldier, and the young man followed him

to the window of the inn.

The soldier cried for a draught of ale; and the landlady—who was in bed—arose hastily, saying "I was sure you would return; I had better undo the door and let you in?"

"Nat just yet," said the soldier, "I have

"Not just yet," said the soldier, "I have a friend with me who cannot enter—hand him a draught of ale—you need not bring a light." The woman hastily obeyed, and when she opened the window and gave out the pot of ale, her hand was clasped by an the pot of alc, her hand was elasped by an icy cold one, and her eyes fell upon the paic, sorrowful visage of her dead lover. She gave a loud ery, and fell lifeless upon the floor; and the lamentations of the broken-hoarted young man were never again heard on the moor, and the wayfarers got leave to travel undisturbed.—Mary Mackellar, in Celtic Magazine.

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 \$82,000,000 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

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 thi 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.

NINETERN 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 80,608 Metho-

ONE of the rooms in the Y. M. C. A. Building in Ban 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 scientification 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 mings, 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.

an anggested that the Palcetin 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 Kicta 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 Brazil-ian government, assist in removing all ec-clesiastical 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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Efforts will be made during the coming year to make the Preserrence increasingly attrective and useful to the large constituency it sims to represent. To this end the Editorial staff will be strongthened; a larger variety of Missionacy In telligence will be farnished by Dr. Fraser, For-mosa; Rev. J. Fraser Campbell, and Rev. James Douglas India: and special papers are expected from the following gentlemen:

Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryco, M.A., Winnipeg, Ma. Rev. Principal MoVicar, LL.D., Montreal. Rev. John Cook, D.D., Queboc. Rev. Prof. Gregg, M.A., Toronto. Rev. John Isling, M.A., Dundas. Rev. Prof. McKerras, M.A., Kingston

Rov. W. D. Ballautyne, B.A., Pembroke, Rov. G. M. Grant, M.A., Halifax, N.S. Rev. W. Houston, M.A., Bathurst, N.B. Rev. Goo. Bruce, M.A., St. Catharines.

Rev. John Gallaher, Pittsburg, O.; etc., etc.

Rev Alexander M'Kay, D.D. The Sabbath School Lessons will be continued; nd 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;

Dominion duly examined. We invite the cordial co-operation of ministers, olders, and people generally to aid in extending the circulation of the Parshyterian. Much has been done in this way already; but much still re-mains 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 DEANOTHER NAME We shall at once reach 12,000; and then to get the remainder will be a compara-

tively easy matter. Friends, help us in this par-Remittances and Correspondence should be ad dressed to

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Sabbath School Bresbyterian FOR 1877.

Notwithstanding the almost insurerable diffi-culties in the way of getting our Sabbath Schools to even introduce the S. S. Parshythman, we have resolved to continue the publication for another year, believing that superintendents and teachers will ere long see the justice and propriety of mak-ing room—among the numerous papers usually ordered—for a few copies of a monthly got up specially for our own schools.

It is true that we have not by any means reached our ideal of what such a paper should be; but marked improvements will be made in the next volume.

marked improvements will be made in the next volume.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentlaman 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 way 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 will (D.V.) write during the coming year, and Dr. Frazer, who is miready so well and fayourably known to our young readers, will continue his valuable contributions.

Miresters and superintendents are earnestly in-

putions.

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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PAPERS.

and the legislation likely to come before next

General Assembly will be fairly discussed, and its
bearing on the future of Presbyterianism in the
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The information in regard to the ten Prosbyterian Churcies 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 Constituency of congregations and Churches belonging to the Alliance of Presbytorian 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.

minion, Postal Laws, etc., etc.

OPINIONS.

The YMAR BOOK has established for itself a high character, not only in Canada but in the United States, for editorialability audeare, 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 ecclesiestical information. It "ere well if our people, and particularly our ministers, availed themselves of the assistance this little work affords, as a convenient "thesaurus" of valuable information.—Philade'phia Presbytoriam.

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The Christiam Guardiam, (Methodist), says:— "This is a pamphlet of over 100 neages, 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 Paterson, on the "New Hebrides' Mission: "by Dr. Shodgrass, on 'Queen's 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 Church able year in the history of this country.

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Prosbytery 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. There was agreat deal of business to be done. In dealing with it the Presbytery held four diets, and were obliged to leave over till next meeting some important matters. Among others were the following items transacted: The Presbytery agreed to transmit with approval to the Synod of Toronto and Kingston an overture introduced by Mr. Gray, which contemplates (1) she working of mission fields in winter, (2) the training of any students who may be willing to occupy the stations in winter, in classes formed by the Professors in sumin classes (ormed by the Professors in summer; and (8) the employment of the services in mission districts of any members of the church who may be willing and qualified to conduct religious services. Messre. Gray, tlogers and Finley were appointed to sup out the overture before the Synod. A see es of resolutions respecting the election o commissioners to the General Assembly was introduced by Mr. W. Fraser and agreed to. They provide for election of all the commissioners by ballot, and of elders from among those whose election of all the commissioners by ballot, and of olders from among those whose names are on the Presbytery roll. The mode of marking the ballots, counting them, and declaving the names of members elected is detailed. These preliminaries being arranged, the following were elected as commissioners to next General Assembly: Mesers. W. Fraser, J. Gray, M.A., J. Ferguson, M.A., R. Rodgers, D. McDonald, M.A., and R. Moodie, ministers. Mesers. A. D. MoNab, Peter Murray, Wm. McWhinney, R. McKee, James Telfer, and Simon Fraser, elders. There was a deputation from the stations of Midland, Penetanguishene, and Wyobrid 20, who supported a petition from these stations to be formed into a pastoral Wyebridge, who supported a petition from these stations to be formed into a pastoral charge, and that a meraber of the Presbytery be appointed to moderate in a call. They provides \$500 for stipend. Commissioners from stations in Flos and McCrao settlement new connected with those potitioning, and under the care of Mr. Robert Canterialized missioners more board in Scott, ordained missionary, were heard in the case. The Presbytery resolved to appoint a committee, consisting of Messrs. McKee and Acheson, ministers, and Mr. Tudhope, elder, for the purpose of meeting with all the parties in the case at some place and time convenient for all, of making full enquiry and reporting to next meeting of Presbytery. Mr. Gray was appointed to dispense the ordinances at Washago, Severn Bridge and Ardtres. Leave was given to divide the Session of Stayner and Sunnidale so that each congregation may have it any account. have its own session. A large amount of Home Mission business was done. The convener of the committee read his half yearly report reviewing the work of the last six months, and the grants to be applied for in behalf of congregations and stations. The Presbytery agreed to ask supplements as follows: For Bracebridge, \$500 per annum; Gravenhurst, etc., \$300 \$500 per annum; Gravenhurst, etc., \$800 per annum; Stisted, Port Sidney, and Townline, \$4 per Sabbath; Townline and Joy, \$50 for six months; Dunn's Corner's Church, \$2.50 per Sabbath. A memorial and petition from Gravenhurst was received, asking for the permanent services of an ordained missionary, and promising \$200 towards stipend. The Presbytery expressed sympathy with the object desired, and instructed the Convener of the Home Mission Committee to obtain in the meantime a graduating student for the field, and Mission Committee to obtain in the mean-time a graduating student for the field, and procure as soon as possible an ordained missionary for it. It was agreed to ask for supplement of \$300 as above stated. Mr. J. A. Andrew, missionary, was ap-pointed for eighteen months to Huntsville and connected stations. The last oderunic viz., on Wednerday afternoon, was occupied chi-fly with consideration of romits from the General Assembly. It was agreed that there should be one fund for Home Missions proper, and for supplementing congregations. The draft act in the con-stitution of the General Assembly and the Barrier Act were approved of simpliciter. Two amendments were agreed on to the proposed regulations anent the Ministers' Widows' and Orphans' Fund. It appeared in discussion that while the benefits from the fund as proposed are equal to all, ministers' rates of contribution to it are not equal. Ministers formerly of the Presbyterian Church of Canada in connection with the Church of Scotland are rated now, as they have been since their ordination, at \$12 per annum, the highest rate specified in clause four or the proposed rogulations, that namely for ministers between forty and fifty years of age. If the rate proposed in the regulations were applied to ministers already connected with the fund, the contributions of ministers the fund, the contributions of immisters formerly of the Presbyterian Church in Canada in connection with the Church of Scotland would be reduced to a just equaization with the rates of others. The first amendment contemplates the equaization. The second proposes an addition to clause nine to the effect that a minister tearing the aburch may alone his interest. leaving the church may close his interest in this fund by withdrawing half of the money he has contributed to it. Congrega-tions and sessions will please of the the following recommendations of the Presby-tery: 1. That a collection be taken up throughout the bounds for defraying the expenses of Commissioners to the General Assembly; and that the monies collected be remitted to the Treasurer, Rev. D. Mc-Donald, Creemore, before the middle of May. 2. That replies to questions on the state of religion not forwarded already be sent in to the Clerk as soon as possible. 3. That the financial and statistical returns be forwarded promptly to the clerk. The next meeting of Presbytery to be held within Knox College, Toronto, at four p.m., on the first day of the meeting of the Synod of Toronto and Kingston.

ROBERT MOODY, Pres. Clerk.

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On March 1st, at the residence of the bride's father, Binbrook, by the Rev. Wre P. Walker, Mr. Wm James Ptolomy, to Elizabeth, daughter of Charles Donaldson, Esq.

On the 7th inst., at the residence of the bride's father, North Easthope, by the Rev. A. Stewart, Peter Stewart Crerar, to Katle Kippan, daughter of Jame 4 Kippan, Esq.

Official Announcements.

MEETINGS OF PRESBYTERIES.

BROCKVILLE. - In the Presbyterian Church, hemptylile, on Luesday, Joth March, at soven pum. HAMTLYON. - In Contral Church, Hannitton, on third Tuesday of March, at 11 a.w. General Assembly delegates will then be appointed BRUCK. - At Paisley, on the last Iuesday of March, at 2 o'clock, pm RINGSTON. - In John Street Church, Belleville, on the second Tuesday of April, at 7 30, p.m. London, on the third Tuesday of March, at two v.m. Remits will be considered, elders' commission will be called for, and delegates apointed to the General Assembly. CHATHAM. - In the Wellington Street Church, Chatham, on 27th March, at 11 a.m. Hudon. - At Olinton, on the 20th March at 11 o'clock a.m. LINDSAY. - At Toronto, on April 17th, at 11 a.m.

May.
TORONTO - At Toronto, on April 17th, at 11 a m
PETERBORO - At Port Hop , in the First Prosbyterian Church, on the last Wednesday of March, at
1.30 p.m.
Ultawa - Nort Prosbytery meeting in Knox
Church, Ottawa, on Monday, 7th May, at 3 o'clock

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second Tuesday of the month) at seven p.m. Rolls of Presbyteries, Reports of Synodical Com-mittees, and all papers for the Synod, should if possible be in the hands of the clerk one week be-fore the date of meeting.

The Clerks of the venous Presbyteries within the bounds of the Syned will meet to prepare business for the first Sedurent, within the Vestry of Knox Church, at four celeck in the attenuou of the first day of meeting

Brantford, Feb. 20, 1877. Synod Clerk.

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