

British American Presbyterian

Vol. 6--No. 3.]

TORONTO, CANADA, FRIDAY, MARCH 9, 1877

[Whole No. 206

Contributors and Correspondents

For the Presbyterian.]

AN HONOURABLE WOMAN.

BY REV. DAVID MITCHELL, TORONTO.

In last week's issue of this journal, we read an interesting contribution upon the character and works of the late Mrs. Doremus of New York. Having frequently met this esteemed lady, and being well acquainted with her untiring labors, it was with the pleasure of thorough appreciation that we perused the article in question. Mrs. Doremus was in every respect a remarkable woman. No matter what meeting one might attend, whether in the Bowers, the Five Points, or Association Hall, there we were sure to catch a glimpse of the venerable form. It was the privilege of the writer to commence his ministerial work in New York as assistant to her pastor, the Rev. Dr. Rogers, of Fifth Avenue Reformed Church. The first person to attract attention on entering the pulpit was Mrs. Doremus. She was all aglow with interest from the first moment to the last of the service. Her piercing eye, and sharp business-like manner, betokened a woman who was not only benevolent, but practical and common-sense in her benevolence. We never met her, on the street, in the Church, or at any meeting, without being encouraged by a kindly smile, or a warm pressure of the hand. The excellent contributor of the article referred to, presents Mrs. Doremus as the philanthropist on a large scale, the soul of Foreign Missions, the active minister of every benevolent scheme, the industrious manager of a large and hospitable household. It was our privilege to know her in her humbler spheres of usefulness, in the influence she exerted in the Church, in the interest she took in the missionary work which was specially under our charge, in her kindly visits to the poor and sick and dying. The wonder is expressed that Mrs. Doremus could do so much work for foreign missions and benevolence, requiring the highest statesman-like ability. But surely we may be still more astonished at a woman, at the best of feeble strength, and regarded for many years past as one in the sore and yellow leaf, filling up what she called her leisure moments with work concerning which she acted upon the principle of "not letting the left hand know what the right hand doeth." When she slept, or rested, is a mystery of her life. She seemed to be ubiquitous. And yet we know she gave ample time to reading, meditation, and prayer; while all who knew her can testify that she was a model mother and housekeeper. We know not any one who united in her person with such beautiful blending of colours the flourishing of the almond tree with the fire of youth. To the last her spirit was indomitable. Like Moses, when she died it may be said of her, that "her eye was not dim, nor her natural force abated."

The life of Mrs. Doremus was a consecrated one. Its whole secret was told by her in one word, when some one said to her as he saw her amongst the crushing throng that was struggling to gain entrance to one of the meetings at the Hippodrome, "What, Mrs. Doremus, you alone here." Her reply was, "I am never alone." Like the Master she loved, she was "alone and yet not alone, for the Father was with her." This was the mystery of her crowded life. The one question was, "What can I do for Jesus?" It was her glorying in the cross that made her heart yearn for the conversion of the heathen, and sent her out to the streets and lanes on errands of mercy. Because she loved Jesus, she willingly bore the burden of all manner of missions, but because of this also, she was ever ready to listen to the cry for help, whether coming from a fallen sister, the homeless orphan, or from the sick-chamber of the poor. What a testimony to her worth, a physician gives, who says that on one occasion he stepped into a street car at two o'clock in the morning, and there was Mrs. Doremus returning from one of her many midnight errands to the poor and suffering.

What an example! In presence of it, we look with a feeling of shame upon our own life-work. But here is a lesson specially addressed to ladies, rich, educated, influential; not to waste their lives in pleasure and gaiety, but to devote themselves heart and soul to the work of the Master. We know there are many ladies like the subject of this sketch in Toronto, who are doing their best in the interests of the poor and fallen. But oh! if all were actuated by the same spirit, vice and intemperance would soon hide their heads, their sons and daughters would be given to Christ, and their noblest efforts would be turned to the advancement of the Christian cause.

For the Presbyterian.]

MODERN BIBLICAL HYPERCRITICISM.

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

No. III.

The two previous articles were written after a careful perusal and examination of the production of Prof. Smith, and are simply the independent judgment of a plain country minister on the views of the author.

We make no parade of, or pretensions to any extraordinary knowledge of the subject, but we do claim some little acquaintance with Exegetical Theology. And the subject of Biblical Criticism has ever had peculiar fascinations for us, and has been studied from absolute necessity, because the attacks which scepticism has made on the foundations of our personal faith have had origin in the denial of the purity of the sacred text of Scripture. It is in these insidious assaults of Professor Smith on the correctness of the text itself, that the chief danger of his views consists. For he thus undermines the very foundations of the faith itself.

4. We therefore, feel constrained to utter a warning against his fourth error, by which he impugns the very foundations on which the sacred text is based.

As one who has come through the fire, and who has had to face the question as a matter of life or death to his soul, we believe that there are two principles on which the integrity of the original text of Scripture rests. One of these is the general correctness and purity of the *Massoretic* text of the Old Testament, and the other is the apostolic origin of the New Testament Scriptures. Or the question may be stated thus: Neither the Jews, to whom the Old Testament oracles were entrusted by God, nor the Christians to whom the New Testament writings were committed, have proved faithless to their charge.

The learned Aberdeen theologian assails and seeks to subvert both these principles by the following statements.

"For a long time, the written text of the Bible was *consonantal only*." "But even the consonantal text was not absolutely fixed. The loose state of the laws of spelling, and the great similarity of several letters made errors of copying frequent."

"The Greek text of Jeremiah is vastly different from that of the Hebrew Bible, and it is not certain that the latter is always best."

"In the Books of Samuel, the Greek enables us to correct many blunders of the Hebrew text."

"Up to this time," (the Christian era) there was no absolutely received text.

"But soon after," "a single recension became supreme. The change was, no doubt, connected with the rise of an overdrawn and fantastic system of interpretation, which found lessons in the smallest peculiarity of the text; but Lagarde has made it probable that no critical process was used to fix the standard recension."

"It is from the *Massoretic* text, with *Massoretic* punctuation, that the English version, and most Protestant translations are derived."

Another reason for the unreliability of the Hebrew text, he deduces from the variations in chronology, between the Samaritan, Greek, and Hebrew Pentateuch.

But no mention is made of the collation of hundreds of old MSS., the comparison of versions, the several pathways of proof which instinctively converge towards the integrity of the Hebrew text, or the confirmatory testimonies to its truthful character, which modern discoveries have made known.

By his one-sided and destructive mode of reasoning, the youthful professor labors hard to convey the impression to his readers, that our venerable Hebrew text is in a very uncertain and dilapidated state, and that its purity and integrity are very problematical, from "all existing MSS. being derived from a single archetype, which was followed even in its marks of deletion and other accidental peculiarities."

The New Testament does not afford the learned theologian the same facilities for impugning the sacred text, as the labors of a Tischendorf, Tregelles and Westcott have vindicated, and born ample testimony to its comparative purity.

Alongside of a correct Greek text has always been placed as essential to its divine authority, its apostolic origin.

It has been held by the church in all ages as a necessary conjoint principle to inspiration, that the New Testament was written either by apostolic men, or under their direct or indirect superintendence. By doing away with this principle, the divine authority of the New Testament is seriously impugned. It is in this direction that his statement and reasoning tend,

and his arguments, and the general drift of his conclusions are fitted to unsettle the mind in regard to the apostolic origin of the Greek Scriptures.

"All the earliest external evidence points to the conclusion that the synoptical gospels are *non-apostolic digests* of spoken and written apostolic tradition, and that the arrangement of the earlier material in orderly form took place only gradually and by many essays. With this the internal evidence agrees."

"It appears from what we have already seen that a considerable portion of the New Testament is made up of writings not directly apostolic, and a main problem of criticism is to determine the relation of these writings, especially of the Gospels, to apostolic teaching and tradition."

This non-apostolic theory is applied to several of the New Testament books.

"In the epistle to the Hebrews, whose author, a man closely akin to Paul, is not a direct disciple of Jesus (Heb. xiii.) the theological reflection natural to the second generation, which no longer stood so immediately under the overpowering influence of the manifestation of Christ, is plainly affected in some points by Alexandrian views."

And this undermining process is in a cursory manner applied to the New Testament canon, in the brief reference made to it. What a rich pasture field for doubters there is in the following passage: "The apostolic writings continued to be very partially diffused, and readers used such books as they had access to, often failing to distinguish between books of genuine value and worthless forgeries. For most readers were very uncritical, and there was an enormous floating mass of spurious and apocryphic literature, including recensions of the Gospel, altered by heretical parties to suit their own views."

The opinions of the able Professor are neither novel nor original, and can be readily traced to German sources, or rather to one German author. Promulgated by the German writer, they excite no surprise, from their being the natural product of the irreverent and semi-infidel, semi-Christian criticism of the theological schools, of that land. But they do startle the Christian student, when they are promulgated by the pen of one who occupies a chair of theology, in a city ever remarkable for its strict and conservative theological spirit, and in connection with a church, noted since its existence in 1848, for its soundness and orthodoxy, in contending "for the faith once delivered to the saints."

"What shall I do in order to become famous?" said an ambitious youth to an ancient sophist. "Kill a man who is famous already, and then your name will be always mentioned along with his," was the sophist's reply.

And it cannot but be manifest, that the youthful Free Church Professor, in his unhappy article on the Bible, has, it may be unintentionally, suggested views and doubts, that tend to destroy the sacred volume as the pure and perfect revelation of Christian faith and hope, and has thus been suddenly raised to a high pinnacle of fame and notoriety. There is danger, however, of its being the sudden shooting up of the eccentric rocket, and of his becoming a pregnant example of a man, "hoist by his own petard." To any who may give way to doubts and even unbelief, under the unwise and ill-considered opinions and unfounded statements of Professor Smith, would we say, "Hold fast to the two foundation principles that underlie the sacred Scriptures, viz., the *substantial correctness and purity of the Massoretic text*, and the *apostolic origin* of the New Testament, and in this connection, it will be profitable to ponder the paradox of Bengel, the illustrious commentator, that "conversion easily leads to heterodoxy." That eminent man, having been himself under such deep trouble for years, from doubts regarding the text of the New Testament, that he carefully prepared a text for his own use, his words, as bearing on the present controversy, are worthy of careful consideration. "If the sacred volume, considering the fallibility of its many transcribers, had been preserved from every seeming defect, this preservation would have been so great a miracle, that faith in the written word could be no longer faith, I only wonder that there are not more of these readings than there are, and that none in the least affect the foundation of our faith."

An examination of Prof. Smith's article on Canticles in the fifth volume of the *Encyclopaedia Britannica*, and the bearing of his views on the confession, on the canon and kindred topics, will form the next and closing series of these papers.

For the Presbyterian.]

THE OLD FASHIONED MINISTER.

The "old-fashioned minister" was, in the great majority of cases at least, a Christian gentleman and scholar. He had chosen the office of the ministry with a deep sense of the sacredness of the work, the dignity of the position and the high qualifications it required, and he spared no labor, in his preparatory studies, to equip himself with these qualifications. Although he often had to maintain himself at the University, to provide himself with books, clothes, etc., during a course of eight years, he hardly ever thought of shortening it, but considered the time all too short for the important studies that were to fit him for the ministerial office. By patient and persevering toil he laid the foundations of an accurate scholarship, which in after years, gave solidity and substance to his pulpit teaching, and impressed those with whom he came in contact, with a salutary respect for his knowledge and his judgment. He could read his Bible freely in both the original languages, and in consequence, it need hardly be said, he never gave wrong quantities to Scripture names, and though he sometimes spoke English words with a Scottish accent, he never indulged in slipshod grammar. He had a strong relish for classical and other literature, though he counted them but loss in comparison with the "riches of the gospel of Christ." Even when not brought up a gentleman, from his childhood, he had carefully cultivated gentlemanly habits and manners, believing them included in the "whatsoever things are pure and lovely and of good report." Consequently, it need scarcely be said that the "free and easy style" was not congenial to him, either in dress or manners; that his clerical costume was always irreproachable; while his people respected him all the more because he "knew his place" and did not "make himself cheap." No one was afraid to come to him in a trouble, but no one would have ventured on an impertinence or a familiarity.

After being licensed, he usually had to act for a year or two and even longer, as a "probationer" or as regular assistant to an older minister, and thus gained a stock of sermons and experience before he entered upon a settled charge. And when he did this, it was with a deep sense of responsibility, and the feeling that his charge was a sacred trust. This being so, it was rarely, and only in response to a clear call of duty, that he would leave one charge for another. In the great majority of cases, the tie between minister and people was like the tie between him and his wife, *for life*. And the reverential affection with which they learned to regard him was indeed a crown for old age. In all congregational matters, he was an absolute, though a constitutional monarch. He was never dictatorial, because his opinion was always desired, and his judgment so respected that it was almost invariably followed. Congregational divisions and contentions were unknown under his unobtrusive guidance, against which no one thought of rebelling. His dignity and simplicity of character made themselves felt both in the pulpit and out of it. He had a clear and comprehensive grasp of gospel truth, and trusted more to the influence of steady and faithful teaching than to occasional seasons of excitement and sensational appeals. And he taught both publicly and privately. He was his own Sabbath-school superintendent, and cared to employ none but *Christian* teachers, who would teach, quietly steadily and faithfully. He did not encourage "socials" or "tea-meetings" as they were called in his day; nor "entertainments," believing that they cultivated a love of excitement which did more harm than good. Yet his Sabbath-school was at least as well attended and his congregation as truly interested in each other as those of the present day which have both. He was, usually, very conservative, and held steadily on the even tenor of his way, fearing no man's frown, pandering to no man's weakness, and, notwithstanding, winning an amount of influence and respect, seldom if ever accorded to the man who lays himself out to be "popular." In Church-courts his opinion always carried weight partly because it was never hastily given, partly because it was given in few words. In debate, when he did not take part in it, he was always courteous, brotherly and kind, tolerant of the different opinions of others, while, in general, adhering firmly to his own.

At home the "old-fashioned minister" was mindful of the apostolic injunction to "rule well his own house;" and in this, as in his parish labors, he was ably assisted by his wife, who was often the daughter—as he was often the son—of a Scottish manse, and carried to her own home, whether in

Scotland or Canada, the elevation of mind and character, the cultivation and refinement, in which Scottish manses were fruitful. Without the slightest pretension—which indeed she would never have thought of assuming—her simple dignity of character and manner gave her at once the "position" about which she did not trouble herself, and she "ruled well her household" after the good old Scottish pattern, in which a careful economy blended with the truest refinement. The minister's table and furniture, indeed, might have been considered intolerably "plain" by many of our luxurious farmers and tradesmen, but he and his wife had been brought up to a little less dainty fare or luxurious upholstery, or rich dress, and if there was "plain living" there was "high thinking," and refined taste, and "the minister's" children were creatures of health such as are not so likely to be found where hot cakes and pies, rich pastry and confectionary do most abound. Self-denial without asceticism, and a noble independence of mere sensual gratifications were among the good lessons early learned at "the manse." Pity that they were not more generally taught in our Canadian homes now! It would save some sad shipwrecks in after life! But the "old-fashioned minister" was "given to hospitality" also; not to the costly and ostentatious "entertaining" which so often passes for it, but to the true kindly hospitality which meets the stranger with the welcome he needs, and receives him cordially into the family life. It was truly wonderful indeed, how much the "manse" could do in this way, when occasion required, and more especially, when it was a brother minister, or several brother ministers who needed to be entertained. And few companies could be more full of innocent and joyous geniality than surrounded the manse table on such occasions.

After all that has been said, it is hardly necessary to say that the "old-fashioned minister's" piety was deep and true, though perhaps more quiet and less demonstrative than that of the present day. His earnest and solemn pulpit exhortations came from a heart full of a sense of the evil of sin and of grateful love to the Saviour from sin. Faithful in all duty, just and true and kind in all his relations, "an Israelite indeed in whom was no guile," in life and in death, the life which he lived in the flesh he lived, as he would have freely confessed, "by the grace of the Son of God who loved him and gave Himself for him."

The "old-fashioned minister" is fast passing away. It would be well that his portrait should be painted before he is forgotten.

"The old order falleth; giving place to new, And God fulfils Himself in many ways." But it will be well if the ministry of the future do not, in the more important traits that have been enumerated, fall below the standard of the "old-fashioned" ministry.

Religious Awakening.

MACINTOSH CONGREGATION.

Editor BRITISH AMERICAN PRESBYTERIAN.

A great work of grace in this congregation broke out under the missionary services of Mr. Robert McIntyre, employed for mission work by the "Presbytery of Sauguenay." The Rev. J. M. McIntyre of Harriston, on invitation co-operated in the work, and on the evening of 6th February, twenty-five stood up in a crowded house signifying by this, their deep anxiety about their souls' salvation. Now between 200 and 300 remain to the enquiry meeting. The want of sufficient workers to direct the anxious and troubled to Christ, is very much felt. But the number of such is on the increase.

Many of God's people are themselves revived, and others who were only Christians in name, are so now in power. The most delightful work is that of winning souls to Christ. Dear people of God, pray for the laborers in this work! pray that Christ may be lifted up so that many many more may be born again!

To encourage those who work for Christ in His vineyard, it may be added that this work of grace is traced very largely to the labour of a few who wrought and pleaded, and waited for the blessing, and now the pleasure of the Lord is prospering in their midst. J. M. I.

RUDOLF MEYER, editor of a socialist newspaper, has been sentenced to nine months' imprisonment for publishing a libel on Prince Bismarck, charging him with stock-jobbing.

THE Berlin *Reichsanzeiger* states that Germany's determination not to participate in the Paris Exhibition is irrevocable. The state of affairs which had led the government to decline to take part therein is such as to preclude all possibility of reconsideration.

A DISPATCH from Calcutta reports that a gunpowder explosion has occurred at Ad-hemabad, by which fifty persons were killed and 1,000 wounded. A terrible explosion has taken place in one of the coal mines at Grasseuse, in the department of Herault, France. Fifty-five miners are known to have perished.

Contributors and Correspondents

LETTER FROM DR. FRASER.

We are indebted to the Knox College Students' Missionary Society for the following letter recently received from Dr. Fraser, and hasten to place it before our readers.

Yoke-fellows in the work of the Lord. Greeting! Let us render thanks to God together, for his abounding mercy to us during another year! Blessed be the Lord our God. And let all the earth bless His holy name, "for his mercy endureth forever." Though we are working in such distant corners of his vineyard, and perhaps will never see each other all the day, yet the night will soon come, and then we will all be in at the reckoning, and enter into the joy of our Lord. May we all work so well that He shall say to us when he calls us home in the evening, "Well done!"

But what a blessed thing it is, though we are on opposite sides of the earth, that we can hail each other, now and then, with a word of cheer! For after all we are only human, and so, fond of, and cheered by human sympathy. Even as long ago as the time of Confucius, men felt in the same way, for we find the second sentence of the first chapter of his analects to be, "Is it not pleasant to have friends coming from distant quarters." I thought of this sentence the other day when your kind letter, dated at Blytheswood, Essex County, Ont., (sometime in Aug., 1876, reached me. It was like a visit from old friends I knew so well, and loved so much, and after I had read it, I'm not ashamed to confess, I sat for a long time musing on other days and scenes recalled by the mention of familiar names and places.

Your letter was a real delight to me, and there is only one thing in it which you must allow me to find fault with; you attach too much importance to, and bestow too much praise on my hastily written and imperfect letter of last fall. I hope you will forgive me for having called attention to some of its imperfections in one of my subsequent letters to the BRITISH AMERICAN PRESBYTERIAN, which some of you might have seen. I shall avoid the necessity of a correction of this, if I can, by writing less and being more careful. Please don't continue to think that you got in my last year's letter a full account of the mission in North Formosa. My letter, being as it was, a mere sketch in which were set down some things of interest, as they occurred to me in the hurry of writing a long letter in a short November afternoon. I shall not attempt a letter on the same plan this year, as Mr. Mackay is the only person from whom you can get a really reliable and valuable account of the work. The necessity of my being in daily attendance at the hospital here forbids frequent visits to the different stations, without which one cannot be very familiar with the work going on at them. And as for giving you an account of my own small work, I am afraid it would not be of much interest to you. Better wait till the end of the year, when I issue my annual report, and I will send you a copy which you will be able to throw on the table in the reading-room, so that none, save those who care to, need be inflamed with bundles of facts and columns of statistics.

The accounts both in the letter of your Secretary and the printed report of the Society for 1875 of work carried on and results achieved are of the greatest interest to me. May God prosper you still more? for I believe what I wrote last year—"It is well to remember that the soul of a Canadian is as precious in God's sight as that of a Chinaman." But you will excuse me if I confess to a feeling of sadness as I read through to the very end of your letter, without finding that any of you had decided to come away to Formosa to preach the Gospel of the kingdom. You "mustn't forget that Jesus died for the Formosans as well as for the Canadians," and that Formosa, though only a speck on the map of the world, is still with its millions of ignorant heathen, part of "all the world," into which Jesus commissioned his disciples to go and preach the Gospel. Don't be afraid of the work at home not being done. One reason why there is so much to do and why it is so often unsatisfactorily done, is, that there are so many engaged in it. Just think of it! Every little community of a few score families thinks it must have three or four ministers, and a social meeting to drink tea and eat cakes, is not considered complete without its quota of divines, who in consideration of the entertainment they afford are allowed to edge in a few serious words of instruction or exhortation, which however, are not generally the portions of their "entertaining and instructive addresses" longest remembered or most appreciated. Isn't it nearly time that Christian people in Christian lands were beginning to feel more generally that they should under ordinary circumstances, be able, in the due measure of God's word to build their own living and grow fat, and that the shepherds who are not needed to nurse and feed the young, to care for the sick, or to

fight the "grievous wolves," which threaten the safety of the flock, should be away in wilderness and mountains gathering into folds the sheep who have never known a shepherd's care, and who know nothing of the rich pastures they are so well acquainted with. I may be wrong, but I firmly believe that one half the number of ministers in Canada, would do the work that is done, much better, and with more ease, and satisfaction. For with how many is the whole life, one long struggle for existence in the narrow bounds in which their lot has fallen. I don't wish to enter into details, but I know of what I write. Far better some of you come here, or go to India, or Africa, or the South Sea Islands. The fields are white unto the harvest, but the laborers are few. But I have written enough—perhaps too much. If so you must forgive me. I feel strongly and deeply on this subject and write as I feel. And I am not alone, for it was delightful to read in the July number of the British and Foreign Evangelical Review, for this year, an article from I. E. Mathieson, Esq., convener of the Foreign Mission Committee of the English Presbyterian Church, which calls the attention of Christian people to foreign mission work in a very interesting and original style. If you will pardon the liberty of an old friend, I will suggest that said article be read and discussed at one of your meetings, for though there are of course some things in it to which all will not be prepared to subscribe, there is much that is suggestive and profitable.

And now I must stop. I shall expect to hear from you again next year, for though I see in your report, and in accounts of your proceedings which meet my eye now and then in the Record and BRITISH AMERICAN PRESBYTERIAN, many new names, I still continue to think of you as personal friends. And though sometimes it seems like hoping against hope, and the heart grows weary with the long waiting I shall still continue to hope and pray, and expect to see some of you in Formosa. We who are here cannot live forever. Perhaps we shall be suddenly called to rest before the middle of the day. If spared till the middle of the day we should take an hour for recuperation. Who is to take our place? And even if there were no danger of a failure of health, no danger of being called to rest before the sun go down, no necessity of rest and recuperation, what are two in so large a place and among so many people? I hope you will still continue to remember us in your prayers, as we do you. The Lord be with you! Yours in the Lord, and in the work, J. B. FRASER. Tamsui, Formosa, Nov. 24, 1876.

THE MARITIME PROVINCES.

(FROM OUR OWN CORRESPONDENT.)

Your correspondent presents his compliments to the publisher for a copy of the PRESBYTERIAN YEAR BOOK OF CANADA. It is indeed a valuable publication. It is so serviceable in many ways. It is quite a boon to have the various enactments of the Assembly which will often be referred to by members of Presbytery and others, made so easy to be turned up. For these matters I expect the Year Book will supplant in a measure the minutes. The Papers on Presbyterian Topics are timely and able, as well as interesting. But may I venture to ask the respected Editor where he got the list of names under the head of "Committee of Superintendence of the Theological Hall, Halifax," at the foot of page 103? It is not by any means the list as found in the minutes, page sixty-one. And who is A. Knight, Professor of Dogmatic Theology in the Hall at Halifax? We in the East know of no Professor of that name. It is not any more correct because it was printed that way in the Year Book for 1876.

That the Churches of the British Isles should not be noticed at all this year, a promise of a fuller treatment than usual next year being given, as the Alliance is to meet in the summer, may not be found fault with particularly, though some notice of their names and statistics however briefly would not have been out of place. That on page 128 is good so far as it goes, but it is neither accurate nor exhaustive. There are Churches not given there larger than some that are. But there is no apology offered for ignoring three or four smaller bodies in the Dominion. Many readers will infer that the Presbyterian Church in Canada embraces all. Your correspondent would rejoice if that were the case, but it is not the case. In the first place there is a Presbytery in the eastern part of Nova Scotia in connection with the Church of Scotland, with ten ministers and twelve congregations. On the borders of New Brunswick and Quebec, partly in the one and partly in the other, there was two or three months ago, another Presbytery of the same name, with two ministers and two congregations. In the third place there is a Presbytery in connection with the Reformed Presbyterian Church in Ireland, with four ministers and four congregations. And in the fourth place the General Reformed Synod of the States has a minister and a few small and scattered

congregations, the remnant of what was once a Presbytery. Going west there is a Synod in connection with the Church of Scotland, which according to the Year Book for 1876 had nine ministers and as many congregations. And there is a Presbytery of the United Presbyterian Church of North America. Would it not be desirable to have a bird's-eye view given of the strength of Presbyterianism in Canada and Newfoundland? As it is the publication is wrongly named this year, instead of the PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA AND NEWFOUNDLAND, it ought to be "Year Book for the Presbyterian Church in Canada and the Presbyterian Churches in the United States."

LEUNAS.

For the Presbyterian.]

IN MEMORIAM.

W. A. M.

Fair as this world is there is fairer far Beyond the aure where the glory hides, We love this well where home and loved ones are, We love that better where our Lord abides.

We watch the windows of the curtained scene That ray the glory down the dome of night; How the heart pants to clasp the things unseen, And step within the veil where all is light.

Oh! this is ecstasy, that we at last Shall share his chosen's heritage above, And gaze as John did at the paschal feast, With wondering worship in the face of Love.

And shall we grudge when one we dearest hold, Loops from our clinging grasp with joyful eyes? Is it aught strange that souls of heavenly mould Should spring exultant to their native skies?

We walk together down the vale of life, And think no love can e'er with ours compare; Our claim Love questions: sharp and short the strife, The crown of love 'tis Love alone must wear.

He calls them and they follow, as the two Who left their father on Bethsaida's strand; Ah well we know who beckons them, and so Fearful and mute in meek submission stand.

We too would go if only He would call, We too will follow when the call will come, And join our brother in the banquet hall, In endless fellowship with Christ at home.

New Edinburgh. C. I. C.

REVIVAL WORK AT COBOURG.

For the last five weeks a work of Evangelisation has been going on in the town of Cobourg, which has reached such dimensions as to attract very general and deserved attention. Two English ladies, Miss Logan and Miss Beard, who have already labored with gratifying success in Quebec, Sherbrooke, and elsewhere, came to Cobourg, and on the invitation of the Y.M.C.A., agreed to conduct Bible Readings and to hold public meetings, which were attended not only by females, but the community at large.

Many circumstances conspired to secure for them a ready hearing. Their own social position—their undoubted ability—the culture and refinement which characterised all their utterances and bearing—but above all their unaffected piety and persuasive earnestness, gained them willing and ever-increasing audiences. Members themselves of the Church of England, nothing sectarian found a place in their addresses, but all breathed the spirit of most Catholic charity, whilst the Gospel message was pressed with winning tenderness on the acceptance of young and old. The distinctive doctrines of the Gospel have been most clearly taught, and from week to week the attendance was only limited by the size of the place of meeting. Miss Beard's health gave way under the continued strain, and for the last ten days the burden has rested on Miss Logan. On Sabbath, 11th February, "Victoria Hall," (one of the largest in the Province), was occupied, and since then every day has been crowded by a deeply attentive and solemnized audience. At one meeting held on a Sabbath afternoon for the "Fire Brigade and Sailors," it was computed that nearly one half were Romanists, who listened with eager attention to the message of truth. One of the features of these wondrous gatherings is the mixture of classes, and professed creeds all alike attentive and impressed. "I saw you at the ladies meeting," said a Romanist to a Protestant neighbour the other day. "Yes, and I was surprised to see you there." "Well," said the Romanist, "I went first through curiosity, and now I cannot stay away. I attend every meeting." Who can calculate the good done by such services! Certainly no minister has ever had in Cobourg so "open" a door as now stands before these unassuming godly women. Men may differ as to the propriety of women in ordinary circumstances addressing mixed audiences even on religious subjects, but no Christian man can attend these meetings and see the wondrous power exerted over the audience—the hushed expectancy with which every word is heard—the solemnity of the whole service—and the known results in many instances of the Simple Truth received, without wishing that our land was full of such workers. Last Sabbath closed their public addresses in Cobourg, and on 26th inst. they are expected in Peterborough.

[The above was crowded out of last issue. —Ed. B. A. P.]

He who knows all things, knows I long, I pant, to love Him perfectly, and to live every moment to His praise, and to fill eternity of my powers.

The Church and the Theatre.

A noted Presbyterian minister recently preached a sermon to actors from the text, "Desiring him that he would not adventure himself into the theatre." On the same day, by a singular coincidence, a prominent Unitarian preached in favor of the drama, taking from the same passage an equally fanciful motto, "The whole city rushed with one accord into the theatre." As swimmers leave their clothes on the bank before plunging into the stream, so both these clergymen wisely laid aside their texts before they "adventured themselves into the theatre" of discussion. We cannot help thinking that Dr. Talmage's appeal to the actors would have been more powerful had he refrained from making a personal explanation for the purpose of conciliating them. This weakened his cause, as it seemed too much like an apology for the severer terms in which he had before denounced the theatre.

Mr. Alger's discourse was a plausible and fallacious argument in defence of the stage as a more efficient educator than the pulpit. He said that the instruction imparted by the drama is of such a nature that it cannot be acquired from any other source, and it reaches certain classes who would otherwise remain in ignorance of its wholesome teachings, that it reproduces human life as it passes through the various stages of its existence, its special object being to enforce virtue by showing good and evil in their true light, to uncover and expose the tricks of vice, to warn the guilty and strengthen the innocent by exposing the iniquities and evils of the world.

These pretentious claims have no foundation in reason or experience. We know of nothing in morals or manners which the theatre can teach that is not better taught by the pulpit and the Sunday-school. The advocates of the theatre cannot point to a single family or individual that has ever been rescued from vice, ignorance, and poverty, and made virtuous, intelligent and thrifty, by frequenting the theatre, while thousands have found it to be the wide gate and the broad road to ruin. No young man has improved his business prospects or his character by attending the theatre, but on the other hand shrewd merchants begin to suspect the honesty of their clerks when they hear of their being found there.

No Christian man or woman has grown in piety under the influence of the drama. A regular theatre-goer, and a regular attendant at the church and the prayer-meeting are seldom found united in the same person. Such a combination would be a rare curiosity. Who that has watched the course of the drama for years past, and has noticed its advertised attractions, can deny that the most popular plays and exhibitions, with few exceptions, have been demoralizing. Such, it is said, was the piece which lately prepared the way for that fiery tragedy which death brought so suddenly upon the stage of the Brooklyn Theatre. In fact, the testimony of the best and wisest men of all ages has been adverse to the existing drama. The cry has always been, the drama is not in itself immoral or injurious; it can be purified and made a most valuable aid and ally of morality and virtue. Then why has it never exhibited this character? A pure and elevating theatre is like the philosopher's stone, or perpetual motion. It exists in the imagination. It is an abstraction. We want to see that high-toned, moral drama that is to take the young from paths of vice, and shield them from temptation, and train them for high and noble spheres of life on earth, and fit them for a happy existence hereafter. Let the actors combine and establish such a theatre, and the church will hail it as a friend. It has never been done, and we fear it never will. Plato said that "plays raise the passions and pervert the use of them; and by consequence are dangerous to morality."

Aristotle said that "the law ought to forbid young people the seeing of comedies."

Plutarch thought plays dangerous to corrupt young people.

The Christian Church from the earliest ages has condemned the theatre as the representative of paganism. A council in Spain in the year 805 ordained that "it shall not be lawful for any woman who is in full communion, or a probationer for baptism, to marry or entertain any comedians or actors on pain of excommunication."

Tertullian says: "We have nothing to do with the phrenias of the race-ground, the lewdness of the play-house, or the barbarities of the bear-garden."

Those professors of religion who attend the theatre and think they are secure from spiritual harm should ponder these words of St. Chrysostom: "Let us not only avoid downright sinning, but the tendencies to it. Some indifferent things are fatal in the consequence, and strike us at the rebound. And who would choose his standing within an inch of a fall, or swim upon the verge of a whirlpool? He that walks on a precipice shakes though he does not tumble, and commonly his concern brings him to the bottom. The case is much the same in reference to conscience and morality. He that wont keep his distance from the gulf is oftentimes sucked in by the eddy, and the least oversight is enough to undo him." We cannot see, therefore, how the church and the theatre can be friends except by the purification of one or the corruption of the other. Mr. Alger proposes to solve the difficulty by turning the whole subject over to science. "Then," says he, "will these two great agents of civilization go hand in hand in building up a higher idea of human action." The church as a divine institution receiving her laws from the Bible is not yet ready to bring her differences with the theatre before the tribunal of science for adjudication. The man who places the church and the theatre on a level as mere agents of civilization does not understand his subject, and certainly his proper place is not in the pulpit.—N. Y. Christian Intelligencer.

REV. JOHN STEPHENSON, of Dublin, says:—"The Lord has given to every man his work, and we might as well speak of a drummer as of an idle Christian. Yes, we might as well speak of a cheating, lying, swearing Christian as of an idle Christian."

Prayer a Power in Business.

The article on this subject in a recent number of the Central Presbyterian, headed "Touching Incident," interested me very much, and brought to mind a somewhat similar incident, related in my hearing, some years ago, by a merchant, who for nearly half a century was engaged in business in the city of Richmond. This honored citizen passed through all the panics and financial crises that occurred between the year 1823, and the close of the late war, and though, at times, like many others, hard pressed, I think it safe to say that no draft or note of his was ever dishonored or protested.

The incident referred to occurred during a time of great financial embarrassment. He arose one morning troubled and anxious in regard to the payments for that day. A large amount was due in bank, to be paid by three o'clock, and nothing in hand, and little or no prospect of raising the requisite sum. The matter was made a special subject for prayer in the closet, and he repaired to his place of business. After the usual routine in the counting-room he started out to make the necessary "raise." On going up Main street towards the bank, he met a friend, who either uncollected, or when the matter was mentioned to him, offered a loan of one half the amount. On getting to the bank arrangements were (very unexpectedly) made by which the balance was secured, and thus in a few minutes, and early in the day, the burden was lifted, and the praying merchant returned to his office with a grateful heart.

Now many perhaps would say that was chance, or merely happened so, and that the money would have been forthcoming whether the pious merchant had prayed or not. To this I would reply that the case here mentioned was not an isolated one. Such difficulties and burdens (and they were many and frequent) were no doubt always met in the same way, and, as events proved, in this way, always overcome.

I know the habits of this man. He was eminently a "man of prayer." He believed in its efficacy in all the concerns of life. God's promises apply to our temporal as well as to our spiritual conditions. If we look to Him in the exercise of faith, using proper efforts, then who can say that help will not come in the very way desired? If not in that way, it certainly will come in the sustaining grace of Him who has promised, "I will never leave nor forsake thee." To business men of all classes I would say, let the exercises of the closet be the first exercises of each day. Let such burdens and trials as have been referred to, (as well as all other trials) be cast upon the Lord, before entering upon the business of the day. Let prayer go before, or with all our efforts, and we may confidently expect help in time of perplexity and need, and a good measure of success in the prosecution of our business.—Central Presbyterian.

Sabbath Readings.

God has made the mind of man so that a peculiar deliciousness resides in the fruits of personal industry.—Wilberforce.

Nothing can be love to God which does not shape itself into obedience.—F. W. Robertson.

Being taken into Christ as a drop of water into the ocean, I lose myself in Him, and find in Him my all for time and for eternity!

There is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way of doing things!—Arthur Helps.

Prayer is a strong wall and fortress of the Church; it is a godly Christian's weapon which no man knows or finds, but only he who has the spirit of grace and of prayer. As we look to Christ in prayer, and converse with Him through his Gospel, we shall find new, and better dispositions growing up within us; holier habits of thought collecting and increasing,—a power over sin that is an earnest of future triumph,—a pleasure in studying the divine dispensations, and discovering fresh traces of wisdom and goodness,—and an activity in every duty to God and man.

A TABERNACLE is not an abiding or durable building. The present tent-life is not to continue. The earthly house of this tabernacle must be dissolved. Hence as we advance in time our souls should be ever looking upward, and clinging less and less to this world, which must soon be left. This short and changing life may be to us as the first step of a ladder, the top of which is lost amid the transcendent glories of heaven. Blessed are those who through grace are enabled to make it so.

The future of a primitive Christian was bright with one object and one event, the Lord and his advent. They knew that he was to come the second time, but they did not know when. So they not only longed and waited, but they watched. His words concerning watching were always in their ears, "Watch, for ye know not when the Son of Man cometh." This is the posture in which it becomes us to be, "looking for and hastening unto the coming of the day of God." Whatever would interfere with this, must be evil. Anything that would lead us to say "My Lord delayeth his coming," must be wrong.

Nowhere, we are ashamed to say, is the bad taste of ostentation in dress more conspicuous than here. It seems as if, with many, the Sabbath were the grand occasion for display, and the church the place for self-exhibition. In no other country have we seen so much show and tinsel in the churches as in some of our own cities. In Europe—not only in England, but on the Continent—such display is rigidly forbidden, not by law, but by the recognized canons of good taste. Nothing is considered more vulgar—a more certain mark of low breeding—than this kind of ostentation in a place of worship. It is only the "new rich"—what we should call the "shabby"—that try to exhibit themselves in the house of God. But as that class is larger in this country than any where else, we have more of these wretched exhibitions.—N. Y. Evangelist.

Our Young Folks.

Hints About Letter-Writing.

Letter-writing is very much a matter of habit, and for that reason it is important that young people should learn early to consider it a pleasant way of communicating thoughts and feelings to their friends, instead of a burdensome task to be got over as quickly as possible.

We often hear people excuse themselves by saying that they have no "gift for writing letters," as though it were something like an ear for music, only accorded to a favored few. But the truth is that any one can write interesting and pleasant letters who will take a little trouble and really persevere in the effort.

A few simple rules, carefully observed, will help you over some of the things which you call difficulties. In the first place, always write distinctly. It destroys much of the pleasure in receiving a letter if it cannot be read without puzzling out every word.

Be particular in the matter of dating, giving every item distinctly, and sign the letter with your full name. If this habit is formed, you will not run the risk of losing valuable letters, which cannot be forwarded from the Dead Letter Office, unless accompanied with the full address.

You will find it more easy to reply to a letter soon after you get it than if you neglect it for a few weeks, because you will have the impression which the first reading made upon you. Tell your friend when you received the letter which you are answering, and take up the topics in the order in which they naturally come, remembering to answer all the questions which have been asked. Try to think what your friend would like best to hear about, and when you undertake to tell anything, do not leave it half told, but finish the story.

Do not consider anything too trivial to write about, which you would think worth mentioning in conversation. Writing letters is simply talking upon paper, and your friends will be much more entertained by the narration of little every-day affairs, than by profound observations upon topics which you care nothing about.

In writing to very intimate friends, who will be interested in the details of your daily life, it is well sometimes to make your letter a sort of diary—telling something of how you have spent each day since you wrote last; what books you have been reading; what letters you have received from mutual friends, and what you have heard or seen which has interested you.

Write all that you have to say on one subject at once. That is, do not begin to tell about your garden, and then about your school, and then about your garden again; but finish one subject before you begin another. Do not be afraid of using the pronoun I. Some people avoid it, and thus give their sentences a shabby and unfinished sound, as, "Went to Boston—called on Mrs. Smith." Never apologize for what you write, by saying that you do not like to write letters. You would not think it quite polite, in visiting a friend, to say, "I do not like to talk to you, so I shall not say much." Keep the idea before you that you are writing for the sake of giving pleasure to your friend.

When your letter is merely an inquiry, or on a matter of business, the case is different. You then should try to be as brief, concise, and clear as possible. An elaborately drawn out business letter is as out of place as it is inconsiderate.

"Do not think what to write, but write what you think," is an old rule, and a good one to remember. If you are away from home, it is very selfish not to share your good times with the family by writing frequent letters. You can tell what you are enjoying so much better while it is fresh in your mind, than you can after you return, when you may not have leisure to go over the whole ground; and these home letters may be a means afterward of refreshing your own memory, and reminding you of incidents which you would otherwise have forgotten. There are many other things which might be said here, but this will do for the present. A very good rule for letter-writing is the golden one, "Do as you would be done by."—From "A Letter to Letter-Writers," in St. Nicholas for March.

Losing Power to Believe.

The man who turns his back upon the known ways of Righteousness, loses, according to the degree in which he does so, the power to believe, and therewith the power to return to those ways. He who has never been born again, thinks that to believe on a God of grace is a very easy matter indeed. He does not know what sin is, and hence he cannot understand what grace is. But after a man has come to know what is meant by sin, and what is implied in grace, how hard does it become for him, after some sort of great unfaithfulness, to find again strength to believe! Thus when it does occur that professing Christians, who have once been enlightened, and have once tasted "the good word of God," and the powers of the world to come," fall away into carnal sin, or any other heinous transgression, at no time in such a case is the danger of total apostasy so imminent. And why? Because they lose the power to believe.—Tholuck.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XI.

Mar. 1st. THE SPIRIT OF ELISHA. 2 Kings 11:19-25.

COMMIT TO MEMORY, vs. 19-21. PARALLEL PASSAGES.—Num. xxvii. 20; Ex. xv. 25.

SCRIPTURE READINGS.—With vs. 18, 14, read Num. xi. 25; with v. 15, read Josh. iii. 7; with v. 16, read 1 Kings xviii. 12; with vs. 17, 18, Rom. x. 2; with v. 19, read Josh. vi. 17, 26; with vs. 20, 21, compare Ex. xv. 25; with v. 22, read Mark ix. 60; with v. 23, read Prov. xvii. 5; and with vs. 24, 25, Hos. xiii. 8.

PERSONS TO BE IDENTIFIED: Elijah, Elisha.

PLACES TO BE IDENTIFIED: Jordan, Jericho, Bethel, Carmel, Samaria.

GOLDEN TEXT.—They said, the spirit of Elijah doth rest on Elisha.—2 Kings ii. 15.

CENTRAL TRUTH.—The Spirit is given to those who ask.

One must see the whole of a thing before he can fairly judge of it. One must see a large portion of a life before he is able to comprehend its ruling aim.

There were witnesses of the double miracle, namely, Elijah's ascent in the fiery chariot, and his previous dividing of the waters.

I. ELISHA APPROVED AS NEXT PROPHET. "He took up the mantle." See the account of its being cast upon him, 1 Kings xix. 19. He thus accepted the trust, when it involved risk, suffering and persecution. He had faith in Him who called him; he proved and exercised it in the presence of enough witnesses. "He went back." He had no motive for going forward in that direction. No tie bound him to the Highlands of Gilead. He turns toward the place of his work. He "stood by Jordan." He has the mantle, the badge of office. He shows that he means to walk in his Master's steps by imitating his method: he "smote the waters," expressing his confidence, not in any magic, or inherent power in the mantle as a relic of a saint, or in the act, but in the God who made it mighty with his predecessor. "Where is the Lord God of Elijah?" So all sacramental acts owe their power, not to anything in them or in him that administers, but to the blessing of Christ. The miracle of v. 8 was repeated.

And the right impression was made (v. 15) where it was proper, namely, in the minds of those at whose head he was now to stand. That miracle was part of his credentials. They said "the spirit of Elijah, etc." And they acknowledged ("recognized") him in all proper ways. He glorified not himself to be made a prophet (see Heb. v. 5). He has no trouble in procuring a place among them. He who poured water on Elijah's hands is now invested by God, they plainly see, with Elijah's power and commission. So we have light thrown on the mysterious journey and crossing of Jordan, in the last lesson. God's miracles always have an adequate object.

II. ELIJAH'S TRANSLATION ATTENDED.—The sons of the prophets only knew in part God's mighty acts. Who takes them in fully? The "Spirit of the Lord"—who dealt as he would with prophets (see 1 Kings xviii. 12; Ezek. iii. 12-14; and Acts viii. 39)—might have carried Elijah and cast him down "upon some mountain" (v. 16). Let them search for him. If they find him living, so much the better. If they find his body, they will render due honor to the dear remains.

Elisha says no. They insist till the gentle-hearted man, unwilling to seem arbitrary in his new place, and to repress roughly a good, though mistaken feeling, gives way. He knows that the "children of the prophets" have to learn some things by experience, and reminds them of it (v. 18) when they come back to Jericho from their bootless search. Parents, wise teachers, and even God himself, will sometimes let us try our wisdom and strength, though it is known we shall labor in vain. We learn lessons of value by the failure. They can now better comprehend that Elijah has entered into heaven—perhaps, also, the proof his translation gives of our resurrection.

III. ELISHA'S CHARACTERISTIC MIRACLE (v. 19-20). "The men" (the leading men, probably, "of the city," namely, Jericho, came to Elisha, who was more accessible, probably, than Elijah, with a plea for aid which the report of his power would lead them to believe he could render. For the "pleasantness" of the city of Jericho, in its site, see the word in Bible Dictionary and Geography. The plain was beautiful; but the water was bad, and that of the Jordan, five miles away, the nearest available. Did some part of the curse on Jericho still linger there? or was the brook by Jericho, a mile from it, simply like the rest of the streams from the eastern slope of the hills, which are still brackish?

He requires a new cruse or drinking vessel, the "new" corresponding to Elijah's watering of the altar (he has no charm, or natural agent to use), and this feature is intensified by "the salt," which does not sweeten, but spoil, water for use. The streams are described by Thompson and others.

The prophet again puts the work in the Lord's hand, and ascribes to Him the glory (v. 21): "Thus saith the Lord." The miracle is well fitted to make good impressions on the people, to conciliate, to show that Jehovah and not Baal is to be looked to for prosperity. "Godliness is profitable for all things." If the bitterness is to be taken out of any lot, God is to do it. If any life—in a community, or family, or nation—is to be sweetened, it must be left to Him. The miracle was permanent. When the book was written the waters were still sweet: "So they are now." "As for God, His way is perfect."

IV. A MIRACLE OF JUDGMENT (v. 23). This is not at Jericho, but at Bethel, the seat of one of the golden calves (1 Kings xii. 28, 29; xiii. 1-33), a cathedral town of the new worship, where the apostate Jews had, by inclination and interest, become thoroughly committed to it. Elijah is gone. What if this alleged successor could not be intimidated? He would, let alone, be a

kind of troublesome external conscience, always obtruding his reproach! What if a mob could be incited against him to prevent him entering the city. If it succeeded, they would have the gain; if it did not, they would escape the blame. It would be so easy to say that "a set of thoughtless boys," etc., (see and study our Lord's precautions against being slain in a tumult). For the word children, like "boy" in the South, "garçon" in France, does not necessarily mean a mere "child." It is applied in Scripture to persons who have reached maturity. The slain are not called "little," though even that word would not prove childhood. Nor is the assault in childish fashion. It implied intelligence, for a "bald-head," through the operation of leprosy, was a term of reproach: and when they say "Go up," they may have sneered at the report of Elijah's departure, as though they said, "A pretty story that of your master! why do not you also go up?" But, even if we accept the fact of their being little children, "even a child is known by its doings." They reflected the training given by their parents, and their parents are punished by their removal. Even so, parents who bring up their children to worldliness; selfishness, ambition, irreligion, and still more to open vice, are punished by the failures, heartless, and sometimes the conspicuous ruin of their children.

The prophet (v. 24) turned back and declared against them the divine anger—"in the name of the Lord." If they, or those whom they represented, supposed from the mild and gentle character of the man that he was a less formidable foe to sin than Elijah, this miracle—probably needful for the impression it made on idolaters—corrects the mistake. The place only described by the phrase "up by the way," the common route, which now is called the Wally Suweinit, was probably wooded closely then, and the haunt of wild beasts (see Judges xiv. 5; 1 Kings xx. 86; 2 Kings xvii. 25). Out of this wood came two she-bears and "sore forty-two children of them." Irreligion in any form, as lawless war, intemperance, dishonesty, and the like, is every day effecting wide-spread ruin, according to the working of divine providence.

We see the prophet afterwards at Mount Carmel, carrying on religious work (2 Kings iv. 25-25).

The following points, in addition to lessons indicated, may be dwelt upon. Beware of sins of the tongue—insults to aged servants of God—jeats at religion. God hates the sins, even of the young; He hates sin; old disbelievers, the best cure for them is that which God casts in, and the remainder must go to the fountain head of the disease. So God gives the new heart; and, finally, the power of godliness is more than the forms. Get it from God. "This God is our God."

SUGGESTIVE TOPICS. Elisha—how nominated—called—trained—tested at the last—his office—badge of it—evidence of it—by whom seen—their conduct—mistake—how corrected—state of Jericho—request implied—details—reason of them—result—lessons—the miracle of judgment—where—ground of it—lessons from it—evidence of Elisha's being successor to Elijah—source of power—to whom he gave the glory—the points children should remember.

THERE is reason to fear that Sabbath School workers sometimes fail to impress on the children the duty and advantages of attending church. Dr. Vincent, the great Sabbath School man of the Methodist Church, would have all the little children above the age of two and a half years, attend the preaching service of the church.

THERE are Sunday school workers, or rather shirkers, who provide themselves only with the broken weapons of half-studied lessons, who congratulate themselves that boys and girls will never know the difference. Such teachers ought to hear their scholars saying to each other, "I'm tired of Brown's baby-talk; how we cornered him with that question; he don't study his lesson worth a cent!"—Rev. W. F. Crofts in S. S. World.

HE was a "Bible-class teacher." There are men who count themselves a grade higher than Sunday-school teachers. They don't attend the teachers' meeting; nor do they use the uniform lesson; for they feel above all that. He was a man of his sort. He took for his lesson "The Sermon on the Mount." Of course he could teach that. He attempted to read the beatitudes one by one, explaining them as he read; but the first proved too much for him. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." "That means," he said, "'Blessed are the poor in spirit.' The 'poor in spirit' are—that means 'Blessed are the poor in spirit.' The 'poor in spirit' are—well, I don't think I can improve on Scripture. 'Blessed are the poor in spirit.' We'll pass on." This is a simple fact. The "Bible-class teacher" was right as to the limits of his ability. The only trouble was in his attempt to go beyond his capacity.

MR. MOODY'S best story, as far as we have heard, was that related in the course of his sermon on assurance in the first Congregational church last Sunday. It was the story of the Judge and his neighbor Sambo. Sambo was a pious, godly slave, and full of trouble at times. The judge was an easy-going man who knew little of spiritual turmoil. Out on a hunting excursion at one time, the judge says: "I don't see, Sambo, but I am better off than you. I have no trouble, no confidit, while you are always in a muss. How's that?" Sambo was sore puzzled for a reply. He had no Bible, and could not read it if he had. So he shook his head sorrowfully, "I dunno, massa, I dunno." In a little while, they came to a pool of water in which there were some ducks, and the judge, biased away, killing one duck and wounding another. "Quick, Sambo, get in there and get that wounded duck before it gets off." In went Sambo for the wounded duck, and came out reflecting, "I hab 'im now, massa. Ye see as how that thar dead duck's a sure thing. I see wounded, and I tried to get away from de debil. It takes trouble to coteh me. But massa you are a dead duck, dar is no squabble for you. The debil have you sure."

The Teacher's Weapons.

A writer in the *Sunday School World* says: What weapons are essential for every teacher as the smallest allowable equipment?

First, a Reference Bible, "Big-ter," or "The Teacher's," or at least the best that can be afforded. The American Bible Society have issued a "Centennial Reference Bible," as low as one dollar. The Bible should be the teacher's chief weapon.

As the "open sesame" to the Bible's wealth, every teacher should have a concordance. "Cruden" unabridged, if possible. With this he can turn upon any lesson a flood of topical Bible light, which is the "north light" of the teacher-artist. Besides these, every Sunday School worker should have a Bible Dictionary (Smith's), in three volumes, if he can, or at least, "Smith," in one volume. These three books—Bible, Concordance and Bible Dictionary—and at least one standard Sunday School periodical, are the least that every Sunday School worker can be expected to have as his weapons. As well send raisins to soldiers instead of bullets, as was once done, as to undertake Christian work with no suitable ammunition and equipment.

Dr. J. L. Withrow, formerly of Indiana, now of Boston, says: The teacher's responsibility is measured by the present facility of machinery; hence it is very much greater than in past years. Responsibility is measured also by the impressibility of the material put into his hands. The teacher comes before minds that are plastic and without opinions. There is nothing so delicate, so susceptible to impressions and so permanent in its impressions, as a child's mind.

Come and See.

"Come and see." This was Philip's terse and sagacious answer to Nathaniel when he had asked the incredulous question, "Can any good thing come out of Nazareth?" It is not surprising that Nathaniel should doubt whether Israel's promised Messiah should issue from a little disreputable village, hidden among the hills of Galilee. There were no temples and no schools of the prophets there. The idea that Israel's deliverer should be a Nazarene seemed as ridiculous as it would have seemed to our countrymen, if fifty years ago it were predicted that an obscure youth on a Mississippi flat-boat should yet be President of the United States and the liberator of four million slaves. But Philip does not stop to argue the point. He returns the common-sense answer, "Come and see."

Nathaniel obeyed. He came to Jesus of Nazareth, and had not been ten minutes in his company before he saw that this remarkable person had seen very far into him while he was musing under a fig tree. That was the turning point in Nathaniel's life. He became a disciple at once, and is often mentioned afterward by his surname of "Bartholomew." Philip and himself became intimate associates in the chosen band of "the" twelve, and probably went out on mission tours together.

The curt and sensible sentence spoken by Philip to his doubting friend is the true counsel to be given to every one who is skeptical toward Christ and his Gospel.

The only satisfactory test of Christianity is the test of personal examination and personal experiment. The infidel class is mainly composed of those who have no personal acquaintance with Jesus Christ. That is, they have never come to him in humble prayer, and sought his enlightened grace, and endeavored to practise his rules of conduct. Without ever trying the moral medicines of the Great Physician, they contemptuously pronounce them an absurd quackery. Certainly they have never tried to "do his will," and, therefore, must not complain that they have no spiritual perception of his "doctrine." I honestly believe that if the noisiest skeptics of our day would spend a few weeks in patient trial of Christ's precepts, by doing just what Christ commands them, if they would earnestly pray to him, and endeavor to live according to his divine code, they would find their fog-bank of infidelity all drunk up by exposure to the sun of righteousness. The mass of infidels are not men who have made the personal experiment of trying to be what Jesus bids them be, or of doing what Jesus bids them do. Hence, one of the saddest of them all, confessed that he had never studied the New Testament and knew very little about Jesus Christ. If he had sincerely tested the efficacy of prayer by praying fervently himself; if he had gone to Jesus seeking light, and had found none; if he had practised Christ's precepts, and found himself the weaker and the worse from making the experiment, then Hume might with some show of reason pronounce prayer a "humbug," and Jesus of Nazareth a deception. Jesus Christ distinctly invites every weary and troubled soul: "Come unto me and I will give you rest." Do those who actually go to him, confessing weakness and sorrow and trouble, come away again without obtaining any sensible relief? Do those who sincerely seek him find only emptiness and ashes? Do those who pray aright find prayer a mockery? Do men who practise Christianity grow utterly sick of it, and confess that it is a worthless imposture? These are questions which every unbeliever and rejecter of Christ should squarely face.

Those of us who have tried Christ for ourselves, as a Redeemer, a friend, and a spiritual guide, can fearlessly say to the unconverted: "Come and see." Come and try Jesus for yourselves. We do not make any preposterous claims of perfection; but we do know that we are better men and women—stronger, happier, purer, and more holy—for being followers of Jesus. "We know whom we have believed," and of this actual experience no scoffer can outwit us, and no gainsayer can rob us. Many a poverty-stricken Christian can say: Come and see how much sunshine my religion pours into my seasonally-furnished home. Many a converted sensualist can say: Come and see how much cleaner my life is since I gave my heart to Jesus. From thousands of death chambers have gone out the triumphant testimony: "For me to live was Christ; for me to die is

gain." When the great philosopher, Sir David Brewster, was dying, he said to Sir James Simpson: "I have had the light for many years, and oh! how bright it is! I feel so perfectly sure, so perfectly happy." Brewster, the prince of opticians, knew what physical light was. Do you suppose that he did not know spiritual light from actual experience? He knew what truth was. Do you suppose that a man of his discernment was pilloving his dying head upon an egregious lie? Into his religion he had carried the simplest and plainest principle of scientific investigation. He came, and saw for himself.

To this practical test of actual results the controverted question of the efficacy of prayer must finally be brought. If in all ages and under all circumstances human prayer had never received answers from Heaven and never brought any actual blessings, then the breath spent in it was foolishly wasted. If it can be proved that God has given to men in manifold instances the blessings they asked him for, then you and I need not be disturbed by the clamor raised in "the seat of the scorners."

By the way, a remarkable train of circumstances has lately occurred in Belfast, Ireland, which to my mind looks like more than a mere coincidence. In July last the British Association of Science met there, and the brilliant Tyndall uttered some sharp words, which grieved and wounded the friends of Evangelical faith not a little. "No small stir arose about that way." A few weeks afterward our countrymen, Messrs. Moody and Sankey, visit Belfast, and commence a series of religious services. Fervent prayers are put up all over Ireland for a divine blessing upon the labors of two plain, honest preachers of Jesus Christ. What happens? All Belfast is shaken as it never was before. Multitudes hear the Word gladly. Drunkards quit their whiskey and become sober men. Intelligent men are converted. The vicious are made better. There stand the undeniable results. And now the believers in Christ and in prayer can send over to their late guests, the skeptical scientists: "Come and see!"

To every reader of this article I give the same words of loving invitation. Come and see Jesus my Saviour for yourselves. Look at his life. Study his works and his words. See what they have done for wicked, suffering humanity. Accept him as your atoning Saviour and guide. There you will see what He can do for you.—Theodore L. Cuyler, D.D.

Experiment in Religion.

Why do not skeptics resort more to experiment in the matter of religion? They greatly admire the experimental sciences, and we can assure them that religion has a place among these, and is one of the most practical of subjects. This is the testimony of Christians, and is also the doctrine of Scripture. "Taste and see that the Lord is gracious." "Prove me now herewith, saith the Lord." "If any man will do his (the Father's) will, he shall know of the doctrine." If skeptics would pray earnestly for light, and then would live according to the light they have, practising all the religious truth they know, they would be led on from step to step in the experience of God. Having thus obtained the facts of religion, they could more intelligently begin to construct its science.—Congregationalist.

Jonah's One Sermon.

Jonah was but one man, and preached but one sermon, and it was but a short sermon as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent and convert. This was the first fruit, the effect, and the good that his sermon did, that the whole city, at his preaching, converted, and mended their evil living, and did penance in sackcloth. And yet here in this sermon of Jonah is no great oratoriousness, no great clerkliness, no great affectation of words, nor of painted eloquence; it was none other but, "Yet forty days and Nineveh shall be destroyed." It was no more. This was no great oratorical sermon, but a nipping sermon, a pinching sermon, a biting sermon; Do you not here marvel these Ninevites cast not Jonah into prison? that they did not revile him nor rebuke him; but God gave them grace to hear him, and to convert, and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon.—Bishop Lathmer.

Drinking in Sweden.

In Sweden, the government control of the drinking-places is said to have resulted in great good; so that Norway has already in many of its large cities, although not yet in Christians, set the same plan in operation. The method is original and must be altogether shocking to our American Temperance Society folk; the temperance societies become sellers of rum!

The municipal authorities of the large towns in Sweden, and first in Gottenberg, gave the whole liquor trade into the hands of certain societies composed only of the most respectable citizens. These societies buy wholesale the best—that is to say undiluted liquor—and are in every way responsible for its retail. No intoxicating liquors can be sold except by vendors whom they have chosen, and who follow regulations drawn up by the societies, and pay the latter a certain sum annually for the privilege. The regulations require that no intoxicating liquors are to be sold after ten o'clock, or between five o'clock Sabbath evening and nine Monday morning. Great care is also taken to have food and such intoxicating beverages as coffee and tea placed before the customers wherever brandy is sold. All the profits accruing to the societies which have control of the liquor trade are devoted to public and charitable purposes and institutions.—Philadelphia Medical Times.

THERE are computed to be 20,000 deaf mutes in the United States.

British American Presbyterian, 162 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE.

C. BLACKETT ROBINSON Editor and Proprietor

TO CORRESPONDENTS.

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

All communications must be accompanied by the writer's name, otherwise they will not be inserted. Articles not accepted will be returned, if at the time they are sent, a request is made to that effect, to sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENT.

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

THE CANADA

Christian Monthly.

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

EDITED BY REV. JAMES CAMERON, CHATSWORTH.

NUMBER FOR MARCH, NOW OUT.

CONTENTS:

EDITORIAL: Christ and Cesar: A Little Cloud—LIVING PRAYERS: Seek first the Kingdom of God.—POETRY: "The Little Shoes—They Drip It All!" "Watch"—ANSWERS.—CHRISTIAN THOUGHT: Simplicity in Preaching.—CHRISTIAN LIFE: Dwight Moody and his Work.—CHRISTIAN WORK: The Gospel among the French Romantics; The Gospel among European Jews; France; Italy.—PRACTICAL PAPERS: The Great Battle.—CHRISTIAN MISSIONARY: "Hold Your Tongue"—CHILDREN'S TALK: Give the Little Boy a Chance; The Kind Postmaster (Illustrated).—BOOK REVIEWS: "The Judgment of Jerusalem;" "The Fullness of Blessing."

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

TERMS:—One Dollar per annum—free of postage—in advance.

Sample copies mailed on receipt of ten cents.

British American Presbyterian.

FRIDAY, MARCH 9, 1877.

The Presbyterian Church of England has opened a Union Thanksgiving Fund for building purposes. \$860,000 has been already subscribed.

It has been resolved to hold the next International Convention of Young Men's Christian Associations at Louisville, Ky., on Wednesday, 6th June.

JOHN B. GOUGH said at St. Louis that he had spoken 5,650 times on the subject of Temperance. He also referred to this as his last appearance in that city.

THE Pennsylvania Supreme Court has decided that St. Mark's Church, Philadelphia, must not ring its bells "so as to cause nuisance, or annoyance by sound or noise, to the complainants or any of them within their respective houses."

LETTERS have been received from the Rev. Professor Schaff, intimating that the doctor and his wife are about to enter the promised land. This eminent scholar, finding it necessary to relax his laborious studies, has undertaken a tour through the Holy Land, which will undoubtedly yield a valuable return to himself and the many admirers of his writings. It is the intention of Professor Schaff to be present at the Confederation of Presbyterians to be held in July in Edinburgh, and after a brief sojourn in the mother land to return in time for the opening of his classes in the Union Theological Seminary, New York, in the fall.

DR. CUYLER in the last number of the Evangelist writes about "Boy Christians." It is an article of great practical interest to parents, ministers, and Sabbath school teachers. The writer remarks that boyhood is a far better time than manhood to begin a Christian life; that it is preposterous to assert that religion is too intricate and difficult a subject for a boy's mind; that no limitations of age seem to be recognized in the gracious work of the Holy Spirit; that the objection is without foundation that the conversion of children cannot always be trusted, childhood being impulsive and volatile. The Dr. remarks that childish "volatility" does not disturb him half so much as the selfishness, ambitions, greed and skeptical hardness of adult years.

The will of Miss Dancer is exciting public attention. Her father was a well-known gambler. He died some months ago leaving somewhere about \$800,000 to his wife. Mrs. Dancer had no sooner taken possession than she was called away. Their only child in consequence became the heiress. But being in ill-health and having long been a true disciple of Jesus Christ, Miss Dancer bequeathed her colossal fortune to a large number of Church and benevolent objects. Her death took place recently, and now the large sum accumulated in gambling will prove a lastingowment for charitable purposes. No credit is of course due to the gambler, though probably his natural affection led him to leave his money as he did. How wonderful it is that the conversion of his daughter should have led to the consecration of this wealth.

CONFEDERATION OF PRESBYTERIANS.

As the year advances towards its spring, we are reminded that the time will soon come for holding the first great Council of the Presbyterian Churches. The original intention of the promoters of this council was, it should have been held in the Centennial year. Indeed, the Australian delegates had already left home in the Pacific to have been present at the Protestant ecumenical convention previously announced for last summer. However, for reasons deemed satisfactory and pressing, the convention was ultimately delayed until next July. The council will certainly be held this year. We venture to say that it will prove an event of much interest not merely to the denomination in whose name it is got up, but also to all other Christian bodies throughout the world.

It is already within our power to give the names of a large number of the distinguished men who will be delegates. We need not mention those of Great Britain and Ireland, as on account of the first council being held at Edinburgh, they will be legion. It is gratifying to observe the efforts which Dr. Blaikie and others are putting forth to secure a large and worthy representation. Dr. Blaikie is the secretary of the Edinburgh General Committee, and in order thoroughly to discharge the duties of this office, he has actually resigned the editorship of the Sunday Magazine, a position of commanding influence. This gentleman during last summer visited many of the leading ministers of the churches in France, Switzerland, and Holland, and obtained nothing but hearty responses to the invitation sent to such to attend the council. There will thus be brought together many of the most eminent European theologians, pastors and elders, and these gentlemen will give a certain eclat to the proceedings. Delegates will also be sent ones more from Australia, while the cape of Good Hope, India, Japan, China, Syria, and many other lands, on which the Presbyterian Church has obtained a footing, will not likely be without representation.

Coming nearer home we are glad to learn that the churches in the United States have heartily responded to the invitation. Drs. Stuart Robinson, of Louisville, J. R. Wilson of Wilmington, J. B. Adger of Pendleton, Moses D. Hodge of Richmond, and others, are promised from the Southern Presbyterian Church. New York will send Drs. Adams, S. T. Prime, Schaff, Crosby, and Dickson, worthy representatives respectively of theology, literature, scholarship, Biblical learning, and Home Missions. Brooklyn will be represented by Dr. Van Dyke, the moderator of the General Assembly. Dr. McCosh, who is credited with the authorship of the Presbyterian Catechism, and Dr. Atwater, will go from Princeton. Dr. Roberts will attend to the interests of Elizabeth, N.J., while Drs. Beadle and Blackwood will do justice to the Quaker City of Centennial renown. A real live "Marquis" goes from Baltimore, Dr. Beattie, well known as a benevolent contributor to the Western Seminary, will show what Stenbenville can do. Columbus, St. Louis, and Rochester will be nobly represented by Drs. Moore, Nicolls and Campbell. Dr. Patten of Chicago, a theologian of Canadian birth, and for his years an intellectual giant, will teach the old country folks that a man needs not to have gray hairs, or five or six decades of years passed over his head before he can worthily occupy a professor's chair. Dr. Eels, from California, will tell the marvels that have been accomplished by Presbyterians on the Pacific slope. It remains for us to make mention of another eminent American, who has intimated his intention to be present, the Rev. William H. Thomson, D.D., of Beirut, the distinguished author of the "Land and the Book." From the eldership of the American Church, men of such calibre as William E. Dodge, Hon. S. A. May, Judge Ours of Columbus, J. S. Farrand of Detroit, and others, will give weight and dignity to the conference. The Reformed Presbyterians will be represented by Dr. Sloane of Alleghany; the United Presbyterians by Dr. Kerr of Pittsburgh; the Reformed Dutch Church by Rev. Drs. McHolmes, Ormiston, Inglis, and Souder.

Nor is the Dominion of Canada to be without a noble representation in the persons of Dr. Topp of Toronto, moderator of the General Assembly of our Church, the Rev. Principal Oaten of Knox College, Dr. Snodgrass, Principal of Queen's College, Kingston, and many other distinguished professors and ministers from the maritime provinces.

We look forward with much interest to the proceedings of this august body. It will be a noble spectacle in itself. On the floor of such an assembly all sectarian differences will be forgotten. Ministers of the Established, the Free, and United Presbyterian Churches of Scotland will meet on a common platform. It will then be seen and felt "how good and pleasant it is for brethren to dwell together in union." The blessing of the Lord will be there, for this is the divine promise, and

we know the Spirit cannot dwell amongst those who are quarrelling over and contending for non-essential distinctions. The men themselves will be a subject for the artist as well as the physiognomist. The most reverent heads in the world will be presented in one group. The old country will illustrate the principle of how theology and culture are favourable to the development of physical weight. The round, broad, benevolent-looking divines of the old country will be none the worse of being sandwiched by the beardless faces and slender forms, of the best known New England type; while our Canadian clergymen will illustrate the happy medium between the corporation of the old and the new world. But if the spectacle of the Protestant Council be interesting from a physical point of view, how much more so from the side of culture, of learning, of education. What giants of intellect will be seen on that floor. The discussions will necessarily be of the very highest order, uniting courtesy and brotherly kindness and consideration with the greatest amount of mental acumen and scholarly eloquence.

It is difficult to foreshadow the nature of proceedings of which the programme is not yet published. But it is obvious that all papers and discussions will require to steer clear of the scylla of Presbyterian Church Courts, and the Charybdis of the Evangelical Alliance. The questions will necessarily be general, but still they must needs be Presbyterian. Such matters as Presbyterian polity, correspondence, ministerial changes, church services, will no doubt receive ample attention. But we expect the greatest interest to gather around the great questions of Home and Foreign Missions, of Sunday-schools, and Presbyterian literature.

We look to the Council as commencing a new era for the Presbyterian cause. We therefore hail the approaching Conference with delight. It is our prayer that it may be visibly baptised with the Holy Spirit and with fire.

ESTIMATES NEEDED.

It is of importance, not only that all our congregations should contribute to the various schemes of the Church, but that they should contribute to them proportionately according to their wants and necessities. If it be desirable that private individuals should exercise discrimination in apportioning their wealth it is surely none the less desirable that congregations should discriminate between the several schemes in appropriating their contributions, and assign to each a proportionate amount according to their wants.

To enable them to do so, the wants of the several schemes must be known, and for lack of this knowledge, it is frequently the case that one scheme gains at the expense of the others. A perusal of the tables, presented by the statistical committee to the Assembly last year, shows that many of our congregations, contributed either nothing or a very small amount, to one or other of the more necessitous schemes, while the same congregations gave large sums to schemes less needy. On the other hand, some congregations are reported as having given about ten times as much to one of the schemes as they gave to another, although the former only required double that of the latter. It is true that some of our ministers as well as many of our people, have "pot" schemes, that is, schemes in which for certain reasons they feel more warmly interested than in others, and naturally their influence is exercised to obtain the "lion's share" for these. Still we believe it very desirable that as a general rule, our congregations should appropriate their missionary contributions in accordance with the wants of the respective schemes, and to enable them to do so, we would suggest the propriety of all of the committees and Boards of the Church, preparing as an appendix to their annual reports to the Assembly, an estimate of the amount required for the following year. We would then not only be able to determine the average contribution per member required for each scheme, but also—what we believe to be of much greater importance—the proportion of the entire contributions of a congregation required for each of the several departments of the church work. In other words when a congregation met to appropriate their missionary contributions for the year, they would know, that for every dollar required for Home Missions, so much was needed for Foreign, so much for French, so much for the Colleges, etc., and thus be able intelligently to appropriate their money according to the wants of the several schemes.

We find in the appendices to the Home Mission report for the western section of the Church a carefully prepared estimate by the secretary of the expenditure for the current year, and in the report of the committee on the Foreign Mission Reports, the probable amount required this year is given. Convinced that it would tend to more intelligent giving on the part of our congregations, were all our Committees and Boards to report to the Assembly the estimated amounts required for the following year, we commend this suggestion to their favorable consideration in the hope that they may adopt it this year.

THE ANNUAL STATISTICS.

The interesting report of the Committee on Statistics for last year occupies eighty pages of the appendix to the printed minutes of Assembly. When the report was before the Assembly it was agreed to direct the attention of the Committee to the desirability of reducing the size in future years by lessening the number of details, the general opinion being that while an extended and minute report might be serviceable every fifth year, it was not desirable annually. To accomplish this, we think that the statistical and financial tables might be continued, and that with decided advantage.

As the "names of ministers" and "dates of ordination" appear in the rolls of Presbyteries, which are published in the Assembly minutes, these two columns as well as a number of others which are of little practical use might be omitted entirely. The present sized page of the Assembly minutes would admit columns for the following:—

- 1. Name of congregation.
2. Number of stations supplied.
3. Number of families.
4. Number of communicants.
5. Additions by certificate.
6. Additions by profession of faith.
7. Attendance at Sabbath School.
8. Attendance at Bible class.
9. Is there a manse?
10. Stipend promised from all sources.
11. Arrears actually due.
12. Contributions for strictly congregational purposes in addition to stipend.

13 to 21. Each scheme of the church, including Sabbath School contributions, College Building and College Endowment funds.

22. Total contributions for all purposes. These, together with a column for the names of ministers, if thought desirable, could all go upon one page without enlarging the size of the paper now used for the report nearly one half, and that without injury to the interests involved, as we believe that the information obtained by means of these columns would serve all practical purposes. We venture respectfully to suggest such a change as the above to the Statistical Committee. We do not know whether the suggestion is made too late for the present year; if so, it may be of service in future.

Among the recommendations made by the Committee last year and adopted by the Assembly, were the two following, to which we invite special attention:—

"That Presbyteries be required to procure the returns from congregations in good time—as soon as possible after the close of the year—examine them themselves, and forward them to the convener of the committee on statistics."

"That mission stations be required to report, as well as organized congregations, so that there may be a full exhibit of the strength and numbers, and of the Christian effort of the entire Church."

As to the first of these resolutions, it may be difficult to give effect to it fully till the ecclesiastical year be made to correspond with the calendar year, yet there is no excuse for those congregations who do not forward their returns to the clerk of their presbytery within the specified time. Last year, besides some seventy-five individual congregations, which are not reported at all, there are two whole presbyteries from whom no returns were obtained, thus rendering the statistics of the church as a whole incomplete, and defeating in some respects the purposes intended to be served by the appointment of a statistical committee. The omission last year was doubtless owing to some extent to the union having so recently been effected. We trust that this year there will be returns not only from every presbytery, but from every congregation of the church, and that these will be forwarded in good time, so that the convener of the committee may be put to no disadvantage in preparing his report for the Assembly. While the remedy largely lies with Presbytery clerks, on the other hand ministers and moderators of vacant sessions should see to it that the schedules are filled up, and forwarded to the clerk of their respective Presbyteries within the specified time.

In several instances last year the names of congregations are incorrectly printed. In a church extending over so large a territory, and embracing so many congregations, and comprising several branches so recently united, it is not to be expected that the Convener of the Statistical Committee, or any one person is familiar with the name of every congregation, so that it is necessary, in order to have them correctly printed, that Presbytery clerks should write as legibly as possible in making up their returns.

Concerning the other resolution above given, any one can see by glancing at the statistical report of last year, that it is necessary. The large majority of the vacant congregations furnish no statistics at all, while in many Presbytery returns not even the names of mission stations are given, much less full statistics of these. Indeed, the only Presbyteries in the

western section of the Church, from whom anything like full returns of vacancies and mission stations are given are those of Peterboro', Owen Sound, Guelph, Onatam, Bruce and Huron. It may be said that the statistics of mission stations are found in the appendix to the Home Mission report, but it must be remembered that the statistics required by the Home Mission Committee do not by any means embrace the information required by the committee on statistics, and apart from this it is important that the Statistical Committee should be able to present at a glance full returns from all the congregations, whether settled or vacant, and all the mission fields in every one of the Presbyteries of the Church. In former years resolutions have been adopted by the Assembly with a view to getting full returns from mission fields as well as pastoral charges, but these resolutions have not generally been acted upon. We trust that Presbyteries, and especially Presbytery clerks, in whose hands the matter largely lies, will see to it that this year full authoritative returns are forthcoming from every station and congregation in their respective bounds, so that we may have reliable information as to the real numerical and financial strength of the Church. The Presbyterial returns should all be forwarded so as to reach the Convener of the Assembly's Committee by the 1st of May at the latest.

REVIVAL SERVICES.

ST. JAMES' CATHEDRAL.

People are in the habit of using up their strong words on very ordinary occasions, so that when something happens that is really extraordinary, they have not got a word left strong enough to describe it. The word "crowded" has been a good deal spoiled in this way. To say that the Cathedral was crowded last Sabbath evening would convey to the minds of our readers but a very faint idea of the actual state of the case. People who got there half-an-hour before the time announced for the commencement of the service, thought it was crowded then, but they afterwards had an opportunity of witnessing with feelings of wonder what a number of people can be packed into a place after it is crowded. Though the ordinary sitting accommodation had long given out, the stream of people still kept pouring in, accompanied by a number of active attendants carrying chairs which they placed in a double row as close to each other as possible down the centre of the aisle. All the available space behind the pews was also filled with chairs; and still vast numbers were on their feet. Urged on by the pressure from behind they moved forward and completely blocked the two narrow passages that had been left on each side of the chairs in the aisle. They looked up to the gallery, only to assure themselves that the gallery was densely packed. When the time came for the service to begin the vestibules were crowded. Those who were out could not get in, and those who were in could not easily get out; and the current stopped. The vast audience seemed to be composed almost entirely of well-dressed (or what are commonly called respectable) people. But though there seemed to be a similarity in worldly position, there also seemed to be a great diversity in character. On such an occasion it does not require any great degree of sharpness to detect the man or woman of the world, who seldom or never enters a place of worship. Many such were present; and in this fact we can discover the use and perhaps the only use of having these revival services on Sabbath—perhaps some people would say—"or at any other time." But we do not go so far. We do not object to people who are Christians already, going to such services when their doing so will not call them away from the stated ministrations of their own pastor. Their attendance encourages the workers and strengthens their hands. But last Sabbath evening, too many church-going people—Episcopalians and others—left their own churches for the sake of attending the revival meeting. True, if so many Episcopalians had not been there the responses would not have come so freely from all parts of the building. True also, if so many Episcopalians and Presbyterians and Methodists had not been there, Old Hundred would not have been thundered out with such volume of sound as to render it difficult to distinguish the tones of the organ. But it is also true that if so many church-going people had not been there, the other class, spoken of already, would have had more room, and so many of them would not have been compelled to turn away—whither?

Regarding Mr. Rainford we have only space enough left to say that his address was just what an address to such an audience ought to be, plain, pointed and practical. We have called it an address—we could not call it a sermon; he himself did not call it that. But he knows human nature, and he knows the gospel; and with intense earnestness and in the plainest possible speech, he describes the one, and preaches, proclaims, fills, the other. With considerable skill for so young a man, he hunts the slinger out of his varied digresses and many strongholds, and then brings him face to face with the Bible, and lets him know what God thinks of him.

Ministers and Churches.

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

The induction of Rev. D. D. McLennan will take place at Victoriaville, on Thursday, 16th inst., at two p.m.

The Rev. O. Bronillette has received a unanimous call to St. Louis de Gonzague. Salary \$700 with manse and glebe.

The congregation of Kinloss at a recent meeting presented their pastor, the Rev. A. G. Forbes, with the sum of \$54.78.

Rev. Geo. Chaw, Hillsdale, was recently presented with an address from his congregation, and a purse of money.

The Seaforth congregation recently decided, by a vote of 114 against 50, to permit the singing of anthems as a part of public worship.

A good Sabbath school has been organized in connection with the congregation recently formed at Brockton, with a regular attendance of about seventy scholars.

Rev. Dr. Robb of Cooke's Church, in this city, will deliver his celebrated lecture on "British Liberty" in St. Paul's Church, Peterborough, on Monday evening, 12th inst.

An instructive lecture on "The Jesuits" was delivered by Mr. Alex. McClelland on Tuesday evening, 27th ult., under the auspices of Cooke's Church Young People's Christian Association.

Last evening (Mar. 2nd) the communion roll of Norwood congregation was increased from 84 to 118—thirty-four being added—nineteen of these by profession. A deep and increasing earnestness pervades the congregation.

The congregation of St. Matthew's Church, Point St. Charles, Montreal, are about to give a call to the Rev. Wm. Stobbs, lately minister of the parish of Lugar, Ayrshire, Scotland. The salary is, we understand, \$1,000 a year.

The Rockwood congregation held their annual missionary meeting on the evening of Monday, the 26th ult. Rev. D. Strachan, the pastor, occupied the chair. Addresses were delivered by Rev. Messrs. Wardrop of Guelph, and Macpherson of Naessagaweya.

The Young People's Association of Knox Church, Guelph, recently held a social meeting in the lecture room of the church—Rev. W. S. Ball in the chair. The music, vocal and instrumental, as well as the readings, etc., seemed to be very much enjoyed by the large company assembled.

The Charles street Mission Band gave their second musical entertainment at the residence of Mr. James Campbell, Jarvis street, on the evening of Thursday, the 1st inst. A highly respectable audience assembled, and the proceeds amounted to over \$10.

Rev. James Pringle, Brampton, presided at the annual missionary meeting of his congregation on Tuesday evening, 27th ult. Rev. E. D. McLaren of Cheltenham, and Rev. J. M. King of Gould street Church, Toronto, gave earnest addresses on missionary topics.

A TEA-MEETING was held at North Brant on the evening of the 15th inst., and another the following evening more especially for the young people, with music and speeches suited to the occasion; the proceeds of which avail to wipe away a debt of \$100 remaining on the Church building.

At the annual missionary meeting of the Baltimore congregation, the attendance was small, owing to the inclemency of the weather, but those who did attend enjoyed the pleasure and benefit of hearing very eloquent addresses from Rev. Messrs. Donald, of Port Hope, and Ballantine, of Cobourg.

The revival at Martintown and Williamtown still continues. A friend wrote of it to the Rev. Mr. Muir of Huntingdon, as follows:—"We have in Williamstown now, large meetings, intense interest, many anxious, no excitement but living earnestness." Happy is the congregation that is in such a case.

On the 22nd ult., the Avonton congregation held their annual social meeting—Rev. Mr. Hielop in the chair. Rev. Messrs. McPherson, Hamilton, and Nugent delivered addresses. The music was supplied by the choir of Knox Church, Stratford. The Sabbath school children enjoyed their usual festival on the following evening.

The Sacrament of the Lord's Supper will be dispensed at the North Mara Church next Sabbath. Preparatory services were to have been held yesterday, conducted by the Rev. John Gray, M.A., of Orillia; and Rev. Messrs. Roger, of Ashburn, and John McLean, of Oro, are expected to assist at the Sabbath services.

On the evening of Tuesday, the 27th ult., the annual social reunion of the congregation of New St. Andrew's Church in this city, was held under the auspices of the Young Men's Association. After tea, the large company assembled enjoyed an address from the pastor, Rev. D. J. Macdonnell, followed by a well executed programme of vocal and instrumental music and reading.

On the evening of the 17th ult., Rev. A. F. Tully, of Bobcaygeon, was visited by a large number of the members and adherents of Dunfermoy congregation, and presented with an address expressive of esteem for himself and his partner in life. The address was accompanied by a valuable fur overcoat for Mr. Tully, and a beautiful china tea-set with tray for Mrs. Tully.

The second of a series of successful entertainments was given on Tuesday evening, 27th ult., in the school room of Knox Church in this city, by the members of the Willing Workers Mission Band. The several readings, part-songs, solos, choruses, etc., were well rendered. Mrs. W. B. McMarrison, the president, played the accompaniments.

The Sabbath school teachers of the County of Waterloo met in convention on Thursday, 22nd ult., in the Baptist Church, Galt, and discussed several important and interesting subjects. The second session was held in the U. P. Church, and a mass meeting of children was held in Knox Church in the evening. On Friday the meetings were held in the Methodist Church.

On the evening of Friday, the 28th ult., the anniversary meeting of the Sabbath school in connection with Chalmers' Church, Guelph, was held in the basement of the Church. Mr. John Rogers, assistant superintendent, presided. From the report read by the secretary it appears that there are 164 names on the roll, with an average attendance of 184, and that the year's contributions amounted to \$169.85.

The Sabbath School in connection with the First Presbyterian Church, Alton, recently held two social meetings for the purpose of helping to procure a library. The first meeting was denominational; but the second a few evenings later, was open to the children of all the Sabbath schools in the village, all under twelve free. The total proceeds amounted to about sixty dollars.

The largest and most successful missionary meeting ever held in connection with the Cannington congregation, was that held on the evening of the 22nd ult. The collections and subscriptions obtained on the spot were liberal, and arrangements were made to have the congregation canvassed for the Home and Foreign Mission schemes. Rev. John Campbell, the pastor, made an appeal on behalf of Mr. Ohiniquy.

The children of the Richmond Hill Sabbath school enjoyed their annual social meeting on Friday evening, 28th ult. The ladies of the congregation provided an excellent tea. Stirring addresses were delivered by the Rev. Messrs. Dick, Gilray, Campbell and Starr, and by Mr. Mitchell, superintendent of College street Sabbath school, Toronto. After defraying all expenses, the committee found themselves in possession of \$100.

A SOCIETY was held in connection with the Sunbury congregation on Friday evening, 21st ult.—Mr. Guthrie in the chair. Addresses were delivered by Rev. Messrs. Wilson and McGillivray of Kingston, and Rev. Mr. Chambers of Sunbury; readings were given by Dr. Brown and Rev. Mr. Taylor; and the Sunbury choir furnished excellent music. All went home well pleased but, it appears, not satiated, for they had another meeting of a similar sort the next evening.

Norwood and Hastings both rise to report progress. Missionary societies have been organized in both congregations on the basis of quarterly subscriptions. Very satisfactory progress has been made during the past twelve months. The amounts raised for missionary and benevolent objects and the colleges have risen in Norwood from \$60.25 in 1875, to \$176.40 in 1876; and in Hastings from \$29.00 to \$119.73 in the same period. Stipend paid monthly.

The annual social meeting, of the congregation of Guthrie Church, Harrieton, recently held, was largely attended. The chair was occupied by the pastor, Rev. J. Baikie. The report showed a gratifying increase in the membership. From the Sabbath School report it appears that the average attendance is eighty, with a staff of thirteen teachers. The financial statement was most satisfactory, exhibiting a balance of about \$200 on hand after paying all expenses and the minister's stipend up to the 1st of March.

About sixty of the members and adherents of Ebenezer Presbyterian Church, South Luther, recently met at the residence of Mr. Moir, who is on the point of moving from that place to Seneca, and presented him with an address expressive of their appreciation of his efforts to maintain Gospel ordinances among them, and of the godly example set before them by himself and his partner in life. The address was accompanied by a handsome writing desk for Mr. Moir, and a beautiful china tea set, and an assortment of glassware for Mrs. Moir.

The Rev. John Joseph Casey was ordained and inducted into the charge of Athelstone and Elgin (P.Q.) about two months ago, during which time great spe-

cess has crowned his labors. The two churches are crowded on Sabbath, and about fifty new families have been added to the congregation, some as members, others as adherents. At Athelstone a meeting of the congregation there was held about a fortnight ago, when it was unanimously resolved to proceed with the erection of a new church. Upwards of \$3,000 has been subscribed, and it is contemplated to build a church which will cost \$6,000 or \$8,000.

The call from the Cote Street Church congregation, Montreal, to the Rev. R. Watterston, of Glasgow, Scotland, was sustained by the Presbytery of Montreal last week, and ordered to be forwarded to the Glasgow Free Church Presbytery. Rev. R. Campbell, M.A., of St. Gabriel St. Church, Montreal, who is now in Britain, and Rev. Messrs. Somerville and Thornton, of Glasgow, were appointed to support the call before that presbytery. The salary promised is \$8000 per annum. Glasgow recently carried off to one of her Free Churches a Montreal minister, Rev. R. McA. Thornton. We hope that the Glasgow Free Church Presbytery will now reciprocate and agree to the translation of the Rev. Mr. Watterston to Cote Street Church, Montreal.

The congregations of Shelburne and Primrose in connection with the Presbyterian Church in Canada, held their first missionary meeting since their settlement on the 30th of January last. Both meetings were well attended, but owing to circumstances they were disappointed in those whom they expected to be present to address them in regard to the different schemes of the Church. Yet the meetings were not without an interest. An account of the different schemes of the Church was laid before them, and the wants of each. The following are their contributions for this year:—From Shelburne to Knox College, \$12; Foreign Mission, \$6; Home Mission, \$16; French Evangelization, \$11.80; Assembly Fund, \$1. From Primrose to Knox College, \$12; Foreign Mission, \$6; Home Mission, \$20; French Evangelization, \$11; Assembly Fund, \$2. Making in all \$97.80.—COM.

SENSIBLE of the vast importance of the work of French Evangelization, and knowing the depressed state of the finances of the Board, the Rev. J. J. Casey, the recently settled pastor, of Elgin and Athelstone, has volunteered to give a few lectures gratuitously in aid of the work. Beginning with his own congregation, Mr. Casey obtained a collection from the Athelstone section of his charge which amounted to \$50.50. He delivered a lecture on "The obstacles to French Evangelization" in the Elgin branch of the congregation last week, the proceeds of which reached the handsome sum of \$78. These amounts Mr. Casey has remitted to the Treasurer of the Board. From his early training as a novice in the Jesuit College, Montreal, Mr. Casey has an intimate acquaintance with the inner working of the Romish system. This, united with his well known oratorical powers and his burning desire for the conversion of the French Catholics, admirably adapt him as an instrument to quicken the zeal of Protestants on behalf of this department of the Church's work. Mr. Casey is to devote a few evenings in lecturing to the congregations in his own vicinity in the interests of the work, and well deserves the cordial thanks of the Board of French Evangelization and of the whole Church for his valuable services in this direction.

The Fourteenth Street Presbyterian Church of New York has enjoyed great prosperity and made much progress during the Centennial year under the pastorate of Rev. F. H. Marling. The Clerk of the Session reports sixty-one additions—twenty-eight by confession and thirty-three by letter, with seventeen dismissions and one death. The superintendent of the Home School reports 800 bona fide scholars on the roll, and forty-five teachers, including seven of the nine elders and four of the seven deacons. Normal exercises in the Bible and on teaching have been introduced with great interest and advantage. The Missionary Association of the Sunday school report that \$1,154 had been contributed during the year, under a special system of weekly offerings so thoroughly adopted by scholars and teachers, that out of 9,668 "possible offerings," i.e., one by each member present at the several sessions, the number actually brought was 9,298. The benevolent contributions of the Church, taken up monthly, amounted to \$1,200. It must be gratifying to Mr. Marling's numerous friends in Canada to learn of so marked a progress his Church has made during his first year's residence in New York. This will be felt to be all the more so, when it is remembered that the Fourteenth street Church is now considered very far down-town.

The Maine liquor law now prohibits the manufacture of wine and also cider to be used for tippling.

An attempt has been made in the Pennsylvania Legislature to pass a bill in favor of legalizing the Jewish Sabbath. It was introduced from the best motives by Mr. Jones, a Baptist. It was however, negatived by a vote of eighteen to eight.

Modern Biblical Hyper-Criticism

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—I cannot convince myself that any good friend, Mr. Gray, is justified in saying in your last number, under the above heading, that Prof. W. R. Smith, of the Free Church College, Aberdeen, is "a conspicuous example" of many who are "trying, in their longings after originality, to find out how far they can go in the direction of heterodoxy, and how far they can wander outside of the wholesome teachings of creeds and confessions without exposing themselves to church discipline or expulsion." I have risen from more than one perusal of the Professor's article on the Bible, in the new edition of the *Encyclopaedia Britannica*, without being tempted to account for it as Mr. Gray does. The motive ascribed to the "learned Professor" is of a very low order, even if it be true that it prompts the thinking and writing of many. The article does not, in my judgment, bear the marks of an effort to stand on the verge of heterodoxy or to court the censure of a church so sensitive and jealous on the matter of sound doctrine as the Free Church of Scotland.

The particular topic treated of pertains exclusively to the origin of the sacred Scriptures in respect of their human authorship. The literature of the Old and New Testaments is justly pronounced by Prof. Smith to be unique, and he essays to account for it as Mr. Gray does. The literary and literary conditions under which it sprang up. This is a department of enquiry to which much of the best scholarship of the Christian Church has been devoted. The results are most valuable, but many difficulties and open questions yet remain. Prof. Smith is not called upon to defend, and it did not lie in his way to impugn, the doctrines which creeds usually comprehend. His subject lies outside of these summaries, and he keeps within his chosen sphere. Even inspiration, every intelligible view of which must take account of human instrumentality and the conditions under which it was employed in the production of the Biblical records, is not specially affected, the most satisfactory belief of that important article being still tenable, notwithstanding anything advanced by Prof. Smith. One might well tremble for the claims of the Bible to be regarded as the Word of God, if instead of resting upon internal evidence, the *m* at abounding and convincing, they are dependent upon the settlement of questions respecting the authorship, and chronology of canonical compositions. If as some think, without resorting to criticism, that is either complicated or profound, it has been shown, that, at the time that Ezra brought with him to Jerusalem "the book of the law of Moses," the Mosaic authorship of Deuteronomy was less a matter of circumstantial evidence than of natural conjecture and traditional belief, and that the document bears marks of an origin subsequent to the occupation of Canaan, what proof of its inspiration or even of its genuineness and authenticity is thereby impaired?

It is extremely difficult to convey by extracts of detached sentences a correct notion of the Professor's article taken as a whole. I do not for a moment suppose that Mr. Gray has done intentional injustice to it, or that he has willingly misrepresented the writer's attitude towards the Bible and its contents, but I submit that in some respects his manner of quotation needs reconsideration. To the account which the Professor gives of the book of Deuteronomy, Mr. Gray finds a parallel in the origin of fictitious works during the early part of the post-apostolic period. Certain writings were then "palmed off as the productions of Apostles." Prof. Smith says nothing approaching to that respecting the book of Deuteronomy. He treats it as a book which is canonical and which cannot be displaced from the canon. He encounters the assumption, as he views it, that it was written by Moses, indicates the grounds on which he thinks it is due to another author, and acquits the author, whoever he was, of all fraud—even of all "pious fraud."

In forming an opinion of the character and tendencies of the article, it is necessary to distinguish between two classes of statements—those in which the writer positively expresses his own conclusions, and those in which, with noticeable fairness and proper qualifications, he gives the views of others. The first of Mr. Gray's quotations begins thus, "Now the book of Deuteronomy presents a quite distinct type of style, and suggests the idea that," etc. This cannot but be understood to mean that in the Professor's opinion the idea suggested is so and so. But the article reads thus:—"Now the book of Deuteronomy presents a quite distinct type of style which, as has been already mentioned, recurs from time to time in passages of the later books, and that in such a connection as to suggest to many critics since Graf the idea that," etc. In the next sentence, which is not quoted by Mr. Gray, Prof. Smith thus disposes of the position referred to:—"This conclusion is not stringent, for a good deal may be said in favor of the view that the Deuteronomic style, which is very capable of imitation, was adopted by writers of different periods."

Immediately before the next passage cited by Mr. Gray, and containing what has been called the Professor's theory of "inspired accommodation," there is a sentence which affirms the authenticity of the book, its theological value, and the divine recognition of it, and which, therefore, should not be omitted from any quotation intended to present fairly, not to say fully, the writer's views. It is as follows:—"The whole theological standpoint of the book agrees exactly with the period of prophetic literature, and gives the highest and most spiritual view of the law, to which our Lord Himself directly attaches his teaching, and which cannot be placed at the beginning of the theocratic development without making the whole history unintelligible."

With regard to the book of Job it is placed among the poetical portions of the Old Testament. Prof. Smith's notice of it proceeds upon its indubitable canonicity. The following are his observations in full:—"A fresh and creative development, alike in point of form and of thought, is found in

the book of Job, which, in grandly dramatic construction, and with wonderful discrimination of character in the several speakers, sums up the whole range of Hebrew speculation on the burning question of Old Testament religion, the relation of affliction to the justice and goodness of God, and to the personal merit and demerit of the sufferer. Like the other noblest parts of the Old Testament, the book of Job has a comparatively date. It was known to Jeremiah, and may be plausibly referred to the seventh century B.C. In the book of Job," the Professor adds in a new paragraph, "We find poetical invention of incidents, attached for didactic purposes to a name apparently derived from old tradition." Another authority has said with reference to this book: "The controversy about the authorship cannot ever be fully settled. From the introduction it may certainly be inferred that the writer lived many years after the death of Job." Who knows enough of the Patriarch, as he is usually styled, to say much more than this of him? Can it be fairly inferred from Prof. Smith's remarks that there is no reality in the book—that he denies to Job "Any other existence than the fictitious hero of a novel. At the same time, since Job himself is represented again and again in the book, as speaking in "parable," is it an unjustifiable thing to say that the book contains "poetical invention of incidents?" Is it incredible that the theopneustic gift did not disdain alliance with the art of poetical invention? Does the exemplification of the Christian grace of patience thereby lose its significance and force?

Prof. Smith then remarks, "there is no valid *a priori* argument for denying that the Old Testament may contain other examples of the same art," and immediately adds, "the book of Jonah is generally viewed as a case in point;" but it does not appear that this is intended to be more than an intimation, right or wrong, of the state of opinion among critics.

With regard to the book of Esther, the single sentence in which reference is made to it is broken up by Mr. Gray into two parts, and the parts are so introduced as to make it appear that Prof. Smith ignores the Jewish queen, and rules the book out of the canon. Here again, however, the professor cannot be said to be giving his own view, but that of others, with the consequence which he thinks must follow its adoption. "Esther, too, has been viewed as a fiction by many who are not over sceptical critics; but on this view, a book which finds no recognition in the New Testament, and whose canonicity was long suspected by the Christian as well as by the Jewish Church, must sink to the rank of an apocryphal production."

Mr. Gray represents Prof. Smith as teaching "that Solomon had very little to do with his well-known Proverbs." To show fairly how much the Professor thinks the royal name should be associated with the contents of the book, the sentence quoted by Mr. Gray should be read in immediate connection with the following, which is not quoted:—"The greatest name in the early prophetic wisdom of Israel is that of Solomon (1 Kings iv. 32), and beyond doubt many of his aphorisms are to be found in the book of Proverbs. But this book is not all Solomonic. The last two chapters are ascribed to other names, and part of the collection was not put into shape till the time of Hezekiah (xxv. 1), who can have had no infallible criterion of authorship by Solomon, and must not be credited with critical intentions."

My object in this communication is not to defend any speciality of view which Prof. Smith may be supposed to have expressed; but simply to indicate that even by truth-loving men a writer's attitude may be represented as very different from what it is. Yours, etc., W. SINDGRASS. Queen's College, Feb. 26, 1877.

THEIR "History of the Empire" has been proscribed by the Government of Russia.

INTIMATION is made to the literary world of the intention of the friends of the late Professor H. B. Smith of Union Theological Seminary of publishing his memoir. Any persons who retain correspondence or can furnish recollections of this scholarly theologian, are requested to send such to Mrs. H. B. Smith, care of Rev. Dr. Proutie, New York City.

THE settlement of the Presidential imbroglio does credit to the common sense and forbearance of the American people. The inauguration of President Hayes marks a new epoch in the history of the United States. As the first president of the second century, his election has illustrated that not even the constitution of the United States is perfect. But thus far it is evident that the Americans prefer peaceful measures to the exigencies of war, in order to settle a great constitutional principle. President Hayes and his party have a difficult part to fill, requiring great wisdom and Divine guidance, and judging from the tenor of the inaugural address, neither of these will be wanting in the conduct of the new occupant of the White House.

OLKOPATRA'S Needle, which was given by Mehmet Ali to the British Government, and which has long remained on the shore at Alexandria, is to be brought to London, if the difficulties of its transportation can be overcome, and set up on the Thames Embankment, at the cost of Mr. Erasmus Wilson, F.R.S.

LAY evangelists have made their appearance in France. So far they represent the Catholic faith. Two, Count de Man and M. De Cisey, belong to aristocratic circles of society. The latter aims to bring about a reformation in the French observance of the Sabbath. He has obtained papal sanction and addresses crowded meetings.

Choice Literature.

One Life Only.

CHAPTER XXV.

The gloom of a starless winter's night had fallen over Valehead like a funeral pall, and the chill wind went moaning through the leafless trees with a sound so mournful, that it would have required all the sunshine of hope, or the still gayer brightness of present joy, to have enabled any one to resist its depressing influence.

Life seemed now at its lowest ebb to this man of dauntless resolution, for even his strong will had been beaten down to passive endurance, by the strong power of a destiny which offered him no scope for resistance. Just when, at the cost of his own self-respect and the final sacrifice of his stainless honor, he had destroyed the barrier between them, Una Dyrart had been snatched out of his grasp and hidden away, to be found perhaps by him no more.

Mr. Trafford had said no other words than these he would have strongly impressed his hearers, for there was an indescribable power in his utterance of the text, which seemed to bring before each person present there, the awful vision of the mighty white-winged angel standing on the reeling earth and sea beneath the shattered heavens, and proclaiming through all the shuddering universe that time should be no longer, and only eternity—immutable, unchanging—remain for the risen dead.

Atherstone had never seen Mr. Trafford, he had not crossed the church threshold since his uncle's death, for he always fled to the "Eagle's Nest" when the instinct of his immortality drove him to thoughts of the Unseen, as if the ashes of his dead ancestor contained some virtue which could soothe his soul to peace. But it was rarely that the impulse seized him to do even this much.

pealing bells, which drew him on irresistibly towards their sweet pathetic sounds. Mechanically he began to walk in the direction of the church, the only bright spot in all that night of gloom, and he felt as if its pure radiance shone even into his own heart with a faint glow of hope. The door was wide open, and the light streamed out over the churchyard, seeming to sign the quiet graves with the shadow of the cross, which stood at the head of each as a memorial of the hope of those who slept beneath; and Atherstone, stealing in, took his place in a dark corner behind a pillar, where he could see without being seen.

Long the preacher spoke on this theme with such beauty in his tender pleading as we have no power to reproduce. But at last with a final gesture of intense appeal he stretched out his arms over the sobbing people, as if he longed to draw them all into the Father's bosom, and exclaimed, "Oh, children of the Eternal Love, when amid the crashing world you shall hear the doom of time, and feel the earth and all its pleasures sinking away beneath your feet, how will you loathe in uttermost anguish what thing soever has in these mortal days stood between you and the love of Jesus!"

With that Trafford concluded, sinking down on his knees in what seemed to be a very agony of prayer, and soon after he rose and passed silently from the church, whence his hearers had already departed with grave looks and quiet steps.

Statistics of Population. Accuracy in geographical and statistical information is much to be desired. Great advances in this respect have been made within the last few years, but improvement is still possible. To geographers and statisticians, the unknown was formerly the magnificent; it is not long since we were taught that Yeddo was the largest city in the world, and that China contained 600,000,000 of people.

ling of her heart, spring back to joy and exultation, and her lower withered in its spring, healing the suffering, soothing the fearful, comforting the sorrowful, assuaging pain, agonising all the while for us, in exile from holiness and home, yielding Himself at last, tormented and alone, to willing death, that into His broken heart He might gather up His own redeemed, and shelter them there from evil throughout eternity."

(To be continued.)

The Great Change in Asia. Should Carey and Thomas visit to-day the scene of their life labors, it would seem to them a stranger land than when, in 1798 they first touched its shores. Her sacred Ganges is ploughed by government steamers, while twelve thousand miles of wire carry messages for her people. Then, the whole interior was sealed, and its roads almost impassable; now, it is all open, and surveyors are everywhere.

Table with 2 columns: Country and Population. Includes Germany (42,733,242), Austria-Hungary (37,700,000), Switzerland (3,269,147), Netherlands (3,590,537), Belgium (5,386,624), Luxembourg (205,158), Russia (71,730,980), Sweden (2,885,291), Norway (1,802,862), Denmark (1,983,000), France (36,102,921), Great Britain (33,450,000), Spain (10,551,647), Andorra (19,000), Portugal (2,988,581), Italy (27,422,174), Monaco (5,711), San Marino (1,816), European Turkey (5,500,000), Roumania (5,973,000), Servia (1,577,068), Montenegro (100,000), Greece (1,457,891).

Since 1871 the population of Germany has increased by 1,698,762; Norway has increased about 12,000 since 1875; Great Britain, 352,000 since 1875, and Portugal 878,681 since 1871; but it must be understood that in the case of Portugal this apparent increase is due chiefly to rectifications made in former estimates of her population.

Let not mistakes nor wrong directions, of which every man, in his studies and elsewhere, falls into many, discourage you. There is precise instruction to be got by finding that we are wrong. Let a man try faithfully and manfully to be right. It is at the bottom of the condition on which all men have to cultivate themselves. Our very walking is an incessant falling—a falling and catching of ourselves before we come actually to the pavement! It is emblematic of all things man does.

The Languages of the Bible.

Professor O. F. Briggs, in a recent lecture in New York on the languages of the Bible, said: Language is not merely a dress for thought, which thought may put on or off as it chooses; it is itself a part of thought. It is not, therefore, a matter of indifference which languages should be employed for the expression of divine revelation; and it is a matter of fact that those languages were chosen which were best adapted to convey the divine message in its simplicity, its force, its beauty, and its grandeur.

The Great Change in Asia.

Should Carey and Thomas visit to-day the scene of their life labors, it would seem to them a stranger land than when, in 1798 they first touched its shores. Her sacred Ganges is ploughed by government steamers, while twelve thousand miles of wire carry messages for her people. Then, the whole interior was sealed, and its roads almost impassable; now, it is all open, and surveyors are everywhere.

Last Words of the Godly.

From the many precious final utterances of God's dying servants, the following are specially noteworthy, in addition to the last words of Stephen: Ignatius, who died a martyr, said: "I would rather die for Jesus Christ, than rule to the utmost ends of the earth." Polycarp, who also was a martyr, said: "I bless Thee, O Lord, that Thou hast thought me worthy to have part in the numbers of Thy martyrs, in the cup of Thy Christ."

Scientific and Useful.

OYSTER OMELET. Beat six eggs to a froth, then add by degrees one gill of cream; beat them well together; season with pepper and salt. Have ready one dozen large oysters; cut them in half; pour the eggs into a pan of hot butter and drop the oysters over it as equally as possible. Fry a light brown and serve hot.

ADULTERANTS OF HONEY. Starch, bean flour, sand, gum, mucilage, and gelatine are used as adulterants of honey. They are readily recognized, as they all thicken on heating, while the pure honey becomes thinner under those conditions. The addition of water alone is detected by the density, seven dealers of genuine honey weighing one kilo.

SCALDS OR BURNS. Instantly and liberally apply dry flour, and keep it in its place by a bandage. Another excellent application is "prepared lard," that is, lard without salt. Druggists keep it. If only salt lard is at hand, wash out the salt in cold water. Do not apply cold water, salt, spirits, or vinegar.

SPECIED SHOULDER OF MUTTON. Bone the joint, and rub it, if large, with four ounces of granulated sugar, well mixed with a dessert-spoonful of ground cloves, half that quantity of pepper and mace, and a fourth part as much ginger. The following day, add four ounces of salt; keep the mutton turned, and rubbed occasionally with the pickle, from eight to ten days; then roll it up tight, bind it with twine, and stew it gently for four hours in a pint and a half of broth, or put into the stewpan with it, a pound and a half of neck of beef, a quart of water, one large onion, two carrots, two turnips, and a large faggot of herbs. When the mutton is perfectly tender, serve it with some of its own gravy.

STAMMERING. A gentleman who stammered from childhood almost up to manhood gives a very simple remedy for the misfortune: "Go into a room where you will be quiet and alone, get some book that will interest but not excite you, and sit down and read two hours aloud to yourself, keeping your teeth together. Do the same thing every two or three days, or once a week if very troublesome, always taking care to read very slowly and distinctly, moving the lips but not the teeth. Then when conversing with others try to speak as slowly and distinctly as possible, and make up your mind that you will not stammer. I tried this remedy, not having much faith in it, I must confess, but willing to do most anything to cure myself of such an annoying difficulty. I read for two hours aloud with my teeth together. The first result was to make my tongue and jaws ache, that is while I was reading, and the next to make me feel as if something had loosened my talking apparatus, for I could speak with less difficulty immediately. The change was so great that every one who knew me remarked it. I repeated the remedy every five or six days for a month, and then at longer intervals until cured."

NURSING THE SICK. A writer in the Watchman says: The proper care of the sick, the diet, air, light, drinks, cleanliness, etc., etc., are of more importance than medicines, since a poor nurse may counteract all of the good done by a good physician. The comfort of the patient is a matter of vital importance. In fevers it is important to have frequent change of clothing, personal, and that of the bed. It is well, when convenient, to have two beds in the room—a large room—and then often remove the patient from one to the other, that the bedding may be aired and cooled and washed, at least once in twenty-four hours. If such clothing could be removed and put in the air, sunlight and wind, once in six hours, the patient will feel refreshed by such efforts, since an immense amount of morbid matter is constantly escaping from the pores. "Cleanliness is next to godliness," and no one can be clean during a high fever without great care, without frequent washings and change of clothes. Flannels are rarely if ever needed while in bed, particularly in acute diseases; the bedding is sufficient. All clothing should be often removed, and to make this easy, not exhausting to the sick, the use of it is better. Its removal is facilitated by having all garments entirely open in front, so that they may be removed without raising the patient up, when that is exhausting. This makes washing of the body and the application of wet cloths, etc., far easier and less exhausting.

The Jews in Palestine.

Mr. William Knighton writes to the Times:—"During the early part of this year I was in the Holy Land. Everywhere, from Dan to Beersheba, I saw evidence of the renewed energy and activity of the Jewish race. As a people the Jews are flocking back to the land of their forefathers in great numbers from all the countries in Europe. In Jerusalem and its neighborhood particularly every plot of ground for sale is eagerly bought up by them. The Jews are a wealthy race. The Turks, who nominally govern their promised land, are greatly in want of money. Would it not be possible for the Jews to issue among themselves a new Turkish loan on condition that they should obtain the right of governing their own land under the guardianship of the great Powers of Europe? Would not many wealthy Christians be ready to assist them in this matter if the leaders of the Jewish community undertook it with some degree of vigor? A Republic or a sacerdotal Government might thus be established in Jerusalem, nominally under the Turks still, but really under the great Christian powers of Europe—a Government which might be of incalculable benefit to Palestine, in which scarcely a farthing of public money is now spent for its improvement or for the development of its magnificent natural resources."

The Discipline of Little.

We are always misunderstanding the Lord's dealings, perhaps most in the very things that are best for us. We can understand that our life is a training and a preparation; but we, like foolish children, are too apt to think that the training should always be pleasant, and that we should always know that it is training. We can understand for example, that large possession should be a discipline; we can see how good people might be who are rich; we know that the handling of much may develop power, self-restraint, the sense of obligation to care for others. A man may grow large and strong in the using of many things as a steward of the Lord. But do we always see that the handling of ever so little, is also a discipline? that our straightened life is not merely a discipline of pain, but also one of power?—not merely of power to forego, but also of power to use?

The large displays of power attract our wonder and admiration; the vision is not wholly useless, else it would not be in the world. Yet the finer and less obtrusive masteries and achievements must be more useful, if we understand them; for the world and life are full of them. The struggles of a tiny plant to reach the light may be as full of epic solemnity as the movements of a Corliss engine. The unseen blush of a flower may have all the significance of a horizon glad with the smile of morning. That we can see only the larger, is not to our honor. We ought to have an ear for all music, and an eye for all beauty. But when the music is in our own life, and the beauty that of our own moving, it is a misfortune that we should be crushed in humiliation, when we ought to be full of satisfaction, that the sense of weakness should take hold of us in the moment of power.

Living a narrow and straitened life calls for more energy than is ordinarily put into large living. In large living there is room for waste; in narrow living there must be careful husbandry. The really admirable thing is to get much from a little—to make a small income yield us the best results of a large one. In the strait place we are called to the most strenuous exertion, and the strenuous work tells in the production of power. We know that careless ease says, "Little lives are nothing;" very likely it is so dreadfully mistaken that the seemingly large lives are really insignificant. If the end is discipline, if we live to grow, that life is richest which uses all the delicate muscles, all the reserves of force, all the latent capability.

Using things is our chief earthly discipline. We only faintly perceive this secret of a material life; but when we have perceived it, we turn our mighty desire to the heavens and ask for much, that we may grow by using. It is our greatest mistake. Not because we could not handle much, that may be, but it is not our concern—but because the handling of little is the better discipline. A mother who has reared a family in virtue, and unto honor, with a little, has achieved more in her selfhood than she could have done, had the same task come to her with affluence. Her work has been wider, deeper, harder, and because it has called for the last ounce of her power, it has been better for her.

"From comparative affluence to poverty." So many have to look back upon that descent. It is hard to unlearn habits of profusion, hard to learn new habits of husbandry. And yet it is a valuable discipline—perhaps just the most valuable. We are not born to swallow just so many sweet cups, and rejoice in just so many glad sunny days. We are at school here; and our business is to grow. The tasks seem hard, but they are wholesome. Losing things is not only a lesson in making; it sets us a harder task—the making of what we have got so far as possible. We shall enjoy it if we can see this matter as God sees it, and rejoice to know that our little conquests over want and difficulty are really large victories; and at the last we shall be glad that we were promoted to a higher class when we thought we were sent out of school altogether.—N. Y. Methodist.

It seems to me I fall short in everything. I am continually making rules and plans, and yet I keep to none with any degree of exactness. Nevertheless I see it is well to make them; for though I never come up to what I propose, yet I always gain something; every fresh effort seems to put me a little forward.

The surest mark of true piety is to fill up the duties of our own station with the utmost ability. The soul devoted to God knows no oppressive burden in the opening of the present moment, which shows the order of His providence, and brings with it, to the soul resigned, both light and power either to ask or suffer.

Something About Servia.

The national religion of Servia is that of the Greek Church, but it is independent of the Patriarchate of Constantinople. The bishops are chosen by the Synod, and consecrated by the Serbian Metropolitan, the Metropolitan himself being chosen by the Synod. The country is divided into four dioceses—those of Belgrade, Sabatz, Negotin, and Ousheutz. There are several monasteries, the most interesting of which are those of Studenica, built by the first Serbian King, Nemanidja, about the end of the twelfth, and Manassia, built by Lazarus in the fourteenth century. The government pays the archbishop, the bishops, and the rectors; the other priests are remunerated for their services by the people. There is a special Ministry of National Education, and a law passed in the reign of the late Prince Michael obliges the government to supply and pay a qualified master for an elementary national school, to every community which declares itself prepared to send three boys as scholars, and provides at the same time a building suitable for a school. The population is about 1,800,000. The soil is very fertile and productive, but the greater part is uncultivated. The peasants are averse to manual labor, and rather than work, they employ itinerant laborers, who flock yearly to Servia in large numbers from the adjacent provinces of Albania and Macedonia. The principal grain is maize, but hemp, flax, tobacco and cotton are also produced in large quantities. One striking peculiarity of the vegetation is the similarity of the wild flowers and weeds to those of England. Daisies, violets, spurge, oxlips, primroses, pansies, meadow saffron, forget-me-nots, cuckoo-flowers, yellow broom, dandelion, honeysuckle, and dog-roses are to be met with everywhere.—Cassell's Family Magazine.

The meetings of the Week of Prayer in Berlin was larger this year than ever, filling daily some of the great halls and other places of public entertainment. The Empress of Germany attended, and several Court preachers, as well as the city pastors, conducted the services.

Prof. E. B. Taylor said in a recent lecture "On the Philosophy of Language," at the London Institution, "Should the extraordinary increase of English-speaking people continue at existing ratio, there will, in twenty years, be 800,000,000 of them as against 80,000,000 of French or German."

The South-western Conference of Congregational churches, composed mostly of colored members, has held its fourth annual meeting in New Orleans. Of the thirteen churches in the Conference, eleven report 581 members; Sabbath-school scholars, 828. All but four of the churches are free from debt.

TO INVESTORS.

W. MCWAT & SON, BANKERS, STRATFORD.

Have had many years experience investing money on Mortgage, and have applications constantly at 8 per cent. on improved farms in this section at less than half their cash value. Money deposited in Bank of Montreal will be transmitted to us at par. Four per cent. allowed on money's awaiting investment. Mortgage interest paid 1st January and July by Bank draft.

ONTARIO BAKING POWDER.

White, Odorless, and does not discolor. 10c, 20c and 40c Packages.

Best Manufactured. Try't and be convinced. For Sale at principal grocery stores.

A. & S. NAIRN, Coal Merchants, TORONTO.

DOORS foot of Church St. OFFICE 80 Adelaide St., next Post Office.

COAL FOR HOUSEHOLD, FOUNDRY, AND BLACKSMITH'S USE, shipped t. o. b. cars. Also COAL AND WOOD, all kinds, for City delivery.

GREY, DRY, FADED AND FALLING HAIR. Is now restored to its natural condition by the use of Wood's IMPROVED Hair Restorative. The IMPROVED ARTICLES is now taking the lead over all others, leaving the hair clean, soft and glossy. C. A. COOK & Co., Chicago, Sole Agents for the United States and Canada. Sold by all Druggists everywhere. Trade supplied by J. F. HENRY CURRAN & CO., New York.

DM FERRY & CO. SEED ANNUALS. Will be mailed to all applicants on receipt of 25 cents. It is one of the best CATALOGUES published, contains about 200 pages, over 1,000 fine engravings, two elegant colored plates, and gives full descriptions, prices and directions for planting of the various kinds of Vegetables and Flower Seedlings, Plants, Roses, &c., and is invaluable to Farmer, Gardener & Florist. Address, D.M. FERRY & CO., Detroit, Mich. Our Abridged Priced Catalogue FREE to all Applicants.

WONDERFUL SUCCESS: 25,000 of the CENTENNIAL EXPOSITION. Beware of falsely claimed official CAUTION, and worthless pretensions. Send for prospect.

British American Presbyterian, FOR 1877.

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

Efforts will be made during the coming year to make the PRESBYTERIAN increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strengthened; a larger variety of Missionary Intelligence will be furnished by Dr. Fraser, Formosa; 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. Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, L. D. Montreal Rev. John Cook, D.D., Quebec Rev. Prof. Gregg, M.A., Toronto Rev. John Laing, M.A., Dundas. Rev. Prof. McKerran, M.A., Kingston Rev. W. D. Ballantyne, B.A., Penbrooke. Rev. G. M. Grant, M.A., Halifax, N.S. Rev. W. Houston, M.A., Bathurst, N.B. Rev. Geo. Bruce, M.A., St. Catharines. Rev. John Gallaher, Pittsburg, O.; etc., etc. Rev. Alexander McKay, D.D.

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

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

Remittances and Correspondence should be addressed to

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

Sabbath School Presbyterian FOR 1877.

Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools to even introduce the S. S. PRESBYTERIAN, we have resolved to continue the publication for another year, believing that superintendents and teachers will ere long see the justice and propriety of making room—among the numerous papers usually ordered—for a few copies of a monthly got up especially 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.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman 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 at the past. Last year we promised letters from the Rev. J. Fraser Campbell; but he only left a couple of months ago, so that it was impossible to redeem this promise. Both Mr. Campbell and Mr. Douglas will (D.V.) write during the coming year, and Dr. Fraser, who is already so well and favorably known to our young readers, will continue his valuable contributions. 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.

TERMS.

Single Copies..... 25 cents per Vol. Twenty Copies and under..... 20 " " In Parcels over Twenty..... 15 " " Postage prepaid. Subscriptions must be paid invariably in advance. Specimen copies to any address on application.

"The paper is good, and both printing and illustrations are well executed.—London Advertiser." "Very much needed by the Presbyterian Schools of our country."—J. E. Hunt, Fetham. "It should certainly meet with a wide circulation."—Rev. W. Ross, Kirkcaldy. The children of the Church should have a Sabbath School paper of their own."—H. and F. Record.

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

\$5 TO \$20 per day at home. Samples worth 25 free. S. RINSON & Co., Portland, Maine

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

For The Dominion of Canada and Newfoundland, for 1877.

Edited by the Rev. James Cameron,

OUR OWN CHURCH

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

PAPERS.

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

along with a great deal of editorial matter and remark.

PRESBYTERIAN CHURCHES OF THE UNITED STATES.

The information in regard to the ten Presbyterian Churches of the United States is very full and complete this year; the only annual exhibit indeed of this kind as yet published on this continent.

ALLIANCE OF PRESBYTERIAN CHURCHES.

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

OPINIONS.

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

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

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

"The Christian Guardian, (Methodist), says:—"This is a pamphlet of over 100 pages, giving a large amount of valuable information concerning the Presbyterian denomination of this country. Interesting papers are contributed by Dr. Kemp, on "Colleges for Young Ladies;" by Dr. Patterson, on the "New Hebrides Mission;" by Dr. Snodgrass, on "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 Churches in Great Britain and Ireland, in the United States, on the continent of Europe, in Australia, etc. The chapter on "Union" is particularly readable, and, as the record of a memorable year in the history of Canadian Presbyterianism, the Year Book for 1877 will find a permanent place in the history of the country." "It is a very valuable publication."—J. F. Cooper, D.D., Clerk of U. P. Church, U. S. A. "Full of valuable information."—N. Woods, Clerk of the Reformed Presbyterian Church, U. S. A. "Always a credit to the Presbyterian Church of Canada."—Yours respectfully, J. T. Cooper.

PRICE 25 CENTS.

Mailed to any address in Canada or United States for 25 Cents.

EARLY ORDERS SOLICITED.

Usual Discount to the Trade.

Address, C. BLACKETT ROBINSON, Drawer 2484, Toronto, Publisher.

THE National Investment Co. OF CANADA, (LIMITED), 10 KING ST. EAST, TORONTO, LEND MONEY ON MORTGAGE repayable as desired by borrowers. RATE OF INTEREST LIMITED To 8 Per Cent. No Commission. Borrowers charges on most moderate scale. WILLIAM ALEXANDER, President. JOHN STARK, Manager.

D'ARY'S Curative Galvanic Belts, Bands AND INSOLETS. are made on the most approved scientific principle, and will certainly cure all diseases of the sexual organs, nervous disorder, RHEUMATIC AFFECTIONS NEURALGIA weak back, and joints, indigestion, constipation, liver complaint, consumption and diseases of the kidneys and bladder. All these yield to the mild but powerful application of Electricity. Send for circular to A. NORMAN, 113 King Street West, Toronto.

D. S. KEITH & CO., Plumbers, Gas & Steam Fitters Brass Founders and Finishers. Manufacturers of PETROLEUM GAS WORKS. Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating. Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials. 109 KING STREET WEST, TORONTO. CANADA. STAINED GLASS WORKS! ESTABLISHED 1866. Ecclesiastical and Domestic Stained Glass Work done executed in the best style. BANNERS AND FLAGS PAINTED TO ORDER. JOSEPH MCGAUSLAND PROPRIETOR 8 King Street West, Toronto.

MILLER'S TICK DESTROYER. EFFECTUALLY DESTROYS TICKS penetrating to the vermin in all grades of development, extinguishing both hatched and unhatched life. It also improves the growth and quality of the wool, adding weight and luster; and enables the grower to rest well and thrive. No stock master who values his stock should be without it. Price 36c, 70c, and \$1.00 per tin. A 36c. tin will clean about 20 sheep or 30 lambs. Sold everywhere. HUGH MILLER & CO., Agricultural Chemists, 167 King Street East, Toronto. \$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Maine.

CONSTITUTIONAL CATARRH REMEDY. LITTLEFIELD & CO., PROPRIETORS. CATARRH Cannot be cured by snuffs, washes or local applications. It is a weakness of the constitution, developing itself in the nasal organs first, afterwards extending to the throat and lungs, ending generally in Consumption, if not checked by proper remedies. Pains in head, back, loins, and weakness of kidneys are its attendant diseases. Many people have cleared their throats of this disease. It is easily cured. Thousands of cases, some of forty years standing, have been entirely cured in New Hampshire and the Dominion the past three years, by the Constitutional Catarrh Remedy. Certificates to back the above, and a treatise on Catarrh sent free on application to T. J. B. Harding, Chemist, Brockville, Ont. Send name on postal card, and it will cost only a cent. Price, \$1 per bottle, or six bottles for \$5. Sent to any address on receipt of money.

\$66 a week in your own town. Terms \$8 outfit free. H. HALLETT & CO., P., land, Maine. VISITORS to Toronto will find comfortable accommodation, by the day or week, at THE FORTY TEMPERANCE HOUSE centrally situated at 94 Bay Street near King.

Nepenthe Bitters. Excellent herb Preparation, A THOROUGH BLOOD CLEANER that really will do the work well. Sold everywhere Wholesale and Retail. A NORMAN 113 King St West, Toronto.

A NEW YEAR'S GIFT TO SUBSCRIBERS. A \$5 NEW YEAR'S GIFT GIVEN AWAY! To Every Subscriber of This Paper! Consisting of the beautiful and valuable Steel Engraving, entitled "CHRIST IN THE TEMPLE!" In an American edition, issued by W. W. Bostwick & Co., Publishers, 177 and 179 West Fourth Street, Cincinnati, O., and furnished to every SUBSCRIBER OF THIS PAPER FREE. The retail price of the English edition of this Engraving is \$12.00 PER COPY. It illustrates one of the most remarkable incidents in the life of our Saviour. The subject is taken from Luke, Second Chapter, 22, 23, 24, and 50th Verses. Its size is three feet long and two feet wide, and has over 30 FIGURES REPRESENTED. It is the best Premium ever given away. We have made arrangements with W. W. Bostwick & Co. to supply the subscribers of this paper with the valuable and appropriate Engraving of "Christ in the Temple" as a New Year's Gift. Subscribers will therefore please cut out the following Subscribers' Certificate and send it to W. W. Bostwick & Co., Publishers, 177 and 179 West Fourth Street, Cincinnati, O., for redemption, together with 25 cents to pay for postage, wrapping, and mounting the Engraving. Cut Out this Subscribers' Certificate. It is worth \$5.00. SUBSCRIBERS' CERTIFICATE. On receipt of this Subscribers' Certificate, together with 25 cents to pay for postage, wrapping and mounting, we will send the beautiful Engraving, three feet long and two feet wide, entitled "CHRIST IN THE TEMPLE." To every subscriber of this paper, by mail, postpaid. Send for Engraving at once, stating name in full, P. O. address, county, and address all orders to W. W. BOSTWICK & CO., PUBLISHERS, 177 & 179 W. Fourth St., Cincinnati, O. None but subscribers of this paper will be allowed this New Year's Premium Gift, and all orders must be accompanied with above Subscribers' Certificate, which be sure to cut out and send with directions for mailing to W. W. BOSTWICK & CO., PUBLISHERS, 177 & 179 W. Fourth Street, CINCINNATI, O.

Book Reviews.

BRADFORD'S MONTHLY MAGAZINE. Toronto: Bellford Bros. Terms: \$3 a year, in advance. 30 cents a number.

The number for March contains three more chapters of Dr. Holland's excellent story, "Nicholas Mintum," accompanied by a very good illustration which serves as a frontispiece to the magazine. There is also a learned, but very readable article headed "The Tantalizing Talmud" by Jas. Carmichael. The short piece entitled "Life," by our own Canadian poet, Charles Sangster, is like his former pieces, replete with imagery, true in sentiment, and polished in expression. Alfred Tennyson's new poem, "Harold," is concluded in the present number. The remainder of the matter is varied and interesting.

THE SOUTHERN PRESBYTERIAN REVIEW. Columbia S. C.: Presbyterian Publishing House.

The January number of this able quarterly contains much that is very interesting to thoughtful people. The article on "The Recent Origin of Man" is well calculated to correct the errors into which many persons have been led by the "premature announcements" of such scientific leaders as Huxley, Lyell, and Spencer. The tone of the article on "The Colored Man of the South" indicates that there Negro slavery is still regarded as a most beneficent institution even by some of the most intelligent men; and that its abolition is much regretted.

The other subjects dealt with in the number are: "John Knox as the English and as the Scottish Reformer;" "The One Visible Church and the many Denominations;" "Perfect Sanctification;" "Reason and Understanding;" "The Impeccability of Christ." The critical notices of new books are very full and valuable.

THE CANADIAN MONTHLY. Toronto: Hart & Rawlinson.

The March number introduces a new feature. Under the heading "Round the Table," contributors and any others who may care to join them are invited to "ventilate, briefly and pleasantly, and with something of the ease and freedom of friendly converse, any ideas which may occur to them, on topics of social, literary, aesthetic or popularly scientific character—with this proviso however, that the host is in no sense to be held responsible for the opinions expressed by his guests." Notwithstanding this proviso, we venture to warn the "host" that his readers will hold him to a great extent responsible, for the columns of a high-class monthly are not generally considered to be quite so open as those of a daily or weekly newspaper. However from the tone of the company assembled "round the table" in the present number, we do not anticipate any great danger. The article headed "The House of Commons in Session" conveys a great deal of parliamentary information in a pleasant manner. The articles of lighter order are fully as attractive as usual.

Intelligence of Female Missions.

LADIES' WORK FOR INDIA.

The Corresponding Secretary of the Kingston Woman's Foreign Missionary Society, has received a letter from Mrs. Drury at Madras, acknowledging the receipt of the native dresses, dolls, etc., sent out in the box kindly taken charge of by the Rev. J. Fraser Campbell, and contributed to by ladies in various places. Mrs. Drury says—

"Very many thanks on behalf of my little friends in the Caste schools, (who number now just 400), to all the kind friends who have made and sent them such pretty neat jackets and skirts. Your kindly added contribution to that already sent from Edinburgh, will enable each child to be supplied. The prettiest will go to those who have been very regular in attendance, and neat in person during the year. This plan of getting kind friends to work during the year at these dresses, to be "sent out" and given to girls, who have been regular in attendance, clean, and neat in person, during the year, seems likely to work well, I am happy to say; for the difference in appearance generally of the little rough-headed creatures I first encountered, has been very marked for several months. I shall with pleasure write you an account of the "giving away," and I think I shall put the pretty dolls you have sent on a christmas tree for the best scholars among the infants. The dolls will be the only "prizes" given in addition to the skirts, etc., as pretty boxes are really a waste of mission money at present upon native girls, except in a few rare instances, while clothing and dolls for the little ones are appreciated, and in addition, rewards of two or three rupees each, for the girls who pass best in examination in Scripture history, geography, grammar, arithmetic, reading, writing, and plain sewing, in each school, to be given.

This year God has blessed us abundantly in opening up to us thirty houses of high caste adult females for Bible teaching. And a young lady, thoroughly conversant with the vernacular is about to join us for this special branch of work—the work from which I hope much, as a means of bringing India's daughters to a loving Saviour. I have already had much blessing in home-to-home visitation, but I have had so very much else to do that I have not been able as I wished, to give sufficient time to conquering the difficulties of the language, so different colloquially from

what it is in reading. Now, with assistance given, I hope to give more time to it, for, while schools, of course, are good to a certain point, still I must say, I hope greater things from gaining the ear—then by God's blessing the heart—of the older secluded women for the acceptance of the "Old, Old Story."—Very sincerely yours, MARION DRURY.

Madras, Dec. 30th, 1876.

A second box for India,—destined probably for Calcutta—will be sent from Kingston via Montreal, about May. Contributions are requested to be sent in during April.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

DIED.

On the 10th inst., at her late residence, near Williamstown (Glenagary County), Sarah McDonald, wife of the late John McDonald, tailor, aged 73 years.—Also, on the 15th inst., from the infirmities of advanced years, at the above place, John McDonald, tailor, husband of the above, in the 86th year of his age. Another of the veterans of 1812-15 is thus laid to his rest. "Requiescat in pace." The above are the parents of Rev. K. McDonald, Presbyterian minister of Indian Lands.

Official Announcements.

MEETINGS OF PRESBYTERIES

PARIS.—At Ingersoll, on 13th March, at 11 o'clock a.m.

BROOKVILLE.—In the Presbyterian Church, Kemptville, on Tuesday, 20th March, at seven p.m.

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

HALLOWELL.—In Central Church, Hamilton, on third Tuesday of March, at 11 a.m. General Assembly delegates will then be appointed.

PETERBORO.—At Warsaw, on Wednesday, 21st February, at 11 a.m.; and in the First Presbyterian Church, Port Hope, on the last Wednesday of March, at 1.30 p.m.

BRUCE.—At Paisley, on the last Tuesday of March, at 2 o'clock, p.m.

KINGSTON.—In John Street Church, Belleville, on the second Tuesday of April, at 7.30 p.m.

LONDON.—The First Presbyterian Church, London, on the third Tuesday of March, at two p.m. Remits will be considered, elders' commission will be called for, and delegates appointed to the General Assembly.

OTTAWA.—Adjourned meeting in St. John's Church, Almonte, on the 13th March, at 2 p.m. Next Presbytery meeting in Knox Church, Ottawa, on Monday, 7th May, at 3 o'clock p.m.

CHATHAM.—In the Wellington Street Church, Chatham, on 27th March, at 11 a.m.

WHITBY.—In St. Andrew's Church, Whitby, on the 2nd Tuesday of March.

1877. NEW CARPETS. 1877

WILLIAM GORDON.

New Brussels, New Tapestries, New All Wools, New Unions.

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

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

184 YONGE STREET.

1877. SPRING.

OUR STOCK

for the season

IS COMPLETE.

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

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

Cor. King & Church Streets, Toronto.

HAMILTON COLLEGIATE INSTITUTE.

SPECIAL FEATURES OF THE SCHOOL ARE.—

(1.) Large classes organized for those reading for the Universities, and for Teachers' Certificates.

(2.) Departments taught by University men, who are specialists in the subjects which they teach.

(3.) Full staff of masters; of the fourteen teachers, eight are University men.

(4.) Thorough equipment for carrying on the work. For "record" and Circular apply to GEORGE DICKSON, B.A., Headmaster.

Wm. Renne Toronto

SEEDS.

My Catalogue FREE to all WILLIAM RENNE, Toronto.

HOME MISSION COMMITTEE.

The Home Mission Committee for the Western District, will meet in the

Deacon's Room of Knox Church,

ON

MONDAY EVENING, APRIL 2ND,

at seven p.m. A full and punctual attendance of members is requested.

WM. COCHRANE, Brantford, Feb. 20, 1877. Convener.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in

KNOX CHURCH, WOODSTOCK,

on the evening of

TUESDAY, APRIL TENTH,

(second Tuesday of the month) at seven p.m.

Rolls of Presbyteries, Reports of Synodical Committees and all papers for the Synod, should if possible be in the hands of the clerk one week before the date of meeting.

The Clerks of the various Presbyteries within the bounds of the Synod will meet to prepare business for the first Session, within the Vestry of Knox Church, at four o'clock in the afternoon of the first day of meeting.

WM. COCHRANE, Brantford, Feb. 20, 1877. Synod Clerk.

SUN LIFE AND ACCIDENT INSURANCE COMPANY OF MONTREAL.

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

THOS. WORKMAN, M.P., President. T. J. OATTON, Esq., Vice-President. M. H. GAULT, Esq., Managing Director. ROBERT MACGILLIVRAY, Esq., Secretary.

HEAD OFFICE—104 ST. JAMES STREET MONTREAL.

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

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

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

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

4. Being under an experienced management, by which its funds are judiciously, ricklessly, wisely and safely, invested in companies in the hands of which, no depreciation is to be feared.

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

More Than A Million of new business besides Accident.

TORONTO BOARD:

HON. JOHN McMURCHIE, Esq., JAS. BETHUNE, Esq., Q.C., A. M. SMITH, Esq., W. B. KENNEDY, Esq., JOHN FRISKEN, Esq., ANGUS MORRISON, Esq., (Mayor), HON. S. C. WOOD, M.P.P.

Manager for Toronto, R. H. HOSKIN.

JUST PUBLISHED!

THE SECOND COMING OF THE LORD,

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

BY REV. JOHN LAING, M.A.

112pp. Price, 25 Cents.

Usual discount to the trade.

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

Orders filled by C. B. ROBINSON, 102 Bay Street, Toronto.

NEW BOOKS.

"THE SPEAKER'S COMMENTARY," the Old Testament complete in 6 volumes \$30 00

FARRAR'S LIFE OF CHRIST, with Notes and Appendices, (complete edition) 2 vols 5 00

FARRAR'S LIFE OF CHRIST, (cheap edition) 1 vol. 2 25

STANLEY'S HISTORY OF THE JEWISH CHURCH, complete in 3 vols. octavo. 12 00

STANLEY'S HISTORY OF THE JEWISH CHURCH, (cheap edition) vols 1 & 2 only 6 00

THE LIFE AND WRITINGS OF ST. JOHN, by James M. Macdonald, D.D., with Maps and Illustrations. 5 25

THE EXPOSITION, edited by the Rev. Sam. H. Cox, 4th vol. 2 25

STUDIES ON THE NEW TESTAMENT, by H. Godet, D.D. 2 00

THE PROPHECY OF CHRISTENDOM; Sketches of Eminent Preachers, by W. Boyd Carpenter. 1 25

THE FOOTSTEPS OF ST. PETER, being the Life and Time of the Apostle, by J. R. Macduff, D.D. 1 00

"My Old Letters," a Poem, by Horatius Bonar, D.D. 1 00

GLIMPSERS OF THE INNER LIFE OF OUR LORD, by W. G. Blake, D.D. 1 00

SERMONS ON THE INTERNATIONAL LESSONS, 1877, by the "Monday Club," 1 25

JOHN YOUNG, Upper Canada Tract Society, 107 Yonge Street.

Missionary Wanted.

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

REV. D. B. WHIMSTER, Meaford, Ont.

WEDGEWOOD HOUSE.

No. 61 King Street West, Toronto.

FINE TEA, BREAKFAST AND DINNER SETS At very moderate prices.

You are invited to call and examine before buying elsewhere.

C. McBEAN.

THE STEADILY INCREASE & DEMAND

Aerated Bread

since its introduction is a satisfactory evidence of the merits of the article. Only manufacturer in Ontario

J. D. Nasmith,

Corner Jarvis and Adelaide Streets, (Ordinary Domestic Bread also daily.)

SARSASTILLINGUM, \$1.

Cures Blood Diseases, Scrofula, Consumption, Old Sores, all taints

NEURAL, Cures Neuralgia as if by magic. \$1 a bottle.

BRAIN AND BODY BUILDER, \$1.

For nervousness, over-worked brain, depression.

PAIN SPECIFIC, 25 cts. It will relieve all pains immediately.

UNIVERSAL MANDRAKE PILLS, 25 cts. Constipation, liver disease, headache, dizziness, &c. Wholesale orders solicited. If wanting any of them, ask your druggist, if not found remit us \$1 or more, and we will send by express, charges paid.

WHITTIER, SON & CO., 102 FRONT ST. WEST, TORONTO. Importing, Manufacturing Chemists and Druggists. Sugar-coated Pills a specialty. We invite all cash and prompt time buyers to call, or order, or ask for quotations.

ROSES

Fine ever-blooming and other Roses sent by mail and their sale arranged for every day.

Send for our list of Roses, for \$1.00 for 25 for \$4.00. Purchaser's choice of nearly 500 varieties of Roses and other plants, carefully labeled. Fine Premium Roses with each package when 10 cents are added. Catalogue free. Address, J. O. F. PARKER & SONS, West Grove, Chester Co., Pa.

SEWING MACHINE SALES FOR 1874.

Table listing various sewing machine models and their sales figures for 1874, including Singer, Remington, and other brands.



THE SINGER MANUFACTURING COMPANY sold, in 1874, 241,070 Machines, being 148,563 more than any other Company sold. Warranted to outwear two of any other make. Beware of Imitations and cheap-made Machines.

NONE GENUINE WITHOUT BRASS TRADE MARK

on Arm of Machine.

The only office in Toronto, at 22 Toronto Street.

R. C. HICKOK, Manager

The Singer Manufacturing Co., 34 Union Square New York.

White & Sharpe, 65 KING ST WEST.

SHIRTS!

A specialty. Everything IN GENTS FURNISHINGS.

Order your Shirts from WHITE & SHARPE.

THE OLDEST UNDERTAKING ESTABLISHMENT IN TORONTO.

ESTABLISHED 1838.

W. H. STONE, (Late H. B. WILLIAMS), Furnishing Undertaker,

239 YONGE STREET, TORONTO, (Opposite Piddington's Bookstore.)

METALLIC CASES A SPECIALTY.

OPEN AT ALL HOURS.

TO CHURCH TRUSTEES.

We are making a specialty of CHURCH CASTINGS, PEW ENDS

for body of Church, Pew Ends for Gallery, CASTINGS FOR BOOK RACKS,

Ornamental Work for Front of Gallery, Columns for Churches.

We have a variety of patterns for the above of THE LATEST DESIGNS.

Photographs and Price Lists sent on application. HARLEY & HEATHER, Union Foundry, Guelph, Ont.

A Home and Farm OF YOUR OWN

On the line of a GREAT RAILROAD, with good markets both EAST and WEST.

Now is the Time to Secure it.

Mild Climate, Fertile Soil, Best Country for Stock Raising in the United States.

Books, Maps, Full Information, also "THE PIONEER," sent free to all parts of the World. Address O. F. DAVIS, Land Com. U. P. R., OMAHA, NEB.

MENEELY AND KIMBERLY, BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells. Special attention given to Church Bells. Illustrated Catalogue sent free.

BUCKER & BELL FOUNDRY, Established in 1851.

Superior Bells of Copper and Tin. Cast for Churches, Schools, Parks, Factories, Court Houses, Fire Alarms, etc. etc. China, etc. Fully Warranted.

Illustrated Catalogue sent Free. WANDUZEN & TIEB, 10 and 104 East Second St., Cincinnati.

NO DUTY ON CHURCH BELLS.

MCSHANE BELL FOUNDRY

Manufacture those celebrated Bells for CHURCHES, ACADEMIES, &c. Price List and Circulars sent free.

J. B. McSHANE & CO., RALPHSBURG, MD.

MENEELY & COMPANY, Bell Founders, West Troy, N. Y.

Fifty years established. CHURCH BELLS and BELL FOUNDRY, etc. Improved. Mounting. Catalogues free. No agencies.

To the Working Class.

We are now prepared to furnish all the whole of the time, or for their spare moments. Business new, light and profitable. Persons of either sex easily earn from 50 cents to \$1 per evening, and a proportional sum by devoting their whole time to the business. Boys and girls can nearly as much as men. That all who see this notice may send their address, and test the business we make this unparalleled offer: To such as are not well satisfied we will send one dollar to pay for the trouble of writing. Full particulars, samples worth several dollars to commence work on, and a copy of Home and Fireside, one of the largest and best illustrated Publications, all sent free by mail. Reader, if you want permanent profitable work, address, GEORGE BROWN & CO., Portland, Maine.

Legal Cards.

ROBINSON & KENT, (Late Duggan & Robinson.) BARRISTERS-AT-LAW, ATTORNEY Solicitors, Conveyancers, &c. Office—Provincial Assurance Buildings, Court Street, Toronto. J. G. ROBINSON, M. A. HERBERT A. KENT

Business Cards.

ESTABLISHED 1854. A McDONALD, Renovator and Dyer, of Gentleman's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO

R. MERRYFIELD

Boot and Shoe Maker, 190 YONGE STREET. A large and well assorted Stock always on hand.

Medical and Dental.

J. W. ELLIOT, DENTIST, Uses his own new PATENT FILLERS, EXTRACTORS, and MOULDING-FLASKS, 43 and 45 King-st. West, over Hooper & Co. Druggists.

THOMAS CREAN, Merchant and Military Tailor,

(Late Master Tailor in H. M. S.) No. 485 YONGE STREET, EAST SIDE, Between Ann and Carlton Streets. TORONTO.

J. BRUCE & CO., Photographic Art Studio,

118 King St. West, Toronto, opposite the Rossin House. Portraits in every style unequalled for Artistic merit and finish. Satisfaction guaranteed. Discount to Clergymen and Students.

\$999

Can't be made by every agent every month in the business we furnish, but those willing to work and easily earn a dozen dollars a day right in their own localities. Have no room to explain here. Business pleasant and honorable. Women, and boys and girls do as well as men. We will furnish you a complete outfit free. The business pays better than anything else. We will be glad of starting you. Particulars free. Write and see. Farmers and mechanics, their sons and daughters, and all classes in need of paying work at home, should write to us and learn all about the work at once. Now is the time. Don't delay. Address Tava & Co., Augusta, Maine.

BOOK AND JOB PRINTING

Business and Visiting Cards, Circulars, Hand-bills, PAMPHLETS, SERMONS, BILL HEADS, BLANK RECEIPTS, AND ALL KINDS OF PLAIN, ORNAMENTAL AND FANCY PRINTING, Neatly and expeditiously executed at lowest prices, at PRESBYTERIAN PRINTING HOUSE, 102 BAY ST., TORONTO.

Estimates furnished for Book Work. BOOK BINDING in all its departments at fair prices. Orders from our friends and patrons solicited and satisfaction guaranteed. Address, C. BLACKETT ROBINSON, 102 Bay Street Toronto

British American Presbyterian, 102 BAY STREET, TORONTO, CANADA.

TERMS—\$2 a year, in advance, free of postage. To avoid mistakes, persons sending money should write the name of their Post-office, County and Province. CHANGE OF ADDRESS.—Subscribers when ordering their address changed must be careful to give the name of the office to which the paper has been sent, as well as that to which they desire it to be sent. Post Office Money Orders, Registered Letters and Drafts may be sent at our risk. Any one of these modes is perfectly safe, and Post Masters of all Post Offices where money orders are not sold, will register letters for a small fee. Money mailed in unregistered letters will be at the risk of the sender. Make Drafts and Money Orders payable to the order of the undersigned. Orders to discontinue the paper must be accompanied by the amount due, or the paper will not be stopped. According to law, papers may be forwarded until an explicit order of a discontinuance is received; and whether taken by subscribers or not from the place where the paper is published, he is responsible for the payment unless orders a discontinuance and pays what is due. ADVERTISEMENTS 10 cents a line—12 lines to the inch. Special Rates on application, for long continued advertisements. Births, Marriages and Deaths, not exceeding 4 lines, each 25 cents; 5 lines over, 50 cents. Orders to discontinue Advertisements must be handed in in writing. Address all communications, C. BLACKETT ROBINSON, Toronto: O. D. P. No. 102.