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Contributors and Correspondents

[For the Presbyterian]

MONTREAL NOTES.

Since my last we have had a number of SABBATH SCHOOL FESTIVALS in our Presbyterian Churches and Missions here, among which might be named that of Russell Hall—at which besides refreshments a quantity of useful presents were distributed among the children; and that of Petite Cote which is under the superintendence of Mr. Craig, and has just closed a successful year; and that of St. Andrew's Unionists, at which speeches were made by Rev. M. Doudiet, Messrs. Croll, and J. L. Morris.

THE PRESBYTERY OF MONTREAL held its quarterly meeting in St. Paul's Church on the 9th inst., the attendance was not so large as usual owing to the inability of members to get through roads blocked with snow. Rev. Dr. Jenkins was elected moderator for the next half-year, and the Rev. Mr. Warden Convener of the Presbytery's Home Mission Committee in room of Rev. R. Campbell. Regret was expressed at the action of the Assembly's Home Mission Committee in reducing and in some instances withdrawing grants from certain necessitous fields, and fresh applications were made for the renewal of these. Several of the reports of assembly were considered, and other important business transacted, but as you will doubtless receive the minutes from the clerk it is not necessary here to occupy space. In the evening of the day on which the Presbytery was in session, the

PRESBYTERIAN CHURCH EXTENSION ASSOCIATION

held its first annual meeting in Erskine Church, Mr. J. L. Morris presided, and addresses were delivered by Principal Dawson, Rev. Messrs. Scrimger and Jones, and Mr. J. Croil. The attendance was small and far from encouraging. In his opening remarks the President stated that the association had done good service in promoting Church Extension in the east end of the city, as also in the neighboring villages of St. Lambert, La Prairie and Hochelaga, besides contributing over \$300 to aid the Home Mission work of the Presbytery. The Association has received a praiseworthy gift of a lot of land off Fallum street from James Lillie, Esq., of Hochelaga. An active Board of Directors was elected for the ensuing year with J. L. Morris as President, Rev. R. Laing and James Croil, Esq., as Vice-Presidents.

The first annual meeting of the Montreal

PRESBYTERIAN SABBATH SCHOOL ASSOCIATION took place on the 16th inst., in St. Paul's Church, and was a thorough success. The attendance was very large. In the unavoidable absence of the president, Judge Torrance, Mr. J. Croil occupied the chair. The speakers were Revs. Dr. Jenkins, J. Scrimger, and J. C. Baxter. An interesting report was read showing the number of Sabbath-Schools connected with the church in the city to be 17, with 846 teachers and about 2,800 scholars. The contributions of these schools for missions for the past year (1876) was \$2,750, nearly one dollar per scholar. The election of officers for 1877 resulted as follows:—President, Hon. Judge Torrance; 1st Vice-President, Mr. Jas. Croil; 2nd Vice-President, Mr. Hugh Watson; Recording Secretary, Mr. W. O. Tower; Corresponding Secretary, Mr. Robert Downey; Treasurer, Mr. James McGregor; Committee on property, Messrs. Beavis, Hutchison, and Grey. At the close of the meeting the large company were entertained at tea by the ladies of the church.

PRESENTATIONS.

Rev. J. S. Black was the other evening presented with a valuable fur overcoat by several of the ladies of Erskine Church. Rev. Mr. Doudiet was the recipient on New Year's day of a purse of \$100, together with a fur coat, etc., from the St. Andrew's Unionists, to whom he ministers every Sabbath morning. Mr. A. O. Clarke, a member of the Chalmer's Church Session, also received a New Year's gift of a handsome piece of silver plate from the members of his Bible-class.

The opening services of the New FRENCH CHURCH ON GANNING STREET proved most successful. On Friday the 19th inst., Rev. Dr. Robb of Toronto delivered a lecture to a large audience in Stanley Street Church on "British Liberty." The three Sabbath services were attended by immense congregations, and a great interest has beyond question been given to the cause of French evangelization thereby.

On Monday the 16th January the REV. DR. DURYEA of Brooklyn, N.Y., who was visiting the city in connection with the opening of a congregational church, addressed the stu-

dents of the Presbyterian College. Rev. Dr. Robb opened the service with prayer. There was a good attendance of students as well as a number of ministers and other friends of the college. The address of Dr. Duryea was an admirable one, and will not soon be forgotten by those who were privileged to hear it. He assigned great prominence to the pulpit work of the minister and gave some good hints as to the best method of using the Bible in preparing for the pulpit.

THE REV. ROBERT CAMPBELL, M.A., of St. Gabriel Church, Montreal, having accepted an appointment of the board of French Evangelization to spend a few months in Great Britain in the interest of the French work of the church left here on Friday the 19th, to take the steamer from Halifax. Previous to his departure he was entertained by his people at a farewell social gathering on Wednesday, 17th January, and presented with a purse of \$200, and an address expressive of their high esteem and affection for him, and their earnest prayers for the prosperity of his mission, and his own safe return to an attached flock. The presentation was quite a surprise to Mr. Campbell, it being entirely unexpected. During the evening Revs. R. H. Warden, O. Oliniquy, and Mr. J. Croil gave short and appropriate addresses. Mr. Campbell's pulpit is to be supplied during his absence by his brother, the Rev. A. Campbell, B.A., recently of Westmeath.

The continued depression in business circles does not appear to have largely affected the missionary contributions of—at any rate—some of the congregations here. As stated above the Sabbath Schools of the city reached in 1876 about \$100 a scholar, and the Missionary Association of Erskine Church has collected nearly the same amount this past year as it did the preceding one. The annual meeting of that association was held on the 18th inst., the Rev. Mr. Black the pastor, presiding. A number of resolutions bearing on missionary work were adopted after being spoken to by Rev. R. H. Warden, Messrs. L. Paton, W. King, Torrance etc., and the contributions of the year were appropriated. The first public entertainment of the Band of Hope of this church is announced to be held on Friday evening the 23rd inst., when an attractive programme is promised.

MONTREAL PRESBYTERIAN SABBATH SCHOOLS.

A Montreal "S. S. Worker" writes us as follows:

"You published a couple of weeks ago some notes on these schools, which were not very accurate as to figures, so the accompanying report presented at the annual meeting of the Presbyterian Sabbath School Association may be of interest to your readers.

"It shows the largest school as far as attendance is St. Joseph Street (Rev. Mr. Scrimger's), averaging two hundred and fourteen for the year; the largest missionary contributions are in Erskine (Rev. Mr. Black's), averaging three dollars and twenty-five cents per scholar.

"All the schools, with one or two exceptions, reported pleasing and satisfactory progress during the year.

"In comparison with our neighbors, the Methodist Association shows a larger roll, but the Presbyterians show the largest attendance; the Methodist contributions seem the largest, but being of a different character, can hardly be compared; the Presbyterian collections are literal children's pence, whereas the Methodist contributions are largely made up of collections by the children from door to door during Christmas week.

"The largest Sabbath school in the city is St. George's Episcopal (Dr. Bond's), roll about eight hundred, and attendance about six hundred; the St. Catherine Street Baptist (commonly known as Claxton's) have also a large school, with a roll of about six hundred scholars and an attendance of about four hundred.

"The New Year's day meeting, in Erskine Church, was presided over by Hon. F. W. Torrance, the President of the Association. It was one of the finest children's gatherings we have ever seen in Montreal, and their singing was remarkably good. These facts may be interesting to some of our fellow-workers."

THE SYRIAN PRESBYTERIAN MISSION is laboring for the whole Arab race. This race reaches from the frontiers of India to the straits of Gibraltar, and from the mountains of Armenia to the straits of Bab-el-Mandel. They number about forty millions. Their language is one, and their mission goes at Beirut is engaged in the work of infusing into this language a Christian literature, at the rate of many million pages a year.

[For the Presbyterian.]

AN AWAKENING IN GLENGARRY.

The Apostle Paul enjoins Christians "to rejoice with them that do rejoice," and when one member is honored all the others rejoice with it. One member of the Glengarry Presbytery has been honored, greatly honored. The congregation of Martintown, over whom the highly esteemed minister, the Rev. J. S. Burnet, presides, and with it all the other members of the Glengarry Presbytery are rejoicing, but, in order that the whole membership of at least the General Assembly of the Presbyterian Church in Canada may rejoice and give thanks to God for His great goodness to that people, it is met that some one should tell the matter. It is this—that God has not forgotten His promise, or been unmindful of the prayers of His people, but is now pouring out His spirit in liberal measures on Martintown and vicinity. It must be remembered as known to many of your readers that the Protestant portion of the community in Martintown and neighbourhood are Presbyterian and Congregational, chiefly Presbyterian, and that they have been in the habit of worshipping together for some time past—that the ministers have always laboured together like brethren in the love and confidence of one another, and therefore it is not so wonderful that they should reap joyously together. The Congregational minister, Rev. D. McCallum, (as well as the Presbyterian minister), is incessant in his labours, and brings to it the experience of former awakenings in which he has taken a part. Neither is it to be forgotten that the services of Rev. R. Mackay, Evangelist from Kingstons, are of immense importance in advancing this tidal wave of Spiritual life. Mr. McKay's thorough earnestness, simplicity of manner, skill in putting the truth and dealing with the anxious, gives him great power over the conscience and heart of those that are awakening.

As this notice is not intended to be a description of the men engaged in the good work, and their manner of doing it, nor yet a narrative of the work itself, but simply a note of what the writer became an eye-witness of during Monday and Tuesday evenings, 15th and 16th inst.,—all attempts at eulogy of persons and tracing out of human and natural causes leading to those results which we now witness are set aside. If praise were to be given to any of the workers, to no or more than Mrs. Burnet for her thorough efficiency and untiring zeal in leading the praises of the meeting, and for having trained up a generation in Martintown who know how to sing the Gospel. The singing at these meetings is simply grand—the melody is in use but seldom or ever heard. The attendance upon the above named evenings was very large, considering the circumstances, the people coming distances of eight and ten miles from the surrounding country, amid storm and snow, through unbroken roads, across fields and ditches. Obstacles which stopped other meetings in the neighbourhood seemed to have no apparent effect on these. The spacious hall was crowded to excess. Eight anxious persons were found seeking Christ each of those nights, and were dealt with after the meetings were closed. On Tuesday evening a most affecting scene presented itself when Mr. McKay asked all the young converts who had found Jesus since those meetings began to arise, upwards of sixty arose and sang with great spirit and heartiness the hymn beginning, "Happy day that fixed my choice," while many more were sobbing in their seats in an anxious state, being yet unable to say "The Lord is mine and I am His." Even this part of the meeting was perfectly free of all outward demonstrations of excitement; yet the excitement was there, quiet and effective, being controlled by the prudence and wise management of those who were in charge of the meeting.

In conversation with the Rev. Mr. Brown of Lanark, who was present and took part in the meeting of Tuesday evening, he said that he had been at five awakenings in different places, but none of them seemed so deep and earnest as this one. I am told that the topic of general conversation throughout the village and community is the revival,—as of old the simple and yet faithful preaching of the Gospel accompanied with the Holy Spirit's presence, has changed the whole current of the people's thinking—turning their thoughts right side up. Let us hope and pray that from this centre of renewed spiritual life, influences may radiate and flow in all directions, until our whole country is baptized with the light, life and liberty of the Spirit.

NEW LADIES RECENTLY LEFT ENGLAND AS MISSIONARIES TO THE WOMEN OF INDIA.

Rev. J. Laing and the History of Montreal College.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—The only authentic history of any of our Theological Halls, so far as I am aware, is to be found in the *Official Records of the Church*. In your paper of the 5th January, the Rev. J. Laing, of Dundas, purports to give a reliable history of Knox and Montreal Colleges, with special reference to the latter, with the express object of giving information to "Your Contributor" and "any reader who is ignorant of the facts." Fearing lest "any reader" should be led astray by Mr. Laing's statement, I purpose in this communication placing Mr. Laing's "facts" alongside the official and authentic record as found in the printed Minutes of the Assembly of the late Canada Presbyterian Church, that he may see in how far Mr. Laing is a reliable historian. I have somewhat carefully and minutely examined the minutes of Assembly from the time the institution of a College in Montreal was first spoken of down to the present time, and instead of these corroborating they are diametrically opposed in the main to Mr. Laing's historical statement. Now for proof of this:

I. Mr. Laing says that in 1867, yielding to the urgency of friends in Montreal, "the Synod then granted them permission to open the Montreal College," that "the Assembly was led to believe that an endowment of at least \$25,000 would be provided, sufficient to maintain one chair, and thus the income of Knox College would not be affected. On no other terms could permission have been obtained for the establishment of a second Theological School." "In like manner," "from time to time first the Presbytery of Montreal, then those of Brockville and Ottawa, and lastly that of Kingston, were conceded to the persistent application of the Montreal friends, as a territorial constituency." Such is Mr. Laing's statement, the italics being his, not mine. The facts are thus given in the Minutes of Synod for 1867: The Presbytery of Montreal reported (page 29) that a sum of \$20,380.95 had been subscribed towards an endowment—"that of this sum \$8,000 would be paid on the appointment of a professor, and of the balance the greater part within a period of two years, and the remainder in four years." The Synod resolved (page 21) that one Professor would be sufficient to begin with, at a salary of \$2,000 per annum; that no buildings be erected in the meantime; that the Presbytery of Montreal be permitted to continue to increase the Endowment fund to at least \$30,000; "that the Synod unite" (page 38) "the Presbyteries of Brockville and Ottawa, with that of Montreal, in their effort to erect and maintain the College;" and (page 39) "that a Professor be appointed at this meeting of Synod, if possible, and that the College be put into active operation in October next."

All this was resolved by the Synod—including the setting apart of the Presbyteries of Brockville, Ottawa and Montreal as the constituency of the College, before the College was put into active operation, which did not take place till the following October. And yet Mr. Laing tells us that "from time to time first the Presbytery of Montreal, then those of Brockville and Ottawa, and lastly that of Kingston were conceded to the persistent application of the Montreal friends as a College Constituency;" and that "on no other terms," viz: the belief "that an endowment of at least \$25,000 would be provided, sufficient to maintain one chair, and thus the income of Knox College would not be affected," "could permission have been obtained for the establishment of a Second Theological School."

II. Mr. Laing, in summing up his historical statement of the Colleges, thus writes: Some persistently claimed as a right that the Colleges should be equally equipped, and harped upon the supposed grievance of unfairness and injustice in this respect. Nevertheless they failed to convince the Church, and the facts remain: (1.) That the Church never at any time proposed to put the two Colleges on an equal footing. (2.) That at the time of union, while resolving to maintain existing institutions "the Church never dreamed of giving them an equal equipment, or securing for them an equal income. Such is Mr. Laing's statement. What are the facts as to these two points. I shall first take up number 2. Mr. Laing says that at the time of the union, the Church never dreamed of giving them an equal equipment, etc. It is not easy to determine what the Church "dreamed of" as to Colleges in some respects at the time of union, but on turning to the printed report of the Committee appointed when union took place, to

mature measures for the next General Assembly, I find under the heading "Colleges, etc.," (page 9, 2nd edition) that the Committee at first decided by a majority that the Colleges should be maintained from a common fund, but afterwards modified this and resolved to recommend the Assembly to adopt, for the present, the territorial principle. After stating the present financial wants of the Colleges, the following clause is added: "Should an additional Professor be appointed in Queen's College and Montreal College respectively, the amount (required) would be increased to about \$30,000." This would seem to imply, if I understand it aright, that there was some idea of giving an additional professor to Montreal, a "dreamy" one perhaps. Montreal College has only one professor less than Knox now, and if there was then some idea of appointing an additional one to Montreal, the Church, through that Committee of Assembly, did dream of giving Knox and Montreal an "equal equipment."

As to Mr. Laing's remaining fact about Knox and Montreal Colleges, (number 1), he says in language that cannot be misunderstood—"the Church never at any time proposed to put the two Colleges on an equal footing."

To illustrate the inaccuracy of Mr. Laing's statement I quote the very words of a finding of the Assembly (page 21, Minutes of November meeting, 1871.) "The Assembly took up the report of the Committee appointed at the meeting of Assembly at Quebec, on the endowment of Knox College, and the Presbyterian College at Montreal. The Report was read." "On motion of Dr. Topp, duly seconded, the Assembly received and adopted the Report in terms following:"

I. "The Committee having read the resolution of the General Assembly relating to the effort to be made to raise \$250,000, and understanding that it is contemplated that the amounts already received and invested towards the endowment of the two colleges should be thrown into the General Endowment Fund in connection with the effort to raise the amount specified, and with a view to its equal division between the two colleges, is of opinion that the movement in its present form to endow the Colleges, can only be successful by adhering to and acting on this understanding, and recommend it to be prosecuted on this distinct principle."

II. "The Committee is of opinion that there should be, at the very earliest period, in each college, not less than four Professorships."

VI. "The Committee has invited the Rev. Mr. Laing, of Cobourg, (now of Dundas) to act as Superintendent and General Secretary of the Endowment Movement." (Page 28) "Mr. Laing intimated his acceptance of the appointment."

Further comment is unnecessary from YOUR CONTRIBUTOR.
22nd January, 1877.

An Omission.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Permit me to draw attention to an omission which occurs in the *Presbyterian Year Book*, just published. In the reference to the missions of the United Church, there is, strangely enough, no reference made to one of its oldest Foreign Mission Schemes, the Juvenile Indian Mission. Through this scheme, established more than twenty years ago, a number of our Sabbath schools have been steadily contributing largely to the important cause of female evangelization in India. By their means a large number of destitute Hindoo children have received support and a Christian education, by which a number of them have been fitted to become, in turn, useful missionary teachers themselves. Zenana schools have also been established, and a Zenana teacher or Bible woman employed, in connection with this useful scheme, which is one of the recognized schemes of the United Church, and has its report incorporated in the minutes of the General Assembly. On the principle of giving "honour where honour is due," it is I submit, hardly just or generous, to the children of the Church, to overlook the steady, persevering and successful exertions which so many of them have so long put forth in this direction. Yours etc., JUSTICE.

SIGNOR GAVAZZI says of evangelization in Italy: "Fifteen years ago there were only five Protestant congregations and about 400 communicants throughout Italy, while there are now 121 congregations, 8,000 communicants, and about 41,000 hearers." He says the chief originator of the evangelization of Italy was Garibaldi, who, when he was Dictator at Naples, told him (Gavazzi) that he was at liberty to go and preach to his heart's content, which he did.

Contributors and Correspondents

[of the Presbyterian.]

DIVINE ROYALTY.

BY REV. ALEXANDER MCKAY, D.D.

The royal character of the Supreme Being stands very prominently on the pages of inspiration, Pa. v. 2; x. 16; xxiv. 7; xlv. 8; xxviii. 6; (1) Tim. i. 17; Rev. xvii. 14 etc. As a king (1) He has his dominions and dwelling places. These embrace the vast universe. He controls innumerable systems. He rules everywhere, in heaven above, on earth below, and in hell beneath. The whole planetary and cometary systems are within the range of His Dominion. All existences whether animal, rational or angelic, are subject to his authority. "Worlds innumerable own his governing might." Worlds in many instances far larger and more glorious than our own; the 80,000,000 of suns which the power of glass has brought within human vision and human enumeration, give light to an indefinitely larger number of worlds, in all of which, in an endless variety of created wonders, the power and wisdom and majesty and goodness of the Maker and Lord of all are seen, acknowledged and celebrated." There may be sovereigns who rule over groups of worlds, like Pleiades and Orion; but what is the dominion of these compared with that of the Great King. Every principality, power and kingdom throughout creation is subject to Him. He is King of kings in every sphere where government exists. Though he be the high and lofty one who inhabited eternity, He condescends to dwell with them who are His people. His greatness is not inconsistent with His regard to little things. He is not so taken up with the immensities as to forget the infinitesimals, not so employed with manifold engagements as to lessen His interest in the smallest part of his boundless kingdom. "He sees with equal eyes, as God of all, a hero perish or a sparrow fall." He dwells in the heart of the Believer, and in the midst of His Church; but heaven is His imperial palace, his peculiar dwelling place.

II. As a king He has His throne and crown. While worldly kingdoms rise and fall, He sits on His throne in a state of deep repose, undisturbed felicity and everlasting blessedness. No revolutions disturb the security of his reign. His throne is firmly fixed, stable and unchangeable; other thrones are unstable and tottering, but this throne is Divine, Supreme and universal. "The changes of time, the revolutions of the earth, the mutations of the world, the convulsions of nature, the rise, decline and fall of empires," make no change in His majestic and immutable throne, which is eternal in its origin and everlasting in duration, having neither beginning nor end, succession nor change. There is a manifold throne attributed to this king. His spiritual throne is in the heart of the believer. The throne of grace is erected in the Church. The throne of glory is placed within the veil, the throne of judgment will be established in the aerial heavens. The throne of the universe is in the Heavens, Isa. lxvi. As a king, (III.) He has His royal retinue and army. He is surrounded by angels and archangels who incessantly obey Him and veil their faces when they approach Him. The chorists of this king are twenty thousand. The armies of heaven, and the inhabitants of this world obey His behests; myriads of holy beings vested with power, and swifter than the lightning are ever ready to execute his commands, and perform all His pleasures. "The winds are His chariot; the stars are His flashing coronal; the lightning the glare of His eye; and the seraphim are His ministers. The subjects of this king are an innumerable multitude out of every nation, and kindred, and tongue, and people. He has royal revenues and royal magazines of spiritual armour. When the children of Israel were travelling in the desert, the tabernacle, the symbol of the Divine presence was placed in the centre, and the tribes surrounding it, so the government of God is surrounded by the best beings in the universe, who are in sympathy with it, and wait its orders. As a king, (IV.) He has a sceptre and laws. The Divine sceptre is one of righteousness; in all his administrations just and right is He. The Lord loveth righteousness and hateth iniquity. Those laws and statutes are the established principles for the regulation of all things pertaining to the boundless empire of Jehovah. He has given physical laws for the government of matter, and moral laws for the guidance of rational and intelligent beings. These are holy, just and good. These laws which relate to the human race are revealed and proclaimed in the Bible. Here we have God's revealed will, written under the infallible inspiration of the Divine and unerring Spirit. These laws are sanctioned by the most awful threatenings, and most precious promises or rewards. The whole duty of man is directly or indirectly laid down in the Scriptures. The duty which God requires of man is obedience to these commandments. He that doeth the will of God

abideth for ever, whereas he that is disobedient shall be favoured with the sword. From this important subject we may learn several lessons. (1) To reverence this King. Many speak lightly of God, and profane his name. We should serve Him with humility, reverential feelings and godly fear. We should remember that He is above all kings. His throne is above all thrones. His laws are above all laws. Immensity peopled with innumerable worlds constitute His vast and extensive kingdom. He is higher than the highest, He is holier, mightier and happier than the holiest, mightiest and happiest; He is the blessed and only Potentate. (2) We should submit to His rule. Our hearts are often rebellious, our wills obstinate, and we are not resigned to His providential dealings. This is folly; we should endeavour to maintain His dominion in our hearts, and advance it in the world. Submission will lead to peace, security and prosperity. (3) We should ask great and many blessings from Him. This great and glorious King delights to give, and to give according to his ability and munificence. He has pleasure in giving largely. Great expectancy in His people please Him. Those who ask much from Him are never disappointed.

"I am coming to a King, Large petitions I will bring: For His grace and power are such, None can ever ask too much."

The Eldership.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Before entering upon any discussion as to the most efficient ways of discharging our duties as Elders, it would be well to pause and endeavour to ascertain what our official position in the church is.

The question is, are we spiritual office bearers in the church, as our name indicates, set apart for the performance of certain duties prescribed by the word of God; or, are we but the representatives of the private members in the courts of the church, restricted from the performance of certain duties pertaining to the Eldership in the Apostolic Church?

In other words, does the term "Elder," in the Apostolic and Presbyterian churches, mean one and the same office bearer, having the same duties, responsibilities, and privileges as defined by the Apostles to the first churches?

If not, why not? And what means will be most effectual in bringing Presbyterian practice into line with scriptural precept? These are important questions, and their solution will be most effectual by comparison and contrast. It will scarcely be necessary to produce proof that there were only two classes of permanent office bearers appointed in the small communities of believers gathered together and organized into churches by the first preachers of the Gospel, viz., elders and deacons. The qualifications necessary in the candidates for these offices are fully given in Paul's Epistle to Timothy and Titus. Also the manner of setting them apart for the performance of these duties is minutely given in different parts of the scriptures. It will scarcely be called in question (especially by any Presbyterian) that the titles elder, bishop, presbyter, and pastor, are terms descriptive of, and applicable to, the same office bearers, who were to possess all the qualifications necessary for the discharge of the varied duties pertaining to the office, as laid down by the Apostles.

Proof for the above will be found in Acts xx. 17, 28; 1 Timothy chap. iii; Titus chap. i; and 1 Peter v. 1, 2. The marginal references connected with these passages will direct to numerous passages confirming the same. It is of importance to observe, that every Elder was not only to have the qualifications that would enable him to rule well, but he was also, to be "apt to teach," as he was required to "feed the flock over which the Holy Ghost had made him an overseer." It is also worthy of note, that there is no mention made of two classes of elders set apart for the performance of different duties. It is true, we are incidentally informed in other passages, that it was not uncommon for the elders of a church to make a division of the labours, each taking the department for which his natural gifts best qualified him, without thereby forfeiting his right to occasionally discharge the duties of the other departments; and those that were equally well qualified, and did discharge the duties of two departments, were to be counted "worthy of double honor."

I presume it will be unnecessary to produce proof that every elder after being chosen to that office by the Church was solemnly set apart to discharge the duties of his office by the imposition of "hands." For even the deacons, an inferior class of office-bearers, were set apart in that manner. The whole may be briefly summarized as follows:—The permanent office bearers in the Church were of two classes, viz:—elders and deacons. The duties of the former were twofold, the government, and the instruction, of the Church. And as each member chosen to that office was to possess in some measure the qualifications necessary for every department, there was therefore a perfect equality amongst the members.

I shall now put the Presbyterian elder into contrast with his namesake in the early Church, and see if there is a sufficient likeness to identify him as belonging to the same family. To those unacquainted with the workings of the human heart, especially

the besetting sin of our nature, it may appear strange that in the present constitution of the eldership there should be such a departure from scriptural precepts and practice.

It is true the elder is scripturally chosen to that office by the free voice of his brother members, but here the parallel ceases, as the ruling authorities of the church refuse to ordain him to that office by the imposition of the hands of the Presbytery, as the Apostolic constitution of the church directs. As a substitute she directs him to be set apart by prayer and the right hand of fellowship.

By confining him to ruling alone, she outlaws him of one-half of his duties and privileges, which, as we have proved, were to rule and teach.

When the ruling powers of the Church undertook to improve her Divine constitution by dividing the eldership into two classes, they should at least have shown a desire to be guided by principles of equity, and put the ruling elder (as regards ruling, at least) on terms of equality with the teaching elder. She has not done so, but has placed him, even in his own special department of the work, in a subordinate position to the teaching elder; inasmuch as she has declared him incapable of choosing the moderator of his own court, and disqualifies him for holding that position himself.

For example, and in illustration, take a church which has been deprived of the services of their teaching elder, but has still a board of four or more ruling elders, each of whom possesses all the scriptural qualifications necessary for that department of the work. They may have age, experience, be husbands, and have families, and have proved their capabilities for ruling in the church by ruling their own families well. Yet all these marks go for nothing. They are not permitted to choose one of their own number to preside over their meetings for the transaction of the most ordinary business.

But a teaching elder from another church must be set over them by the Presbytery. But suppose further, a call is given and accepted by a young probationer, not much more than out of his teens, before being ordained he, very properly, must give satisfactory proof of his ability to teach; but no test of his ability to rule is required of him, and though lacking some of the qualifications declared by Scripture to be essential, yet in virtue of his office as teaching elder, he is placed over the ruling elders, who, in age, experience, and proved ability for ruling, would be more than fathers to him.

In proof of these statements I appeal to the standards of the church, and the authorized rules and forms of procedure in church courts.

I am aware that sometimes ministers set some of these man-made rules aside and ordain their elders as the Scriptures direct; but these are the exceptions to the rule. I do not bring up this matter for needless agitation, but as the Church by the recent union is now entering upon a new phase of her existence in this country, and is revising her rules of procedure, I look upon this as a proper time for revising the elders' standing in the Church, and where it lacks, bring it into conformity with the precepts and practice of the teachers of the Apostolic Church.

I appeal to my brother elders to take these matters into serious consideration, and if these conclusions are not correct, show where they are not; but if they are, then move and agitate in every lawful manner, for a reform that will make him in fact, as well as in name, a Scriptural elder.

I may have occasion in a future article to examine the proofs adduced, and reasons assigned by the authorities for their present practice. EQUITY.

King, Jan. 1st, 1877.

Our Home Mission Work.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR:—The proposal to appoint lay members of our Church to active personal service in the Home Mission field, as embodied in the overture which appeared in a recent number of the PRESBYTERIAN,—while open to the charge of being an attempt to introduce an innovation on our former practice, will, I have no doubt, commend itself to many of your readers as a feasible solution of a hitherto very difficult problem, viz:—how the Church, with the limited means at her disposal, is to discharge the obligation laid upon her—to minister to the spiritual necessities of adherents in destitute localities, and bring the waste places all around under the influence of sound religious truth.

Coming up at the present crisis in the state of Home Mission affairs, the suggestion opens a door of hope; for if acted upon, not only will the Church thereby be enabled to occupy important positions, which, in the absence of such aid, she would be compelled to abandon; but an element of power, hitherto dormant, will be called to the front, the development of which, under judicious management, and with the Divine blessing, will very materially contribute to her enlargement and general efficiency as a witness for Christ. While, as has been said, the appointment of laymen to this species of service is an innovation on our previous practice as a church, it presents us new features in the history of evangelism, as other branches of the Church of Christ have, to a greater or less extent, utilized this agency, and found it eminently successful as an aggressive power. Illustrative of this, there are few places even in the most sparsely settled districts of the country, where we will not find the disciples of Methodism, with characteristic zeal and defective theology, laboring, and that successfully, to lighten the community with their peculiar views of truth, and thus gain a foothold for their denomination.

As compared with our own tardy efforts to occupy the land, Methodism spreads itself with something of the rapidity of the prairie fire; and this aptitude for mission work would be cause for unmingled satis-

faction, were it not for the unfortunate fact that the system lacks backbone, and that in all these settlements which it has travelled, there is a "want of adaptation," as Dr. Chalmers would have expressed it, which renders impossible the planting, or at least the successful working, of Presbyterian institutions, which are so indispensable to the carrying forward to a successful issue, pioneer Christian work, by whatever agency such work may be done.

But why may not we ourselves evangelize on the same scale, and by the same agency? There is nothing in the doctrinal belief of the Presbyterian Christian layman, which should render him less energetic or less successful in his efforts to win souls, than his Methodist brother. Take the embargo from off his lips; let the sympathies of his soul—begotten by the Word of Life, which, in their outflow to his fellow men, have hitherto been trained to develop themselves chiefly through the pulpit—have the benefit of his voice as well, and with his superior training, and clearer views of Divine truth, he will prove a more efficient worker, the Church of Christ will reap more substantial benefit, and both Church and world see and hear vastly less of falling from grace.

If we can appreciate the value of the labors of such men as Moody and others, whose love for souls has carried them far beyond the bounds prescribed by our Church for lay members, is it too much to say that, while all our members are not Moody, our Church, by sending forth her best laymen as evangelists, would reap unspeakable advantage, both as regards addition to membership and increased spiritual power, thus hastening the coming of the time when "the Lord will comfort Zion; He will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isaiah li. 8. W. T.

The Highlander's Prayer.

No man can live in the constant habit of prayer, without acquiring a familiarity with the spirit of devotion, which will clearly indicate to others that he is a praying man. A true Christian can generally infer, both from the language and manner of prayer; whether the suppliant is in the habit of daily communion with God. I have even thought, that after preaching to a congregation for a few times, I could infer from the expression of the countenance and the manner of attending upon ordinances, what heads of families are in the habit of regular family prayer.

The celebrated Hugh Miller gives a striking illustration of this in his work on the "Headship of Christ." A Scotch Highlander, who served in the first disastrous war with the American Colonies, was brought before the commanding officer one evening, charged with the capital offence of being in communication with the enemy. The charge could not well be preferred at a more dangerous time. Only a few weeks had elapsed since the execution of Major Andre, and the indignation of the British, exasperated almost to madness by the event, had not yet cooled down. There was, however, no direct proof against the Highlander. He had been seen in the gray of the twilight stealing out from a clump of underwood that bordered on one of the huge forests which at that period covered much the greater part of the United Provinces, and which, in the immediate neighborhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defence was summed up in a few words. He had stolen away from his fellows, he said, to spend an hour in secret prayer.

"Have you been in the habit of spending hours in secret prayer?" sternly asked the officer, himself a Scotchman and a Presbyterian. The Highlander replied in the affirmative.

"Then," said the other, drawing out his watch, "never in all your life had you more need of prayer than now; kneel down, sir, and pray aloud that we may hear you." The Highlander, in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addresses his God. It breathed of imminent peril, and earnestly implored the divine interposition in the threatened danger—the help of Him who, in times of extremity, is strong to deliver. It exhibited, in short, a man who, thoroughly conversant with the scheme of redemption, and fully impressed with the necessity of a personal interest in the advantages which it secures, had made the business of salvation the work of many a solitary hour, and had in consequence, acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose.

"You may go, sir," said the officer as he concluded, "you have, I dare say, not been in correspondence with the enemy to-night."

"His statement," he continued, addressing himself to the officers, "is undoubtedly correct. No one could have prayed so without a long apprenticeship; fellows who have never attended drill always get on ill at review."

CANDOR is the brightest gem of criticism. —Dissert.

Oh! what deep humility there is in deep pleadings of the cross!

THE Bible is the young man's own book. It denounces vice without feeding a dangerous curiosity. It dignifies virtue, not as a means of getting on, but as success and happiness now; and best of all, it gives the young man the one exclusive way in which vice is vanquished and virtue attained. It lifts up Christ. It invites to the cross. It offers the new heart and the right spirit. It penetrates the disguise of elegant sin, and exposes the sophistry of cultivated iniquity. It flashes its revealing rays upon the opening abyss to which the tempter leads. It unmasks the voluptuous angel of light, and shows the malicious fiend, into the soul against the "pleasures of sin for a season." It throws the "pains of God," and the "pleasures for evermore." Dr. John Hall.

The Old Year and the New.

Gone at last, and gone forever,
With that solemn midnight chime,
Gone—with all its spring-tide blossom,
And the fruition of its prime;
Faint we hear its parting footsteps
Down the echoing aisles of Time.

In the hushed and solemn moments
While the light to morning dings,
Comes a vellel and silent angel
With a rattle of soft wings—
'Neath his flowing vesture hid den,
Unknown gifts to all he brings.

What they are—in vain we wonder,
All in vain we question now;
Well the angel keeps the secret
'Neath his calm, impassive brow;
But we know Love plans our future,
So we are not careful how!

If there come not what we hope for,
If there come the things we dread,
Yet we will not faint nor falter—
One hath marked the path we tread,
Blest, in gladness or in sorrow,
Following where Himself hath led.

But the stately, silent angel
Bears a volume, black and white,—
What within it shall be written
Mainly it is ours to write,—
May it show a fairer record,
Than the one that closed to-night!

Where dark lines of wrong and hatred
Marred the record as it ran,—
This year stand, in golden letters,
Love and truth to God and man,—
So our perverse human passions
Mar not the Designer's plan.

Yet, oh Life's Recording Angel
Take each blurred, imperfect line,
Dip it in Love's cleansing fountain
Till all fair and pure it shine,—
And, as grow the pages fewer,
Lift us nearer the Divine!

Kingston. FIDELITY.

Random Readings.

Prove all things: hold fast that which is good.

PRAYER.—A plain man once said: "Before my conversion, when I prayed in the presence of others, I prayed to them; when I prayed in secret, I prayed to myself; but now I pray to God."

LIFE is made up of trials! what mercy there must be in the heart of God, that can enter into all the circumstances of those trials, from the aching body to the tried soul. How often when we have been sinking low, He has put His arm under, just to assure us—I am beneath the trouble!

ROMAN Catholic papers are praising the British Government for granting a fine sight at Gibraltar for the erection of a Roman Catholic church. They are also praising the Spanish Government for compelling British Protestants to close their churches in Spain. Consistency is a jewel, but you must not go to Rome to look for it.

THE Advance says:—"A bit of advice which Mr. Moody gave in a meeting in Liverpool, may contain a useful hint over here. Some people, he says, come to the meeting to find fault. He never knew a meeting yet without a fault. It don't take brains or heart to find fault. Any fool could do that. The question was, could they do it better? If so, let them come, by all means, and he would pray for God's blessing upon their efforts, and stand aside."

THERE is danger in permitting young men to decide to study for the ministry before their minds are matured. It is well when they can put off decisions of this sort until they have had a broader outlook on the world. When a young man has felt the stirrings of power and ambition in his soul, and then comes with a whole-hearted consecration, and lays all on the altar of God, he is likely to be a man of power with God and men. Not every man who can make exhortation is fit to preach. There must be power to control men.—Dr. Anderson.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from a rock on the summit of the mountains; it flows down all the intervening tracks to the very base. If we could make each man love his neighbor, we should make a happy world. The true method is to begin with ourselves, and so extend the circle around us. It should be perpetually in our minds.—J. W. Alexander.

Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes, but on the inexhaustibility and depth of the spring from which it proceeds. A parent loves the child more than the child the parent, and partly because the parent's heart is larger, not because the child is worthier. The Saviour loved his disciples infinitely more than his disciples loved him, because his heart was infinitely larger. Love trusts on, ever hopes and expects better things, and is a trust springing from itself, and out of its own depths alone.—Rowland Hill.

SOMETIMES people wake up when it is too late. Had Jonah been on his knees he might have escaped being dropped into the sea. There is one here who does not expect death more than do I. But see! the breeze has freshened into a gale. See the white caps. Unseen hands are stretched towards him from the gaping sea. The lightning bolts light their torches. The sea plays the funeral dirge with open diapason of a lost soul. "Because I have called and ye refuse; I have stretched my hands and no man regarded," etc. How many there are who do not wake up until it is too late. The doctor places his hand on the pulse—110, 90, 80, 70, 60, 50, then he is gone. "Where am I?" he cries. He sees no marks on which to set sails. Those who rattled the sails are frozen. The compass needle goes round and round in search of the North star. The "white" commands here has an iron mark, and he curses the sea, the vessel, the crew. His name is Despair. The harpoon is fast and the summer is ended, and the boat is not saved.—Metropolitan Register.

Our Young Folks.

The Cats who Went to Law.

BY HILLEN ANORELL GOODWIN.

Two felons had managed to seize So tempting a piece of old cheese That they quarreled about the division.

"Twas so solid and awkward in shape That they called in a learned old eye And agreed to accept his decision.

After comparing and scrutinizing his pate, Said he, "We'll divide it by weight." The balances swung like a see-saw,

As he bit from the left and the right, Till, alarmed at the sight of each bite, His clients remembered old Esau.

"There it be nothing for us, sir!" they cried, "It that is the way you divide." He grinned like a man at a ravel,

"If justice be done to each cat, This side must be equal to that, And the scales here hang perfectly level."

"I care less for justice than cheese," And they tried the remainder to seize, Cried the Apo. "That's my fee, dears."

THE MORAL:

You'll be sure to lose more than you gain, In delay, and vexation, and pain, At the law, though you win in the quarrel.

The Angry Father.

Theon was one day reading in the Holy Scriptures, when he suddenly closed the book, and looked thoughtful and gloomy.

Hillel perceived this, and said to the youth: "What ails thee? Why is thy countenance troubled?"

Theon answered: "In some places the Scriptures speak of the wrath of God, and in others He is called Love. This appears to me strange and inconsistent."

The teacher calmly replied: "Should they not speak to man in human language? Is it not equally strange that they should attribute a human form to the Most High?"

"By no means," answered the youth, "that is figurative—but wrath—" Hillel interrupted him, and said: "Listen to my story. There lived in Alexandria two fathers, wealthy merchants,

who had two sons of the same age, and they sent them to Ephesus, on business connected with their traffic. Both these young men had been thoroughly instructed in the religion of their fathers.

"When they had sojourned for some time at Ephesus, they were dazzled by the splendor and the treasures of the city, and yielding to the allurements which beset them, they forsook the path of their fathers, and turned aside to idolatry, and worshipped in the temple of Diana.

"A friend at Ephesus wrote of this to Cleon, one of the two fathers at Alexandria. When Cleon had read the letter, he was troubled in his heart, and he was wroth with the youths. Thereupon he went to the other father, and told him of the apostasy of their sons, and of his grief thereat.

"But the other father laughed, and said: 'If business do but prosper with my son, I shall give myself little concern about his religion.'

"Then Cleon turned from him, and was still more wroth. "Now which of these two fathers," said Hillel to the youth, "dost thou consider as the wiser and the better?"

"He who was wroth," again answered the youth. "Was Cleon wroth with his son?" asked Hillel.

And Theon replied: "Not with his son, but with his backsliding and apostasy." "And what," asked the teacher, "thinkest thou is the cause of such displeasure against evil?"

"The sacred love of truth," answered his disciple. "Behold then, my son," said the old man, "if thou canst now think divinely of that which is divine, the human expression will no longer offend thee."—From the German.

A Suggestion.

At the first glance, all study might seem to be wasted which is not devoted to the greatest writer in each particular branch of knowledge; but consideration shows the bold attempt to be useless. The exertion of mind is too much for its strength.

"When experience opens our eyes, Away the fancied pleasure flies; It flies; but, oh! too late we find It leaves a real sitting behind."

CONGREGATIONALISM

has attained sufficient strength in the Southern States to make necessary several Conferences. Alabama forms one. The churches in Tennessee and Georgia form the Central South Conference. The membership of these churches is gathered chiefly from among the freedmen.

Intelligence of Female Missions.

COPY OF A LETTER FROM MISS TALCOTT.

[Miss Talcott, is a missionary teacher, sent out by the American Board of Missions, and is stationed at Kobe, in Japan. She has also two Bible-women under her charge. In her letter, she first describes the house where she is staying, among the mountains, in order to promote her convalescence, after a serious fall.]

"Can you imagine the house? A ten feet high wooden ceiling, and on two sides of the house to a height of six feet absolutely nothing but five posts nine feet apart. Wooden doors slide into grooves between, but we do not put them in, day or night. A three feet covered veranda protects from the rain, and, for fifteen feet outside of that, we have an awning made of cheap, coarse straw matted tied to a frame of bamboo poles. The remaining two sides of the house are nearly as much open.

Dr. and Mrs. Barry, Miss Wheeler and myself have four rooms, a sitting-room, dining-room (and pantry), and two bedrooms. Paper doors slide in grooves between these rooms, but these too are, generally ignored, except by Miss Wheeler and myself. Just back of the house, to the east of us, is a high mountain which keeps the sun from striking in until about nine o'clock. A little stream comes tumbling over the mountain side, in a little ravine, enlivened with trees and vines; and it has been imprisoned in a trough for a few rods, and then falls about ten feet, giving us a nice bathing place.

This style of house gives very little quiet, but there are delightfully shady spots to retreat to, where one can be alone with God and the beautiful He has so lavishly displayed to our view. As I sit under the shadow of the beautiful maples, occasionally a passer-by stops to see the strange lady, and I have a chance to speak of a Saviour from sin. The listener always affects interest, and sometimes his interest is evidently genuine. We have had no rain of any consequence for months, and the rice crops, which grow in water turned on to the fields from the mountain streams, are suffering much. The farmers from the surrounding villages have been, for several days past, ascending a steep mountain about two miles, to pray to the god of rain. They carry small drums, and a kind of banjo, and make a great din to arouse and propitiate the god, kindling fires at the same time upon the mountain top. (When they hear our singing for the first time, they frequently ask if it is to propitiate God.)

You have heard doubtless, of my falling down stairs and my lame knee. That is why I am in Arima, having a lazy time, instead of staying at my post. Just why I got let me fall down stairs—I don't know. A good, kindhearted Christian woman, in telling her unconverted husband of my fall said, "None but a Christian and a missionary could be saved from death." "But" said her husband, "why didn't God save her from falling?" She knew not what to answer, and came to me for help. "He has kept you and me, day after day, and we failed to recognize the care. Perhaps so. He thus reminds us of it, and it may be He has other and more precious lessons for somebody in it."

I don't know how well you are posted up with regard to our work. First our school. We had fourteen pupils last term, of whom five only were paying boarders, three were assistant pupils, and the rest, in one way or another, were supposed to pay their way, except one little girl about eight years old, and even she runs on errands, and is by no means useless. We know of at least five new pupils for next term, and may have more. We had twenty-two day pupils, but expect this number will be somewhat reduced, as we raised our tuition of day-scholars from fifty cents to seventy-five cents per month, that we may give more time and strength to the boarding pupils. Of the boarders, five only are baptized Christians, but there are several others who, we hope, are Christians. Our work in the home tells more decidedly, perhaps, than in the training of Christian families at home, because it is from healthiness, but it is something like it in being slower in results, but laying deeper foundations than the same time, and strength given to work among adults. Three of our girls are quite efficient S. S. teachers, and would compare well with the average, if not with the best of infant-class teachers at home. Miss Dudley assists in the school by taking one class, has had the household care, and given her best energies to the work in Higo, over a mile from us. She and Mr. Atkinson have had special charge of that field, assisted of course, very materially, by the native Christians.

It is only a year ago, last spring, that they commenced work there, and the first Sabbath of August, a church of sixteen was organized, thirteen being baptized, and three joining by letter. Some of the Christians have experienced considerable persecution, and their faith has cost them something. One, a rag-picker—was so entirely a Christian, that the others, some of them of higher rank as compared to her, agreed to give her one day's rations of rice and tea in a week that she may keep the Sabbath, and not starve. The same Sabbath, nine joined the Koba church. Among them was a watch and clock repairer, who, a short time ago, after hearing the truth three years, became a Christian. Convinced that he ought to keep the Sabbath, he shut up his shop, which was only the front room in his dwelling-house, and when Miss Dudley asked him, after one Sabbath's trial, how he got along, he said, "Oh, very nicely. I was gone to church most of the time, and when at home, stayed in the rear rooms and my wife told people I was not at home." The inconsistency did not appear to him until Miss Dudley pointed it out. But he said, if it were known that he was keeping his store closed, even while at home, because it was Sunday, he should be laughed at. Of course Miss Dudley asked him if he could not bear to be laughed at for the sake of Jesus, and he saw his mistake, and promised not to be ashamed

of Jesus again. The other day he was up here, and in a talk with him, I asked him if keeping the Sabbath was hard for him. He said no, not at all; at first it was, but now he did not mind it at all. A woman who wanted to be baptized was the wife of a Government official who, like most of the Government officials (and I am probably of losing his office if he showed any sympathy with Christian) had never been at church. The young man who was to be associate pastor of the Church, went to her house to learn something about the woman's life. On enquiring of the husband, he replied,—"I believe in Christianity because of the change I have seen in my wife, since she became a Christian. She is so patient with the little ones, and me. And if she wants to be baptized and to keep the Sabbath, I don't want to hinder her." He even promised to attend church, and I think went to see his wife baptized. The women are always originally weak, but the difference between being patient for Jesus' sake, and servility from fear, is apparent even to those who know not Christ themselves. Mayeda—for whom I feel as anxious (as indeed all did) a year and a half ago, wrote recently to a friend;—"I have come to recognize the loss of my little property as the greatest blessing I ever had. But for that, I don't know where I should have been now." It is so good to know that God is leading them,—each one. Affectionately yours, B. TALCOTT.

Arima, Japan, August 1876.

Schools in Calcutta.

This is a most cheering and interesting part of our work, and one likely to grow most rapidly, had we but an increase to the number of supporters.

Dhobaparah has long been supported by friends in Canada, who have this year expressed their willingness to undertake the costs of two other schools. Bahdoor Bagan has been assigned as one, but the second has not yet been decided upon.

Shoba Bazar School is supported by friends in Edinburgh. The additional expense of a pundit has been incurred this year, giving the children even a higher standard of education. A system of scholarships, similar to that introduced by the Suburban Municipality, and by which the Kidderpore and Sonai schools have benefited, would be of great service in our town schools. Funds might be supplied by friends at home—£1 4s. sufficing for each junior scholarship, and say £1 18s. for each senior. The examination might be conducted by independent native gentlemen, and might include Scripture.

The number of girls in the schools this year is 184, against 161 last year: Dhobaparah, 71; Bahdoor Bagan, 67; Shoba Bazar, 56. Besides the usual branches taught, about 16 are learning English—13 in Dhobaparah and 3 in Bahdoor Bagan. Our numbers are very encouraging, considering the many difficulties we have had to battle against. In the vicinity of each of our schools others have been newly opened by other Societies, who receive no fees from their pupils; so that I think it speaks well for the teachers employed by us when we find our numbers rather increasing than decreasing. At Shoba Bazar I have a class of native ladies, seven in number. It was at their request that this school was opened, and they have always given us a room free of rent. This room was originally intended for a temple-house, and it is singular to think to what a very different purpose it has been put. No English is taught in this school. Our class-books are exclusively in the vernacular—Reading Lessons in Science and Literature, Poetical Reader, Arithmetic, Grammar, Geography, and this year the Gospel of St. Matthew. A little fancy-work also gives much pleasure—woollen caps, socks, and slippers being the favourite articles worked. Friends at home could hardly find a more interesting work to put their subscriptions to, and we can always help them in this, as we constantly have applications which we are unable to respond to without the increase of funds.

CALCUTTA ZENANA WORK.

In reviewing our work during the past year, I find that the average number of houses open at the commencement of the year just shortly before Miss Pigot left for England was about sixty, excluding those at Kidderpore, with 250 pupils under direct instruction. This number, I am happy to be able to say, we have nearly maintained throughout the year. Although taking no regular visiting myself, I respond to all calls within convenient distances, and continue my visits so long as our two Zenana agents, Miss Dorkin and Miss Frost, are in full work. A break very often occurs by the absence of a young wife on a visit of two or three months to her husband or mother, or sickness at times obliges us to withdraw for a time; thus I am able to fill in the gap at once.

Five houses have closed on account of sickness—three of the families have returned to their country, and two have promised to resume their studies as soon as they find themselves better.

We have to deplore the death of one of our brightest and most promising pupils—a fine young girl of about fourteen or fifteen years. Although so young, she had made considerable progress both in Bengali and English, and could read the English Testament which we had given her with a degree of fluency. Always looking so clean and neat, with her pretty intelligent face, it was no wonder she was looked upon as the pride of the family, and that the poor mother's heart was almost broken when she was taken from them. Oholera in its worst form had but the day previous carried off her younger sister, and she was the next victim. The mother seemed to feel but little the loss of the youngest, as she had been born under unfortunate circumstances. The death of the father, which had occurred about the same time, was in some unaccountable way attributed to this poor child, who had in consequence always been treated with harshness and severity. The mother in her wild grief accused her of having "eaten" her husband, and now of taking her sister with her. Such are some of the sad scenes of superstition and error which fill

our hearts with sorrow, and show how dark the future is to those without Christ.

On the list of our new houses we have some influential families, which help considerably to keep our fees from falling as as they otherwise might. We have one Mohammedan family, and another of the up-country Sikh caste, a cousin or aunt to Dulip Singh, who is now in England. Her husband is one of those forbidding-looking men who pride himself upon the many innocent lives he took during the ranting of 1857. Had he not been so old and infirm, and his wife of such winning friendly ways, I think I would most certainly have had back from entering the family. She is learning English in prospect of going to England some day.

One pupil, the wife of a large landholder, to whom the Bengali Theatre belongs, was very anxious that we should visit her, but begged that she might not be made to read the Bible. The poor woman seemed to think her sin lay in reading or handling the Book. I made her understand that I certainly should not give it as a class-book, but should read and explain portions myself, so that she might the better understand it. She remarked that there could be no harm in listening, and so she continues to have a regular Bible-lesson, and each time she appears much interested.

Families are usually visited twice a week, leaving Wednesday free to go over the work of our native teachers. The education given by them is exclusively in the vernacular, so that the few exceptions where English or some little fancy-work is taught are left for us on those days. According to Miss Pigot's suggestion, I have started a Bible-class once a week at the Orphanage, where Bible-instruction is given to these teachers, and also for the benefit of our pupil teachers. Sristee Dhar Ghose, catechist of our church, has very kindly undertaken this for us.

Our staff of pupil teachers in the Orphanage, numbering only ten, was found insufficient to carry out the several branches of our work. Outside native teachers were engaged, who are at present working under great disadvantages, having to walk long distances daily to their work. It was for this purpose Miss Pigot had so wished for an omnibus, as also to save us the great inconvenience of going so completely out of our way to drop the teachers at their respective schools. Bessie and Caroline have to walk their distance to the Bahdoor Bagan School.—M. MACNAMARA.

British and Foreign Notes.

"SANCTIFICATION" is Dr. Tyng Jr.'s new word for "sanctified common sense."

REV. MR. SPURGEON has recovered from his illness, and is now in good health.

THE friends in the Christian suffering in the East.

TWENTY-FOUR prominent men of Jerusalem propose buying a farm near Jericho on which to establish a Jewish colony.

REV. DR. MORLEY PUNSON, of England, has been obliged to give up preaching, for the present, on account of illness.

GOSPEL meetings in the State of Maine, led by the Y. M. O. A. workers, are very successful.

IN the Yale School of Fine Arts, women are admitted to equal privileges with the male students.

MR. LAYARD, the British ambassador to Spain, is using his best exertions to prevent restrictions upon the sale of Bibles in that country.

A LARGE number of Jesuits expelled from Germany have gone to India. They have opened a college in Bombay, and have six hundred pupils.

WHEN there is so much talk of the extravagance of women it may be well to remind the talkers that the first savings-bank was founded by a woman, Elizabeth Wakefield, and she left descendants.

THE Canterbury Hall, a public place of amusement in London, has its roof so constructed that it can be easily rolled off, so that the audience can enjoy the performances as if they were in the open air.

WEEKLY social meeting at private houses are being held by the Y. M. O. A. of Philadelphia. The object is to bring young men who have no homes into the home life of the city. The meetings are largely attended.

CARDINAL ANTONELLI, with an income of £800 a year, left a fortune of £800,000, besides untold wealth in precious stones. Times have changed since the Head of the Church sent out the original college of apostles.

THE Lutherans, 'tis said, have far outstripped any other denomination the past year in growth, their addition of communicants amounting to nearly 70,000. They claim a membership in the United States of 640,415.

THE Free or Open Communion Baptists have but one church in New York. It is situated on twenty-ninth street, and seems to be also free of hand, for it is free of debt and has \$80,000 in hand. Rev. N. L. ROWELL is the pastor of this flourishing flock.

FOUR Presbyterian, four Methodist, two Baptist, one Congregational, one Lutheran, and one Episcopal church are uniting in the religious services held by Rev. E. P. HAMMOND in the Hall of the Reformed Episcopal Church, Philadelphia.

THE aggregate of Sunday-school scholars of dissenting denominations in England and Wales reaches 2,557,000. Of this number the Wesleyans have 735,000, and the Congregationalists 580,000. The Non-conformist scholars have doubled in number in eighteen years.

MR. MOODY'S good sense is always apparent. At a late meeting in Chicago, Ill., Mr. Burnell thought that evangelists should even go to houses of prostitution, and seek out the inmates and bring them to Christ. Mr. Moody said he did not like to differ from Mr. Burnell, but he was obliged to protest solemnly against men's visiting these places for any purpose. There are fully women who will do this kind of evangelistic work.

Rev Dr Taylor on "Old Homesteads."

At a New England dinner in New York, on Friday evening, the 22nd ult., Rev. Wm. M. Taylor, D.D., was called upon to respond to the toast, "The Old Homesteads." In the course of his remarks he drew a parallel between Scotland and New England:

"I have no title to be here as a Pilgrim, or as the son of a Pilgrim, though perhaps, sir, I may claim some little resemblance from you on the score of being a stranger. There may be, therefore, some little family affinity between New England and Scotland, for I have heard of a Scotchman, of whom I am proud to be an acquaintance—described as the Yankee of Europe. Once when the question was put in my hearing, 'What is the 'cat' man in creation?' the answer came plumbly from the tongue of one standing by—a Yorkshire Scotchman of Jewish extraction, with a Yankee adoption.' (Laughter.) If I might intrude upon that definition, I would throw in a dash of the Greek. I noticed to-night, also, that when you gave the toast of the evening, which was so frequently responded to by one who is distinguished as a patriot and an orator, the band played a Scotch air. (Laughter.) And if we have not a Plymouth Rock to boast of in Scotland, we have a good Bass Rock with patriotic memories hovering over it and around it, with the self-same struggle out of which the heroism of your Pilgrims was born, and from which the nation has sprung. For after all, if I have not the blood of Pilgrims in my veins, I have the blood of the Covenanters. There flows in these veins the blood of one who was executed at the Grass Market in Edinburgh for adhering to the principles of civil and religious liberty in search of which the Pilgrims came over here in the Mayflower. (Applause.)

"Our homesteads—what were they but the homesteads of the Old World transplanted to the New, where they might develop themselves free from the trammels by which in the mother land they were restrained? And that which was pre-eminently the glory of the homesteads of the old country was the glory of the homesteads of the Pilgrim fathers. In the corridors of the British House of Parliament there is a painting by which I delight to think the mother nation has shown her pride in this her noblest daughter of the Pilgrim fathers. In the Capitol at Washington is a painting upon the same subject. In both pictures, though portraying different scenes, there is the open Bible as a prominent feature. (Applause.) The oldest thing in the homesteads of this land is the Bible—which is not so much a book as it is a library—a very microcosm of literature, history, poetry, biography and letters. It has given root to that intelligence which is the ground and the glory of New England. The Bible is the pride of New England and Scotland, is it not, sir? Out of it God has made us what we have become. It enlightens the conscience, strengthens the will, clarifies the perceptions, and makes courage almost divine. They did not get so much out of it as we have since got, but they are not to be blamed if they had only learned the alphabet of religious liberty. They had got so far as this, and they had so much of it to do, that they may be excused from going further. They had gone as far as their consciences permitted for the liberty of their own consciences. By-and-by the sons rose higher and began to contend for the consciences of others. (Applause.) But still patriotism came out of it; they had read in the Old Book, 'Seek for the peace of the Lamb for which the Lord thy God shall send thee.'

"The government, with them, was no mere goal at which the parties seemed to be striving only to outwit each other, and the stake for which they played was a nation's good. No; it was the good of all. None were for party, but all were for the State; and if the crisis at which, in these times, we have arrived shall, by the blessing of God, lift us to the same noble attitude, and enable us all to look at the questions in the light of patriotism rather than of party, then, serious as it is, it shall not have come upon us wholly in vain. (Applause.) Shall we go back to the fathers' times, and the homesteads of the past? Were the former days better than these days? No; but if the former days had not been such as we see them now. (Cheers.) We, in these days, have seen the advantage of all that the fathers had acquired before us, as we benefit in the progress of ages of the deposits made by one generation after another as it comes and goes. We see, in all that is beautiful in our own literature, what a heritage we who speak the English language have to-day, compared with that which those possessed who lived in Chaucer's time. We see, in our civil and religious privileges; and standing, as we do to-day, upon a higher platform than that occupied by any of those who have gone before us, it ought to be our duty to see to it that we shall leave it better than we found it, for the good of those who shall come after us. (Applause.) So shall the work of the fathers be the glory of their children. The tiny coral insect builds its nest and dies, and then there comes out another, and builds upon it, and dies; and then another still, and so up and up it rises, till it is first a reef, and then a whole archipelago of islands. So it is that generation after generation rises in the noblest progress, in intelligence, in the freedom of family and national life. But mark me, gentlemen, the coral insect dies to make the reef; and if we would have our country better than we found it, there must be a self-sacrifice that shall say perish party, perish personal ambition, perish all individual ends, that God may be served, and the country elevated, and the world benefited. Only through this self-sacrifice shall we leave to those who come after us a heritage worthy of those who have secured such a portion from the fathers who have gone before us." (Cheers.)

THE American and Foreign Christian Union announce their purpose to extend their work of Protestant evangelization beyond the city of Paris, and ask the American Churches for the needed means. The times and situation appear peculiarly favorable for the enterprise.

British American Presbyterian, 102 BAY STREET, TORONTO. FOR TERMS, ETC., SEE FIFTH 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.

OUR GENERAL AGENT.

MR. CHARLES NICOL, General Agent for the PRESBYTERIAN in the Dominion of 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.

Presbyterian Year Book OUT FOR 1877.

THIRD YEAR OF PUBLICATION.

The London Advertiser says:—"We have to acknowledge receipt of THE PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA AND NEW-FOUNDLAND, published by Mr. C. Blackett Robinson, 102 Bay Street, Toronto, and edited by Rev. James Cameron, Chatsworth. The YEAR BOOK is ably compiled and handsomely printed. It contains a large fund of information interesting to every Presbyterian, including the rules, forms of procedure, and provisional enactments adopted by the last General Assembly."

Mailed, free of postage, to any address, on receipt of the price, 25 cents.

C. BLACKETT ROBINSON, Toronto, Ont.

Special to Subscribers.

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

British American Presbyterian. FRIDAY, JANUARY 26, 1877.

Our readers will find on the seventh page of this paper a true story—"A rough way home"—which is taken from the N.Y. Christian Weekly. This touching incident is well told, by the writer, Miss Maehar, of Kingston.

At the first election of Chancellor of Queen's University, Kingston, under the late act, the Rev. John Cook, D.D., of Quebec, was unanimously chosen. A better selection could not have been made. The tenure of office is for three years.

The Boston Congregationalist says, sentimentally: "Ministers who think it useless for them to make much effort to preach, must not be surprised if their people conclude that it is useless to make much effort to come and hear."

On returning to England, Mr. George Williams gave a report of his visit to the International Convention of the Y.M.C.A. held in this city, which showed so much appreciation of his welcome here among Christian friends, and of the work of the Y.M.C.A. on this continent, that a speaker who followed him, thought, it was fortunate for the London Association that he had taken a return ticket in sailing from Liverpool!

English Presbyterians are subscribing liberally to the Memorial Fund commemorating the recent union. One layman has subscribed \$25,000 for five years; another \$50,000, to endow a professorship in the London Presbyterian College; another \$12,500; two others \$10,000 each; five others \$5,000 each; and four 12,000 each; already nearly \$300,000 have been subscribed. Certainly our English brethren devise liberal things.

COMMENTING on the sentence of the defaulting accountant of the Bank of Montreal, in this city, who was recently sent down for five years at hard labour, the London Advertiser remarks:—"While by no means disposed to rejoice at the punishment of the young man Barber, we are not sorry that a blow has been dealt at that mistaken sentiment which has been inclined to look leniently at offences such as that of which he was guilty. The man who betrays a trust and takes a large sum is really more to blame than the common thief who steals without premeditation, and probably to meet some pressing want. The former trades upon his character and social connections. The influence of friends should never be great enough to defeat justice, nor should friends be so ready to invent excuses, considering that the offence is generally committed against people of a high social circle."

CLERICAL PRIVILEGES.

Last week we directed attention at some length to the subject of exemption of taxes on church property, which is now before the Provincial Legislature, and is being largely discussed by the press of the country. This week we wish to speak of the collateral subject of Clerical Privileges. This title leads us to consider the custom of allowing clergymen certain discounts on their purchases, or granting them half-fare tickets for travelling, and in general, of making up donations at the end of the year for the pastor and his family.

In one respect, these and other similar privileges are an acknowledgment of the fact that clergymen are in the average greatly underpaid. They are so far valuable as evincing the appreciation of the extraordinary labors, and the excellent influence of the ministers of religion. It needs no argument to show that as a class they are not remunerated according to the standards of other professions, and also according to the value of their labors. When we are told that the head carver of the Parker House, Boston, receives more salary than the President of Harvard College, that in one entire State pastors are not paid more than six hundred dollars each, and that the average stipend given to ministers of the Presbyterian Church in Canada is considerably under one thousand dollars, there is no room to doubt the statement that the clerical profession is indeed a poor one, considered from a worldly point of view. Why it should be so is in truth a puzzling problem. There is certainly no class of men who deserve better of the community. As a rule a pastor does an extraordinary work. He has to prepare discourses that will prove so thoughtful and eloquent as to please the tastes of an educated community. He has to keep abreast of the age in literature, in science, and in everything pertaining to travel and discovery. He is expected to visit the sick of his congregation with the same untiring industry as the well paid physician. He adds to this a general visitation of his members and adherents, which seriously invades the territory of his time, which is needful for careful preparation for the pulpit, and for the culture of his mind. No social or religious movement in the parish, no philanthropic work, no convention gotten up in the interests of any great question, can successfully be carried on without the presence and co-operation of the minister. At the same time, he is expected to contribute largely to every cause of benevolence, and there is not a poor man in the city or parish but what comes to him for relief, and who we may safely say thus gets all he wants. Dr. Taylor, of New York, says he could spend the whole average income of clergymen on literature alone, and he would be doing nothing extravagant in order to keep abreast of the age and be able for his duties; while Dr. Adams, of the Union Theological Seminary, felt free enough to inform his congregation, when taking leave of them, that he considered he had, by reason of underpay, and his contributions to religious and benevolent objects, given more to the Church during his ministry than any one of his wealthy members. There is no other profession in which a person of fair average ability cannot easily accumulate a moderate fortune. The moment a man enters the church, no matter what may be his talents and learning, he may bid farewell to the idea of doing more than maintaining and educating his family; and even then, he will have to make many sacrifices, and to exercise on all hands the spirit of self-denial.

This matter of privileges greatly tends, we think, to stereotype this poverty-stricken condition of clergymen. Whenever steps are taken to increase the salary of the minister, there are those who are ready to exclaim, "our minister has sufficient already." This person asserts that he has given so much to the private donation. Another says he sent a present to the manse, which by the way cost him nothing. Another remarks the pastor can travel for half fare, and he has to pay the whole fare. And some one else refers in terms of warm appreciation to the discounts which he and other tradesmen make when the minister is settling their accounts. So they conclude that their pastor is paid quite enough. Now the question to be considered is this, "What do all these half-fares, discounts, and donations amount to? Will they make up for the deficiencies of an inadequate salary? Are they not likely to prove privileges which seem to amount to a great deal, but in actuality are little more than nothing? Supposing that it be universally conceded that a clergyman should have twelve hundred dollars per annum instead of the six hundred he is actually receiving, will the value of all these perquisites amount to six hundred dollars, and if they do, is this the way in which the pastor, who is interested, would expend the money for his own and his family's necessities. Were all these privileges allowed in addition to what may be considered a fair average salary to a person in a minister's position,

then good and well, though we think we speak the mind of our brethren in the pulpit when we say that such privileges are objectionable on other grounds. But when we know as a matter of fact that all these are miserable subterfuges—we mean in the average case—for the want of sufficient payments, we are not going too far in condemning them with unsparring words. In one sentence, where privileges are intended to do duty for salary, they are not only worthless, but they are an insult to those who receive them.

We take the ground unhesitatingly that ministers of churches should be paid adequate salaries. They should be remunerated somewhat according to the standard of salary in the district. What does the judge receive, what is the physician's income; what is paid the head clerk of an establishment,—questions like these will determine what is adequate salary for a person in the position of a minister. Let the pastor be paid somewhat according to this standard, and then he will be able to pay his way like a man. He will be relieved from depressing loads of anxiety and care. He will be free to undertake his important work without the corroding influence of money spoiling everything he does. He will be able to obey the Saviour's command, and take no thought of the morrow, being thus enabled to provide for old age, or for the widow and fatherless he will leave behind, if called to the higher service. He will no longer travel for half fare, like a school boy not in his teens. He will not be tempted to purchase things he does not require, because they are sold to him at a reduced rate. He will no more speculate on the Christmas donation as a matter of uncertain value. When clergymen are paid proper salaries they will hold up their heads. Their services will be more valuable. They will be raised up as a class. And then we shall no longer have to hear of the profession languishing for want of young men. Our Divinity halls will be more largely attended. There will be a better prospect for congregations being served by able and eloquent preachers. The cry that the services are not edifying will become fainter and fainter. Indeed we make no scruple in saying, that were the clergy paid as other professional men are paid, their profession would be the very first in every respect—the first certainly in point of the learning and ability of its members, as we may say it is the first now in character and influence.

NEWS FROM FORMOSA.

The establishment of the Canadian Mission in North Formosa, China, is fresh in the memories of our readers. It is not yet five years since Mr. McKay commenced his arduous labors in that island. Still better do we all remember his urgent calls for help and the departure of Mr. Fraser to his assistance. In most cases, missionaries to heathen lands, as well as those who have sent them, have to lay their account for many years of clearing and ploughing and sowing and harrowing, before they can reasonably expect any reaping. In fact the devoted missionary often spends his whole life-time on his chosen field of labor without seeing any satisfactory results. He does not complain—witness the case of William O. Burns on the Chinese mainland—he knows that it is his part to work and leave results with God. Sometimes, however, the case is different; the reaper overtakes the sower, and they rejoice together. It is so in the present case. We have had no direct communication lately, either from Mr. McKay or from Mr. Fraser; but news of their success comes to us in a roundabout way; and it seems all the more valuable on that account. It seems as if these earnest Christian workers were too busy to find time to sound their own trumpet, and it was left for the rejoicer and the wayfaring man to sound it for them. The island has been visited some time ago by a British war vessel, H. M. S. Lapwing; and one of her officers (Hon. Henry Shore, son of Lord Teignmouth) writes home to his friends in England giving a most interesting account of the great Christianising work now being accomplished there. Lieutenant Shore writes:

"There are now nine chapels in the neighborhood of Kee-lung and Tam-sui, seven native preachers or helpers and nine students under training. Mr. McKay's principle has been to build the chapels when practicable within easy reach of the converts, instead of having wide districts with a large central church; for the women, owing to the abominable practice of bandaging their feet, are quite unable to walk long distances. Once a year the whole of the converts are collected together in one place, and they thus gain a sense of their own numbers, and feel a sympathy with each other. A meeting of this nature increases their confidence, and inspires outsiders with respect for them. Each chapel is visited periodically by Mr. McKay himself, and what might be called revival services are held every night during the period of his stay, which varies from two or three days to a longer time. This strengthens the wavering and increases the zeal of the members. Mr. McKay tells me that on these occasions he has congregations of sixty, eighty, and even a hundred people, night after night, all eager and attentive listeners."

We merely give a sample of Lieutenant Shore's long communication. He goes on in the same way to tell of Mr. McKay's wonderful success; of the valuable assistance rendered to him by Dr. Fraser; of the integrity, honesty, talent and usefulness of the native preachers or assistants; and of the various hardships which the missionaries have to undergo. Regarding all these things we have just two remarks to make. We ought to be thankful that God has so richly blessed the missionary efforts of our Church, and that He is causing the light of the gospel to shine into places which have heretofore been the habitation of cruelty. We ought also to be thankful that there are now officers in Her Majesty's navy who are upon God's side, and who can bear truthful testimony to the great good accomplished by our missionaries in heathen lands.

From Ottawa we learn that the "Exemption Committee" appointed by the corporation of that city, had a meeting on Tuesday, the 10th inst., at which, after considerable discussion, a resolution was passed recommending that Government property be subjected to taxation. The Government property in Ottawa is valued at not less than \$8,000,000, and by carrying out the recommendation of the committee, the burdens of the citizens will be lessened to an appreciable degree. The committee afterwards proceeded to consider the same question of exemption or taxation as it regards Church property. A motion was made to the effect that the present exemptions on Church property be continued; but time failed for completing the discussion, and the meeting was adjourned till Friday, the 19th inst., when the discussion of the motion made at the previous meeting was resumed, and an amendment made that would have the effect of subjecting all Church property to taxation equally with Government and private property. It would seem as if the motion and amendment were in too direct opposition, and their several supporters did not seem likely to come to terms, so that as a sort of compromise, an amendment to the amendment was made, which runs thus:—"That clause No. 8 of the Exemption Act be amended so as to read 'that every place of worship and the lots or ground upon which it is erected, and cemeteries and burying grounds, be exempted from taxation.'" This last amendment was carried by a majority of six; twelve voting for and six against. The meeting then adjourned.

Ministers and Churches.

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

The Rev. Alex. Urquhart has received an unanimous call from Chalmers' Church, Danwich. Salary \$700 a year and manse.

Rev. W. T. Wilkins, M.A., having resigned the pastorate of St. Andrew's Church, Stratford, has left that town.

We are pleased to learn that the Fort Massey congregation have resolved to increase the salary of their pastor, Dr. Burns, from \$2,600 to \$3,000.

The death of the Rev. Archibald Henderson, M.A., of St. Andrew's, Q., is announced. He was the oldest Presbyterian minister in the Dominion.

A new Presbyterian Church is to be erected at Theford; and as soon as the weather will permit in the spring, building operations will be commenced. Brick for that purpose is now being hauled.

An organ Recital of Sacred music, is announced to take place in Zion Church, Brantford, on Friday evening, at 8 o'clock, when the new organ will be opened. We have no doubt the lovers of sacred music in Brantford and vicinity will attend in large numbers.

Rev. D. Sutherland, Campbellford, was recently presented with a purse containing \$54. The presentation was made at the close of the usual weekly prayer meeting in the Church, and was accompanied by a very kind address, to which Mr. Sutherland replied in suitable terms.

The children of the Sabbath school in connection with the Presbyterian Church, Windsor, enjoyed their usual annual entertainment on Friday evening last. Miss Bartlet, church organist, was presented with a valuable necklace, and upwards of two hundred presents—ornamental and useful—were distributed among the children.

At the usual meeting of the East Presbyterian Church in this city on New Year's day morning, the Rev. J. M. Cameron was presented with \$100 as an expression of the congregation's unabated attachment to him as its pastor, and of its increasing appreciation of his manifold labours in the district. Mr. McCracken, one of the elders, made the presentation in a very neat and appropriate speech.

On Sabbath, the 14th inst., anniversary services commemorative of the dedication of the Church were held at Georgetown. Rev. J. Campbell and Rev. A. R. Kennedy preached to large audiences. On the fol-

lowing Monday evening a tea meeting was held which filled the Church, although the weather was stormy. Rev. Joseph Alexander presided, and addresses were delivered by Rev. Mr. Meikle of Oakville, and Rev. Robert Laidlaw of Detroit.

At the annual congregational missionary meeting of St. Andrew's Church, Kingston, recently held, there was a large and attentive audience. The chair was occupied by Rev. T. G. Smith, and addresses were delivered by Revs. M. W. McLean of Belleville, Prof. McChrass, D. J. Macdonnell of Toronto, and David Wishart of Madoc. The choir of the Church sang a choice selection of hymns which were admirably rendered.

We are happy to state that the vacancy in the Barrie congregation is likely to be short. The Rev. John Lelper having accepted a unanimous call, will be inducted (D.V.) to the charge on Thursday, 1st February. The Presbytery will meet at two p.m. Mr. J. Gray will preside at the inductio services. Sermons will be preached by Mr. Smith Hutchison and the newly inducted minister, and the congregation will be addressed successively by Messrs. W. McConnell and R. Moodie.

The annual meeting of the congregation of Knox Church, Woodstock, was held on the evening of Wednesday, 8th inst. The financial report exhibited a highly satisfactory state of affairs. The following officers were elected for the current year: Treasurer, Jas. McDonald; Secretary, Asa Hall; Board of Trustees, John Forrest, William Gardiner, Angus Rose, William Campbell, John M. Grant, William Potts, Jas. Hay, jr., R. Chayon, sr., W. McAllan, Jas. Bain, Andrew Pattullo and Peter Johnson. The meeting was harmonious and enjoyable throughout.

On Sunday of last week, Rev. Mr. Hislop entered upon the seventh year of his pastorate of the Presbyterian Church at Avanton, and in the course of the service gave some interesting statistical information of the progress of the congregation during the past six years. The addition to the membership of the church numbered 149, of whom 54 were by certificate, and the others young persons from 17 to 26 years of age; the number of baptisms was 189, of whom two were adults and the others infants. During this time, also, 60 marriages were solemnized. Such progress is encouraging, and indicates the energy and zeal of the highly respected pastor.

The annual meeting of St. Joseph street Church, Montreal, under the pastoral charge of the Rev. John Scrimger, M.A., was held on the 17th inst. The statement of the Session showed a membership of 232 on the roll,—a net increase of fourteen over the previous year. The financial report conveyed the pleasing intelligence that the Church property was now entirely free from debt, and that the balance for ordinary expenditure was on the right side. The missionary collections including those from the Sabbath school amounted to \$402. The congregation unanimously voted an addition of \$800 to the salary of the pastor. Mr. Scrimger's many friends in the West will be pleased to learn of his successful labours in Montreal.

The fourth anniversary of the Cookstown Presbyterian Church was held on the 1st January. Tea was served at 1 o'clock, after which the pastor, the Rev. Stuart Acheson, took the chair, and interesting addresses were delivered by Rev. J. Thom, Cookstown, Mr. Galloway, student of Knox College, and Mr. Fraser, Bond Head. The choir of the church rendered choice selections of music. A social was held in the evening, the whole proving a complete success. At the annual meeting held on the 14th inst., after paying the current expenditure and the stipend half yearly in advance, there was found to be in the hands of the treasurer \$116, one hundred of which was applied towards the liquidation of the debt in connection with the building fund.—Cox.

The annual meeting of Knox Church, Guelph, was held on the afternoon of the 13th inst., and was very largely attended. The managers presented their annual report, which was unanimously received and adopted. The Treasurer's report was also presented, which showed the financial position of the church to be very satisfactory, their being a balance on hand, after paying all current expenses for the year just closed, of \$241.08. The following gentlemen were elected as the Board of Management for 1877:—Messrs. William Whitelaw, John Spalding, Thomas Mauderson, Kenneth McLean, James McNair, Thomas Goldie, John O. Cleghorn, M. O. MacGregor, James D. Williamson, James G. Bailey, James Millar, James Speirs. Mr. Speirs was re-elected Secretary-Treasurer for the year.

On Thursday evening, January 11th, the congregation of Knox Church, Ottawa, held their annual meeting, Rev. Mr. Farries presiding. The report of the Session shows that thirty-four new members had been added during the year. The total revenue for the year as shown by the Treasurer's report was \$7,085.45, and the

balance of assets over liabilities \$10,291.96. Mr. Lee, Secretary of the Sabbath school, read a report which shows that the average attendance had increased seventeen and a half per cent. Four members of the Bible class had accomplished the feat of reciting the entire Shorter Catechism without mistake. The following are the names of the gentlemen composing the new temporal committee:—Geo. Hay, A. Mutchmor, J. McMillan, P. Fairbairn, H. Robinson, D. Masson, A. Blackburn, J. W. Russell, W. Porter, S. Savage, J. Durie, Dr. Henderson, J. Hope, H. McCormac, S. Dewey, A. Lee, J. M. T. Hannum, and J. Henderson. A proposition was submitted by Mr. C. R. Cunningham to divide the floating debt of \$80,000 into 800 shares, which would be taken up by members of the congregation, and thus the debt would be practically liquidated.

The annual meeting of the congregation of Bank Street Presbyterian Church, Ottawa, was held on the evening of Monday, the 8th inst. At this meeting business and social entertainment were combined. After tea and other refreshments provided in bountiful profusion by the ladies, had been partaken of, the chair was taken by the pastor, Rev. Mr. Moore, who made a few remarks indicating the prosperity of all the departments of work, especially the Sabbath school. The report of the Managing Committee was then read by Ald. Henderson. It stated that \$1,169.79 had been expended in decorating the interior of the Church; but only \$600 of this amount had been supplied by the committee—the ladies having furnished the balance. The Treasurer's statement exhibits the following results:—Regular contributions, \$8,088.85; loose collections, \$641.85; total receipts, \$4,877.04; total disbursements, \$4,515.51; leaving an apparent balance on hand of \$361.53; but a note of \$400 falling due in a day or two would carry the balance to the other side, making a deficit of \$79.47. Mr. Niel McKinnon, jr., Treasurer of the Mission Fund, presented his annual report, from which it appears that the ladies collected \$464.94 for mission purposes, of which there still remains on hand \$392.99. Messrs. J. Dalgleish, W. M. Hutchinson, J. Lang, C. Dewey and J. Dickey were elected members of the Managing Committee for the next three years.

The members of the Kirk Session of Moss read the following resolution to their pastor, the Rev. A. Stewart, at their last meeting before his translation to North Easthope: "Moved by Wm. Robertson, and seconded by Jas. Munroe, and resolved, that we the members of the Kirk Session, deeply regret parting with our pastor, and that his labors and memory will be always fondly cherished by us; and we pray that his labors may be abundantly blessed to this congregation; and that the blessing of God may accompany him and his to their new sphere of labor." On the evening of the 5th inst., the young people of the congregation of Moss, and friends, met in the church, and appointed Mr. Donald McNeil, late student of Knox College, chairman. The Rev. A. Stewart, pastor of the congregation, who was about to leave for North Easthope, was then called for; when a highly complimentary address was read to him by Mr. Donald McAlpine, teacher, and a hymn, containing \$150, presented to him in the name of the members and friends of the congregation, by Mr. Donald Munroe, student, B.A., Knox College. Mr. Stewart read a suitable reply. Thereafter the evening was spent very pleasantly in partaking of refreshments, kindly furnished by the ladies, and in hearing speeches from Dr. Lumley, Dr. McAlpin, D. Munroe, B.A., A. McTavish, and others. It was also resolved, at a late meeting of the congregation, besides payment of stipend in full, up till the date of his departure, to pay Mr. Stewart \$260 for improvements done by him around the manse.—Com.

Book Reviews.

THE RESURRECTION, AND HEAVEN. TWO LAY SERMONS. By J. B. Osborne, Beamsville, Ont.

The writer of this pamphlet is so good at finding things in the Bible that he finds confirmation there; and he is at the same time so bad at finding things in the Bible that he cannot find the Resurrection, nor Immortality, nor Heaven, nor Hell, there. He says in effect that the Bible does speak of a sort of resurrection, but it does not mean a resurrection of the body—only a resurrection from spiritual death; and although St. Paul speaks of a resurrection of the body, he would not have done so if he had known better. To show that we are not doing any injustice to this learned layman, we will quote his own words, "So that when Paul testified of God that he had raised up Christ, it was true on other grounds than he asserted, and if he had known this saying of Jesus—'I have power to lay down my life, and I have power to take it again, this commandment have I received of my Father—he would scarcely have come to the conclusion arrived at in verse 16, 'For if the dead rise not, then is not Christ raised,' because it is evident that with such a special commission, Christ

might have risen whether the dead rise or not. When we see how this unscrupulous writer gets rid of such a passage as the above, it will not surprise us to find that he can with the greatest ease get rid of all other references made in Scripture to this doctrine. That his idea of Immortality is only the cold, meagre, empty idea of the ancient poet and the modern infidel, is clearly shown by the following:—"We dream of being recalled into life after we are dead, instead of daily feeding on that living bread, and drinking of that living water, of which if a man eat and drink he shall never die! He may disappear from sight. His personal intercourse with his friends may cease, but his character remains; the influences of his life remain; the marks he has made on society are indelible; the emotions he has awakened continue to vibrate forever. In the same style, and with abundant appeals to Scripture, this apostle of the present goes on, in his second sermon, to show that the man who says that heaven is in the "planet Aloyone" is quite mistaken, because it is neither there nor anywhere else, but here on this earth, in this life, and only in this life. And what then remains? Only this, "Let us eat and drink for to-morrow we die." We know great numbers of people who hold views very similar to those held by this very shallow thinker; but they do not pretend to any religion, neither do they write lay sermons.

THE CANADA MONTHLY AND NATIONAL REVIEW. Toronto: Adam, Stevenson & Co.

This is the only magazine of its class published in Canada. In literary tone it is much higher than the others; and it is the medium employed by many of our most able and learned men for the conveyance of advanced thought in science and philosophy. The January number, now before us, besides the usual attractive series of articles of transitory interest, contains a practical essay on "The Simplification of the Transfer of Land," by George S. Holmsted, Toronto; and a philosophical paper entitled "Science and Materialism," by William D. Le Sueur, Ottawa. The poetry is all good. There is one piece called "The Old Year and the New," by *Fidelis*, Kingston, which pleases us so much that we give it at length in another column.

THE CANADA CHRISTIAN MONTHLY. Toronto: C. Blackett Robinson.

The January number (Vol. VII., No. 1) contains an editorial "Concerning Lost Arts," which is a fair specimen of the editor's power and genius. The other articles, under the various heads of "Studies in the Scriptures," "Christian Thought," "Christian Life," "Christian Work," "Practical Papers," "Christian Miscellany," "Christian Treasury," and "Poetry," are of that warm, evangelical character which has pervaded this magazine from the beginning. There are persons who know the value of this publication, having been acquainted with it for years, and who, if they had the means, would scatter it by thousands broadcast over the country, every month. It certainly ought to be—and it is where known—a welcome guest in every Christian family; but it ought also to make its way as a pioneer into the homes of those who do not give, and are not at all inclined to give, any attention to religion. Its articles, generally short, pithy, incisive and interesting, will not weary the most indolent of readers; and its calm printed words of invitation and warning may penetrate where the sound of the preacher's voice never comes. The Rev. James Cameron, of Chatsworth, continues to discharge the duties of editor.

For the Presbyterianian.

New French Church, Montreal.

OPENING SERVICES.

Sabbath the fourteenth day of January, 1877, was a red letter day in the history of French Evangelization in Canada, for then was dedicated to the public worship of God the largest French Protestant Church in the Dominion, and as far as known, the largest French Protestant Church on the continent of America. With the growth of the work among the French Romanists in Montreal, our readers are to some extent familiar. For upwards of a quarter of a century efforts have been put forth in that city for the evangelization of the French Canadians by various churches and societies, but with comparatively little success till about two years ago, when our own Presbyterian Church awoke to a sense of its duty to this class of our people, and transplanted the Rev. C. Ohiniquy from his home at St. Anne, Illinois, to Montreal. Since that time the work has gone on with marvellous success, each succeeding month witnessing the withdrawal from the Church of Rome of large numbers of its votaries, and the faith of many others being shaken in the teaching of that system of gross error and superstition. It is difficult for those who have not come personally into contact with the work to form any true conception of the change that had been wrought during these two years. Those who are cognizant with the facts are constrained to say—what has God wrought? "This is the Lord's doing and it is marvellous in our eyes." The building at first occupied—St. John's Church on Dorchester street—soon became utterly inadequate, for the crowds that thronged to hear the Gospel, and it became necessary to provide further accommodation. The Board of French Evangelization

learning that a church—"Russell Hall"—occupied by an English speaking congregation of another body was in the market, purchased it for the sum of \$20,000, and at once opened it for French services, conducted by Rev. C. Ohiniquy and others. This soon became too small also, though it had accommodation for fully 400 persons. The want of funds constrained the Board to pause for a time before undertaking new liabilities in the way of church building, but the necessities of the case became such that for the future prosecution of the work they felt compelled to go forward, and in the summer of 1876 secured an eligible site on Canning street in the west end of the city. Soon after the contract of the new church was let and the building immediately begun. A difference of opinion prevailed as to the kind and cost of the structure to be erected. There not being at this time a single dollar of the purchase money of "Russell Hall" paid, and there being no surplus-funds in the treasury it was deemed unwise to expend unnecessarily any money in more ornament or architectural display, and it was decided to erect as cheap and substantial a building as possible. This has been done, for notwithstanding the size and conveniences of the new church, its total cost, including furnishings etc., is only a little over \$5,000, the price of the land being about \$6,000 additional. The building, which is frame, lined with brick on the outside, is about 92 feet long by 54 feet wide. It contains two classrooms, separated by folding doors from the main audience hall, which is 72 by 54, and is seated to accommodate upwards of 600 persons, or including the class rooms, about 850 persons. Above the class rooms are rooms for the caretaker. The interior presents a very neat and tasteful appearance. The two main aisles are matted, the platform carpeted and the walls decorated with scrolls and banners with appropriate mottoes. On the wall behind the pulpit there is an open Bible with a crown above and the words (in French) "Thou shalt call His name Jesus, for He shall save His people from their sins," while on the opposite wall, above the entrance door, are the words, "There is one Mediator between God and man, the Man Christ Jesus." The church is lighted by means of three chandeliers from the ceiling, and brackets on each of the eight pillars. The architect was J. O. Hutchinson, Esq., an elder of Erskine Church, whose professional services were gratuitously given. The opening services took place on Sabbath the fourteenth of January. In the morning the Rev. Dr. Robb of Toronto preached to a large congregation from 2nd Corinthians v. 20, "We pray you in Christ's stead be ye reconciled to God." In the afternoon an immense audience comprising many of the leading Presbyterians of the city assembled. The Rev. Principal Macvicar presided and the Rev. J. O. Baxter conducted the devotional exercises. Interesting and appropriate addresses were delivered by the chairman, by Revs. Drs. Robb and Jenkins and Revs. Robt. Campbell and C. Ohiniquy; during the service the French choir sang several hymns. Besides the ministers named above there were also present Rev. Dr. Paterson, Prof. Campbell, J. Scrimger, R.N. Warden, B. Oursiers, and A. Camerle; the last name was still a few months ago a priest of the Church of Rome. The evening service was conducted by Rev. C. Ohiniquy entirely in French; this was to the class for whom the church has been erected—the crowning service of the day—while the appearance of the church, etc., drew forth warm commendations from the English friends present at the two previous services. Many thought that it was far too large for a French Protestant congregation—would never be filled by such a different tale, for, about half an hour before the time announced for service the church was crowded by French Canadians, who listened with devout attention to the fervid discourse of the old man, eloquent as he spoke to them of a Crucified Saviour.

The Rev. Dr. Robb preached in the evening to a large congregation in Stanley Street Church, where on the Friday previous he delivered a lecture on "British Liberty," to not only a large but appreciative audience. The whole of the services were most successful, and it is difficult to conceive of a church opened under more favorable and encouraging circumstances. Those who took an active part and felt a deep interest in the work could not but express gratitude to God at the great success vouchsafed in connection with the enterprise. At a meeting since held, the Board put upon record their sense of the valuable services rendered by the Rev. Dr. Robb, of Toronto.

Thursday is the evening on which the regular weekly prayer-meeting is held in the French churches of the city. On Thursday the 18th inst., the first prayer-meeting was held in the new church, which was again filled to overflowing by a most attentive congregation of French people, many of whom were Romanists. About the commencement of the service a gang of thirty French Catholics entered the church, each man carrying a club. A disturbance was feared, and notice was privately given to the police station which is directly across the street from the church, but the earnest spirit of the meeting seems to have told upon the men, for the utmost quiet and good order prevailed all through the service. Least some should think that the opening of the new church may tell on the attendance at "Russell Hall," it may be well to state that on the same Thursday evening upwards of a hundred were present at the usual prayer-meeting service in the latter church. The Board of French Evangelization has now a good foothold in the cities of Quebec and Ottawa, as well as in Montreal. In Quebec we have the only French Protestant church there, and in Ottawa there is no other French congregation besides our own. At Namur, a French Protestant colony formed chiefly of last year's converts, we are building a church which will be ready for occupation soon. At St. Chrysostom and at St. Paul de Chester new mission premises are expected to be ready in the spring.

The Rev. C. Ohiniquy will (D.V.) conduct services regularly hereafter on Sabbath morning and evening, in the new Canning Street Church, Montreal. A Sabbath school largely attended, was organized last Sabbath, and a mission day school is being opened this week in connection with the church. To meet the expense of the new edifices about \$2,000 are required in the next few weeks, the price of the lot on which the building is erected remaining for the present on mortgage. The bulk of the contributions thus far received for the church have been obtained in Montreal. For the balance necessary to pay off the debt, the Board depend on friends throughout the country. All contributions will be duly acknowledged and the names of contributors published in the Annual Report. Any one wishing to aid in reducing the debt can send contributions to the Rev. R. E. Warden, 210 St. James Street, Montreal. The Board in the creation of this new church confidently hoped to receive assistance from the friends of the mission generally, and we trust that their hope will not be disappointed.

The Grand Trunk Strike.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—The recent strike of the engine drivers on the Grand Trunk has led some of us living at a distance from the R. R. to think of the causes.

We have not been much affected by it, but had the strike been continued much longer the loss would have been seriously felt by us. Who is to blame? We know not what has been the immediate occasion, whether it was a threatened reduction of wages or a refusal to raise them; both have been stated to us as the cause.

We have some impression that the R. R. Company through their directors have been reaping, in this strike, the fruit of seed they have been sowing these years.

If we are to believe the reports which some of our men have given us in answer to questions on the trains, the directors have oppressed the men by demanding of many of them seven days' work in the week. The natural effect of this is to demoralize all who submit to it, so that in course of time they get to regard their employers as tyrants and themselves as slaves. The mutual interest which ought to exist between employer and employed is destroyed, and a mutual suspicion of each other springs up.

As we have gone and returned from our place of worship on the day of rest we have often felt, when we heard the whistling of the engines, as if we heard the wail of the slave who had sold his day of rest, and his freedom with it, for a little money which generally goes into a bag with holes. Our desire often has been that these men would combine and say to their employers:—"We claim our heaven-bestowed gift, our day of rest, and refuse to drive an engine on that day except in the case of mercy." So far as we know, they have not had unity and courage to do this. Surely not because there are none among them desirous to have the rest of the day. We believe that nearly all would wish it, but hitherto have not had determination to seek it as a right given them by God, which would be such a boon to them and their families—a right which they have sold into the hands of those who are willing to make money out of the bondage of others.

Surely that for which the men have combined now, and have succeeded in arresting the traffic on one of the highways of the world—in importance—is not for a moment to be compared with that which they have given up for years, and to which they have quietly submitted.

The present state of things shows that the running of trains seven days a week is not a necessity on the Grand Trunk. For nearly a week trains have ceased, and this without any warning to the public, yet the heavens have not fallen, nor is the country ruined. However, we suppose the Company shall have lost many times more these days than they have gained by the running of trains on the first day of the week these many years.

Had the community got warning of this, they would have had their travelling over and their goods forwarded before, or waited until traffic is again established, so that little injury would have come to any but the men on strike.

By the recent action of the men they have rendered an impoverished company less able to meet their demands than formerly. Had we the ear of these men we would say:—Fellow workmen, unite to demand your rights as citizens of a free country, and let no body of men take from you the day God has given you for the benefit of your highest interests and the cultivation of the spiritual well-being of those in your homes. Strike for this, and you will succeed too; and not only succeed in gaining this free day, but will secure the respect of your employers, and such wages that you will not require to resort to such extreme and injurious measures as a strike, which does harm to many, but little good to any. If you would determine to have this right, you will lead to the adoption of such regulations that shall benefit your fellow workmen and add to the income of the shareholders of the Grand Trunk.

R. H.

Montreal Presbyterian College—Statement by the Treasurer.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Several statements having been made recently in your paper as to the amount required for the Montreal College this year, I beg to say, that, after deducting the interest derivable from the Endowment Fund and the Hall Bequest, the sum of seven thousand eight hundred and ninety-four dollars (\$7,894) will at least be required; very probably the expenditure will exceed that sum.

The amount raised by collections last year was \$8,245, besides the special subscriptions which amounted to \$1,919. The special subscriptions terminate this Session. The income this year will, doubtless, fall far short of \$10,000.

WARREN KING, Treasurer. Montreal, 22nd January, 1877.

Knox College Students' Missionary Society.

The following sums were received last spring by the Treasurer for last year, after the statement of money received had been published. They should properly have been included in the Treasurer's report, which appeared in your last issue.

Per J. K. Gilchrist, Primrose, \$5.09; per St. Acheson, Carlow, \$28; per Dr. Reid, College Street congregation, 12; Duchess Street Mission Sabbath School, \$20; Bay Street Mission School, \$8; Mr. J. A. Davidson, Eden Mills, \$3; per D. Currie, Elmira, Illinois, \$6.28; from South Luther Sabbath School, \$1.

D. BEATTIE, Treas. Knox College, Jan. 20th, 1877.

Spencerville and Mainsville.

This congregation, under the pastoral care of the Rev. W. J. Day, M.A., has recently enjoyed much prosperity. During three weeks in October last special evangelistic services were held at Spencerville. These were not characterized by any excitement or confusion; but a deep religious feeling pervaded the community, the spirit of prayer fell upon the people, and they came together eagerly desiring to hear the word of life and to call upon the name of the Lord. Whom formerly it was found difficult to sustain one there are now nine vigorous prayer meetings. God's people have been stirred up, and they speak one to another after things of the kingdom. They feel constrained to plead with the Lord for the souls of the unaved, and the Sabbath evening prayer-meeting has been the scene of Divine and saving power. Some who have been members of the church for years acknowledge that they have now experienced a change of heart. God has mercifully extended his grace to persons differing widely as to age, character, culture and occupations. The change chiefly has come under the power of the Gospel, but the aged, and even those eminent in sin, have been reached. Two men over sixty have been added to the Church, and one over forty has learned to read and has gone through nearly two of the Gospels, studying for himself the wonders of redeeming love. Sabbath school teachers are much quickened, and meet regularly for the preparation of lessons, for conference, and prayer. At the last communion, on the 7th inst., thirty-three members were received into the membership on profession of faith in Christ.

At these services the pastor was assisted by the Rev. Principal McVicar, of the Presbyterian College, Montreal, who preached five sermons, addressed the young communicants on Saturday, and gave an account of the work of French Evangelization, as conducted by the Board of the General Assembly on Sabbath evening. All the services were characterized by deep earnestness and solemnity, and will ever be remembered with gratitude.

May the work of God continue and increase in power in this and in every other congregation. COMMUNICATED.

Knox Church, Hamilton.

INDUCTION OF REV. JOHN JAMES, D.D.

The Presbytery of Hamilton met on the evening of 11th Jan. at 7.30 p.m. in the Vestry of Knox Church, in order to make the necessary arrangements for the due induction of the Rev. Dr. James into the pastorate of the congregation worshipping in that church. The preliminaries being arranged, the Presbytery entered the church, where a large assemblage had gathered. On the platform, besides the Rev. D. H. Fletcher, who acted as Moderator, we noticed the Rev. Jas. Little, of St. John's Church; Rev. John Laing, of Dundas; Rev. Mr. Fisher, of Waterdown; Rev. John Porteous, of Dundas; Rev. James Gordon, of Clifton; Rev. Geo. Bursen, of St. Catharines; Rev. E. W. Waits, of Waterdown; Rev. Geo. Chrystal, of Plamboro'; Rev. S. C. Fraser, of this city; Rev. J. G. Murray, of Grimsby. After singing by the congregation, the Rev. James Gordon, A.M., of Clifton, engaged in prayer, and preached a sermon from Luke xvii., 5th: "And the Apostles said unto the Lord, increase our faith." The sermon was followed by singing and prayer, after which the Rev. Mr. Fletcher gave a brief history of the congregation since the lamented death of their late pastor. He stated that, by appointment of Presbytery, he had moderated on the 23rd of November last, a call to a minister, which resulted unanimously and heartily in favor of Rev. Dr. James. The call was in due time sustained by the Presbytery as a regular gospel call, forwarded to Dr. James and accepted by him. The Presbytery of Albany released Dr. James from his former charge and transferred him to this Presbytery, with a view to his being inducted into the pastorate of this church. He then put the usual questions to the pastor-elect, which were answered satisfactorily. The congregation was also called on to confirm their call given to Dr. James, which they did. After a solemn prayer, in which the divine blessing was invoked on the relation between pastor and people, the Moderator, giving the right hand to Dr. James, said in the name and by the authority of the Presbytery of Hamilton, I now induct you into the pastoral charge of this church, with the earnest prayer and hope that you King and Head of the church may abundantly own and bless your labors in this portion of His vineyard. The right hand of fellowship was then cordially given to Dr. James by all the ministers present. The Rev. Geo. Bursen delivered an excellent charge, in very feeling and affectionate terms, to the newly inducted minister, after which the Rev. John Laing gave an appropriate address to the congregation on their duty to their pastor. At the close of the service, Dr. James, accompanied by the Moderator and the Rev. Mr. Fraser, proceeded to the door of the church and shook hands with the members of the congregation as they passed out. The whole service was very interesting and impressive. Before the Presbytery adjourned, the Managers of the congregation handed the Rev. Dr. James a check for a quarter of a year's stipend, in advance.—Hamilton Times, Jan. 12th.

Choice Literature.

One Life Only

CHAPTER XV.

Atherstone and Una in silence traversed the lawn in the dazzling sunshine, and entered beneath the dark arched way into the shadows of the stern old Abbey.

"What is it I wish?" exclaimed Atherstone, his whole manner softening and his voice growing tremulous with emotion; "oh, my darling! I wish that I were your wife—my love, my joy, my priceless treasure!

"I wish that I were your wife—my love, my joy, my priceless treasure! I long for you with all the love of which my heart and soul are capable. I struggle in my bonds with a very madness of yearning to gain you for my own—my one sweet comforter—for ever; and yet I dare not ask for you!

"What is it I wish?" she said in a low tone. "He is not so now," she said in a low tone. A gleam of satisfaction lit up Atherstone's face, but it was quickly faded.

said Una, lifting up her head and showing her sweet face, usually so bright and smiling, filled with an expression of lowly dread. "What is it I wish?"

It was a fit place, the Eagles' Nest, and a fit time, in the gloom and silence, for the work Humphrey Atherstone had come there to accomplish—a labour concentrated into one short night, which most men leave to the gradual development of years.

below the drawing-room windows, looking with thoughtful eyes at a group of tall white lilacs which had just reached the perfection of their summer glory.

Scientific and Useful. GELATINE FROSTING. Have one teaspoonful of gelatine, three table-spoonfuls of warm water. When dissolved beat into it slowly one cup of powdered sugar, and continue beating till it is white and light.

A Rough Way Home.

It was a bitterly cold day in February, 1865. The sky looked like a leaden surface, and the bitter ungenial influence of the keen air without seemed to make itself felt even in a bright, warm kitchen where two girls were earnestly talking.

The younger, a fair haired, soft-eyed girl of sixteen, was standing by the window, ready dressed for a journey, with a little bundle in her hand, her blue eyes fixed on the sky without. The other a few years older, was earnestly expostulating with her.

"Indeed, Janie, it's far too cold a day. Mother would never want you to go such a bitter day. And it might come on a storm any minute. You never can go."

"I may get a 'chance,' you know. Most likely I shall. There's almost sure to be a sleigh going that way. And, any way, I know my mother wants me. I must go."

"There's the bell, and I must answer it. Wait till I come down, any way."

And the elder sister hurried away up stairs, hoping to get her kind master and mistress to enforce her own expostulations and entreaties. Janie was called up stairs, kindly reasoned with, and urged not to try so hazardous an experiment as that of walking ten miles on such a bitter day. But the girl who looked so yielding was inflexible.

"My mother is sick: she wants me; I must go," was all the burden of her reply, and at last her friends gave up the useless argument. The kind sister Elizabeth, since she could not keep her, did all she could to protect her against the cold by muffling her in every available wrap, and with many a charge to be sure and look out for a passing sleigh and to return if she saw any symptom of a storm approaching, Janie was at last allowed to depart, carefully carrying the little bundle of articles which it had been a part of her errand in town to procure.

For the first two or three miles she trudged bravely and lightly on, warm with the glow of her resolution to hasten home to her invalid mother and protected by her manifold wrappings. But by-and-by the sharp, searching blast made its way even through these, and shivering she looked around in hope of seeing the familiar sleigh of some neighbor which would take her up and carry her on her way.

Two or three country "teams" passed her, but the sleighs were full already of people whom she did not know. Some empty wood-sleighs passed, too, but several rough-looking men and boys had already seized the chance of riding as far as they went, and the timid girl—wistfully as she looked at them—could not find it in her heart to ask them to take her up.

The first half of the journey had not been accomplished, and she seemed to feel the wind growing keener and more piercing at every step, when a few sharp snow-flakes struck her cheek. They were the heralds of the storm which had been sullenly gathering in the darkening sky. Soon the whole air seemed to be a whirling mass of sharp, cold particles of snow, which struck the face almost like needles, and half blinded the poor girl as she pulled the folds over her eyes.

But if Janie's earthly path was stormy it was not destined to be long. Her physicians thought her doing well, and saw no reason why she should not recover. But even as she had felt as if her mother were calling her home when she took that last fatal journey, so now she felt in her heart the voice of her heavenly Father calling her to her heavenly home, and she was ready and willing to go at once.

of the storm had made her mother hope and believe that Janie was still safe in town with one of her sisters. But the dog's joyous greetings had startled them into expectation, and then the faint echo of her despairing cry struck the mother's quick expectant ear. The little brother and sister rushed to the door. So did Rover, but he rushed out into the darkness, and soon was standing over Janie's prostrate figure, licking her face and hands, and whining inartistic lamentations over the helpless girl. The mother, sick and weak as she was, was soon out in the deep snow beside her exhausted child, and the three together,—the only helpers within reach,—managed to get Janie safely into the house, home at last, after her desperate journey. But, alas, in what a plight! Numb, exhausted, with hardly enough strength left to answer a question, and with feet that had no more flexibility of feeling than pieces of wood. The mother rubbed and chafed them, but soon it became only too evident that they were indeed frozen. And then in her anxiety and her ignorance she did the thing which, of all others, she ought not to have done, brought warm water in which to plunge the poor frozen feet.

The fatal consequence followed only too surely. Instead of recovering their ordinary circulation the feet mortified, and a day or two after, Janie was taken back to town to be placed in a hospital, there to undergo amputation of the greater part of both feet which, through her mother's mistake of applying warm instead of cold water, could never be restored, and must be taken off in order to save her life.

Then came a sad, weary time, during which she lay unable to move from her narrow little hospital bed, the mutilated feet wrapped in rags which were kept constantly wet by water dripping from a pail suspended above them. Janie was as patient and uncomplaining now as she had been brave in the storm; but it is hardly to be wondered at if her heart often sank at the prospect of a long life before her as a cripple, unable to run as she had been accustomed to do, still obliged to wait on ornaments, like an old man she had been wont to pity, as long as she should live.

But there was a kind gentleman who came sometimes to the hospital who brought great help and comfort to Janie. He was a very wise and learned man, a professor and a clergyman, a very busy man, too; but he found time to remember his Lord's words, "I was sick and ye visited me." "In as much as ye did it unto one of the least of these, ye did it unto me." And, therefore, busy as he was, he found time to visit the sick and lonely sufferers in the hospital, and many a time did his radiant smile and genial face and kindly tones of Christian love not only "make a sunshine in a shady place," but helped those to whom he spoke to realize, as they had never done before, the loving kindness of the unseen divine Friend of whom he spoke to them.

In Janie, with her gentle child-like face and uncomplaining suffering, his kind heart was at once deeply interested, and he sought to draw her thoughts from this life below, which had become so darkly clouded for her, to the life eternal in the heavens, to the Saviour who had gone before to prepare a place for her. He showed her that, though the path that led thither—this earthly life—might seem to her as cold and stormy as the path that had led to her mother's house that dreary February day, still the Father's house and the Father's love at the close of the journey would be an ample recompense for all the toil and all the dreariness at last. And by degrees the blessed faith and assurance that sprang out of his kind and true words shed a light and peace into her heart and into her gentle blue eyes which had never been there before.

But if Janie's earthly path was stormy it was not destined to be long. Her physicians thought her doing well, and saw no reason why she should not recover. But even as she had felt as if her mother were calling her home when she took that last fatal journey, so now she felt in her heart the voice of her heavenly Father calling her to her heavenly home, and she was ready and willing to go at once.

The messenger He sent for her came unexpectedly, at least to all around her. She passed away in a moment, from some affection of the heart, brought on by the nervous strain she had undergone, and without a word or, apparently a parting pang. The Father she had learned to love had called her, and these who looked on the pale and lifeless frame knew that she was safe at home, though she had been led thither by a stormy path; led as he so often leads his people, "by a way they know not."

TO INVESTORS. W. MCWAT & SON, BANKERS, STRATFORD. Have had many years experience investing money in Mortgage, and have applications constantly at 8 per cent. on improved farms in this section at less than half their 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.

SEWING MACHINE SALES FOR 1874. Table listing various sewing machine brands and their sales figures for 1874 and 1875.



THE SINGER MANUFACTURING COMPANY sold in 1874, 241,079 Machines, being 146,862 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.

TO CHURCH TRUSTEES. We are making a specialty of CHURCH CASTINGS, PEW ENDS for bells of Church, Pew Ends for Gallies. 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.

Missionary Wanted. The Presbytery of Owen Sound is anxious to obtain an Ordained Missionary for the Parry Sound District immediately. Salary at least \$500 per annum. Address: REV. D. B. WHIMSTER, Meaford, Ont.

A. & S. NAIRN, Coal Merchants, TORONTO. DOORS foot of Church St. OFFICE 50 Adelaide St., next Post Office. COAL for HOUSEHOLD, FOUNDRY, AND BLACKSMITH'S USE, shipped f. o. b. cars. Also COAL AND WOOD, all kinds, for City delivery.

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.

The Sabbath School Lessons will be continued; and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion duly examined. We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000! If each of our present subscribers will only send us ANOTHER NAME we shall at once reach 13,000; 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: O. BLAKEETT ROBINSON, Publisher and Proprietor. P. O. Drawer 2454, 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 to-day to continue the publication for another year, believing that superintendents and teachers will ere long see the justice and propriety of making it one among the numerous papers usually sold here—for a few copies of a neatly got up specially for our own schools. It is true that we have not by any means reached our ideal of what such a paper should be, but marked improvements will be made in the next volume.

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 in the past. Last year we promised letters from the Rev. J. Fraser Campbell, but he only left a couple of months ago, so that it was impossible to fulfill 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 favourably known to our young readers, will continue his valuable contributions. Ministers and superintendents are earnestly invited to forward their letters without delay, so that we may know in good time the number to be printed for January.

TERMS. Single Copies..... 25 cents per Vol. In Parcel Copies and under 20 " " Postage prepaid. Subscriptions must be paid invariably in advance. Specimen copies to any address on application. "The paper is good, and both printing and illustration well executed.—London Advertiser. "Very much needed by the Free Schools of our country."—J. E. Hutt, North Pelham. "It should certainly meet with a wide circulation."—Rev. W. Ross, Kirkhill. "The children of the Church should have a Sabbath School paper of their own."—H. and F. Record. Address: O. BLAKEETT ROBINSON, Publisher and Proprietor. Drawer 2454, Toronto, Ont.

\$5 to \$20 per day at home. Samples worth value. S. STINSON & 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, with lists of its officers, and a detailed account of the rules and "forms of procedure" that have been 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 CAVEN, Toronto PRINCIPAL MONTGOMERY, Montreal. DR. MCGREGOR, Halifax. DR. PATTERSON, Nova Scotia, and REV. GEORGE GRANT, M.A., Halifax.

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

ALLIANCE OF PRESBYTERIAN CHURCHES. The Constitution, and (as far as it is possible to ascertain this in the Dominion, 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. They follow 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 a constant appendage of one or two of the many notices and reviews that have reached the Publisher.

We solemnly and, in so modest and unpretentious form, as much as to request ecclesiastical information. It ere well if our people, and particularly our ministers, availed themselves of the assistance this little work affords, as a convenient "thesaurus" of valuable information.—Philadelphia Presbyterian. The Argentine Advertiser says:—"The Year Book is in its second issue, and shows improvement on the excellence of the first. It is a short, a readable, and useful work, and ought to be in the hands of all belonging to the Church, especially its office-bearers."

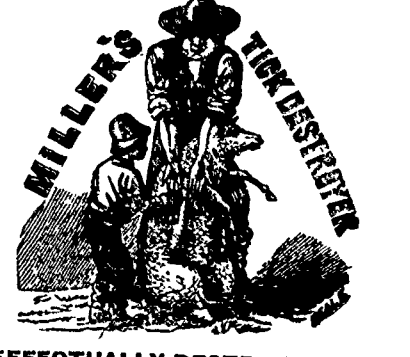
The Christian Guardian (Methodist) says:—"This is a pamphlet of great value, containing a large amount of valuable information concerning the Presbyterian denomination of this country. Interesting papers are contributed by Dr. Kemp on 'Colleges for Young Ladies,' by Dr. Patterson, on 'The New Hebrew Mission,' by Dr. Buchanan, on 'Queen's University and College,' and 'From Union to Union' by Rev. Robert Torrence. Additional to the information given respecting 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 'Unions' is particularly readable, and, as the record of a memorable year in the history of Canadian Presbyterianism, the Year Book for 1876 will find a permanent place in the history of this country."—J. F. Cochrane, D.D., Clerk of U. P. Church, U. S. A. "Full of valuable information."—Woodside, Clerk of the Reform Presbyterian Church, U. S. A. "An Almanac is a credit to the Presbyterian Church of Canada."—Yours respectfully, J. T. Cooper.

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Presbyterian Church Extension Association.

A meeting of the above Association was held on the evening of the 18th inst. in Knox Church, Mr. J. L. Blaikie, President, in the chair. There were also present, Professor Gregg, Rev. Dr. Tupp, Rev. Dr. Robb, Rev. J. M. King, Rev. J. M. Cameron, Rev. R. D. Fraser, Rev. John Smith, Rev. R. Wallace, Rev. Mr. Gilray, Rev. Mr. Leiper.

After devotional exercises, The chairman said it was a pleasing sight to see so large a meeting of the Presbyterians of the city. A meeting of the office bearers of the Church was held a short time ago, and it was then thought it would be well if the congregations of the several churches should meet together. A meeting like this tended to give them an idea of their strength. They were a powerful and influential body, and they could make themselves more powerful and influential by being united. To-night they had to consider the work of the Church in the city with the work of extension in the outskirts of the city. That this is needful and important will be shown by the several speakers about to address them, and, therefore, it would be unnecessary for him to say anything on that subject. He would show that the work of the Association was needful, and important, and incumbent. In the first place they had to consider in what parts the work should be undertaken. At Brockton a church was opened on Sunday; the ground had been purchased, the church planned and built, and opened for the worship of God. On the Kingston road, near Leslieville, there was great need of a church, and already \$300 has been raised towards building a church, and he believed that in the spring of the year the work will be proceeded with. In the north-east part of the city, on Wellesley and Parliament streets, ground has been purchased for the erection of a Presbyterian church. He further alluded to the work which the Association was endeavoring to carry out, and concluded by asking all to help in the work which all must see is needful and important.

Prof. Oaven moved the first resolution: "That this meeting, especially in view of the great influences exerted by cities, and the dangers to which those residing in them are exposed, recognizes the importance of full provision being made for the spiritual wants of this large and growing city, with the duty and end in view of assisting localities in obtaining the means of grace in connection with the Presbyterian Church in which the unaided resources of the present population are insufficient to meet the whole expenses connected with the institution and support of the regular ordinances of religion." Principal Oaven said it appeared to him that the resolution had been so carefully drawn up, so well, that it was almost unnecessary to explain or enforce it in a speech, for the resolution is itself a speech. It speaks of the dangers with which those in cities are surrounded, and the duty to provide spiritual aid for such. The Church is under an obligation to supply this aid; if the Church ceases to extend itself, it will become impaired—it will suffer both in members and spirituality. Unless the Church anticipates the increase of population, they will find a state of things here similar to what exists in the large cities of Europe and the seaboard cities in the States. They saw the vices which met young men everywhere. There are so many taverns and gambling places in this city, and so many other places of which those present knew, or desired to know, very little about, where a great number of our young men hide themselves behind the painted screens night after night. Life is more intense in cities than it is in the country, and it behoves the Christian Church to recognize her responsibility, and take action in making provision for the religious necessities of the people. He spoke of the many influences which cities exert for good and bad, and the necessity that religious life should be strong in cities. Every Christian has great obligations, which cannot be disregarded without great peril to his spiritual life. As Presbyterians they are under great obligations to take care of the brethren and maintain the union of the Church, and he prayed to God they might have the strength to discharge their duties.

Rev. R. D. Fraser, in seconding the resolution, remarked that on the churches of a great city rest great responsibility. Young men are exposed to countless dangers in large cities, and the responsibility rests on the Church to encompass the young and the old, and save them from the many dangerous influences which they are subjected to. All great religious movements have had their rise in great cities. The great revival movements of the present day have been carried on in large cities, and the Church cannot give too great heed to the responsibility which rests on it in protecting the members from the dangers which beset them. He referred to the great importance of the work of extension, and to its claim for sympathy, which it deserved. It is expected that the churches in the city will provide for this work, and the Association asks the churches which have grown strong to extend themselves. He considered the plan recommended itself to every one, and while they might have burdens at home, it would be suicidal policy not to extend themselves and strengthen themselves within their own border.

The resolution was carried unanimously. Rev. Dr. Robb, in moving the next resolution, spoke of the pleasure he felt in being present at the meeting, as he had just returned from Montreal, where he had assisted in the opening of a new Presbyterian Church for the French speaking Presbyterians in that city, and he now found the Presbyterians of Toronto interested in the same good work, the extending of the kingdom of God. They had reason to congratulate themselves on the progress they had made, and to take courage for the future. He hoped there would be a much larger increase among the true scriptural Presbyterians in the future than what there had been in the past. Presbyterianism is the true scriptural form of Church government, for it has the true doctrine of the Holy Word of God; and if

that be so, the stronger was the plea to every Presbyterian to carry on this work of extending the Church. He believed in earnest work, based on the conviction arrived at after investigation and leading to consistency of practice in their daily life. He believed the Presbyterian Church was to be the Church of the millennium; if he thought it was not to be the church of the millennium he would not belong to it. After some further remarks Rev. Mr. Robb proposed the following resolution:—"That in consideration of the considerable outlay in connection with the purchase of land for the erection of buildings necessary at the commencement of such operations as the Church Association seeks to carry on, this meeting recognizes the propriety of taking up at an early day, in addition to the annual member hip fee, a special subscription for the purpose of removing, or, at least, reducing, the indebtedness incurred in the preliminary operations for which the Association might be justly held responsible, and recommends the office-bearers of the Association to make such arrangements as they may deem expedient for that purpose." Rev. Mr. Robb said they asked for money because it was wanted, and because the members of the congregation had got it. A good case had been made out, and no Christian man could plead inability; and he felt positive that if the wealthier members of the congregations gave liberally of their worldly means, the poorer members would respond with equal zeal and earnestness. He had much pleasure in moving the resolution.

Rev. J. M. Cameron, in seconding the resolution, said there was a great deal of work for them to do. There is plenty of room for new churches, and plenty of people with plenty of money in the Presbyterian Church to do all that is necessary. Rev. Mr. Leiper supported the resolution, and referred to the active support given to the work of Church extension in Glasgow, Scotland. He asked them to take warning and look ahead with a view of anticipating the religious wants of the people.

The resolution was carried unanimously. Rev. J. M. King moved, "That this meeting recognizes the goodness of God for the favor with which the efforts of this Association have been regarded in Brockton and the district east of the D.C., and the amount of co-operation thus received on the part of the residents of those districts; and also for the harmony which has characterized all the movements of the Association thus far, and the general amount of good accomplished through its instrumentality." Mr. King spoke of the great good which had been accomplished by the Association, and the harmony which prevailed among all its members. There was a large amount of aggressive work to be carried out, and there must be wise and solid consolation in the cities. He did not think the cities in the Province were doing all the work they should do. The whole Church has an interest in the work of the Association and its success, and if it is not carried on efficiently the Church will suffer in every field of labour.

Rev. John Smith seconded the resolution which was carried unanimously. The Chairman stated that the annual meeting of the Association will be held in March, when he hoped it would be found that a liberal response had been made in aid of the Association.

The meeting was then closed with prayer. During the evening the choir, composed of the united choirs of the city churches, sang several hymns with pleasing effect.

Woman's Foreign Missionary Society.

The first annual business meeting of the Woman's Foreign Missionary Society, of Kingston, in connection with the Presbyterian Church in Canada, was held in St. Andrew's Hall on Wednesday, Jan. 8th, at 4 p.m. Besides the transaction of some business relative to the Constitution, the annual report was read, from which it appeared that, owing to the short time which has elapsed since the formation of the Society, not much had yet been done in the way of direct Mission work; but that one of its objects had been accomplished to a considerable extent, namely, that of the diffusion of interesting missionary intelligence, and the increase, by this means, of interest in the great work now being done in the dark places of the earth by means of female missions. The interesting Convention of the Woman's Missionary Society, of the United States, at which this Society was represented by a delegate, was also adverted to as being likely to stimulate women generally to a more united and warmer zeal in fulfilling the Saviour's last command, to "preach the Gospel to every creature."

A proposal to employ immediately a Zenana teacher, or Bible Woman, at Madras, was laid before the meeting, and unanimously agreed to. The following office-bearers were elected for the ensuing year: President—Mrs. Machar. Vice-Presidents—Mrs. Dickson, Mrs. Mair, Mrs. Smith, Mrs. Mowat, Mrs. McAlister. Recording Secretary—Miss Annie Dickson. Corresponding Secretary—Miss Machar. Treasurer—Mrs. Donald Fraser. Committee—Mrs. Strange, Mrs. H. Fraser, Mrs. Maonee, Mrs. J. Fraser, Mrs. W. S. Macdonald, Mrs. G. Macdonnell, Mrs. Drummond, Mrs. F. George, Mrs. R. M. Rose, Mrs. A. Macpherson, Mrs. R. Gage, Miss Hamilton, Miss Macpherson, Miss Gaw, with power to add to their number.

It was agreed to hold the annual public meeting of the Society as soon as suitable arrangements could be completed. MR. NARAYAN SHESHADRI, whose visit to Canada is well remembered, is employing eight Bible women of the India Female Normal School Society, each of whom pays a Christian visit to about forty families a month. The voluntary contributions of the churches in the Sandwich Islands, for the support of the gospel, and for the establishment of foreign missions in adjacent islands, have for some years been about twenty-four thousand dollars per annum.

MISSIONARY NOTES.

The Directory of Indian Missions shows that the present number of native Christians is 206,391 against 224,268 four years ago—a gain equal to nearly five per cent. annually.

Rev. J. W. DAVID, an American missionary, writing from Lagos, Central Africa, says that he has found a little group of converts who have remained faithful during thirteen years, in which they have had no pastor or teacher among them. They sent messengers a ten day's journey to plead for the help of a missionary.

A MISSIONARY, writing from Cape Town, says the Reformed Dutch Church in South Africa has exhibited more life and energy in the last twenty-five years than in two hundred years previously. In 1855 the church had only established thirty-seven congregations. Now there are 118 congregations, with 220,000 souls, fifty ministers, and many churches, mansees and schools.

A SPEAKER at the London Wesleyan Conference said that when at tea one evening in Kandava, one of the Fiji Islands, the bell rang. His missionary host told him that it was the signal for family worship, and of the 10,000 people on the island he did not know of a house where there would not then be family prayer. And Fiji was once a synonym for cannibalism.

It is estimated that in 1875 the British Isles contributed £1,048,408 (over \$5,000,000) for foreign missions.

In the city of Tokio, Japan, ten thousand people are said to attend the missionary churches. The changes going on in that populous empire are full of encouragement to Christians.

Missions have been especially successful in Polynesia. More than 800 islands have been won from idolatry to Christianity within less than fifty years and their languages reduced to writing. In those tongues the Scriptures have been translated, besides other works for the enlightenment of the people. The number of communicants in Polynesia is estimated at 70,000, with 800,000 adherents.

The Methodists of Australasia have sent about a dozen natives of Fiji and Simoa as missionaries and teachers to the new Britain, New Ireland, and Duke of York Islands in the South Pacific. The natives have been to a large extent cannibals, but they have been friendly to the missionaries, who have erected several chapels among them.

A Sure Cure for Rheumatism.

Dr. Franz Zeller is said to be an enthusiast in the administration of caustic ammonia in rheumatism. For several years he had been a sufferer from severe muscular rheumatism in the right shoulder; he had taken all the anti-rheumatic remedies, with but little alleviation, when he began to reason that in rheumatism, as in gout, there may be a uric acid diathesis; he thought the liquor ammonia, on account of its rapid volatilization, would be the remedy most readily absorbed, and the most prompt in action. In almost the moment in which he took one drop, diluted with water, he felt a complete relief from his pain, which had lasted for ten hours; he was now able to move freely the arm which, an instant before, he could scarcely bear to have touched. The remedy, he claims, has proved a positive cure in all recent cases of muscular rheumatism which have fallen under his observation; he cites numerous cases in which relief as instantaneous as his own was experienced. He also observed its effects in several cases of acute articular rheumatism, in two of which six drops sufficed to subdue the pain and swelling within a period of twenty-four hours. In one case of chronic rheumatism of a finger joint, which had lasted over half a year, the simple administration of the ammonia completely dispelled the inflammation and pain within two days. He then discusses the mode of action of his remedy. "If we consider an excessive acidity as the cause of rheumatism, we can scarcely claim, in the cases in which one drop will instantly relieve the pain in recent rheumatism, that one drop was sufficient to counteract the effects of the excess of uric or (according to Fuller) lactic acid. Nothing remains, therefore, but for us to seek the source of rheumatism in a morbid nervous activity, induced by disturbances of nutrition, and to believe that the ammonia acts as a nerve directly upon the nerves." After the cure of one attack of rheumatism our object should be to put the patient in such a condition as to prevent the recurrence. This, the writer thinks, can be done by building up the general system, and thus diminish the nervous excitability.

Births, Marriages and Deaths.

BIRTH. At 49 Bloor street east, Toronto, on the 23rd inst., Mrs. N. Gordon Biglow, of a son.

MARRIED. On Jan 17th, 1877, at the residence of the bride's mother, by the Rev. Matthew Barr, John Grievie, farmer, McKillop, to Elizabeth, eldest daughter of the late William Somerville, Esq., of McKillop. On the 18th inst., at the residence of the bride's father, by the Rev. Thomas MacGuire, James H. Hamilton, of Hamilton, to Elizabeth Stadden, daughter of Wilson Stadden, Welpole.

At the residence of the bride's father, on the 17th inst., by the Rev. Thomas MacGuire, James Williamson, to Elizabeth Esther, daughter of David Caldwell, all of Welpole. At the residence of the bride's father, on the 18th inst., by the Rev. W. T. McMillan, William Campbell, Esq., to Alexandrina Calder, youngest daughter of Robert Clark, Esq., both of Woodstock.

At the residence of the bride's mother, Deaverton, on New Year's day, by the Rev. D. Watson, M.A., Mr. James Williamson, to Miss Elizabeth Ross, both of Deaverton.

DIED. At St. Andrew's G., on the 16th inst., the Rev. Archibald Henderson, M.A., in the 94th year of his age, and the 67th of his ministry.

Official Announcements.

MEETINGS OF PRESBYTERIES.

LANDRAY.—Next regular meeting (D.V.), at Woodville on the last Tuesday of February, at 11 a.m.

PETERBOROUGH.—The Presbytery of Peterborough will meet in St. Andrew's Church, Peterborough, on the third Tuesday of January, at 11 a.m.

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

LONDON.—In the First Presbyterian Church, London, on the first Tuesday of February, at two p.m.

BROOKVILLE.—In the Presbyterian Church, Kempsville, on Tuesday, 30th March, at seven p.m.

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

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

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

WHITBY.—At Oshawa, on 30th January, at 11 o'clock, a.m.

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

Missionary Wanted.

The Presbytery of Saugeen wishes to settle an Ordained Missionary at Dundalk. Salary about \$500. Address REV. H. CROZIER, Holstein, Ont.

Recent Publications.

- GATHERINGS FROM A MINISTRY, by the Rev. John Milne, Perth. \$1.50
LIFE OF THE REV. JOHN MILNE, OF PERTH, by Dr. Bonar. 1.75
ANCHOR OF THE SOUL, AND OTHER SERMONS, by Rev. Wm. Arnot. 1.50
THIS PRESENT WORLD, sketches from Nature and Art, by Rev. Wm. Arnot. 1.00
IN THE PULPIT AND AT THE COMMUNION TABLE, (Dr. John Duncan) edited by Dr. David Brown. 2.25
CATECHISMS OF THE SCOTTISH REFORMATION, edited by Horatius Bonar, D.D. 1.50
TREATISE ON REGENERATION, by Dr. Wm. Anderson. 1.25
THE WORDS OF THE NEW TESTAMENT, by Drs. Milligan and Roberts. 1.50
HEROES OF HEBREW HISTORY, by Bishop Wilberforce. 1.50
THE RESURRECTION, an Exposition, 1 Cor. Chap. xv, by Saml. Cox. 1.25
JESUS CHRIST, HIS LIFE AND WORK, by E. de Pressense. 1.25
HISTORY OF ELISHA THE PROPHET, by Rev. Dr. Roderhelm. 1.00
CONVERSION ILLUSTRATED BY EXAMPLES FROM THE BIBLE, by Rev. A. Saphir. 1.00
VOICES OF THE SOUL ANSWERED IN GOD, by Rev. John Reid. 1.00
JOHN YOUNG, Upper Canada Tract Society, 102 Yonge Street.

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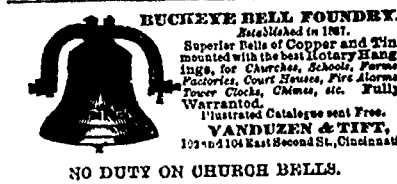
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