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## Contributors and Correspondents

For the Presbyterian

THE LATE REV. ARCHIBALD HENDERSON, M.A.

BY REV. D. PATTERSON, M.A.

No. IV.

When the Missionary Presbytery of Eastern Canada was formed it was naturally to be expected that Mr. H. would become a member of it. He had been in the habit of meeting with the brethren for mutual counsel and fellowship, but had not been formally connected with any Presbytery since he left England. When, therefore, Messrs. Kennedy and Lowden sent their application, in 1842, to the Synod in Scotland, for authority to form themselves into a Presbytery, Mr. Henderson sent a letter asking the Synod if they would allow him to become a member of that Presbytery, with the condition that he should be allowed to retain his annual grant from Government. When the matter of the Presbytery came before the Synod it "remitted this case to the Foreign Mission Committee, with instructions that Mr. Henderson should not be received into this church on the condition specified." (*Vide*, United Secession Mag., 1842, page 819.) The Presbytery accordingly was formed in the following year, but he was excluded. His cause had been advocated by his old friends, Drs. Brown and Balmer, for ardent volunteers though they were, they did not wish to deprive those ministers of their salaries, who had bona fide entered into possession of them.

Mr. H. sent a memorial to the committee in which he stated, in his own clear and forcible manner, the circumstances connected with his coming to Canada, and that as the recipient of a Government grant, with the full concurrence of the Synod, and with permission also to have a Presbytery formed, of which, of course, he was to be a member, and of which Mr. Bell, another "stipendiary of the Government," was also to be a member. Dr. H. said, on reading it said that it was "a strong case," but he had, apparently, objections still stronger, and so no attempt was made to have the injustice rectified. They offered, indeed, to guarantee him £100 a year, if he would give up his salary from the military chest, and trust to the voluntary liberality of the people; but apart from the circumstance that that amount was what he had been promised "in addition to what the settlers might give him," he had no hope of their making up any considerable proportion of it, and he did not wish to be a burden on the mission fund. Therefore he declined the committee's proposal.

The voluntary principle was thus made, in his case, a term of ministerial communion, although it never formed a part of the constitution of the Church. And he was, in effect, put out of the Church, for being in a position in which that same church, or a branch of it, had assisted to place him. He saw, of course, the difficulties which beset the Synod, in the matter, on account of the voluntary controversy, and excused them. But yet he felt his exclusion keenly; and the more, that he had been always proud of his church, and had maintained her honor and her interests in this country, at the expense both of labor and of obloquy. He was, indeed, the principal means of having the Secession Church recognized by the Government of Canada, and the claim of her ministers acknowledged to perform and to register official acts, involving civil rights. By a decision of the Court of Appeals, all ministers in Lower Canada, except those of the Church of Rome, and the established churches of England and Scotland, were cut off from the right of having legal registers of baptism, marriage and burial, and were thus, in effect, legally debarred from officiating in these matters. Mr. Henderson exerted himself, by petition and otherwise, to have this iniquitous state of things remedied; and when a Bill was before the Legislature for this purpose, he sent up a memorial to Parliament, in December, 1831, giving an historical account of the Secession Church, in regard to which reliable information was desiderated.

Mr. Henderson did not regret the course which he took; but yet he afterwards owned that it was questionable whether it was the best for the interests of the people, or of his successor. For forty years and more they enjoyed the Gospel almost without charge to themselves, and thereby lost the privilege of exhorting themselves for the support of Christ's cause, and the blessing which flows from faithfulness in the discharge of this Christian duty; and when, all at once, the burden was laid upon them

of supporting their minister entirely, some, faint-hearted, were ready to shrink from it. The greater part, however, stood forward manfully, and by bearing, became stronger to bear (for to him that hath shall be given); they found a new pleasure in new duties and new relations, and were ready to acknowledge that Christ's way was the best. And it speaks volumes for the religious culture to which they had attained, and for the faithful servant of God through whose labors they had grown so much in other Christian virtues that when called upon suddenly to give proof of liberality, they were able to abound in this grace also.

But we are anticipating. This state of things did not exist till the year 1860, when Mr. H. became, through weakness of sight and failing strength, incapable of carrying on the work of the congregation. With the view of obtaining a colleague, he sent a memorial to the Montreal Presbytery of the United Presbyterian Church, requesting to be received as a member of the Presbytery. They unanimously agreed to ask leave of the Synod to receive him. The matter, however, never came before the Synod, for before it met, the congregation had obtained supply of preachers from the Free Church Presbytery, through Mr. (now Dr.) Kemp, to whose talents, tact and unwearied activity, the church owed so much in those days, at least in this section of it; and with the view of calling one of these, they had applied to be received into that Presbytery. We believe indeed that on account of the experience of 1842, and perhaps from the apprehension of a possible repetition of it, it seemed better, both to the congregation and to some of the brethren in Montreal, that Mr. H. and his people should connect themselves rather with the Free Church than the United Presbytery, an especially as union of the two bodies was to take place so soon, viz., June, 1861.

The settlement expected was not accomplished, through an unhappy circumstance. But in the same week that it should have taken place the present writer, having just arrived in Canada, was sent to preach at St. Andrew's, and, as he also, although belonging to the United Presbyterian Church, had no difficulty in anticipating the union by a few months, he was, in the fall of 1860, settled as assistant and successor to Mr. Henderson, who thenceforth left the whole work and management to his colleague.

He had thus been actively engaged in the work of the ministry for exactly fifty years; and he had been no idler in the vineyard. Of the various departments of pastoral duty, he regarded the work of the pulpit as the most important; and to it he directed his whole strength. Many volumes remain, in his close neat hand-writing, largely mixed with short-hand, out of which much might be selected that would instruct and edify the Church. His sermons, which were very carefully composed, were logical, comprehensive, going exhaustively into the subject, especially if it were a doctrinal one, and eminently scriptural; and they had in the delivery, much of that "unction" so necessary to any spiritual effect. In his early ministry his habit was to write his forenoon lecture on Monday and Tuesday, his sermon on Wednesday and Thursday, and to commit them to memory, *verbatim*, on Friday and Saturday. In this country he emancipated himself from the bondage of "manudation," and read his manuscript freely in the pulpit. He visited his people at their own houses once a year, going a good deal on foot, for unlike the most of Canadian ministers, he never kept a horse here, nor ever, we believe, either rode or even drove one in Canada, though he once owned a pony in the old country. In his visiting he dealt very faithfully with the people, exhorting and rebuking, where he saw cause, as one that watched for their souls; and wherever sympathy and tenderness, in his ministrations to the sick and the dying.

The old Scotch plan of public catechizing of the congregation he once tried in Carleton; but found it did not flourish in that southern latitude, for only his wife and his servant girl presented themselves for examination. He never attempted it in this country. If he had, the result would have been equally discouraging as to attendance, and more so as to the proficiency of the catechumens, if we may judge by one specimen. He used to tell of a man who came to ask baptism for his child. Mr. H. began to question him about the ordinance, but not finding much intelligence, asked "What is a Sacrament?" He received for answer, "A Sacrament is a saving grace whereby the souls of believers do rest in their graves till the resurrection." Confounded with this answer, he then put the simple question, "How is it that we are to be saved?" to which the man gravely replied, "By taking the name of the Lord in vain;" and this not as a profane jest, but in sheer bucolic stupidity. This certainly, it must be said, was not a fair specimen.

## NEWMARKET CONGREGATION.

MR. EDITOR.—During my three years labour in this place I have said nothing of the progress we have been making. I suppose a point of delicacy has been the reason, considering my relation to the cause itself. This, however, I lay aside for the present, and wish to do the people justice who have so willingly seconded every effort I have made to establish and build up the cause of Christ. And in order to give a definite idea of what has been done, and how we have come to our present position, I will go back to the beginning of my three years work in this place. When I came here, Rev. Mr. Bruce was labouring between this place and Aurora, having succeeded in building a church in the latter place, and had the foundation of one laid in Newmarket. When I began we divided the labour as well as we could, he taking Aurora and I taking Newmarket, where I have laboured ever since. Now of the work that he did in both places, before I came, I say nothing, for that work speaks for itself, and will I hope be even more fruitful in the future than it has been in the past. My object then in giving the following statement is threefold,—*first*: to give the worthy people up here credit for what they have done; *second*: to encourage weak congregations to struggle on; and *third*: to induce probationers to take hold of a weak cause and work it up almost if not altogether, to the self-sustaining point.

Well, when I came here we had only six members, and there was not much done to swell this list during the first half of the first year, for we were trying hard to build a church. We had no church of our own then, only a borrowed one, very small and uncomfortable at that, and yet a few can look back with satisfaction even on the days of small things. By a good deal of planning and unflinching perseverance, we managed to build a good brick church, and have occupied it for the last two years. It was thought by many to be a wild scheme when it was first mentioned, and some thought we would never be able to finish it. But the work was God's and it did prosper. When we had our first Sacrament, after taking possession of our present building, we had an addition of twenty-eight members; and now our roll of six members at first, has swelled up, until we have more than a hundred, as well as an active and energetic congregation. Surely "the Lord hath done great things for us," and more than rewarded our feeble endeavours. With regard to money matters I am unwilling to speak, at least so far as salary is concerned. But of the moneys collected for the building fund and other current expenses, it is only proper that a fair statement should be made. The building and the lot on which it stands cost over \$6,000, and of this there is a remaining debt of \$2,750. This, however, is put in a shape not to distress the congregation, and there is nothing that I can see to discourage. During the past year (ending with March) we raised and paid out for all purposes over \$1,200. Of course there was some of that raised by special effort to help to reduce the debt, which may not be looked for every year. The above sum would appear even more surprising if I were to tell you what was raised the first year I was here, but this I forbear to do at present.

Of the congregation too, I would like to say a few words. I hope it will not be considered weakness on my part, nor yet taken as an evidence of boasting, when I say that there is not to be found in any congregation in Newmarket such a noble band of young ladies and gentlemen who are both able and willing to work. And the past winter has tried them on this point. During the winter months we have had our annual tea meeting, which was a great success, as well as eight or nine socials. And through all the arduous duties connected with these, there has been no evidence of flagging on the part of the young people. In holding the socials referred to we had three objects in view. *First*: To provide an entertainment for the young people of an innocent and enjoyable character, to keep them from resorting to questionable expedients and doubtful places of resort. *Second*: To bring all the congregation more closely together, break down stiffness and formality, and make them more familiarly intimate with each other. Of course I believe firmly in personal recognition in heaven, but just as tenaciously do I hold to recognition on earth, although it is sometimes not very lavishly practised. And the third object was to make a little money. Now in all these particulars we gained our object, as the congregation well knows. Here then we have a congregation possessed of life and vigour, one of respectability and influence, having arisen almost from nothing, sitting now under its own vine and fig tree, and everything going on

in harmony. Of course I know that general prosperity is not always an index to the amount of good that may be done, and that all who are in the church may not be of it. But here we have evidence clear enough in the case of most who have joined on profession of faith, and there are yet of these on the roll sixty-seven, that they are struggling to serve the Lord. For all these tokens of favor, I, for one, thank God and take courage. I just hope that this letter may fall into the hands of the students and probationers, and that they may be persuaded to follow the course I myself have taken. I do not think they would ever regret it, and they would acquire experience that would do them good through life. Far more permanent good will be done to the Church in this way than by the spasmodic efforts put forth for a few weeks, or at most months, in mission stations, where a season of silence follows, or strange supply every Sabbath during the winter. Yours truly,  
JOHN R. BARTISBY.

## SEVERAL SUGGESTIONS.

MR. EDITOR.—Would you kindly allow me to offer some suggestions of various kinds for the consideration of members of Assembly, and especially to members of Assembly Committees and others entrusted with the management of affairs.

1. That a rule of procedure to the following effect be incorporated in the new forms, viz., that a Presbytery which has received a minister from another church by designation shall intimate the reception to other Presbyteries. The object of such rule is, that if the minister receive a call in another Presbytery than that which received him, it would have official knowledge of his eligibility to the call.

2. As to the publication of the Church's finances, that they be all printed together instead of being scattered through the appendix of the minutes of Assembly; that each scheme be numbered in large Roman numerals so that the reader may know where he is; that the debtor and credit sides of the accounts be printed on opposite pages; and especially that the finances of the Western Section be more specifically stated, as clearly and minutely as they are in the admirable financial reports from the Eastern Section. Knox and Montreal College accounts should be put in the same business-like style as those of Queen's College.

3. As to presentation of reports to the General Assembly. Should they be all read in their entirety? I think it would serve all useful purposes for the Conveners in laying their reports before the Assembly to give *viva voce* the leading points or recommendations. Appreciating thoroughly, as I do, the diligence and excessive anxiety which must be expended by the Convener on statistics in preparing the tables and report thereon, I cannot but think that it is needless and wearisome to spend an hour, more or less, with minutiae as to congregations in all the Presbyteries which have failed to report, and similar things. Members of Presbytery can see these details at a glance of the report, when the time comes to deal with them. In the same way I hold that it is needless for Conveners of the Home Mission Committees to read the details about the stations. It is certainly wearisome to hear them, though such details are useful as records to be read at leisure. Let Conveners treat the members of Assembly as they do their congregations, with an effort to please and with a wholesome fear of tediousness.

4. As to the publication of Assembly minutes: Is it necessary to issue copies to all members of Sessions, as is done with us? The Free Church issues only one copy to each congregation. What purpose is served by our profuse distribution? To what purpose is all this waste in these hard times, or at any time? It is hereby suggested that one copy be sent as usual to each minister, and if more be needed only one copy to each session.

5. As to expenses of members of Home Mission Committee, it is with some diffidence, not at all felt in making the foregoing suggestions, suggested that they be paid out of the Presbytery funds, and so relieve the funds of the Committee; though members of the Assembly's Committee, they virtually do the Presbytery's work. The accounts do not show clearly what was paid to members of Committee for their expenses. Very likely the amount of their expenses was \$876, which appears as "expenses of Committee." Now a good many Presbyteries do not contribute for Home Mission purposes as much as the sum named. The thought is not very palatable to the members of such Presbyteries or to the members of the Church in their bounds, that more than all they contributed was expended in trav-

elling expenses. Let each Presbytery defray the expenses of its own member of the Committee, and such a thought can have no existence.

6. As to the statistics for the present year. The alterations on the forms are not an improvement. There is no column for Knox College Building Fund, and I know, as a fact, that congregations in their returns sometimes enter their contributions to the Building Fund in the column for the ordinary revenue of the College. Then the column for adult baptisms is left out. *Why?* A more interesting fact is scarcely needed by last year's tables than that there were 661 adult persons baptized into the Church during the preceding twelve months. And now we will not be able to form any conception of the work done by the Church and its members, who come to adulthood with "having any standing in the Church; no bill we be able to show that we are baptizing perhaps as many adults as those who assume to be Baptists *par excellence*. It is perhaps unavoidable that the forms used this year do not state the date up to which the statistics are required, but it will prove awkward, suppose some congregations make their returns to December 31, and others to March 31; how will the Presbytery Clerk state the term for which the returns are given in filling up the forms provided to them? Then again, the committee ought to use words free from all possibility of being misunderstood. Have they not already discovered how hard it is to make people understand matters of this kind though very plain to themselves? Let them look at questions three and four in their financial form. The third asks for the "Stipend promised from all sources." That is plain enough, but question four asks for the "stipend paid." The Committee knows what they want, but many who fill up the paper will not be certain whether "stipend paid" means "stipend from all sources," or "stipend paid by the congregation alone," and the clerks will be troubled by answers given both ways. Then when I look to the form provided for clerks I find the Committee's explanation to be "stipend paid from all sources," which as I take it is the reverse of what they really meant in column four. There should have been more care, greater precision in terms, and accuracy in preparing the forms.

7. And lastly for the present, I wish I could wake up the Western Foreign Mission Committee. I have known a former effort fail. What are they doing to keep alive the Church's interest in the important cause confided to them? The College Committee, the Home Mission Committee, and especially the French Evangelization Committee, (with Dr. McVicar's and Mr. Chiniquy's frequent appeals to the Church) make themselves heard, and their want-known through the press. An occasional communication from a Formosa Missionary appears to be transmitted now and again to the *Record*. But is this all that is needed? Why do not the readers of the Denominational paper see frequent and stirring communications from the committee themselves, and from the missionaries? We used to have frequent letters, and most interesting, from Dr. Fraser, and, more frequently than now, letters from Mr. Mackay? The missionaries but rarely write now, from whatever cause; and a letter published by one of them contained the strange request that it should not be published. Their chief duty is of course to labour in China, but one of the principal subordinate duties they owe is to keep the Church fully and regularly informed as to their work. Let them slip away from public notice by failing to let themselves be heard, and let the committee be equally non-communicative, and the cause will fail of support. Then once more the Committee, I humbly suggest, should tabulate the results of Foreign Mission Work, and present statistical tables as is done so well by the eastern section.

I beg, Mr. Editor, to submit these suggestions to all parties concerned with respect, and hope they will meet with approval, though perhaps they will be thought to touch with what is not exactly the writer's business. They are mine however as much as any other persons. It is in no ill-natured or soured spirit I write, but I like to see things well done, and believe these suggestions are called for. Perhaps I may, if you find place for these, send other suggestions for

IMPROVEMENT.

BIRROCK and Saltfleet congregations have given for all religious purposes, for the current year, at the rate of,—the former \$28, and the latter \$43, per family. For the schemes of the Church they have raised over \$180, as compared with \$101.49, last year—an arguery we trust of better things, when better times return.

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For the Presbyterian.]

## ORIENTAL OCCUPATIONS.—THE BUILDER.

BY REV. JOHN DUNBAR, DUNBARTON.

If we now look for a little within the house we will see, especially in the earlier and humbler class, that all is very simple, primitive and plain. Long nails or pins are driven in the wall upon which the kitchen utensils are hung. The fire is on the ground, the smoke escapes as best it may through a chimney, or more literally, a hole in the wall, oft leaving its impress on all within ere it escapes, hence David in allusion to this, says: "I am like a bottle in the smoke." A leathern bottle hanging on the wall, blackened and shrivelled. While we read of coal, this refers rather to charcoal than mineral coal, for in the better class of houses the rooms were warmed in winter by charcoal, while among others wood was used both for heating and cooking, and to this Isaiah allusively alludes when he speaks of the idolator choosing a tree, and of one part he makes a god to worship, and of the other he makes a fire to warm himself or cook his victuals. Besides these kinds of fuel there were the "thorns" crackling under the pot, and the "grass" that was cast into the oven. Their windows had no glass, but only lattice work, through which both light and air were admitted, while in winter the cold was kept out either by veils over the windows or by shutters with holes in them. The floors were frequently covered with mats, rugs, or carpets, and in the Jewish house the floors were always kept scrupulously clean. No one ever dreamed of entering a house with sandals or shoes on his feet, and there tobacco with all its unseemly *ceteras* was utterly unknown, hence it was seldom necessary either to scrub or sweep. Instead of chairs there was a raised seat, about a foot high and three feet broad running all along the wall; on this, generally covered with skin or mat, the people sit cross legged like tailors when occasion requires during the day; and on there or on the floor with their outer garment as a covering, especially in the colder weather, they slept during the night. They generally slept on hard beds either of mat, or skin, and had neither feather bed nor bedstead such as we, so that the healed man could easily take up his bed and walk. The table of ancient times was nothing but a circular piece of leather or skin spread out upon the matted floor which served alike for table and table-cloth; near the edges were holes or hoops, through which a cord is drawn, so that when the meal is concluded, and what is left removed, it is drawn together by the cord and hung up like a bag on the wall. The nearest approach to what we call a table was a mere stool placed in the centre of this leathern spread, and its only use was to hold the principal dish or dishes. More frequently the dish stood on the leather, and instead of setting plates as with us, their setting was simply their round, coarse cakes, for they had not the semblance nor even the shadow of the crockery or the cookery which we have. After the captivity, however, higher tables somewhat like ours were not uncommon. When the Persian practice of reclining at meals was introduced, their tables then formed three sides of an oblong square. These were served from within, while all around on the outside were couches, on which the guests reclined on their left side or elbow, using chiefly, if not only, the right hand. This shows how the woman could come behind and wash the feet of Jesus with her tears, and wipe them with the hair of her head, and also how "there was leaning on Jesus' bosom one of His disciples" at the sacramental supper. Such a mode of eating is illustrative also of other passages of scripture. Women were never present at Jewish meals as guests. In Syria, instead of knives and forks, the guests use their fingers, the dishes are generally stews of rice, beans, or cracked wheat, with soups and sauces as the case may be, in deep dishes or bowls. Instead of spoons the bread which is thin is dipped into the dish, for all eat out of the same dish. Thus Ruth dipped her "morsel in the vinegar," and thus our Saviour "dipped the sop" or morsel and gave it to Judas. As their meat was cooked until it was ready to fall to pieces, no knife or fork is needed, and even the most polite of the guests may be seen tearing up the best bits to hand to his neighbour, or even put them in his mouth. Such being the case they were careful to wash, both before and after eating. This was done not as with us, but a servant with a towel either over his shoulder or around his loins poured water on the hands, and where there were no servants the inmates did it one for the other. Thus our Lord "girded himself with a towel," and washed the disciples' feet, illustrative of the lesson he afterwards taught. In the East the houses were lighted with lamps, candles being then unknown, and candle and candlestick should be translated lamp and lampstand. Besides olive oil, pitch and wax were used to maintain the flame, while strips of cloth

soaked in these substances oft supplied the place of lamps. Many of these lamps were not unlike in form, the more primitive ones of our grandmother's time. The lamps of the Hebrews burned all night in their homes, since for the lamp to go out, or be put out was ominous of evil, and on this account the poorest family would deny themselves food rather than be without their lamp; frequent allusion is made to this in scripture, such as "the lamp of the wicked shall be put out," etc. It was customary also to carry a vessel of oil in the one hand and a lamp in the other, as we read in the parable of the virgins. Of the earlier cooking utensils of the Jews, but little that is certain or satisfactory is known, and while we read of boiling, baking, roasting, and frying, and while they had the frying-pan and the pot for their potage, yet of their size, shape, or material, exceedingly little seems to be known. They had also pots of stone, or rather of stoneware, and these were carried full of water by females, sometimes on the head and sometimes on the shoulder. One of the earliest and most useful domestic articles was the bottle, not made of glass as ours, but by stripping off the skin of a lamb, kid or goat, without ripping it, all the openings being sewed up except the neck, through which the liquor was to be received and discharged, and which was fastened by a string like a bag. In such is carried water, milk, or wine, which is kept more fresh and sweet than in any other way. When these bottles are old they become hard and are easily burst by any undue pressure from within; for this reason new wine is not put in old bottles, because as the wine fermented they would not stretch and in consequence would burst. A no less early and indispensable article is the hand-mill. In the first ages it appears that people paroled or roasted their grain and thus ate it, a practice which was long continued; subsequently they bruised it in a mortar, and in the time of the manna in the wilderness both the mill and the mortar were used. The mill-stones resembled in shape and size two ordinary grindstones placed one above the other, while the lower one was stationary the upper one was driven rapidly round by a wooden handle fixed upright in a hole near the circumference, and in the centre another and a larger hole receives the grain to be ground. As in the time of our Lord, so now, "two women" grind at the mill; they sit opposite each other on the ground, and while each has hold of the handle with the one hand, driving rapidly the stone, with the other the grain is fed into the stones. It is a tedious and fatiguing operation, yet as one of the household duties it devolves upon the women. They are up and at it by break of day, as it is well known that they require to bake every day, and they generally grind their meal as it is wanted, lightening their labour with song, the whole process being promotive of thrift, health, and happiness. The grinding at the mill was often imposed on captives taken in war, as was the case of Samson. These mills resembled the old Scottish *querns* which was until lately, if not still, in use in some parts of the Highlands. As the mill was essential to the welfare of every family it was forbidden to take the upper or the nether mill-stone for a pledge. These stones were evidently very hard, for to be "hard as the nether mill-stone" implied hardness itself. In the east grain is ground every morning, and ere twenty minutes elapse from the commencement of the operation it is baked into bread. For this purpose they had their kneading-troughs, not indeed the cumbersome utensils to which we give the same name, but simply as some suppose, comparatively small wooden dishes similar to those of the modern Arabs, who after kneading their dough in them make use of them as dishes out of which they eat their victuals. Others suppose that the kneading was done upon a circular piece of leather such as is now used in Persia, and thus the Israelites in their departure from Egypt could easily roll up their dough in these and carry it with them, for we read that in their hurry and dread "the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. The leavened bread was made round and about an inch thick, not like our loaves but rather like what we call *cones*. The unleavened bread was quite thin and was broken when used, not out. They had various modes of baking their bread. We read that Sarah made "cakes upon the hearth," which was done by kindling a fire either upon the bare hearth, or upon a circle of small stones, until sufficiently heated, and thereon the dough was laid, and then being overlaid with hot ashes and coals was soon baked. Elijah, too speaks of a cake "baked on the coals," and probably in a somewhat similar way. Another mode of baking was by means of an earthenware pot in which fire is put to heat it, and when sufficiently heated the dough is thinly spread on the outside and almost immediately baked. The bread made in this way is sweet, clean, and white. The oven to which our Lord refers when He speaks of the grass being "cast into the oven," was a round hole in the earth into which stones are first put and a

fire is kindled thereon with dried grass or other herbage, and when heated sufficiently the ashes are removed, the bread placed upon the stones, and the mouth covered up until the process was completed. While bread was promised and water made sure, yet wells had to be dug. In those days they had no pumps, and in consequence the water was obtained in various ways. When the well was not very deep they went down to the water by a flight of steps as is sometimes still seen in some of the older wells in Scotland, but when wells were deep it was common to draw the water with a swing-pole and bucket, as was usual in this country in the olden time, and is still customary in the East at the present day. The Jews were forbidden to cook any victuals on the Sabbath, and in the time of our Lord they did not eat their breakfast till between nine and ten o'clock, as in Scotland still nine o'clock is the mechanic's breakfast hour, working generally three hours before it, and commencing their forenoon's work at ten. Among the Jews the dinner was but a light meal or lunch of fruit, milk, cheese, and similar simple articles of food which were partaken of about eleven o'clock; their principal meal was supper, hence a supper among the Jews was of somewhat similar importance as a dinner is among us, and hence great feasts and entertainments were always provided in the evening; they were suppers. Before and after meals it was customary not only to wash the hands, but what was of still more importance, before and after each meal a short prayer or tribute of thanks was offered to God, at once acknowledging his goodness in giving and seeking his blessing with the gift. Our Saviour also did so, and doubtless this seemly and sacred custom was handed down from the earliest times, a custom, alike honouring to God and beneficial to man.

## LETTER FROM INDIA.

Editor BRITISH AMERICAN PRESBYTERIAN

MY DEAR SIR,—It may prove interesting to your readers, and the Church generally, to hear a little of our doings and prospects for mission work in Central India. We do not desire to burden your pages with any description of our sea voyage. Such descriptions, however interesting to immediate friends, have but little interest to the public generally in these days of travel and traffic on the highway of the seas. Our journey on the whole was quiet and calm. We were much cheered and profited by the companionship of twelve missionaries all bound for India. Six of them were returning to their fields of labor. We had regular services on board the *S. S. Europa*. In connection with them the Lord gave us manifestations of His gracious presence, and they proved a blessing to several of our fellow-passengers. Our services concluded with the observance of the communion feast, in which all the Christians on board united.

We reached Bombay on the 22nd of December. The Rev. A. Stothert, successor to the lamented Dr. Wilson in the Free Church Institution, came on board and gave the representative of the Canadian Church a most hearty and glad welcome to the mission field in India. We met with just as warm a reception from Rev. D. McPherson, of the Church of Scotland. On Christmas Sabbath we preached in St. Andrew's in the morning, and the Free Church in the evening. Both churches are elegant, and the congregations good, composed chiefly of Europeans and Eurasians. Having completed our business, we set out early in the week for the city of Allahabad. Here we received a like welcome from the brethren of the American Presbyterian Church on the morning of the 29th. We suffered much from cold during the two nights we spent on the train in passing through the Central Provinces. We were soon, however, settled in the Jumna Mission House, and had the pleasure of meeting several devoted Presbyterian missionaries, and among them the venerable Dr. Warren, who is now I believe lying at the point of death from repeated attacks of heart disease. None were more glad to see us than our own lady missionaries, Misses Roger and Fairweather. Although much attached to their former work, they were delighted with the prospect of soon entering upon Canadian mission work proper. Miss Roger has suffered from exposure to the sun during the last hot season. The change, however, to the more moderate climate of Indore will be much in her favor.

Various reports were onrrent in Bombay that Holker would not allow street preaching in his city. Indeed we received a letter from a certain quarter to that effect. It has since proved to be an evident attempt of the High Church party to turn us aside from our purpose for reasons which we will at some future time explain. These reports, we are thankful to state, have proved baseless, but for the time being they gave us not a little anxiety.

We immediately set about negotiations for a tour of inspection, and determined to put the whole matter to the test. The Allahabad mission offered to lend me one of

their most clever and experienced catechists for two months. The Rev. J. F. Haloowb offered to accompany me with his catechist. Preparations were made, and tent accommodations secured, but it was evident we could not set out till after the excitement of the great darbar, or proclamation of the Queen's title at Delhi was past. In the meantime we were fully occupied with the study of the language, and a daily attendance on the mission services at the Melah, where the Hindoos annually assemble to wash their sins away by bathing at the junction of the river Jumna with the Ganges. As many as twenty-five thousand people have been known to visit this place in a single day, and the bathing period lasts for two weeks. There is special merit in shaving the head at this period, and *strokes* of human hair may be seen on the banks of the river. This is afterwards sold to British merchants by the ton. It is sincerely to be hoped that none of it is displayed in the Christian congregations of Canada. Here we had the daily opportunity of witnessing Hindooism in all its wildest extravagances. The people are mad upon this idolatry. It was a busy season for all the mission associations, and a golden opportunity of sending the Gospel into distant places as pilgrims came from hundreds of miles around. On the Sabbath we did duty in the city churches.

On the evening of the 19th January we set out for Central India, a part of the empire concerning which very little is known either in Bombay or Allahabad by mission circles. It was a time of most serious thought to me in view of all that was depending upon the result. Our prayer was: "If thy presence go not up with us, carry us not up hence." We were much strengthened by the assurance that many of God's dear children in Canada, in Edinburgh, Liverpool and London were exercised in prayer to the Living God on our behalf.

On our way down the valley of Nerbuda we visited several towns of considerable size and importance, such as Halangabad, Hoodah and Khandwah, in which places services were held as we had opportunity, and generally got a patient hearing. These places, however interesting and necessitous, were not suitable for a mission centre such as we desire to occupy. This valley is one of the finest wheat growing countries in the whole Empire. Beautiful wheat crops were to be seen as far as the eye could reach to the base of the Vindhyn Mountains on the one hand, and to the Saupoons on the other. Enormous quantities of excellent wheat were piled up in bags at every railway station—from 9,000 to 80,000 bags at each place, all waiting to be conveyed to the famine district in the south-west.

On the morning of the 28th we were on our way for Mhow by Holker's Narrow Gauge Railway, running up a heavy grade to Choral Choro, at the base of the Vindhyn. Here is the terminus at present. The travelling of these Ghauts, though nearly completed, will not be formally opened till June next; thus there will be railway communication from Bombay to Rajputana. It now runs as far as Neemuch, and when completed to Jyypoor we will have direct communication to Oashmere. This will then become the great highway of travel from the north-east to the seashore. The opening of this line will greatly enhance the value of Holker's State, and open the whole interior. The mode of conveyance from Choral to Mhow is by bullock tonga—a distance of twenty miles. The mountain scenery was very interesting, and the Government road was excellent. So we passed through this home of the tiger without alarm or danger, and reached Mhow the same night. Here my letters of introduction did us good service. Major Van Hoythysen warmly received us in the name of the Lord, declaring that we were the answer to his many prayers. He was brought to the knowledge of the truth during Moody's visit to London. Himself, his lady, and daughter are eminently Christians, full of zeal and love.

On the evening of the 25th we entered the city of Indore. The dream vanished in the presence of stern reality, and it was an evening of deep emotion to me. It was a solemn thought—a lone missionary in a heathen city of 70,000 inhabitants, but when God holds us by the right hand, *His own right of power* is free to execute his will, and minister unto us. How precious the truth becomes in such circumstances. We soon made the acquaintance of the European Banker, a native of Dundee, Scotland, and a Presbyterian. Through him we effected an arrangement with the Civil Engineer for rooms in the "Public Works Department." It was to us a striking providence that the very day we entered the Executive Engineer should be packing up for a two years' leave in Europe. Thus the Lord, thanks be to His name, had prepared the way before us, and appointed the place of our habitation. Here we have secured accommodation also for the ladies. The compartments are small, but comfortable.

Our catechist preaches every day in the city, and frequently standing in the shade

of Holker's Palace with a crowd of patient hearers around listening, most of them for the first time, to the overlasting Gospel of the Blessed God. The people buy our books and tracts most willingly. We have disposed of one box already, and have got a fresh supply. Several of the Babni in Government employ have called on me and expressed their good wishes. Prince Wulhuddin, at present resident here, has sent me word that he intends to call, and express his good wishes. We have many matters of interesting detail which we reserve for a further communication. Our ideas of the climate are fully realized. Every Sabbath we are preached in Mhow to the Presbyterians of the 17th Regiment who were long stationed in Toronto. They gave a good report of our land to the people here. Misses Roger and Fairweather I expect here next week. The prospect for their work is also encouraging.

Let the Christians of the Dominion daily commit this infant Mission to God in believing prayer, and He will assuredly magnify His great name in the sight of the heathen. Yours most sincerely,

JAMES M. DOUGLAS.

Central India, Indore, Feb. 28, 1877.

## At Home.

Religion at home is more precious than at church, or in the world. Every day each family should worship as regularly as they eat. Have thy time to eat? Let the soul have food. Open the Bible and have God talk to the family; pray and praise in song, and on bended knees ask mercies. A family without work is a domestic orphanage, and a school of unbelief, sensuality, and sin. Without spiritual life at home, it will be wholly lacking or exceedingly thin abroad. Children will grow up Christless; physical objects and carnal life will absorb attention and engross affection. With pure, sincere, tender religion at home, children will begin to be Christians so soon as they learn of the Saviour's love, and never know rebellion. Why should the offspring of saints be for one moment exposed to condemnation? Why should they not know the Saviour so soon as they know sin? Generally they will if Christ is honoured at the family altar. But He is not honoured. Thousands upon thousands of church members live like infidels at home. The Bible is unread, praises never sung, prayer never heard. Can they not read? Why not let God speak to them out of His word? Can they not pray? The Lord's prayer can at least be repeated in concert. Is there no time? It will save time to take counsel of God. It is waste of time and waste of life to ignore God. We can have no real home without Him. It requires a Heavenly Father as well as earthly parents to make a sweet, healthful, absolute home.—*Baptist Union*.

## Random Readings.

Do not forget the loving character of faith.

HELL is but the consummation of impitenency.

My dear hearers, God's threatenings are God's works.

THE work of Jesus would be nothing if it did not rest upon His Godhead.

When a man has his heart opened he will never quarrel with God's sovereignty.

WHERE is the neutral ground? If you know where it is, the Bible knows it not!

To be assured of our salvation is no arrogant stoutness, it is our faith. It is no presumption; it is God's promise. It is no pride; it is devotion.—*Augustine*.

If you are led in simple faith to put your cause into the hands of this Councilor, it proves that He is your surety—that He has paid your debt.

Love is its own perennial fount of strength. The strength of affection is a proof not of the worthiness of the object; but of the largeness of the soul which loves.—*Rowland Hill*.

THE children of God desire to walk with God. If you are expecting salvation any other way, the Lord will give you grace to see the end of your way. Going onwards, it is the bottomless pit.

Though deep humility is always the best clothing for the Lord's people, yet, there is a sense in which they can depreciate the work of the spirit within them, and think lightly of what He has done.

He who blames others the most, is usually the most to be blamed. A quick eye to detect the faults of another has usually a blind side to its own. A sharp tongue is moved by an unquiet spirit, and an unquiet spirit wanteth not words and complainings.

BACKSLIDING is generally gradual—like the ebbing tide, wave after wave breaks upon the shore at apparently the same point, and it seems impossible to tell, by any two or three separate waves, whether it is the ebb or flow; but watch a few moments, and the outgoing waters soon tell their own tale.

PRAYER is the rustling of the wings of the angels that are on their way bringing us the boons of heaven. Even as a cloud foreshadoweth rain, so prayer foreshadoweth the blessing; even as the green blade is the beginning of the harvest, so is prayer the prophecy of the blessing that is about to come.—*Spurgeon*.

THE hope and safety of the Church, humanly speaking, are found evermore in its humble praying men and women. It is surprising to observe how its vagaries, follies and heresies are led off by its accredited leaders, its men of note and ambition. The process is continual. Such lapses create a ripple and a foam immediately around them. It soon dissipates. And the Church of Christ holds on its course, steered by the living faith and love of the great company of its unknown but faithful praying members.

Our Young Folks.

An Open Secret.

"Anononi! Anononi! Who doth your pretty leaves in three, And gromped them round your little feet In three again? Who left the sweet, faint breath of Spring upon your lips, Her flush upon your petal tip? Who brings you on this April Day From far-off Sun-land, beams of May, And warms the shivering baby shoots That hide among your tender roots? And, when the north wind came last week, Who doth piteous his frosty cheek, And turned the flying frost to blow Across the hills to balmy dew? And who?—The shock her dainty head (Or did the wind pass by?) and said: "The 'frail Anononi' has friends." "And who?"—But there the story ends. —Mary A. Lathbury, St. Nicholas for May.

A Word to Boys.

What do you think, young friends, of the hundreds of thousands who are trying to cheat themselves and others into the belief that alcoholic drinks are good for them? Are they not to be pitied and blamed? Do you want to be one of those wretched men? If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No? Of course you don't.

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to-morrow morning. It never failed; it never will fail; it cannot fail; and I think it is worth knowing. Never touch liquor in any form. That's the plan, and it is not only worth knowing, but it is worth putting into practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it probably will come in this way:

You will find yourself, sometimes, with a number of companions, and they will have a bottle of wine on the table. They will drink, and offer it to you. They will regard it as a mainly practice, and, very likely, they will look upon you as a milkop if you don't indulge with them. Then what will you do? Will you say, "Boys, none of that stuff for me! I know a trick worth half a dozen of that?" Or will you take the glass, with your own common sense protesting, and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and a skulking soul that at once begins to make apologies for itself—just as the soul of Colonel Backus does, and will keep doing during all his life?—J. G. Holland, St. Nicholas for May.

A Little Mother.

There's a funny little creature in a buff satin dress, who likes to live in our houses, though I must say she isn't very welcome, and we try our best to drive her off.

Not but what she's pretty enough, but she has a most unlucky fancy for making her nursery in our furs and woollens. When we find bare places in our muff, and tiny holes in our flannels and broadcloths, we have a good reason to be very much vexed with Madam Tinea Pellionella (I wonder how she'd like the awful name, if she knew it.)

You see this little mother is a bit of a fly, not more than a quarter of an inch long. We call her a moth, and she glues her minute eggs to the hairs of furs or woollens that she finds hanging up in the closets, or packed in trunks, unless the trunk is perfumed with camphor or tobacco—which she hates. After the eggs have been there two or three weeks, they burst open, and out comes the baby. It isn't a buff fly like its mamma, but a tiny white worm, and it proceeds at once to build a house for itself.

These little fellows know everything as soon as they're born, which is very convenient, as they have to build houses for themselves before they are two days old.

This is the way they go to work. The little builder reaches around till he finds a long hair—long to him, I mean—which he cuts off close to the cloth. This he lays lengthwise of his body, and then gets another and lays it by its side, fastening them together by silk threads, which he spins as he works. Thus he goes on, cutting, spinning and weaving, till he has a house large enough to cover his body and turn round in.

All this time he has not eaten a mouthful, and he never does till his house is done. When he does eat, he eats those tiny pinholes you've seen in cloth, for he eats the solid cloth, and not the loose hairs he builds with.

He's a wise fellow, too. If you have a costly broadcloth by the side of cheap woollen, the cunning little mother will settle her babies in the broadcloth, and leave the coarse woollen for less dainty babies than hers. That isn't because she is malicious, but merely because there's less oily matter in the best cloth. And the baby himself, though he wanders around to other goods, won't touch anything common while he can get fine clothes to eat.

When he begins to eat, he eats so much that he soon finds, as you children do, that he's too big for his clothes. Now, when that happens to you, mamma just buys you a new suit, but the poor baby-moth has to make his own suit. What do you suppose he does? I will tell you. He just cuts a slit in his coat, or his house, and proceeds to put in a new piece, to patch it in fast. It's no small job for him either, it takes him a week; but when it's done he has no more trouble about it, he just goes to eating again.

When he has eaten enough, he shuts up the end of his house, and hangs it to shreds or wall, where he thinks he will be safe. Shut up in the snug, dark nursery, a very mysterious thing happens. Wings develop, legs grow, and after a while the house bursts open, and out comes a tiny buffan fly, just like the mamma who first glued the eggs to the broadcloth.—W. A. Woodman.

When the house is done, the mother of the worm, as you children do, that he's too big for his clothes. Now, when that happens to you, mamma just buys you a new suit, but the poor baby-moth has to make his own suit. What do you suppose he does? I will tell you. He just cuts a slit in his coat, or his house, and proceeds to put in a new piece, to patch it in fast. It's no small job for him either, it takes him a week; but when it's done he has no more trouble about it, he just goes to eating again.

Sabbath School Teacher.

For the Presbyterians

THE RELATION OF PARENTS TO THE SUNDAY SCHOOL.

BY REV. ALEXANDER JACKSON, D.D.

(Concluded.)

Fathers and mothers should advocate their children in the principle of systematic giving for the cause of the Redeemer. Money is required for maintaining the public worship of God, for the printing and circulation of Bibles, religious books and tracts, and for the support of Home and Foreign Missionaries. Almost all the schemes of our Church are in a languishing condition from the want of funds. The kingdom of Christ might be extended with greatly accelerated speed, if the gifts of old and young were duly increased. In all our Sabbath Schools collections should be taken up weekly or monthly for missionary purposes. The parents should see to it that their children contribute willingly, freely and heartily according to their ability. In many of our Sunday Schools, it is amazing how small from year to year are the amounts raised by the young for the schemes of the Church. This to some extent may be the fault of the superintendent or teachers who do not sufficiently explain or interest the young in the objects for which the collection is taken up; but the parents are chiefly to be blamed, for they are unwilling to give the children the money required. Those who are properly instructed in the principle of giving to the cause of Christ in the days of their youth, will in all likelihood, become liberal contributors for all good purposes in after life, and thus enjoy the approbation of Him who "loveth a cheerful giver." John Bunyan says: "A man there was—some called him mad; the more he gave, the more he had." Giving to the Lord, says another, is but transporting our goods to a higher floor. A certain young man in Glasgow, in beginning business for himself, resolved at the outset that he would give the tenth of his income from year to year for charitable and religious purposes. In the course of time he became very rich, but all along he kept to his promise; on a certain day he was giving a large sum for missions; an intimate friend, who knew that he always gave largely for good objects asked him how he could afford to contribute so much? His reply was, that while he parted with his money in handfuls, the Lord returned it to him in shovelfuls. One great reason why so many of the rich in this age give so little to the cause of God, is that they were not trained to it in their early years. The matter of systematic giving on the part of the children who attend the Sunday School, needs the attention of parents, for when can this habit be more easily formed, and the mind be more easily influenced by little acts of charity, implying a spirit of self-denial than in early childhood. Indeed it is impossible to over-estimate the value of a habit of increased and intelligent liberality.

Parents should pray for the Sunday School. In family prayer this subject is seldom mentioned. Godly fathers and mothers pray for their children, both in secret and at the family altar, but not for the Sunday School. How very seldom anywhere is the subject mentioned at the throne of Grace. This is a point of the deepest interest, and the attention of believers should be directed to it more than it has been. Prayer should be offered for those who teach in the Sunday School, and for those who are taught; then we might expect the blessing of God in a larger measure to rest upon the efforts of this class of Christian workers, and the children become like olive plants round the parental table. "That our sons may be as plants grown up in their youth, our daughters as corner stones polished after the similitude of a palace." "The effectual fervent prayer of a righteous man availeth much." James v. 16. How unutterably momentous then is prayer for the Sabbath School children, both in the closet and at the domestic altar. Parents should spread their desires, hopes and fears before Him who has said, "Ask, and it shall be given you." Our Heavenly Father bestows upon us not only spiritual blessings, but sometimes the very temporal mercy we ask of Him. As an illustration of this it may be mentioned. There was a pious and devoted mother who died about a generation ago, in the North of Scotland, she had four sons, and ever since their birth till her death, she was daily praying to the Lord on their behalf, that He would not only regenerate their hearts, but in due time, make them ministers of the Gospel. There was a delay of years, and God seemed to tarry. The mother died, and during her lifetime no apparent saving change had taken place in any of them. But such prayers and tears could not be in vain. No; they availed much, for in due time God poured out His Spirit on her seed, and His blessing on her offspring. A few months after the decease of this pious mother an evident change had taken place in each of her sons, and singular though it be, they all became ministers of the Gospel. Oh that there were more such praying mothers in our day for the children at home, or who attend the Sunday School, then we might expect gracious results from this noble institution, that has proved to be a blessing to many a child for whom no one cared.

There was a father who had three children. He appointed seasons of special prayer for them, to use his own favourite passage of Scripture: "He travelled in birth for them till Christ was formed in them the hope of glory." God answered his prayer. He saw them all rejoicing in the hope of future blessedness; for thirty years he was a glad father. It was evident from the tears of joy, and his heart-felt gratitude that this was the daily subject of his rejoicing before the Lord. The parents, especially the mother, owing to the great influence she exerts over the susceptible nature of her child, becomes almost the author of its character as she is the nurse, guardian and educator of her tender charge. It has been frequently remarked by the all-wise God, that the daily performance of her maternal duties should experience an increasing and perpetual delight in her offspring, and in so doing often abridges

her personal indulgences and natural rest. The beneficial influence of the mother has often been the means of her sons and daughters avoiding those paths that lead to everlasting ruin. How affecting is the tribute of Hon. T. H. Benton to his mother's influence: "My mother asked me never to use tobacco; I have never touched it from that to the present day. She asked me not to gamble, and I have never gambled, and I cannot tell who is to be blamed in games that are being played. She admonished me too against hard drinking; and whatever capacity for endurance I have at present, and whatever usefulness I have attained in life I have attributed to having complied with her pious and correct wishes. When I was seven years of age, she asked me not to drink, and then I made a resolution of total abstinence; and that I have adhered to it through all time, I owe to my mother." Let Godly parents consider these interesting, instructive, and striking facts, and be encouraged and stimulated to pray earnestly for the conversion of their little ones, and send them regularly and punctually to the Sabbath School. The great danger of parents in the present day is to substitute home-teaching for the School. There is no duty that devolves upon any human being, more direct inalienable and untransferable than that of a father or mother to educate their children both religiously and intellectually, and the thought of delegating it to any other class should never for a single moment be entertained by any parent. The mother's care is of the utmost importance to her offspring, and to transfer it exclusively or principally to any other class is a dereliction from duty, which may be followed by the most painful results, for what constitutes the centre of every happy home but the devoted heart of a good and loving mother. She cherishes and expands the earliest germs of the mind, lifts the little hands and teaches the little tongue to slip in prayer, she watches over her children like a guardian angel, and protects them through their helpless years, when they are not aware of her cares and anxieties. The Sabbath School was never intended for home education, but merely to supplement it. However well taught and trained the children may be at home, their gathering together in the Sunday School is useful for the co-operation in which it engages them with others. There is no antagonism between the family and the school, the one should help the other. The father or mother who ignores or neglects the religious training of their little ones is certainly laying up for themselves many sorrows; such may live to reap in their old age the fruits of their folly and indifference. On the other hand those who never weary in home teaching will in due time reap a delightful and abundant harvest; they may see their beloved children exalted to good repute, possessing a competent portion of worldly comfort, high integrity, wide-spread friendship and beneficial influence, "blessed and made a blessing." In looking over any community a person may greatly wonder at the difference between well trained and untrained children. How kind, affectionate, and attentive the former are to their parents, whereas it is generally the very opposite with the latter. As a man sows so shall he reap, and this principle has been strikingly verified in the conduct of children towards their parents. Fathers and mothers should avail themselves of every opportunity and advantage for the religious instruction of their little ones, both at home and in the Sabbath School. They should do their utmost by kind instruction, example and prayer, to train up their children for Christ and Heaven, and then you may realise the blessing of the Lord which maketh rich, and He addeth no sorrow with it; His favour which is life, and His loving kindness which is better than life, and at the resurrection of the just, you will be amply rewarded, for then you and your seed may expect to enjoy the blessedness of heaven throughout the ceaseless ages of eternity.

Do You Visit Your Scholars.

"I? Why I am the teacher of the class, not the pastor. If I had thought that one of the duties of a Sabbath-school teacher was to visit the scholars, I should never have taken the class." Well that is one of the duties, and a very important one. In every essential respect you are the pastor of the class, as well as the teacher. Just as a congregation expects the minister to visit them, and grumbles if he does not, so does your class expect you to be enough interested in them to visit them now and then, and ought to complain to your face if you do not.

Doubtless there are many teachers who have taught for years, and yet have never thought of visiting their scholars, except in cases of emergency. When a member of the class was very sick, or when something unusual occurred, then the teacher went.

That there is need of teachers visiting their scholars, and knowing them at home, seeing how they live, what the influences are around them, is beyond all question. That the affection of scholars may be doubly secured in this way is the experience of many teachers who have systematically visited. The scholar nearly always thinks of the teacher after he has shown a more of the teacher after he has shown a more of the teacher generally is a better one.

And in addition to the favourable impression made upon the mind of the scholar, the teacher will, as a general thing, secure the affection of the parents. They will feel that the teacher is really interested in their children. A bond of union and of helpfulness is at once formed. The parent is made an assistant in the good work. The object of the teacher is now seen. Often the parents will be induced to go to the church; their souls may be saved. The visit is the entering wedge. It cannot be over-estimated in its influence both upon children and their parents. If you find it impossible to visit your class, then arrange to have your class visit you. Have them come together. Make your home just as pleasant as possible for them on such a gala day. Inquire after their brothers and sisters, day. Inquire after their fathers and mothers. If you can, give each one a small bouquet of flowers to carry home. It will do no harm to you, for one day in the year, to be a child again.

Put your hearts into theirs, and see how quick it will grow warm through a child's love. If your class is made up of rich and poor, have them together. Pay special attention to all. Ask one as many questions as the other. Never make the poor child feel that he needs more attention because he is poor. Treat all alike.

The great point to be attained in such visiting is to secure the affection of the class, that every scholar will give you his or her confidence, and, in this way, you can the more easily win them for Christ.

St. Patrick's Biographers

The laborious ingenuity of biographers has rarely been more signally exemplified than in the accounts they have given of the saint whose memory was revived by the Irish festivities last Saturday. Where he was born and when he was born is not very clear. The most trustworthy of his chroniclers inclined to the belief that Drumbarbon, or near that town, was his native place, and that he was born somewhere between 377 and 387 A.D. Historians, again, have thought it necessary to murder his father and mother, and not only to discredit him with a great number of brothers and sisters, but to state explicitly whom they married and what became of their children. It is not surprising that the creative genius which could enliven the somewhat heavy pages of an ecclesiastical memoir with murder and marriage in this way should find little difficulty in throwing in a few miracles. A most interesting illustration of how this may be done may be obtained by comparing two accounts of the same circumstances in the life of St. Patrick—one given by himself, and the other by the Rev. Alban Butler, in the "Lives of the Primitive Fathers, Martyrs, and other Principal Saints," published in 1798. "One day," says this reverend historian, "a great stone from a rock happened to fall upon him, and had like to have crushed him to death, whilst he had laid down to take a little rest. But he invoked Elias, and was delivered from the danger." St. Patrick himself in his "Confessions" says that he had a nightmare, "Cum memor ero quamvis fuero in hoc corpore." He felt as if a great stone had fallen upon him, and he was unable to move a limb. "How it came into my mind to call out Helios I know not; but at that moment I saw the sun rising in the heavens, and whilst I cried out 'Helios! Helios!' with all my might, lo, the brightness of the sun fell upon me, and straightway removed all the weight." It would be very curious to have St. Patrick's own account of his spiritual conflict with all the demons of Ireland. He kept his adversaries off for awhile by violently ringing his bell, but they were rapidly overcoming him, when, in a last frantic effort, he threw his bell at them, which put them into such a fright that they turned tail and fled out of Ireland, and never came back for seven years, seven months and seven days. To silence the cavils of sceptics the bell was long after shown, and may be now for aught we know, positively cracked by the fall.

The Rev. Mr. Macrae's attack on the Confession of Faith.

It is really a thousand pities of the Rev. Mr. Macrae, of Gourcock. He has signed the Westminster Confession of Faith as the confession of his faith, but he does not like it, yes, does not believe it—so he has told his Presbytery. Well, one would think the proper course for one occupying such a position would be to retire from the Presbytery of which he is a member, and the Church of which he is a minister, in virtue of his having appended his signature to the Confession. That would be an honest thing to do. Every one would believe in the sincerity of the Rev. Mr. Macrae if he said, "I signed the Confession of Faith some years ago, and having signed it, had a congregation confided to my care and a seat accorded me in the Presbytery. Now, I do not believe the Confession any longer, and I feel bound, therefore, to give up both my congregation and my status as a minister of the U.P. Church of Scotland." But Mr. Macrae has done nothing of the kind. A course attack on the venerable document which he once solemnly affirmed was the Confession of his Faith, and which his fathers loved and revered next to their Bible, is all we have had from him. His Presbytery, we observe, have administered a sharp rebuke to him to study both the Confession and the Bible a little better. It is to be hoped he will profit by their counsel, and avoid for the future meddling with matters which are too high for him. Attacks like his on the Confession always suggest to us the idea of a child dashing its clenched fist against a granite cliff. The cliff is nothing the worse of the attack—but the child is a sore sufferer for its tenacity.—Belfast Witness.

The Jews in Palestine.

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

Are We Dissenters?

There are, according to the most recent estimates, 107,000,000 of Protestants in the world. These are scattered over many lands, speak many languages, and are so pleased as to gild, and, if they will, command the world.

The greatest nations, the most powerful and progressive, the most free and enlightened, are Protestant. Of these 107,000,000 of Protestants, 34,500,000 belong to the Presbyterian Church, and are grouped in more than 20,000 congregations, served by about 20,000 clergymen. The Lutheran Church, owing to its almost complete resemblance to the Presbyterian, and which numbers 20,500,000 of Protestants, may fairly be added to the world-force of evangelical Presbyterianism. The whole strength of the Presbyterian Church for work and warfare on the earth would then be 55,000,000 Protestants. This is the largest section of the Protestant world a section in comparison of which any of the other denominations is small indeed.

This immense Presbyterian Church has the largest number of theological colleges, by far the most extensive of curriculum of theological studies for its ministers; the greatest and the most wide spread missions of Protestant truth in the world. She has done more for human freedom and good government and the rights of conscience than any of the other religious bodies, or, perhaps, than all of them put together. The theological scholarship of her divines is confessedly high, and she contains in her pulpits the most powerful preachers of the age. She occupies the first place in education. The wealth of her people may be imagined, when it is considered that in America alone £2,500,000 yearly are her income.

It appears, therefore, that the largest Church of the Protestant world is Presbyterian. If we relied on the argument from numbers, it would appear that our Episcopalian brethren are in reality dissenters. Is it with pride I say this? No, but in humility and gratitude. For our high position implies corresponding obligations under our King and Head. And how glorious the thought that we march in line to the conquest of the world, with 55,000,000 of men; that our sword is the old Pauline theology, of historic renown on the battle-fields of the world; that our King is no earthly potentate, whether civic or ecclesiastical, but the Lord Jesus; and that our meteor flag has borne the breeze of the battle for eighteen centuries, and that it never gleamed and advanced more gloriously than it is doing now. There have been defeats and even disasters, but along the whole line there is progress, for the shout of a King is heard among us.

What a power for aggression! And there is need. Was there ever a sadder sight than the present condition of English Protestantism? Strange it is that statesmen and even ministers are unable to learn the lessons which God is teaching them. And what is the condition of the world? Its population is now estimated at over 1,400,000,000. There is work for our Church. Let her gird herself for the task, and draw from her enormous resources. Men are wanted, and God has them to give. Money is needed, and of all its hidden treasures Jehovah is the Keeper. The prayer of faith will bring out into view the men, and extract the gold, and secure the blessing.—The Presbyterian Churchman.

Meanness.

Economy is an excellent thing. That is, it is very comfortable to be able to say to one's self, "I will do without this, that, or the other luxury, rather than run the risk of being a beggar in my old age," or even to find it possible to live without what is usually deemed a necessity, rather than to run into debt. But exaggerated economy, or rather meanness, is something which must render its possessor wretched, and something too selfish to forbid themselves anything they desire. They covet rich food and fine dress, ease and idleness, but they begrudge to those who minister to their wants their well earned price, and always forget that "the laborer is worthy of his hire."

From the lips of such people you hear nothing but complaints. Every one is over-reaching them. The dressmaker has sent in a frightful bill; the cook has no right to such wages; the abominable landlord thinks no rent too much for his house; it is impossible to have anything done without being cheated. In fine, they want all that people have to sell, and have within their souls a miserly desire to get it for nothing. Always accusing other people of their own vices, they save their conscience, and when they do get something for nothing fancy themselves happy. But it is only a fancy. They can never know the pleasant warmth that fills the heart when a generous action has been done at its prompting. Never can they feel the pleasant independence that follows liberal and ungrudging payment of those to whose toil or trouble one is indebted.

Life is a constant battle to them, and many a spendthrift is happier than those who forget that they have no right to economize at the expense of other people, and who ever wittingly takes money off another to add to his own purse is, at least at heart, a thief.

The ocean is to be sailed over—not fathomed.

Mr. Bruce, of the Mahatta Mission of the American Board in Western India, says he has been employed the past year, principally in street preaching, which he finds to be the most hopeful method of reaching the masses. Every morning he goes to some frequented place in Satara and gathers an audience by singing one or two hymns. The audience—sometimes collected slowly, sometimes quickly—range from forty to seventy-five, occasionally reaching a hundred or more. Those who were preached to in this way are mainly of the middle and lower classes. At first he was very much annoyed by the noisy demonstrations which some of his hearers would start; but this annoyance has been almost entirely removed, and the result of the experiment has been such as to encourage Mr. Bruce to continue this method of work.

British American Presbyterian, 102 BAY STREET, TORONTO. FOR TERMS, SEE SEVENTH 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, is now in Western Ontario pushing the interests of this journal. We commend him to the best offices of ministers and people.

British American Presbyterian, FRIDAY, APRIL 27, 1877.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

On Tuesday week the first Anniversary of the Woman's Foreign Missionary Society was held in Knox Church, Toronto. A large number of delegates both from this city, and other districts of the Province, all interested in missionary work, were thus drawn together.

The Foreign Mission work presents an eminently suitable sphere of labor to be occupied by the ladies of our churches. The society in question has for its object the supplementing of the general work in which the Assembly is engaged.

This work, as we have said, is intended to be a supplement to the agencies already in existence. There is much to be done for missionaries, their wives and families, that cannot be touched, or even appreciated, by the ministers and elders on the Committee.

never trouble the brains of the theologians who compose our Foreign Mission Boards. There are the little luxuries that enter so essentially into our comfort and happiness, of which men would never dream as required for the outfit of a missionary.

The Woman's Foreign Missionary Society is specially fitted for accomplishing a great work amongst the females of such countries as India, Japan and China. In these and many other portions of the earth, the female sex is reduced to a worse condition than that of slaves.

The practical lesson that arises from these remarks is that the female members of every congregation should see to the enrolment of their names in this Society.

Those who are under the necessity of using spectacles to assist their eye-sight, often meet with much difficulty in getting themselves properly fitted. Dozens are tried, one after another, and the customer is perhaps at last forced to content himself with a pair which answers the purpose but very imperfectly.

THE GENERAL ASSEMBLY.

The time of meeting of the General Assembly being now near at hand, it may not be out of place to call attention to one or two points that deserve notice. As the Assembly is this year a representative body, consisting of only one fourth of the ministers on the rolls of Presbyteries with an equal number of acting elders, it is very important that each Presbytery should be fully represented.

We believe that in the best interests of the Church and its various, schemes the committee to strike the standing Committees should consist of one member from each Presbytery duly appointed by the Presbytery at its last regular meeting immediately preceding the meeting of Assembly.

There are other matters in connection with the approaching meeting of Assembly to which we shall refer in a future issue.

Maxico raises ten times as much coffee as she did six years ago.

Book Reviews.

THE STARKING: A Scotch Story. By the late Norman Macleod, D.D. Toronto: Bellford Bros. 1877.

In this book Dr. Macleod's literary powers, his wit, and his humor, have full play. It has been more extensively read than any of his other productions, with the exception, perhaps, of "Wee Davie."

"Begging your honour's pardon, sir," said Dick, "the best Christians ever I knowed were in the array—men who would do their duty to their king, their country, and their God."

The book is well and handsomely bound, but it is worthy of being better printed. We hope this defect will be remedied in the next edition.

L'Amable Church.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—Will you kindly acknowledge in your journal the following contributions to L'Amable Church? Four hundred and fifty-five dollars wanted yet.—

- J. R., Belleville, \$1; per Jane, G. Ward-roppe, Teeswater, \$10; per Jennie, G. Bry-son, \$10; per Rev. J. Becket (proceeds of lecture at Florence) \$6; Beaubarons Sab-bath School, \$5; J. Grant, Summerstown, \$1; W. Darling, Montreal, \$4; J. Hodg-son, Montreal, \$5; John Watson, Montre-al, \$5; Wm. Henry, Montreal, \$2; R. C. Wilson, Montreal, \$1; John McKinnon, Montreal, \$1; John Rankin, Montreal, \$5; Hugh Brodie, Montreal, \$5; J. H. Mcneoy, Montreal, \$2; W. Kinloch, Montreal, \$4; Jas. Walker, Montreal, \$2; A. B. Stewart, Montreal, \$5; J. A. Matheson, Montreal, \$1; Chas. Wilson, Montreal, 50 cents; Mr. McKeddie, Montreal, \$1; B. Anderson, Montreal, \$5; Jas. Benny, Montreal, \$5; E. Jillyman, Montreal, \$2; D. J. Green-shields, Montreal, \$10; John Eeroix, Mon-treal, \$1; F. Robertson, Montreal, \$1; N. J. McGillivray, Montreal, \$4; W. Drysdale, Montreal, \$5; D. McKenzie, Montreal, \$1; John Anderson, Montreal, \$5; Jas. Aiken, Montreal, \$5; J. Russel, Montreal, \$5; Sir Hugh Allan, Montreal, \$5; Andrew Al-lan, Montreal, \$5; A. W. Ouilvie & Co., Montreal, \$2; W. Angus, Montreal, \$5; John Watson & Co., Montreal, \$2, J. Robertson, Montreal, \$1; W. and F. Cur-rie, Montreal, \$2; Hugh McLennan, Mon-treal, \$5; Edward McKay, Montreal, \$10; Mrs. Miller, Montreal, \$5; Mrs. Redpath, Montreal, \$10; Mr. Tasker, Montreal, \$4; anonymous friends, Montreal, \$22, promis-ed in definite sums, \$45. Total subscribed, \$245.50. CHAS. MCKILLOP, Presbyterian College, Montreal.

Union Asked to Explain.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—In your issue of the 18th inst., there was an article by "Union," warning the approaching General Assembly of the danger of violating "the law of the Church in dispensing of the case of the Rev. D. J. Macdonell. Since "Union" knows the law so well, he would confer a great favour on myself and others, if through your columns, he would be so good as to inform us what are the terms of procedure in cases of discipline that have the force of law.

The 'Globe' and Principal Tulloch.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR.—In the Globe of April 12th, there appeared an editorial, a most unwarrantable reference to the very Rev. Principal Tulloch and his "friends and admirers," classing them with Mr. Matthew Arnold, and accusing them of having "no very distinct religious beliefs," and "dealing in mere negations."

rash statement, and also the injustice of a reference to Principal Tulloch by Prof. Smith of Aberdeen, in an address to his students, which the Globe published in its issue of the 18th inst. The quotation from Principal Tulloch on the authority of the Bible will show that he takes as strong ground on that subject as could be taken by any man, and that Prof. Smith's re-marks must have been founded on an en-tire misconception of Principal Tulloch's meaning.

Sir,—I have read with very great sur-prise the following sentences in an editorial on "Liberal Religious Thought," in your issue of to-day: "Mr. Matthew Arnold and Principal Tulloch, with their friends and admirers, have no very distinct religious beliefs of any kind that we have been able to make out. They deal in mere nega-tions," etc.

Now I quite admit that Mr. Matthew Arnold's opinions are vague enough; but that you should never have been able to make out that Principal Tulloch has any "distinct religious beliefs"—betrays, I fear, a lack of acquaintance with his "beliefs" which, I think, is your misfortune. I will not dwell on your sweeping assertion which takes in all his "friends and admirers," including many of the most excellent minis-ters, not only of his own, but of other de-nominations. But, as some reparation for the injustice done to one of the most dis-tinguished ministers of the Presbyterian Church, I have to request your publication of the following extracts from works of Principal Tulloch which happened to be close at hand while I read your article.

"The Bible must be acknowledged as not only co-ordinate with reason, but as forming in all points of religious truth, the ultimate determining authority. For as whatever may be alleged to have been the case with the early Christians, there can be no genuine Christian doctrine or senti-ment apart from the Bible. It and it alone, under God, is the source of divine wisdom and divine life. Through whatever inter-mediate channel these may flow, they here centre, and are hence derived. Here we have the voice of God speaking with authority to the human mind. It is, not indeed, any arbitrary and unreasoning au-thority we recognize in Scripture. The Bible, on the contrary, must be regarded as an eminently living and reasonable source of Divine Truth. There must be such a source recognized somewhere; and it is evidently of the most vital consequence where it is adjudged to, whether in the more common intellectual sense or in the so-called intuitions or dictates of our higher spiri-tual being, or in the divine intuitions perpe-trated through abiding presence of the Spirit of Christ in the Church, or, finally, in the word of God in Scripture. There is no safe authority for man, we believe, except the last; and if even it is liable to be abused, it is yet the least liable of any. It is a fountain-head of divine truth, ever welling forth afresh under whatever corruptions may overlay it. It is a symbol of sacred meaning, which, never changing itself, may yet ever be read anew, under richer lights, and yield a deeper significance to the read-er. Infallible itself, it lays no restraint on the freest inquiry. It indeed, alters no more than the great symbol of nature; but just as we are ever finding, under the light of common science, a more glorious meaning in the latter, so, under the light of an advancing and wiser criticism, may we reach a more harmonious and perfect meaning in the former.

"Nothing can be simpler or more com-prehensive than our Lord's teaching. He knew what was in man. He knew, more-over, what was in God towards man as a living power of love, who had sent Him forth 'to seek and save the lost,' and beyond these great facts, of a fallen life to be restored, and of a higher life of divine love and sacrifice, willing and able to restore and purify this fallen life, our Lord seldom traversed. Unceasingly He proclaimed the reality of a spiritual life in man, how-ever obscured by sin, and the reality of a divine life above him which had never forsaken him nor left him to perish in his sin. He held forth the need of man, and the grace and sacrifice of God on behalf of man. And within this double order of spiri-tual facts His teachings may be said to circulate. He dealt, in other words, with the great ideas of God and the soul, which can alone live in Him, however it may have sunk away from Him. These were to Him the realities of all life and all re-ligion.

"There is that in the Gospel which ad-dresses all hearts in which spiritual thought-fulness and life have not entirely died out. Look over a vast audience; travel to dis-tant lands; communicate with your fellow-creatures anywhere, and you feel that you can reach them, and for the most part touch them by the story of the Gospel, by the fact of a Father in heaven, and of a Saviour sent from heaven, 'that whosoever believeth in Him should not perish, but have eternal life.'

The following, relating to the work of the Holy Spirit, should have immediately followed the previous extract.

"And while we strive to master the be-sonnes of Christian science, may we never forget that the Spirit which alone can make

them a living possession for our hearts as well as our minds, cometh from above. May we never forget, that that grace which makes the Christian, can alone make the Christian theologian! In all lowliness, I would desire to cast myself for all the work before me on the great Father of Lights, in whom there is no darkness at all, praying that the illumination of His Holy Spirit may never fail me, but that His grace may be sufficient for me, and His strength be made perfect in my weakness!"

I am tempted to make fuller extracts, but these will show to all who are familiar with Matthew Arnold's opinions, how much his "religious beliefs" have in common with the warm Evangelical fervour of Principal Tulloch. Yours etc.,

ONE OF PRINCIPAL TULLOCH'S "FRIENDS AND ADMIRERS."  
April 12th, 1877.

The Late George Neilson

At the morning services at St. Andrew's Church yesterday, which was very largely attended, after the close of the sermon, the pastor, Rev. Mr. McLean, made a few remarks relating to the death of the lamented Mr. Neilson, who had been for many years a prominent member and official of that church, of which the following is a synopsis:

"Before closing these remarks, let me refer to an event that is fresh in the recollection of all—the sudden death of one of the oldest and most influential members of this congregation. For many years a resident of this town, he was respected and esteemed by all who knew him best. He will doubtless long be missed by a large circle of friends and acquaintances to whom he had endeared himself by his kindly, genial disposition. The Church at large, of which he was a loyal son, and whose honor was dear to him as his own, has lost in him a true friend and faithful member. But as a public man it is among his own people, of this congregation—if we might so express it—that he will be missed most—although of late years, owing to circumstances calling him frequently and for long periods from home, he has not taken such an active part in its affairs. Yet I need not remind you of his labors of love in connection with the congregation, through many years of his chequered career. When his affairs were at a very low ebb, he was one of the faithful few who by his unwavering adherence and devoted services in its temporal and spiritual affairs, in Sabbath School and prayer meeting, did much to contribute to the prosperity and influence to which it has since attained. For many years a member of our Kirk session and a representative of the congregation at the Supreme Courts of the Church, he was known and respected for his good qualities of head and heart, and not infrequently had his voice been heard in her councils, and always with respectful attention. As a member of this congregation, as an elder in the Kirk session, as a trustee of Queen's College, he always gave evidence, amid the pressing duties of an otherwise busy life, of cheerful readiness to work for the prosperity of Zion. Big bodied, apparently endowed with a large share of vigorous health, he gave promise of many years of life; clear-headed, energetic and large-hearted, he might have achieved a position of comfort and influence, but business troubles began to tell on a nature acutely sensitive. He had his faults, as who has not, and failings too, as who is without them, but he who pitied our weakness and sympathized in our trials, cared for him, and gave himself for him."

"Lately his health had failed visibly. A severe attack of illness about three months ago caused much anxiety to his friends. In the good providence of God he, however, recovered sufficiently to be able to attend to his business affairs. But the shock had left its mark on him, his bodily vigor was gone. It had also impressed his mind; he seemed to feel that his earthly career was fast drawing to a close, and although, as is natural with men of strong minds, very reticent as to his condition, it was easy to see that the things of eternity had a larger hold on him than ever before, and that however the world might be with him, he was fast ripening for the ingathering of the Lord. Circumstances called him from home—he never returned alive. It is some comfort to know that friends, kindly and true, were with him at the last—comforting to have good ground to hope that sudden as the call was, it came to him not altogether unexpected—that although he may not have been able to say much, yet that God's peace was with him and God's blessing on him. Into the griefs of the domestic circle it is not for us to enter, but a tender, loving father—a faithful husband—a trusty friend—a loyal churchman—and I believe a humble believer in Christ—he has left behind him the heritage of an honest name. You, who are old amongst us, and he grew old together. To the young his form has been familiar since childhood—to his equals in years his death bears the solemn message, "Be ye therefore ready also; for at such an hour as ye think not the Son of Man cometh." To the young it speaks in solemn warning, "It is appointed unto all men once to die." And death may come in the morning or in the evening. Recent events have taught us this truth; a short time ago it struck down one among us in the very spring-tide of opening manhood—who knew when it may come? Watch and pray, that when the summons comes you may be ready to meet it with joy.—Belleville Intelligencer, April 2nd.

How is it that notwithstanding the hard times and great competition R. M. Wanser & Co., of Hamilton, Ont., are running their factory and foundry full force, turning out hundreds of machines daily? This is a question we are often asked. The superiority of their Sewing Machines to all others is acknowledged by the public, and is the foundation of their great success. Most of our readers are aware that the Wanser Machines were awarded an International Medal and Diploma, and the only Gold Medal given for Sewing Machines at the Centennial, two honors which no other Sewing Machine can claim. These awards by the greatest experts of the day and confirmed by the public, are, we believe, the most satisfactory answer that can be given to the question.

Presbytery of Brockville.

This court met in Kemptville on Tuesday and Wednesday, March 20th and 21st. Rev. S. Mylne, Moderator, presiding. The report of the deputation to Malouville, Iroquois, and Matilda, was read by the secretary, Mr. McGillivray. The report recommended that from the 1st of July the following grouping of congregations in that district be adopted, viz: Spencerville and Ventnor; and Edwardsburg and Malouville; and further, that a deputation be sent to Morrisburg and Iroquois to ascertain whether these two stations could be united into one charge instead of Iroquois and Matilda. These recommendations were adopted, and Messrs. Clark, Dey, McGillivray, Chestnut, and Toy, were appointed to visit Morrisburg and Iroquois. Papers from Morrisburg, in reference to supply for the summer, were committed to this deputation. The Assembly's remits were next considered. The remits on the constitution of the Assembly, and on Widows' and Orphans' Fund were adopted *simpliciter*. In the remits on Aged and Infirm Ministers' Fund the Presbytery recommended "five years," instead of "ten years;" and in the Barrier Act, section 3, "shall" instead of "may." Reports of missionary deputations were read, showing that good meetings were held in nearly all the congregations in the Presbytery. It was noted that at the meetings in Smith's Falls, the loose collection in St. Andrew's Church was \$106, and in Union Church \$118; and the collection in Mr. Leishman's, Mountain Church, was \$88 for foreign missions. Mr. Burnfield, as Convener of his section, recommended an annual missionary sermon in each congregation. The reports and recommendations were adopted. The Presbytery then proceeded to consider the state of the roll, when it was agreed to remove the name of Rev. J. Davidson, inasmuch as he refuses to acknowledge the authority of this Presbytery. The following commissioners to the Assembly were appointed: Canning, Bain, Crombie, Clark, McKibbin, and Dey, ministers; and Cassells, Gill, Frost, Kerr, Anderson, and Carmichael, elders. A deputation consisting of Messrs. Chestnut, Rowat, Porteous, and D. McRae, were appointed to visit the congregation of N. Williamsburg, to enquire into the state of matters there. The report of the deputation to Gower and Mountain was read by Mr. Dey, Convener. The report recommended that the Mountain churches be separated from the Gower churches, and that the Gower churches form one pastoral charge, and the Mountain churches another. Parties from these congregations were present and wished to be heard. From their statements it appeared that a feeling had set in against the above arrangement: whereupon the Presbytery approved of the recommendation of the deputation, but thought it inexpedient to take any further action than to recommend the proposed arrangement to the serious and prayerful consideration of the congregations interested. Rev. Mr. Leishman obtained leave for six weeks in July and August. The Home Mission Report was read by Mr. Brown, Convener. The Presbytery agreed to ask for the following supplements for the coming year: Palmerston, \$2 a week; Bathurst, \$2; Darling, \$3; Levant, \$3; Kitley, \$1.50; North Augusta, \$200 a year. A memorial from Sherbrooke congregation asking for \$150 a year was transmitted to the Assembly with recommendation that the petition of the memorial be granted. Rev. Mr. Clark submitted a scheme for the regular Presbyterial visitation of congregations, together with questions to be put to ministers, elders, managers, and congregations. The Presbytery approved of the principle of Presbyterial visitations of congregations, and referred the schemes with questions to a committee consisting of Messrs. Clark, Dey, Crombie, Bain, D.D., and Burns, with instructions to report at next regular meeting. Statistical and Financial returns, and returns on the state of Religion were referred to committee to report at meeting of Synod. On motion by Mr. Burns, seconded by Mr. Leishman, it was agreed to recommend to the Assembly an overture to the Assembly, anent defraying the travelling expenses of commissioners to that court. In the meantime the Presbytery agreed to ask the congregations within its bounds to contribute eight cents per member to defray the travelling expenses of its own commissioners for 1877. A largely attended public meeting was held in the Presbyterian Church, on Wednesday evening, when stirring addresses were delivered by several members of the Presbytery, and by Rev. Mr. Hooker, (Wesleyan). The meeting was enjoyed by all. The Presbytery adjourned to meet in Prescott, on Tuesday, July 3rd, at 7 p.m.—W.J.D.

THE Presbyterian congregation of Alliston spent a very agreeable time on the evening of the 12th inst. The Alliston congregation are not of the number that let good things pass unnoticed. Their festivity was on the occasion of their lately inducted and highly esteemed pastor, the Rev. J. R. S. Burnett's return to his congregation with his bride. The evening selected was that of the prayer-meeting, and there was a good turn out for once. The Rev. St.ewart Acheson of Cookstown, conducted the service, when at the close the pastor by taking a position by one of the aisles introduced his bride as they came along. But this was not the end. The congregation returned and filled up the church again, when tea was served by the ladies of the congregation. After justice was done to the tea, Mr. Acheson was called to the chair, when after a few remarks he called upon the ministers of the Methodist and Episcopal Churches, the Rev. Messrs. Smith and Clark, who extended a very hearty welcome to Mr. Burnett. The choir rendered choice selections of music. Much pleasant feeling was evinced and warm welcomes given, and a very agreeable time was spent.

Presbytery of Toronto.

This Presbytery met in the usual place on the 17th and 18th current. Rev. J. Carmichael, of King, Moderator, presiding with him twenty-five ministers and eight elders, besides two corresponding members. Leave was given to Rev. J. Carmichael, of Markham, to visit Scotland, with provision that his pulpit shall be supplied. It was also agreed, on recommendation of a committee, that in view of the extent of the field occupied by him, assistance be procured for the supply of Cedar Grove or Stonyville during a few weeks when the roads are bad, and that the people of these places be recommended to take steps to provide the means for paying themselves, without diminishing the salary of their pastor. A letter was read from Rev. A. Cairnie expressing his intention to leave Canada in the month of September, stating that an eminent physician in Toronto is of opinion that he will thereby benefit his constitution, and stating that with the approval of the Presbytery he will leave his charge at Orangeville at the close of August. It was thereupon agreed to appoint Rev. A. McPaul to preach in Zion Church, Orangeville, on the 22nd current, and to cite the congregation to appear for their interests at next ordinary meeting. A letter was read from Rev. Dr. Robb, stating that he could not be present in consequence of indisposition, and notifying the Presbytery that with their leave he would withdraw his complaint to the Synod, and the finding of the Presbytery on Old St. Andrew's application. The Presbytery agreed to record its sympathy with Dr. Robb, and gave him leave to withdraw his complaint. A petition was read from Ballinacraig praying for supply of preaching there, also a subscription paper, promising for supply during the first year well on to \$400. After hearing Commissioners, Messrs. Alexander, McPaul, Croil, E. D. McLean, ministers, and Messrs. John Henderson and John Beattie, were appointed a committee to visit Ballinacraig, to confer with Sessions whose interests are involved, and, if necessary, to correspond with the Presbytery of Guelph; the committee to report at a subsequent meeting. Rev. J. M. King, as Convener of the Home Mission Committee, read the annual report of said committee, showing that during the past year, and within the bounds, regular supply has been given at seventeen distinct points, to an average attendance of 1,428, with a communion roll of 496, that for this supply the stations have contributed \$2,011.65, and the Assembly's Home Mission Committee \$650.50; that three new churches have been erected and opened; that on these, and in liquidation of debt on a building previously erected, there has been paid \$5,370, and that this Presbytery has contributed for the Home Mission Fund \$3,287.20, exclusive of \$1,057 towards the liquidation of the debt on the Assembly's Home Mission Fund. The foregoing report afforded warm satisfaction, and the committee (especially the Convener) were thanked for their diligence in connection therewith. The following were also appointed as the committee for the next year: Revs. J. M. King, (Convener), J. M. Cameron, D. J. Macdonnell, D. Mackintosh, J. Pringle, E. D. McLaren, J. Carmichael of King, D. A. Gaven, P. Nicol, A. McPaul, Professor McLaren, Dr. Reid, and Messrs. Harvie, McMurphy and Hon. J. McMurich. A call was produced and read from the congregation of Richmond Hill and Thornhill, in favor of Rev. Isaac Campbell to be their junior pastor. The call which was numerously signed, was sustained, and having been put into his hands, it was accepted by him. His induction was then appointed to take place at Richmond Hill on the 30th current, services to commence at two p.m., Rev. J. Dick to preside, Rev. J. Smith to preach, Rev. D. Mitchell to address the minister, and the Moderator to address the people. Credentials were read in favour of Mr. Henry T. Miller, for years a labourer in the mission field in England, who wishes to be employed in similar work in connection with our Church in Canada. It was ultimately carried to recommend Mr. Miller to the Home Mission Committee, to be employed by them in the mission field as a catechist. Mr. W. A. Wilson, who has finished his theological curriculum, applied to be taken on preliminary trials for license. He was duly examined on the prescribed subjects, and thereafter the Presbytery agreed to apply to the General Assembly to take him on the other trials which remain. Papers were produced and read in favour of Mr. James Campbell, a candidate for license under the care of the Presbytery of New York, who has fixed a day for his being licensed, and as he is now in this country, and wishes to labour in it, the Presbytery agreed to apply to the Assembly for leave to receive him as a probationer of our Church, on his furnishing a certificate of license from the Presbytery of New York. A letter was read from Mr. James Campbell of Toronto, stating that as he intended to be in Britain in the month of June next, he would not be able to act as a Commissioner to next Assembly. It was then moved and agreed to appoint in his place Mr. John K. Macdonald, also of Charles Street Session. On the motion of Principal Caven, it was agreed to overture the Assembly as touching the distribution of students among Presbyteries for mission work during the summer, that in the event of the committee being unable to give appointment to all students whose names have been sent to them as desiring employment, a preference should be given to applications under the following rules:—1st. That students in the theological course shall take precedence of those in the literary course. 2nd. That among students in the theological course seniority of year shall be a ground of preference. 3rd. That students of our own Church shall be preferred to students of foreign churches. A report on the State of Religion, based on reports received from Sessions, was read by Rev. J. Cameron, Convener of a committee previously appointed, and with some amendments it was ordered to be transmitted to the Synod of Toronto and Kingston.

R. MONTGOMERY, Pres. Clerk.

ON the second page of this issue we publish another letter from the Rev. Mr. Douglas. It will be read with interest.

Presbytery of Glengarry.

The quarterly meeting of this Presbytery was held in the lecture room of St. Andrew's Church, Martintown, on Tuesday last the 10th inst. There was a full attendance of members. Among other items of business transacted the following may be mentioned. Messrs. Burnett and Ross, (Lancaster) reported that they had moderated in calls, the former at Lunenburg, the latter at Williamstown, but that in each case there had been a failure in the election of a minister. Mr. Ross was granted leave to moderate in another call at Williams town. Mr. Burnett reported on behalf of the Home Mission Committee that the grant had been withdrawn from E. Hawkesbury—that congregation being considered as in a position to pay the salary of a student themselves. A similar sum (\$4 per Sabbath) had however been secured for the new station at Summerstown. Five students had been allocated as follows: Mr. F. McLennan to Kenyon, Mr. Charles McLean to East Hawkesbury, Mr. G. O. Patterson to Summerstown, Mr. A. A. MacKenzie to Lunenburg and Avonmore, and Mr. John Chisholm to South Finch. It was carried by a majority, that the commissioners to the Assembly should be elected by ballot. The following proved to have the majority of votes and were accordingly appointed:—Ministers, Rev. K. McDonald, E. Lamont, D.D., and R. Binnie, Elders, Messrs. D. R. McLennan, H. R. Bertson, and Wm. Colquhoun. Applications were presented from Alexandria and Indian Lands, the former asking leave to sell their manse, the latter to build another church near Dominionville. Both applications were granted. The evening service was chiefly occupied by a conference on "Religious Life and Church Work" in which Messrs. Burnett, D. Ross, and K. McDonald took the chief part. The forenoon of the next day was employed in a careful consideration of the remits sent down by Assembly, most of which were approved. Two overtures were presented by Mr. D. Ross. The first limiting the representation of Colleges in the Presbytery and Synod to the Professor of Divinity, in each institution, the second establishing the order of evangelists in our Church. The Presbytery by a majority refused to adopt and transmit said overtures.

Presbytery of Bruce.

This court met at Paisley on the 27th ult., the Rev. J. Scott presiding. The remits of the General Assembly were taken up and the several clauses considered *seriatim*. The 1st, 4th, 5th, 6th, 7th and 8th remits were approved of *simpliciter*. The 2nd was approved with the following recommendations, namely: that the 6th clause be so amended as to make eighteen years the age at which the beneficiaries shall cease to receive aid from the fund, and the 7th clause so as to make eighteen years the age at which both male and female orphans shall cease to receive aid from the fund, and that the 10th clause be so amended as to make it imperative on ministers received by ordination or induction to connect themselves with the fund. The Presbytery would further recommend to the Assembly to include in the legislation sought a provision for the appointment by Presbyteries or otherwise of guardians for orphans who may come on the fund without legal guardians. The 8th remit was approved of with the following addition to the third clause, namely: that needless cases requiring action different from that resulting from the operations of this rule be dealt with by the Assembly. Mr. Fraser intimated that at next meeting of Presbytery he would submit an overture to the General Assembly anent the mode of appointing commissioners to the Assembly so as to secure uniformity throughout the Church. It was resolved that all the congregations of the bounds whose ministers are not appointed as commissioners to the General Assembly be asked to take up a collection to defray the expenses of the elders commissioned to said Assembly, and that the congregations whose ministers are commissioned to attend the Assembly be recommended to defray the expenses of their own ministers. The Moderator was instructed to write to the congregations of the Presbytery, explanatory of the foregoing appeal. Messrs. John Ewing, Robt. Esplin and O. MacRae were appointed commissioners to the General Assembly instead of Messrs F. Ballagh, I. Rowand and J. Mather, who had declined going. The clerk was instructed to write to those Kirk Sessions who had not forwarded answers to the questions on the state of religion to do so without delay. The financial committee were instructed to examine the financial and statistical returns of congregations and report thereon at the next ordinary meeting of Presbytery. Mr. J. Anderson reported that he had sent circular letters to all the congregations of the bounds, apportioning to each the amount expected from them in order to raise the \$200 agreed to be raised by the Presbytery to assist the Mission Station of Gore Bay, Manitoulin Island, in erecting their church edifice, and that some of them had cordially responded. The next meeting of Presbytery is appointed to be held in Mr. Cameron's Church, Lucknow, on the second Tuesday of July, at three o'clock p.m.

A. G. FORBES, Pres. Clerk.

Presbytery of Kingston.

The quarterly meeting of this Presbytery was held at Belleville on the tenth and eleventh days of April. The attendance of members was unusually large. The following were elected commissioners to the General Assembly to meet at Halifax—namely—Principal Snodgrass, Professor Williamson, Messrs. T. G. Smith, A. Young, J. W. Gray, M. W. Maclean, M.A., and D. W. Hart, Ministers; and Mr. J. Cook, Dr. Boulter, Professor Mackerras, Messrs. G. Hobart, G. Davidson, T. Rutherford, and A. G. Northrup, Elders. Provision was made for the payment of the expenses of commissioners by ordering a collection to be taken up in all the congregations within the bounds before the last Sabbath of May, said collection to be forwarded to A. Macalister, Esq., Kingston. Two calls were forwarded to Mr. Leitch, of Camden and Sheffield—one from the congregations

of Dunsannon and Port Albert, Presbytery of Lunenburg, and the other from the congregation of Gathies Church, Longwood, and Cook's Church, Camden, Presbytery of Lunenburg. Mr. Young, of Napton, was heard in support of a motion for the former call, and Mr. McLean, of Glance, in regard to the latter one. Mr. Leitch accepted the former call, and was directed to await the instructions of the Presbytery of Lunenburg with a view to induction. Mr. Young was appointed Moderator *pro tem* of the last Session of Camden and Sheffield. Mr. Smith, Convener of the Presbytery's Home Mission Committee, read a report in relation to missionary operations within the bounds, and the arrangements recommended for the summer's supply. The report was received, and the proposed allocation of missionary stations. The sum of \$24 claimed for synodical expenses was ordered to be paid. Mr. Beattie's resignation of his pastoral charge, tendered at the previous meeting, was accepted, and the Presbytery's Home Mission Committee were empowered to employ him as an ordained missionary within the bounds. Mr. Wilson, Convener of the Deputation to visit Preton concerning increased ministerial support, reported that the matter had been attended to, and with hopeful results. From a financial statement prepared by the Treasurer it appeared that the Presbytery had contributed its full quota towards the payment of the general Home Mission debt. On behalf of the committee appointed to visit the North Hastings mission field during the winter, their respective conveners, Messrs. Beattie, Wishart and Gray, gave in reports, and furnished valuable information. Mr. A. McGillivray, student of Queen's College, Kingston, made application to be taken on trial for license. His college certificates were examined, and found satisfactory, whereupon it was resolved to make the necessary application on his behalf to the General Assembly. Mr. Smith made application on behalf of Mr. William Smith, school teacher in Pittsburgh, to be taken under the care of the Presbytery as a candidate for the ministry. Principal Snodgrass, Professor Mowat, and Mr. Gallager were appointed a committee to examine him. The remits anent the regulations of the Widows' and Orphans' Fund was considered. It was recommended that the following change be made—namely—that No. 8 be altered, so that the latter part shall read, "The Fund shall be maintained by annual rates payable as provided in the regulations next following by ministers admitted to the benefits of the Fund, by congregational collections, and by donations and bequests;" that in No. 7 the phrase "per annum" be inserted after the figures (\$150); that in No. 8 the phrase "on behalf of" in the first line be omitted; and that instead of the words following the clause "Fund of the United Church" be substituted the words "shall be entitled to the benefits of the Fund on the payment of an annual personal rate of \$8;" that No. 12 read "The rates payable to annuitants may be," etc.; that in No. 13 the phrase "to the committee," in the second line, be deleted; and that No. 14 be omitted. The other regulations were approved of as proposed. The regulations anent the Aged and Infirm Ministers' Fund were considered. It was recommended that these be reduced to three in number; that Nos. 1 and two be as they now stand, but that No. 3 read as follows: "When a minister is allowed by the Assembly to retire he shall receive \$100 a year, and such additional annual sum as the state of the Fund may from time to time permit." The remits anent an annual contribution to the Aged and Infirm Ministers' Fund in the form of an assessment on the professional income was disapproved of. In view of the decision come to anent the Aged and Infirm Ministers' Fund, it was deemed unnecessary to consider the memorial from the Presbytery of Whitby bearing on the same subject.

THOMAS H. CHAMBERS, Pres. Clerk.

Woman's Foreign Mission Society, Toronto.

The first annual meeting of this Society was held last Tuesday in Knox Church. The meeting for ladies only took place in the afternoon in the lecture room, and was a most encouraging one, a very large number being present, several being delegates from our auxiliaries and evincing a deep interest in all the proceedings. The meeting was opened with singing a paraphrase, reading a portion of Scripture, and prayer by the president. The reports were then read and office-bearers and committee elected. The results are most satisfactory considering that the society has only been in existence one year. The members' fees, subscriptions in envelope, and special donations amounted to \$427.63. Eighteen auxiliaries have been organized in different Presbyteries, and contributed to this the parent society, \$235.86. And three mission bands formed in Toronto contributed \$445, making a total of \$1107.99, which after paying necessary expenses was voted to pay the salaries of Miss Rodger and Miss F. Irweather, our missionaries at present labouring in India. After the business was finished an interesting letter was read from Mrs. Stothert, Bombay, giving an account of the marriage of one of their orphan girls; and a paper on missions, prepared and read by Miss Haight, one of the vice presidents.

At this meeting also a Presbyterial constitution was adopted as an addition to the constitution of the society a year ago, the principle of which is to have a central society in each Presbytery to which all societies in that Presbytery will report annually to the parent society in Toronto. The constitution will be appended to the annual report, which will soon be ready for distribution. The following officers were then elected: President, Mrs. MacLaren; Vice-Presidents, Mrs. V. Gregg, Mrs. W. Reid, Miss Haight, and Mrs. J. M. Cameron; Recording Secretary, Mrs. McMurphy; Foreign Secretary, Mrs. Harvie; Home Secretary, Miss Topp; Treasurer, Mrs. J. M. King.

Most of the European factories are rushing on blue glass.

Russia's public debt is estimated at £250,962,900 sterling.

Choice Literature.

One Life Only.

CHAPTER XXVIII.

A few months later, while the winter snows were falling thick and fast round Aberstone Abbey, the master of that proud old home sat in a lonely lodging in Sydney, with the sunburnt of the Australian summer streaming through his open window, and all the glory of that strange climate at its fairest season, shining on earth and sky.

his lodgings at a pace which he would hardly have adopted in such weather without an urgent reason. Atherstone started to his feet, while the glad thought flashed into his mind, that perhaps he was the bearer of some tidings respecting Edward or his child; it was nearly a week since he had seen Wilson last, and news from the interior of the country might have reached him in the interval.

aware that the eyes of the dying man were fixed on his face with a look of undoubted recognition, and, going forward, he sank on his knees by the bed-side of his unhappy cousin. An expression of exceeding bitterness passed over Edward's ghastly countenance, as if life were too far spent within him to call up the fiery passion of hate that would have possessed him, and slowly his lips framed the words, "My enemy! my enemy in this last hour!"

to remain with him, the two men took leave of him, and he was left alone. He went back into the room, and found Edward lying with his face to the wall; he bent over him and spoke very gently, asking if he would allow him to lift his head into an easier position, but the dying man was either unconscious of his presence, or wilfully ignored it; and he desisted at last from any attempt to attract his attention, and sat down in silence by the side of the miserable couch.

Scientific and Useful.
CREAM CRACKERS.
Two pints of flour, one pint of sweet cream, and the yolk of three eggs.
STRENGTH OF MAN.
A curious series of experiments made in France shows approximately that the heaviest load a strong man can carry for a short distance is 319 pounds; all a man can carry habitually, as, for example, a soldier's knapsack, walking on level ground, is 182 pounds—or an aggregate of 1518 pounds over 8200 feet as a day's work.



TESTIMONIALS OF A VALUABLE BOOK.

TORONTO, 10th April, 1877. THE Rev. J. G. Wood's work on the "Natural History of the Animals mentioned in the Bible," has a very high reputation, and deservedly so, being, like all his other books, the fruit of great research and care and ability. It is calculated to be both useful and interesting to the young as well as to others; indeed for all Bible Students it contains much valuable information. The present edition has been beautifully got up, and is in every way superior to the former. It has this advantage too, that it is enriched by a treatise from the pen of the Rev. Dr. McCosh, the distinguished President of Princeton University, and also one by the Rev. Dr. Marsh, a highly competent authority on "Bible Lands." ALEXANDER TOPP, D.D., Moderator of the Assembly of 1876. Minister of Knox Church, Toronto.

TORONTO, 20th March, 1877. DEAR SIR,—So far as I have been able to examine the volume, I am prepared to endorse the favorable estimates of it expressed by the ministers and other gentlemen in Guelph and neighbourhood. The writer of the book is evidently possessed of adequate scientific knowledge, and he uses a simple and pleasing style. He has succeeded in throwing an interesting light on many passages of Scripture. The Canadian edition of this work is very attractive in appearance, and its value is increased by Dr. McCosh's essay. WM. GAVEN, D.D., Principal of Knox College, Toronto, and Prof. of Exegetics and Biblical Criticism.

MCGILL COLLEGE, MONTREAL, Ap. 10, 1877. MY DEAR SIR,—With reference to Wood's "Bible Animals," I have much pleasure in stating that in so far as I have consulted it, the work is very full and accurate, and worthy the reputation of its author. I think a great service has been done to all Bible readers in Canada by bringing out this work in so attractive a form. J. W. DAWSON, LL.D., F.R.S., F.G.S., Principal and Vice Chancellor, University of McGill College, Montreal.

Wood's "Bible Animals" contains a great variety of useful and reliable information, and sheds much light upon the Word of God. It should be in every family, and especially in the hands of Sabbath school teachers and ministers. D. H. MACVIGAR, LL.D., Principal and Professor of Theology, Presbyterian College, Montreal.

THE Canadian edition of Wood's "Bible Animals" is beautifully printed and embellished with excellent plates. The author gives a large amount of interesting and valuable information respecting the animals mentioned in Scripture. These are described under the heads of mammals, birds, reptiles, fishes, and invertebrates. Besides information usually found in books of Natural History, this book contains special hints and notices which are of great help to the interpretation of the proverbs, poetry and metaphors of Scripture. Two valuable contributions are appended to this edition; one is by Dr. McCosh of Princeton College, who plainly states and satisfactorily disposes of the Darwinian theory of "Evolution." The other is by Dr. Marsh, in which he gives an instructive account of recent researches in Egypt, Arabia, Palestine, Assyria, and Babylonia, which serve to illustrate and confirm the records of Scripture. Altogether the book is one of great value.

WILLIAM GREGG, M.A., Professor of Apologetics, Knox College, Toronto. To all who desire an intelligent acquaintance with the Book of Life, Wood's "Bible Animals" must prove eminently helpful in the interesting department of Scriptural zoology. The illustrations are profuse and artistically presented—the information is accurate and the spirit devout. The essay by Rev. President McCosh on "Evolution," combined with the work, will prove a profitable and opportune addition to many; while the researches of Rev. Dr. Marsh leave but one regret, that they are so short. I cordially commend this work to every Christian who seeks to obey the Apostolic exhortation: "Add to your faith virtue, and to virtue knowledge."

J. GARDNER ROBB, D.D., Minister Cooke's Church, Toronto. On careful examination I find Wood's "Bible Animals" to be a valuable and useful book. In every animal mentioned in the Bible is described in familiar and interesting language. The meaning of the original terms is carefully investigated, and the difficulties of translation are unravelled so as to remove every just cause for obscurity, and present the subject clearly to the reader. The numerous spirited illustrations, give a graphic reality to the description and convey a knowledge of the subject which words alone could not. This book will be a valuable help to understanding many passages of Scripture, which have been hitherto very imperfectly understood owing to a want of knowledge of the animals referred to, and uncertainty as to the meaning of the original words. The appended essay on "Evolution" by Dr. McCosh, while too short for the student of science, furnishes a candid and reliable view of the subject to those who have not time or opportunity to read largely on the question. The volume closes with a most interesting and instructive paper by Dr. Marsh on research and travel in Bible Lands, including the results to the latest date of the work now going on in Palestine and Mesopotamia. It is a summary of travels and explorations in Palestine, Egypt, Arabia, Petrae, Asia and Babylonia, presenting a most vivid picture of these countries, and of the territories which they are now giving in co-operation and illustrating the Scripture history. I cordially commend the book to every Bible student.

PASTOR ST. PAUL'S CHURCH, and School Inspector, Walkerton, Ont. Official Announcements. MEETINGS OF PRESBYTERIES. LINDSAY.—At Woodville, on the last Tuesday of May. OTTAWA.—Next Presbytery meeting in Knox Church, Ottawa, on Monday, 7th May, at 9 o'clock P.M. QUEBEC.—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m. PARIS.—Within Dumfries Street Church, Paris, on the first Tuesday of July, at eleven a.m. Congregational payments to the Presbytery fund are payable at this meeting. TORONTO.—In Lecture-room, Knox Church, on Tuesday, 1st of May, at 11 a.m. KINGSTON.—In St. Andrew's Hall, Kingston, on 10th of July, at 3 p.m. WINDSOR.—At Whitby, on the third Tuesday of May, at 11 a.m. BRACKVILLE.—At Prescott, on Tuesday, 3rd of July, at 7 p.m.

Mission to Japan.

Mr. Parkhurst who had visited Mrs. Prun's home in Yokohama, as well as others in India, Syria, and China, said he thought it surpassed them all in its perfection in all its development—and it was so liberal—every one of any denomination felt they had a welcome there. Mrs. Prun spoke very highly of the capabilities of the Japanese girls intellectually, also of their susceptibility for spiritual instruction. It was really marvelous they were so anxious that others should partake of what they had received. In their leisure hours, they would take their Bibles and visit from house to house to tell of Jesus. Everything in the "Home" was prepared about, and the child on early learn simple trust in God—and to believe in and look for answers to their prayers. In God's good providence a young man of influence was brought to the "Home," and remained for some time as a guest and became a Christian, and was afterwards selected as Principal of a Normal School which the Empress has lately founded, though she herself is still a heathen, and has not the slightest inclination to become a Christian.

The girls at the "Home" made it a subject of special prayer at their prayer meeting, that the Bible should be taught in this school, and great was their delight when their request was granted. Mrs. Prun read an interesting letter from a pupil, in which the child spoke of being killed by her brother, because she said she preferred the happiness of heaven to that of earth. The blows were repeated on the reiteration of her views. On telling the teacher, they prayed with her, and she was quite affected the following day at seeing how her loving Father had cared for her. On her teacher accompanying her to her brother's house he was gentle and kind to her, and did not fulfil his threats of sending her away.

Mrs. Prun told some interesting facts with regard to the men in Japan. One young man of good family (for rank in Japan seldom implies wealth) had applied for employment in the Home, merely to learn English, and was taken as a servant. Mrs. Prun soon discovered great aptitude in all he undertook, and retained him as her interpreter and personal servant. She soon noticed that he became very much interested in the Bible. One of the native teachers being ill, Mrs. Prun asked this young man to take his place at the native service and read the Bible; and as she thought he would be incapable of anything further, asked him to read the Lord's prayer. He went on with the prayer for a short time and then stopped, and as Mrs. Prun thought broke down, but he broke into a most touching prayer which Mrs. Prun felt though she could not understand. The language came from the depths of his soul. Shortly after this he was called home by the illness of his father, and fears were entertained that he would return to heathenism; but after a time he returned to the Home with great joy. After closely watching him, Mrs. P. thought his talents were lost in his present service, and that he would be a great acquisition as a native preacher. When Mrs. P. asked him, he answered with many tears that this was what he had longed and prayed for while since he returned from home; for while with his father he was not sufficiently instructed to speak of Christ, or explain the way of salvation, and this pained him exceedingly; so all was speedily arranged, and he is now studying, and in his leisure evangelizing. At one place where he had been preaching about the Holy Spirit, a poor man went to a missionary and said a young man had been preaching that in order to be saved they must get something they could neither see nor hear, but they could feel, and that it was like air, and he had been walking up and down trying to breathe in the air. Mrs. Prun spoke of temperance going hand in hand with the Gospel. Though the Japanese were not a drinking people they thought much of temperance. Once an old man came up to Yokohama on business, and carried home with him a Bible and some temperance papers from the Sunday School there. He became a believer all by himself in his lonely country-house; founded a temperance Society of twelve members who were to abstain from drinking, smoking, and all sin, and they were to be tested for three months. Some time after this, this little company of believers were discovered by a young man who had been sent to a distant station to help the Missionaries. He advised the old man to be immediately baptized and go up to Yokohama to receive further instruction, which he joyfully consented to do. The field is white unto the harvest and God is working miracles there. Let us pray much for that land, and help the missionaries in every way that we can. "Japan" means "Daybreak." She has already had the dawn. Oh may the full light of day soon illumine!—Notes of an Address by Mrs. Prun, a returned Missionary, taken in Chicago March 1876.

A VERY successful concert was held at Sonya, on the evening of the 28th ult., in aid of the Church organ fund. The principal promoters were Messrs. Donald Stevenson, A. Beattie, and H. O. Black. The annual missionary meeting which came off on the evening of the 29th ult., was ably addressed by the Rev. J. Campbell, of Canbyton and the Rev. J. L. Murray of Woodville. The attendance was large notwithstanding the unfavourable state of the roads.

THE anarchy has received instructions from J. P. WAGNER, Esq., who is about making large alterations in his premises, to sell by Public Auction, at the Factory No. 73 Adelaide Street West, on Tuesday, 1st May, his large stock of first class Building Material, consisting of Doors, Sashes, Mantelpieces, Moldings, Skirting, Shootings, Flooring, &c., &c., also the following Machinery, which is all in perfect order:—One Rogers 24 inch double surfacer and matcher, one blind flat and rod stapler, one relesher for doors and sashes, two foot power mortises, one 10 inch panel planer, lot of cast iron and wooden pulleys, one crab hoister, one derrick, one engine governor, one crab hoist. Sale at 11 o'clock. JNO. M. McFARLANE & CO., Auctioneers.

MANITOBA LANDS. Near City and Railroads. Only 60 cents an acre. Enclose stamped envelope for particulars. Map supplied for 25 cts. ARCHIBALD YOUNG, Manitoba Land Office, Toronto.

\$100 PER MONTH MADE BY SELLING OUR Letter-Copying Book. No press or water used. Send stamp for circulars. Money refunded. A. ELKIN, 102 King St. West, Toronto.

Part's, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS. MARRIED. At the residence of the bride's father, on the 18th April, by the Rev. Wm. P. Walker, the Rev. daughter of the late J. P. Walker, of Toronto, and Mr. Thomas M. P. Walker, of Toronto.

PHENIX HAT STORE THE HATTER. HAMILTON. 129 YONGE STREET. (Opposite Shiloh & Co.) SPRING STYLES IN ENGLISH AND AMERICAN SILK, FELT AND FASHIONABLE HATS. 19 per cent. discount to all Clergymen and their Families. Motto—Best Goods Bottom Prices.

Who's Your Hatter. 1877. SPRING STYLES. 1877. Just received, a large assortment of ENGLISH AND AMERICAN SILK AND FELT HATS, which we are offering at low prices. N.B.—A liberal discount to ministers. J. & LUGSDIN, 101 YONGE STREET. SPRING STYLES.

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