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## Contributors and Correspondents

For the Presbyterian.]

### AN HONOURABLE WOMAN.

The Church of Christ still contains many a "beloved Perseis, who labours much in the Lord," and when such fall asleep in Jesus, it is well that their work and labour of love should be made known, in order if possible to stimulate to similar love and labour those who are but lukewarm workers for their Master, as well as that too large number of nominally Christian women who are not really workers at all.

But while "many daughters" have done well, few indeed have been enabled by natural fitness, and honoured by the Divine blessing to accomplish so much work of so many different kinds, as the late Mrs. Doremus, beloved President of the Woman's Union Missionary Association of the United States, who, on the 29th of January was called to "rest" from her abounding labours. At the recent Convention of that Missionary Society, held in Brooklyn, in October last, Mrs. Doremus, though not presiding at the Convention was present at its sittings, appearing in excellent health and wonderful activity for her advanced age, and giving the Convention occasionally the benefit of her judicious Christian counsels; as well as speaking many a wise and cheerful word of practical advice to those who gathered round her with almost reverent attention in private. The illness which caused her death was caused by a slight accident, and lasted only a few days, her own death taking place only two days previous to that of her brother, Governor Haines, who had visited her during her illness. Her last words were—"I think my work is done. Oh that the Lord would come!" And so she fell asleep.

The following remarkable tribute to her memory, and sketch of her life work, is condensed from the *New York Observer* of Feb. 1st, 1877.

"No minister of the gospel in this city or country; no Christian philanthropist in any land, no woman in our day, and perhaps not in any day, has held such a position in the field of pious labour for the good of the human race as Mrs. Doremus has humbly and faithfully filled these last fifty years. To those who did not know personally, the sphere of her usefulness, her energy, perseverance, prudence and loving-kindness, her self-denial and sacrifice and success, the language of simple truth will be read like the extravagance of partial eulogy. By those who saw, admired and loved her as the most remarkable example of Christian activity and usefulness, who have wondered that human weakness could be endowed with the strength of will and purpose to accomplish what she performed, any description approaching the truth will be received as failing to do justice to the character and works of this remarkable woman."

"She was born in New York, of parents who were amongst the most respected families, members of the First Presbyterian Church, under the pastorate of Drs. Rodgers and Miller. Early consecrated to the service of Christ, and united in marriage to one who was in cordial sympathy with her in every work and labour of love, endowed with strong intellectual powers, sound judgment, and with zeal rarely associated with such gifts, she entered upon a life of marvellous activity in Christian benevolence. She and her sisters were all imbued with the same spirit of devotion to their Master. And they have all demonstrated in their lives that woman may be active, efficient and vastly useful in the work of the Church, without neglecting her duties at home.

Fifty years ago, in the prayer-meetings of Isabella Graham and her daughter, Mrs. Doremus became filled with their spirit. In 1828 she set on foot the mission to the suffering Greeks. She was the soul of the City Prison Association for Women, of the Nursery and Child's Hospital, of the Home and School of Industry. She was the right hand of Madame Teller's Mission at Grande Ligne. The City Bible and Tract Societies enjoyed her constant support. To her Dr. Sims went with his noble idea of a 'Hospital for Women,' and when it seemed impossible for her to add another to her labours, she took hold and carried it through, and served it while life lasted, and on her dying bed gave directions in regard to individual patients in its wards.

"Mrs. Doremus' first care was to make her own house lovely and attractive. The heart of her husband trusted in her, and her children rejoiced in their mother's patient, faithful and tender care. Her household was the model of a Christian home. Her children grew up in her likeness. And this house became a mansion of Christian hospitality. Her interest in the work of foreign missions was one of the great features of her beautiful character. It was illustrated in the care which she bestowed upon missionaries coming to this city to embark on their outward voyage, or arriving here on their return. They might be strangers to her, and it mattered not to what church they belonged; she sought and found them, and often before their arrival, was known at the Missionary Rooms, she had them safe in her chambers and at her table. She always followed them to the ship, attended personally to their wants, supplied them with the needed comforts for the voyage, and commended them to God.

"Early in the morning, and even while

it was yet dark, she was at her work for the Lord. While others were sleeping, she went to the market and carefully purchased the food for one, two and three asylums of which she had this great care, in addition to that of her own house. Then the rounds of them all must be made, as if she were the physician in charge of each of them. Individual cases of spiritual need were cautiously watched. The special wants of these institutions she supplied by bringing pack-tops and others with the gospel for the sick and poor. And thus, in all these refuges of the distressed, she was an angel of mercy whose very shadow was a blessing, and her presence a light and comfort unspeakable.

"Perhaps the crown of her life-work was the organization of the women's mission to the women of the East—the Woman's Union Missionary Society out of which grew the great associations of women as auxiliaries to the general Missionary Boards of the churches. Mrs. Doremus conceived this great system, and has watched and worked it with a mother's care. By this agency the word of life has been carried by women into the homes of the East which no man could enter, with the light of education and religion. With these devoted female missionaries Mrs. Doremus maintained a constant personal correspondence, so that their work in Japan and China and India and Africa was as familiar to her as the work in this city.

"When others, in the heat of summer, were refreshed at the seaside or the mountains, she was at the prisons and hospitals of the city, ministering to the miserable, in whom she did it unto Him whom she loved. Like Him, she went about doing good. In physical weakness, often appearing ready to perish in the midst of her usefulness, she persevered with energy that was like an inspiration and strength almost supernatural. But we have not space to say the half we would of her wisdom in devising and her skill in doing; of her constant attendance on the means of grace in her own church, of the unwavering support she gave to her pastor in his work; of her inspiring example in every benevolent enterprise; her universal charity, catholicity and Christian fellowship."

It need hardly be said that the death of Mrs. Doremus has been specially felt by the Woman's Union Missionary Society of which she was president. The following official communication from one of its Secretaries to the Corresponding Secretary of the Kingston Woman's Foreign Missionary Society, who represented that society at the Convention in Brooklyn, was read at its recent public meeting, and will show how deeply her loss is felt. May the united prayers of her fellow-laborers be abundantly answered in the blessing they desire!

"Since it has pleased our Heavenly Father to call to her eternal rest Mrs. T. O. Doremus, the founder and President of the Woman's Union Missionary Society, whose name has long been identified, not only with missionary work, but with every Christian and benevolent enterprise; and since we feel that the most fitting memorial which we can rear to her memory is to take up and carry forward with renewed diligence, the work which she loved so well.

The Board deem it eminently appropriate that we should, as far as practicable, all unite on Saturday morning, February 17th, in praying that this affliction may be sanctified to us by binding us all more closely together, by an especial outpouring of God's holy spirit upon all our missionaries, that they may be wise in winning souls for Christ, that a spirit of love and harmony may pervade all our mission homes, and that it may please Him to raise up and send forth earnest, consecrated Christian women with well-balanced powers, and thoroughly furnished unto every good word and work.

We especially ask your prayers for those upon whom the burden of the work at home rests, that they may be wise in judgment, firm in decision, prompt in action, and as broad and catholic in their interest as was the commission of our ascending Lord to His Disciples.

Believing as we all do, in the efficacy of united supplication, we feel sure that God will grant us at this time the comforting assurance of His presence and blessing. That the mantle of our departed friend might rest upon each of us, and that God would give to us individually the grace to bear it as a sacred trust is the earnest prayer of yours, very cordially,

DORA B. ROBINSON.

By order of the Board.  
*New York, 41 Bible House, Feb. 10, 1877.*

We close this sketch of one truly an "honourable woman," with the following further quotation from the paper on which we have already largely drawn.

"On the evening of her death, the annual meeting of the Evangelical Alliance occurred, and a minute was adopted of respect for the memory of Mrs. Doremus, whose whole life had so remarkably illustrated the spirit of the association. Ministers and others of all the various denominations rose in succession to testify to her equal interest in their several works of love, all of them mourning that in her they had lost a valued and beloved friend.

"And when the redeemed shall come from the east and the west, from the north and the south, to sit down in the kingdom of God, many will ascribe their salvation to Him who inspired her with the love of doing good, and He will set her in the midst of the stars as one who turned many to righteousness, and she will shine as the brightness of the firmament, forever."

Two most joyous and gladdest nature are these most heavenly alive to impressions of reverence, wonder and awe.

For the Presbyterian.]

## MODERN BIBLICAL HYPER-CRITICISM.

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

No. II.

We have shown how the tendency of Prof. Smith's article is to unsettle the mind, in regard to the verity of God's Holy Word, as well as to inculcate the introduction of a sort of pious fraud, respecting certain inspired books.

A third principle on which he acts, is the application of the higher German criticism, as an authoritative discernor of the contents of the inspired books.

Viewing the sacred history from Genesis to Kings, as a grand geological deposit, that has been gradually accumulating, he divides the deposit into three strata, which he styles the priestly, the prophetic, and the popular. These mysterious three he can distinguish and separate into their distinctive parts, by means of his infallible critical insight. But even when he deals with the sacred text itself, he seems to delight in proving it to be incorrect and unreliable.

Attached to many of the psalms are quaint old titles and statements, that have been proved to be a part of the original text, as much as the psalms themselves.

To carry out his destructive criticism he must get rid of these troublesome titles. In the psalter, "As in the case of the historical books," he argues, "we have to begin by questioning the traditions contained in titles, which ascribe seventy-three psalms to David, and besides him names as authors, Asaph, the sons of Korah, Solomon, Moses, Heman, Ethan. Again the tendency is to refer as much as possible to familiar names. There is no reason to believe that any title is as old as the psalm to which it is prefixed, and some titles are certainly wrong. On the other hand the titles are not purely arbitrary. They seem to supply useful hints as to the earlier collections from which our present psalter was made up."

The late Dr. Addison Alexander, in refuting some of the errors of the more advanced German critics, sarcastically observes that, on their principles, the sacred Hebrew text becomes a nose of wax, capable of being formed into any shape whatever. Their principles, Dr. Smith adopts. A "current of productive psalmody runs apparently from David down to the exile. Psalm II, obviously composed during the desolation of the temple, marks, perhaps, the last phase of this development."

The songs of degrees are "psalms of the second temple," and "are only reflections of old ideas, cast mainly in directly liturgical form."

Many expositors find, in individual psalms, "(xlv, lxxv, lxxix, lxxxiii, etc.) clear traces of the Maccabean age."

The glorious old canticles are but a lyrical drama. "As the motive of the piece is political as well as ethical, it is most naturally assigned to the early period of the northern kingdom."

Copyists have dealt so very unceremoniously with the psalter, that the learned professor leads us to conclude, that it is a very mixed conglomerate of all sorts of writing. "We observe great freedom on the part of readers and copyists, who not only made verbal changes, but composed new poems out of fragments of others."

In thus dissecting our inspired book of devotions, the critical insight of Mr. Smith is equal in its marvellous discoveries to the famous spectacles of Joe Smith, the Mormon prophet.

As if it was not enough to make patient Job a fiction of a tradition, to deprive the book of its venerable antiquity, his profound critical skill enables him to post-date a portion of this old work. "Still more remarkable is the case of the Book of Job, in which the speeches of Elihu quite break the connection, and are almost universally assigned to a later hand."

Under treatment by the same unscrupulous writer, Zechariah is closed at the end of the eighth chapter, and, "there begins at chapter nine, a new oracle, quite distinct in subject and style," and the prophecy "remains absolutely dark, if it is ascribed to Zechariah."

The noble prophecy of Isaiah, which shows so many proofs of being an organic whole, is rudely cut, by the knife of this presumptuous critic, into two unequal halves. The first thirty-nine chapters are credited to Isaiah, and declared to be written before the captivity, but "the anonymous chapters, forty to sixty-six, cannot be understood in a natural and living way, except by looking at them from the historical standpoint of the exile."

It is cause for wonder that the unprejudiced internal vision of the Free Church Professor did not discover the name of the

great unknown author of the post-dated portion of Isaiah.

The same mighty intellectual insight plays sad havoc with good old Daniel by placing his writing "in the early years of the Persian empire, or as modern critics hold, at the time of the Maccabean wars."

And, like Mohammed's coffin, this grand old specimen of magnificent prophecy is suspended by the youthful critic, midway between the canon and the apocrypha, so that it is uncertain with which it should be classed.

"It is," says Smith, "in point of form, the precursor of the apocalyptic books of post-canonical Judaism, though in its intrinsic qualities far superior to these, and akin to the prophets proper."

And, as if these, and kindred discoveries of the modern critical spirit were not sufficient, the Hebrew text of Scripture is declared to be in a very unsatisfactory state.

"The text of Micah, for example, is often unintelligible, and many hopeless errors are older than the oldest versions."

Akin to these fierce onslaughts on the integrity, authenticity, and genuineness of the Old Testament, are the statements of Professor Smith in his article on Angels.

Of one doctrine, very dear to all Christians, and almost universally regarded by them, as the only key to a right interpretation of the Old Testament, he writes in these terms. "The notion (long current in dogmatic theology, and which goes back to the earliest controversies between Jews and Christians,) that the 'Angel of the Lord' as contradistinguished from created angels, is the Logos—the second person of the Trinity—has found defenders, down to the present day (Hengstenberg, Keil, etc.), but certainly does not express the sense of the Old Testament writers."

We have in these articles confined our remarks to the Old Testament, and only indicated three distinct lines of error, along which the mischievous article of Professor Smith runs its rasping course.

That it deserves the strongest condemnation, our extracts abundantly prove. To palliate or defend it, is simply to palter with error. And running counter as it certainly does to the current Bible teaching of the church, from the earliest ages, and to the plain unbiased teaching of the confession, we trust that the Presbyterian Churches throughout the world will thunder forth against it the most unqualified condemnation.

## NOTES FROM INDIA.

It affords us much pleasure to place before our readers the following short, but very interesting letter received last week from the Rev. J. Fraser Campbell:

MY DEAR SIR,—In fulfilment of my promise, I send you the following few notes. In the first place I wish to make mention of the loving kindness of the Lord. During both the voyages to England and here I was continually reminded of Christian friends left behind, by experiencing daily answers to their prayers. The weather was really extraordinary; the captain and others on board the steamer coming here, declared that they had never known such at that season. Mr. Douglass writes me that he too "had a delightful passage." And so in other things I must still say, "Surely goodness and mercy do follow me all the days." In Scotland I had the privilege of pleading for missions to the heathen before several of the wealthiest and most influential congregations. On board there was quite a little missionary band, and we had worship together twice daily, which soon came to be attended by nearly half of the passengers, more or less, regularly; besides which some little efforts were made specially for the benefit of the crew. We spent part of a Saturday and of a Sabbath in Colombo, Ceylon, most of which time I spent on shore, where I had the pleasure of meeting the brother of one of our own ministers, Mr. Burnett, of Martintown, in the Church of Scotland Chaplain, whose hospitality I enjoyed, and for whom I preached on Sabbath. His field of labor is small, but it is as large as his health enables him for, and I was glad to hear from others how much the congregation had improved under him. You know of the beauty of the Ceylon foliage; coming off a sea voyage I was fully prepared to enjoy it, and I cannot describe the delight it gave me. Colombo seemed to me enchantingly beautiful, its winding lake, its groves of cocoanut palms, half hiding here a gentleman's bungalow, and there a row of native huts, its broad-fruit trees, plaintains, scallions and other beautiful trees and shrubs; its swarms of people, Tamil, Singalese, and Malay, so strange, and to a missionary's heart so

deeply interesting, and all seen in the peculiar light of an afternoon in the tropics. I landed and went on board in those curious canoes of which I had read, and which are so admirably adapted for carrying a few persons safely and comfortably over rough seas. The lower part is a log, properly shaped and dug out; on the top is built the part in which one sits, with perpendicular sides, perhaps eighteen inches high; and just far enough apart to admit one's feet comfortably, the seat being on the top, say thirty inches from the water. Of course such a boat would not stand upright, but for the outrigger, a small log attached by two curved poles, fastened with native rope, but by its support it is rendered one of the safest boats possible, and especially when under sail skims along over the rough waves in a manner beautiful to look at. It is rowed by two men, steered by a third, and carries only two passengers. We arrived in Madras on Dec. 6th, and landed in great comfort, being met by Mr. Sinclair, the Principal of the Church of Scotland Institution.

More I may write you again. Meanwhile let me express my disappointment at not yet receiving the packet of your papers which I expected. I remain, yours faithfully,

J. FRASER CAMPBELL.  
*Church of Scotland Mission House, Madras, India, Jan. 18, 1877.*

## The Home Mission Funds.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Permit me to make a brief statement regarding the finances of our Home Mission Committee in the western district.

The time is fast drawing near when the accounts will be closed for the year. I very much fear that a larger deficit than was reported to last General Assembly will be reported this year. This implies that our hard wrought ministers in supplemented congregations, and our missionaries in the different provinces, will be kept out of their scanty supplements until the middle of the summer. No one can rightly estimate the terrible hardships which will thus be entailed upon a body of men, who are deserving of the gratitude and encouragement of the church at large. It will also lead to many resignations of settled pastoral charges, and the abandonment of important mission fields.

Of the \$10,000 indebtedness of last year, which was allocated by orders of the Assembly to the different Presbyteries, a fifth will not be collected according to present appearances. The special—though by no means great effort—to raise the \$8,000, has also in many cases operated injuriously upon the ordinary revenue of last year. To meet the claims due last October, a large sum was borrowed, and on the first of April another half year's claims will fall due. To keep on borrowing is out of the question, and I am sure our committee will not continue such a policy.

May I then ask my brethren throughout the church to press with all earnestness the claims of the fund upon the liberality of their congregations, and to send in their contributions, if possible, to Dr. Reid, not later than the second day of April, when the committee meets in Toronto.

At the meeting held in October, a reduction of twenty-five per cent. was made on all grants, with the intimation that another reduction might be necessary in April. This just means that missionary labor and church extension shall be abandoned!

Are we prepared for such a step? The response made to this appeal during the next six weeks will answer the question. Yours very truly,

WILLIAM COCHRANE, *Con. of H. M. Com.*  
*Brantford, Feb. 20, 1877.*

## Knox College Students' Missionary Society.

The regular monthly meeting was held in class room No. 1 on Wednesday evening, Feb. 14th. The attendance was large, and much interest was manifested in the proceedings throughout. The annual letter from Dr. Fraser, missionary to Formosa, was read. The following fields were selected for mission work during the ensuing summer months, viz:—Waubesaunee; Manitoulin Island (N. side); Manitoulin Island (S. side); Rosseau and Turtle Lake; North Hastings; and McMurich Township. After singing the missionary hymn and prayer, Rev. Geo. Bruce, of St. Catharines, laid before the students his scheme for the better working of our mission fields. The purport of the scheme is, that students upon graduating, betake themselves to these fields, and laboring there, endeavor to make them, as soon as possible, self-sustaining. Mr. Bruce having answered several questions put to him by the students, concerning the scheme, Dr. Cavan addressed the meeting, after which the following resolution was carried:—"That the views expressed by Mr. Bruce are in the right direction, and receive the hearty sympathy of the students of this College."—*Con.*

Contributors and Correspondents

For the Presbyterian. ORIENTAL OCCUPATIONS.—THE FARMER.

BY REV. J. DUNBAR, DUNBARTON.

(Concluded.)

IV. The fourth season is the harvest, to which very many allusions are made in the word of God. It extended from the middle of April till towards the latter part of June. During the whole period the sky is clear, the air warm and even hot, and rain in harvest would be looked upon as a marvel, and regarded as a miracle. In the East the growth was often very rapid, for sometimes that which was sown in February was ready for the reaper by the end of April. The barley harvest was always first, and generally about a fortnight earlier than that of the wheat. Ere the Jews began their harvest they made a public and solemn acknowledgment, that God was their proprietor, provider, and protector in the offering of first fruits. As soon as the fields were white to harvest, the rulers of the Jews sent forth a number of priests to the fields to cut a sheaf of the first ripe grain, and these were accompanied with crowds of the people. The first-fruits thus reaped were brought in and carried with much pomp and universal rejoicing through the streets of Jerusalem to the temple. The sheaf was then waved to the four winds by one of the priests, it was then thrashed in the court of the temple, and the grain winnowed, roasted, and pounded in a mortar with oil and frankincense, and offered unto the Lord in the name and on behalf of the nation. Thus by a solemn religious observance the first-fruits were consecrated to the Lord, and the rest of their increase was sanctified to themselves, and in allusion to which the apostle says "if the first-fruits be holy, the lump is also holy." These first-fruits also betokened that the general harvest was sure and near; and to this the same apostle alludes when he says, "Now is Christ risen and become the first-fruits of them that slept." Harvest, while a joyous season, has been ever and in all ages a busy season. This was especially the case in the East, not because of precarious weather, but because of the rapid ripening of the grain and the readiness when too ripe of shaking out, and in consequence all home help both of men and women was transferred to the fields to cut or to pull up the grain as the case might be. It would seem that from time immemorial they put in the sickle in use among the Jews as well as the ancient Egyptians and Chinese, appear to have differed but little either in form or in use from those of our own at the present day. In reaping, the grain was sometimes cut close to the ground, and sometimes close to the ear, in the former case the stubble was burned on the ground, and in the latter the straw or stubble was afterwards plucked up for use, and in this way the Israelites got straw for their bricks in Egypt. A person, as we read in Ruth, was set over the reapers, to direct them in their work, see to their provisions and pay them their wages. The reapers go out to the fields very early in the morning, and return again betimes in the afternoon. They carry with them jars or leathern bottles with water; and their mid-day meal, eaten in the fields, consisted simply of bread or parched corn and vinegar, or a kind of weak acidulated wine, or sometimes, a sauce made of vinegar and oil and herbs, not to drink, but to be eaten, as Ruth did when invited to "dip her morsel in the vinegar." Following the reapers, and at a respectful distance, gleaners were often seen. This was a right which God himself gave to the poor in these words: "When ye reap the harvest of your land, thou shalt not wholly reap the corners of the land, neither shalt thou gather the gleanings of thy harvest, thou shalt leave them to the poor and the stranger, I am the Lord." Such was one of God's stated provisions for the poor. In regard to the mode in which they gathered up and conveyed the grain from the fields we have no very certain, or satisfactory account. It would seem, however, that what was cropped or cut by the ear, was gathered up and removed in baskets, while that which was cut by the ground or pulled up by the roots, was bound into sheaves, sometimes in single and sometimes in double lengths; but in our own day a late writer says that the grain is not bound in sheaves, but gathered into large bundles. When men and grain were ready, the produce of the fields was removed in ancient times, in a kind of cart or wagon, both rude and rough, but it is said that these wheeled vehicles are not now in use, and the grain is carried by camels. Two of these large bundles are secured, each in a net-work made of rope, and placed a few feet apart, then a camel is brought and made to kneel down between them, a rope is then passed from the one bundle to the other across the camel's peak-saddle, and at a signal from the driver, up rises the obedient beast and marches off to the thrashing-floor, where kneeling down again at the bidding of the driver, the rope is loosened and he is relieved of his load, only to repeat for weeks

together the same operation until the whole is gathered in.

In the East the grain is neither put up in stacks nor gathered into barns, for while we read of barns these were rather granaries or store-houses. It was conveyed immediately to the thrashing floor, where it would seem the thrashing immediately followed the harvesting and was regarded as part of the harvest work. For the thrashing floor, and in view of winnowing, an elevated position was selected where the ground, levelled, beaten, rolled or otherwise prepared, was made firm and hard. The Jews had four modes of thrashing; the simplest and evidently the oldest, was the beating with a stick, which doubtless gave origin to the flail; next the treading with oxen, as in earlier days, in our own country was often done by horses; the next is the attaching to the oxen a kind of sledge, not unfamiliar to our stone-boats, but with sharp pieces of stone or iron fixed into holes bored in the bottom. On it stands the driver, and as it is dragged around it not only separates the grain but cuts the straw, and makes of it thereby the better fodder; the last is supposed to be that of which Isaiah speaks as "a sharp thrashing instrument having teeth," not indeed like our efficient "separators" having teeth, but a heavy square frame, in which were three or four wooden rollers, each of which had three or four iron bands or wheels, armed with sharp projections somewhat like the cogs of a wheel or the teeth of a saw. On this was fixed a chair for the driver, and while the most efficient of all their machines, we are not told how much either would thrash in a day. All their larger thrashing was thus done by oxen, and that man was reckoned very niggardly indeed who would "muzzle the ox when he treadeth out the corn." After the thrashing, the straw is separated by a fork, and what is left is thrown together in a heap in the middle of the thrashing-floor. Thereafter and in the evening breeze the winnowing begins. This was performed by throwing up with scoops or shovels what was thrashed into the air when the grain fell to the ground and the chaff blew away. When the wind was light fans were employed to increase the current of air; these were not fanning-mills, for they were held and waved by the hand. The further and final process of cleaning the grain was by sifting, and pouring it through a hand sieve, and the unthrashed ears removed and then thrown back again upon the thrashing-floor to be trodden on by the oxen. Until the cleaning of the grain is completed and it carried home, the owner thereof sleeps on the thrashing-floor to guard from thieves the precious produce of his fields. Both the thrashing and the winnowing as we have seen were performed in the open fields, as rain in that season is there unknown. After the grain was cleaned as best they could, it was brought home and placed in secure repositories, called in scripture garners, store-houses or barns. These were often underground, but so securely constructed as to keep out vermin, the dryness of the soil contributing to a mode of preserving the grain, which in our damper country would be its ruin.

V. The fifth season, while simply called the hot season, is much warmer than the season that precedes it, though cooler than that which follows. It comprises the two months from early in June to early in August. During this season we know little of the husbandman's toils. The heat now increases to such a degree and the nights become so warm, that the people sleep in the open air and on the flat roofs of their houses.

VI. The sixth and last season, which is called summer, or the season of fruits, extends from the early part of August to a corresponding period in October. During this season the heat becomes so intense as to be almost intolerable, and sun-stroke is not unfrequent. Allusion to this is made in connection with the widow's son in Shunem as well as in the cxxi. Psalm. In the warm half of the year there is no rain in Palestine and for months together not a cloud is seen, and the earth is moistened only with the dew. Everything withers and withers under the heat and drought, the cisterns are empty, the wells are low, the earth is dry and parched, and the country for the time presents all but an unbroken outline of burning and barrenness. It is not unworthy of remark that though that was the land of promise, and these were the people of God, yet then as now difficulties and disappointments not unfrequently marked and marred the husbandman's toil. Besides tares in their wheat and cockle in their barley, they had to contend with the drought, the blight, and the mildew affecting the growth of their crops, and when they did grow they had to battle with the caterpillar, the palmer and the canker worm, but especially the locust, so fearfully numerous and terribly voracious—so numerous as to darken the mid-day sun, and so voracious as speedily to transform a very Eden into a barren waste. Thus the oriental husbandmen though living in a land that "the Lord God cared for from the beginning of the year even to the end of the year," was not free, any more than we, from the effects of the primal curse, for "in the sweat of his face" he toiled to earn his bread, yet he had "thorns and thistles," drought and blight, insects and animals to contend with as well as we, powerfully yet painfully reminding all of an Eden lost and a paradise to be regained.

Exemption of Churches from Taxation.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—I confess to very little sympathy with the lugubrious tone which characterizes the remarks of your correspondent "Christianity," while pleading for the exemption of churches from taxation, and can scarcely see the force of his argument, that by conceding the benefit he asks, our legislators would be doing God service; or that, by enacting that all such property should bear its share of the public burdens, they would draw down upon our heads the vengeance of Heaven. It is not at all likely that the feeble attempt at recognition of the Divine authority, manifested by exempting our places of worship from taxation, will bulk very largely in the estimation of the Most High, so long as our railways and other public works contrive, under the wing of law, to drive a brisk secular business on His own holy day, for we have it on the authority of God's word, that all voluntary acts of homage of men's own devising, rendered to Him, are an abomination, so long as his written laws are openly and systematically violated. Perhaps, however, this profanation of the Lord's day may be the act of the one-tenth part of our population, believed by "Christianity," to attend no place of worship; though in that case the nine-tenths are equally guilty, having the power, but not the will, to put it down. It is not quite certain either, that exemption, on the scale recommended by him, would go far to foster the growth of the "righteousness which alone exalteth a nation," as the religious beliefs of Jew and Turk, "if such be in our midst," are also to be homologated, in order to build up our character as a "Christian nation." It would be interesting, as well as instructive, to know how "Christianity" would deal with the one, in the matter of Polygamy, and with the other, on the question of the Christian Sabbath. As logical precision, however, is not a sine qua non with him, when dealing with the subject under consideration, it is not likely he will care to gratify your readers on this head, though perhaps he would not thank them, were they to draw from his remarks the inference, that all the types of religious belief to be found in the Dominion, bulk alike in his estimation, requiring only State recognition to make them rank as Christian.

Your correspondent further tells us on the authority of the *Christian Guardian*, that "all the advocates of taxing the house of God—while dealing largely in assertion and plausible declaration—fail to meet the case as presented by itself, and the defenders of the claims of the Christian churches. As regards the "main consideration," urged by the *Christian Guardian* and others in favor of exemption, suffice it to say, that they were fully met, and satisfactorily disposed of, years ago, when the question of the appropriation of the University funds was before the public, at which period that journal did its best to secure State "recognition" in behalf of Victoria College, Cobourg. The "case as presented by itself" may be summarized as follows:—Various religious denominations exist in the Dominion, each laying claim to Divine sanction for its system of doctrinal belief and mode of worship; though the disposition to recognize each other as belonging to the household of faith, is not particularly apparent. Romanists, with their Virgin worship, regard their Protestant fellow-worshippers as heretics, beyond the pale of salvation, fit only for the rack or stake; and to these, as also to the Turks with their Islam, and the Jews, who look upon the Lord Jesus Christ—the Alpha and Omega of our faith—as an impostor, we proclaim the word of Life, in order to rescue them from what we honestly believe to be the thrudom of damning error.

Such is the case; and the claim set forth in its behalf is, that in the interest of godliness, this strange medley of jarring sectarianism be officially recognized, as a tribute of homage to the G. d of heaven and earth. "Acknowledge the Lord by exempting his house from taxation, on pain of the Divine displeasure," says "Christianity," the *Christian Guardian*, and other Protestant authorities. "Gentlemen," replies the trembling State, "your request places Her Majesty's Government in an extremely perplexing position." The Romanist makes the same demand, which, if granted, would, in effect, make Her Majesty declare in favor of the Pope's lordship over the visible church, his power to remit sins, and to work miracles in the name of Mary and the saints. The Jew prefers the same request, and thus asks Her Majesty's acquiescence in the belief that Christ was an impostor, and that all Christians—yourselves, gentlemen, among the rest—are fanatics. In like manner, the Turk wishes imperial sanction for keeping his harem, and for the belief that Mahomet is the Lord's prophet. Pray, sirs, how is the State to determine which of all these claimant churches, whose religious views are so contradictory to each other, is entitled to exemption, as being the true Church of God? "Exempt all, and then you will be sure to stumble across the right one," is the characteristic reply of the champions of exemption. Further comment on the "claims of the case, as presented by itself," is unnecessary.

tribute their equitable proportion of municipal revenue, I feel persuaded that the rage for ornate and sublimely expensive church buildings and furniture, which in so many instances involves congregations in a state of indebtedness which cripples their energies for many years, would speedily subside, and from economical considerations, if no other, give place to a taste better befitting the circumstances of the working man, and more honoring to the working man's God, and it would neither reproach the poverty of the poor, nor ask him to offer what he has not to give. W. T.

Infidelity and Christianity.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—We live in an age strongly tinted with infidelity. So deep and widespread is this disbelief in Christianity that one at times wonders concerning the future. Even where there is no real enmity to the Bible, doubts and difficulties have settled down over many minds like a blinding mist. In looking back over life and reviewing the various conflicts I have had during the last forty years with the bases of belief, I have to confess the lack, in all the defenses of Christianity which I have read, of a simple, sure, final position to take against the whole school of destructive criticism and negation. One of the best sayings I got when young was—'If there is no hereafter I shall be on a level with the unbeliever—but if there is a future, and a holy God, the difference between the Christian and unbeliever will be very great. Even Bishop Butler's position, if I have read him rightly, only shows the Deist that the difficulties which Christianity presents lie still across his path after he has laid aside the Bible. Now, sir, my heart, my reason crave for something more satisfactory than the being placed upon equal terms with the infidel. I desire to see the negationist dead, intellectually dead, leaving the Christian alive, with the possibilities of the Bible being true.

There is certainly no originality in saying that wherever men may differ, they all agree in being able to say, Yes and No—the positive and the negative. Man lives on the Yes. No is a watchman set at the gate to discern all that may enter into the man, hindering poison, allowing good food to enter. A man all Yes, is dead, by taking what is bad along with the good. A man all No is dead, by not taking what is needed. You take a man to a richly furnished table. You ask him what he will eat. He answers—nothing, I see nothing that agrees with me. It is a valid question—What do you eat? Apply all this to the mind; I believe the analogy holds good. The mind of man must eat, must believe, must say Yes, must live the positive. What do we find in the whole array of the opponents of Christianity? One wide universal—NO. This is the beginning, middle and end of modern infidelity. I take Strauss as the representative man. Not one word of the positive ever comes from the crowded benches of the school of destructive criticism. The welkin rings—"We don't believe the Bible?" Not a whisper of what they do believe. This being so, I find my intellect, judgment, reason, resting as on a rock, that the whole negationist thinkers are sick—sick unto death. I believe, is the normal condition of man. The ten commandments are nothing, without the sublime headings—"Love the Lord thy God," "and thy neighbor as thyself." Its all thing in reference to modern mind, is its almost total inability to bring forth a positive religion. I know of none, save Mormonism. Some of our trained warriors, full of dialectic skill, may look upon my position as a very small affair indeed. Perhaps so, but as an old man that has had some experience of the foe of the Bible, I have to enter my protest against the clumsy, bulky, exhausting form given to the defenses of the Bible. The old tower musket, or even a No. 1 rifled canon, are not the best instruments to meet a highwayman, or a Californian rough. A pocket pistol (as good old Dr. Burns used to call one of his best sermons) is handy, effective, in mental as well as bodily warfare. Probably fewer bullets hit in the infidel controversy than anywhere else in the whole field of debate. I once stopped the speech of a blatant Atheist, by asking him to get up a song, hymn or Psalm to the praise and glory of nothing, and I would come and hear him sing it. It is not such yet.

In fine, Bishop Butler, the great analogist, leaves the Christian and Deist in equal battle drawn, and leaves the man whose aim in life is to do fault, deny, destroy, a dead man. So far as I have read history, all nations rose to power in the belief of gods or God. Atheism has had no place in the beginning and building up of nations. In middle age, when things have assumed the form of Phariseism, Ritualism, Cant and Sham; then, then only, comes in unbelief. In the ruin of empire Atheism reigns. Query: Are the white nations entering upon the last and sad developments of Atheism and destruction? Yours truly, RA AMELIA.

A LITTLE boy said to us, not long since, "I mean to read a portion of Scripture every day, and ask the Lord to teach me." I trust that boy will remember his promise. Let us see! If that boy should read three chapters every week day, and five every Sabbath, he would read the Bible through once a year. We would like to meet, at least, one little boy or girl in every family, who would say so much as this. And then if they could say, also, "I ask God to help me to remember and practice the precepts of the Bible," we should have great expectations concerning their future usefulness. Dear children, try it. The effort of an unregenerate man to resist evil may be compared to the waves that break away from the receding tide; they are vain and constantly declining struggles against the backward movement of the heart. The falls of a regenerated man, on the other hand, are the recessions of the wave in an advancing tide; the great progression will still be God-ward. What we want is the flow of the new nature to overbear all the obstacles of wind and sand, and this must be given by the attraction from above.—Dr. John Ker.

For the Presbyterian.]

Three Bairnies. I saw three bairnies sittin' Upon a cauld hearth stane, I heard the bairnies greetin', Greetin' a' a'lane. There's nae meal in the gruel, Nae kail' the pot a' a', An' mither winna wauken, An' father's gane awa'. Awa' to the wats for a sodger, A sodger to fecht for the Queen, An' O' mither winna wauken She's been sleepin' sin' yestreen. I gaed ben to the sleepin' mither, Ben to a chamber bare, Oh bairnies, little bairnies, She will wauken niver mair. I was only a puir auld wife, Wi' nought but my wheel an' my soo', But my heart was sair for the bairnies, An' I took them hame I trow. The minister helpit me kindly, The laird may be proud but he's free, An' the neighbors ilk ane had a handfu' O' meal for the bairnies three. Years ha' gane, I'm now dowd an' auld, But the Lord sent a blessing on me, I need never fear hunger or cauld, Sae lang's I've my bairnies three. For Jeanie's the laird's foremost lassie, An' Willie's the minister's man, An' Davie the bonnie bit liddle Hauds the plough and does a' that he can. An' tho' I am loein' my hearin', A voice seems aye sayin' to me, For as much as ye did to the bairnies, The Lord will do unto thee.

The Power of Prayer.

An eminent Episcopal clergyman, with whom I am acquainted, related once in my hearing the following incident:—A young man who was his fellow-student in the theological seminary, had a brother who was an officer in the army, and a man of excellent moral character, and possessed of many estimable qualities; but he was an unconverted man. He came to visit his brother in the seminary. The young man determined to speak to him on the subject of his personal salvation. He did so. With all the dignity of his person and his official position, he confronted his younger brother, and said, "What is there wrong in me? What have I done? Mention a single blemish in my life. What change do you wish to see in me?" The young man was confounded. He knew not what to say. But he determined to try the power of prayer. The officer soon left for Florida, where he was to spend the winter in camp. His wife, who was also unconverted, went to Rhode Island to spend the winter at the house of her brother-in-law, who was a clergyman. The prayers of the young man in the seminary followed them both. A revival began in the church of which her brother-in-law was pastor. She was one of the first subjects of that saving work of grace. Her brother-in-law advised her to unite with the church at once, but she declined to do so until she should acquaint her husband with what had taken place, as neither had ever, since their marriage, taken any important step without the hearty consent of the other. She wrote him. But meanwhile he had become troubled in his mind. At first he knew not the cause of his unrest. He borrowed a Bible from a fellow soldier and read it. Deep conviction of sin followed. He sought forgiveness, and obtained it through the blood of the cross. He wrote his wife to inform her of his happy change. Their letters passed each other on the way. Each at last reached its destination, and about the same time husband and wife were made happy by the news of their mutual union of hearts in the love of Christ. The prayer of the young man prevailed with God, and brought the blessing down upon them both.—Rev. D. Winters, Philadelphia; in *Canada Christian Monthly*, for February.

"Ye're on Our Side."

Some contend that they are more efficacious for the promotion of temperance by a moderate drinking practice, than they would be by total abstinence—moderate drinking is in their estimation the golden medium. So thinks the drunkard too. Did ever any eulogize intemperance? Only let a minister holding such an opinion advocate it, and who will applaud more heartily than will the intemperate? The late Professor Miller, in his work entitled *Nephalism*, gives a case in point: "At a public meeting, in the West of Scotland," he says, "an endeavor was made to establish a temperance society by the people. Several had spoken earnestly in favor of the movement. The parish minister was present; but remained silent till near the close. He was a good man; an advocate of 'temperance' specially so called; and could not see any necessity for teetotalism. After all had spoken, he said a little in favor of temperance in general, denouncing drunkenness as a great sin, but adding that he saw no need of any pledge, or any association; that each one, for himself or herself, should be able to use the good gifts of God without abusing them. He had no sooner sat down, than a drunken weaver staggered to his feet in the body of the hall, exclaiming, 'That's richt, sir—that's richt! Ye're on our side!' The minister rose on the instant, pale, and under deep emotion, saying in tones of great solemnity, 'If I am on your side, sir, I am wrong.' That was the turning-point with him on that question. His 'temperance' theory was scattered to the winds before the demonstrative power of stern experience; and the practical result was, that the association was formed, and the minister's name headed the list of its members."—Dr. Reid.

Our Young Folks.

Example.

We scatter seeds with careless hand, And dream we shall ne'er see them more...

Making Maple Sugar.

A little warm breeze crept through Farmer Cheery's maple forest, awoke the trees from their long, long sleep, and they all began to shake their hands and nod...

"Ah! that's fine!" said Farmer Cheery, and he went home in haste. The next we saw of him, he was driving out into the orchard with a load of one hundred and fifty clean, bright, tin sap-buckets...

"Oh, no! There was enough for them left,—all they needed to keep them very fresh and make them grow. So many, many painfuls ran up and down every day, that the one Farmer Cheery took would hardly be missed."

Every morning and night for two or three weeks, the good farmer might be seen with his great tank, clean as clean could be, driving around to collect the sap that had run out.

Farmer Cheery had a great iron pan, which would hold,—oh, I don't dare tell you how many painfuls,—a great, great many; and this very large pan rested on some stone posts about two feet from the ground.

When so much is said about divine grace saving men from sin, and especially from the sin of drink and drunkenness, there ought to be special care taken to give such instruction as will make the use of such language more than a mere form of words.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON IX.

THE STORY OF NABOTH {1 Kings 21: 1-13}

COMMIT TO MEMORY, vs. 7-10. PARALLEL PASSAGES.—Matt. xxvi. 51-61; Acts vi. 11, and vii. 57-59.

SCRIPTURE READINGS.—With v. 4, read Lev. xxv. 28; with v. 5, read P. ov. xii. 8; with v. 6, compare 1 Sam. viii. 14; with v. 7, read Micah ii. 1, 2; with vs. 8-10, compare Deut. xix. 16; also 2 Sam. xi. 14, 15; with v. 11, read 2 Chron. xxiv. 21; with v. 12, read Prov. xxix. 26; and with v. 14, read Lev. xxiv. 15, 16.

THE PERSONS TO BE IDENTIFIED.—Ahab, Naboth, Jezebel.

THE PLACE TO BE IDENTIFIED.—Jezreel. GOLDEN TEXT.—Thou hast sold thyself to work evil in the sight of the Lord.—1st Kings xxi. 20.

CENTRAL TRUTH.—Conscientiousness makes criminals.

INTRODUCTION.—Three good reasons exist for this sad record finding a place in Scripture. (a) It shows the moral condition to which the king and people had come. (b) It is linked with the judgments which, later, fell on Ahab's family; and the knowledge of it is needful to the understanding of some points therein. (See 2 Kings ix. 26.) (c) It illustrates the effect of indulged sin, of covetousness, ambition, love of power, and of servile submission to despotism, in Ahab, Jezebel, and the base elders of Jezreel.

CONNECTION.—The idolatry, as far as public display is concerned, has been checked. The famine had ended. Plenty was again enjoyed. Ahab's possession of his throne was secure. He had his city palace in Samaria, and his rural residence on the beautiful and fertile slopes of Jezreel. There was nothing to engross him in public matters, and he turned his attention to improvements about his country palace. Some of the worst men and the worst monarchs have had "taste" and an eye for the beautiful, and great success in realizing it.

It was a rule of the God of Israel that the people should not part with their lands, and where necessity obliged them to do so, they were sold or exchanged subject to re-entry at the Jubilee. The land was treated as not their property, but the Lord's. He entertained the people, so to speak, on His possessions. (See Num. xxxvi. 7.) They were, as indeed we all are, the Lord's guests; and the rights of Jehovah were not to be forgotten. Hence, when Naboth's vineyard attracted the fancy of Ahab, as an addition to his "grounds" at Jezreel, and he proposed to buy or exchange, Naboth's reply (v. 8). "But," one may say, "it would have returned at Jubilee." Naboth probably knew how unlikely Ahab and his family would be to respect this divine rule after discarding Jehovah himself.

I. We are supposed to look into a king's bed-chamber, and the spectacle is not king-like. He is on his bed—face to the wall, morose, in sullen, silent ill-temper—refusing food, giving no reason. He has been spoiled by long indulgence. His conduct is so childish that we feel how near wickedness and weakness are to one another. His two palaces, his kingdom, his wife, his blessings, all are nothing to him, because he cannot get Naboth's "lots." See Job's account of such an one (Job v. 2). You might paint him and put him underneath "Discontent."

II. WE HEAR A CONVERSATION. Jezebel comes to him. It is only fancy, but one thinks of her as haughty, overbearing, self-reliant, ready-witted. Sometimes—not always—these qualities linked with a fine presence. She was probably beautiful, and doubtless accomplished in the graces of the times. She can get words from Ahab. He has learned to own her fertile invention and stronger will. To her he tells his grievance (v. 6). She hardly has patience with him. One fancies the look of lofty disdain; "the ideal of the king of Israel whining like an ill-brought up child for a piece of a subject's land!" She was the daughter of a man who gained a crown by murder of a brother. Shall this mean and wretched Naboth stand in her royal husband's way! For impetuous natures always count those "mean" who will not enter into their plans and oblige them. "I will give thee the vineyard of Naboth." That word reveals her character—ambitious and unscrupulous. He shall be obliged to her for his mirith (v. 7).

III. WE CAN TRACE A PLOT. Jezebel is at the bottom of it. She knows the men who are elders, councillors and general managers of Jezreel. She had no doubt patronized and obliged them. Their business was affected by the palace. She could count on their subservience. So she gets with his seal Ahab's implied concurrence. He has left it to her. Like many a noble lady intriguing in her own "borough" or her lord's, she gives them their cue. If the plan succeeds, she will be made a fast friend; if it fail, she will see them through. They in turn know her.

As if some great calamity threatened the place—the king's displeasure, for example a fast (2 Chron. xx. 8) is to be proclaimed. Who has done the mischief? Why, it is reported that Naboth has spoken against God and the king. This was a capital offence by Lev. xxiv. 16, and Jezebel uses God's law when it serves her, as the worst knaves will try to use religion and religious persons for their own ends. Speaking against the king was, from precedent (1 Kings ii. 8), similarly regarded. Let Naboth be put on trial (v. 9). But how to prove it? Nothing easier. A pair of worthless fellows could be paid (so old are bribery and subornation!) for it—sons of Belial, a personal name in later times for the devil, but now meaning wickedness generally. Then, when sufficient evidence is in to maintain a foregone conclusion, the condemned man and his sons (see 2 Kings ix. 26) should be, according to statute, taken out of the city and stoned. The advantage of this plan was that by common usage the real estate of a rebel falls to the crown, and no sons remain to make trouble. The programme is carried out with obsequious exactness (v. 11). They fasted!

(See Isa. lviii. 4, and in the light of this incident read Isa. i. 10-18.) They held a court, indicted Naboth, brought witnesses, got a verdict from themselves, carried him out, stoned him, and duly reported to their royal mistress (v. 14). The horrible deed has so often been repeated in one or other form in history that one can easily fill in details.

It is not in child-nature to hear this much and not to wish for more. Teachers had better, therefore, tell briefly the rest: how Ahab went down to take possession, how Elijah (his "evil genius") he must have thought him) confronted him on the ground, and denounced God's anger, and how Jehu and Bidkar, who (see 2 Kings ix. 25) attended him, and heard the threat, were at its execution a few years later, when Jehu vanquished and slew Jehoram, his son, in this very "portion." Nor can they be unconcerned as to the fate of Jezebel, for which read from v. 30 to 37. She died as she lived—defiant, daring, un subdued, stinging with her last word the victor of the hour (v. 31).

In making the lesson of this tragedy plain and memorable to the pupils, teachers will do well to remember that the scene being remote, and the time ancient, the young mind will be apt to place the transaction along with stories they have read; it will be well, therefore, to make it real, and a part of history—as real as the year of Independence, or the beheading of King Charles.

1. See the course of discontent, spoiling all actual joys. See the apostle's view of contentment (1 Tim. vi. 6). The king had neither. (See Phil. iv. 11.) The wicked are losers by their passions. From them is taken even what they have.

2. The last commandment strikes at the root of this sin. When once the man said it was a matter of principle with him not to sell, Ahab should have ceased to wish. Yet he was willing to pay for it. How bad it is to desire one's neighbor's property, like the gambler, without his having an equivalent. A man makes a bad bargain, gain what he will, who sells himself. See v. 20.

3. One false step leads to many—a bad marriage, bad religious ways, bad counsel, bad deeds. Take care of your friendship, even at school.

4. Sin is aggravated by the employment of religion to cover it. See the mixture of lying, corruption, false witness and bloodshed in the affair.

5. Blood so shed "cries from the ground." Not the blood of the grape, but of the next kind, was poured out on this vineyard.

6. True religion and good government go hand in hand. Ungodliness, ignorance, tyranny and servility follow apostasy, and in a free government prepare for despotism. When the Naboths, as with us, choose their rulers, they had better, for their own sakes, choose men who fear God and hate covetousness.

SUGGESTIVE TOPICS.

King's name—his wife's—his palaces—his neighbor at Jezreel—the king's wish—Naboth's refusal—ground of it—effect on Ahab—his way of showing vexation—his wife's character—influence—question—promise—her plan—her instruments—the presence—the evidence—the sentence—the advantage of this plan—the consequences—the sins—the first great error—the evil results—the voice of blood—how Naboth was avenged, and other lessons.

LESSON X.

ELIJAH TRANSLATED. {2 Kings ii. 1-12}

COMMIT TO MEMORY, vs. 8, 9, 11. PARALLEL PASSAGES.—Gen. v. 24; Acts i. 9, 10.

SCRIPTURE READINGS.—With vs. 1, 2, read Ruth i. 16; with v. 3, compare 1 Kings xx. 35; with v. 4, compare 2 Kings iv. 30; with vs. 5, 6, read Ec. iii. 7; with vs. 7, 8, read Ex. xiv. 21; with v. 9, read Deut. xxii. 17; with v. 10, compare Mark xi. 22-24; with v. 11, read Ps. lxxviii. 17, and with v. 12, read 2 Kings xiii. 14.

MEN TO BE IDENTIFIED.—Elijah, Elisha.

PLACES TO BE IDENTIFIED.—Gilgal, Bethel, Jericho, "by Jordan."

GOLDEN TEXT.—And Enoch walked with God; and he was not, for God took him.—Gen. v. 24.

CENTRAL TRUTH.—Heaven is the home of the righteous.

We have a view in v. 1, 2 of the two friends, teacher and pupil, the aged minister, and his "assistant and successor," as one may sometimes see in the Church. They journey together. Such attendance the younger man required love prompts as the older man required love prompts the younger to render. Hence, 2 Kings iii. 11. He was pointed out to Elijah in 1 Kings xix. 16, 17; was called by Elijah in 1 Kings xix. 19-21; and though we hear nothing of him in these seven or eight years, we collect from the opening portion of our lesson how close was the bond of affection between them. They were quite different in habits, the one a child of the desert, the other a quiet dweller with men, but both zealous servants of that God who gives diversities of gifts. The Gilgal here mentioned is supposed to be that of Deut. xi. 80. Ruins known as Jiljillieh mark the supposed place. (See Amos iv. 4; Hos. iv. 15.)

There is some reason to think that there was a school of the prophets at Gilgal, which would be set over against the false worship there prevalent. There was certainly one at Bethel, where one of the calves was honored, and where also were the sons of the prophets (v. 3). The two men went from Gilgal to Bethel, Elisha solemnly refusing obedience to the request (not command) of Elijah to be left alone. He either anticipated the end, and desired to be alone from the temperament of the man, or from his meekness, or he thinks of the work to be continued at Bethel. "The Lord has sent me to Bethel; I can well enough go alone; you, pray, stay here and look after the interests we have in hand." "Nay," says the attached "minister" (see Josh. i. 11; Acts xiii. 5), "it is useless to speak of it. I tell you solemnly I must not part from you." Elijah, who, with all his stern independence, craved for sympathy (1 Kings xix. 14), must have been gratified by such affectionate care.

(V. 3-6.) We have to look into the primi-

tive "seminaries" of which Samuel seems to have been founder and Elijah the restorer. When political power rushed out the religious institutions of the land, just as in England, Scotland, Ireland and Holland, good men had to take measures for training teachers in religion. Houses were founded at the head of each of which a principal was placed, called "father" (so we say *matron*, from *mater* a mother, and the pupils were called sons; so in later times, blending Judaism with heathenism, as was common, the head of a religious house was called *abbot*, from the Syriac *ab* father). The young men learned music and the law, and apparently lived in the plainest way, in part by their labor. Elijah seems to have been intent on visiting these, and somehow the impression existed among the young men—which, like young men, they are forward to state—that Elijah's time for removal had come. The unwelcome news they tell at Bethel, and at Jericho, to Elisha, who deems it too solemn and momentous for mere talk. "Hold ye your peace." How he and they knew it we are not told, and can only conjecture. No "scone" is desired.

The same effort is renewed at Jericho as at Bethel, with the same results. The impression is conveyed, though not stated, that this was a farewell visit; and "this day" does not mean that identical day, but about that time. Plainly, however, the sons of the prophets at Jericho expected the removal at once (v. 7), for

We see the anxious watchers—fifty men—quitting Jericho, going on the high slopes that overlooked Jordan, watching the two travellers as they moved eastward to Jordan, on the other side of which was the native soil of Elijah. He may have wished to quit the earth—a not unnatural wish—from his old home, for which, like the Highlander or the Swiss, the Gileadite cherished a strong love. But, "Jordan lay between."

We see it crossed. It was often rough and deep, according to the season; but Elijah has heavenly power with him. It is used for the confirmation of Elisha's faith. He smites the water with his rough prophet's mantle, and it parts, as once for Israel, and they two pass over; and now he is on his native soil. Yonder are the hills from which "the Gileadite" came down to be the Lord's prophet. He was now near the scene of Moses' and Aaron's removal. He is near the reward.

We mark the last interview on earth of these two men (v. 9). When Jordan has been crossed, Elijah bids his faithful friend ask what he wanted. The reply is interpreted variously: (a) as a double portion of the power and energy for good, which Elijah promised. To this, among other objections, it may be said that the assumption that Elijah could give that is rather violent, and unlike Elisha. It might be said that Elijah suggests as much—"a hard thing" (v. 10). The other (b) is that he desired to be owned as first born son of Elijah, of course in a spiritual and official sense. This view is supported by the fact that the same words in Deut. xxi. 17, mean a first-born son's share in his father's property. The weight of authority is in favor of this view. (See Numbers xvii. 20.) The concession is made on the condition that he see him taken away. There were reasons, doubtless, for this condition, but they are not stated. In the way of accommodation, which, however, is not interpretation, we may point to Matt. ix. 29.

THE TRANSLATION (v. 11). We can only—like the sons of the prophets—look at it in wonder from afar. When heavenly objects come into the sphere of our life, we can but describe them and conceive of them in the forms and by the words of our life which they most readily suggest. So it is "a chariot of fire" with "horses of fire," that divides the two men, and in a whirlwind—there was no visible force, and there was rapid motion—Elijah went out of sight into heaven. We can, I have said or know no more, probably, had we seen it. (See 2 Kings vi. 17.)

In v. 12 we see the natural emotion of Elisha. He fulfilled the condition, saw the last, claimed Elijah as his father, in his sorrowful farewell cry. (See 2 Kings xiii. 14 for the same language, and to him.) Catching a figure—as men will in eager excitement—from what he had seen, he describes Elijah as being to Israel for strength and deliverance what chariots and horsemen were to other nations.

If we inquire why this method of removing Elijah is adopted, we may safely regard it as an honor to a faithful servant; as a rebuke to his opponents; as an endorsement by God of his deeds; and finally, as like Enoch's removal in a similar way, a testimony to men fast apostatizing and ceasing to believe (Jude v. 18, 14) in favor of another world than this, and the favor of its Lord to the good who serve him.

(a) We may learn that faithfulness to God is the way of honor. How differently Ahab and Elijah go hence.

(b) It is also the way of safety through dangers—Jordan—death itself.

(c) We see the secret of power. Elisha learned in Elijah's life the value of the Spirit—asks that. What do we most desire? It is not hard to say what we most need.

(d) The end of every saint is well-ordered, fitting, and to the eminently faithful there is "an entrance abundantly." (See 2 Pet. i. 11.) Once he asked for death. God did "for him" exceeding abundantly, etc. (Eph. iii. 20.)

(e) How truly Elisha is attested as Elijah's successor by the closing scenes.

(g) How little authority for praying to the dead. "Ask . . . before I be taken away," etc.

SUGGESTIVE TOPICS.—State of the kingdom—Elijah's work—his companion—how appointed—how called—his relation to Elijah—difference in character—the schools of the prophets—history—uses—plans of them—Gilgal—Bethel—probable occasion of the visit—Elijah's suggestion to Elisha—how received—probable reason for it, and for refusal—the prophet's removal expected—remarked upon—Elijah's reply—the anxious watch—Jordan crossed—the parting—the parting wish—condition of the parting granted—the double portion—meaning of the occasion for translation, and the lessons.

British and Foreign Notes.

The Temperance Union of Philadelphia sustain a home for inebriate women.

The total indebtedness of churches in New York city is said to be about \$2,000,000.

Utah exported a little over \$6,000,000 worth of precious metals and minerals last year.

Mr. Spurgeon has been obliged to escape again from London fogs to his retreat at Mentone, Italy.

Messrs. Moody and SANKEY are invited to San Francisco, Cal., at the close of their work in Boston.

LORD BEACONFIELD and Jules Simon, the Prime Ministers of England and France, are both Jews.

YALE Theological Seminary has invited Rev. R. W. Dale of Birmingham, Eng., successor of John Angell James, to deliver the next course of lectures on Preaching.

Of all the pastors in the Associate Reformed Presbyterian Synod of the South, only one is promised as much as \$1,000 a year salary. The general average is \$585.

The International Executive Committee of the Y.M.C.A., has appointed Gen. Johnson of Tuscaloosa, Ala., to organize association work among the colored people of the South.

The Union Theological Seminary, New York, has closed the fortieth year of its existence. It has sent out 1,178 students, 1,070 of whom were graduates, and 104 are in foreign missions.

A BUILDING costing \$7,500, gold, has been purchased for the girls' school of the mission in Tripoli, Syria. The funds were raised in New York, Brooklyn, Philadelphia and Chicago.

A young Japanese girl of high rank, in the family of Rev. J. E. O. Abbott, has lately joined the church in Fairhaven, Conn. her parents and the Japanese Government having given their consent.

The "Brick Church," of New York city sustains a mission at a cost of about \$5,000 a year; and a few Sundays ago, after a sermon by Dr. Bevan, that amount was raised for the mission for 1877.

At a meeting of Universalist ministers in Boston recently, the revival movement was discussed, and resolutions were passed commending revival work in which the love of Christ is the constraining power.

A curious seal, having, in Hebrew letters, the name of Haggai, son of Shebaniah, has been found in excavating near the site of the Mosque of Omar in Jerusalem. It bears the marks of extreme antiquity.

The beauty and excellence of the Bible in Arabic, translated by the American missionaries, have compelled the Jesuits in Syria to issue their version. They have recently published the first volume at Beirut.

The Royal Family of Great Britain annually cost the country between \$32,500,000 and \$35,000,000. The cost of the reigning thirty-six sovereigns in Christendom is estimated by the London Christian World at \$60,000,000.

At the close of an enthusiastic temperance meeting in Gorham, Me., a committee was appointed to request all the keepers of intoxicating drinks in the place to discontinue the traffic. All consented except one—elder seller.

The Woman's Union Missionary Society, February 17, elected Mrs. Jacob Le Roy President, to fill the place of the lamented Mrs. T. O. Doremus. Mrs. Le Roy has been identified with the Society from its origin, its earliest meetings having been held in her house.

The Dublin Prison-gate Mission have already given 800 breakfasts to poor liberated women, and as a result many have returned to their homes, many attend the prayer meeting that has been established for them, and a large number have taken the total abstinence pledge.

PHILANTHROPIC citizens of Brooklyn, with A. S. Barnes at the head, have opened a "Good Samaritan," where full meals are provided at five cents each, and a "free lunch" on Sunday afternoons to those who attend the prayer meetings there. Prayer meetings are also held every evening.

The recent cyclone in Bengal was caused by opposing winds of great force, which raised the whole body of water some thirty feet above its ordinary height, and which swept up the river Hooghly unopposed. The total area of the inundated districts is about 4,000 square miles, and 215,000 people are estimated to have perished.

The Union meetings, which have been held in the Vine Street Church, Cincinnati, since the Week of Prayer, closed February 10. At the closing meeting reports from forty evangelical churches that had been represented in them were made, all agreeing that their effect had been most happy. About 600 converts in the different churches were reported.

The French Consul at Madagascar has applied to the government for compensation to the French traders whose sale of ardent spirits has been prohibited. The Queen made the noble and unanswerable reply, "Yes, we will give you compensation provided you compensate us and our subjects for the incalculable mischief the sale of your poison has already done."

A RELIGIOUS interest commenced in the students' prayer meeting of the Massachusetts Agricultural College, at Amherst, soon after the Week of Prayer. It was greatly increased by the sudden death of one of the students, and before the Professors were aware of it a number were hopefully converted. The meetings are crowded every evening, and the work is going on with power.

At the eleventh annual meeting of the Society for the Prevention of Cruelty to Animals on Feb. 14. Mr. Bergh reported that the Society has fourteen branches in active working order in the state, and fifteen agents outside of New York city. There are forty Societies in the United States, Canada, and Nova Scotia, many of them having branches. Florida, Mississippi, Arkansas, Nevada, and the Territories have no laws for the protection of animals.

British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, SEE EIGHTH PAGE.

C. BLACKETT ROBINSON

Editor and Proprietor.

TO CORRESPONDENTS.

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

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

OUR GENERAL AGENT.

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

Presbyterian Year Book OUT FOR 1877.

THIRD YEAR OF PUBLICATION.

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

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

C. BLACKETT ROBINSON, Toronto, Ont.

British American Presbyterian. FRIDAY, MARCH 2, 1877.

THE New York State Temperance Society, and also the Woman's Temperance Union, are now at Albany opposing the Excise Bills before the Assembly Committee on Internal Affairs, and inaugurating the suppression of the entire drink traffic.

THE Rev. Dr. Cochran gratefully acknowledges receipt of £800 from the Free Church of Scotland, in aid of Home Missions in the Provinces under the care of the Western Section Committee. The Free Church has also sent £200 for the Eastern Section, and £100 for French Evangelization.

IT is pleasant to have to record that large classes for the study of Scripture are being formed in many places. Never before was the Bible made the subject of investigation as now. The International Series of Lessons has greatly promoted Biblical science. The fact of the attention of the whole world being turned every week to one special subject is most important.

STARTING newspapers is not usually a paying speculation. We see it stated that Mr. Remington, the celebrated American gun manufacturer, has had a rather severe experience. He recently sold the Christian at Work for \$10,000, after having expended not far from \$50,000 on it. After devoting an equal sum to the N. Y. Daily Witness, (Mr. Dongall's paper), he has also determined to allow that paper to get along as best it can without his aid in the future.

BEFORE leaving Philadelphia, Col. Fabra, President of the Spanish Commission to the Centennial Exhibition, presented in the name of the Spanish Government the Pavilion lately occupied by the Spanish Engineers at the Centennial, to the Presbyterian Hospital. The Commission were much pleased with the management of the Hospital, on account of the fact that creed has nothing to do with the admission of patients to its benefits.

REV. A. N. SOMERVILLE of Glasgow, who so recently enjoyed an Evangelising tour in this country, and so ably represented the Free Church of Scotland at the General Assembly held in Toronto, is about to withdraw from his ministerial charge, and to devote himself to the furtherance of the Gospel at home and abroad, but especially among the English speaking people in Foreign lands. For this sphere of work Mr. Somerville is eminently fitted.

WE understand that the Rev. David Mitchell of the Central Presbyterian Church, Toronto, has been invited to preach the Anniversary Sermons of the Central Presbyterian Church of Hamilton, on the 11th March. The St. Andrew's Society of Hamilton have accepted the offer of the reverend gentleman to deliver his popular and eloquent lecture on Sir Walter Scott, on the 18th, in aid of their charitable funds. The lecture is to be delivered in Knox Church, and an accompanying musical entertainment of a superior kind is promised. It is expected that Knox Church will be crowded, and that the proceeds will materially help the St. Andrew's Society in their benevolent operations.

WOMAN'S MISSIONARY CONVENTION.

The Official Report of the Convention of the Woman's Union Missionary Association of the United States,—of which a tolerably full report appeared some time ago in our columns,—has now been published in pamphlet form, and can be had by sending to 41 Bible House, New York, for the small sum of 10 cents. As it contains verbatim reports of almost all the papers read and speeches given, it will be found full of most interesting matter; and the various Woman's Missionary Associations of our Church cannot do better,—in order to increase the interest felt in their work,—than order a few copies and distribute them among their members. It contains much valuable information, especially as to the work which this Society is doing among the heathen women of India and Japan, and no one can rise from its perusal without a warmer desire to aid in the great work which it is the privilege of happy Christian women at home to do for their benighted and degraded heathen sisters abroad.

TORONTO MAGDALENE ASYLUM.

As its name suggests, this is an institution founded and sustained for the purpose of reclaiming fallen women. It is located in commodious premises recently erected for the purpose on Beverley street, Yorkville; but though the present building is new, the institution has been in existence, and doing good service, for a quarter of a century. It was established in 1852 by a few benevolent ladies whose hearts were touched with pity for their fallen sisters; and had its first location in a two story house on Richmond street, whence it was moved first to Yonge street, Yorkville, and latterly to its present quarters. By these lady founders and others who have joined them since, the enterprise has been followed up with great perseverance and rendered eminently useful. The name of the present secretary, Mrs. Ewart, and that of the treasurer, Mrs. MacLennan, ought to be specially mentioned in this connection; for it is largely to their efforts that the institution owes its present prosperity. The twenty-second annual report is now before us, and manifests a very satisfactory state of affairs financially and otherwise: for example, it is very satisfactory to find that the proceeds of the work done by the inmates during the year (\$1,109.11) was nearly sufficient to pay the grocery and provision bill (\$1,201.71) for the whole establishment. It is not quite so cheering to find that these contributions from within, were not very much exceeded by the contributions from without; the total amount of subscriptions to the funds of this benevolent charity being only \$1,841.79. It deserves to be well supported, and an effort ought to be made to remove the debt that rests upon the new building. As to the work done in the way of carrying out the grand object of the institution, we will just allow the following figures to speak. On the 1st of January, 1876, the Home contained twenty-one inmates, and sixty-two were admitted since. Of these twenty were sent to service, three were sent to friends, fifteen left of their own accord, one died, four were sent to the Lying-in Hospital, four to the General Hospital, and on the 1st of January, 1877, thirty-six remained in the Home. A very large proportion of those sent to service from year to year do well, and never go back to their former ways. This is very much owing to a regulation which forbids their being sent out to service until they have remained twelve months in the Home, on trial, and under instruction; debarred from indulgence in stimulants, and from any opportunity of communicating with their former companions. But their imprisonment is voluntary; the "Home" being made so pleasant to them, that very few manifest any desire to leave it until the expiration of the stipulated period; although the difficulties which they have to encounter in getting over the first month or two must be such as ordinary people have no idea of. The one who died had been many years in the Asylum, but had been out at service three different times, always giving satisfaction, and only returning on account of ill health. After prolonged suffering, she passed away in "the sure and certain hope of a blessed resurrection." One of those sent to friends belonged to a respectable family in Scotland; and it seems that in order to express his thankfulness for the restoration of his lost one to his heart and home, her grateful father found it necessary to write more than one letter. The report expresses unmixed satisfaction with the manner in which the matron, Mrs. Aiken, performs her duties, and tenders thanks to Dr. Geikie the medical attendant, as well as to the gentlemen who have, with so much kindness and earnestness, attended to the religious instruction of the inmates.

Messes. M. McLeod and John MacKenzie, probationers, have received calls; the former from the congregation of Lingwick, the latter from that of Hampden.

WONDERFUL DELIVERANCE.

The late Rev. John Campbell, one of the pioneers of Presbyterianism in the Maritime Provinces, was caught in a snow storm while crossing the Antigonish Mountains. The storm came on soon after he had started in the morning, but he never once entertained the thought of turning back, and continued all day to struggle through drifts so deep that he found it necessary to dismount and lead his horse. Some time after night-fall, he found himself about half way to his destination, using up the very last remnant of his strength in the effort to scramble out of a deep gorge, in which he had left his horse, buried all but the head. Hope revived as he came to a fence and a small clearing, but following the fence he was soon filled with utter dismay, as partly by peering through the darkness and partly by groping, he discovered that the windows had been removed from the house—a very plain indication that the inhabitants had left. He now gave himself up entirely. He was to die, that was now certain, and his body was to be buried in the snow; and then he began to picture the finding of his body in spring, perhaps half consumed. He addressed his earnest prayers for help to Him who rules the storm, and in doing so gave a loud cry. To his great amazement, before the cry had little more than left his lips, he heard the bark of a dog at some distance. Proceeding in the direction of the sound, he discovered a human habitation and obtained relief for himself and for his horse. On making enquiries, he ascertained that the barking of the dog—an old useless animal—was caused by his having been accidentally shut out by his master. The good man's earnest prayer in his distress had been answered, and that instantly. And what if the answer came through the throat of a dog, it was still very welcome.

The above is but a very brief and imperfect sketch of this adventure. The story will be found related at length, and in a very interesting manner, in the pages of the PRESBYTERIAN YEAR BOOK for 1877, published at the office of this paper.

THE MISSION SCHEDULES.

Blank Schedules for the Annual and Semi-annual Presbyterian reports of mission stations and supplemented congregations, together with blank forms for the use of individual mission fields, and supplemented charges, in reporting their statistics, have been mailed to the conveners of the several Presbytery's Home Mission Committees. Should any convener not have received his, he can obtain a fresh supply on notifying the Secretary, addressed 210 St. James Street, Montreal.

THE Central Presbyterian Church of Toronto held their second annual soiree in Shaftesbury Hall, on the evening of Thursday, 22nd ult. Tea was served to five hundred persons in the lecture room. The tables presented a very neat appearance, and were loaded with good things. Great credit is due to the ladies and especially the young ladies, who had the matter in charge. At eight o'clock the large hall was well filled. Rev. David Mitchell, pastor, took the chair, and was supported on either side by a number of clergymen. The Chairman gave a brief statement of the history of the congregation. It was organized in June, 1875, with fifty-five members. There are now 120 on the Roll. The congregation from its organization has been self-sustaining. The Sabbath school, attended by about eighty children every Lord's Day, contributed last year upwards of \$62, which was voted as follows:—Foreign Mission, \$25; Home Mission, \$15; S. S. Union, \$10, and balance to French Evangelization. The new building, which has been erected by the congregation on the old site of Knox College, will be opened in May. Rev. James Carmichael of Markham gave a telling address upon the influence of the Church upon the community. The Rev. Messrs. Usher, Dickson, Gilray, and Milligan, congratulated the congregation on the great efforts they had put forth and which were about to be crowned with signal success, and on the near prospect of opening the beautiful building they had erected, and upon the large sphere of usefulness which they would soon enter. The choir of the Church, with Mr. Stephens, leader, and Mr. Reynolds, organist, sang several admirable anthems. Mr. Birks executed a fine piece of music on the piano, and Mrs. Lawson, Miss Thomson, Mrs. Reynolds, Mr. and Mrs. Summerfield, and Professor Jones, contributed by song to the enjoyment of the evening. The soiree was a great success, and we congratulate the Rev. Mr. Mitchell, and his enterprising people, upon nearing the completion of their Church building, and upon the prospect of usefulness and prosperity that is before them.

Augustine saith, "If you cheerfully embrace the Divine will in some things, but in others would rather prefer your own, you are crooked in heart, and would not have your crooked inclinations conformed to His upright intentions; but on the contrary, would bend His upright will to yours."

NOISE MAKERS.

There is nothing more obvious than that a large per centage of persons accustom themselves to make a great deal of unnecessary noise in everything they do. How few there are who seem capable of taking up a thing or putting it down, without raising din or disturbance. They cannot sit at table without an unearthly clatter of plates and spoons. It seems impossible for such to take a chair, or rise from it, without causing some disagreeable sound. They are sure to tread upon the cat's paw, or let the book they take down from the shelf tumble on the floor, or overturn the lamp, or stumble against the chair or table, or do some awkward thing, to the great annoyance of others. The more such persons are enjoined to be quiet, the more noise they make! They are like cattle with bells round their necks, we can always tell where they are by the sound that comes from them. They are sort of omnipresent in a household. Whether running up a stair, or putting on coals, or sweeping the floor, we are sure to know exactly where they are by their awful surroundings of noise. Little do they take heed of the fact that they are universal disturbers. They seem to regard the sounds they bring forth as essential to their very life and health, like the snorting of a horse, or the shriek of a locomotive. What are they made for, if they are not to make noise is evidently an uppermost thought in their mind. One would almost think they design it on purpose, that they would charge themselves with not fulfilling their vocation, were they not smashing things all round, or that they regard silence as disturbing to the tranquillity of the human frame.

If such persons would but realize the mischief they do, they would be careful of running up an account for which there must be a terrible reckoning. We think we hear the sighs of the minister who is sitting profound in study, and all in a moment the crash of falling furniture, or the smash of crockery, takes place. What is his agony during such an ordeal? What about his nervous system? And ah! worse still, there lies the unfinished sentence, or the incomplete simile, on the page of his manuscript. Yes, we can often read in the minister's manner and in the fragmentary condition of his discourse, the disturbing elements which have marred the work of preparation? That manuscript, if diligently scrutinized, is a sort of index on which are written the din and clamor of his home. Think of what an author will accomplish, if he has to agenzie over every sentence in the midst of the shocks that come upon him fast and thick from the clatter of careless house-keeping. What of the poetry that has been nipt in the bud, what of the works of fiction that have been spoiled at the first sentence, what of the mistakes and errors that have crept into calculations, into solutions of problems, into accounts; are not these legion? And what should be done with the noise makers, if they are enemies of good works to this extent? We hang the slayer of human life, we imprison the thief and burglar; but here are those who by the confusion they make, may be held morally responsible for the destruction of works of genius. What punishment should be meted out to them? Were there some island yet to be discovered, where it was possible to plant a community composed of all the noise-makers that afflict society, we should say, let them be banished thither. What a commonwealth they would make! Who should be king or queen would be as difficult to settle as the question whether Hayes or Tilden is the President-elect of the American republic. The greatest noise-maker would of course deserve the purple. On the whole we rather think well of the idea of thus banishing all makers of unnecessary sounds to some island of the seas, as there would be a likely prospect of themselves becoming disgusted with the noise, and of being converted to the love of peace and quiet.

Compare with this the charm and usefulness of those who have learned to tread lightly, and to hold firmly whatever they take in hand. There is the faithful wife, reverently guarding her husband's work, careful not to intrude when lofty thoughts are marching through the brain, watching the movement of every child, and carefully superintending her home, that quietness may reign. Look at the advantage of noiseless work in the warehouse or factory. What a fine feeling we have, for example, on going into some of our huge banks. Think of the order and the silence, and then of the important work that is being done. In such an establishment hundreds are employed, and yet nothing beyond the rapid travelling of a pen, or a subdued whisper is heard. Thousands and thousands of dollars are passing from one hand to another, and yet silence reigns—the very stillness is felt. It was an invaluable feature of the Centennial Exhibition. To our certain knowledge there were upwards of one hundred thousand people within the

gates in one day, and yet we could wander amongst the astonishing display, without sound of hammer, or the noise of human voices. Even Machinery Hall was comparatively still. The mighty engine, which was as the heart of the moving machinery, made its gigantic strokes in silence. The vast and varied machinery seemed noiseless as the stars in their motions.

Of all places for unnecessary sounds we know of none to compare with the church. There is the habit of coughing when the service is proceeding. No sooner has the sermon begun, than come one commences to bark. By an unconscious influence, it goes from one to another, till at length the congregation appears like a great battery in active service. The preacher has often to stop, such is the persistent opposition he has to encounter. Those who are anxious to listen cannot do so for the greater guns than the preacher that are being fired off. What if the sexton be a man of noise? He is sure to rise and coal up, just in the midst of an eloquent passage. What if he have to traverse an uncarpeted aisle with creaking boots and heavy tread? Think of the snuff-taker, knocking on his box, taking his huge pinch, and handing the mill to a whole circle just as the minister is gathering himself up for a noble effort. And then perhaps a word may not be out of place for some preachers themselves, who stamp, and cry, and roar, bringing all manner of echoes from the vasty deep, and making the very rafters ring with their eloquence. A habit of quiet, intense, emotional speaking on the minor key, is one which every preacher should cultivate, who desires to be persistently effective in his pulpit utterances.

Ministers and Churches.

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

REV. JOHN McDONALD, of Winslow, has received a call from the newly formed congregation of Scotstown.

DURING the year 1876, the Drummondville congregation contributed for the schemes of the church, \$108.44, and for all purposes \$917.41, being at the rate of about \$20.88 per family, and \$12.28 per member. The Chippawa part of the congregation did still better, having contributed for the schemes of the church \$54.87, and for all purposes \$584.52, being at the rate of \$81.26 per family, and \$19.79 per member. The total contributions in the two stations for the schemes of the church was \$163.31, and for all purposes \$1451.95.

THE annual missionary meeting of the Acton congregation was held on the evening of Monday, the 19th inst.—Rev. D. B. Cameron, the minister of the congregation, in the chair. After the usual opening exercises and an introductory address by the chairman, the report was read by Mr. Ross, and a vote of thanks to the treasurer and collectors, moved by Mr. A. Campbell. Addresses having a direct bearing on missions were afterwards delivered by Rev. Messrs. Murray of Woodville and Torrance of Guelph, and the chairman made some remarks at the close.

THERE was a successful soiree held in the Presbyterian Church, Drummondville, recently. The weather and the roads being favourable there was a large gathering. The pastor of the congregation, the Rev. J. A. F. McBain, occupied the chair, and after the bountiful supply of good things provided by the ladies of the congregation had been well discussed, speeches were made by the Revs. Geo. Bursen of St. Catharines, James Little of Hamilton, Jas. Gordon of Olifton, Mr. Straith, probationer, and the resident Methodist minister. The choir of the congregation performed their part well. An interesting part of the entertainment was the presentation of a beautiful Bagster Bible to Mr. H. O. Howard, Superintendent of the Sabbath School, by the scholars. Mr. Howard made a suitable reply. The proceeds of the soiree amounted to \$58.50.

THE annual social meeting of the Duchess street Sabbath school in connection with Knox Church, was held in the school room on Friday evening, the 16th ult. The children assembled at half-past six o'clock, and sat down to an excellent tea, provided by the teachers and other friends. Rev. Dr. Topp presided, and addressed the children in his usual happy manner. Rev. A. Gilray, College street, and Mr. T. Scouler, Knox College, also gave interesting addresses. The missionary fund collected during the year amounting to \$100.14, was voted by the children to the following schemes of the Church:—Home Mission, \$25; Foreign Mission, \$20; Knox College Student's Missionary Society, \$25; French Evangelization, \$30.14. Prizes were presented to those who had been present fifty Sabbaths during the year. The meeting was enlivened by singing, and a most enjoyable and profitable evening was thus spent. The doxology having been sung and the benediction pronounced, the children were dismissed shortly after nine o'clock.

The Annual Sabbath School entertainment of Knox Church, Parkhill, came off on the evening of Monday the 12th ult., and was an entire success. The church was crowded, and the entire area in front of the platform was occupied by children, many of whom came by special invitation. On the platform which was tastefully decorated for the occasion with rare plants and fruits, were seated the Rev. Dr. Cochran of Brantford, the Rev. Messrs. Reunie, Currie, and Macrao. The Rev. D. F. Sage presided. The different classes of the Sunday School, under the leadership of Miss Maddock, sang a fine selection of hymns, with great beauty and sweetness. The Rev. Dr. Cochran gave a special address to the young, which was a masterpiece of eloquence and lively power, and was listened to with rapt attention to its close. A liberal service of fruit and cake was then distributed, and, on a vote of thanks being given to the different speakers, on the motion of Mr. Noble, seconded by Mr. Fallerton, the hymn "What shall the harvest be?" and the doxology were sung, and the meeting was closed. The funds of the School have this year been devoted to the purchase of a library.—*Com.*

Book Reviews.

SCRIBNER'S MONTHLY. New York: Scribner & Co. \$4 a year in advance. 85 cents a number.

There is many a "queer fish" in the New York Aquarium; and we do not doubt that very many persons would be delighted to have an opportunity of seeing them. In the absence of such opportunity, the next best thing they can do is to examine the representations given of them in the beautiful engravings of the March number of this excellent periodical, and read the lucid descriptions of them therein contained. We are equally certain that very many persons would like to have an opportunity of seeing Dr. McCosh of Princeton; of inspecting the great and famous institution over which he presides; of looking at the pictures of the world-renowned men who preceded him, and of paying a visit to their graves. Those who are awaiting such an opportunity ought not to relinquish their design; but in the meantime their appetite may be satisfied, if not satisfied, by a perusal of the article on Princeton College. There are beautiful engravings from the pictures of the old presidents, and an admirable portrait of the no less distinguished man who now occupies the position, with a history of the college from the time it was founded until now. The number contains twenty-six articles, all more or less interesting.

THE DOCTRINE OF THE SECOND COMING OF OUR LORD. By the Rev. John Laing, M.A., Dundas. Toronto: C. Blackett Robinson. Price 25 cents.

This pamphlet, the substance of which was originally delivered by the author in the form of a series of lectures to his own congregation, is an examination and a refutation of the new views which the Plymouth Brethren and other Pre-millennarians are so busily disseminating regarding the Resurrection, the Second Coming of Christ, and other kindred topics. The preface informs us that the author was not under any immediate necessity of lecturing his congregation on this subject, as the Brethren had made no incursions upon it; but that he considered it best—and we think his decision indicates a wise forethought—to discuss the subject coolly and calmly before any such necessity should arise. These modern Millerites hold and teach that there is no prospect or possibility of the conversion of this present world to Christ, and that it is the duty of the Saints (that is themselves) instead of endeavoring to be instrumental in the conversion of the world, to withdraw themselves from all contact with it, and to wait, and look, and pray for Christ to come for them, take them out of the world, and raise them, together with all who have believed the "New Gospel of the Grace of God" since the day of Pentecost, into the air, where He will reign over them, while at the same time he is visiting the world with the most terrible judgments. They also state that at some time after that, not definitely fixed, a second resurrection will take place, in which the Old Testament Saints will be raised from the dead and go into heaven. Afterwards, according to these interpreters, Christ comes (a third time) not for but with his Saints, to conduct a literal and physical warfare against the wicked world and against Anti-Christ. And at a much more remote period in the future, still another coming, and still another resurrection, they say will take place; when the great white throne shall be set up, and the wicked dead—all the unrighteous, and they alone—come forth from their graves and are judged. Our author admits that many of those who have fallen into these erroneous views may be good Christian people—true believers—who, being as much disgusted with the world as those other believers whom we find in the early ages of the Christian Church, bethinking themselves to be in a peculiar position, can entertain no other hope, but

that Christ should come and take them out of the world, and introduce an era of fiery judgment for the destruction of the wicked. He even sympathizes with them in their dignified to a certain extent. But unlike them he is only disgusted with the evil that is in the world; not with the efforts that are put forth for good. And he plainly shows that the new views which this disgust has driven them to adopt, are not only erroneous but pernicious: not only without authority from Scripture but contrary to the teaching of Scripture: not only wanting in strict orthodoxy, but subversive of some of the fundamental doctrines of Christianity: not only incapable of leading to a higher phase of Christian life, but having a positive tendency to immorality, which is only kept from manifesting itself by the fact that most of those who hold these doctrines were Christians before they became Pre-millennarians.

Notes from Muskoka.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—Allow me to draw attention to the present condition of the work and to the pressing wants of this field generally. The territory to be occupied is extensive, the three districts as stated in a previous communication, covering an area of 150 miles by 100. This territory is of course not all settled up, but it is being settled rapidly, calling for more vigorous efforts on the part of the church to meet the calls which are naturally being made for the supply of ordinances.

In the districts of Muskoka and Nipissing we have at present twenty-one stations which have been receiving supply. Of these fifteen are organized and the remainder will be shortly. Of these twenty-one stations eight have hitherto been under the care of the Student's Missionary Society of Knox College. As three of these have reached a stage sufficiently advanced to be placed on the list of regular mission stations they will come under the care of the Presbytery more directly. We trust that instead of two as formerly, this society which has accomplished so much in this field, will appoint three laborers for the next summer, there is plenty of room, and much work to be done which the society is peculiarly fitted to accomplish.

As the result of inquiry and personal investigation during this winter, we find some twelve points in these districts where stations will require to be established during the coming summer. Some of these we trust the Missionary Society will attend to, but others will fall to the lot of the Presbytery.

It may appear to some as though this were hurrying matters too fast to undertake so much new ground in one season. We cannot see it in that light however. Some of these localities ought to have been attended to before now. Besides the country is settling up rapidly, more so perhaps than those outside the district have any idea of. The people moreover are in earnest in this matter of supply, as the following incident will illustrate. A few weeks ago, a settler called upon me and asked me to visit their settlement at as early a date as possible. "I have made bold," said he, "to come and ask you, as we are tired of waiting for a Presbyterian minister to come our way. Come Monday next if you can, as we are to raise the church that day, and would like your presence with us." I have since visited them, and found the walls of the church up. When people raise a church, even though an humble log building, before they see the face of a missionary among them, I conclude they are in earnest in the matter of enjoying church privileges.

While the work in these districts will for some time to come, be chiefly missionary in its character, some of the fields urgently require something more than the presence of a laborer among them during the summer months. There are two or three in which it is absolutely necessary that an ordained missionary be stationed, not only because of the wants of these respective points but also because they are the centres of important groups of stations. First there is Gravenhurst, which is a town of growing importance at the terminus of railway communication with the district. The interests of the church here suffer very much from the want of some one to look after them. A very neat church is in progress of erection, which we trust will be opened during the next season. One gentleman promises a subscription of twenty-five dollars per annum if an ordained missionary is appointed to this field; and the people generally are anxious for it. Another point is Huntville, situated twenty-five miles north-east of Bracebridge, surrounded by a very large district of country. This place is fast rising into importance as a commercial center. Here too a church is in process of erection. Again, there is Rosseau, well known to all who make this district a summer resort, as the head of navigation on these lakes, and the present outlet of the Nipissing country. Were ordained missionaries permanently located in these stations their progress would naturally be made more rapid than it is possible under present circumstances, while all the surrounding stations would be permanently benefited. In the summer, while the services of student missionaries are available, these former would confine their regular ministrations to the stations to which they are assigned. In the winter, they could easily visit regularly or occasionally those stations at a greater distance. The desirability of this will be seen by contrasting what would be with what is. Under the present arrangement a student laborer we care not how faithfully or diligently during his summer vacation. His successor comes on the field the following season and finds that he must begin just where his predecessor began, and do the work over again, and perhaps the greatest hope were entertained here in the meantime found a resting place in some other church connection, for he is remembered that we are the only body whose peculiar circumstances compel them to

give this intermittent supply. By the plan above suggested, these evils would in a great measure be avoided, as the various stations would have a more continuous supply of ordinances, and might be expected to grow more rapidly than it is possible under present circumstances.

But two objections may be made to this scheme. 1st. It would be much more expensive than the present way of working the field, and in the present condition of the Home Mission Fund the committee would not be warranted in incurring additional burdens. It would at the outset it is true, be more expensive, but even in a financial point of view we believe it would pay. Under present arrangements a missionary is sent into a field for six months with the certainty that at the close of that period he is to withdraw again. The following six months is a blank in the history of that field, so far as the enjoyment of ordinances is concerned. The interest of the people under these circumstances is not drawn out as it ought to be. There is a fact too, which in this connection must not be lost sight of, viz: that during the summer many of the heads of families are either engaged at work in the front townships, or are at some distance from home on the colonization roads or other government works. So that the interest of those whose interest would be felt financially is not enlisted as it would be by continuous supply, or at least the semblance of it. We believe too that the funds at the disposal of the committee would be very much increased were the wants of this field more prominently brought before our people, and a division made in the present fund, allowing each congregation to say to what extent their contributions should go for Home Mission purposes proper, and what proportion to the aid of supplemented congregations. Another objection may be raised. "Where are we to get men for this field?" There need be no difficulty in this matter. Let the church first recognize the necessity—under present circumstances—of employing ordained missionaries to a greater extent than has hitherto been done; and then adopt the best method to secure the right class of men for this work, and the difficulty is over. If I might be allowed an opinion on this subject, I am not sure that the system of advertising for men in this connection is the best that might be adopted. I am not quite sure that it is strictly presbyterian. If correct then why not extend the principle in its application a little further, and allow vacant congregations to advertise for pastors and ministers without charge to advertise for congregations in need of their services. But this aside, the Home Mission Committee have power, if I mistake not, to call laborers to the field. Many of our young men, especially, and just the class we want for this work, would shrink from answering an advertisement, who were they called in a regular way, would bear the Master's voice in that call, and gladly respond. Were some of our graduates as they left college called to this work, we doubt not that though other fields might lose the benefit of their labors, this field with its varied interests would gain infinitely more by securing those who would bring vigor both of body and mind to bear on the work. A. F.

First Annual Public Meeting of the Kingston Woman's Foreign Missionary Society.

The first annual public meeting of the Women's Foreign Missionary Society, of Kingston, in connection with the Presbyterian Church in Canada, was held last evening in Chalmers' Church, which was filled with a large and attentive audience. The Rev. Professor Mowat occupied the chair, and opened the meeting with devotional exercises. After the Rev. F. H. Dobbs (Episcopal) had read the seventy-second Psalm, the chairman in a short address stated the objects of the Society and its origin, following upon a suggestion of the Rev. J. Fraser Campbell, when here nearly a year ago. He stated that, though the Society had been in existence for little more than nine months, it had already between seventy and eighty members, and hoped that this number would, ere long, largely increase. He read the annual report, also a letter received by the Corresponding Secretary from the Secretary of the Woman's Union Society of the United States, referring to the lamented death of the late Mrs. Doremus, and proposing a season of united prayer for Zennan missions and those who conduct them. He then introduced the Rev. A. V. Timpany, from Nellore, India, who had kindly consented to come from Woodstock, his present quarters, in order to be present at this meeting, and who delivered a most interesting address on the religious needs of India, and the progress of missions in that vast and interesting country. Mr. Timpany has been stationed at Coocanada, Hindostan, belonging to the Baptist Mission to the Telogoois, in the eastern part of India, in the Madras Presidency, numbering about eighteen millions of souls. They are of Caucasian race, and their language is a sister dialect to the Tamil. The Baptist Mission among them was first joined by a Canadian missionary, Mr. Day, in 1842. For a number of years the progress of the work was slow and discouraging, but during the last ten years thousands of people have cast away their idols, and whole villages have become Christian. Mr. Timpany, who has been for eight years engaged in the work, has been obliged to return to Canada for a short time to recruit his impaired health, and since he left India he has heard of the baptism of five hundred newly converted natives. There are now three Canadian missionaries, and a number of native preachers and teachers, and as may be inferred from the above fact, the work is rapidly growing.

In his address, Mr. Timpany first referred to the noble object which Christian women had set before them in working for the evangelization of their dark and degraded heathen sisters, and referred to the special agency of female missionary societies, and alluded to the late Mrs. Doremus as one who would be blessed by many daughters of heathen lands, as having been instrumental in their salvation. He expressed the pleasure he felt at having

heard to-day that the Rev. J. Fraser Campbell had arrived in Madras, and rejoiced to welcome him from hence as a fellow-laborer, hoping, before very long, to meet him and welcome him face to face. He then referred at length to the special work of evangelizing the women of India, and illustrated the unequalled importance of a mother's influence by the case of a Christian native missionary—a highly cultivated and intelligent man—who had told him that he never saw a certain household idol without feeling that he should fall down and worship it, as his mother had taught him to do. Mr. Timpany then described the native intelligence and docility of the Hindoo children, saying that the more he saw of the character of the people, the more he loved them, and the more he hoped for them when Christianity should have spread through the land, as he hoped to see it do in the next quarter of a century. He referred to the great aptitude for learning of the girls, who learn as readily and quickly as do those in Canadian schools, and described touchingly the degraded condition in which they are kept by Hindoo customs and prejudices, called, and even calling themselves "mere things,"—the regret usually manifested at the birth of a female child,—to their dreary, imprisoned lives, and to the wretched fate to which their widows are condemned, who, although the Sutees have been abolished by the British Government, are left to a life of such misery that they not unfrequently voluntarily end it by suicide, or are persuaded to do so by their friends. He described the efforts at present put forth for Christian female education in India, by means of schools taught by Christian teachers, and of the visits of missionary ladies and native Bible women or teachers, to the Zennas, or Hindoo female apartments. He said that there were now many Christian native women, who had been educated in the mission schools, who could gain access to the Zennas, and communicate Christian instruction to their heathen sisters. He alluded to the rapidity with which Christianity was growing in India, to the perceptible decrease in the attendance and offerings at the idol festivals at Benares, the sacred city of India, and to the great encouragement afforded by progress in the past for believing that the next quarter of a century should see still greater results in spreading the light of the gospel of Christ among the millions of the heathen population in India.

The Rev. G. Grassley (Baptist) made a short speech, expressing warm sympathy with the objects of the society in seeking to aid in bringing Gospel light into the prison homes of Hindoo women. He spoke, also, of the effect of interest in the cause of missions, as a wonderful help to raise people out of the muddle of selfishness in which they were apt to be cooped up, and the blessedness of opening the heart to embrace the needs of others, even in distant lands. The Rev. T. G. Smith also spoke briefly, dwelling on the fact that there were a hundred and fifty millions of women in India to be rescued from misery and degradation, and suggesting that this simple fact, if printed and kept before the eyes and minds of Christian women, must stir them up to warm zeal and liberal aid to those who sought to raise them to the sphere in which Christianity places womanhood. Professor Mowat conveyed the thanks of the meeting to Mr. Timpany for his presence with them and his interesting address; after which Mr. Timpany showed a number of articles illustrative of Indian life and customs, and explained their uses. After prayer by the Rev. J. Elliott (Methodist) and the singing of the doxology, the meeting was closed by the Rev. Prof. Mackerras, who pronounced the benediction.—*Com.*

Ordination at Hampden, Que.

The 18th day of February was a day long to be remembered by the Presbyterians of the Township of Hampden. On that day John McKenzie, a student of Montreal College, was ordained to the office of the holy ministry and duly appointed pastor of this young congregation. The Hampden congregation is mainly composed of Highlanders. Mr. McKenzie is their first minister, and they rejoice in having one among them who can speak to them in the language dear to the Gael.

The weather was not propitious, but regardless of frost and drift, more than 300 persons assembled to take part in the interesting solemnities of the day. The church is a spacious frame building, and stands in an opening in the primeval forest. The house is clapboarded outside, within there is a pulpit, with a preacher's desk in front of it, but as yet the building is unplastered and unpeped. Benches formed of split logs, neatly polished with a broad axe, supported by legs driven into two inch auger holes, and with props for the back equally primitive to accommodate the worshippers. Such is the building in which these earnest Highlanders worship the God of their fathers, and we honor them for their zeal in providing such a sanctuary in the woods. As the country becomes cleared, and wealth increases, with a little money it can be made a respectable place of worship.

Messrs. Lindsay of Sherbrooke and McDonald of Winalow conducted the services of the day. Mr. McDonald preached in Gaelic. As we unfortunately understand only one word of that ancient language, the little word "agus," we could not follow the thread of the discourse, but judging from the fluency of utterance and the deep impression it made on the countenances of the eager listeners, it must have been an able discourse. The singing, to our ear, possessed a strange weird pathos. The preacher gave out the hymn, and the singing was hearty and full of feeling. To us it was no lip service, for we did not understand a word that was spoken, yet we felt that we were singing the praise of God.

Mr. Lindsay conducted the ordination services, and the young preacher like Timothy of old was set apart to the office of the sacred ministry by the "laying on of the hands of the Presbytery." Mr. Lindsay in earnest and affectionate terms addressed the young minister, after which Mr. McDonald in the language of the Gael, addressed the people. At the close of the service the newly appointed minister re-

ceived a Highland shake of the hand from the assembled congregation.

The call was cordial and harmonious, and Mr. McKenzie enters on a most important field of duty. May the warfare thus occupied, rejoice and blossom as the rose, and the results be fruits to the glory of God.

Thus one of the Highland charges in the Eastern Townships under the charge of the Presbytery of Quebec is happily filled. There is more room to be occupied. Who will come to the East and uphold the blue banner of Presbyterianism amid the hardy settlers of these townships? There are fields white to the harvest, but the laborers are few. Who will say, "Hoc est mihi, send me?" I.

Presbytery of Saugeen.

This Presbytery held a meeting at Mount Forest on 6th and 7th February. There were three calls before the Presbytery; one from Arthur congregation to the Rev. D. Stewart, Ennisville and Cartwright, with promise of stipend of \$700 with manse, or \$800 without manse; another from Palmerston to the Rev. E. W. Waite, Waterdown and Nelson, with promise of stipend of \$800 without manse, and manse in two years, stipend to be paid quarterly when due. Both these calls were sustained. The third call was from Kirkfield and Victoriaville congregation in the Presbytery of Lindsay, to the Rev. D. D. McLennan, South Luther and Little Toronto. It was agreed that it be considered at a special meeting of Presbytery to be held at Mount Forest on the 22nd Feb., at 4 o'clock, p.m. Papers were presented and read from the two congregations at Pricoville and Durham Road containing resolutions about union. The Presbytery recommended that these congregations hold a united meeting at Pricoville on Monday 20th February, at 11 o'clock, in order to consider more fully all matters required to be considered in order to union, and that the Moderators of the respective Sessions be present. Mr. Greig's resignation of the charge of the Upper Station of his congregation having been taken up and parties heard, a committee was appointed to visit Normanby congregation and also Clyton and East Normanby Station, and enquire whether any other organization of that field may be possible and advisable, and report at next meeting. Mr. McIntyre's resignation of the charge of Cotswold Station having been laid on the table, it was agreed to cite parties to appear at next meeting. Mr. Crozier gave in a Home Mission report, which was received and fully considered in detail. A committee was appointed to visit a certain quarter of Glenelg Township, and enquire whether a station may be opened there in connection with Rocky Saugeen. Deputations were appointed, to visit those supplemented congregations whose contributions have failed to come up to the requirements of the Home Mission Committee and report at next meeting. A petition was presented from Knox Church congregation, Mount Forest, praying for leave to mortgage the church to a certain amount, which was granted. A petition was presented from the trustees of said Knox Church, praying the Presbytery to request Mr. John Martin, a trustee of said church, but now disjoined from the congregation, to hand over to said trustees or to the Presbytery, the patent deed for the plot of ground on which the church is built, together with any documents connected therewith that may be in his possession; said deed being in Mr. Martin's hands. It was moved by Mr. McLennan and seconded, that the prayer of the petition be granted. It was moved in amendment by Mr. Crozier, and seconded, that the petition lie on the table, and instruct the clerk or appoint a committee to correspond with the Rev. Dr. Reid in regard to the power of the Presbytery in the matter; and also as to whether Mr. Martin is legally a trustee. The motion was carried. Mr. Baillie, convener of the committee appointed to organize into a separate congregation those recently disjoined from Knox Church congregation, Mount Forest, reported that this had been done; and on application the newly formed congregation and that of St. Andrew's were united. Next ordinary meeting of Presbytery to be held at Durham on Tuesday the 20th March, at 1 o'clock, p.m.—*Vm. Park, Pres. Clerk.*

"SIR," said a coachman, "my horses know when I swear." "Ah, my friend," replied the passenger, who was urging the coachman never to swear, "and God knows it too, and He has forbidden it."

When a saint of God is in affliction, the great desire of his soul should not be how he may be supported under it, but that he may have the whole sanctified possession of the trouble; come out of the furnace increasingly purified, and have a louder song on account of it to all eternity.

Official Announcements.

MEETINGS OF PRESBYTERIES.

- PARIS.—At Ingersoll, on 18th March, at 11 o'clock a.m.
- BROCKVILLE.—In the Presbyterian Church, Kemprville, on Tuesday, 20th March, at seven p.m.
- BARRE.—The meeting of this Presbytery will meet on the first Tuesday in March, 1877.
- PARIS.—In Ennisville Church, Ingersoll, on the 2nd Tuesday of March, at 11 a.m.
- HAMILTON.—In Central Church, Hamilton, on third Tuesday of March, at 11 a.m. General Assembly delegates will then be appointed.
- PATERBORO.—At Warsaw, on Wednesday, 21st February, at 11 a.m.; and in the First Presbyterian Church, Port Hope, on the last Wednesday of March, at 10 p.m.
- BAUCR.—At Ennisville, on the last Tuesday of March, at 10 o'clock, p.m.
- KINGSTON.—In John Street Church, Belleville, on the second Tuesday of April, at 7.30, p.m.
- TORONTO.—In the lecture room of Knox Church, Toronto, on the 6th of March, at seven a.m. Commissioners to be appointed to the General Assembly.
- LONDON.—The First Presbyterian Church, London, on the third Tuesday of March, at two p.m. Resolutions will be considered; elders' commission will be called for, and delegates appointed to the General Assembly.
- OTTAWA.—Adjourned meeting in St. John's Church, Ottawa, on the 19th March, at 2 p.m. Next Presbytery meeting in Knox Church, Ottawa, on Monday, 7th May, at 8 o'clock, p.m.
- CHATEAU.—In the Wellington Street Church, Chateau, on 29th March, at 11 a.m.
- WHITBY.—In St. Andrew's Church, Whitby, on the 2nd Tuesday of March.

Choice Literature.

One Life Only.

CHAPTER XXIV.

This was Miss Amherst's letter - My DEAREST UNA - From my dying bed I write these words to you, and I am thankful that I have been allowed to live long enough to receive your letter, and to answer it, for it has proved to me, as I feared it would, that a great wrong and injustice has been done - unintentionally, I feel sure - by Humphrey Atherstone, but which I can now put it in his power to rectify. When you receive this I shall have passed to the realm where alone truth remains triumphant, and you must receive my statement, painful to you as I know it will be, with the implicit belief due to one who is about to stand before the Judge of all, and who has done for ever with this world's sophistries and deceptions. To make my information intelligible, I must go back to my own early history; but I will be as brief as I can, for my strength is failing, and my time is short. The one influence which has had verily an awful power over all my life, from the days of youth and hope to those now closing in the darkness of the grave, has been my indelible love for Maurice Atherstone. He, too, loved me well - fondly, truly, even unchangingly; but his affection, deep as it was in truth, was absolutely nothing compared to the entire devotion with which I gave myself up in heart and soul to him. Standing where I do on the brink of eternity, I can see that such a love for any mere human being was nothing less than idolatry; but I was too absorbed in it then to question if it were right or wrong, and I became secretly engaged to him, without the sanction of our parents. For there was a deadly feud between his father and mine; one of those old long-standing quarrels founded on mutual insults given and received, which in the last century were seldom washed out except in blood, and even in my later times were allowed to wreck the happiness of families; but Maurice, like his father, was a passionate imperious man, who would not long brook control or delay in the fulfilment of his wishes. After a time he told his father of our engagement, and demanded his consent to our marriage. Then the storm broke. So terrible a quarrel ensued between them, that it ended in Maurice vowing he would never see his father's face again; and he kept his word. He left England to return no more while the old man lived. He asked me to go with him to the Mauritius, and I consented, and would have gone in spite of my father's stern prohibition, had he not exercised his power over me, as I was under age, and deprived me of all liberty till long after Maurice was far away. At that time, without means of my own, I was powerless to resist; but I took a vow in my own heart - a wicked vow - that I would live for Maurice Atherstone, and him alone, and that I would break all other ties, and fling all duties to the winds, if ever the time should come when I could go to him to be his wife. For some years I never even knew where he was, and the letters he wrote to me were destroyed before they reached my hands, as I was warned they would be. At last I heard that he was at the Mauritius, and that his father had caused a false statement to be made to him that I had married very soon after he went there, which had plunged him into a state of despondency and ill-health that had almost cost him his life; and when he partially recovered, he had gone up the country to some lonely place where he had lived ever since in perfect isolation, holding no communication with any of his countrymen, and surrounded only by the native islanders. At the time when I heard this account of him who had been my one thought day and night since our parting, my mother was dead, my father was growing old and feeble, requiring all my care, and my only brother was a helpless cripple, whose whole comfort and pleasure in life depended on myself. To abandon my home under such circumstances was as cruel as it was wrong, but I did not hesitate an hour. I had inherited money of my own, derived from my mother's family, which made me independent. I asked no permission, I made no farewells, but I left my home early one morning when all were sleeping, having told my father and brother that I should do so; and as I closed the door behind me, I said to myself that my motto henceforth should be, "All for love, and the world well lost!" Alas! alas! now at this hour, with the grave opening at my feet, what terrible reason have I to fear that it may not be only this world which is lost, when human love is set up as an idol in the heart to be worshipped with all the powers of life that are due to the service of our God alone! I reached the Mauritius, and through Maurice's banker there, I got a letter conveyed to him, telling him that the report of my marriage was false; that I was true to him, as I had ever been, and that I would be his wife, or that of none on earth. I told him of the vow I had taken on the day of his departure, and said that truly I had lived for him alone through the long years of our separation, though I knew not even in what part of the world he was, and that so soon as I had learnt how he had been driven by that cruel falsehood to a wretched solitary home, I had come to share it with him if he would, and for his sake had abandoned all who had a right to claim my love and care in England. I sent this letter, and counted the days which I was told must intervene before my messenger could bring me back an answer from the solitary region where Maurice lived. On the very first morning when it was possible a reply could reach me, the door of my sitting-room at the hotel was opened, and Maurice Atherstone himself stood before me. Even now, in this awful hour, when the chill of death is curdling round my heart, I can recall the rapture of delight that thrilled my whole being when I looked upon his face again, for it was the last moment of happiness my life has ever known. I flew towards him, and for one instant - only one - he clasped my hands in his as if he could never let me go, and then almost flung himself away from me, while he exclaimed in a tone that pierced me with its remembered anguish even now, "Too late, Catherine! too late! Why was I ever born to be your misery

and my own?" This was his history, when he gathered courage to tell it me. He had believed the report of my marriage, and it had maddened him. He rushed away from the presence of men, wandering among the Lills, getting what rest he could under the trees by night. Fever ensued, and a Malay family of the wealthier class took him into their dwelling, and nursed him through a long illness, till he was quite recovered. During the whole period the leading idea in his mind was the desire of a revenge on his father, who had wrecked his happiness. He believed me lost to him, and when he saw that the beautiful daughter of his Malay host had learned to love him, he recklessly resolved to marry her, and let the proud old Atherstone discover, too late, that there could be something in the shape of a daughter-in-law worse for him than an Amherst. He accomplished his purpose, taking care that all formalities which could make the union valid should be rigidly performed. But the fact of the marriage was not made known in the town, for it was performed by a passing clergyman, a college friend of Maurice's, who almost immediately after left the Mauritius for Ceylon, where he died; and Maurice himself continued to live in the Malay home of his wife among the hills. Partly from the wayward inconsistency of passion, and partly because as he came to know more of the Malay girl he had married, he saw the miserable folly of the step, he never after all announced the fact to his father. One year after his marriage a son was born to him, and then he would have openly avowed the birth of an heir to Atherstone Abbey and all its fair estates, had it not been that the child was weakly, and little likely to live, while a terrible calamity supervened in an attack of brain-fever which seized his wife, and left her hopelessly and violently insane. He had never loved her, but her father had died shortly after their marriage, and he could not abandon either her or her child to the mercy of strangers. He had remained up to the hour when I met him once more, in an existence by the side of the madwoman which was nothing less than a living death, and without a gleam of consolation save in the love he bore his child. It still lived, but was so delicate and sickly that he had not the slightest expectation of seeing it survive many months, and although he had had it duly registered and baptised by the name of Edward (that of his brother, Humphrey's father), he did not think it worth while to take any other step, such as he might have done had he expected it to live long enough to inherit the lands of his ancestors. Una, I must not linger over the hopeless desolation into which I was plunged by this revelation; but, bitter as was my suffering, I can truly say that my worst anguish was in the thought of the miserable ruin which had fallen on Maurice Atherstone. To rescue him from his terrible position became the one only hope I had in life, for I well knew that I myself must see his face no more, as the husband of another woman. Yet still would I live for his happiness, if I had power to compass it, and strangely enough the way to do so was opened to me then and there. The very next mail brought him the news of his father's death, and the urgent summons of his agents in England to return and take his place as possessor of Atherstone Abbey, where the widow of his brother and her young son Humphrey alone remained. His heart was yearning for his home. The idea of announcing his marriage had become perfectly hateful to him, and it seemed quite unnecessary so far as his child was concerned, for it was apparently dying of the malaria of the country. Yet he was too good and noble to abandon the poor insane woman, who was lawfully his wife, and had I not been there I know not to what desperate deed he might have been driven. But now was my time to give him my life as I had vowed, though to my own utter misery. I went to him, and asked him to entrust his wife to me. I would remain with her at the Mauritius, and tend her carefully as if she had been my sister, while he might return to Atherstone to take his rightful place, and enjoy a civilised life once more in his own old home. He could not resist the temptation of so great a release, and he accepted - letting me see plainly enough that if his poor wife's miserable life should come to the speedy close he anticipated, he would then return to claim me as his own. This is more than twenty years ago, and now - such is the irony of life - his Malay wife yet lives, a helpless idiot, while he has long been dead, and I am dying. Maurice went, and he took his sinking child with him, because he could not bear that it should die in any arms but his. He did not expect it to live many hours after he left the shore. One only condition I made, in a sort of vengeance on my own weak heart, which I felt still clung to him too fondly, married though he was: I stipulated that there should be no sort of correspondence between us; he was never to write to me, nor would I write to him, unless it were to announce to him the death of his wife. I compelled him to accept this condition - and he did. We parted then for ever. I never heard from him; I never knew how he fared in this sad world till the day came, long years after, when I saw the announcement of his death in the papers. Una, now comes the revelation which I fear will be so terrible to Humphrey Atherstone, and for his sake, to you. When I heard that he had succeeded to his uncle as sole and rightful heir, I concluded, of course, that Maurice's own son had died, as had been expected, on the voyage home. Indeed, it had never occurred to me that he could survive, judging from the suffering state in which he was when he embarked from the Mauritius with his father. But, so soon as I read your letter with the account which it contained of him whom you call "Edward, the Malay," the whole truth flashed upon me only too clearly, and I saw unmistakably that he is in truth none other than Edward Atherstone, the legitimate inheritor of the Abbey and all the estates of his ancestors. The chain of events is perfectly plain to me. You say that "Edward" was brought as a child from the Mauritius by Maurice Atherstone. He took no child with him but his own son. I saw the vessel weigh anchor, while he stood on the deck with the boy in his arms, and

the ship was to touch no shore till it reached England. Doubtless the sea breeze revived the child, so that he still lived when they reached home; but Maurice probably expected that he would not live to grow up, and therefore said nothing of his parentage, for I know it was his purpose never, if his child died, to reveal the marriage, which he felt to be a disgrace to his family. Having once concealed the boy's relationship to him, it would become daily more difficult for him to own to it, and months and years rolled on, and the child's strangely evil propensities revealed themselves in painful contrast with the noble qualities of his reputed heir and nephew Humphrey, to own him would become a task almost beyond the power of a man so proud as Maurice. The marriage of his son to a gipsy girl must have greatly increased his unwillingness to let the children of such a union represent in future years the noble race of Atherstone. Yet I believe he must have intended to do justice at the last, and that the suddenness of his death alone frustrated his purpose. Probably some half intimation of the truth, made in his last moments to his nephew Humphrey, rendered him to a certain extent doubtful of his title to the estates, without his having a sufficient knowledge of the rightful possessor to restore them, and this will account for all that has been mysterious in his conduct; while on the other hand it is probable that Edward had gained from his father some idea of his claim, without any certainty, and that the effort to find documents explaining it was the cause of his continual lurking round the Abbey, of which you tell me, and which must have been done with the view of stealing into the house unseen. This, however, is certain - Edward Atherstone is the legitimate possessor of his father's house and lands, and I have been allowed to live long enough to do a last service to him who was the one love of my life, by restoring his son to his rightful home. I leave it to you, Una, to reveal the truth to Humphrey Atherstone. Your tenderness will soften the pain of the disclosure, for I can see but too clearly how deeply you love him. It will be bitter to him, no doubt, and to you, for his sake. Yet to me, in this awful hour, it seems worse than folly to give a thought to the perishable possessions of this mortal world, while still it is possible to gain an entrance to that abiding city whose Builder and Maker is God. Shall not I, who squandered all my life on an earthly love, knock at its doors in vain? And now, Una, farewell, till we meet before the great white throne. CATHERINE AMHERST. To the very last word of this long letter Una Dyrast read on, and when she came to the close where the signature had been traced, scarce, legibly, by the stiffening fingers of the dying woman, she let it fall from her relaxed grasp, while her head sank upon her hands, and Humphrey's name passed from her lips in a low wailing cry. (To be continued.)

The Bass Rock.

This remarkable island rock is situated off the east coast of Scotland, near the mouth of the Firth of Forth. It is about two miles from Canty Bay, Haddingtonshire, and opposite the ruined castle of Tantallon. Rising abruptly to the height of 420 feet above the level of the sea, it presents to the visitor one of the most striking objects in entering the mouth of the Firth. About a mile in circumference, and nearly round in shape, it is inaccessible on all sides except the south-west, where it shelves down to the water, and even there landing is difficult, and almost impossible when there is any swell. About half-way up the southern slope of the rock are the remains of an ancient chapel, pointing to an early date, and associated with the introduction of Christianity into Scotland. At the base of the same slope, clinging, as it were, to the sides of the precipice, are the mouldering walls of a fortification in which numbers of the Scotch people were incarcerated during the reign of the Stuarts. The first mention of the Bass in ancient records is in connection with one of the religious hermits, who at a very early period, driven probably by persecution, or by the wars between the Picts and Scots, selected it as his place of retreat. The name of this hermit of the Bass was St. Baldred. He was of Scottish descent, and flourished at the end of the sixth and the beginning of the seventh century, having died in the year 608. The ruined chapel of the Bass is said to mark the place of Baldred's humble cell, but there is reason to believe that it is of comparatively modern date. It would appear that the island at one time formed a parish, and that the "parish kirk in the Craig of the Bass" was consecrated in honor of St. Baldred in 1642, when it is more than probable the structure was first erected under the patronage of that notorious enemy of the Reformation, Cardinal Beaton. The earliest proprietors of the island on record were the ancient family of the Landers, who from this were usually designated as the Landers of the Bass. A charter of it from William de Lambert, Bishop of St. Andrews, in favor of Robert Lander, dates as far back as 1816. According to Henry the Minstrel, Robert Lander accompanied Wallace in many of his exploits. In the aisle of the lairds of the Bass, in the old church of North Berwick, a tombstone once bore the following inscription in Latin-Saxon characters: "Here lies the good Robert Lander, the great Laird of Congalton and the Bass, who died May, 1811." The crest they assumed from it was characteristic - a solan-goose sitting upon a rock. It does not, however, appear when the Bass began to be used as a "strength" or fortified place. The first we hear of it having been thus employed is in the year 1406, when it afforded a temporary retreat to James, the youngest son of Robert III., before embarking, under the guardianship of the Earl of Orkney, upon that ill-fated expedition which resulted in his being taken by the English and detained nineteen years in captivity. That even at this early period there was a castle or some fortification on the island is a supposition strengthened by another fact. On the return to Scotland of the young prince, afterwards James I., in

1424, we are informed that Walter Stuart, eldest son of Murdoch, Duke of Albany, who had acted as regent, was arrested and "sent prisoner to the Castle of the Bass." That the Bass continued as one of the strongholds or fortresses of old Scotland during the sixteenth century we have abundant evidence. Boece describes it as "a castrum in Iothian, fortified by nature in the most extraordinary manner, being situated on a very high rock more than two miles from the shore, and surrounded on every side by the sea." In 1581 James VI. paid a visit to the Bass, and seems to have conceived a strong desire to obtain possession of it for the crown. It is said he offered the laird whatever he pleased to ask for it, upon which Lander replied, "Your Majesty must either resign it to me, for I'll have the old brag back again." Shortly after this, however, it fell into other hands. But in the course of events the old rock was destined to suffer a radical change both in regard to masters and inhabitants. Having fallen into the possession, first of the Laird of Waughton, and after into that of Sir Andrew Ramsay, Provost of Edinburgh, it was in October, 1671, purchased from the latter by Lauderdale, in the name of the government, to become a state-prison. "The use," says Kirkton, "the king made of it was to make it a prison for the Presbyterian ministers; and some of them thought when they died in the prison, as Mr. John Blackadder did, they glorified God in the islands." The reign of persecution had commenced. The prisons and towbooths of Scotland were filled to overflowing; it was found necessary to provide more accommodation for the increasing number of delinquents, and the Bass, from its proximity to the capital, its security, and perhaps its dignity as a castle, was selected as a fitting receptacle for the leading men, more especially the Presbyterian ministers. A slight survey of the ruins of the fortress, as they now stand in naked desolation, is sufficient to corroborate the testimony of the prisoners, and to show that they had little reason to congratulate themselves on the selection of their marine prison house. Placed near the base of the overhanging precipice, it must have formed a sort of tank or reservoir for the perpetual dripping from above, while it was washed by the spray from below, and entitled by its position to the full benefit of the eastern blast. What is still pointed out as "Blackadder's Cell" is a dormitory about seven feet by eight, situated on the ramparts, with a small window facing the south. In speaking of his father's place of confinement, one of Blackadder's sons says: "The Bass was a bare, cold, unwholesome prison; all their roofs ordinarily full of smoke, like to suffocate and choke them, so as my father and the other prisoners were necessitated many a time to thrust head and shoulders out of the window to recover breath." At the time of the invasion by William of Orange, the rock, garrisoned by Charles Maitland as deputy governor, held out in name of the exiled king until 1690, when it was surrendered into the hands of the new government; but, strangely enough, it again fell into temporary possession of the adherents of James. A few daring young officers, who had been taken prisoners at Cromdale and sent to the Bass, formed a plan for surprising the place, which succeeded. Being supplied with provisions by their friends on shore, and receiving reinforcements from abroad, they contrived, with a courage and perseverance worthy of a better cause, to hold their ground for several years. At length, irritated by the pertinacity of the rebels, William dispatched two ships of war, which, aided by smaller vessels, cut off their supplies and reduced them to the necessity of capitulating in April, 1694. After the surrender an order was given to the commander-in-chief to demolish all the fortifications and buildings of the Bass, and to remove the canon and ammunition - an order which, not having been fulfilled at the time, was finally carried into execution, by the command of King William in 1701. Five years after, the Bass passed into the possession of Sir Hew Dalrymple, to whose lineal descendant it now belongs. The rock is let for a considerable sum annually to the landlord of the solitary little inn at Canty Bay, who employs a number of hardy Scotch peasants to kill the sea-fowl, which swarm in dense masses on the cliffs. The solan-geese are to be found here at certain seasons of the year in immense numbers, and other aquatic birds, which give the surface of the rock quite a snowy appearance in the distance. The down is valuable, and the eggs of the solan-geese are also in request, being considered a great delicacy. "Baird's Goose," a small projecting ledge, is the only foothold on that part of the Bass for the wild fowl coming up the Firth. From this point the sportsmen fire at the birds that circle round the summit of the rock. A boat is stationed below to pick up the game as it falls. Bass Rock has long been a resort for travellers who enjoy the weird and gloomy scenery that abounds on the coasts of Scotland. Not many years ago a visit was made to the Bass by four gentlemen whose names have long been conspicuous in literature - Dr. McCre, Jun., Hugh Miller, and Professors Fleming and Balfour - which resulted in the joint production of an entertaining little volume, entitled *The Geology of the Bass Rock*, from which a large portion of the material for this article has been gathered. Among the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed, it descends into the bottom of the pool; and you may see the little diver moving about dry, and at his ease, protected by his crystal vestment, though the water all around be stagnant and bitter. Prayer is such a protector; a transparent vestment - the world sees it not; a real defence, it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him, and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon. - Dr. James Hamilton.

Scientific and Useful.

GRAHAM BREAD.

Make the sponge as for other bread, and with white flour, and when ready, mix with Graham flour. Work it well, let it rise well, then bake. Do not put in any sugar; it injures the taste of the bread.

COFFEE CAKE.

One cup of butter, one cup of brown sugar, one cup of molasses, one cup of coffee, prepared as for the table when cold, five cups of flour, one teaspoonful of soda dissolved in some of the coffee, two cups of raisins, after being pitted, cloves and cinnamon.

TO CLEAN CORALS.

Soak it in soda and water for some hours. Then make a lather of soap, and with a soft hairbrush rub the coral lightly, letting the brush enter all the interstices. Pour off the water and replenish it with clean water constantly, and then let the coral dry in the sun.

CRACKED HANDS.

Many people are martyrs to this affliction, their hands cracking on the least exposure to cold air or bleak mist. A correspondent of one of our exchanges who had suffered for years in this way, states that he has found common copal varnish a perfect cure. We are glad to give publicity to this simple remedy in the interests of suffering humanity.

LAW BEER.

It is asserted, proves of the greatest benefit as a diet for persons of frail constitutions. It is reported that physicians are now administering to consumptives a diet of finely chopped raw beef, properly seasoned with salt, and heated by placing the dish containing it in boiling water. This food is given also in cases where the stomach rejects almost everything.

TO HOUSEWIVES.

An English paper, the *Builder*, has the following - our housekeeping readers can easily try the experiment: A correspondent states that he has made the simple discovery that hard waters are rendered very soft and pure, rivaling distilled water, by merely boiling a two-ounce phial, say in a kettleful of water. The carbonate of lime and any impurities will be found adhering to the phial. The water boils very much quicker at the same time. The knowledge of this fact will prove a boon to housewives and laundresses.

TO PREPARE A GOOD CUP OF COFFEE.

Take a half-cup each of best Java and Mochaibo, half an egg and shell, and a little cold water; mix well together; have coffee-pot hot; pour into coffee a big quart of boiling water; beat briskly. Let it boil fifteen minutes, just so you can see it bubble in the pot. Be careful and not allow it to boil over. Set it on one side three minutes, and then it will be ready for the table. This makes four cups of the best coffee you ever drank. If too strong, use three-quarters of a cup.

PRINCE ALBERT'S PUDDING.

Beat to cream half a pound of fresh butter, and mix with it by degrees an equal weight of pounded loaf sugar, dried and sifted; add to these, after they have been well beaten together, first the yolks and then the whites of five fresh eggs, which have been thoroughly whisked apart; now strain lightly in half a pound of the finest flour, dried and sifted, and, last of all, half a pound of jar raisins, weighed after they are stoned. Put these ingredients, perfectly mixed, into a well-buttered mould; serve it with punch sauce. When a mould is used, slices of candied peel should be laid rather thickly over it after it is buttered.

A GOOD CEMENT.

A good cement for mending almost anything may be made by mixing together litharge and glycerine to the consistency of thick cream or fresh putty. This cement is useful for mending stone jars or any coarse earthenware, stopping leaks in seams of tin pans or wash-boilers, cracks and holes in iron kettles, etc. I have filled holes an inch in diameter in kettles, and used the same for years in boiling water and food. It may also be used to fasten on lamp tops, to tighten loose nuts, to secure loose bolts whose nuts are lost, to tighten loose joints of wood or iron, loose boxes in wagon-hubs, and in a great many other ways. In all cases the articles mended should not be used till the cement has hardened, which will require from one day to a week, according to the quantity used. This cement will resist the action of water, hot or cold, acids, and almost any degree of heat.

BREEDING AT THE NOSE.

There are two little arteries which supply the whole face with blood, one on each side; these branch off from the main arteries on each side of the wind-pipe, and running upward toward the eyes, pass over the outside of the jaw-bone, about two-thirds of the way back from the chin to the angle of the jaw, under the ear. Each of these arteries, of course, supplies just one-half of the face, the nose being the dividing line; the left nostril is supplied with blood by the left artery, and the right nostril by the right artery. Now supposing your nose bleeds by the right nostril, with the end of the fore-finger feel along the outer edge of the right jaw until you feel the beating of the artery directly under your finger, the same as the pulse in your wrist; then press the finger hard upon it, thus getting the little fellow in a tight place between your finger and the jaw-bone; the result will be that not a drop of blood goes into that side of your face while the pressure continues; hence the nose instantly stops bleeding for want of blood to flow; continue the pressure for five or ten minutes, and the ruptured vessels in the nose will by that time probably contract so that when you let the blood into them they will not leak. Bleeding from a cut or wound anywhere about the face may be stopped in the same way. The Creator probably placed these arteries as they are that they might be controlled. Those in the back of the head, arms and legs are all arranged very conveniently for being controlled in like manner.

Choice of Words.

The following are a few of the more common errors made in the choice of words:

First, more words are used than are necessary.

Second, a long word is taken when a short one would be far better.

Third, words are used in wrong meanings.

Fourth, pronouns are used so indiscriminately that we never know who's who.

The inclination to use long words, and many of them, is the practice very often of men who are imperfectly educated.

An old gentleman acquaintance has the following story as an illustration of the same thing.

At one time he was a teacher in the south of Scotland. The minister one day entered the school when a class happened to be reading the thirty-second chapter of Genesis, containing the account of the meeting of Esau and Jacob.

The minister began to examine the class. "What," said he, "was there in the circumstances of Esau that was calculated to awaken apprehension in the mind of Jacob?"

"No answer. The question was repeated in terms slightly varied; but still no reply. At last our friend the teacher requested permission to ask the question himself, and he did so in the following words:

"The minister wishes to know what made Jacob afraid of Esau."

Immediately the whole class replied, "He had 400 men with him."

Many of the pithiest and most beautiful passages in our literature are composed nearly of monosyllables.

The best writing might, as a rule, be read by a child. In the fine old Scottish version of the 100th Psalm, there is not a word of more than two syllables, and scarcely a dozen of these.

Many of the most beautiful passages in Shakespeare might be read by little ones not out of the a-b-c class.

Take this, for instance: "Now in the name of all the gods at once, Upon what meat doth this our Caesar feed, That he is grown so great? Age, thou art sham'd: Home, thou hast lost the breed of noble bloods! When wert there by an age, since the great flood, But it was fair'd with more than with one man?"

Our language, although it is a most conglomerate affair now, is drawn principally from two great sources, Saxon and Latin.

We can not do without our Latin words; no writer can get along without them; but still it has been proved from tables we have seen the more Saxon one can use the better.

Almost all our older and simpler ideas are expressed by Saxon words.

Dean Alford waxes wroth against newspaper writers; he blames journalists, often unjustly, we think. He says: "Our journals seem, indeed, determined to banish our common Saxon words altogether. You never read in them of a man, a woman, or a child. A man is an individual, a person, or a party; a woman is a female, or, if unmarried, a young person—which expression, in the newspapers, is always of the feminine gender."

Now the journals are not altogether to be blamed for this. It is the common usage of society. In ancient days the world was divided into Jews and Gentiles; later we had clergy and laity; now we have ladies and gentlemen, and the other people, to describe whom we have a few choice terms such as the above-named—a person, a party, an individual, etc.

Were we radical enough, we might inquire the meaning of the use of such words. Is it that to call the lower orders men and women would be to admit a generic term of which we are ashamed? Among other illustrations of the use of newspaper English which is objectionable we have the following: "To go" is always "to proceed"; "to go home" is "to proceed to one's residence"; "to eat" is "to partake"; a "place" is a "locality"; "rooms" are "apartments"; "to begin" is "to commence"; one's "work" is his "avocation"; "to get" is "to receive."

—Harper's Bazar.

Conditions of Successful Work.

Every true child of God aims to do some work for Him. If salvation is one of the grand words of the Bible, service is another, scarcely less emphatic. In every sphere "it is more blessed to give than to receive," and to save is greater than to be saved, even as the Son of man came not to be served, but to serve.

Work, of some sort, for Christ and for souls, is needful to the growth of our trust life. Love such as we learn of God, is expansive, expulsive, explosive. Expansive, because it makes our nature nobler, our sympathies broader; expulsive, because it drives out evil affections; explosive, because it must have vent in speech and not in words and works.

How we may all be successful workers, and what are the conditions of a serviceable life, are questions vital to every disciple. In seeking to answer them, we must begin at the beginning, and fix firmly in our minds the fact that the Lord has given "to every man his work." Mark xiii. 34. We have different gifts, but to each is assigned some part in promoting the kingdom of Christ.

Whether of one talent or five, we are stewards of God's property; our faculties and energies are to be invested so as to yield Him revenue. Whether we are as the foot or eye, or only as a minute air-cell or lymphatic vessel in the body, to do our work well is essential to the best vigor of the whole body. Trite as are these statements, the bulk of professing Christians seem never yet to have thus thought or felt as to their duty and responsibility. To them, practically, the church is simply the ark of God, destined to shut disciples safely in, and shut a perishing world sadly out; and all that is necessary is to secure a berth, and be well protected from the deluge of divine wrath.

If we have first come to realize that there is some work for us to do, which can be done by us alone, the next thing is to find just what it is. This we may do so on waves, to wit, by looking at our

own fitness. For what am I specially adapted? The discovery of a real faculty, however undeveloped, may be to me like a divine finger pointing to my sphere of duty. But we may not always trust our own self-estimate. If God's providence plainly opens the way, or God's grace seems to impel to a certain work, to turn from it because we doubt our own powers may be to repeat the mistake of Moses, when he excused himself from addressing Pharaoh because he was of slow speech, forgetting who hath made man's mouth. Exodus iv. 10-16.

It is of the first importance, also, that there should be humility enough to accept the humblest sphere and the most obscure service, only so that we do the very work God wills, like Newton's angels, equally willing to be a sovereign or a scavenger if he appoints, and content with any service rendered to him.

But let us go a little deeper, for we have not touched bottom yet in this great question of conditions of service. The late venerable and beloved Dr. Thomas H. Skinner used to say to us, who were his students in the seminary, "Brethren, God may give to a church and a pastor every type of piety, but that which is found in a sense of the powers of the world to come, and the impatient will remain unconverted;" but when a preacher or common disciple in any way gets this consciousness of eternal realities, he is prepared to lead souls to Christ. Such a consciousness in the worker begets a similar consciousness in others, and so the most remarkable results often follow the simplest and most unlettered testimony to Christ, for it is uttered with an intense and burning earnestness, kindled by a coal from God's altar above.

The highest form of work for souls aim to bring them under the power of the world to come; and to do this we must first come under that power ourselves, and by God's grace realize the awful gravity of eternal issues.

Another fundamental preparation for the highest service is found in the self-oblivion which really seeks only God's glory. It is said of our blessed Lord, "that He made Himself of no reputation," literally, "He emptied Himself," and we must be emptied of self if we would be used of God. Paul (2 Timothy ii. 20, 21), compares the universe of God to a great house with its vessels of gold and silver, wood and earth; some to honor and some to dishonor. Who is ready to be an earthen vessel, frail indeed, that the excellency of the power may be of God and not of us? A mere vessel, that all the glory may be His? Who will empty himself of self-seeking, jealous for his own reputation, love of applause, ambition after exalted positions of honor and power, that he may be filled with the Word and Spirit of God? Ah, brethren, here is the obstacle to our largest usefulness. We are willing that God should be glorified if we may be glorified too! But to be "nothing" in human eyes, to be accounted as foolish, weak, base, despised, yes, as things that "are not," that we may be chosen to confound the wise and mighty, and bring to nought things "that are,"—ah, that requires a new baptism of the Holy Ghost! And if we look about to-day and ask, Who are they whom God has honored with the largest serviceableness? we shall find that they are principally conspicuous for their low estimate of self. They feel and they lead others to feel, that all saving and sanctifying power is of the Spirit of God. For God to use them, is to direct the eyes of men to himself; to use others, would be to divert the eyes of men to His instruments, and so to encourage a sort of hero-worship, an idolatrous confidence in human intellect or ability. Perhaps no one condition of large and successful service is so important and radical as this, that the servant of God shall lose sight of self, and be clothed and filled with humility. Here is the soul and essence of consecration, and the inmost secret of an abounding usefulness.

The writer adds a brief acrostic, suggested by the passage already referred to, in Paul's second letter to Timothy:

THE EARTHEN VESSEL.  
Vessel—the work of the Potter's skill,  
Earthen am I; and shaped at his will;  
Serving his pleasure: 'tis all I know  
Shall I demand why he made me so?  
Evermore, Lord, give me grace to be  
Lowly of heart, and meek, like Thee!

Vessel—chosen God's grace to bear,  
Earthen and frail, His power to declare;  
Sanctified from its past abuse,  
Set apart for the Master's use;  
Emptied of self, that so I may  
Light, love and life from Him convey.

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Efforts will be made during the coming year to make the PRESBYTERIAN increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strengthened, a larger variety of Missions and Intelligence will be furnished by Dr. Fraser, Formosa; Rev. J. Fraser Campbell, and Rev. James Douglas India; and special papers are expected from the following gentlemen:—  
Rev. Dr. Waters, St. John, N.B.  
Rev. Prof. Bryce, M.A., Winnipeg, M.A.  
Rev. Principal McVicar, L.L.D., Montreal.  
Rev. John Cook, D.D., Quebec.  
Rev. Prof. Gregg, M.A., Toronto.  
Rev. John Long, M.A., Dundas.  
Rev. Prof. McKerran, M.A., Kingston.  
Rev. W. D. Halliwell, B.A., Pembroke.  
Rev. G. M. Grant, M.A., Halifax, N.S.  
Rev. W. Houston, M.A., Bathurst, N.B.  
Rev. Geo. Bruce, M.A., St. Catharines.  
Rev. John Gallaher, Pittsburg, O., etc., etc.  
Rev. Alexander McKay, D.D.

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

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

Remittances and Correspondence should be addressed to  
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P. O. Drawer 2484, Toronto, Ont.

Sabbath School Presbyterian  
FOR 1877.

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

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

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

Ministers and superintendents are earnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.

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IN THE PRESS

AND  
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THE PRESBYTERIAN  
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For The Dominion of Canada  
and Newfoundland,  
for 1877.

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

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

PAPERS.  
There are in the Year Book, also, able Papers, brief, and to the point, from the pens of  
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PRINCIPAL McVICAR, Montreal.  
DR. MCGREGOR, Halifax.  
DR. PATTERSON, Nova Scotia, and  
REV. GEORGE GRANT, M.A., Halifax,  
along with a great deal of editorial writing and remarks.

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

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

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

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

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

The Christian Guardian, (Methodist), says:— "This is a pamphlet of over 100 pages, giving a large amount of valuable information concerning the Presbyterian denomination of this country. Interesting papers are contributed by Dr. Kemp, on 'Colleges for Young Ladies,' by Dr. Patterson, on the 'New Hebrides Mission,' by Dr. Snodgrass, on 'Queen's University and College,' and 'From Union to Union' by Rev. Robert Torrance. Additional to the information given respecting the several Presbyterian sections which now form the United Church in the Dominion of Canada, valuable statistics are furnished of Presbyterian Churches in Great Britain and Ireland, in the United States, on the continent of Europe, in Australia, etc. The chapter on 'Union' is particularly readable, and, as the record of a memorable year in the history of Canadian Presbyterianism, the Year Book for 1876 will find a permanent place in the history of this country."

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The Truth.

Editor BRITISH AMERICAN PRESBYTERIAN

Sir,—I have examined a number of a periodical called The Truth, which is now being circulated in Canada; and which, along with some good things, contains some against which I wish to warn your readers.

In the introduction, it is said, ministers of the Gospel who acknowledge that they are indebted to it for many of their sermons and addresses, are therefore not anxious that it should be read by their congregations, a statement surely not calculated to exalt the ministry in the estimation of its readers.

The article headed "Dispensational Truth," betrays "much confusion" "concerning the meaning of the title." There, notwithstanding some saving clauses, we are taught that the Jew had only an "earthly calling," and only temporal promises,—promises of wealth and honour in the land and this life, and which he was invariably to get, if he only did well; while the Christian has only a "heavenly calling," destitute of any earthly promises; and that if the writer of Psalm xxvii. were now alive, he could not say, "I have never seen the righteous forsaken, or his seed begging bread," and that the writer of Psalm lxxiii. ought never to have penned it. The writer of the "Dispensational Truth" does not seem to have known that David begged bread from the priests of "Nob," and that they were slain for giving it to him. That the priests were driven to poverty and exile by the son of Nebat, because they clung to the Lord. That Jezebel slew the Lord's prophets, and that the few who escaped were pensioners on Obadiah's bounty. That Elijah begged a morsel of bread from a starving widow. That our blessed Lord himself lived a poor man, and died a martyr under the old dispensation; and that multitudes of his people, were, under it, stoned, torn asunder, killed with the sword, and wandered about in sheep skins and goat skins, being destitute, afflicted, tormented.—Heb. xii. Yet David could speak as he did, for that was not the common lot of God's people, nor the fruit of their faith; their religion never brought them to that. And I can say the same. I never saw the man whom godliness impoverished, nor do the beggars who come to my door belong to those that fear His name. Moreover, the writer of the "Dispensational Truth" does not seem to know that it is written in the New Testament that godliness is profitable for all things, having the promise of the life that now is, and of that which is to come.—1 Tim. iv. 8.

Again, if as is alleged, the Jew was bound to destroy his enemies and take vengeance, while the Christian is bound to love his, and even not to go to law, there is too much ground for the infidel objection that the Jehovah of the Jew cannot be the Jesus of the Christian. But are all these statements true? I find that Israel was ordered to destroy certain specified enemies of God; but not only were they not to destroy their personal enemies, or take on them to execute vengeance, (and in Deut. xxxii. 35, and Psalm xciv. i., God claimed that vengeance belonged to him), but they were enjoined not to rejoice over the fall of an enemy, Prov. xxiv. 17; they were bound to raise his ox or ass if it fell under its load, Ex. xxiii. 4; and even to feed their enemy if hungry or thirsty, Prov. xv. 17. While that it is not wrong in all cases to go to law, is shown, in that the Lord promised his people to stand by them when pleading before the court, and Paul appealed to Cæsar.

Again, the writer of the article complained of, seems not to know that 1 Peter ii. 9 is a quotation from Exod. xix. 6, where Israel are called a kingdom of priests, a holy nation, or that they had synagogues all through the land.

Again he writes as if the Jew was not called on to regard himself as bought with a price, and all the religious duty required of him was to give the tenth of his worldly means to the Lord.

Again, it is said, the Jew was under law, the Christian is under grace. Now as I read it, man ever since the day of the fall, has been under a dispensation of grace. The ceremonial law was a dispensation of grace. The very moral law as given to Moses tells of grace. Yet under that dispensation, or more properly under that part of the dispensation of grace, each soul was held under law till it came to Christ; and in like manner under the new dispensation, or rather this later part of the one dispensation of grace, each is in the same condition, for Christ is the end of the law for righteousness for every one that believeth, Rom. x. 4. There is no difference between Jew and Greek. The believing Jew, for he admits there were such, were under a law which cried curse, kill, stone! It might have been somewhat interesting had the writer shown us how Matt. x. belongs to the old dispensation. I have learned to regard all Scripture as belonging to the Jew, and all profitable for furnishing the man of God for every good work, 2 Tim. iii. 16, 17. Because all that befel Israel happened to them for our ensamples, and was written for our admonition, on whom the end of the world have come, 1 Cor. x. 11. And we read that the revelations given to the prophets, (and this includes the types and ceremonies as well as the declarations), they were told they ministered, not to the men of that age, but to us. They did not understand them or profit by them as we do.—1 Pet. i. 12.

There is also a portion of a very elaborate article on the pre-millennial advent of our Lord, an event for which we have no Scripture, but I have no time to show the errors of the doctrine, or the absurdities of the article.

Presbytery of Bruce.

This court met at Walkerton on the 16th and 17th ult. Mr. Fraser's term of moderatorship having expired, Mr. Scott was appointed moderator for the next six months. Mr. Moffat of Walkerton being present was asked to sit and deliberate. The financial committee reported, that all the congregations of the bounds, except three, had paid the amount apportioned to them of the Home Mission debt, and that they (the committee), had fully forwarded to the As-

sembly a Home Mission committee, the amount assigned to this Presbytery of said debt, and that there was a balance on hand of \$15.08. The report was received, thanks tendered to the committee for their diligence, and the treasurer was instructed to forward the balance (after paying expenses) to the Home Mission Fund. A very interesting conference on the state of religion, was held at the evening sederunt, when addresses were given by the following subjects: Mr. Tolmie, Home Missions; Mr. D. Fraser, Foreign Missions; Mr. McLennan, Pastoral Work; Mr. John Anderson, Evangelistic Services; Mr. Ferguson, on his mission to the Fishing Islands. The financial committee was instructed to make an estimate of the probable amount required for the Presbytery fund for the current year, and to apportion the same to the several congregations of the bounds. It was resolved that the congregations of Riversdale, Enniskillen, and Pinkerton, receive fortnightly services until next meeting of Presbytery. Mr. Tolmie submitted the quarterly report of the Home Mission Committee, which was received and its recommendations adopted. It was resolved to renew the application for a supplement for Langside. The following commissioners were appointed to the General Assembly: Dr. Bell, Mr. Scott, Mr. Tolmie, Mr. John Anderson, Mr. Strath, and Mr. Wardrop, ministers, and Messrs. R. M. Hay, Mather, Rowand, F. Ballagh, Dewar and MacKague, elders. Mr. John Anderson was appointed treasurer of the Gore Bay fund, and he was instructed to correspond with all the congregations of the Presbytery, in order to raise the \$200 required by the people of Gore Bay, Manitoulin, to enable them to build their church edifice. The next ordinary meeting of Presbytery, is appointed to be held in Knox's Church, Paisley, on the last Tuesday of March next, at two o'clock p.m. A. G. FORBES, Pres. Clerk.

Births, Marriages and Deaths.

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BIRTH. On the 21st Feb., at No. 105 University st., Montreal, the wife of James P. Mackay, of a daughter. MARRIED. At the manse, Hurby, on 22nd Feb. 1877, by the Rev. Wm. Stewart, Edgar Eakin, son of John Eakin, Clerk's Treasurer of Toronto Township, to Miss Catharine Curry, both of Streetsville. At the residence of the bride's parents, on 7th Feb., 1877, by the Rev. Alex. McKay, D.D., Mr. Duncan Cameron, of the City of Hamilton, and Isabella, youngest daughter of Robt. McLeod, Esq., of Arctavia. As Groomman, the residence of the bride's father, near Woodstock, on the 21st Feb., by the Rev. W. S. Ball, of Guelph, father of the bridegroom, assisted by the Rev. W. T. McMullon, Alfred S. Ball, barrister, of Woodstock, to Mary Veronica, second daughter of John Dunlop, Esq., of Arctavia.

DIED. On the 17th January, 1877, at Drummond Farm, Charlotteville, Jane, beloved wife of Joseph Hill, senr., aged 40 years and 3 months. At Brantford, on Thursday, 22nd Feb., James A. Watt, eldest son of Mr. Robert Watt, aged 23 years. In the Township of Oro on Wednesday, the 15th ult., at the residence of her son-in-law, Alex. Graham, Esq., Mrs. Jessie Campbell, in the 77th year of her age. Mrs. Campbell was one of the oldest and most faithful friends of our Church. She was a native of Ilay, Argyle, Scotland. Left a widow sixty years ago, she brought her fatherless family of seven children to this country in 1831 and settled in Oro. The number of her lineal descendants—children, grand-children, and great-grand-children—now living, far exceeds one hundred. The funeral was one of the largest ever witnessed in the township.

HOME MISSION COMMITTEE. The Home Mission Committee for the Western District, will meet in the Deacon's Room of Knox Church, on MONDAY EVENING, APRIL 2ND, at seven p.m. A full and punctual attendance of members is requested. WM. COCHRANE, Convener. Brantford, Feb. 20, 1877.

SYNOD OF HAMILTON AND LONDON. The Synod of Hamilton and London will meet in KNOX CHURCH, WOODSTOCK, on the evening of TUESDAY, APRIL TENTH, (second Tuesday of the month) at seven p.m. Rolls of Presbyteries, Reports of Synodical Committees, and all papers for the Synod, should if possible be in the hands of the clerk one week before the date of meeting. The Clerks of the various Presbyteries within the bounds of the synod will meet to prepare business for the first Session, at the Vestry of Knox Church, at four o'clock in the afternoon of the first day of meeting. WM. COCHRANE, Synod Clerk. Brantford, Feb. 20, 1877.

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