REVIVAL AT HARRISTON.

The following notes respecting the ravival at Hacceston will interest many of our readers:-

At the time of the last report, such wear at you, forty-sex in connects a with the P sebyterian Church had professed their for him Christ, and forty six of the Method: Church. Since then the Presbyterians be sheld their meetings alone—mainly in sensed houses in the neighbourhood of the village, and the good work has continued, until at the communion on the 24th ult., until at the communion on the 24th ult., eighty cight persons were admitted to membership upon profession of their faith, and thereor by certificate. At the same time, the old members have been stirred up, and many of them acknowledge having been brought. A saving knowledge of Josus Christ during these services. Meetings still continue, and there is every evidence of still greater results in the future. Mr. Molntyro and his holp is desire the prayers of God's people everywhere for the continued blessing of God upon their work, that they may have the joy of seeing yet many more additional and the still greater greater the profession of God upon their work, that they may have the joy of seeing yet many more additional transfer and the still greater and the see of the continued blessing of God upon their work, that they may have the joy of seeing yet many more added unto the church of such as shall be saved.—J. M. M.

Olerical Intimidation at Elections.

Editor British American Presbyterian.

Sir,-The Globe of Jan. 2nd contained an article on "Clerical Intimidation," which greatly surprised me. It seemed so like the special pleading of a paid advocate that I asked myself has this article really been sent and paid for by Archbishop Lynch? or can it be that the editor of the Globe can stoop so low to gain votes for his party, as to use such a silly style of argument? To employ the whole of a long article to prove the first principle of Protestantism, the right of private judg. ment in matters of religious opinion, and that the Legislature should not interfere with that, is surely quite superfluous in the province of Ontario. Had such an article appeared three hundred and fifty years ago, when the people long misled by the teaching and tyranny of Rome, wore learning the first principles of religious liber-ty, it might have been in place, or had it even appeared in our own day in Spain or Mexico in defence of the right of Protestants to judge for themselves, one could un-derstand it. But appearing at Toronto, one is forced to the conclusion that it is but a piece of special pleading intended to please the Roman Catholic electors and catch their votes.

Is the interference of the Roman Catholic priest a merely harmless matter of opinion with which the state has nothing to do? If the Globe does not know, it should know otherwise, or cease to claim the right to lead public opinion on this subject in the Dominion of Canada, To a man who be-lieves the tenets of the Church of Rome, and wishes to live according to them, can there be greater intimidation than to de-clare his voting for a certain candidate a sin and threaten him with excommunica. tion for it with all its practical results, in reference to his business and social rela-tions, as well as to his mind, equally practi-cal and far more to be dreaded evil in a future state?

The Globe traat its readers as if they were C. emildren altogether ignorant both of the history of the Church of Rome and of its well-known and avowed principles, principles which have never been withdrawn and which can never be, simply because she claims to be infallible. In a Protestant community and in order to hoodwink the ignorant and gullible, a Jesuit may assume the role of the lamb, but the descerning see the claws of the lion underneath. Has

the Globe ever heard of the Syllabus? Does it not know that the Syllabus rules the province of Quebec at this hour? Does it not know that Judge Routher has avowed as much lately in his decision in the Charlevoix case? The position taken by him was this, "I am incompetent in all cases where the person proceeded against is an ecclesiastic." This exemption of the Roman Catholic priests from any Catholic priests from of the Roman interference of the civil courts in the claim of the Syllabus, that is of the Church of Rome at this hour, and that claim is admitted by a judge of Quebec, in spite of decis-ions to the contrary by several British judges, and he declares that he cannot sit on any case when a priest is a party to the cause. He admits that British judges have declared that driving ignorant voters to the polls under the threat of hell if they dared to vote for any but priest-elected caudidates, was undue interference with the free dom of collection; but he declares that the Romish Church in Quebecholds a different relation to the State from what it does in Britain, and as the head of the State is not the head of the Catholic Church in Canada, Her Majosty's commission can confer on him "no jurisdiction over the apiritual affairs of his Church."

The head of the State no more claims jurisdiction in spiritual matters over the Romish Church in Britain and Irotand than it does in Canada, and the commession to Judge Routhier gave him precisely the same authority over all matters affecting the civil interests of the State, and the people as the same commission, gave to the able and patriotic Roman Catholic Judge Keegh in Ireland.

The relation of this church to the State

is the same in both countries; it is under the British constitution which is, however. not so faithfully carried out in Quebeo Province because of the controling Power of the priesthood.

What is the practical result of these claims? That in the Province of Quebec chams? That in the Province of Quebec the majority of elections have for years been carried by the interference of the Romish clergy according to their wishes; and thus freedom of election has been overthrown, and the State has allowed it self to be controlled in civil matters—that is in its own proper department—by the faithful servant of a FOREIGN POWER. A review of Judge Routhier's decision appeared in the Montreal Weekly Witness of Dec. 21.
There was also an article on the general subject in the Wilness, 14th Dec., entitled "The presents."

Grobe and Choical Pairies." That paper has stood up nobly for the best interests of Canada for which it deserves, and will receive the hearty thanks of every lover of British liberty, yea of civil and roligious fiberty in thus land.

The Globs denied that any election in British had been set aside because of clerical interference, and intimidation that the Roman Catholic clergy were not satisfied with using their official influence with their flocks in order to support the caudidature of Captain Nolan in the Calway contest. Nor did they merely threat-on spiritual pains and penalties, electors were assured that their houses would be burned about their ears, and that they would over after be marked men in the neighbourhood, if they did not vote as they were

told.
To this the Witness replication is most astonishing that a journal of the standing of the titobe should make suon recklessis untrue statements, as are contained in the characteristic many apparatus when it above paragraph more especially when it is conjectured that the matter in question is olerical interference in elections. Perhaps olerical interference in elections. Perhaps the most important purely political one which there is in Canada at present certainly the most important set ar as the Province of Quebec is concerned—As for Province of Queboo is concerned—As for the law, judge Keogh in one case quotes a judgment of Sir Samuel Romity in 1807, as to what constituted "undue influence," and although it was not in reference to an election case, he adopts it as settling what constituted "undue influence" in regard to elections. It is as follows:—
"undue influence will be used if ecclesias, ties make use of their power to excite tics make use of their power to excite superstitions fears or pious, hopes to inspire, as the object may be best promoted, despair or confidence, (that is to inspire despair or confidence to obtain their own objects, he they what they may)—to alarm the conscience by the horrors of eternal misery or support the drooping spirit by unfolding the prospect of eternal happiness, of that good or evil which is never to end." In the same judgment Justice Reogn said,—and this is not the same of Calver." and this is not "the stock case of Galway," for the election was not voided:—"In this case every description of charge has been made against the Roman Catholic clergy. They have been charged with having ra-fused the rites of the Church in order to influence the voter at this election. If that had been proved in a single case I would have avoided this election. I would not have hesitated one moment about it not have hesitated one moment about it if a single elector had been refused the rites of the Church in order to compel him to vote, or because he had voted or because a member of his family had voted in a particular way, I would have avoid it this election without the least heait.

In another case, that of Longford County, Baron Fitzgerald, speaking of undue in -that is undue clerical influencefluence—that is undue clerical influence—said, "A priest may not appeal to the fears or terrors or superstitions of those he addresses. He must not hold out hopes of reward here or hereafter, and he must of head or hereafter, and he must not use threats of tentooral injury, or dis-advantage, or of punishment hereafter. He must not for instance threaten to ex-communicate, or to withhold the sacra-ments, or expose the party to any other re-ligious disability, or denounce the voting for any particular candidate as a sin involving punishment, here or hereafter. If volving punishment, here or nereatter. If he does so with a view to influence a voter or effect an election, the law considers him guitty of undue influence. As priestly influence is so great, we must regard its exercise with extreme jealousy, and seek by the utmost vigilance to keep it within

proper bounds. In these judgments the judges state that they make allowance for legitimate clorical influence, and they only set forth what is undue influence —that is the kind of in-"undue influence"—that is the kind of influence which voids an election. As to the matter of fact of an election having been actually voided—for undue influence and spiritual intimidation—there is that of Mayo in 1857, by a parliamentary committee, and this action was approved by Judge Keogh as correct. In the "stock case," of Galway, nothing was said by the judges about the threats of houseburning, &c., in their judgment, but everything of spiritual intimidation—which shows—to spiritual intimidation-which shows-to which importance was attached. In con-cluding the judgment in the Galway town pase, when the election was not annulled Judge Keegh declared that there was no such intimidation or undue influence, as would justify him in declaring it not to have been—as he did declare in consequence of the conduct of the Roman Catholic Clerzymen, the election for the borough of Drogheda not to have been a free election. This intimates the ground of a de cision in some Drogheda case pretty plainly. In none of their judgments do the judges, so far as we have seen, allude to threats of house-burning, and so on by the pricets, as a reason for voiding an election, but all their deliverances are in regard to purely opiriturl intimidation. British Judges differ from the Globe as to failure of the law, when it tries to regulate spiritual influences; for Judge Koogh, in the case in which he is quoted, ascribes the absence of spiritual intimidation to the lessons learned by the clergy from other trials—other judges allude to the same thing. The Globe can continue to advocate "free discussion," as the only remedy for "spiritual intimidation," but in doing so it is decidedly in opposition to the best British judiciary and parliamentry opinion. We would advise the Globe not to try to throw dust in the eyes of the people by such a begging of the question as appeared in that paper yesterday. It tries to prove that which is one of the elementary axioms of Protestantism, and it cannot therefore write at the close of its article Q. E. D.

In seeking the alliance of the priesthood In seeking the althauce of the priestation by the sacrifice of the primary principles of the British constitution, and of all sound Protestants, let the Globe beware lest it lose far more than it gains. The priests have ever been rather slippery fish to hold, and they demand so much in return for their aid that it is often safer to have the principal that the carm, than within. have then without the earny than within. I would remind the Globe of a very ancient saying, "Timeo Daneos dona ferente." "I fear the Greeks even bearing BRITISH LIBERTY.

The Rev. Wm. Smart.

This record paper was been delayed from proseure of Ministerial duties, which prevented a search among old papers and prevented a search among old papers and rescorde, to verify dates, etc., when a day's search may be rewarded simply by confirming what you have. Our last paper of Nov. 24th, left our young here an ordained missionary under the amplices of the London Missionary Society, designated to the distant field of the Canadas. At this time Mr. Smart was in his twenty-third year. The voyage to America was without special interest—one of these old fasti-toned voyages of ton weeks' duration—he landed in Quebec in August A.D. 1811.

St. Andrew's congregation, Quebec, had just entered its new place of worship, the present church of which the Rev. A. Spark, D.D., was minister, but no mention is made D.D., was unicister, but no mention is made by Mr Smart of that fact, though he tar-ried from Sabbath to Sabbath, "preach-ing the word" in that old city, roost likely under the auspices of the St John's congregation, which had been formed some ten years pro-viously, and was then being supplied as an "independent" church by some minister from the United States. From Quebec to Montreal was the next stage, when the hospitality of olden times was extended by Beniah Gibbss Ecg., of whom our father Boniah Gibbss Esq., of whom our father ever cherished kind remembrances.

From the old St Gabriel street Church in the year 1803 a party had taken off, and formed the nucleus of the present St. Andrew's Church, Montreal. The Rev. Robt. Eastern, originally of the Scotch Associate Reformed Church was the minister during the time of which we are writing and receiv ed with paternal greetings the newly arrived Missionary. As yet that "clannishness" which for both good and evil, was to be traced on so many pages of the Presbyterian Church in Canada, had not swayed the congregation then worshipping in St. Peter Street Church, and for several days, under Mr. Esstor's cardiol seve Mr. Smart under Mr. Easton's cordial care, Mr. Smart preached and sojourned.

The journey to La Chine, northward, was by land jolting over the old stage-road, thence by barge to Brockville. The rapids had then to be ascended, the boats drawn by oxen, the passengers walking along the tow path, the tow rope breaking, the boat whirling round, caught, refastened, strange reminiscences, were familiar scenes, where now broad canals, and floating palaces, wipe out the nomence of other days. Camp fires supplied the place of commodious hotels, and if the autumn wind were ominous sounds to disturb the midnight alumber, they were music compared with the reveller's song which wake the timid sleeper now along the way. Brockville was then Elizabethtown, though a place of some importance; and in the old Court House, the first Subbath of October, A. D 1811, the first sermon was preached by a Presbyterian Minister, west of Williamsburg. Through woods, along Indian trails, the people flocked ten or twelve miles to welcome their pastor.

Presbytery of Whitby.

This Court met in Whitby, on Tuesday the 19th of December, at 11 c'clock a.m. Mr. Kennedy acted as Moderator pro tempore. There was a good attendance of members. After the minutes were read and sustained, the Presbytery considered the request of the Newtonville congregation to be supplied by students during the winter. Their request was granted. The Presbytery then took up the report of the committee appointed to revise the ques-tions to be put at Presbyterial visitations. Mr. Roger read the report, which was received, and the thanks of the Presbytery given to the Convener and committee. After consideration of the first recommendation it was agreed to postpone the consideration of the recommendations in the report till next regular meeting, when the report til next regular meeting, when a larger attendance might be expected. Mr. McLean, of Belleville, being present, was heard on the question of aid to Queen's and Knox Colleges, and on motion received the thanks of the Presbytery for his able and lucid address. It was further resolved to appeal to the congregations within the bounds in behalf of the Colleges. Mr. White, Moderator, left the chair and read a letter to the effect that in all probability a sall would be in the hands of the Clerk before next meeting in his favor, and requested that the Clerk be authorized to take the usual steps to expedite his translation to the Presbytery of Peterborough. His request was granted, and the Clerk instructed accordingly. The Presbytery agreed on motion to meet in Oshawa on Tuesday, 80th of January. Mr. Laing presented the programme of the Executive Committee of the Sabbath School Conven-tion in connection with the Presbytery, and received the thanks of the Prosbytery on his own and the committee's behalf The committee was also instructed to arrange a time table to regulate the proceed ings of the convention. It was agreed on motion that the expenses of the Sabbath School Convention be met by drawing upon the funds of the Presbytery. Mr.Rad-cliff of Columbus expressed a wish on the part of the congregation that the supply for their pulpit be made through the Pres-bytery s o.e.k. The request was granted. Mr. Hali was instructed to moderate in a call when requested by the congregation of Columbus and Brooklin. Mr. Smith, Bay Street, addressed the Presbytery on the College question, speaking particularly with respect to Knox College, and received the thanks of the Presbytery for his admirable address. A committee consisting of Mesers. Hogg, Ross, Chambers and Madill were appointed to take into consideration the necessities of our Colleges and report at next meeting.—The following resolution anent the translation of the Rev. J. B. Edmonson from Columbus and Brooklin to Almonte is the deliverance of the Pro-bytery: "It is with sincere regret that the Presbytery part with their brother, the Rev. J. B. Edmonson, whose talents and piety, and excellent spirit, have won for him the high esteem and entire confidence of his co-presbyters. They regretfully consent to his departure, not only for their own sake, but also for the sake of an attached

people to whom he has ministered for more than nine years with marked acceptance and excess. They pray and trust

that his lebours in the field winther he goes rung be attended with leceningly abundant bleerings." The Proshetery was closed with prayer by the Moderator to meet in Oshawa on the 80th of January at eleven o'clock, a.m.—W. R. Ross, Pres. Olerk.

Births. Marringes and Deaths. NOT EXCERDING FOUR LINES 25 CENTS.

BIRTH.

At Winnipeg, Ms., on the 27th ult., the wife of the Rev. James Robertson of a son. MARRIED.

MARRIED.

On the 11th January, at the residence of the bride stather, 11th Mutual street, by the fiter. Prof Gregg, M.A., the Rev John Hepburn Ratelin, of Ancaster, to Maggie, eldest daughter of Hugh Eletcher, Esq.

On January 11th, at the manse, Ottawa, by the Rev D W therion, B D., the New John Jenkins, D.D., of Montreal, to Louise Mary, clost daughter of the late Rev John Macleman, or Kilchrenan, Argylismire, Scottand, formerly of Bullast, France Edward Island.

At Sharbrooke, on 2sth plt. by the Rev. Pater

At Shorbrooke, on 28th ult., by the Rev. Peter Lindsay, W. D. Dunean, of Montreal, to Catharine, cluest daughter of Doneld MoLood, Esq., of Ling-wick, P.Q.

On the 77th December, at the residence of the bride's father, Oshawa, by the Rev. J. Hogg, Mr. George A. Bomorville of Guelph, to M. Amelia, fourth daughter of Walter Coulthard, Esq. At the residence of Watter Confidate, Esq. At the residence of the bride's father, on Tuesday, 9th January, by tae Rev. J. McRoble, of Petrolis, Annie T., daughter of George Sutherland, on Springs, to P. C. Goldie, Esq., Knox College, Toronto.

DIED. At Weston, on Wednesday and Thursday, the 10th and 11th of January, of scarlet fever, three children of David and Margaret Sloans. Katie, aged 11 years and 9 mouths; Maggie and Beila, twin children, aged 3 years and 4 months.

Official Announcements.

MEETINGS OF FRESBYTERIES.

LINDSAY.—Next regular meeting (D.V.,) at Wood-ville on the last Tuesday of February, at 11 a.m. PETERBOROUGH.—The Presbylery of Peterborough will meet in St. Androw's Church, Peterborough, on the shird Tuosday of January, at 11 a.m.

Kingston.—Next meeting to be in St. Andrew's Hall, Kingston, on the 2nd Tuesday of January 1877, at 3 p.m.

BARRIE.—The meeting of this Presbytery will meet on the first Tuesday in March, 1877. OTTAWA.—The Presbytery of Ottawa will meet in St. Andrew's Church, Ottawa, on the first Tues-day in February, at 3 o'clock.

"ARIS.-In Erskine Church, Ingersoll, on the 2nd Tuesday of March, at 11 a.m.

WHITEY.—At Oshawa, on 30th January, at 11 HAMILTON.—In Central Church, Hamilton, on third Tuesday of March, at 11 a.m. General As-sembly delegates will then be appointed. PARIS.—At Ingersoll, on 13th March, at 11 o'clock

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