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## Contributors and Correspondents.

### NEW YORK LETTER.

What a scene of religious activity is New York during the winter months! All the churches are open, and both ministers and people are employed. And it is astonishing, notwithstanding the most disadvantageous circumstances of time and weather, what large and overflowing meetings, after the Moody and Sankey fashion, can be got up on the shortest possible notice. Let any one take any idea into his head that some such meeting is desirable, and he goes from one pastor to another, and they all agree with him that he may as well try it. So he secures a place for meeting, and the announcement is read from the pulpits in a given ward of the city. The pastors of all denominations meet a little before the hour of the general meeting, and in the most friendly way possible, greet one the other. And if the meeting be in a Presbyterian Church, some Methodist brother must preside, open the meeting, read a portion of Scripture, and touch the little spring bell every three or five minutes, according as the rule of the meeting may be, when any speaker goes beyond the time allowed. And such meetings at the given hour, especially on the Lord's Day, are crowded out of doors. The good to be gained by such meetings is obvious, and as no evil is expected, it would only be the work of a snail to point such out. If it comes it will come soon enough.

To judge of New York by the state of matters, with which one finds himself surrounded at certain seasons of the year, would be to come to a very natural but a very wrong conclusion. In such a city where the circles—or as they are called here—rings—are so large that few, without some perseverance and travel, can get beyond their outer rim, we are very apt to decide for the whole city, in a general way, which is only true of the circle into which we have been cast. If we look to her churches, we see them at this season of the year, worked to their utmost capacity. Every one seems more active than another—Giance at the papers on a Saturday afternoon, especially such as pay some attention to religion, and the amount of preaching and the variety of subjects to be treated, presents a field of perplexing interest to all that look out for religious excitement of one sort or another.

Now, while this is true of churches, it is also true of other organizations as well. Places of amusement are open everywhere, and with brilliant light as well as color, they do their best to attract attention. You cannot on a week evening walk the streets of New York without encountering many such. There may be, as we believe there are not, as in some of the large cities of the continent of Europe, no large theatres, but there is quite a multitude of small ones, that is, in comparison, for they seem to us not very small after all. And in certain localities almost every other block has one. Nor are these all, there are entertainments of every possible kind, from the "free and easy" in the larger beer saloons, to the delicate exhibitions for the upper ten. Lectures there are on almost every conceivable subject. We have the magnificent free lectures of the Cooper Institute, and the Y.M.C. Institute at almost a nominal price. Besides these, we have a large number of courses of lectures got up in behalf of the churches and Sabbath Schools. And the number of Ladies Fairs "for purely religious purposes," are more numerous than you could well imagine. And then we have societies and societies, and other such like things almost without number.

We have, also, those of another class, lower and more exciting in their nature, got up to profit the lecturer, and gratify the lower propensities of our nature, and the thirst for secrets that is felt by many. So many for men only, and just as many for women alone.

And men for their own purposes, no doubt, try to follow in the footsteps of better men, and have their free institutions also. It is not an uncommon thing to see on large placards at the door of a larger beer saloon, "Free lunch" from such an hour to such another; but whether they are unconditional or not I have no means of ascertaining. I have sometimes thought that I could put the matter to the test, by asking those who came to beg for bread why they do not go to such places. I suspect there are conditions attached, that while the lunch is free, something else is expected to be bought to wash it down.

Evil and good are thus mixed up, and the war between them is incessant. Our temperance men, especially in Brooklyn, have done good service in checking the evil. They have enforced the law and shut up many a liquor store, and enforced a greater propriety upon all in respect of the Lord's Day. For it is unlawful to have such places open on such a day. And so, for some time, many of them put their shutters up, and lit the gas so that it might be seen that there was light within. Nevertheless, the liquor traffic is somewhat alarmed over the matter, and lately held a meeting in the Masonic Hall, 18th Street, "to form an association for the protection of the trade." But the attendance was slim, and the business done little. At the meeting there was more cigar smoke than real business.

The suffering among the poor and unprovided of New York is much to be deplored. A large number of working men lately waited upon the Mayor, and demanded work or bread. And one cannot walk her streets in such cold weather as the present, without beholding spectacles

that makes the heart ache; little children and old gray-headed women shivering half naked. And yet I know of no place in the whole world that have more institutions for the relief of the poor than the city of New York. Truly our Lord's words, perhaps, in another and more fearful sense are true, "The poor ye have always with you."

There is no doubt that a good deal of this suffering is to be traced to the extravagance that surround us on every side, and pursues us to the very grave. Just think of \$1,000 and \$1,500 not being thought a very extravagant sum to be spent on a single funeral. To a sensitive organism the combined smell of perfumed flowers spread over the coffin and the dead, and of decaying mortality, is something extremely repulsive, and seems to not a few of us a mockery of death. An exhortation that "for years, if not for a life time, causes the tears of the living to flow, and stirs up the most thoughtful to put it in their wills—as has been repeatedly done—that they are to be buried in a plain coffin and no flowers to be used.

The cold weather here, as elsewhere, causes considerable change, and in many cases decided improvement to be made. Having had occasion lately to be over in Brooklyn, I observed in several of the street cars, a little stove introduced to the great satisfaction and comfort of the passengers. I suspect that in New York the cars are too busy to afford much improvement.

In closing, we have to observe that Dr. Inglis, late of Hamilton, and now of Brooklyn, so well known in Canada, has been lecturing on "Reminiscences of eminent men whom I have known," in Jane Street Presbyterian Church, with much acceptance. In the lecture he referred first to the professors under whom he had studied in Edinburgh, to Sir William Hamilton and John Wilson, or Christopher North, and principally to Dr. Chalmers, and the wonderful eloquence and power which he possessed, and to the fact that even to old age he possessed a sense of humor, which the Dr. illustrated by several anecdotes.

New York, Dec. 22, 1875.

### Stand by Our Church Paper

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—There is one thing I regret very much, that is, that so many of the members of our church throughout the land are destitute of any church paper whatever, and many are found in our congregations who have objections to our own church paper. Now, sir, such people forget (or seem to) that they are responsible for the quality of your paper. Notwithstanding your many appeals to the people of our church for additional subscribers, in order that you may be enabled to raise your paper to a position second to none in the Dominion, and send a weekly visitor into every family, yet, after all, they object, and seem indifferent as to its welfare in the future. This is a great oversight, and I think if the matter was presented to the minds of our brethren in a proper light, they would perhaps do otherwise.

What has brought the journals in connection with some of our sister churches to the standing they now occupy? The reason is obvious, nearly every member of the Canada Methodist Church for instance, is a constant subscriber to the Christian Guardian, and seems to feel it a duty to support that paper, and the same may be said of some other denominations. If two-thirds of the families in our united church would take your paper for one year, they would never stop it, for you would at once be enabled to get it up in such a way as would give universal satisfaction. I appeal to every member of our church to "stand by our paper," and give it their support, and they will be amply repaid for the little present outlay. Yours, etc., Dec. 13th, 1875. BROOKLYN.

### Presbytery of Montreal.

The first quarterly meeting of the Presbytery of Montreal in connection with the Presbyterian Church in Canada, was held on the 11th inst., the Rev. Dr. Taylor, the Moderator, in the chair. After devotional exercises and the reading and confirmation of the minutes of the last meeting, the Moderator stated that his term of office had expired, and desired the Assembly to elect another Moderator to fulfil the duties of the chair. Rev. Mr. Baxter (Stanley Street) moved that the next member of the Presbytery in seniority be elected Moderator. In accordance therewith, Rev. B. Patterson (St. Andrew's) moved that Dr. Muir, of Georgetown, be appointed. The Clerk thought the appointment would not meet the views of Dr. Muir, as his duties would prevent his attending regularly at the meetings. Rev. J. S. Black, Erskine Church, said the Presbytery had a great many special meetings, and it was absolutely necessary that they should have a Moderator who should give frequent attendance. He would be very glad to have Rev. Dr. Muir named so long as he could make provision for the presence of a Moderator at any meeting. On the question being put to the vote, Rev. Dr. Muir was almost unanimously elected Moderator. The election of the following elders was ratified: Erskine Church, Montreal, Mr. Warden King, vice Mr. J. C. Beckett; Church at Elgin and Atholstane; Mr. John Clark. The roll was called. Rev. John Watson, Huntingdon, suggested that the court take up and consider what changes should be made on the roll of membership. The Clerk read a document complaining that the Revs. John McDonald of Beochridge, Gavin Lang, St. Andrew's, Montreal, and Wm. Simpson, Laclune, belonged to another body over which this

Church had no jurisdiction, and that it was found, both from public and efficient documents that they do not recognize the authority of the Presbyterian Church in Canada. Rev. J. S. Black said they had a letter from one of them, and it would be but courteous to hear its contents. The Clerk remarked that the Rev. G. Lang had desired that his name be struck off in connection with the mission at Cole St. Antoine. Rev. Mr. Muir said it was due to their dignity to drop from the roll the names of those clergymen, and in doing so they acted in a spirit of self-respect. In thus expressing himself he deeply regretted that those brethren did not see fit to enter into the union so happily consummated in June last. These sentiments prevailed the minds of every member of that Court, and he would therefore, with the permission of Mr. Watson, take the position of moderator, more especially as it would look better coming from a former member of the same Church as Mr. Lang. He deeply regretted the position Mr. Lang had taken, and he believed that if Mr. Lang had come out from Scotland with the conviction that the Union was to the benefit of all parties, he would have been second to no minister in Montreal. He was at college with Mr. Lang, and had a high regard for him, and deeply regretted that he withheld from Union. He believed the Union was imperative, and was a necessity in this Dominion for the safety of common Presbyterianism, and it was due to the self-respect of the Church to strike off the names of those gentlemen from the membership roll. Rev. Mr. Baxter thought the best thing to do was to accede to Mr. Lang's request. When the two other gentlemen saw that Mr. Lang's prayer had been granted, they might take a similar step. If their names were struck off, it would seem as though they had a little of the spirit of the outside world. He did not wish that impression to go abroad. Rev. Mr. Campbell, Montreal, suggested that the Clerk be requested to communicate with the dissenting ministers asking whether they had taken part in a factious court, and to ascertain what was their relation towards that Presbytery. This was the proper thing to do, because it was quite clear that the congregation of St. Andrew's Church as yet had not expressed their intention to withdraw. As regards Beochridge and Laclune the people had declared themselves also unanimous with the Union. He thought the sooner they had an understanding with these ministers the better. If they declared that they did not wish to belong to this Presbytery then the duty of Presbytery would be to declare those churches vacant, as they virtually would be if the minister did not see his way clear to joining the Union, and the congregation did. Rev. Mr. Campbell in reply to the Moderator, said a church was in the Union till it voted itself out, according to the terms of the Act of Parliament. Rev. Mr. Watson thought there was a great deal of force in the remarks of Rev. Mr. Campbell, and in which he had pointed out the most desirable step to take. With the permission of the court he would withdraw his motion. The permission was granted. Rev. Mr. Ross, Dundee, suggested delay, as the matter could come up before the General Assembly. He proposed that they simply deal with Mr. Lang's request and do nothing further. Delay in this case might bring about all that was desired. Rev. Mr. Campbell said their names had been published as having taken part in a factious opposition to the Church. He would be very sorry for any gentleman holding those views to be at the head of congregations that were friendly to the Union. He did not know what attempts might be made to deal with the liberties and rights of the people. The United Church had a right to deal with them, because the act of Parliament stated that all congregations who had not voted themselves out of the Union were a part of it. Rev. Jas. Scrimgeour thought it was possible that a deputation waited upon Mr. Simpson, the result might be beneficial. The Moderator asked Rev. Mr. Muir to kindly make a motion. Rev. Mr. Muir moved, seconded by Rev. Mr. Watson, that the Clerk be instructed to write the Revs. W. Simpson and John McDonald of Beochridge, asking whether they desired their names to be struck off the roll of the Presbytery, and to report thereon at the next meeting. Presbytery adjourned.

### AFTERNOON SITTING.

After prayer and routine, the Rev. Mr. Watson was appointed to preside in the absence of the Moderator. The Rev. Jas. Patterson, the clerk, read a letter he had received the day previously from the Rev. Gavin Lang, as Moderator of the Presbyterian Church of Canada, in connection with the Church of Scotland, stating that at a meeting of the Presbytery of that body, held by special commission, it was resolved that as the Rev. Jas. Patterson, of Huntingdon, had neither resigned his office of clerk of the Presbytery of Huntingdon, of the Presbyterian Church of Canada in connection with the Church of Scotland, or handed over his books, it was resolved that he be communicated with and requested to appear and resign his office and deliver up the books thereof, on the morning of the 2nd Tuesday of February next, at St. Andrew's Church Montreal, and the Rev. J. Patterson was requested to comply therewith. Rev. J. S. Black moved, seconded by Mr. James Croil, that the clerk simply acknowledge the receipt of the letter. The clerk asked what should his course be in the event of further action. The Moderator said the Presbytery would take all future responsibility in the matter. The greater part of the afternoon was occupied in discussing matters of routine. A letter was read from the Rev. Gordon Glass, asking for six months leave of absence, on account of feeble health. Leave of absence was granted by the Presbytery, and the Secretary was requested to communi-

cate the fact to the Rev. Mr. Glass. The Rev. Mr. Campbell read the Home Mission Report, which was of a very encouraging nature, and reported the missions to be in much the same condition as at last report. The mission of Avoca, near Grenville, and those of Conoy Hills, Chateaugay, and St. Louis de Gonzave, had been closed for the winter, as there was no supply of students to send, and the people were too poor to pay a minister. A liberal grant was needed for the Last End Mission at Hochelaga, as the Protestant population there was on the increase, and especially at Longueuil and St. Lambert. The committee recommended that the General and Small-pox Hospitals, Gael, House of Industry and Refuge, and St. Andrew's Home be regularly visited, and that an ordained spiritual missionary be employed to carry out and superintend such visitations, and to canvass the entire city for the purpose of talking with and persuading persons claiming to be Presbyterians as might be in the way of neglecting the ordinances of religion, his salary to be provided by the congregations of the city. The report went on to explain the objects for convening the public meeting that evening, a report of which will be found elsewhere. Rev. J. S. Black said the committee recommended that an ordained probationer be placed at Hochelaga. The mission there was in the heart of a large population, had been neglected, and would never become anything else but a preaching station under the charge of students. The place needed a live man to be stationed there to do the regular work of the ministry both on Sabbath and during the week. Were this done they would soon have a flourishing church at Longueuil, immediately opposite. A great many people lived there in summer. All they asked was for a minister six months in the year, but were an ordained probationer appointed for Hochelaga, he might pastorally visit there. He called upon Mr. Warden King, who said the additional increase of tax since this year would drive a very large number of the poorer classes outside the city limits, and there would consequently be a very considerable increase in the population at Hochelaga, especially among the Scotch, as when the new railways were completed a large number of engineers and mechanics would reside there. On motion the recommendations and suggestions were adopted. Rev. Dr. Taylor, said the Protestant clergy had been blamed in certain newspapers for not taking part in visiting the hospital and other institutions. He would say that it was not part of his duty to visit the hospital. It was his duty as a Christian, but not as a minister of the Gospel. It was the duty of all Christians to visit the sick and afflicted, and was especially the duty of the Protestants at Montreal. If the clergy undertook the duty, they could only do it at the neglect of another. The only way to do it was to appoint a person for the task, who would be assisted by members of the congregations. The Protestant clergy had been unjustly attacked. They were unable to regularly visit those places because they were small in number, whereas the Roman Catholics were large in numbers, were exempt from taxation, and, therefore, had every facility for a thorough visitation of the sick and afflicted. Mr. James Croil urged that meetings be held in every congregation throughout the country, and addresses be delivered thereon by ministers and others explanatory of the objects of the United Church. He also affirmed that very many did not yet understand the reasons for which union was consummated.—Carried. It was resolved to take steps towards the erection of Valleyfield into a separate charge, and to apply to the Home Mission Committee for a grant of \$500 per annum towards the minister's salary. A committee was appointed to act thereon. Rev. D. Patterson, convener. A protest was read from fourteen members of Cote Street Church against the decision of the congregation for selling that church. The views of the appellants and respondents were heard at length, and the Presbytery adjourned shortly after 6 o'clock to meet in Erskine Church at 8 p.m.

### Presbytery of Stratford.

This court met in Knox Church, Stratford, on Tuesday, 23rd ult., for ordinary business, thirteen out of sixteen ministers being present, together with six elders. Session records were examined and attested, and records not produced ordered for next ordinary meeting. Mr. Macpherson reported that he had preached to the congregation of North Easthope and declared the pastoral charge thereof vacant, according to appointment. Mr. Allan's name was therefore removed from the roll. Mr. Macpherson was appointed to represent the Presbytery before General Assembly in requesting that Mr. Allan's name should be placed on the roll of Presbytery. The committee appointed to prepare a minute in relation to Mr. Allan's resignation submitted a draft which was adopted in the terms following: "In losing the pastoral tie that has so long given Mr. Allan to the congregation of North Easthope, the Presbytery would thank the Great Head of the Church that, in His wisdom, He has continued Mr. Allan so long in the work of the ministry, and that he still spares him in his ripe old age to show forth his glory. As a pastor, some forty years ago, Mr. Allan's labours were most abundant and self-sacrificing. He spared not himself when the field was large and the labourers few, that he might gather together the thinly scattered settlers of this western region, and minister to their spiritual wants. As a settled pastor, for thirty-seven years, Mr. Allan was ardently devoted to his people, and their attachment to him and to his Master, all through his long pastorate, is the best proof of his great

success. His high mental attainments and his great originality especially qualified him for his work, and as the mellowing influence of years, and the endurance of heavy family affliction told upon his inner man, he experienced an anxious yearning which showed him to be an honoured servant of God. Always genial in his friendship, he had singular attachments to his co-Presbyters, and if, in later years, from bodily infirmity, he did not take an active part in the Church courts, no one felt a livelier interest in the progress of the Master's work, and none was more willing to do his part. The Presbytery, in parting with Mr. Allan, would assure him of their deep interest in his welfare, and of their fervent prayer that, when the other tie is loosed, he may be greeted with the welcome from the Master's lips: "Well done, good and faithful servant, enter thou into the joy of thy Lord." The Clerk was instructed to request a reply from the Convener of the committee on the fund for aged and infirm ministers, to the applications made by their Presbytery. The indebtedness of congregations to the fund of the late synod of London, was again taken up, and delinquents again ordered to remit. Messrs. Masgrave and Croil, and Mr. Boyd, Convener, were appointed a committee on the state of religion. Mr. Hamilton, on behalf of the committee appointed, to visit Molesworth and Listowel, reported that the latter congregation did not desire separation from the former, but would interpose no obstacle if Molesworth should see it to be to its interest to separate, and that Molesworth, while regretting the necessity, felt it necessary for the good of their cause, that separation should take place, and that they and the mission station at Trowbridge should be united. He also stated that Molesworth had appointed a committee to confer with the people of Trowbridge in regard to union with them, and that they of Trowbridge cordially entered into the project of union, and agreed that in case of such union taking place they could promise \$200 a year to a minister's stipend. Mr. Hamilton also reported that the committee had recommended Molesworth and Listowel to appear for their interests, by deputation, at the present meeting. Mr. Andrew McIlwraith was certified a commissioner from Listowel, and stated that in case of separation from Molesworth, they would be able to pay \$600 of stipend yearly. Mr. A. Macdonald was certified a commissioner from Molesworth, and stated that, in the like case, they would be able to pay \$350 of stipend. It was then moved by Mr. Drummond, seconded by Mr. Macpherson, and agreed, that Presbytery having heard the report of the committee appointed to visit Molesworth and Listowel, and the statements of the commissioners, is of opinion that the two have come when these congregations should be separated, and that they, together with the station of Trowbridge, be cited to appear for their interests at next ordinary meeting, when further action will be taken in the case, with instructions that they inform Presbytery as to what they may be able to do for the support of allowances in view of separation. By the committee from Listowel, the following was submitted to the sanction of the Presbytery:—"That whereas the number of the managing committee of the congregation, established at eleven, is an inconvenient number, the number be changed to nine, and that it should be at the option of the congregation to have three of them adherents only, instead of the whole board being, as matter of necessity, members in full communion, and further that this church's affiliation be henceforth known as Knox Church, Listowel." It was moved by Mr. Croil, seconded by Mr. Macpherson, that the request of the congregation in regard to the number of the managing committee and the name of the church and congregation be granted. It was moved in amendment by Mr. Gordon, seconded by Mr. Scott, that Presbytery grant to the congregation of Listowel what they pray for as far as the change of the name of the Church is concerned, but enjoin that the board of management be filled by members in full communion. Thereupon the Moderator moved that the amendment was incompetent. Mr. Gordon appealed from his decision to the court, and his decision was sustained. Mr. Gordon then dissented and protested for leave to complain to the Synod, and craved extracts, which were granted. Mr. Drummond also joined with him in his dissent and complaint. The vote was then taken on Mr. Croil's motion, which was carried, and Presbytery decided in terms thereof. It was moved by Mr. Macpherson, seconded by Mr. Boyd, and agreed, to appoint Mr. Drummond to make application to the committee on the fund for aged and infirm ministers, that the name of Mr. R. D. McKay be placed on its list of annuitants. Reports on missionary meetings were presented and received. A letter was read from the Presbytery of Guelph asking this Presbytery to state it what relation it regarded the station of New Hamburg as standing to it, when it was agreed to instruct the clerk to reply that it regarded that station as forming part of a ministerial charge in this Presbytery, and considered it a manifest oversight on the part of the General Assembly to fix the bounds of Presbytery as to divide between the parts of one charge. Mr. Hisslop stated that the congregation of Avon Church, Downie, desired to be designated hereafter as Avonton, and Presbytery agreed to sanction the change of name. Mr. Hamilton presented the quarterly Home Mission report, which was received. Certain bills of expense in connection with the missionary meetings were ordered to be paid, after which the Presbytery adjourned to meet for ordinary business at Stratford, in St. Andrew's Church, at 11 o'clock a.m., on the 1st Tuesday of March next.

Pastor and People.

The World's Creed.

Returning to the city a few night's since, I found two young men seated behind me, whose conversation I was compelled to overhear, by snatches, as they did not attempt to soften their tones.

Shortly put, thought I to myself; but does it not sum the creed of about half the world around us? I could not help analyzing it, in order to see how safe a platform it would turn out to be.

1. First of all it struck me that the party who set it forth, did not have entire confidence in it; for they, in a single breath shifted the ground of their hope from the justice of God to His mercy.

2. It seemed to me that the province of mercy was so distinct from that of justice, that one would like to know whether the two jurisdictions were accurately adjusted.

3. Then, the plea is absolutely cut off. Who that lives can venture to say that he does the best he can? Whence, then, all these fierce accusations of conscience, and these fearful forebodings of the wrath to come?

4. I could not help asking further, whether God had given any warrant for this plan of salvation. It has been the business of my life to study His word, not superficially, but carefully collating its testimonies, and I could not remember a single line in which God had ever proposed to us this method of reconciliation.

5. Last of all, it was a serious objection that this platform made no provision for change of character and a meanness for heaven. The young stranger's religion did not have in it even the element of repentance.

So I concluded that I would not risk that platform, but would continue to stand upon the plan of the gospel which is safe, and that for several reasons:

1. It gives infinite scope to God's infinite compassion of grace. It had its birth in the divine love: "God so loved the world."

2. Mercy is not seen wrangling with justice and covering it up from sight. Rather justice smites with mercy in laying down a complete satisfaction for sin, whereby "the law is magnified and made honorable."

3. Then we have God's testimony that this is His plan. He proposes it, not we; and with Him the final decision must rest.

4. It provides for personal holiness—beginning with the new birth, continued in progressive sanctification, and culminating in glory everlasting.

5. It reader, upon what platform do you stand? Look carefully at its under-pinnings, and be sure that it is safe, for the interests which you risk upon it are immense!

A Peaceful Life.

Unless the heart be kept peaceable, the life will not be happy. If calm does not reign over that inner lake within the soul, which feeds the rivers of our life, the rivers themselves will always be in storm.

Listeners.

Good listeners are quite as needful to the success of preaching as good preachers. Careless sitters whose faces are a blank, whose eyes wander like the fool's eyes to the ends of the earth, and whose heads turn upon their shoulders like tops, are the bane of any public speaker.

Yet there are times when all eyes are riveted, and all ears attentive, and all souls are swayed by the magnet power of the preacher. Better still, there are periods of deep religious interest when great masses of hungrily and thirsting souls so crave the pure Word of God that the plainest truths of the Gospel are welcomed from the lips of unlearned but warm-hearted men.

Effect of Prayer.

I have been much impressed by an account in the "Philosophy of the Plan of Salvation," of a converted atheist. He was an old man, who unhesitatingly expressed his unbelief of the existence of a God.

The old man had been for years the subject of special prayer on the part of his pious daughter and his son-in-law; and he was finally persuaded by them to attend a season of religious worship in the church of which they were members.

One of the first things which he did after his conversion was to love, in a practical manner, his worst enemy; he sought him out, asked his forgiveness, and endeavored to benefit him, by bringing him under the influence of the truth.

After his conversion he ceased not to do good, as he had an opportunity. Although he had heard of no such thing having been done by others, he made out a list of his old associates then living within reach of his influence, and for the conversion of these he determined to labor as he had an opportunity, and pray daily.

Soul Rest.

True faith produces an immediate rest of soul from all carefulness and anxiety, and settles it in great peace. This state of freedom from carefulness and anxiety will be as broad as the intelligence of him who exercises faith.

The Prize Home Missionary Hymn.

[82, 76, AND 4.]

Saints of God! the dawn is brightening, Token of our coming Lord; O'er the earth the field is whitening; Louder rings the Master's word,— "Pray for reapers In the harvest of the Lord."

Feebly now they toil in sadness, Weeping o'er the waste around, Slowly gathering grains of gladness, While their echoing cries resound,— "Pray that reapers In God's harvest may abound."

Now, O Lord! fulfil thy pleasure; Breathe upon thy chosen band, And, with pentecostal measure, Lead forth reapers o'er our land,— Faithful reapers, Gathering sheaves for thy right hand.

Ocean calloth unto ocean, Spirits speed from shore to shore, Heralding the world's commotion; Hear the conflict at our door,— Mighty conflict— Satan's death-cry on our shore!

Broad the shadow of our nation, Enagor millions hither roam; Let thy wait for thy salvation; Come, Lord Jesus! quickly come! By thy Spirit, Bring thy ransomed people home.

Soon shall end the time of weeping, Soon the reaping time will come,— Heaven and earth! together keeping God's eternal Harvest Home; Saints and angels! Shout the world's great Harvest Home.

How Jesus Draws Man.

Dr. Payson once, in the process of a revival at Portland, gave notice that he would be glad to see any young person who did not intend to seek religion.

The Best Time.

A very dear only daughter lay dying. She had been a very thoughtful, praying child, having professed religion at twelve years of age, and lived a devoted and useful life.

How to Keep the Sabbath.

I have often thought it would be a grand scheme—a beautiful and Christian doing—to provide at least one decent and comfortable diet for our poor brethren and sisters in Christ on the Lord's day.

Don't Think.

We often do and say unwise and sinful things through thoughtlessness. We do not mean to be wicked, but we are thoughtless. When expostulated with, or reproved, our apology is, "I didn't think."

Correspondence.

Constitution of the General Assembly.

EDITOR BRITISH AMERICAN PRESBYTERIAN. SIR,—Perhaps you will allow me, through your columns, to offer a few remarks on the above subject for the consideration of members of presbyteries.

The draft of a constitution sent down to presbytery by last Assembly is satisfactory in its general outline, but might admit of improvement in some points.

1. The basis of representation, according to the proposed plan, is the number of ministers on the rolls of presbyteries. This a presbytery with twenty ministers on the roll will send to the Assembly five ministers and five elders.

2. The representation of any fractional surplus that may remain after dividing by four, by one minister and one elder, is a clumsy expedient, the practical effect of which is to give a larger proportional representation to small than to large presbyteries.

3. The question remains, whether representation should be given to the theological institutions of the church. On this subject we naturally look to Scotland for precedents. Each of the universities sends a commissioner to the Assembly of the Established Church.

4. It is probable that presbyteries having colleges within their bounds make a point of sending at least one professor to the Assembly each year; but if they do, it is only as a matter of courtesy.

5. It will be objected that as theological professors are all ministers, the Assembly will contain more ministers than elders. The fear of a clerical majority is a ridiculous bug-bear; two-thirds of the hard work of the Assembly is done, and always will be done, by ministers.

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be filled by Christian laymen. They are usually filled by ministers, because ministers are the best qualified to fill them.

To sum up: in the first two sections of the Draft Act I would substitute the following:— 1. The General Assembly shall consist of commissioners from presbyteries, commissioners from theological faculties, and such persons, whether agents of the Church, clerks of Assembly, or Foreign Missionaries, as may receive a place in the court by special enactment.

2. When the number of charges in a presbytery is not exactly divisible by four, the remainder after dividing shall be represented according to the following rule:— (1.) A remainder of two shall be represented by one commissioner, who shall be a minister and an elder in alternate years.

(2.) A remainder of one shall be represented by a commissioner every second year, who shall be an elder and a minister alternately. A remainder of three shall be entitled to this representation in addition to that of a remainder of two.

When a theological faculty comprises an odd number of professorships, the odd unit shall be represented by a commissioner every second year? I am, yours truly, Dec. 28, 1875. A. MACKNIGHT.

The Bond of Union.

I once heard a father tell that when he removed his family to a new residence, where the accommodation was much more ample, and the substance much more rich and varied than that to which they had been previously accustomed, his youngest son, yet a lisping infant, ran around every room, and scanned every article with ecstasy, calling out in childish wonder at every new sight, "Is this ours, father? and is this ours?"

Such, I suppose, will be the surprise and joy and appropriating confidence with which the child of our Father's family will count all his own when he is removed from the comparatively mean condition of things present, and enters the infinite of things to come. When the glories of heaven burst upon his view, he does not stand at a distance, like a stranger, saying, "O God, these are thine." He bounds forward to touch and taste every provision which these blessed mansions contain, exclaiming, as he looks in the Father's face, "Father, this and this is ours?"

Random Readings.

Each Christian has his cross, and each has his cross-bearer.

Study Him that was bruised, study that which bruised Him, and study him that bruised Him.

Cunning conquers force; force can subdue numbers; intellect can master courage; but love subdues all.

We have victory by being shut in with God. He sweeps everything away that hinders the answer to our prayers.

The talent of success is nothing more than doing what you can do well, without the thought of fame.—Longfellow.

It is the absence of love to Christ, not its fulness, that makes us impatient of the weaknesses and inconsistencies of our Christian brethren.

Those who have passed under the fountain filled with blood are happier than the angels, for they know not the joy of being redeemed.

Faith addresses itself to man's whole being; it sounds every depth; it touches every spring; it calls back the soul from its weary search within itself, full of doubt and contradiction; it presents it with an object, implicit, absolute, greater than itself—"One that knoweth all things." It provides for every affliction, every want and aspiration.—The Patience of Hope.

Mr. Moody, in one of his addresses, a few days since, on "Excuses," referring to the excuse that some people in the church are no better than they should be, remarked that if one really wanted to get away from the company of hypocrites, let him become a Christian; not one hypocrite would be found at the marriage supper of the Lamb. For one hypocrite in the church he could find them one hundred in the world. He urged them to bundle up all their excuses and mark them as a pack of lies.

AUGUSTINE preached only eight minutes, and again eight hours. The homilies of the early fathers, as a rule, are short. The Christian duties were dispatched quickly; but when they came to the Pelagians they drew the long bow. Luther was sometimes long, then very short. Calvin rarely preached more than half an hour, often less. He took care to task for making his sermons too long. Whitefield declared that a man eloquent as an angel ought not to preach more than forty minutes.

Thou clouds hang heavy round my way, I cannot see; But through the darkness I believe God leadeth me. 'Tis sweet to keep my hand in His, While all is dim; To close my weary, aching eyes, And follow Him. Through many a thorny path He leads My tired feet; Through many a path of tears I go, But it is sweet To know that He is close to me, My God, my Guide, He leadeth me, and so I walk Quite satisfied.

Our Young Folks.

Red-Ripe Apples.

"RED-RIPE APPLES! RED-RIPE APPLES!" A large bill was stuck upon the walls of a house, and the letters were about six times larger than those which you have just read. They were so on purpose, that even those who ran might read. Girls, who had been sent to school, and boys who had been dispatched to run on errands, were certain to see these letters, and to understand what they meant.

Catching a Sunbeam.

The light streams in at the open window and the rays sparkle and dance: as the eager little one watches the particles of light, she cries—"may I catch it mamma? Can I hold it?" and the tiny fingers reach up and grasp themselves tightly. "O! I dot my hand full; hold your lap, mamma, and I will put it in." But when the little fingers unclasp, such a look of disappointment! and again she tries to grasp.

Save the Young Man.

One of the great dangers just now is that our large boys will go to destruction. We are specially concerned for the boy between seventeen and twenty. Peculiar temptations are in his way, which are in the way of no others in the family or the church. His sisters are comparatively safe. His father and mother are mature in their religious faith and practice, and are not in a tithe of the danger of going astray that he is.

Sabbath School Teacher.

LESSON V.

Jan. 20. } DAVID AND JONATHAN. { 1 Sam. xx 35-42. COMMIT TO MEMORY, vs. 41, 42. PARALLEL PASSAGES.—2 Sam. i. 20; 2 Sam. ix. 1. SCRIPTURE READINGS.—With v. 85, read vs. 18, 19; with v. 36, read v. 21; with v. 87, read v. 22; with vs. 88-90, read Matt. vii. 9; with v. 41, comp. Gen. xxiii. 8; with v. 42, comp. Gen. xxvi. 28-31. GOLDEN TEXT.—There is a friend that sticketh closer than a brother.—Prov. xviii. 24.

III. REFLECTIONS PROPER TO THIS LESSON. —(1) God's wisdom appears in giving such a friend to David. Besides the aid, comfort, and encouragement afforded, there was great moral gain. David might say: "Saul is unworthy of the throne, God gives it to me," and be puffed up. But there is Jonathan every way worthy of it. heroic (ch. xiv. 6), patriotic, a popular favourite (see ch. xiv. 45), most noble, a pious man, and yet God passes him by. David must know that God is sovereign, and must learn as we do, and say in Mr. Cheyne's hymn— "Chosen not for good in me." (See Ps. xviii. 32, 47, 50; cxliv. 1, 2, 10.)

LITERATURE.

Messrs. TRUBNER & Co., will publish immediately a poem entitled "Jonah Fisher," in which the author, who is well known in literary and social circles, tells the story of work among the poor in a large city, with occasional discussions of the greatest social and religious questions of the day. FREDERICK BLEEK'S "Introduction to the New Testament," a popular edition of which, in two volumes, translated from the latest issue, superintended by Johann Bloek and Adolph Kampfner, by G. H. Vonables, under the care of the Rev. E. Vonables, Canon of Lincoln, is to be issued in a cheap form shortly.

Prayer-meeting does not always present sufficient inducement to the youth to compel his attendance. The fact is that a great many of our prayer-meetings are too dry and too cold. The prayers and speeches are so formal and stiff, that while they may edify mature Christians who have been brought up upon them, they provoke the criticism of the young man, and lead him to inquire if the men who pray and speak really mean what they say.

The successful minister of to-day is the man who can hold the boy of seventeen, eighteen, nineteen, or twenty, and keep him in the church. It is a great thing to preach able sermons, eloquent sermons, profound sermons, prodigious sermons; sermons wonderful in their analysis, rich in their thoughtfulness, and fragrant with flowery fruitfulness of expression.

The doctor, the lawyer, the judge, the scholar, the school-master, the elder, the deacon, are all worth preaching to, and ought to be preached to. But the most of them have long ago made up their minds about religion. It is well to edify them; but beyond computation better to edify the growing young man, and hold him.—N.Y. Christian at Work.

MISS DE ROUSSELLE is contributing a very learned and interesting paper on "Hebrew women," in the New Quarterly Magazine. GIBRALTER has had a great storm. Many houses were burst open by the force of water, which in some places was eight feet deep. Two vessels were wrecked, with a loss of fifteen lives.

THE LATE BISHOP of Bombay, the Right Rev. Henry Alexander Douglass, D.D., died Dec. 18th, aged 58. He was a moderate High Churchman, and was the author of a celebrated "Letter to the Archbishop of Canterbury on the subject of Indian missions."

THE EGYPTIAN Commander-in-chief has gone to Abyssinia to assume command of the expeditionary forces there.

A NEW Viceroy of India, has been appointed in the person of Lord Lytton, son of the writer and statesman. Lord Northbrook, who desires to return, was sent out in 1872.

A CORONER's jury at Providence, R.I. decided in the case of a drunkard father who killed his child with a kick, that the person who sold the liquor was guilty of murder.

THE OCCASION OF IT.—Saul had plotted against and tempted the life of David (1 Sam. xix. 15), and pursued him to Nain in Ramah, where he had taken refuge with Samuel. David fled to Jonathan and told him his troubles in a very desponding mood (v. 1). Jonathan comforts him in vain. David cannot share his hopes regarding his father (v. 3), and anticipates death. Jonathan offers any help he can give (v. 4), and David suggests a plan by which to test Saul's feeling. David would absent himself from the formal meal on the first day of the month. (See Numb. x. 10.) If Saul missed him and inquired, Jonathan was to explain and account for his absence; and according to the temper Saul showed would be David's course.

THE POPULATION OF CHINA. Why does everybody agree with somebody's conjecture that the population of China is 400,000,000? Is there any reasonable authority for the conjecture? The Shanghai Courier ventures to throw doubt upon the received estimate. It admits that many of the cities of the eighteen provinces, especially in the south, are undoubtedly enormous, and to the casual traveller all Chinese cities are presumptively the same.

THE ASTRONOMER ROYAL.—Vanity Fair says.—We have among us in the various departments of science, some truly great men whose names will live in their work to many future ages; and of these is Sir George Airy. Born in Northumberland four-and-seventy years ago, with a splendid intellect, but to no inheritance, he has made of himself, by an unremitting course of labor of the most trying kind, what he is—one of the glories of his country.

THE TURKISH bondholders propose to relieve Turkey of 78 millions sterling, and to save £6,800,000 per annum on her revenue.

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## IMPORTANT NOTICE.

At the urgent solicitation of agents and subscribers we have decided to extend the time, during which parties may take advantage of our Premium offer, up to the 1st of FEBRUARY NEXT. All parties, therefore, who remit \$2.50 within the next four weeks will be entitled to Engraving Photograph of the Union General Assembly. Our friends, in remitting, will do well to bear in mind that in order to comply with our rules, arrears, if any, should be PAID UP, and the subscription for 1876 MUST BE REMITTED IN FULL. We find that many who subscribed within the past five months send us \$2.50, and expect a premium, necessitating a great deal of unnecessary correspondence. All who subscribed during the year, if they want the premium, must settle up to 31st Decr., 1875, and remit \$2.50 for 1876.

May we ask our agents and friends to put forth a special effort during the month of January? Our receipts of subscriptions and new names in December far exceeded those of the same month in any previous year. Keep the ball rolling; and let January be even in advance of December.

Subscribers would do well to let their neighbours who do not take the PRESBYTERIAN know that the Premium offer is good for another month.

British American Presbyterian.  
FRIDAY, JANUARY 21, 1876

During the past two weeks a number of old subscribers in renewing for this year forwarded some one or two, others, several new names. To all such our hearty thanks are due, and are hereby tendered. Many may yet "go and do likewise." There are thousands of Presbyterians over the country who are not subscribers, who would become so, if they were asked. Let your neighbours know that our offer of the General Assembly Picture is open till the 1st of Feb., and ask them to take advantage of it by remitting \$2.50 before that date.

We offer no apology for devoting so much of our space this week to a report of the mass meeting of Presbyterians held in Erskine Church, Montreal, on the 6th inst. It was a magnificent gathering, and the resolutions, speeches, &c., were worthy the occasion. Work, however, is better than speeches. In addition to the ministers mentioned, the names of such men as Messrs. Warden King, J. L. Morris, W. D. McLaren, David Morrice, Jas. Croil, Dr. Dawson, and many others, are a guarantee that earnest work is meant and will be performed. We heartily wish our Montreal friends God-speed in their important undertaking.

## STATE OF THE HOME MISSION FUND.

In the month of November a circular was issued by the Rev. Dr. Cochrane, Convener of the Home Mission Committee, and printed in our columns, setting forth the needs and claims of the Home Mission Fund of our Church. It was stated that, at the close of the last ecclesiastical year the Home Mission Committee was \$2000 in debt. An attempt, which was made before, and during the meeting of Assembly, to wipe this out, and so enter the Union entirely unincumbered in that department of our work, failed through some mismanagement. In October, the disbursements up to that period, and appointments made at the meeting of the Home Mission Committee in that month, swelled the debt up to \$16,000. The agent of the Church, Dr. C. tells us, was empowered to borrow the amount so that our missionaries should not go unpaid. The Union, we were also told, had led to increased claims upon this fund, and an urgent appeal was made to the Church to come to the help of this Committee, so that its work might be vigorously prosecuted.

This is a matter which is really in the hands of the ministers and office-bearers of our Church, and we would earnestly urge upon them all the serious consideration of the state of matters made known to the Church through the circular referred to. We do not mean to say, we do not wish it to be understood that when the Church's accounts for the year are closed it is expected the Home Mission Fund will be \$16,000 behind. But it is evident that it will require the most strenuous exertions on the part of the Church to enable the Committee to come out clear. It would be well nigh impossible to exaggerate the importance to our Church of sustaining and vigorously prosecuting this branch of our work. What the Church is to-day it has become by the fostering care of this or some similar fund, and what it shall become in the future, in extent and resources, depends upon the means placed at the disposal of the Home Mission Committee. If we embarrass, or check the operations of this Committee, we do that extent to the outward growth, and circumscribe the limits of the Church. A large proportion of the settlers in our new districts, and especially in Manitoba, are Presbyterians, and if we do not follow them with our missionaries and with the means of grace, others will, and their gain will be our loss. The weak stations in our new settlements are the nurseries, the feeders of the Church. The strongest of our Churches once were, what our mission stations and supplemented congregations are now, and if they are to become strong, and assist the weak, as they themselves are enabled to do only by the

liberally supplying our Home Mission Committee with funds. Whether our Church shall keep pace with other churches, and with the growth of the country, or stand comparatively still, depends upon our Home Mission work. It is vital to our prosperity.

The circumstances and the work done by our ministers dependent upon the Home Mission Committee constitute a strong claim to our sympathy and hearty support. Working for the most part very hard, often also in great isolation, taking long drives over the roughest roads, exposed in all weathers, labouring in weak, sometimes discouraged congregations, or among people poor, and struggling with the difficulties of new settlers, it would be shameful for us to allow them to feel that the Church is indifferent to their struggles and to the value of their labours.

Our Home Mission field is of the utmost importance in whatever light we regard it. It affords one of the best means for the initiatory training of our students in pastoral work. While it furnishes such an excellent sphere for calling forth, and for the exercise of ministerial capacity, it also supplies the means whereby many of our best ministers have been enabled to carry on their studies, and enter the service of the Church. Thus a double benefit is rendered. Not only so, but our mission field again by furnishing its quota of young men for the ministry, helps to keep up the supply of students and ministers in the Church. The continued and steady extension of our mission field again is necessary to afford room for the increasing number of students for the ministry. Our foreign mission field is now greatly enlarged by union, and must continue to grow, but to furnish means for this it is manifestly indispensable that our Home Mission work be pushed vigorously forward.

If Union has increased the claims upon the Home Mission Fund it has also increased the Church's capacity to give, and as we have before said, the matter rests entirely in the hands of ministers and office-bearers. There is abundance of means within the Church to meet all claims, and we believe our people are willing to contribute them for this purpose, if only ministers and office-bearers are alive to the importance of this work, and are in earnest about its success. Let the appeal be properly made, let right methods be taken to reach all, and we cannot doubt all the claims of this branch of our work will be fully met. We trust the effort will be made in our Church generally, and that the first year of union will not be unhappily signalized by a debt larger than usual, resting upon what we believe may justly be regarded as, in many respects, the most important of all the schemes of our Church.

We do not wish to part company with any of our friends to whom our weekly visits have been paid for the past twelve months. Please renew your subscriptions at once to the BRITISH AMERICAN PRESBYTERIAN, and secure the Photograph of the Union General Assembly. A \$2.00 picture and the paper for one year for \$2.30.

## MINISTERIAL SUPPORT.

SUSTENTATION FUND OF THE ENGLISH PRESBYTERIAN CHURCH.

A meeting of ministers, elders, deacons and members of management of congregations and preaching stations within the bounds of the Presbytery of London in connection with the English Presbyterian Church held lately in connection with the above subject, reveals a very encouraging state of matters. The fund has been in existence three years. During that time the ministers whose stipends were formerly £100, now receive each £155. The object for calling the meeting was to propose attempting a still further advance, so that the minimum should be £200 yearly. Messrs. Drs. Fraser and Dykes took a leading part in the discussion. A remark made by the latter will bear application too well among ourselves. He said: "There are very few who will say that ministers are paid what they deserve, when they do not have even the wages of a well-paid artisan." Although improvement in this direction is gradually taking place amongst ourselves, there still remains very much to be done. It is too true that the remuneration of many of our ministers does not equal that of many skilled workmen, and their incomes are far behind those of competent book-keepers, high school teachers, and other professional men of no higher education or social standing, and with vastly less work, anxiety and responsibility. It is now a good while since any thing has been done in our Church at large in this important matter, and it would be well to make an attempt very soon to raise the minimum of salaries above the point where it now stands. Improvement has been made because it has been an absolute necessity, but there can be no doubt that if the subject were taken up systematically in the Courts of the Church, especially the Assembly, according to some well-devised scheme, still

greater and much needed improvement might be made. The idea of many of our people, especially in country congregations, upon the subject, are of the most crude and unworthy kind. The question in settling a minister, even in wealthy farming communities, too often is, not how much ought we to give so that our minister may live free from embarrassment, so that he may be able to procure suitable books and periodicals, so that he may be able to discharge the duties of hospitality, and do his share in supporting charitable and religious societies and work, the question is, not what is the value of his labour and time devoted to our religious, moral and social well-being, but what is the minimum that he can get along upon? There is need of some influence being brought to bear that will change this state of things, and lead to the formation of some higher and truer ideas of what is due simply as matter of honesty to those who give their talents, their time and energy, to the advancement of man's best and highest interest.

## THE MODERATOR OF THE NEXT GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

It has become the practice in the Free Church for the old Moderators to take the initiative in nominating their successors. We noticed a little time ago that at the meeting of the commission in November, Dr. McLauchlan, minister of St. Columba's Gaelic Church, Edinburgh, had been nominated for that dignity, and now the fact has been officially announced that he is to be proposed, and will, of course, be the Moderator of the next General Assembly. Not only is he a distinguished Celtic scholar, but for twenty years past has filled the post of convener of the Highland committee of the Free Church, and in this capacity has rendered such service, that it can be said with all truth, there is no man in all the church who has done more for the good of his Highland fellow-countrymen. It is a noticeable fact that during the thirty-three years which have now almost elapsed since the disruption, not only all the Moderators who have filled, but who have even been proposed to fill the chair of the Free Church Assembly, have been pre-disruption ministers. It is altogether likely, as it is also most fitting, that for some years yet this honor will be reserved for ministers of that memorable period. Not fewer than twenty of the thirty-three honoured men upon whom the distinguished office of Moderator has been conferred have gone to their rest, including in their numbers some of the most illustrious ministers of the church. Between the Assembly of 1874 and that of 1875 no fewer than five ex-Moderators died. These were Principal Fairbairn, Dr. Henderson, Dr. Grierison, Dr. Buchanan, and Dr. McCrie. More lately still, another has been added to this number, that most distinguished missionary and late Moderator, Dr. Wilson, of Bombay. Though so many of her great men have fallen, their spirit has not left the church of which they were such ornaments, and for which they did so much. A few may remain where they were a generation ago, but the great majority of the church has far advanced in the true knowledge of those principles which entitle a church to be called and which make her truly free. As a living, active church, the Free Church was never more prosperous than she is at this day.

## Ministers and Churches.

The new Presbyterian Church, Meno-1, will be opened for divine service on Sunday, 23rd January.

On Sabbath, the 2nd inst., the Rev. John Gray, B.A., Orillia, preached his twenty-fourth annual sermon to the young.

The new Presbyterian Church at Thamesford, opened on Dec. 12th, cost about \$7,600, and begins free from debt.

The formal opening of the Sarawak Presbyterian Church, near Presque Isle, took place on the evening of Thursday, the 16th ult. Rev. D. McNaughton occupied the chair.

At a social during the holiday week, the ladies of the Uxbridge Presbyterian Church presented Rev. E. Cockburn, M.A., their pastor, with an address and a purse of eighty dollars.

On the evening of Friday, 31st December, the members of the young ladies' Bible class in connection with the Presbyterian Church in Arthur, surprised their teacher, Mrs. McDonald, by besieging her manse and presenting her with a beautiful china tea set.—Com.

The Presbyterian congregation at Molesworth desires separation from Listowel and union with the mission station at Trowbridge. The question was discussed at the late meeting of the Presbytery of Stratford, on the 28th ult., and there is every probability that the change will be effected.

The Rev. Mr. Baikie was on the 28th December inducted into the pastoral charge

of the Presbyterian congregation at Port Stanley, vacant since the sudden and lamented death of Rev. Mr. Baird. This is not a large, but it is in many respects an important congregation.

By appointment of the Presbytery of Kingston, the Rev. J. M. McMeekan preached at Amherst Island on the 18th inst., and thereafter moderated in a call which came out unanimously in favor of the Rev. Howard D. Steele, late of Napanea.

The St. Andrew's Church, Perth, was reopened on Sunday, Dec. 23rd, the Rev. Principal Snodgrass, of Queen's College, conducting the opening services. The Church has been closed for some time, undergoing alterations, which have served to improve it to a large extent.

The Presbyterians living in the northern part of Caradoc township are making active preparation for the erection of a new Church. They have already collected \$1,000; but, as it is expected that the edifice will cost \$1,600, a "big push" is yet required, and no doubt it will be made. The edifice will be of brick.

The proceeds of the annual missionary meeting, held in the Presbyterian Church, Winchester, a few evenings ago, amounted to \$101. This Church is flourishing under the pastorate of Rev. A. Rowat, who, during the four years he has been among them has raised the Church from a membership of fifty to nearly two hundred.

The Queen's College Journal states that the Rev. Jas. M. Gray, of Roslin, has received a unanimous call from Stirling, the second within a year. On dit that the congregation of Amherst Island is about presenting a call to the Rev. Robert J. Craig, M.A., probationer. We will be happy to congratulate the Amherst Island people if they make this choice.

At Belleville, on Thursday evening, 80th ult., during the absence of the pastor of St. Andrew's Church, Rev. Mr. McLenn, and his wife, the manse was taken possession of by a number of the ladies of the congregation, who speedily transformed the minister's study from a comparatively cheerless apartment to a most comfortable, enticing, and luxurious place. It was furnished throughout with a new tapestry carpet, chairs, pictures, etc., and the work was complete and the ladies had left before the minister and his wife had returned.

At Napier, we are glad to be able to state, that the cause of God is prospering. Since Mr. Currie's settlement—about a year ago—thirty-one persons have connected themselves with the congregation, and the attendance being so much larger than formerly necessitated the enlarging of the Church during the past summer months. In connection therewith we have to record the munificence of one of its members—who desires no publicity—but presented the congregation with over four hundred dollars, which, with other sums subscribed by other members, leaves the congregation with no debt.—Com.

The Rev. D. D. McLeod, says the Paris Transcript, preached his introductory sermon, as pastor of Dumfries street Church, on Sabbath last. There was a large attendance of members. The Rev. gentleman chose as his text the words, "Nevertheless at Thy word I will let down the net," as contained in the last clause of the 5th verse of the 5th chapter of St. Luke. His sermon was an able and plain one, easily understood, and highly applicable to the occasion. He was listened to with marked attention throughout, and the opinion expressed on all sides by the members of the congregation is that in their choice of a new minister they have been fortunate.

On New Year's Day the children of Knox Church Sabbath School, Milton, assembled in the house of their superintendent, Mr. William Clouston, and presented him with an address, beautifully written and framed, along with a receipt for the BRITISH AMERICAN PRESBYTERIAN up to the 31st December, 1876, and several valuable books. They also, besides expressing, in the address, their good wishes for Mrs. Clouston, presented her with a framed copy of the PHOTOGRAPH OF THE FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF CANADA. Mr. Clouston replied in appropriate terms, and afterwards they all sat down to a pleasant tea, feeling the truth of the statement that "it is more pleasant to give than to receive."—Com.

A NEW Presbyterian Church was opened in North Gwillimbury on the morning of the 26th, being one of the three stations known as the Queensville and North Gwillimbury congregation. The Rev. Prof. McLaren, of Knox College, preached an able discourse from Hag. ii. 7-9, to a full house, notwithstanding the inclemency of the weather, and again in the evening to a respectable audience. On the following night a soiree was held, at which Prof. McLaren, the Revs. A. Gilray, and J. M. Cameron, of Toronto, the Rev. J. Battisby, of Newmarket, the Revs. E. Baker and T. T. Johnson, of Queensville, were present. The night being good the Church was crowded, and the proceeds realized from

the Sabbath services and the soiree, will it is believed, make the building a free offering to the Lord.

On New Year's Day, says the St. Thomas' Home Journal, a large deputation of St. Andrew's congregation, headed by Mr. James Carrie, called upon their late pastor—Rev. Mr. Cuthbertson—and presented him with an address beautifully engrossed on parchment. It breathed forth the most sympathizing and kindly sentiments, and wished himself and his excellent family every measure of temporal and spiritual prosperity. Accompanying the address was a purse containing \$635 in gold, as a tangible token of the respect and esteem in which he was held by them. A number of his personal friends outside the Presbyterian congregation joined in this free-will offering. The subscriptions were carried on in a very quiet manner—no one being urged to do aught than the figure first named by himself—otherwise the amount might very easily be doubled. The reverend gentleman had evidently little intimation of what was coming, but notwithstanding, made an extempore reply, passing in review the more prominent events in the history of the congregation during his thirteen years pastorate, and giving some wholesome advice as to the duty of giving their future pastor, whoever he might be, that cordial sympathy and that personal assistance in all the schemes of the Church, without which ministerial labours must fall short of its full fruition. The deputation, having partaken of refreshments, soon after withdrew, leaving their late pastor to reflect on the events of a resignation which separates him from very many ardent friends and supporters.

The anniversary of the Mariposa Sabbath school in connection with the P. C. C. congregation, Woodville, took place in the Grant school house on Monday, 27th of December. The Rev. J. L. Murray, pastor of the congregation, occupied the chair. Justice having been done to the excellent refreshments provided by the ladies, who spare no pains to make those annual gatherings the occasion of so much hilarity, the Secretary submitted his report, which showed that 54 names were entered in the register, with an average attendance of 27. The contributions of the scholars for missionary amounted to \$33.57, which the children voted to Mr. Chiniquy. Interesting and instructive addresses which were listened to with very much attention, were delivered by Rev. Messrs. Wilson, (W.M.), Woodville; and McKay, (Presbyterian), Eldon. Mr. Wm. Cameron, grain dealer, Woodville, being called on to speak, briefly gave the history of the school for the last twenty years. Mr. Jamieson, Superintendent of the Woodville Presbyterian Sabbath school, gave an interesting account in his usual lively manner of the proceedings of the Sabbath School Teachers' Convention in Hamilton last fall. Mr. McCall, the Superintendent of the school, being called upon to address the meeting, stepped on the platform, and in the name of the Mariposa Bible class presented their pastor with a purse containing \$40, accompanied by a suitable address, to which Mr. Murray replied in very appropriate terms. The benediction being pronounced by Mr. Wilson, all repaired to their respective homes delighted with the evening's entertainment. —[We regret that the above account of a very pleasant meeting has been mislaid, otherwise it should have appeared earlier.—Ed.]

On Christmas day a new Presbyterian Church was opened at Front Westmeath. The adherents of our Church in that locality being few in number, deserve great praise for the spirit they have shown in erecting such a neat and substantial building for the worship of God. Happily if the number is small, so is the debt. After the preliminary dedicatory services were conducted by the pastor, Rev. Alex. Campbell, B.A., a most suitable discourse was preached by Rev. R. Campbell, M.A., Montreal, from 1 Chron. xvii. 1. "Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains." After divine service, the throng which packed the Church repaired to the school house across the street, where "Christmas cheer" was abundantly dispensed by the ladies of the village and neighborhood, who, without distinction of denomination, had gone into the preparations for the occasion with all their heart. Having satisfied their bodily appetite, all repaired to the Church, where an hour and a half was delightfully spent listening to speeches by a number of the neighbouring ministers of various denominations, and to sweet anthems sung by the Methodist choir of the village. After this, all who wished repaired again to the refreshment tables before setting out for home. On the whole a most enjoyable day, was spent, notwithstanding the unfavourable weather. On Sabbath afternoon the Church was again crowded to hear a forcible discourse from Rev. H. Fowler, Chairman of the District of the Canada Methodist Church, from the words, "Peace be within thy walls, and prosperity within thy palaces." In the evening the last of the special services was

conducted by Rev. R. Campbell, Montreal, who preached a most thoughtful and impressive sermon from John iv. 21, to a full house, although the night was very stormy. The proceeds of the special services amounted to about \$160, which, considering the cry of "hard times," more than satisfied the expectations of the committee. The building is frame, faced outside with brick, set on a solid stone foundation; it is seated comfortably for 100 people, and provided with all the necessary apparatus for light and heat.

SABBATH, 26th ult., was a glad day for the Presbyterians of West Tilbury. On that day the new church which has been lately erected in the village of Comber, was opened for public worship. The opening services were conducted by the Rev. John Gray, of Windsor, who preached eloquent and impressive sermons morning, afternoon, and evening. The day was very unfavourable, as the rain which had fallen had left the roads in a very muddy state. Notwithstanding this, however, so great was the interest manifested by the people, that there were good congregations at all three services. And we are assured that during these services impressions have been made which will not soon pass away, and lessons imparted which will not soon be forgotten. On Monday a dinner was given at 1 o'clock p.m. Mr. Cairns, who is now labouring very acceptably as a missionary among the people of West Tilbury, occupied the chair. Able, interesting, and instructive addresses were delivered by the Rev. W. Forrest, of Tilbury East, and Rev. John Gray. The attendance was good, notwithstanding the almost impassable state of the roads. In the evening a large gathering again assembled to the supper. As in the afternoon, there was abundance of good things for all, provided by the ladies of the neighbourhood. After the supper was over, Mr. Cairns again took the chair, and made some well chosen remarks during the evening. Addresses were given by Mr. Gray, Mr. Patterson, M.P.P., of Windsor, and Messrs. Beattie, and Farquharson, students. During both the afternoon and evening meetings the choir, under the leadership of Mr. Tackaberry, greatly added to the enjoyment by singing a number of choice pieces. At the evening meeting a subscription was taken up, which, together with the proceeds of the two meetings, amounted to the handsome sum of \$275. The Methodists kindly gave the use of their church for the dinner and supper. The new church which has been erected here reflects great credit upon the congregation. It is a frame building, neatly finished, with a pulpit, and pews, and lamps, and chandeliers, which might well grace a city church. And though the congregation is but newly organized, and is not as yet very strong, yet it is pleasing to know that there is but little debt upon the building. We hope the same earnest working spirit which has characterized this people in the past, may continue to mark their future career. May the great Head of the church prosper his work both here and elsewhere, and add to the church daily such as shall be saved.—Com.

We hope to hear from all our old subscribers at once, in the renewal of their subscriptions or 1876

**MONTREAL.**

**MASS MEETING OF PRESBYTERIANS.**

A mass meeting of Presbyterians of Montreal was held in Erskine Church on Tuesday evening of last week, "to take into consideration the affairs of the country and church." The members of the Montreal Presbytery then in session occupied seats on the platform, and around the reading desk. The Rev. Dr. Taylor presided. The meeting was opened with praise. The Rev. J. Watson read the Scriptures and the Rev. J. B. Muir engaged in prayer.

The Chairman briefly explained that the meeting was convened for the purpose of taking into consideration the extension of the cause of Home Missions, and to make a special effort for the extension of the Kingdom of Christ in this city. He introduced

Rev. Robert Campbell, who said a very important crisis had arrived in the history of the church, the union of which they had lately so happily consummated. He was specially charged to introduce a matter which should claim the attention, especially of the heads of families and the older members of the church. There was a great amount of latent energy and talent in the church throughout the Dominion, which only remained to be brought out by the congregational machinery, and the elders felt that the crisis had arrived at which these materials must be either used or lost. In order that they might obtain the co-operation of the people, they proposed with the cordial co-operation of the laymen of the church courts, to form associations throughout the bounds of the Presbytery, who shall take council with each other and the Presbytery in all matters pertaining to the consolidation of the church, especially in Montreal and the surrounding districts. He might say that such associations had been established in this city by other bodies, and had done good work—also in Toronto. He asked the laymen connected with the churches to bind themselves together, and assist the Presbytery of Montreal in the great work waiting to be accomplished. The matter to be submitted

to the consideration that night, was contained in the following draft:

1. That an Association be formed, the name of which shall be "The Presbyterian Church Association of Montreal."
2. The objects of the Association shall be the fostering of a missionary spirit in the Church, the promotion of Home Missions in co-operation with the various churches and Sabbath schools of the Dominion.
3. The Association shall act in matters of Church extension under the authority of the Presbytery of Montreal, and report its proceedings to the approval of the Presbytery.
4. All adherents of the Association shall be considered as members thereof, and shall be bound by the decisions of the Association.
5. The office-bearers of the Association shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and twenty Directors, chosen by the members at the annual meeting, to be held on the second Tuesday of January in each year, or on such other day as the Association may from year to year determine.
6. All ministers who are members of the Presbytery of Montreal, Vice-Presidents, Secretary and Treasurer, shall be ex officio directors.
7. All property acquired by the Association for the benefit of the churches shall be conveyed to be held by three trustees appointed by the directors upon such trusts, and for such purposes as may be determined in each particular case.
8. All moneys of the Association shall be deposited in one of the chartered banks of the Province to the credit of the Society, and cheques shall be signed by the President, or one of the Vice-Presidents, and by the Treasurer.
9. Regular accounts shall be kept of all the receipts and expenditures of the Society. The annual report shall be audited annually, and a report thereon presented at the annual meeting.

Mr. J. L. Morris moved "That in conformity with the recommendation of the Home Mission Committee of the Presbytery of Montreal, approved of by the Presbytery; this meeting is of opinion that a society should be formed, such as that contemplated in said recommendation, which would unite in church work the members of the several congregations in the city, and appoint a committee consisting of the mover and seconder, with Rev. R. Laing, Rev. J. L. Black, Rev. R. Campbell, Rev. J. L. Spring, Rev. J. C. Baxter, Rev. W. Mitchell, and Messrs. D. Morrice, James Burt, David McKay, W. D. McLaren, A. C. Clarke, D. MacFarlane, John Watson, and T. Davidson, to take into consideration the draft of constitution submitted, and if they are satisfied therewith, to report thereon at the close of this meeting, and to nominate fit and proper persons to fill the offices of the society for the present year." He said this was a practical resolution. It proposed something to be done; a society to be formed, and therefore, its contents commended themselves. They had been told that night of a crisis in the history of the church and country, and also in the advertisement calling the meeting. Great developments had been going on in the country during the past few years. The troubles of the Confederation had passed away; and Confederation was an established fact, and they were proud to stand there that night and say, "This is my own, my native land." They were now also able to say that the Presbyterian Church in Canada was an established fact. In that church all had work to do, both men, and women, and children, to stamp their influence and religion upon the people of the Dominion, and therefore it was resolved to come together and take the opportunity of this crisis, and to organize and systematize and form themselves into an association of Christian men and women determined to work. It did not need for one to be a prophet to picture the beautiful future for their country and religion. What they had agreed was that it should be a country for the King of Kings. He would ask them as practical men and women whether there was not a great deal of work to do, and whether they would not band together to work for Christ. There was home missionary work in the outlying districts, in the Sunday Schools, and among the poor and needy. In illustration he related an instance of a lady who paid a visit to the hospital and found there a young girl sick and suffering, and almost out of her mind. Nothing could be done to relieve her suffering. The lady, anxious to do good, but thought herself to repeat the words of a Sabbath School hymn. The attention of the sufferer was attracted by the well known words, and she gently fell asleep, repeating them. Did not that instance tell the women and children of the church that there was something for them to do? Surely that was an angel's visit, and their time might similarly be occupied in attending to the sick and feeble ones. He asked, what about those outside? They were not there that night. They were not in the churches on Sunday. Why was this? On Sundays St. Patrick's Church was crowded with poor men, yet in a Protestant church scarcely one was to be seen. Was it because they did not sympathize with the poor, or was it because the pew rents were too high? They intended henceforth to go into the lanes and by-ways to fill the churches. Earnest men ought to take these things into consideration and do the work. He asked both old and young to join the society. It was better to wear out than to rust out, and the highest cause they could engage in was that of the Master.

The motion was carried. Mr. Archibald Ferguson said he had been on the Board of the Montreal General Hospital for many years, and could testify that an orderly was ready at all times to summon a minister or priest to a patient.

Rev. Dr. Taylor said it was not a part of ministerial duties to visit the hospital, but it was the duty alike of every Christian, and followers of the Lord Jesus Christ.

The committee to whom the draft of the Presbyterian Church Association was submitted, desired to report that they approved of the same, and unanimously recommended the following as the first office bearers of the Association: President, J. L. Morris; Vice-Presidents, Rev. R. Laing, and John Stirling; Secretary, David Yule; Treasurer, W. D. McLaren; Committee—J. Watson, David Morrice, Warden King, Alex. Macpherson, T. Davidson, A. T. Drummond, A. C. Clarke, J. Robertson, Jas. Croil, David MacFarlane, W. P. Rodger, A. Swan, Jas. S. MacFarlane, H. B. Filkin, W. Darling, Wm. Ross, and Robertson, R. Cowan, Jas. Logie, and Professor MacGregor.—Carried.

Mr. Warden King said the resolution placed in his hands stated that they re-

solved to assist the Presbytery of Montreal to the utmost as much as possible the Home Mission work as of paramount importance among a continued increasing population like that of Canada, and if worked properly would establish the ordinances of God's house in every part of the country, and thereby aid the foreign mission work to a very great extent. He had just received a letter from Dr. Cochrane relative to Manitoba, where the people were struggling greatly with dire poverty, yet, notwithstanding, they loved their church, and did what they could to support it, and contributed \$500 during the year to the church. He enumerated the sums needed for the several provinces, and stated if they received \$8,000 from all the churches to be deemed sufficient. Of 850 mission stations only fifteen were supported wholly or in part by the congregations, and in regard to the state of the Treasury he had received up to that date a little more than \$3,000. Since last May last they had borrowed \$17,000 in all in order to keep it with their badly paid missionaries, and they would be compelled to cut down the appropriations twenty five and fifty per cent. He saw now facts from the headquarters of the fund. If the people of the Presbyterian Church in Montreal contributed, say \$1 for every man, woman, and child, they would be able to send from \$8,000 to \$10,000 to that fund. This could be done: first, by personal efforts; and secondly, by praying for the success of the work. If they resolved to give more of their income for Christ's cause, they would realize the truth of His promises, and be repaid abundantly.

Rev. Mr. Patterson, of St. Andrew's, in seconding the motion, spoke of the great importance of Home missions, and the large extent of ground they covered. He specially referred to the small missions in the Lower Provinces. The Gaspé district, presided over by Rev. Mr. Scott, comprised three large districts. In Montic they had forty or fifty Scotch families, and at Rivière du Loup, several families of other denominations, attended the little church. At Lake Mégantic there were also many members of their church. These missions had been carried on by their representatives, with very limited appliances, and in the midst of a Roman Catholic population. He was glad to hear of the Defence Association that had sprung up suddenly, and hoped that it would give its most earnest efforts towards the spread of the principles it defends. In the Presbytery of Montreal they had a few missionary fields, the chief one being that in Argenteuil, where there was stretched along the Ottawa four or five townships. In some districts they had two men, in others three. It was a very poor district, and in one place they were indebted to a poor laborer to a considerable amount. Unless these missions were supported the workers would have to leave, leaving the people destitute of the knowledge of Him of whom they were anxious to learn more. In the Presbytery of Ottawa there were sixteen missionary fields stretching along the Gatineau and Ottawa Rivers. All these sixteen fields were dependent upon the mission fund, and as Mr. King had said, there were from Gaspé to Port Polly and in the Lower Provinces 850 stations in all. Besides these there were in the Provinces of Ontario, Quebec, and the Red River Settlement, 110 groups of stations, and many of these groups contained three or four different localities, making in all about eighty supplementary congregations—these too dependent upon the mission fund. They must understand, however, that all these settlements were not entirely supported by the fund, for whenever the people can afford it they were required to contribute a certain proportion. In some they paid one-half, in others one-third or three-fourths, and the balance was contributed by the fund. Besides those missionaries actually receiving aid from the fund there were a multitude of others who were in need of aid—men who were laboring in the service of Christ, the church of the country, for salaries a merchant could not get a clerk to keep their books; yet these educated men were labouring for the love of Christ and for the salvation of their fellows. There were many fields where young men who laboured because they had no money to support them, and in this respect the young men of Montreal did a great work. Farther, there was the lamentable fact mentioned by the mover connected with the fund that it was \$17,000 in debt. There was no doubt they were all sorry to know this, and it was not at all creditable to such a great and wealthy church. Rev. Mr. Patterson next pictured the labour the students had to endure in their summer work, counter-balanced with them only by the fit of the cheering way in which they were received in the distant fields of labour, and proceeding, advised the Presbyterians of Montreal to cultivate the acquaintance of these young men, and learn from them many useful and interesting facts connected with this work. These missionaries, he contended, were laying the foundation of the empire, and if they would have this land grow up, this country grow up to be a great country and a prosperous country, let them train up the youth and instruct the people in the sound doctrines they themselves had learned, the doctrines of the true religion of the Presbyterian Church. (Applause.) To those sound doctrines their church had been staunch, her children had exhibited staunch integrity, had been industrious and thrifty, the opponents of oppression and tyranny. They had shown that in their whole history. (Applause.) The spirit of the old church had not passed away; it was the same as in our John Whitely, Calvin, and John Knox. The children of that same old church were ready to stand up for truth and freedom, (applause,) and they would strengthen freedom and Protestantism in the land, and join in the war that was being waged throughout the whole world, and would continue to wage it in this land (applause,) against that great autocrat who sought to demerit over the whole world. (Applause.) They would find his name written in the Holy Book, the man of sin. (Applause.) He claimed to exalte man, and be equal to God, (shame!) but God would consume him

with the spirit of his mouth. To resist the powers of the Church of Rome, let them train up the people in the knowledge of the truth and the principles of their noble church. In conclusion, Mr. Patterson again called attention to the debt standing against the fund.

Principal McVicar moved "That French Evangelization, being a branch of Home Mission work which demands specially qualified agents and a distinct organization, it is the conviction of this meeting that considering how intimately the welfare of the Dominion is connected with the religious condition of the Province of Quebec, the Presbyterian Church at large and especially that portion of it lying within this Province is bound to put forth its utmost efforts to sustain this work." In the outset, the Rev. Professor remarked that it was undoubtedly within the recollection of all present, that at the first meeting of the United Church, a large French Evangelization work was organized. He desired to show something of the magnitude, importance and unprecedented success of that work. They had eleven French ministers, five French congregations, six French schools, three Missionary teachers, sixteen French students preparing for the ministry, and thirty-one missionary stations. He then detailed the several places where the work was proceeding. Referring to the place where Father Chiniquy joined the ranks of the Presbyterian Church, he informed the audience that there were four thousand persons who had been brought out of idolatry. It was only seven years since Father Chiniquy joined the ranks of the grand old Presbyterian Church, and during that time he had already brought four, five, and it might be six strong congregations out of the Church of Rome. (Applause.) If in seventeen years any other minister had done as much, he (Professor McVicar) wished to cultivate his intimate acquaintance. (Laughter.) Referring to Mr. Robert's work in the neighbourhood of Grand Falls he said that enthusiastic pupil of Father Chiniquy had brought fifty families out of the Church of Rome and made many souls glad, the same as poor McIntyre was when he first visited the Hospital. He said that notwithstanding Father Dowd's statement to the contrary (applause) he was not there—the Professor was and knew what the dying men said to him. He had written it on the board at the hospital, and they were at liberty to publish it to the world in all the papers of the Dominion of Canada. Coming home to Montreal he desired to quote figures, which if they could not remember, he had no doubt their kind friends, the reporters, would serve up to them for breakfast in the morning. On the third of December he caused to be published under his own name and instructions, 157 names of persons who abjured Romanism. (Applause.) On the 31st of December he caused to be published the names of 296 persons who abjured Romanism, (applause,) and since the 1st of January, ten days, 205 persons have signed their abjuration of Romanism, making a total, in about six weeks, of 654 persons brought out of Rome. (Applause.) If any one down at the House of Refuge asked them if Father Chiniquy was doing anything, show those figures. (Applause.) What about Russell Hall—it was a city set on a hill. Here he spoke out that all might hear him, lest Father Leclair or Dowd, or some other good Father should not hear what he had to say. He had long since learned that he was doing nothing that he need be ashamed of. He had no trick to play upon the Church of Rome or any other Church; he had simply to hold forth the Word of Truth and a set freedom all over the world. (Applause.) Russell Hall Sunday School had 121 scholars—well organized, well managed and well taught. What was about this Russell Hall? Was it full? To that he confidently asked them to attend either Sunday morning or evening—they would find it full to overflowing. They were now organizing a board of eight deacons from amongst the converts—all men of ability, and with some degree of culture. They were doing more; they were teaching the people to contribute of their substance as well as their prayers, and he was told by his dear friend, Professor Campbell, that on Sunday last there were dollar bills on the plate. (Applause.) A society of Frenchmen, 300 in number, had been organized to look after their own poor, and he had no doubt whatever they would do it efficiently. They had at present a Bible woman at work amongst these people. Not long ago the Bible woman who worked in the same field was cursed at every door, and was maltreated to that extent that she died of the injuries she received—that fact had already been published. That was a fact two years ago: what did they see now? Scores of French families opened wide their doors for the Bible women. Let anyone tell him that this work of Father Chiniquy's had not brought about good, and he would simply reply that he did not accept the statement. It was not an easy thing to change the temper and tone of a people, and to open their doors to the Gospel messenger in the manner he had done, (applause,) and in addition to this they had a Ladies Association who met in St. Paul's church regularly, and were doing a good work. The professor then spoke of the labour to which Father Chiniquy was subjected. Being called upon continually at all hours of the day by some one of these 654, they could imagine it themselves, especially the ministers—they knew well the labour it involved. It was the intention of the board to increase the number of missionaries, and place one in the field in Montreal to assist this Bible woman. Principal McVicar next alluded to the persecutions of Mr. Robert. When at Point Lévi he was on his way to the schoolhouse with two children, when one was taken from him and placed in a nunnery, and the other was in a Papish school to-day. He also referred to the Athabaska outrage, and remarked that the Protestant Defence Alliance of Canada (applause) had taken that matter up, and they would ere long hear something more about that matter. (Applause.) He could not help saying a few words upon the financial question. At the beginning of the year they were \$3,000 in debt; they have

since borrowed \$4,000, but from the way they had been getting in subscriptions he had every confidence that at the end of the year they would have a balance on hand; he was not at all dependent about the French Mission Fund. Principal McVicar then read extracts from letters, already published in these columns, containing subscriptions.

After reading these letters, Principal McVicar said he was waiting for some of those worth \$100,000 to pass in their names for \$1,000. It would not hurt them; they would be as rich on the morrow, and certainly as rich when he died. He next referred to the poor. Himself and Father Chiniquy came directly in contact with the poor, but they were not to run away with the idea that they had no one but beggars, for they had architects, doctors and mechanics among their congregation—men that were not poor—and they would be in a position to send in a very satisfactory report of the newly formed Church. Referring to the abjuration of Mr. Massolin, the Principal said he could not tell them all that was said about him, but he could assure them they were safe in making a liberal discount from the tittle they heard. He would make bold to say this country would not be in a proper position until the Church of Rome and all other churches who pretend to exist by the law of the land were dis-established, and this glorious French population were set free to elect their own ministers, and pay them as they please, as their (the Presbyterian) people were accustomed to do. He desired to say another thing, in case he never got another opportunity before such an audience, and that was that it was time to send men to Parliament to lift up their voices to this question, and tell every Protestant man that he has no right to make fetters in the forms of law to bind man to the feet of a priest of any sort. (Applause.) He knew it might be said that these people were voluntary slaves; that they wanted to pay tithes; that they did it voluntarily. Suppose they did—he was speaking to the men of Ottawa and Quebec now—a man might attempt to commit suicide voluntarily, but he held it the duty of Christian men who saw him, to stay his rash attempt. (Applause.) He held it was due from Protestant and Roman Catholic members of Parliament to hold back people from doing anything that would cripple the country in its prosperity, intelligence and morality. He regretted that the hospital question had been alluded to, but since it had he desired to say a few words. He had visited the hospital for fifteen years, and he would say publicly that he never thought it necessary to report his visits. During the last two months he had made more than ten visits to the hospital. He would say what he had said before, that he was the first minister to be asked to see the young man McIntyre. When he saw him he never said priest or Roman Catholicism, but talked of Jesus Christ. He spoke to him about his upbringing, and he (McIntyre) repented prayers after him over and over again. He was in no sense whatever a Papist. (Applause.) He was free to say, after talking with the officers and seeing how they acted, that they behaved in the most honorable manner, and made no attempt to do anything that was improper. However, it was high time that there should be a day of reckoning connected with this institution. (Loud applause.) Those that supported it should see that their interest were properly attended to; there should be an adjustment. He could testify to the devotion of ministers of the Methodist, Baptist, Unitarian, or the other Protestant churches from his own knowledge—their readiness to attend the hospital when duty called them.

The Rev. Principal sat down amidst loud applause.

Rev. Mr. Doadie, seconded the resolution, and in doing so expressed his surprise at the work which has been accomplished amongst his fellow countrymen, and considered that the Protestant Defence Association was bound to aid it. He thought it was plain to every one that there was God's hand in this work of Mr. Chiniquy. For a long time he was incredulous about the work, but his credulity had now vanished. If they respected their liberties as Protestants and loyal subjects let them remember the words of Gladstone, who told them to examine the Romish system for themselves and they would find that Vaticanism carried to its logical sequence, gave no guarantee in a country like this, for their confessionals made the Priest, Judge, Jury, Governor and Parliament also. (Applause.)

The collection was now taken up.

Dr. Dawson moved, "That it being Christ's command that the Gospel should be preached amongst all nations, this meeting is of opinion that no church is filling its mission that does not take part in converting the heathen." The Rev. gentleman informed the audience that the Foreign Mission Society had their missionaries at work amongst the Indians of the North-West, two missionaries in China, two young ladies belonging to Montreal in India, one in Trinidad and the fifth stationed in the New Hebrides, where there were ten missionaries, nine of whom were married. In concluding some pertinent remarks, the learned Professor said that the Foreign Missions were not to be confounded with the Home Mission, nor did he desire that their interests should clash. He hoped that before long the \$17,000 indebtedness would be wiped out. With respect to the French Evangelization work he was heartily pleased with the success.

The Rev. Mr. Ross seconded the resolution, after which the benediction was pronounced, and the audience dispersed.

QUEEN ISABELLA is dangerously ill with measles.

CHARLES SUTHERS cotton spinner of Orham, Lancashire, has failed for a million dollars.

The Hon. John B. Glover has been appointed Governor of Newfoundland.

The Grand Vizier of Turkey is represented as rejecting all foreign interference, and says the sublime Porte will give all necessary guarantees for reform.

Choice Literature.

Still and Deep.

BY F. M. F. SKRINE, AUTHOR OF "TAILED," "ONE LIFE ONLY," ETC.

CHAPTER XXII.

Bertrand Lisle leaped from the bridge to the rocky bank of the stream below, forgetting everything but the sound, so wildly plaintively sweet, which had drawn him from Mary's side, and which seemed to recede before him as he hastened along at his utmost speed. It was Lurline's voice, he well knew, for none other could fill the air with melody of such exquisite softness and pathos, or thrill through his own heart with such dismay and pain, as he recognized in its mournful cadences the expression of some deep distress, and the thought that she was in peril or grief drove him from all recollection of any one in the world but herself.

Judging by the sounds, that grew fainter and fainter, she seemed to be flying away from him, and he hurried on, half frantic with dread as to what evil might have befallen her, especially when the sweet sad voice died away altogether, and he heard it no more. He increased his pace, dashing through the reeds and water-lilies that edged the stream, till at length the course of the current, sweeping round a projecting rock, brought him to an isolated spot, shut in by overhanging trees, and a very long way from the bridge where he had left Mary Trevelyan.

The water at this point was extremely deep, and the bank rose from it abruptly, with only here and there a rough moss-covered stone, affording a stepping-place for any one adventurous enough to approach the stream.

As Bertrand reached the top of the bank, and looked down upon the little inlet, he beheld a sight which struck him for a moment motionless with breathless terror: Laura Wyndham was standing on a stone which jutted out far into the deep pool formed by the stream at this point, and she was bending forward in an attitude which must infallibly have precipitated her into it, but for the frail support which she received from the slender branch of a tree, round which one of her hands was clasped; her other arm was stretched out over the pool, as if she was about to fling herself into it, or at least was making no effort to save herself from sinking into its dangerous waters when the branch, which was rapidly giving way under the pressure of her hold, should finally break asunder.

This Bertrand saw, to his horror, it was in the very act of doing, even while he looked on it, and the result could only be Laura's instantaneous fall into the water, from whence, if she did not sink at once, she would drift into the rapid current that would speedily bear her beyond his reach. The danger was too imminent for him even to attempt to rouse her to a sense of her position before he rescued her from it, and with one bound he had cleared the space which separated him from her, and at some peril to himself of falling into the stream, he succeeded in flung his arm round her slender waist, and dragging her back from her dangerous post up the bank to a place of safety.

Then for a moment he stood breathless, holding her close to his heart, while she was beating wildly with the sense of the danger she had escaped, and the excitement of her rescue, while she, with her head drooping on his breast, and her long bright hair trailing over his arm, made no effort to detach herself from his grasp; but he recollected himself almost instantly, and gently laid her out of his arms on the grass at the foot of a tree under whose shade they were standing.

It was with a bitter pang, however, that he loosed his hold, and let her lean for support against the rugged trunk of an old elm instead of his own passionate heart, where he longed to give her a place evermore, for the agony he had suffered in the moment of her peril had been to him a sudden revelation of the extent to which she was indeed intensely dear to him, and he knew now what he had failed altogether to understand before: that if he gave her up from a sense of honour to Mary Trevelyan he gave up with her the fairest promise of happiness his life could ever have known.

"Lurline," he said, in a voice hoarse with emotion, and the words burst from him so impetuously that he scarcely knew in what terms he framed them; "darling Lurline, thank Heaven you are safe!"

Then suddenly she shook the shining hair back from her face, which was wan and mournful as he had never before seen it, and lifted up to him her lovely eyes, wide open and dilated in a wild half-frantic look, while she exclaimed, clasping her hands convulsively, "Why did you save me, Bertrand Lisle? why did you save me? But for your merciless help I had now been lying perhaps cold and senseless under those deep waters, safe from suffering any more, safe from feeling even the loss of my prize! Oh, why did you not let me die?"

"Lurline," he exclaimed, flinging himself down on the grass at her feet, "what are you saying? what can you mean? Is it possible that you, the brightest and loveliest of beings, can have had the dreadful thought of flung your dear life away?"

"I did not mean to kill myself; I do not wish to do wrong," she said, piteously, "but if the branch had broken and I had fallen in, it would not have been my fault, and yet I should have been at rest, and safe from the misery I see before me."

Awful as Laura Wyndham was, there was a genuine anguish in her tone, for she did feel at that moment that all her future was trembling in the balance, and that the scales were leaning heavily to that final separation from Bertrand, which would indeed be utter grief to her, although the cause which would make it so were more or less ignominious.

"How caught her hand in his. "But why do you seem misery before you, beautiful Lurline? You are fitted to bring sunshine and joy to every heart that knows you, and it cannot be out that

your own path must be blessed with light and love wherever you go."

"My path has been through gloom and dreariness all my life long," she answered, passionately. "I have been like one stranded on an arctic shore, with only gloom, and ice, and solitude around me, and when suddenly there came a six-weeks' summer to my life, all full of warmth, and hope, and brightness, and I thought there was in it a light of affection that could never altogether fade away from it, do you wonder that it is misery to me to hear all in a moment from careless lips that it is about to be quenched in sudden darkness; that the drear winter of hopeless loneliness is coming back to me again, made all the gloomier for the recollection of the vanished sunshine?"

It was with an effort Bertrand kept back the words trembling on his lips, which would have asked if indeed it was his presence that had made radiance in her life, his threatened absence which was to bring back the gloom, but the recollection of Mary and of his dead father's wishes held him back, loyal and true-hearted as he was, and he gazed intently into her exquisite face with a look which she read as if it had been written in a book. She knew how to meet it; with one of the wild impulsive gestures which enabled her so often to say with impunity what would have seemed unaidedly in any other, but in her appearance only to be guileless freedom, she exclaimed, "I do not know what the friendship between us has been to you, Bertrand—a passing amusement, perhaps. I believe it is so sometimes with men, who care not what lifelong agony they cause if they can while away a few weeks pleasantly—but I do know that to me it has been light, and joy, and blessedness, which has changed the whole world for me, and made it like the garden of Eden where you are, and a desolate wilderness where you are not; and then you wonder that I hate my life and shrink from the future when you coolly announce that you are about to take yourself out of my sight for ever and for ever!"

"Oh, Lurline!" said Bertrand, almost beside himself; "if only I dared tell you what our friendship has indeed been to me the last few weeks! more, far more than ever it can have been to you, and now it would seem to me the very sweetest dream of bliss to have your companionship all my days, but I dare not, dare not speak of it, since it is so decreed that we can never be more to each other than we are now."

"Never more to each other than we are now!" she repeated, slowly; then she lifted her head, and fixed her large eyes, shining through their tears, on Bertrand's face. "Do I understand you rightly," she said, very softly, "that if there was no impediment in your way you would wish that our lives should pass together?"

"Can you doubt it?" he exclaimed. "I am wrong, perhaps, to say it, but this once only I will make the avowal, and then look my lips over all I feel for ever more. Darling Lurline! to have you for the blessing of my life would be the deepest wish of my heart, and I hardly know at this moment how to bear the fiat which tells me it may never be."

A smile radiant as the morning sunshine flashed over Laura's face, and lit it up with a dazzling beauty on which Bertrand gazed entranced, while she exclaimed, in a tone of a rapturous joy, "Oh, Bertrand, I think we may be happy yet! I think the terrible black cloud is rolling away from my life. I understand it all; I see where your mistake is: you think that I am bound to John Pemberton, and that you must not in honour come between us, but you are quite mistaken; I am free as the air—free to give myself to you. Poor John is nothing to me but a brother, whom I adopted as such out of very charity, as an innocent consolation to him for my refusal to make him happy, for he does love me, alas! but too well. No, Bertrand, there is none in all the world can come between me and you. I never gave my heart before, but I have given it now; it is all yours for ever!" and she gave him both her little hands with a gesture of tender grace, as if she concluded all doubt was at an end; but in the words she had spoken, which seemed the genuine outburst of a guileless heart, she had been false with the basest of falseness, for she well knew that John Pemberton was not the obstacle between them.

Bertrand's fine face had taken an expression of the deepest distress and perplexity.

"Oh, Lurline, do not tempt me—do not madden me!" he said; "you cannot dream how you are stabbing me to the very heart! It is not your relations with John Pemberton which stand in our way—though I did not indeed understand before in what they consisted—it is my position with regard to Mary."

"Mary Trevelyan! Your sister Mary!" exclaimed Laura, turning round upon him with a look of almost horrid surprise. "She is not my sister, Lurline. Oh that she were!"

"She has no other feeling for you but such as a sister might have. If she loves any one it is Charlie Davenant."

"She does not love him, Laura, I am sure of it."

"Perhaps not; because she is incapable of feeling affection at all; but in any case, she does not love you. What fatal mistake are you making, Bertrand?" continued Laura, vehemently. "You have told me plainly that you do not care for her, and that I am dear to you, and are you going to sacrifice yourself and me to the wild delusion that any love for you exists in that block of marble—that cold, passionless, rigid statue! She feels no more for you than does that stone," and Lurline pushed one angrily away with her foot.

"How can you be so sure she does not love me, Lurline?" said Bertrand, reluctantly.

"Because I have lived with her nearly a year, and I know her through and through. Have I not seen her coldness when she spoke of you, her indifference when your letters came, her careless unwillingness that your arrival should inter-

fere with her own arrangements? A thousand things have proved it. Could she have made me her intimate friend all these months, and never a spark of her affection for you have shone through her life to me, if indeed she possessed any? Bertrand, it is madness to suppose she can love you!"

"Yet I have had good reason to think it," he said, slowly.

"What reason?" exclaimed Laura, flashing her bright eyes impatiently on him.

For a moment he did not answer: his delicacy shrank from betraying Mary's secret to any one. At last he said, gently, "I think you must not ask me that, dear Lurline."

She started to her feet, and flung up her hands as with a movement of despair, crying out, "Because you have none—because it is a mere excuse. You are deceiving me! You wring from me a confession of my fatal love for you, and then fling it back in my face, and tell me you are to give yourself to that block of stone. Why, why did you not leave me to die! But I can bear no more! I will never see you again! I have been betrayed, but I will never be scorned!"

And all her frame quivering with passion, she wrenched her hands out of Bertrand's grasp, and ran with the speed of a deer along the bank towards the point of danger.

But he was swifter even than she was, and he had caught her before she had gone many steps.

"Laura, Laura, forgive me!" he exclaimed, "you mistake me quite. Stay with me, only stay with me, and I will tell you all—everything you may ask me!"

CHAPTER XXIII.

As Bertrand spoke these words, impotently, holding her fast all the time, Laura slowly turned round, and looked up at him with the sweetest expression possible softening all her winning face.

"Come and sit down," he said, "and I will give you the fullest details of my position; it will be a great relief to myself to do so, I have been so completely alone in my perplexity."

And then he told her how, as Mary grew up in her fair stillness in his home, he had always loved her with a true and deep affection, and how, when his dying father had adjured him, both by word and letter, in the most urgent manner to make her his wife, he had been very willing and pleased to do so—"because, not then, sweet Lurline," he added, "had my heart ever been roused to any warmer feeling, as it has been unhappily since."

"But your father could never have wished you to marry a woman you did not love," broke in Lurline, impatiently.

"No, he expressly said that he did not, but I did love Mary in a calm and reasonable manner then, and he had a most solemn reason for wishing that I should marry her almost as an act of justice."

"What was it? Tell it me, dear Bertrand," said the soft excreting voice.

And he did tell her all the history of Robert Trevelyan's fatal accident, and its consequences in Mary's utter orphanhood, and Mr. Lisle's life-long anguish of remorse; for it did not seem to him that in so doing he was failing in care and reverence for his father's memory, as he did not consider that he was in reality at all to be blamed for the terrible catastrophe, or that one of less sensitive conscience would have considered himself in any real sense the cause of it."

Laura caught eagerly at the expressions he used as to his father's morbid scrupulosity and exaggerated sensibility.

"Yes; and can you suppose, Bertrand, that in the clearer light where he sees all things now, he could wish you and Mary alike to sacrifice yourselves to a marriage in which there would be no love on either side, simply in the attempt to repair a fault which he never really committed?"

"If I could be sure that Mary has indeed no love for me!" said Bertrand, flushing as he spoke. "My father on his death-bed wrung from her an avowal that she did love me—and me alone."

"Ah!" said Laura, composedly, "we know how much that is worth. People will, even in a general way, do anything to soothe a dying man's last hours, and I believe there is nothing Mary would not have said to please your father at that sad time."

"But Laura, Mary is true. She could not speak falsely, even for his sake."

"No, perhaps not; and I dare say she could say with truth that she liked you better than any one else because she literally knew no other; but she has no love for you now, Bertrand. I can tell that, alas! by the feelings of my own heart. At the same time she glories in the martyr spirit, and if you were to press her to marry you because your father wished it she would very likely sacrifice herself and do it. But is my noble beautiful Bertrand to have a wife on such terms as that! Oh, it drives me wild to think of it!" and Laura sprang to her feet, and paced to and fro, as if unable to control herself.

"Stay Lurline!" said Bertrand; "you need be in no fear that I will consent to take a wife on any such terms as these; let me but have the proof that Mary does not love me for myself, and would only marry me out of reverence to the dead, and I shall consider myself free as the winds, so far as she is concerned. I can secure her material comfort otherwise than by a marriage with me, and then I shall no longer hesitate to seek my own happiness where alone it can be found; but this proof, Lurline, how am I to obtain it?"

"From her own lips if you choose. Will that satisfy you?"

solomes for her own future, wholly independent of you."

"Solomes? of what nature? Not marriage with Charles Davenant, Lurline. I cannot believe that!"

"Not now perhaps; though I believe it will come later. But for the moment the sober Mary seems to be aspiring to a saintship, and to an emulation of Florence Nightingale. She has some plan of philanthropic self-devotion in her head I believe."

"That is more like Mary, certainly!" said Bertrand.

"Ask her yourself to-morrow what her purpose for the future is, and she will tell you. But Bertrand," continued Laura, bending her eyes keenly on his face, "tell me if Mary knows that you are aware of what she said respecting her love for you in order to quiet your father on his death-bed?"

"That I cannot tell, but I should think not; for so far as I know she never spoke to him again after he told me. He died next day."

"But she knows that you heard from him what his wishes were?"

"Yes, that she certainly does, for I told her myself, and there it is, Lurline, that I consider my chief difficulty to lie. If I were to know certainly that she loved me, I should hold myself morally bound to her, because I told her in so many words that I knew his wishes, and that they were mine also, and I hoped they would be hers."

"When did you say that to her?" said Laura, frowning.

"On the night before we left our old home, standing by my father's new-made grave."

"And what was her answer?"

"She made none."

"What! do you mean to say she remained silent?" exclaimed Laura.

"Perfectly silent," he answered.

"Oh, Bertrand! and can you for a single moment imagine that she has any love for you if she could receive such a speech as that in silence. Ah, if it had been me!" and the Lurline hid her face in her hands.

"My Lurline," he said tenderly, "you and Mary are as different as fire and water."

He remembered as he spoke how his father used to quote the proverb, "Still waters run deep," with reference to Mary's character, and a misgiving crossed him whether he was not mistaken in the impression he had gradually been acquiring under the Lurline's subtle influence; that Mary's disposition instead of having any depth, rather represented the shallow waters which most speedily take a coating of ice, and he said, somewhat anxiously—"At least, Laura, you see now how it is that I cannot, with any peace of mind, follow the bent of my own inclination, until I am well assured that I am not acting a dishonourable part towards her whom my father left in my care; but if she were indeed to tell me, of her own accord, that her hopes and wishes have all been turned quite away from me, I should be only too thankful to release myself and her from a mistaken bond, and feel that I was free to realize the most glorious hope of happiness which has opened out for me this day."

"Then ask her yourself to-morrow, and you will be amply satisfied," said Laura, triumphantly; "you will find that her ambition is not to make one noble heart happy, as mine would be if I had a hundred lives, but to be known as a heroine of charity, like the lady-nurses in the Crimea. I should have thought you might have seen already that she wished to detach herself from you, if she could do so consistently with her desire to obey your father's wishes in all things, by the persistent manner in which she has avoided you, and the care she has taken to leave you alone with me, in the hope, no doubt, that you would come to prefer my society to hers."

"As I have done, most assuredly!" said Bertrand, with a rather bitter smile.

"Well then, till to-morrow I must leave you," said Lurline, turning round to him with a lovely, half-pathetic smile; "till then we can be no more to each other—at least, in outward appearance—than we have been, and after that, however it may be with you, for me it will be either perfect brightness or an endless gloom."

Then, bending her graceful figure towards the dangerous waters whence Bertrand had rescued her, she said, softly, "Good-bye, little lake! You very nearly were my resting-place to-day, and perhaps you will be soon."

"Lurline, no!" exclaimed Bertrand, almost angrily; "it is wicked to entertain such a thought for a moment!"

"I did not mean anything wrong, dear Bertrand," she said, looking up to him, pleadingly. "I was thinking of the dark waters of death. Do you think, Bertrand, after all that has passed to-day—I may say it—do you think it would be possible for me henceforward to live without you?"

Then, as if scared at her own words, she started from his side, and fled away through the trees, her beautiful white-robed form, with the floating hair streaming behind her as a shining veil, appearing and disappearing among the branches, while Bertrand stood watching her, entranced, till she vanished altogether from his sight like the fairy vision of a dream.

Now we must explain that the sole foundation for Laura's assertion that Mary Trevelyan contemplated going out as a lady-nurse or in some similar vocation of charity, was simply this: two or three weeks previously, at a time when Mary was already conscious, almost with despair, of the fascination Laura Wyndham was exercising over Bertrand Lisle, she heard Lurline, with a scornful laugh, read out to Mrs. Wyndham an advertisement she had found in the newspaper. It was to enquire for some lady who would voluntarily give her services for three months in a hospital for sick children, in order to allow the person permanently in charge there to obtain a season of relaxation and change of air. Laura had scoffed at the idea of any one born a lady being willing to undertake such a task, and said, contemptuously, that it would suit no one but an old woman out of the workhouse. Mary remained perfectly silent while

these remarks were being made, but a little later she went up to Mrs. Wyndham, and asked her if she would allow her to cut that advertisement out of the paper. Mrs. Wyndham gave her leave with a silent look of surprise, but Laura, who had overheard her, came bounding forward, and said, eagerly, "What, Mary, are you thinking of applying for such a delightful post?"

"Not now, certainly," she answered; "but if I have to seek a home for myself when I leave Olverley, I should be glad to find one where I could make myself useful. I know nothing of this place, of course, and it would require much consideration before I even thought of it; but I think it is work I should like."

"I wish you joy of it!" said Laura, shrugging her shoulders, and there the matter dropped, and had never again been alluded to from that day till the moment when the Lurline so deftly made use of it. She well knew how to weave every stray thread that could serve her purpose into her intricate web.

To be continued.

The British Admiralty has thought fit to issue new orders relative to fugitive slaves. They state that "Any slave received on board a British man-of-war on the high seas will be retained until he can be landed in a country or transferred to a vessel where his liberty will be secured. Fugitive slaves, asking admission to a British war vessel when in territorial waters of a foreign state will only be admitted if their lives are endangered, and only till danger is past, but no demand for the surrender of a slave is to be entertained by British officers." These orders are decidedly an improvement upon the former, which bid fair to overthrow a ministry already declining in public estimation. These which are substituted for the former do not, however give entire satisfaction.

THE MOBILIZATION of the British army has sounded another note of alarm over Europe by showing that England is certainly not to be caught napping, whatever other mistakes may be made. Lord Cardwell had dealt with the subject in a way which might avail for getting up regiments, but it does not pretend to make regiments into an army. Its principle is localization—assigning to every regiment a depot centre, in which to gather recruits, to train and exercise the Reserves, Military, and Volunteers of its district. But Mr. Hardy has gone further, and has presented a scheme of army organization which has distinct reference to the conversion of the military material of the country into an army at any moment when it may be required for action. And this is what modern military science, in France especially, has been accustomed to call mobilization. In this arrangement there must be troops ready for foreign service, others for defensive operations in the field, and some for garrison duty. Eight army corps are to be formed, as centres, for the purpose of organization, with a view to immediate readiness for action whenever the service of the corps may be required, the facility of assembling being the main consideration. The army corps when complete will consist of 96,000 men, 10,000 horses, 1400 carriages, and 90 guns. By competent authorities, it is considered something to have a view of a system presenting an approach to order and symmetry, and such a system as looks forward to army organization, and not merely getting together soldiers and regiments.

Lieutenant Cameron is expected to arrive in England some time in the present month. He is said to be the only native of Britain except Livingstone who has crossed Africa from one ocean to the other. The problem he had to solve was connected with that magnificent system of lakes, among the still undiscovered fountains of which the over-mystic Nile takes its rise. His special purpose was to pass from Lake Tanyanyika to the broad waters of the River Luababa, where Livingstone saw it, at Nyangwe, and which he says was at least 3000 yards wide, and very deep. From that point Cameron intended to pass down the stream and determine whether it fed the Nile or the Congo. He appears however to have been diverted from his course, but from what cause is unknown at present. When the telegram we announced in a former issue reached England, it was supposed that his rival at Loando would indicate that he had solved the interesting question for which his journey was taken. Further consideration however leads to the conclusion that such could not be the case. The information he will have to communicate is anxiously looked forward to. His enterprise and courage are unimpeachable. Whatever may have retarded his progress, we are quite sure it must have been from circumstances over which he had no control.

SIR ANTHONY ROTHSCHILD died in London, Jan. 4th. He was the son of the late Baron Rothschild.

A TERRIFIC TORNADE on the 26th Dec. passed twelve miles east of Hickman, Kentucky, sweeping down a whole forest in its pathway.

The third International Congress of Orientalists is to commence its sittings next September 13th, at St. Petersburg.





Presbytery of Saugeen.

This Presbytery met at Mount Forest on 14th and 15th Dec. Mr. MacNeill's resignation of the charge of St. Andrew's Church congregation, Mount Forest, was accepted...

Table listing prices for various goods like wool, sheepskins, and hides in Saugeen.

Table listing prices for various goods like wheat, oats, and hay in Ottawa.

Table listing prices for various goods like wheat, corn, and hay in Montreal.

Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS.

LINDSAY.—Next regular meeting in Woodville, on the last Tuesday of Feb. 1876, at 11 a.m.

THE BRITISH AMERICAN PRESBYTERIAN for one year, and Inglis' \$2 Photograph of the Union General Assembly for \$2.80.

Presbytery of Hamilton

The Presbytery met in St. Paul's Church, Hamilton, on the 11th inst. There were present 20 ministers and 15 elders.

TWENTY-FIFTH ANNUAL STATEMENT OF THE

UNION MUTUAL LIFE INSURANCE CO'Y.

Table showing financial statements for the Union Mutual Life Insurance Co. Y., including total receipts, assets, and liabilities.

THE PRODUCE MARKETS.

Table listing market prices for various commodities like wheat, barley, and cheese in Toronto.

MORVYN HOUSE, NO. 348 JARVIS ST., TORONTO. BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

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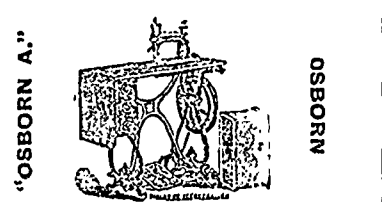
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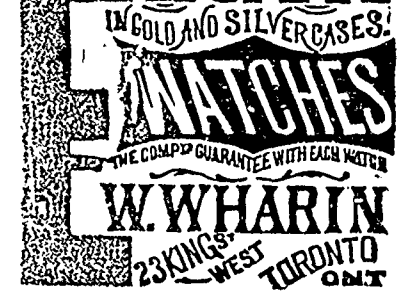
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