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Contributors and Correspondents

For the Presbyterian.1 FARADAY, THE CHRISTIAN PHILOSOPHER.

Conspicuous among the great names of those who have risen from the lowllest positions to the greatest eminence in the pursuit of physics? truta, stands the name of Michael Faraday, who well carned the still more noble distinction of being, in a pre-eminent degree, a "Christian Philo sopher." His father was a journeyman blacksmith; a humble lodging over a coach house in a Lordon Mews was his early home; and his first employment was that of a bookbinder's apprentice. But the boy had mastered the elements of all learning, in reading, writing, and arithmetic, acquired at a common day school; and on this foundation, quite sufficient, if thoroughly laid, the future philosopher began to build a superstructure of his own, by diligently reading the books within his reach. His natural bont soon developed itself in his foudness for books or chemistry and electrici. v, and he began to attend evening lecture on natural philosophy, an elder brother kindly paying the necessary shilling, which was beyond the capacity of the lad's own purse. With how much plea--sure, one would think, must that brother of Faraday's have remembered in after days, this little act of fraternal kindness, which had helped the distinguished philosopher to his first-step in his successful career !

At the close of his apprenticeship, Faraday did not very long remain a book-binder. Having secured the notice of Sir Humphrey Davy, by some notes which he had written on his lectures, he received through his interest, the post of Assistant in the Laboratory of the Royal Institution, of which Sir Humphrey was Director. The position and the salary were humble enough, but it secured him no common advantages in his constant intercourse and association with Davy in his investigations and experiments, truich he considered to be "an inexhaustible mine of knowledge and inspiration." Among the investigations which he was thus privileged to witness was that resulting in the discovery of the safety lamp, with which Sir Humphrey Davy's name will .always be associated.

A few months after his appaintment he spent a few months abroad with his kind patron, keeping a journal which evinces the quickness of, observation which the study of natural science is so well fitted to develope, while his letters to his home exhibit the strength of his domestic affections.

On returning to England he began to use his own stores of information for the benefit of others, in delivering lectures at the City Philosophical Society's rooms, while carrying on his own self-education, and faithfully performing his ordinary duties. The investigations which he made on his own account being published in scientific Journals, soon made his name pretty widely known, and besides becoming a member of various societies, he received in 1828 the coveted F.R.S. to his name, an honournot however achieved without some opposition, the most painful instance of which, to young must have been that of his firs patron, Sir Humphrey Davy.

In 1821 he was united in marriage with one whose love he never ceased to consider his most valued possession. His letters to her during brief separations, reveal a depth and ardour of affection whose bonds time only drew closer, and the current of his domestic happiness flowed on through his life, a peaceful and unruffled stream.

Four years latter, he was advanced from his position as Chemical Assistant, to that of Director of the Laboratory of the Royal Institution, which he retained to the end of his working days, declining professorships and other appointments which would have removed him from his first foster-mother in science, for whom he telt that both duty and gratitude claimed his services He however, in addition to his work at the Royal Institution, undertook, in 1829, the duties of lecturer at the Royal Acadamy at Woolwich, and in 1888 became professor of Chemistry at the Royal Institution, with an addition of \$100 to his former salary of the same amount, a salary which seems singularly inadequate for a thoroughly equipped scientific man, doing important work. Yet he was extremely reluctant to accept a pension from government, and even after his friends had extorted a hardwon consent, he withdraw it again, in consequence of an offensive expression, used by Lord Melbourne at a private interview. Mor would be retreet his refusal except on ecadition that the expression should be appliegised for, a condition which it is to Lord Welbourne's stedit that he complicat with; while the insident is an avidence of the mentiones and independence of charac-

gentleness and simplicity.

In 1886, he received the Government appointment of Scientific Adviser to Trinity House, and in this capacity, carried out some needed improvements in Lighthouses. His services to the State were always willingly rendered free of charge, while he invariably desimed applications for his advice from private sources, although in this way he might have secured large emoluments, resisting all temptations to turn aside from he steady paranit of truth in order to amass wealth. Indeed, as the salary mentioned ceased altogether after a time, Tyndall says of him, without the least exaggeration, that he "had to choose between a fortune of £150,000 and undowered science." How many in this money-worshipping age would have chosen, as he did, the "undowered science?" In one of his earliest lectures, he seems to have thus indicated one of the leading principles of action which guided

"It is not he who has coared above his fellow-creatures in power, it is not he who can command most readily the pampering couch or the costly luxury; but it is he who has done most good to his fellows, he who has directed them in the weak moment, aided them in the moment of necessity, and enlightened them in their ignorance, that leads the ranks of mankind."

And in the peace of mind and satisfaction of conscience with he enjoyed, he had an abundant reward, even in personal happiness, for his unselfish pursuit of noble sims

His life was a quiet and retired one. divided between experimenting and lecturing, and varied by occasional excursions to the country or the Continent. He went but little into society, in order to have time for his important work. His lectures were characterised by remarkable clearness in presenting and explaining scientific truth. and those which he gave to popular audiences were eagerly listened to by the elite of London Society—as those of Tyndall are now; Prince Albert and the royal children being frequently present.

His extensive correspondence included such names as Humboldt, Arago, Liebeg, Babbage, and one name not less illustrious in the political world, that of Louis Napoleon, who, while a captive at Ham, wrote for advice about a voltaic battery. Honours reached him from other lands, as well as his own, in various marks of distinction from foreign governments, and he was offered the presidency of the Royal Society and the Royal Institution, both of which he declined.

But the distinguishing grace of Faraday's noble life was his thorough and pervading Christianity. His religion would have stood the test given by the author of some powerful satires recently published, as being "that which informs and possesses a man's soul, and rules with despetie sway his whole life." He belonged to a small body of Christians called Sandemanians, whose principal tenets were those held by most Evangelical Christians, with a few minor peculiarities. They gave special prominence to the life of falth, and believed that, like the primitive Christians, believers should hold their possessions for the commor good, and should refrain from laying up in store for some years, Faraday discharged the duties of an elder in his church, preaching on alternate Sundays, with much earnestness and unpretending simplicity. In private, he was very reticent on religious subjects, so much so that Tyndall says he never spoke to him of religion, except in reply to his questions. One can scarcely help regretting that Tyndall should not have heard more of Christian truth from one whose scientific eminence commanded his respect: but Faraday was by nature singularly reticent and undemonstrative, and his life gave a more powerful testimony to his faith than any words could have done. And in an age like the present, when so many physicists are materialists or sceptics, such a testimony as the following to the relative places of Investigation and Revelation, Reason and Faith, is doubly valuable when coming from a pullosopher like Faraday.

"I believe that the truth of that future cannot be brought to man's knowledge by any exertion of his mental powers, however exalted they may be; but that it is made known to him by other teachings than his own, and is received through simple belief of the testimony given. Let no one suppose that the self-education I am about to commend in respect of the things of this life, extends to any consideration of the hope set before us, as if man by reasoning sould find out God. It would be improper here to enter upon this subject further than to claim an absolute distinction between religious and ordinary belief. I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the | which it turned, and to present it in well- pointed delegate. Our work commenced

ter, which Faraday united with much very highest. I am content to bear the chosen and even elegant words. It was repreach. Yet even in earthly matters I cultivated by wide reading, large interbelieve that "the invisible things of Aim from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead:" and I have never seen anything incompatible between those things of man which can be known by the spirit of man which is within him, and those higher things converning his future which he cannot know by that spirit."

Next to his earnest Christianity, the most remarkable traits in Faraday's character, were his perfect simplicity, gentleness, kindness, freedom from vanity, toned morality, genuine tolerance and simple revorence. Thoroughly averse from show and ceremony, his manner was characterised by a polish and refinement not often found in self-educated men, and due probably, chiefly to the simto his love for the "seciety of good books."

In 1865, feeling the symptoms of an over tasked brain, in a frequently recurring giddiness and loss of memory, he resigned the directorship of the Royal Institution, and retired to Hampton Court. There for two years he lingered on in a state of weakness and decline, but able still to enjoy beautiful scenery and poetry, his favorite recreations, and "just waiting," as he said, for the message which came at length to call him away, on the 25th of August 1867, in his sixty-sixth year.

It is well that such a life as Faraday's should have been lived, to show alike to the scientific and the religious world, that the most devoted pursuit of physical truth is in nowise incompatible with the most implicit faith in the Cross of Christ and with the most earnest spirituality of mind; and to compeleven a sceptic to say (as Tyndall did) of his last resting place in Highgate cemetery, "though this God's acre is the last retreat of many an eminent man, we may confidently say that it does not contain one more truly great than that of this blacksmith's son."

For the Presbyteriant.

THE LATE REV. HENRY RENTON.

BY REV. J. M. KING, M.A.

In the first week of the year, a minister of the United Presbyterian Church of Scotland passed away, who for almost half a century has occupied one of the most important pulpits in the south of Scotland. and whose name and person even must be familiar to many readers of the BRITISH AMERICAN PRESENTERIAN; we refer to the Rev. Henry Renton, of Kelso.

Mr. Renton was born in Edinburgh in 1804. His parents, very different in their natural dispositions, were both alike eminent for picty and active interest in every good cause. The father was a quiet, upright, consistent Christian merchant, attentive to business, but not so engrossed with it as not to find leisure for rendering much valued service both to the Church and to the State. He was for fifty-three years a manager, and for forty-eight an elder in Broughton Place congregation, and its treasurer for forty years. The mother was a small, intelligent, public-spirited lady, with a pleasant face, a well-knit frame, a ready tongue, and a heart full of sympathy with the oppressed, the suffering and the fallen. She was an enthusiastic advocate of freedom for the slave, of total abstinence, of prison reform, and indeed of every good cause; and, notwith-standing the demands of a family of ten who reached mature years, she managed to find time and strength to render important personal service in connection with several of the charitable institutions of the city. In the walks of Edinburgh charities, twenty-five or thirty years ago, no form was better known than that of Mrs. Renton.

Mr. Renton inherited his mother's disposition. He was frank, active, and eminently public spirited. His course of study, which embraced attendance at the Universities. both of Edinburgh and Glasgow, and at the Theological Hall of the United Presbyterian Church, was considerably longer than that prescribed by the Church. At its close, he was licensed to preach the Gospel in 1829, and on a call subscribed by over seven hundred names, he was ordained a minister of the congregation of Kelso, on the 6th of January, 1880. In this sphere he remained, first the assistant pastor with Mr. Hall, then sole pastor, and for some years the senior pastor, until the close of his life on the 4th of January, within two days of the forty-seventh anniversary of his ordina-

Mr. Kenton was possessed of a clear, vigorous, logical mind; one able to take a comprehensive view of any subject to

course with men of all classes, and extensive travel, embracing journeys to South Africa, Jamaica, the United States and Canada. He was distinguished above most, by candour, courtesy, a high sense of honor, by everything in short, which goes to make a Christian gentleman. His most characteristic trait was fearless loyalty to principle. Whether in the courts of the Church, of which he was a constant attendant, appearing in them and taking active part in the business, when men less ardent, or less conscientions would have been in the sick-room; or, on the platform of political discussion, where his powerful voice was often heard; there was no doubt as to where Mr. Renton would be found. Trimming was his abhorence, and compromise hardly less so. No man was ever more fearlessly resolute in carrying out a plicity and refinement of his nature, and | right principle-or what he believed to be a right principle-to its utmost consequences. In doing this, however, he never forgot what was due to the convictions of others, and accordingly, while himself immovable, he was never bitter or abusive towards opponents. On questions of doctrine he was eminently conservative; on political and social questions, he was exceedingly liberal, setting his face and raising his voice on all oscasions against oppression and class privilege in every form. On many subjects, both ecclesiastical and civil, he held opinions in advance of most of those around him. He was among the first, for example, almost forty years ago, to advocate in the Synod of his own church, the examination of students, by a Board of Examiners, appointed by the Synod;

> of Scotland. Mr. Benton was a clear, fluent and vigorous preacher, a diligent and faithful pastor, a wise counseller of his people when any of them were in difficulty, and a warm sympathizing friend to those in trouble. His manse was for many years the seat of a generous hospitality, in which some of the highest of the land, and many who were humble enough, shared, and received equal courtesy. It might be expected, of such a man, that he would have high ideas as to what church membership implies, and that he would be strict both in his admissions to the Lord's table and in his exercise of discipline towards offenders. He continued, notwithstanding, to retain to the last, the unabated attachment of the large congregation to which he ministered. His moral and intellectual qualities combined, made him a man, whom many warmly loved, whom more highly respected, whom some feared, and

and though the doctrinal controversies

which then arose, delayed for many years

the change which he advocated, he lived

to see it adopted by all the Presbyterian

churches of Scotland, and by many outside

whom none could despise. From a copy of the Kelso Chronicle before us, we see that a company assembled to shew its respect for his memory, which in point of members, and wide range of social position, and of locality, the funeral of no other person in the district could have, gathered.

In the beautiful town, of which he was the ornament for almost half a century, his tall, thin, graceful presence will be land, who in other years enjoyed his ministry, or rallied to battle with injustice at his call, he will be long and gratefully remembered.

NOTES FROM MUSKOKA.

BY REV. A. FINDLAY.

Mr. Editor,-We have just finished our missionary tour through this district, and as a few jottings by the way may not be uninteresting to the many readers of the PRESBYTERIAN, I send you the following. But first a few words about the field. We have here three districts lying side by side: Muskoka, Nipissing, and Parry Sound. The former of these lies within the bounds of the Presbytery of Barrie, the latter in the Presbytery of Owen Sound, and Nipissing so far as I know has as yet no presbyterial connection. As this district is fast filling up with settlers, it will soon require to be recognized and active operations carried on in it. The whole territory is some 150 miles long by 100 miles wide. The field proper assigned me is the former of these districts—but as it is—I sometimes find myself in Nipissing and again in the Parry Sound district. As no protest against this intrusion has reached me from the fathers and brethren of the Owen Sound Presbytery, I presume no great harm has been done.

It was resolved by the Presbytery of Barrie to hold missionary meetings in the various stations in this district during the present winter, and for this purpose the Rev. D. McDonald of Creemore was ap

on the 15th of January at Gravenhurst, where though the night was stormy we had a very good meeting. From there. S. Falls, Draper, Monck, Bracebridge, and Baysville were visited in succession. With scarce an exception the attendance was as large as could be expected and in some instances larger than we anticipated. Brother McDonald (who was paying his first visit to the district) frequently repeating the question, "Where do all the people come from?" At Bayaville especially the meeting was very onjoyable, where we had a warm house well filled, and a very excellent choir under the leadership of the Roy. Mr. Reynolds, junior minister of the C. M. Church on this circuit. From this point Mr. McDonald returned to Bracebridge on Saturday to take the Sabbath service in these stations while I remained to hold service at Baysville on Sabbath morning. On Monday morning we again took the road for the north, holding a meeting at Allansville at 2.80 p.m., and at Huntsville in the evening. We were glad to see that the friends here have got the frame of their new church erected and enclosed. We trust they will not be weary in well-doing, but will carry it on to completion during the next summer. Our next appointment was at Doe Lake, some thirty-four miles north and west of Huntswille. One way led us through the town-ship of Perry, said to contain some of the best land in the district. It is quite new but is settling rapidly. As yet we have no station in this township, but this will be remedied we hope during the next season, as many of the settlers are Presbyterians. From Doe Lake which was the most northerly point touched by us, we turned our taces homeward striking across to the Nipissing Road by the Musicnary Road. Whence this latter road got its name we could not find out by enquiry—we concluded that it must be from one of two reasons. -either because it is travelled only by missionaries-we found no track, but had to break our way over the greater portion of it-or because like the missionnries path generally it has its difficulties. We reached Seguin Falls about 2 p.m., ready for din-ner, which in a few minutes was ready for us. After enjoying the hospitality of mine host Mr. D. F. Burke, a warm friend of all travelling preactions, and resting our jaded steed, we again set out for Rosseau, our place of meeting for that evening. My good brother and I had a very convenient arrangement for making time by the way. which, however, failed us on this occasion. My watch was forty minutes fast by the correct time and his as many minutes slow. We had hitherto started in the morning by my watch and opened our meetings by his, which gave us an hour and twenty minutes to come and go on. But even this simple device failed us on this occasion. That Missionary road had spoiled our calculations, and it was somewhat past the hour of meeting ere we arrived at our destination. However in the comfortable quarters which we found waiting us with our kind friends Mr. and Mrs. Reid, we soon forgot the weary way we had travelled that day. For want—not of a better—but of another place of meeting, Mrs. Reid had placed at our disposal her parlor, a large upper room, wherein we found a goodly number assembled and waiting patiently for us. We hope by next winter that our friends at Rosseau will be able to hold their missionary meeting in the new Church. Our next appointments were Raymond at 2 p.m., and Deebank at 7.80 p.m. At both places the meetings were good; the interest in the cause in both places being apparently revived. Our last meeting was at Port Carling. Through the kindness of Mr. A. B. Shannon our pony got a rest, he driving us to this appointment some fourteen miles with his own horse, leaving ours by the way. The meeting here was small, as the Presbyterian element is somewhat scattered at this station. That same evening we reached home again in safety, having visitsome sixteen townships and held as many meetings, and in order to do this having travelled nearly 300 miles in the cutter.

We have great reason for thankfulness in connection with this tour. We were preserved from all danger and accident, nothing more serious than the breaking of both cutter and harness befell us, and that is saying a great deal considering the roads we passed over. Everywhere we experienced that kindness and enjoyed that Lospitality for which the settlers in Musk-oka are proverbial. The weather was all that could be desired. Not a single disappointment was experienced either in reach-

pointment was experienced either in reaching appointments or in finding proper arrangements for holding our meetings.

We have attended missionary meetings in other places, when in a thickly settled community we had little more than a beggarly array of empty benches. In marked contrast with this we had settlers in some instances coming five or six miles with the instances coming five or six miles with the ox-sleigh that they might bring their families with them, and in others men travelling eight miles on foot to be present. effects of these meetings cannot but be for good to the stations. If they do nothing more they will show those who are deprived of the means of grace for six months of the year that they are not forgotten. By drawing their attention to what is being done by the church both at home and abroad, a greater interest in her prosperity will be kindled, and we believe in many instances our people in these stations will be stirred up to do more for themselves. Our collections at the meelings amounted to thirty-seven dollars. But as I have already exceeded the space Lintended to oneupy, and have not yet said all I would like to say regarding this most important field. I will passe here in the meantime.

Anstor and Acople.

"A GREAT WORK." Nehemiah vi. 3.

MISSIONARY BERMON BY REV. J. C. BAXTER, MONTREAL.

[The following sermon was not prepared with a view to publication. It was delivered to his own congregation in the ordinary course of Mr. Baxter's ministry on Sabbath. 4th February. At the close of the service Mr. Baxter yielded to the urgent request of a hearer; and handed the M.S. for publication in the BRITISH AMERI-CAR PRESETTERIAN. With pleasure we give i, a place in our columns believing it well calculated to increase the missionary zeal of our readers.—En. B. A. P.]

Nehemiah had been cup-bearer in the palace of Shushan; he is now governor in the city of Jerusalem. Deputed by the Persian king to rule the returned exiles, he adopts firm measures of defence against foes. The enemies, unable to gainsay the authority with which he is invested, would defeat his plans for rebuilding the capital by proposing a conference to adjust their claims. The watchful patriot sees through the wicked plot. Snares laid for his ruin are broken by blunt answers to his rivals: and aware that he has a great work on hand, he persists in raising the ramparts of Zion, till when the whole wall is reared he may defy the adversaries to trouble the peace of

Such is the narrative. Like most Scripture records, its lessons are rich in instruction for modern times. For example: does it not indicate our duty to obey God more than man, under all circumstances? Again, does it not inculcate our obligation to push forward the welfare of the church rather than delay effort for prescribed progress at the call of a hostile world? But, meanwhile, we take it to teach this special point-that every man who has been brought back from the bondage of sin and restored to spiritual freedom should promote the prosperity of the Gospel by grateful, zealous consecration to its missionary enterprise. That is a Great Work. The very name, missionary, when coupled with the spread of evangelism, has value. And here trying to realise the thought of greatness in our mission, may prayer habitually rise for success from Heaven's Lord on our practice-" Establish Thou the work of our hands, yea, the work of our hands establish Thou it."

The missionary enterprise is a great work when we consider

I. THE VICTORIES IT HAS TO ACHIEVE.

We do not magnify its worth by lessening other works. Every work which helps human happiness deserves commendation; and when neighbours seek, in earnest form, to assist the physical vigour or intellectual culture of the race, we are not churlish of praise. To charge us with indifference to the bodily health or mental growth of our kindred is unfair; and despite common notions about our object in well-doing, we challenge on behalf of genuine Christian workers a credit to be the broadest benefactors of a community. For the relief of the distressed, or the recovery of the outeast, or the education of the ignorant among fellow citizens, who are the leaders? As a rule, those who lend their aid to schemes of spiritual philanthropy. And were it not for their labours, perhaps the varied societies organized for temporal succour might never have been started, or he soon drained of their life-blood.

But our work goes far beyond. We covet the radical conversion, not the superficial improvement of humanity. If this be our chief end who will question the grandeur of a cause which toils for the salvation of souls? One soul saved! Its rescue from error to truth, from unrest to calm, from fatal anathy to vital anxiety, from crushing despair to cheering prospect -all sanctioned by a Father's smile and sustained by His paternal grace. One soul saved! Its gradual meetness for the land of light unclouded, of law unbroken; where hallowed joys await the pious, and where the trail of transgression never can intrude. One soul saved! Its unchecked pursuit of the course which entrance into the celestial country opens, and as each new stage brings fresh bliss, eternity alone shall declare the excellence of the work that crowns the righteous with immortal honour.

Yet, not one soul only: not even one clime or age: the wide world is the field from which the triumphs of redemption are to be drawn. What a field! Multiply the worth of a single soul by the worth of the multitudes in the world. Then we approach to an estimate of what missionary work contemplates. How runs the measure at present? The population of the globe is rated at upwards of a thousand millions. Two-thirds are heathens, Jews. and Mohammedans. Of the remainder. two hundred millions are Romanists; fifty millions adhere to the Greek fellowship; while of Protestant persuasions, how many professors show that purity of belief may leave them unaffected by sanctity of conduct. Survey the vast sphere with its dithe dismal death-swamps of idolatry. I forth to work a great work: and since no During a storm off the Spanish coast, a solitary hours. Before she was able to

What througe sleep under the soporific spall of superstition. What hosts appear stiffened note torpor by the wintry wind of barren orthodoxy. Sad speciacle on every side; and gazing on it with an eye which discerns in the word of divine mercy through Jesus the balm of human misery -with a heart which would send the gift of ours whorever the wail of wosh s been heard-let us brace correlyes for work as we walk worthy of our high vocation. Faithful to our trust, we are workers together with God who worketh in us both to will and to do of His good pleasure. Staunch at our post, we are above harm from craft or threat of antagonists. And when victory is attained for the One name given under heaven among men, whereby we must be saved, the result will be proportioned to our striving to do a great work in the frame of the Hebrew here who fought triumphantly, because with vigilance added to vigour he desired to offer all conquests as tribute to the Guardian of His people's rights, and Rewarder of their loval service. Therefore, brethron be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch ye know that your labour is not in vain in the

The missionary enterprise is a great work when we consider

II. THE OBSTACLES IT HAS TO SURMOUNT. We are not blind to harriers that oppose our work. It were fully to expect that by stretching out the hand we shall grasp the prize. At home and abroad, there are huge hindrances; and never unless by ceaseless energy, may we hope for the consummation which levels the most formidable impediments.

What are the obstacles? Some centre in the various scenes we design to benefit. In foreign lands, how mighty are the bulwarks of evil that require to be reduced! Customs which centuries have strengthened, or which depraved natures have rooted among pagan devotees, erect a stumblingblock to the acceptance of Scripture in the power of its humbling, yet elevating conditions. Again in nearer fields, how stout are the bands of iniquity that require to be scattered. The world in every unrenewed breast is averse to bend beneath the hammer of the truth, and Satan, the prince of this world, would perpetuate its thraldom. If, then, we would drive him from the throughe usurps-or wrench from him the sceptre he wields, our policy is not to depreciate the force that withstands the Gospel, but so to recognize its weight as to resolve with our grace-guided resources to battle against sin of every shape, in every sphere, till the last vestige of its ascendancy vanishes, or the least danger of its revival flees away.

Once more, what are the obstacles? Some centre in the obvious faults stamped on the manners of disciples. Funds are necessary, but how empty is the Lord's treasury when the recipients of His love might store it with abundance. The ardour kindled at the start of a mission cools off after a season on the excuse that progress seems so discouraging, as if the outlay of cents were to be commercially squared by the income of souls, or every service proneunced a failure which cannot count a list of converts equal to the expenditure of coin. Besides, the glaring blemishes in the behaviour of professors exercise damage on the minds who guage the good of the Gospel by the action of its adherents and who hold aloof from the faith because the lives of its avowed friends are not marked by

signs to make it worthy of all acceptation. Other obstacles could be specified. Those, however, already named may suffice to convince us that if the evangelization of our race is destined to be an accomplished fact, the issue regarded instrumentally cannot be reached without a clear conception of the opponents against whom we struggle. Nor should the great work be left to great men in Zion's ranks. The church has work for even the feeblest ramber; and none on the Lord's side should shirk the Lord's call for boldness in the allotted station, if the entire army would stay the enemy from coming in like a flood, or would sweep from our path whatever retards the world-wide reign of Christ, the blessed Potentate. Oh, for each to gird up for the good fight of faith ! Not attendance on annual meetings which aim at the triumph of the truth is enough. Not acquiesconce in expressed opinions by speakers there, is enough. No; more devolves on us than any such child's play. We must play the man by sharing the work given us to do; and were we, in person, not by proxy, to take a proper part, who need fear the fiercest of our foes?

Suppose a case. A saint begins now to work at some mission, and at the close of this year he has the joy of leading one sinner to repentence. Then the two commence a new effort with the recompense in another year of drawing other two souls to the Saviour. Follow up the calculation of increasing labor in the same ratio; and long ere the earliest laborer may be taken home, the harvest would be ripe for the gathering of humanity. That is the labour we would versified features. What crowds lie amid render. In the name of our God we go

obstacles can resist His will, through whose grace we toil, let us be strong to do exploits; praying while we strive-" Let God arise, let his enemies he scattered; let them also that hate Him flee before Him. As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice."

The missionary enterprise is a great work when we consider

III. THE AGENCIES IT HAS TO EMPLOY. The agencies are those of the Gospol. It is the power and the wisdom of God unto salvation. We are assured of success; for the weapons of our warfare are incontrovertibly divine, universally adapted, and gloriously offectual.

Observe, the Gospel is incontrovertibly divine. It gives truest insight into man's condition before God, telling that there is no soundness in us, including all under sin. The sentence is just, verified by the records of history, confirmed by the facts of experience. This faithful picture of our sad state attests the origin of unerring Scripture; and reading its lines, may we not accommodate the vordict of the Samaritan woman to our circumstances .-- Come, see a book that told me all things that ever I did. Is not this the truth? Again; it gives truest knowledge of God's relation towards man, unfolding the mercy linked with the majesty of Jehovah, disclosing the divine Fatherhood through the mirror of the only Begotten Son-that Son whose life and death for the world are the brightest manifestations of Heaven's love. Certainly, the love of God in Christ should attract us to cast our burdens at the foot of the cross; and satisfied with the matchless favor thence proclaimed, we cherish a valid hope that the divine remedy cannot fall short of the human malady.

Observe still; the Gospel is universally adapted. It extends help to all classes on earth. Not an item of their case is overlooked. Not a member of the race is omitted. The sluggard, it would arouse that they may feel concern for solid peace. The vicious, it would correct that they may march henceforth in the paths of virtue. The darkened, it would reclaim from gloom; the indigent from want; the moody from despair, and the condemned from death. It bears glad tidings of great joy for all people. God, who speaks by it, would have all men to repent and come to a knowledge of the truth. Christ, who shines in it, was lifted up that he might draw all men unto Him. The Spirit, who breathes from it, waits to quicken into new existence all men that open their hearts to his reviving touch. There is no limit to its scope. Whoseever will, may partake of its stores; and recognizing in its breadth and length and depth and height an element of superiority to other systems, we hall the Gospel as the alone plan suited to regenerate mankind.

Observe lastly; the Gospel is gloriously effective. What has it performed? The annals of nations are witnesses; linking with golden chain the past to the present, and foreshadowing with prophetic sureness the changes of the future. Before it, heathen temples fell, vain oblations ceased, gross delusions fied. Because of it, arose sanctuaries of pure worship, with all the influences which flow from the fountains of spiritual devotion. In these streams of good our country has shared; for if we hold a place of privilege, we owe such to the religion of Jesus. The same agencies that hitherto have prevailed are inexhaustible in their resources to bless the earth with Pentecostal nower-never shating. always enlarging, till over a reformed creation without any discord or drawback, the anthem shall resound of "Thanks be to God for His unspeakable gift." Let gratitude of the apostolic type animate our hearts and stimulate our lives. For the primitive ambassadors, to live was Christ. Devoted to Him, they consecrated themselves for men, and at the risk of being charged with turning the world upside down, they pursued a road which led to turning the world downside up. In such a sense they were revolutionists; yet love was their motive, wisdom their guide, peace their weapon, salvation their end; and from their holy sacrifices have sprung all the benefits that make time a boon as well as eternity an incomparable gain. Have we them for examples? Why should we not tread in their footprints? If we will, we may; if we do, the great day shall declare that somehow a great work fulfilled cannot be unproductive of blessed fruits. I am doing, shouted Nehemiah. This one thing I do, reckoned Paul. And having the same mind in us, we each should say-I must work the work given me to do; conscious that one of the best proofs of acknowledging my debt to the God of mercy is in distributing mercy to my fellow-men.

Listen to this incident with its appeal told by the late Thomas Guthrie; and while his mode of recital lent a pathos to the tale, which other lips scarcely dream of imitating; still the story from almost any mouth need not fail of impressiveness.

dismasted merchant ship was observed by a British frigate drifting before the gale. Every eye was directed to the driven wreck, and a canvass sheet on a deck nearly lavel with the sea hinted the thought of life yet aboard. At once the order rang to launch the boat and bear down on the floating hulk. Away went a gallant crew through the swell of the roaring deep. They reached the vessel. They asked whether any sailors survived. Soon a strang. .orm crawled to the lee-side. It was a mariner, shrivelled, wasted, almost lifeless. Gently they lifted him into the skiff. For a while motionless, at length he muttered; and gradually the words came forth-" another man." Saved himself, the first use of recovered speech was to save his fellow. Anotherman! Ah; receive the lesson. Daily practice it. And so long as in this wreck of a world, which left to itself is rushing to ruin, there lingers an unconverted soul. another man, who needs salvation-let us go to that man pleading with him for Christ-go to Christ pleading with Him for that man-till we who have had our own ory answered, "Lord, save us, we perish," shall change the petition to a prayer for men, as acceptable in the Master's ear: Lord, save them, they perish. Then we stand as workers worthy of the name. He whom we serve permits no labor for the cause to pass unrequited. Our award is the "Well Done," the glorious greeting reserved for those that promote the period when every knee shall bow in homage at Emmanuel's throne. In the light of such accredited facts, let us never question the filness of the Gospel to accomplish that which God has promised, or mourn as if for its efficacy the former days were better than these. We recall the years of its youth when it did prove mighty for the pulling down of strong-holds-when it was active to aid the wounded way. farer on dangerous tracks, and pour the oil of health into his bleeding sores—when it was like the vivi fying breath to turn the dry bones into quickened forms, and raise them into an army for spiritual battle-and, looking back on early ages, we lament that there apppears faint hope of seeing things again after a similar fashion. But were our souls only retouched with the fire which still burns at the altar, we should find the Gospel able to do exceed. ingly above all we can ask or think. Give it fair freedom to carry out its purpose; give it sure support in accordance with its deserts; give it the countenance of practical resources joined with the continuance of prayerful entreaties. Then our hope of progress even to perfection shall not be confounded-for the Lord will give that which is good, till He arise and make Jerusalem a praise in the earth.

For the Presbyterian].

THE HOUSEHOLD ANGEL.

A TRUE STORY.

It was an angel, certainly, in disguise. A poor little starved neglected girl-baby, diseased from want of care, and clad in an old cast-off garment a great deal two large for it. It had been left motherless, and its drunken father used to leave it all day long sitting in a basket of shavings, looked in his room, with a little brother for its only nurse; till at last, his cruelty reached a climax in kicking the helpless infant out upon the door-step, to perish if no one would care for it.

But a kind heart, beating in the breast of an Irish Bible-woman in London, did take pity on the poor little outcast, and although the owner of the heart was the mother of eleven children, she only said to herself, "We'll never miss the bite and sup of one more!" She washed it at a neighbour's house, and having fed and dressed it in clean clothes, she carried it home, anticipating any objections' that her husband might be disposed to offer, by assuring him that her own children would never miss what this little creature got. The wan, sorrowful little face pleaded for the babe, and it was received ungrudgingly, to become the household pet and darling, an "angel in the house" in which the remaining six years of its life were lived, a messenger of God to the hearts around it, or as they themselves expressed it, "the little sunbeam and gospel of the house."

We know not how early God's grace can sanctify, and it almost seemed as if the sufferings which this tender babe had undergone-in neglect and etarvation-had been sanctified to purify the infant heart, though in its physical system, they had gown the seeds of weakness an dirradicable disease, man ifesting itself in frequently recurring illness. As soon as the child could speak, her loving words and winning gentle ways won the hearts of all around her. She was fitly named Amy, and became the centre around which the home affections of her adopted family most twined, as well as a link to draw their hearts more firmly together. Always on the watch to welcome the father or mother home from the round of daily toil, she was the loving companion and often the uncomscious monitor of each in their otherwise

read, she would beg her "father," as she called him, to teach her her lesson or her hymn, and as soon as she could read, a little daily taxt book and Mrs. Bewell's "Mother's Lisst Words" became her special tressures and constant study. In the former she was very fond of finding everyone's birthday, and reading to them "the texts they were born under;' as she expressed it. In her wakeful nights she was often heard saying, in her crib: "Oh my God, I give you my heart," and it seemed truly that the child's simple gift had been accepted, as who could doubt it had, and that the Holy Spirit taught her the words of visdom and truth which never offended, but often came to the heart of the hearer as a heaven-sent monition.

On one occasion, when she had seen one of the family retire to rest without prayer. she said, the next time they were alone, "you know only pigs and horses lie down and say no prayers! "And, do you never do so yourself Amy?" was asked in reply. "No, never!" was the decided answer. Another whom she loved grieved her by a habit of swearing, "Oh! dear D-," she said one day, putting her arms around his neck; "I cannot bear you to take God's name in vain. The Bible says you must not. You know it's the commaniment." The loving reproof effected its object. Not long before her death Amy met on the stairs a confirmed drunkard who lived in the same house. "Do you know," said the brave child, "what is said in the Bible 2 that no drunken man shall go to heaven; God says so."

"Well, I can't go to church, I have got no clothes," he replied. "No," said Amy, "for you put your clothes on the public house; you've none left for yourself at all."

Very soon after, this man stood by the lifeless form of his little monitor, and looking on the cold white face-smiling sweetly even in death, he said with much feeling: "I'll never forget what she said to me. I've got my coat out of pawn this week, and I'll never put it on the public house again !"

All that love and care and tender nursing could do, was done by Amy's kind friends to keep their little household angel with them, but it was plain that the message had come to call her to the home for which she had so early been prepared. To procure medicine, wine, nourishment, even the family watch was pawned, and her adopted father, as well as her mother, was her loving nurro. But all was in vain, Amy was going home, and she was not afraid to go. Her trust was on "Jesus," who "washes all the sins off our souls;" as she said. She often repeated the verse beginning-

> "I need Thee, precious Jesus! And hope to see Thee soon;

and on the day before she died, she said, after taking a little food, "Now I shall want no more, for to-morrow I begin a new life; only think, mother, a new life!"

Next morning she sent for a little playmate and said to her, "Becky, I sent for you to say good bye, I'm going to Jesus; I can't falk to you, but I wanted to say that." As it grew dusk she asked her "mother" to pray for her, and being asked "What shall I pray for, Amy?" said, "Say my dear verse-

> "Gentle Jesus, meek and mild, Look upon a little child, Pity my simplicity, Suffer me to come to Thee."

Then, looking up she said: "Don't you see Him, mother? there He is with His arms open, waiting for me; to-morrow I begin my new life. Oh dear Jesus, I am a poor little child, and you know I can't lie down for my cough; so let me come to you Boon."

The simple prayer was answered. A few minutes later she had gone to Him, her last look on her beloved adopted father, who mourned deeply for her loss. "She used to talk to me so much of God, and no one can tell how I shall miss her," he said.

Those who loved her will never need any stronger enforcement of the exhortation: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

A TALKING man makes himself artificially deaf, being like the man in the steeple when the bell rings .- Jeremy Taylor.

"IMPROVE your opportunities," said Bonaparte to a school of young men; "every hour lost now is a chance of future misfortune."

A sense of forgiveness does not proceed from marks seen in yourself, but from a discovery of the beauty, work and freeness of Ohrist.

RELIGION MISREPARSENTED. - Do not measure religion by the follies of some who profess it, nor by the ill opinion which its adversaries have of it, or the ill name which they endeavor to put on it who neither know it or love it, and who therefore care not what unjust things they say to justify themselves in their contempt of it, and to hinder others from embracing it.—Matthew Henry.

Let the new year be marked by the thoughtfulness and devotion which become Christians, that it may thus be consecrated in advance to God and duty. It is the opening up of a period of great opportunity, but also of vast responsibility, and in sternity we shall be called to give an account of the way in which we use it.—
United Presbuter. United Presbyter.

Sur Joung Lotks.

By and By.

There's a little mischief-making Elfin, who is ever nigh, Thwarting every undertaking : And his name is By and By.

What we ought to do this minute Will be better done," he'll cry, If to-morrow we begin it. Put it off," says By and By.

Those who heed his treacherous wooing Will his faithless guidance rue; What we always put off doing, Clearly, we shall never do.

"I'll Take the Shortest. Papa."

One day a gentleman entered a store, accompanied by his two litte daughters. "Buy us cach a lead pencil, papa," said

Ada. "Yes, do, papa," said May ontreat-

ingly. He studied a moment, and then said, "I'll get you one and divide it between you."

Which he did, but contrary to his inten-

tion, one piece was longer than the other. Laying the pieces together, he said, "One plece is smaller than the other, daughters. What shall I do?

I expected to see the pink lips pout, but instead, the clear voice of little May, the youngest of the two, rang cheerfully, " I'll take the shortest, papa."

The tears glistened in more than ne

eye for a moment, and many times since have her unselfish words echoed in my ears. Afterwards a lady came in with a little daughter. "Buy me something, mamma," said the little girl.

The frugal mother bought two figs. "One is for you," she said, "and the other is for Mary."

I knew that poor Mary's lot in life was a sad one. All winter she had been help-less with inflammatory rheumatism, and when spring came, we feared quick consumption was on her track.

The girl eyed the figs, and as she went

out, filled her mouth with one-fuller than it ought to have been." "Why have you taken the biggest?" said

the mother. There is hardly a bite in the other." "But Mary is sick," said the mother. Yet the selfish little girl was not sorry

My thoughts went back to little May :-"I'll take the shortest, papa."-Early Dew.

Fred's Failing.

"Why is Fred like a cat's tail?" The whole family—father and mother, brothers and sisters, all except Fred stood waiting, muffled and gloved, for him to be ready to go with them to the lecture. Tardy Fred had been loitering about, doing nothing in particular, in a dreamy, aimless fachion, and had yet to brush his hair, don his hoots, overcoat, cap, muffler, and mittens, when roguish si-ter Mary propounded this conundrum, as the sedate old family cat walked seross the floor to take possession of the cushioned chair.

Don't you see? Because he is always behind." Fred turned from the glass with Fred turned from the glass with his cheeks a little flushed by the laugh which Mary had raised, hurried into his outer clothes, and, by the time the rest had waited for him full five minutes, he

"Always behind." Yes, that is his great failing. He is as quick motioned as other hove: can run as tast, jump as far; and can skate as well; but he is always the late one. He is seldom ever ready to sit down at meals when the rest are; perhaps he will get absorbed in a book, and forget to wash, or brush his hair till the rest are taking their seats. I should be sorry to tell you how often tardy marks stand against his name on the school-register, such a habit has he fallen into of waiting till the last minute before he starts. on Sunday morning he will sit reading, or dreaming over something, and never seems to think of getting ready for church till it is almost time to go. Then he is in a great flutter, and can't find this, that, and the other; the whole family have to help him; and he generally brings up rear, after all.

Will, it is only a habit; but it is a very Fred must leave off dreaming. and fell to doing instead. Promptness in action has done untold good, and saved multitudes of lives : while tardiness has destroyed myriads.

The End of Earthly Ambition.

There was once a Vizier, whose haughtiness and oppressive bearing had made him the object of fear and dislike to all the inhabitants of the country. Wherever he went a proud guard of soldiers marched before his car, and obliged all who were in sight to kneel down and do him homage. One day as he passed along in his usual pomp to attend the council, his equipage happened to approach near to a burying ground, where the Vizier cspied a peasant vorking with his spade, as if he was seeking for something under the ground. The man allowed the pageant to pass, and did not so much as turn himself round to look at the Vizier or his attendants. This bold and unexpected affront astonished the Vizier; who, curious however, to learn the reason of the man's conduct, concealed his anger, and thus accosted him: "Friend," "I gather by your silent and unmoved air, that some important search is occupying your attention, and has rendered von insensible of our approach : speak without fear. What is it that thou seekest?" The clown replied, "I am seeking among those skulls which thou seest before my feet, for those of thy father and of mine. I expected that from the pomp and greatness which distinguished thy fa-ther when he was Vizier of this kingdom, I should easily have discovered his skull from those of base and common mortals, but in this I have been disappointed: I find all are equal here; and when thou and I shall have descended to the regions of the dead, should our desceadants desire to know the remains of their sire, they will, doubtless find that their search has been mountly in vain."—Solected.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON VIII.

Feb. 25 1 1677. ELIJAH AT HORED

COMMIT TO MEMORY, VA. 10-12. PARALLEL PASSAGES .- Gon. Exviii. 10-15; Deut. ix. 9-18.

SCRIPTURE READINGS .- With v. 8, read Matt. iv. 2; with v. 0, read Jonah i. 3; with v. 10, read Numb. xxv. 11; with vs. 11, 12, compare Ezek. i. 4; with v. 13;

read Ex. iii. 6; with v. 14. read Ps. lxix. 9 with vs. 15, 16, read Ps. xxxvil. 28; with v. 17, read 2 Kings xiil. 8, and 2 Kings ix. 14, and also 2 Kings vi. 11, 12; with

v. 18, read Rom. vi. 4, 5,
Identify the following Persons: Elijah,
Hazael, Jehu, Nimshi, Elisha.
Determine the following Peaces: Horeb,

Damascus, Syria, Abel Meholah.

Golden Text.—Will He plead against me with His great power? No: but He would put strongth in me.—Job xxiii. 6.

CENTRAL TRUTH .- The Lord upholds His servants. First of all the teacher must make the

connection clear. See the tidings Ahab had to carry to Jezebel from Carmel (v. 1). She can only, in hor anger of the moment, send a threat (v. 2), which, however, is reason enough to Elijah for flight (v. 8) to Beersheba in Judah, nearly a hundred miles away, where, either for greater safety, or because of the servant's fatigue, he parted with him, and proceeded another day's journey (v. 4) into the wilderness, and worn out and exhausted with the strain on body and mind, he sat down un-der a kind of broom, called "Juniper tree," and wished for death. The terrible reaction to which all strong natures are liable, had come. He was physically tired he was alone; he was not sure of results from his great work; he was a fugitive; and he had, perhaps worst of all, no object before him. He had come to that stage in so many great lives—Abraham's defec-tive faith; Mosea' impatience; Job's self-assertion; John's flery haste; Peter's cowardice—when men are seen to be weak at their strongest point, that, as it is written, no man should glory in men.

There is a sleep of outworn nature. (See the disciples, Matt. xxvi. 40.) Into this he fell. A ministering angel came and gave him what such laborers commonly want

proper, simple food and sleep. How gentle his words "because the journey is too great for thee." (See Py. ciii. 18, 14.)
Whether Elijah was fleeing from duty, as many allege, or not, there is no reproof in the angel's voice or deeds. He rather seems to come as once before in the same wilderness, to the outcast from Abraham's family—Hagar and her child; or, as a troop of angels, later, visited Jacob in his solitary

journey. It is not meant in v. 8 that he journeyed all the forty days to reach Horeb. All this time was not necessary, but, like Moses and like the Messiah, he was to have this long, solitary term of six weeks for deep searching of heart, for looking backward searching of nears, for looking manawaru, forward, upward, for the trial of faith and the endurance of temptation. If he inwardly lamented that God did not hasten his work, and at once restore the kingdom in Israel, he might well recall the forty years' lingering of the whole people, and be satisfied that God's "ways are not ar our

At length he finds himself-and there is no report of visitors in the interval—at one of the peaks of the mountain where God with the nation the covenant now ratified so shamefully broken. He must have re-membered Moses there in the back part of the desert, and the bush burning, but not consumed; the lesson he also needed to learn.

AND WE HEAR AND SEE GOD TRACHING HIM (v. 9). He has found a cave among the wilds, and is still brooding in thought by day, in dreams at night, over his lonely and fruitless toil for God's honor, when a voice breaks in on him, "What doest thou here, Elijah?" We must not overstrain the meaning of words meant primarily to awaken his attention. In the light of past and future, we can see, however, how they recalled him to activity, and prepared him to receive instruction, which, in point of fact, he had not yet received. He was not running away, like Jonah, from plainly commanded duty.

HIS CRY OF PAIN is extremely touching, and has in it that exaggeration to which the best men are liable when the mind is severely held down to one thing. Four things distress him because he is jealous, deeply anxious and troubled about God's cause. (a) The covenant just there accept. ed is broken by his people. (b) The alters which, hindered from going to Jerusalem, devout persons, had, for a time frequented, as at Mizpah, Gilgal, Carmel, were in ruins. (c) The prophets of God had been slain, he standing single handed; and (d) his life in This reply he repeats in v. 14.

Men in this mood are always liable to overstate. He forgot the hundred prophots saved by Obadiah, and he ignores the great victory just gained for God

Now we hear the command to go forth (v. 11), and as he is proceeding to obey, but yet no further than the cave's month, "the Lord passed by." As the first part of a threefold display of power, the wind rent the mountains and overthrow the rocks. The awful roar fell on his ears, as the stern words of threat and retribution fell on the ears of Israel. But if he sup-posed that they would enthrone God in their hearts, he must be disappointed. God was not in it. No voice proceeded from it identifying God to him.

Then the mountain quaked under and around him. But nothing declared God to him. Then fire, like that on Carmel, perhaps, flamed through the cave and around the mountain, and a still, small voice, that raised hope of a communication to him, is

So (v. 18) he hastened to meet God, subdued, overawed, and prepared to hear His further word, as Israel had been by the works of wonder. No more than Moses can be endure that "consum-ing fire." "He wrapped his face in his mantle."

The same question from God (v. 18) calls

out the same answer (v. 14).

Then comes the word of instruction for

which Elijah was propared by the display of power. It is, it seems to us, prepared for by all the preceding exhibitions of irresistible might. They look backward, no doubt, and throw some light on God's way of working. But they also look forward, and are meant to make the right impression on the prophet's mind. Does he doubt God's power to preserve His people and His cause? The wind, earthquake and fire are proof that His resources are not exhausted by that day of wonders on Carmel. He can still "arise to shake terribly the earth." This is the reply to Elijah's despondency—inarticulate, but real.

Then he has had no directions: all his

Then he has had no directions; an his future is vague. The Lord meets that by directing that in due time Hazael is to be anointed or designated as king over Syria. He feared his death might leave the Lord without a witness. Nay, he is to anoint a successor in Elisha. And the work, even the terrible work of retribution shall go on. God shall be vindicated and avenged. Storm, earthquake and fire shall be at work while there is work to be done. (See the terrible sentence of v. 17, of which we have the stern fulfilment in 2 Kings ix.;

x. : ziii.) Finally Elijah thought he was even then alone; but God corrects his error in v. 18. Seven thousand persons were still faithful to God, whose knees had never bowed to Baal; whose lips had never kissed his image—a common way for men in heath-enism, and even in corrupt forms of Chris-

tianity, to express devotion.

It will be observed that while the question, "What doest thou here?" is commonly regarded as a severe reflection on Elijah's inactivity, we do not so regard it. Ho is not directed to do anything immediately. The anointing did not occur for many years after. He was not neglecting any known duty at the time.

Nor do we regard the storm, earthquake fire, and still small voice as mainly meant to say to Elijah, "You mistake the way in which I work." If Elisha only had been mentioned, there would be color for this view. But these tremendous forces had their counterpart in the vengeance assigned to Hazael, Jehu, and even the mild and gentle Elisha. If the omens looked back,

they also looked forward. Learn
1. God's considerateness of his people's weakness—an angel, food, water, sleep, and fitting lessons for His downcast ser-

2. How liable are we to take one-sided views. Only God sees things all around. "Teach me thy way."

S. God haver wants instruments for nun-

ishment (Hazael, Jehu) or instruction (Eli-sha). Let us not fear.

4. His Church is not always visible to men. That is not promised as Rome's argument demands; but it is always under His eye. The seven thousand.

Work, even the prospect of work, is good for a discouraged believer, only it must be work according to God's will. There is much noisy, self-chosen, and hence unfruitful work.

SUGGESTIVVE TOPICS.

Elijah's danger-his flight-his condition —the comfort sent—his next shelter—his state of mind—the cause of it—the voice the successive displays of power—the re-peated question—the rejoinder to Elijah's complaints—the fitness of it—the meaning as read by the directions—the men anoint--their work, and the lessons to us.

Read Your Bible.

[A valued correspondent sends us the following excerpt. It is a plea for an all-important but much neglected duty.]

If you would have your Christian life If you would have your Christian life kept up to its highest point of both comfort and efficiency you must make use of your I'ble. "Sanctify them," prayed our Lord, 'through thy truth; thy word is truth." Christians are to be made holy through the Word of God, opened up and applied by the Divine Spirit. Ohristians, therefore, neglect to take an important step towards applied to take an important step towards applied to the property of the company of the property of the prop sanctification who are negligent in their use of God's Word.

It is not enough, of course, that there be the merely perfunctory reading of the Bible—se many chapters a day in order to conscie Christian towards the Bible is indicated by the Psalmist's words, "O how I love thy law! It is my meditation all the day."

The Obristian goes to the Bible because he delights in it. He goes to it for daily light upon the daily path. If he does not find exact rules of conduct that apply in all cases, he finds what is better-broad principles of universal application, be the partioular circumstances what they may. Indeed, not until men come to order what are called the "practical affairs of life" by the Bibie will they be ordered as they should be.

The Ohristian goes to the Bible in time of weariness and trouble. His daily toil has fatigued him, and his spirit shrinks. He takes up his Bible, and as he peruses some glorious truth of revelation his soul is refreshed and his heart made glad. Some painful infliction of providence has come upon him; a black cloud of sorrow trails its shadow over him, but the words of God bring light and life into his soul. He sees on almost every page the assurance, "The eternal God is thy refuge, and underneath

are the everlasting arms."

The Christian is beset with temptation without and within. Here in the Bible he finds his armory; here he learns how to use his weapons; here he sees sketched before him the plan of the campaign with sin and Satan; here he reads assurances of the final victory, and hears echoing down from the Golden City the glad songs of triumph.

Ohristian reader, in the Bible truth is made clear, duty explained, wanderings rebuked, courage refreshed, zeal stimulated, love increased, the whole being aupplied with every needed thing, the mi God is made perfect, thoroughly furnished unto all good works.

Milton has carefully marked in his Satan the intense selfishness, the alcohol of egetism, which would rather reign in hell egetiem, which would rather reig than serve in heaven.—Coleridge.

A Peop into Zenana Life.

In this month's number I must add a little to the previous papers, by telling something of progress, and of the encouragement we have to enlarge our work among the women in India.

Ohristian education is having its effect even on the religious customs of the Hindus. Some years ago the law was passed permitting the re-marriage of widows, and though it has only been taken advantage of by a few of the more liberal and enlight. the strict and ornel rules for the daily conduct of widows have been modifled-in cases of illness or weak health, rigid fasting may be given up, and water is allowed to them now in very hot and

parching weather.

One very gratifying fact is, that the work of educating the women is almost exclusively under missionary superinten-dence, so that whilst the minds of the pupils are being opened and developed by all sorts of secular knowledge, they are brought directly under Christian influence and religious teaching, and the good results are appearing in many ways. In the large towns it is now exceptional for an educated Hindu gentleman to be unwilling to have his wife and daughters educated also, so that the calls to our lady-missionaries are really unlimited. In Bengal, where the Zenana system is most strictly enforced, the necessity for workers is most urgent.

Not long ago a missionary was prepar-ing to preach in a bazaar-chapel, when a little boy entered and asked him at what hour the service was to commence. do you know about services?" the mission. ary said. The boy replied that he knew well about them, and, indeed, "could tell all about the Christian religion." gave a very simple but clear account of the life of Christ, and the chief points in our belief, adding, "I do not go to a mis-sion-school, but an English lady visits in our house; my sisters believe all she tells them, and they have taught me."

Another time, when the missionary was preaching in a place far distant from Calcutta, he met a native gentleman who ex-pressed his great appreciation of the benefit he had gained through missionary work. Three years before, he had left Calcutta for the sake of a lucrative appointment, and, according to Bengali custom, had left his family in his father's house. At first he could only communicate with his wife through messages delivered by a younger brother at long intervals; now the women of his household were being visited by an English lady; his wife had learned to read and write, and they corresponded directly with each other in weekly letters.

A short time ago a young man who had been attending a mission-school, and had become convinced of the truth of Christibecome convinced of the truth of Christianity, felt that he must profess his faith even though he should have to give up all he had hitherto held most dear. A few days before he took this step he thought it right to acquaint his wife (a girl of fourteen) of his intention; and what was his surprise and joy when, instead of the angry threats and shricking despair he had prepared himself for, she listened with a beaming face, radiant with gladness, and exclaimed, "What, you a Christian! If I had been select what researched the control of the co exclaimed, "What, you a Obristian! If I had been saked what greatest happiness I would choose, I should have prayed that you might be a Christian." She ran and unlocked her own little box where her personal dress and jewels were kept, and bringing out a New Testament, said, "For months I have read and loand and hallowed in this book; and and loved and believed in this book; and now that you should believe it too—oh, what joy !" A few days after husband and wife were baptised, and began their Christ-ian course so happily, "being heirs togeth-er of the grace of life."

Thus is the good seed bearing fruit-in some thirty, in some sixty, and in some a hundredfold; and these are only a few instances I have heard of lately from one missionary. He told me that nearly all the Zenana visitors have pupils whom they believe to be simple but earnest Christians; and who, though in a very limited sphere, are trying to adorn their Saviour's doctrine by leading purer lives, and even acting as home missionaries to their own families.

There are many in Scotland who, during the past year, have been stirred to interest themselves in this Mission, and who have been even making sacrifices of time, and thought, and money for its s not all be encouraged to go on and persevcre, and begin the new year with redoubled energy—in praying for, and trying to ex-tend, this most hopeful work? Let us pray more than ever for our friends abroad who are doing the heavy share of it, and for those women who have been brought from darkness into light, that they may grow in grace and knowledge; and above all, that Christ's kingdom may speedily come in every land, that all nations may call Him blessed .- A. F. in News of French Mis. sions.

Christ First-then Commerce.

It must be Christ first and commerce afterwards. Dr. Moffat says of Southern Africa: "There was once only one plough in the country, and that belonged to the missionary, now thore are hundreds of ploughs everywhere." He says the traders followed the missionary three or four hundred miles out of the colony, trying to sell dry-goods, but the men wouldn't put their legs into bags (pantaloons) nor the women get into a sack. The traders failed to sell a handkerobief, a pound of thread or a thimble. But now how different. There passes through mission stations to the tribes beyond, that are partly civilized, sometimes as much as £90,000 worth of British manufactures every year. Missionaries to a barbarous people of this kind deserve a vote of thanks from the commer-

THE "Church on the Heighte," Brook. The "Church on the Heights," Brook-lyn, N. Y., Rev. David Inglis, D. D., pastor, has a praiseworthy history. Its contribu-tions for congregational purposes during the twenty-five years of its existence have been, including the cost of the church building, \$322,282; for benevolent purpos-es, \$217,859. In all, \$540,141. This is an average of \$21,605 for each year.

Immersion or Sprinkling.

A recent conversation presents an original and rather striking aspect of the namersion question, and one which at least has the merit of being an actual occurrence. The Rev. Dr. B—was introduced by a friend to a highly intelligent lady, who was a decided and earnest Baptist, the friend remarking pleasantly to the Doctor, as be introduced him.

"But you must be eareful, Doctor, or she it make a liaptist of you.

Encouraged perhaps by the remerk, the good lady at once plunged deep into the views of the Immercionists, when the Doctor interrupted her by saving:

" I have no time just now my dear medam, to go into this subject at length with you; but" (very significantly and seriously,) "but there is a matter on which I confess I have been troubled and in doubt, and perhaps you can eplighten me respecting it. It is as to the sacrament of the Lord's Supper; and the question that troubles me is, How much of the bread ought I to give to each communicant? Shall it be but a crumb, or a large piece, or an entire loaf?"

"Why," said the good lady, "I don't see that it makes any difference to each

see that it makes any difference, so each takes some, whether it he much or little. It is the eating, not the amount of eating.

which is the important thing."
"Well, so I have thought myself," said the Dootor. "But then there is another thing. In receiving the cup, how much should each one be allowed to take—the whole cup or a large part of it, or is a more tasts sufficient? What do you think about

"Why," said the good lady, "I should say just the same about this that I did about the bread—that it is the drinking from the anp, not the amount of drinking, that meets the spirit of the saorament and of the command of the Saviour. I don't

of the command of the Savicar. I don't see how any one could think otherwise."
"Well," said the Dootor again, "just so I have thought myself. And now, my dear madam, why don't the same principal apply to the other sacrament—the sacrament of baptism? Why isn't it just as true here, that it is the application of water, not the amount of water that meets the full snirt of haptisms. the full spirit of baptism, as that it is the amount of the bread or wine, but the taking of the bread and wine, that meets the true spirit of the Lord's supper ?"

And the good lady, who now saw the clear drift of his questions, gave no reply, but at once changed the subject. And we do not see what reply could be well given by any one, except a reply that would be fatal to the views of Immersionists.

Some Peculiarities of Wiclif's Bible.

Among the words used by Wielif in his translation of the Bible, are "wrastle," for wrestle; "sich," for such; "axe," for ask; "sisteran," for sisters; and "bretheren," for bretheren." for brethren. These words illustrate the fact that the vocabulary of the common people and the ignorant changes more slowly than that of the more learned classes. They belong to a considerable list of words that have a considerable list of words that have fallen into desuetude, so far as the best literary style is concerned, but which are still heard in the speech of the uncultivated or of those addicted to slang. The Irishman who "axes" questions little thinks that he is using a word that is found in Wiclii's Bible and in Chaucer's poetry. Nor did Artemus Ward, and the like humor ists, suspect that they were not original when they spoke and wrote of "sisteren and " bretheren.

and "premeren."

The question has lately been asked in the public prints, "What is the meaning of Jean Ingelow's title, "A Raven in a White Chine'?" The word "chine" appears to be a favorite with that author, who has another poem entitled "A Cottage in a Chine."

Among other places this word is found in Among other piaces this word is found in Wiclif at Sol. Song it. 14, where we read of "my culver (dove) in the holis (holes) of the ston, in the chyne of a ston wal." A the ston, in the chyne of a ston wal." A chine' is a rent, a fissure, and the large openings in chalk cliffs of England are so called to-day. Miss Ingelow describes one thus:

Isaw, when I looked up, on either hand, A pale, high chalk cliff, reared aloft in white; A narrowing rent soon closed toward the land-] Toward the sea, an open yawning bight."

Chine, the backbone, is a word of entidifferent origin, and comes from the Latin spina (spine), through the French epine, thorn, and echine, backbone. It may be, however, that as the verb "to cleave" conveys both the idea of separating and clinging together, so "chine" may mean both a rent that divides and a ridge that separates. however, that as the verb "to cleave' Dryden says:

'He that in this day did chine the long riblyd Appennine,"

The word "mawmet" is often used where our version reads "Idol." It is the same that is used by Shakespere in two places in the sense of poppet or doll. In the first part of King Henry IV., Act II., Scene 8, Hotspur exclaims to his wife:

"I care not for thee, Kate: this is no world To play with mammets and to tilt with lips."

Long before either Shakespear or Wielif, Chaucer's Parson, speaking of the sin of avarice, had said, "Certes the sin of mawmetrie is the first that God defended in the ten commandments," The use of "defend" in the sense of prohibit is common also in Wielif, who gives us at Numbers xi. 28, "My lord, Moyees, defend him." Two versions of the origin of the word "maw-met" are given. It is a corruption of "Mahomet," whose image was widely dis-tributed during the middle ages. The name was easily applied to any image or idol, and "mahometrie" or "mawmetrie" be-came "idolatrie." Others say that the sin of idelatry was, in common with most other sins, attributed to the false prophet, and that from this fact his name became the synonyme of idol. This is, it must be corsyndryme of their life is, it must be our fessed, not an entirely reasonable hypothesis, sines idol worship was unknown and expressly prohibited among the follower of Mohammed.—Arthur Gilman in the Churchman.

A BILL providing for primary unsectarian education is before the legislative shambers of the kingdom of Holland.

Britisk American Presbyterian. 102 BAY STREET, TORONTO.

FOR THRMS, BTC , SEE EVALUE PAGE. C. BLACKETT ROBINSON

Editor and Proprietor.

TO CORRESPONDENTS.

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

than Therlay morning.

All communications must be accompanied by the series name, otherwise they will not be inserted.

Articles not accepted will be returned, if, at the time telep are sent, a request is made to that affect, at a sufficient postage stamps are enclosed. Municiples not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with

OUR GENERAL AGENT.

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

Presbyterian Year Book

OUT FOR 1877.

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

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Britigh American Bresbyterian. FRIDAY, FEBRUARY 16, 1877.

In notice of the missionary meeting, Knox Church, Perth, an error was made in stating that the chair was filled by Dr. Bain. The pastor, Rev. W. Burns, was shairman.

EVANGELISTIC WORK IN BOSTON.

It is extraordinary that wherever the distinguished Evangelists Moody and Sankey appear, they are followed by thousands of earnest and eager listeners. This was the case in Chicago. There the immense audiences were gathered and kept together. The same thing took place in Brooklyn, New York and Philadelphia. There is nothing more evident than this, that whereever these men establish themselves they command an immediate and enthusiastic with the same results.

It is gratifying to find these men engaged in work in the City of Boston-"the hub of the universe." If ever there was a place that more required the labours of such missionaries, it is the Capital of New England. There the people are coldly intellectualnot easily yielding to such influences as follow the labors of these men. Boston is the American Athens, where men are interested in every new speculation whether philosophical or religious. It is a sort of Edinburgh that prides itself on its aristocratic or professional constituency. It is a difficult field for the missionaries to occupy. The Orthodox have passed by various stages into Unitarianism or even worse infidelity, and the people as a whole have fallen into a storeotyped form of religious belief. It is evident that Moody fully appreciates the situation by his constant reference to the intellectual calibre of the people. He took the bull by the horns by declaring that as the work was one of God it would establish itself in Boston or anywhere else. And we believe he is right. Boston just needs the work of these men. It requires to be shaken out of its intellectual coldness, and from the interest that is being taken in the services of the Tabernacle it is evident that it is destined to undergo a great moral and religious revolution, and that from this will issue a deep earnestness in matters of doctrine, and a grand reformation that will touch the heart

and the vitals of the people. Any one who reads the discourses of Mr. Moody must be struck with their ability as well as their carnectness. The Evangelist | Montreal.

is a Bible student, and can turn every word and phrase of Scripture to good secount. The tone of his sermons is exceltent. There is in them semething intensely human that meets the wants of men in all the circumstances of life. It is the Bible and nothing but the Lible with him. His language is simple in the extreme, going right to the heart and touching the conscience. Everything in Scripture is presented in a new light, and so interesting us almost to compel a reverential attitude to the Word of God, even on the part of those who have never cared for those things. The language of the preacher is eminently terso, pointed and telling. Every sentence is crisp and short, spoken in the vernacular, sufficiently correct to command the attention of the learned, and yet so natural as to elicit the warm appreciation of the masses. There is evidently a grand doctrinal basis in the teaching of this Evangelist. He is wedded to a system of belief, and for that he is ready to suffer and die. Mr. Moody is not a rhapsodist or a fanatic. Nothing of the kind appears in his language. Everything of this description is carefully banished from his manner. He is simple, plain, didactic, never attaining exalted flights of imagination, nor stooping to mero commonplace. In fact, he is the beau ideal of an Evangelist. He impresses every one with his own love of Scripture. But perhaps his power arises chiefly from his experience. He has evidently lived much among the people. He knows the every day current of thought and feeling. He has made the poor his study. And accordingly his discourses are illustrated by the experiences of his life. In this Moody undoubtedly excels. In the course of a single sermon, he evinces how much he lives amongst the masses, and how readily he can appreciate their feelings. Illustration from every day life is never wanting with such a teacher. His discourses are brimful of experience, and to this we trace their telling power, rather than to their oratorical displays, or to the exhibition of original genius. Nor must we forget the position of the sweet singer. These Evangelists, if they have done any. thing, have illustrated the power and value of music. Moody is alive to its importance, and in Mr. Sankey he is blessed with a condintor who can entrance the multitude by his sweet rendering of the hymns, and by gathering up in one effort, all that the preacher has sought to communicate and impress. It is surely a lesson to the ministers of the Gospel, how much can be done by singing the old, old story, as well as by enforcing it with the eloquence of the pulpit. When we consider that Luther sang Germany into Protestantism, we need not wonder in presence of the valuable results that are gained by Moody's musical companion.

The most striking feature of the work is the number of drunken and depraved who through their instrumentality become thoroughly reformed. A drunkard, or rather one who was a drunkard, in New York, writes a very able letter showing the money value of the labors of the missionaries in reforming the prodigal. They can count their converts from drunkenness, licentiousness and worldliness by the thousand. Nor are these spasmodic reformations, that are destined to result in greater degradation than ever. Through their labors men and women are now Sabbath school teachers and reformers, who but the other day were reprobates of the vilest class. But the inroads they make upon respectable following. Let them come to Montreal formalists are even more remarkable. Toronto, and we believe it would be Hypocrisy hides its face before these men. Those who have been merely Christians in profession are obliged to come out and declare themselves. They give up the show and tinsel and come out in the characters of real, downright, earnest Christians, who go forth from the enquiry room to pray and labor-to lend a hand to the emancipation of others.

Is not a work of this kind greatly needed in our midst? How are we to get at it is the question? Fortunate indeed it would be, were the Evangelists to come over and help us, nor are we without hope that they shall yet be sed to labor in Canada as they are now doing in Boston. But what is to be done in the meantime. Here are the masses lying in neglect, not attending Church, or giving heed to the affairs which concern their eternal welfare. There are the professors of religion contented with the mere external display of religion, without its heart, without its genuineness, or its devotion. What can we do to routhe people? Let these questions press upon us, and let us make them matter of prayer, and perhaps there will be raised from our very midst some one who will go forth, and preach to all the people the glad tidings of salvation.

THE Treasurer of the Board of French Evangelization, Rev. B. H. Warden, begs to acknowledge receipt of two dollars from a friend of the cause, Lachute, per Rev. Principal Macvicar; also the munificent donation of \$80 from Mrs. Robert Kelley, per Jas. Walker, Esq., Hamilton, Ont. The Treasurer's address is 210 St. James' street,

EVANGELISTIC WORK.

In a report of the Barelay Church, Ed inburgh, the following testimony is given to the permanence of the revival work, under Messrs. Moody and Sankey:-

"Two years and a half ago, in common with many others, we received a wonderful blessing. We are now in a better position for judging as to results, and the acknowledges. ledgment is due to Him who did such great things for us that there has been no time at all like it in our history as a church. Within three months a hundred and tour within three months a hundred and the wore received into the fellowship of the church, most of whom gave us good reason to hope that they had passed from death unto life. And the time was remarkable for the revival and sliving up and calling out to active service of those was the head regionally made a Christian prowho had previously made a Christian pro-fession as well as for adding to the church's membership an unprecedented number of the children of our office bearers and members, many of whom had had all the advantages of the training and infinence of a Christian home, but who were then only brought to the point of actual decision for Christ. Many of these are now among our most valued communicants and devoted Christian workers; and the proportion of them who have given any indication of going back has been far below that of ordinary times. Surely this is cause of devotest thanksgiving, and may well lead us to desire and to seek a return of such times of blessing.

And Mr. Spurgeon says, in a recent number of his paper: "We rejoice to mention that during the last few months have met with more converts of Mess s. Moody and Sankey's than in all the time before. Some of our brethren have also made the same observation. It is probable that many held back till they saw where it was best for them to join, and if so they are to be commended. We expressed our disappointment very plainly some time ago, because we met with so few decided conversions; and it is therefore with the utmost pleasure that we intimate more pleasing tidings. We could not believe that such earnest Gospel preaching could be without a saving result, but we feared that the converts would remain separate and not unite with the churches. For a while it seemed to be so, but we are delighted to have seen and conversed with many who make good disciples and hearty workers. God be thanked for this

Ministers and Churches.

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

Ar a meeting of the Richmondhill and Thornhill congregations, held on the 15th ult., it was unanimously resolved to extend

a call to the Rev. Isaac Campbell. THE Young Men's Christian Association of Montreal is the oldest institution of the kind on this continent, having recently celebrated the twenty-fifth anniversary of

its formation. REV. MR. URQUHART has accepted the call from Duff's and Chalmers' Churches, Dunwich. The induction takes place on the 28rd inst., at eleven a.m. Mr. Fraser to preach, Mr. Milloy to preside and address the minister, and Mr. John A. Mo-Donald to address the people.

Rev. Wm. McConnell of Lefroy was, on Thursday, 1st inst., surprised by a visit from a party composed mainly of members of the Craigvale branch of his charge. They presented him with a purse containing a sum of money, accompanied by an address expressing the esteem and affection of the donors towards their pastor and his family, and the hope that the relation which they sustained to each other might be of long continuance.

THE Brampton congregation held their annual soirce on Tuesday evening, 6th inst. After tea, which was served in the Brampton House Hall, Rev. J. Pringle, the pastor, took the chair and opened the meeting with devotional exercises. Rev. Mr. Mc-Laren of Cheltenham delivered an address on "Manhood;" and Rav. John Smith of Toronto followed, taking for his theme "Prejudices and Progress." The proceedings were enlivened by an excellent selection of music, ably rendered by the choir of the congregation.

THE Rev. Messrs. Beattie of Madoc, and Cormack of Harrowsmith, have just concluded a long and arduous tour among the stations of the North Hasting's Group, preaching the Gospel and addressing the people on missions in general and the schemes of the Church in particular. They travelled over 170 miles among those stations, and addressed eleven congregations. Their labours seemed to be much appreciated. We hope much good has been accomplished. The audiences in general were not large, as a large proportion " of the people is at present in the shanties," for which almost universal regret was expressed by the friends "at home."--Cox.

A SERIES of meetings was held in the Presbyterian Church at Cannington by the pastor, Rev. John Campbell, assisted by several of the neighbouring ministers. The meetings were largely attended, and the interest manifested was very encouraging. During these meetings many lukewarm were revived, and many careless were brought to seek the Saviour. At the close of the meeting last Wednesday evening, Dr. Gillespie, with a few happy remarks, on behalf of the ladies of the congregation, presented Mr. Coxworth and Mr. McLean,

presentors of the psalmody, with tekens of esteem. The former was presented with a purse well filled, and the latter with a very handsome selection of books.

THE annual congregational meeting of Zion Church, Brantford, lately held, was abundant supply of provisions, the number large and enthusiastic. Rev. Dr. Cochrane presided. The financial statement read by Mr. William Grant, and the secretary's report read by Mr. Sutherland, were very satisfactory, and indicated a steady advance in the prosperity of the congregation. The amount raised during the year (1876) tor congregational and mission purposes was \$5,600, besides \$1,500 towards paying for the new organ. The report of the Sabbath schools was also very encouraging, showing an average attendance of three hundred children with forty teachers, exclusive of the three large Bible classes. It also appears that a large number of the young mon of the congregation are regularly engaged in missionary and evangelistic work in different parts of the town.

THE Prosbyterian congregation of Mandaumin held their annual soirce on the evening of the 2nd inst. The Church was filled to its utmost capacity. The pastor, Rev. G. G. McRobbie, filled the chair in a most able manner. Tea was served in excellent style, after which addresses wore given by Rov. Messrs, J. Burns, Maxwell; J. M. Goodwillie, Camlachie and the chairman. Music was rendered by the Camlachie choir, who did much to enliven the proceedings. The proceeds which amounted to \$42.75, is for the benefit of the Sabbath school, and will be devoted to the purchasing of a new library, suitable periodicals, etc. We would suggest to other congregations the necessity in this respect of imitating the people of Mandaumin, who, together with their pastor, are resolved to spare neither labor nor means by which the young may be substantially and thoroughly educated in a knowledge of those things which make wise unto salvation.

THE Economist says:-"The annual statement of the financial affairs of St. Andrew's Church, Markham, for the year just closed has been put into our hands. From it we learn that the sum of about \$800 has been raised for purely church and missionary purposes during the past year. This is a considerable advance on former years, and shows the steady progress this church is making. It is now nearly seven year? since the Rev. James Carmichael, M. A., was installed as pastor, and in that time the congregation has erected a 'comfortable and handsome brick church, and has fully doubled in numbers. On the 14th ult., their communion Sabbath, twenty persons were admitted into full communion, sixteen of whom were previously members of no church, and four were members of other churches. This is as it should be, for there are few more faithful, elequent and popular ministers than the incumbent of St. Andrew's."

THE North Mara congregation held their annual social meeting in the Church at Uptergrove, on Thursday evening, 1st inst. -Mr. P. Murray, editor of the Orillia Expositor, in the chair. Tea and its accompariments, provided by the ladies of the congregation, were dealt with in a very appreciative manner; and the Orillia choir supplied music in excellent style. Addresses were delivered by Mr. McNeil, Rev-Mr. Hart of Atherly, Rev. Mr. Armstrong of Orillia, Rev. John McNabb of Beaverton, and Rev. Dugald McGregor, pastor of the congregation. Most of the speakers, including the chairman, availed themselves of the opportunity to advocate the claims, and point out the benefits, of the Dunkin Act By-Law, which is shortly to be submitted to a vote of the rate-payers in the county in which the meeting took place. The pecuniary proceeds amounted to \$100. On the following evening an equally successful and pleasant entertainment was given to the children.

THE annual meeting of the Port Elgin Presbyterian Church was held on the evening of Wednesday, the 81st ult. The chair was taken by the pastor, Rev. James Gourlay, M.A., who, in a few remarks, pointed out the prosperity of the congregation during the past year. The statement of the Session shows a membership of 147 on the roll—a net increase of 38 over the previous year. During the two years of Mr. Gourlay's ministry 84 members have been added, and the congregation is every way in a flourishing condition, which indicates the energy and zeal of the pastor. The Treasurer's report gives the following resuits:-Ordinary congregational fund, \$983.14; Mission and other schemes, \$103 -58; Church building, \$489.88; Sabbath school, \$68.85. Total receipts, \$1,644.90. After paying all current expenses for the year there was a balance of \$95.17, which was handed over to the building committee to be applied towards liquidating the debt on Church. The Secretary of the Sabbath school read a report, which shows that the average attendance had increased steadily each quarter, and was ten more than the previous year. Altogether the reports were most encouraging, and served to stir up all to new effort in the Lord's work.

A source in aid of the of the Sabbath school in connection with the Presbyterian Church in Alton was held in the Church there on the evening of January 26th. It was in every respect a success, in the who were present, and the good feeling which pervaded the whole, and gave great encouragement to those who have the intorest of Zion at heart there, and spoke well for the zeal of those young people who had charge of the whole management. The chair was occupied by Thos. Russell, J. P., one of the elders of the congregation. Addresses were delivered by the Rev. Messrs. McFanl, Colwell, Gold, Howell and Dean, and D. O. McKenzie of Knox College. On Monday evening following they held a social, to which they invited all the Sabbath schools in the village, allowing all who were under twelve years of age to enter free. Here also the Church was crowded, and an interesting evening spent, though they had forgotten to invite back the speakers who were present at the soirce, a circumstance which they regretted very much. The proceeds amounted to over \$60. The people here are doing much by Sabbath schools and prayer-meetings amongst themselves. They feel much the want of a stated pastor. It is hoped that one may soon be sent to break amongst them the bread of life .- Com.

A most successful entertainment, of a social and literary kind, was held by the congregation of Knox Church, Camlachie, on the evening of the 80th January. The Church which is neat and commodious, was comfortably filled. The chair was oconnied by the pastor, Rev. J. M. Goodwillie, M.A. Tea was served at seven p.m., after which addresses of more than ordinary interest were delivered by Rev Mesers. John Thompson, M.A., Sarnia; G. G. McRobbie, Mandaumin; Hector Currie, B.A., Widder; and the chairman. The Wyoming Bennett choir, accompanied by the organ, discoursed sweet music upon the occasion, the proceeds of which amounted to \$85. After the accustomed expression of thanks had been rendered to the speakers, the choir, and the ladies of the congregation, the assembly was dismissed at ten p.m., all apparently delighted, and satisfied that a pleasant evening had been profitably spent. The congregation is at present in an encouraging and prosperous condition. During the past year over \$1,000 have been raised for congregational purposes. The annual subscriptions have been nearly doubled. The manse has been repaired and refitted, and a comfortable stable and driving-house 24x84 has taken the place of the old log structure. All of which are indications of growing prosperity, and must contribute materially to strengthen the servant of God in the work of the Gospel to which he has devoted himself.

Presbytery of Toronto from residents in and around Brockton, asking to be formed into a congregation under its care. On the evening of January 80th, the Rev. Mesers. Wallace, Gilray and King, (Convener,) met according to appointment of Presbytery, in the newly erected Church, with the petitioners. After devotional exercises conducted by Mr. Gilray, the Convener gave a brief statement to those present, of the principles of the Presbyterian Church. Twenty-two persons then presenied certificates of membership in full communion, the larger number from the West Church, Toronto. Seven persons applied to be received on profession of faith into full communion. The committee retired, and after conferring with them, agreed to receive them into full communion. The names of the whole twenty-nine were then read, and they were declared to form the Brockton congregation of the Presbyterian Church in Canada, and were commended to God in prayer. Three others were added on Friday evening when Mr. Gilray preached. The Sacrament of the Lord's Supper was dispensed on Sabbath last to twenty-six of the members of the congregation. Mr. King presided at the dispensation of the ordinance, and was assisted by Mossrs. Blaikie and Winchester, ruling elders. As the population is still sparse, the congregation cannot be expected to grow very rapidly. It has good prospects, however, for steady increase. Much credit is due to Knox College Student's Missionary Society for the present satisfactory condition of our cause in this village.

A PETITION was lately presented to the

MISSIONARY SERVICES were conducted in St. Andrew's Church, Huntingdon, on Sabbath, 28th January, the Rev. R. H. Warden of Montreal preaching both morning and evening to large congregations. On Monday evening the missionary meeting was held, when the Church was crowded. Rev. J. B. Muir, the esteemed pastor of the congregation, presided, and interesting addresses were delivered by Rev. Messrs. Warden, Casey of Elgin, and Watson and Phillips of Huntingdon. The plate collections on the occasion exceeded \$46. This congregation, since the actilement of Mr. Muir a little over two years ago, has inpressed in membership from 150 to 270. For all purposes there was raised last yes upwards of \$2,000, fully \$800 of which

for the schemes of the Church. The salary people \$960 per annum, together with a sum of \$40 was last year appropriated to the Juvenile Indian Mission .- The Becond Preabyterian congregation of Huntingdon, of which Rev. J. Watson is pastor, held its missionary meeting on Tuesday, 80th Jannary, which was also a great success, tha attendance being about 400. J. Somerville, Esq., Registrar, occupied the chair. Appropriate missionary addresses were given by Rav. Messrs. Phillips, Watson. Mur, Oasey and Warden, and t collection of 948.12 taken up at the close of the meeting. This congregation for its size is one of the most liberal in the Presbytery of Montreal, the contributions from the congregation proper being about \$150 towards the schemes this year. The kindest broministers but also between the members of the two Presbyterian congregations in Huntingdon.

VERY onjoyable and very successful meetings were held on the last week of January, by the New Edinburgh Presbyterian congregation, to commemorate its first auniversary. Special services were conducted on Sabbath, the 28th, by the Rev. H. M. Collisson of the Reformed Episcopal Church, and the Rev. F. W. Farries of Knox Church. On the 80th and 81st respectively, the congregational and Sabbath school socials were held; both largely attended, and both calling forth the thorough interest and enthusiasm of the people. The capabilities of this young congregation have been severely tested since its formation, and the Lord has granted it a large measure of prosperity. Organized a little over a year ago, with a roll of twenty-six families and twenty-seven members, this handful of people, with the additions made during the year, met obligations which imposed an average rate of about \$85 per member. There are now forty-five families and fifty-six members, and these have again courageously shouldered the burden for another year. The Sabbath school has been specially prosperous. Commencing with fifty scholars a year ago, it has now 118 names on the roll, with a large staff of efficient and earnest teachers. The gladness of this first anniversary has been deeply chastened by the news since received of the death of W. A. MacKinnon, Esq., at the early age of twenty-five years. Mr. MacKinnon was singularly lovable in disposition and singularly pure in life and character. Quiet in manner, he threw his whole energy into whatever work he undertook, and while remarkably large-hearted in his sympathies he was loyally attached to the cause of the Presbyterian Church. From the commencement he had taken a deep interest and a prominent part in the establishing and sustaining of the congregation in New Edinburgh. Indeed it is mainly owing to his resolute and persistent efforts that the congregation was organized and a settled pastorate obtained. Failing health rendered a sojourn in the South of England necessary. But we confidenly anticipated his return in the spring. The Master, however, has called him up higher, and has left to us the memory and example of a truly noble character, and

THE annual missionary meeting of Gould Stree Church, held on Wednesday evening 6th inst., was attended by a fair representation of the congregation. Rev. J. M. King presided, opening the proceedings with exercises and a few introductory remarks. The report, read by Mr. Wm. Kerr, secretary, showed a marked increase over the preceding year, in the contributions of the congregation to missionary objects; and an additional report from the secretary of "The Hopeful Gleaners' Mission Band "-a juvenile society connected with the congregationexhibited abundant success. The money collected by this society is in future to be applied to India, through the "Woman's Foreign Mission Society" recently organized. These reports having been adopted by the meeting, Rev. Mr. Potts of the Elm Street (Methodist) Church, delivered an address, advocating the training of the young in the practice of giving for missionary objects, describing the success and present condition of the Japan mission and other foreign missions of the Methodist Church, speaking in complimentary terms of the missionary spirit of the congregation of Gould Street Church as manifested by the report, and concluding with an eloquent and stirring appeal in behalf of Christian missions in general. Rev. Mr. Milligan, late of Detroit, now of old St. Andrew's Church in this city, gave a lively and spirited address on giving as an act of worship. Professor McLaren, as convener of the Foreign Mission Committee. advocated the claims of foreign missions upon the church, giving very interesting details of the prosperity of the missions in India and Formosa, and explaining the nature and object of the "Woman's Foreign Missionary Society" recently formed. The last ar aker was the Rev. Dr. Robb, who

spoke in a manner well calculated to of the pastor has recently been incressed, strengthen and confirm the impressions so that Mr. Muir now receives from the made by the previous speakers. From the report read by Mr. Kerr, it appears that comfortable brick manse, firewood, etc. \$1,545.27 had been raised through-From the Sabbath school contributions the out the year, by missionary collectors and collections at missionary gervices, leaving after deductive \$68.50, for copies of the Record distributed to members of the congregation, and for sundry expenses, \$1,481.77 for allocation among the funds of the church. This sum was further increased by four donations of \$50 each, and one of \$2 for various specified objects, by the contributions of the Sabbath schools for missionary objects to the amount of \$234.50, by the contributions for Home Mission Debt, General Assembly Fund, and Aged Ministers' and Ministers' Widows' Fund, \$146.16, which with \$1,110 paid by the congregation during the year for Knox College Building Fund, and a collection of \$89.62 for French Protherly feeling exists not only between the | testant poor in Montreal, makes the contributions of the congregation to the treasurers of the church for 1876, \$8,264.05. In addition to this sum, it appeared from the report that a member of the congregation had contributed \$50 to assist the College Street Congregation, and that the congregation had spent \$446 on Mission Schools in the city-making the whole contributions of the congregation for extra congregational purposes \$3,760.05, or alittle over \$8 per member. The money was appropriated in the mannor stated below. For Home Missions, including \$68 for debt of Home Mission Fund, \$978.50; Foreign Missions, \$846; French Evangelization, \$266.89; Kuox College, including Building Fund and Scholarship Fund, \$1,570; Manitoba College, \$20; College Street congregation, \$50; Aged Ministers' Fund and Ministers' Widows' Fund, \$48; General Assembly Fund, \$30.16; Sherbourne Street, and Oser Howel Street Schools, \$446; Sailors' Home in London, England, \$10; in all \$8.760.05: The pastor stated that the amount appropriated to every fund of the church was larger than in any former year. The diligence of the collectors was warmly commended, not fewer than nineteen of whom are engaged at this work in the congregation of Gould Street.

Book Reviews.

THE CANADA CHRISTIAN MONTHLY. To-ronto: C. Blackett Robinson. One Dollar per annum—free of postage in advance.

The February number of this best and cheapest of Canadian monthlies contains two illustrations—a new feature—and is also more interesting and attractive on account of the shortness of the articles. Regarding the subject matter, it will be sufficient that in this respect the magazine fully sustains its old and well established character for vigorous and original thought and scriptural doctrine. There is no change in the editorship; that department still continues entirely in the hands of the Rev. James Cameron of Chatsworth.

BIBLE DICTIONARY .--

Any one wanting a Bible Dictionary or Cyclopædia, supplied with all the most recent additions to our information from modern researches, will find a most satisfactory one in the Dictionary of Religious Knowledge, by the Rev. Lyman Abbott, assisted by Dr. Conant. It contains, within reasonable space, almost all the information which a minister or Sabbath-school teacher requires on any Biblical or religious topic which may come under his notice. It is most readable and clearly arranged: the editorial remarks judicious and impartial; and great care has been taken to make it as complete as possible. It has in this respect the advantage of Kitto's Bible Cyclopædia, which is now necessarily somewhat behind the age. It is published by Messrs. Harper & Brothers, and the price is six dollars in American money. Just now, however, subscribers to the Illustrated Christian Weekly, published by the American Tract Society,-a charming family paper-can have the Dictionary with the paper for one year for six dollars. It. is a liberal offer, and affords a tempting opportunity of securing a great deal of useful reading for a comparatively small sum. GRANDWAMMA'S LETTERS FROM JAPAN-By Mrs. Mary Pruyn. James H. Earle, Boston. \$1.

This is a very pleasantly written little book for children, and is admirably calculated to enlist their sympathies in Christian missions. The "letters" were really written to her grand shildren and other young people, by Mrs. Prayn, during her five years' missionary labors in Japan. They contain many graphic pictures of Japanese scenery, manners and oustoms, and give vivid glimpees of the daily life of that wonderful people who have of late years been exciting so much attention, and more especially aince the American Centennial Exhibition has shown their wonderful proficiency in many branches of art. Mrs. Praya gives a most interesting account of the readiness with which the children receive simple

Gospel truth, and of the faith and love to

Christ which many of them have shown. The book has several illustrations which will help its readers the better to realize life in Japan. The proceeds of the publication go to support the Girls' Mission Home at Yokaharaa.

THE CANADIAN MONTHLY and National Review. Toronto: Hart and Rawlinson.

The February number of this range has contains a proity thoughtful article en 1tled "The age in which we live, and our duty towards it," by J. H. Ling, P A., Hamilton. It is in its educational respect that the subject is dealt with. The acticle formed part of an address delivered b fore the County of Brant Teachers' Association in October Last. The forces which are at work in stamping their impress on our age are stated by this writer to be, - first, a great and widesproud intellectual activity; second, a spirit of atilitar viism, third, a strong tendency towards lileraliem, tourth, a striving after consolidation. He then proceeds to point out the work that the educationist has to do either in availing himself of these forces, or in counteracting them when it is necessary to do so. The following is his concluding paragraph :-- "The task, then, before the teachers of Ontario, is to train up the you'le of the land, to educate them in the full sense of the word, not alone mentally, but also to a cortain degree, morally, asthetically, and physically. In this work we cannot all be Arnolds or Postalozzis, but we can ever, as the poet says, 'rise on stopping stones of our dead selves to higher things;' we cannot all be the master-hands fitted to adorn the freecoed ceiling or fashion the marble bust, but we can all, even the humblest of us, square and adjust the stones, without which the frescoes and the marbles would not find a place." There is an able essay on "Crime and its treatment," by "M," Toronto. The number contains the usual quality of interesting reading.

A BREAK IN THE OCEAN CABLE .- By Maurice S. Baldwin, M.A., Rector of the Parish of Montreal, and Canon of the Cathedral. Montreal: Dawson Bros., 1877. Price 25 cents.

This is a very useful little book, and ought to be extensively circulated. Under the above caption, it presents evangelical truth in a very striking form, and in a manner well calculated to engage the attention of the indifferent.

Barrie Presbyterian Church-Induction of Rev. John Leiper.

The first of February proved a red letter day in the annals of the Presbyterian cause in and around the town of Barrie.

The pulpit of the Presbyterian Church of that place had become vacant on the 29th of last October, by the translation to St. Thomas of the Rev. Mungo Fraser, who had for exactly nine years officiated as Presbyterian minister of Barrie.

Mr. Fraser was so popular, and had la-boured so successfully and diligently, that he left many warmly-attached friends be-The difficulty, therefore, of supplying his place, seemed very great, and the prospect of obtaining harmony in the choice of his successor appeared to be very uncertain.

Through the kindness of the Great Head of the Church, however, these difficulties vere removed, and the congregation, with singular unanimity, united in a cordial call to the Rev. Mr. Leiper. The call signed by 215 members and 195 adherents, having been sustained by the Presbytery of Barris, and ultimately accepted by Mr. Leiper, the matter of settlement was so expedited that the induction took place only two months after the pulpit had been de-

The Presbytery accordingly met, at two o'clook p.m., in the vestry of the Barrie Presbyterian Church, and found that no objections were offered to the settlement.

An eloquent and impressive sermon was cheson, of Guthrie Church, Oro, from the words, "Unto you, therefore, who believe, he is precious."

The Rev. J. Gray, M.A., who was appointed to preside on the occasion, gave a hrief narrative of the proceedings preparatory to the induction, put the usual tions to the minister to be inducted, then engaged in prayer, and thereafter inducted him into his new charge in the usual manner. After he received the right hand of fellowship from the other members of the Presbytery he was addressed in an able and impressive manner by the Rev. W. McConnell, and the people were wisely and suitably counselled by Rev. R. Moodie.

Mr. Leiper then repaired to one of the church doors, and was welcomed by the members of the congregation as they re-

The process of hand-shaking must have been no easy task, as upwards of two hundred people were present, and many of them manifested the warmth of their welcome by a genuine Highland squeeze.

Mr. Leiper having agreed to sign the formula when requested, his name was added to the roll of the Presbytery. The managers of the congregation ap-

peared, and handed to their minister a cheque for \$300, being a quarter's stipend The Rev. W. Fraser, of Bond Head, the

the new, w. graser, of Bond Head, the father of the Presbytery, and the Rev. Samuel Porter, a venerable retired minister and a member of the congregation, also took part in the induction services. There was a large and attentive audience, who evinced a deep and intelligent interest in the whole proceedings.

It is rare to find services at such a time conducted in so appropriate and edifying a manner as those at Barrie; and, as they were witnessed by spectators from other churches, the impressions must have been favorable to our simple and scriptural

Presbyterian mode of inducting a minister into his charge.

EVENING MEETING.

This entertainment proved unneually in

structive and interesting. After partaking of a sumptoons tea in the basement, the people adjourned to the church, and partook of the "feast of reason and the flow of soul."

son and the now of soul."

The meeting was presided over in a hinguistly, graceful, able and digothed manner by His Honor Judge Gowan.

Addresses were delivered respectively

Addresses were delivered respectively
Addresses were delivered respectively
by the following ministers and others:
Rev. G. Bredin, of the Canada Methodist
Church; Rev. R. Boyle, of the Primitive
Church; Rev. Mr. Griffith, of
httle ones entertained the meeting with
httle ones entertained the meeting with M.A., of Orillia.

the meeting was the appearance of the Rev. J. M. Cameron, of Torouto, and the Rev. D. Macintosh, of Markham, along with a self-elected deputation from Cooke's Church Cooke's What added to the interest and life of Church, Toronto, composed of Messys, R. J. Hunter, Wm. Wilson, Wm. Rennie, and Hugh Mader. These gentiemen rose one after the other, and bere a harmon to coax a minister to undertake the charge, ious and hearty testimony to the many the difficulty has been to select who should excellencies and various good qualities of have the privilege of being heard by the people. Nothing could have been more unexpected or more pleasing to the congregation, than such a spontaneous and gratifying proof of the wi-dom of their choice.

The meeting was a model one. The speaking was brief, direct, pointed and prac-tical, and the good feeling, attention, and enthusiastic interest of the audience were all that could be desired.

The closing address was given by the Rev. J. Leiper, and constituted a fit finale to the proceedings by its sensible, practice, and lowly spirit. Additional liveliness at variety were imparted to the gathering b, the singing of some beautiful hymna by the church choir.

The meeting was brought to a close by the pronouncing of the banediction by the Rev. W. H. Johnson, M.A.

We cannot conclude this account without stating that much of the credit of the success of the assembly was due to the

Judge Gowan, though a member of the Reformed Episcopal Church, has been a true friend of the Barrie congregation from its origio, and has aided it pecuniarily and otherwise during many years. In addition to repeated acts of kindness to their late minister, the Rev. Mr. Fraser, he has, unsolicited, added a considerable sum to the Alexander endowment fund of the congregation, from which a yearly income of

The closing address of the judge, especially while allusing to the Covenanters, was a fine outburst of fervid Hibernian eloquence, and worthy of preservation for inture study.

The interest of the judge in our church

may be readily accounted for by the fact that he is a constant and appreciative reader of the British American Presbyterian A brief sketch of the Barrie congregation

may not be out of place at the present time. The Barrie congregation was founded in the year 1849, by the zealous labors of the Rev. Thos. Lowry, now minister of Wellington Street Church, Brantford. By his exertions a small church was built on a lot granted by Judge Morrison. Its name first appears on the roll of Synod in 1850, but for some years no record of its statistics can be found. It was then so weak that it required two crutches to keep it up, the one on the north side being Craighurst, now a part of the charge of the Rev. G. Craw. and the other on the south side, Innistil now an independent charge, under the Rev. W. McConnell.

The church in Inniefil belonged to what was then the U. P. Church, and was part of the charge of the Rev. W. Fraser of Bond Head. He very readily gave up the church, and thus anticipated the union of 1861 by eleven years.

The northern crutch was in 1851 removed to the south-west, and formed what is now known as the Town Line Church of Essa.

The Rev. T. Lowrie having been translated to West Gwillinbury in 1858, the Rev. R. Mackenzie was ordained as minister of Barrie, Inniefil and Essa, in 1854. He continued as such till 20th July, 1857, but, from a variety of causes, these churches did not prosper under his ministry, and Barrie congregation became nearly extinct, being reduced to about three families.

On the 20th January, 1858, the Rev. within its bounds, in which the importance Thos. Wightman was inducted into the of the College and its claims for support charge; but, from the weakness of Barrie he resided in Inniefil, where a manse was

Mr. W. was a most faithful and hard working minister, as well as a most painstaking pastor. Under his successful pastorate the Town Line of Essa was separated frem his charge in 1862, and in 1866 Barrie was detached, and his labors confined to

For want of a resident minister, Barrie church did not grow so rapidly as Innisfil, and, after the separation, it was unable to succeed without the aid of Guthrie church Oro, to which it was united.

On the 10th October, 1867, after very great difficulties and obstacles, the Rev. Mr. Fraser was ordained as minister of Barrie and Guthrie church.

From his settlement, the congregation commenced a course of continued progress and prosperity. There were then only sixty members, and the stipend promise was \$400. Soon, however, it was found necessary to enlarge the church to double its former capacity.

In May, 1868, the late John Alexander died. He had been a liberal and staunch friend of the congregation; and at his death left to the minister and his successors an annuity of \$400 a year besides other moneys and a mause. By a decree of the Court of Chancery, the annuity was reduced to \$188 per annum, and the manse was restored to

the heirs.
On the 2nd May, 1870, Barrie was disjoined from Guthrie Church, by mutual consent, and became an independent charge. The membership had meanwhile been nearly doubled, reaching 115.

Mr. Fraser being now enabled to give his undivided energies to Barrie, the cause continued to make progress. In 1872, the manue left by Mr. Alexander, having been manie left by Mr. Alexander, having been aries, 1,580 native ministers and helpers, assigned to the heirs, a handsome house and 21,960 communicants.

was purchased for upwards of \$4000, and attached to it is a lot as a suitable site for the new church of the future.

With the increase of the congregation, the supend was augmented from year to year, until it was in 1876 advanced to \$1000; the membership had also become 210.

The Sabbath School, from being in a dormant state in 1867, now numbers apwards of 200, and is in a flourishing condition. There is a noble band of Sabbath School teachers, and the auniversary meeting, held on the 30th ultimo, under the superintendence of Mr. John Black, was

From being an insignificant cipher in the support from an autside congregation, it has been able without difficulty, to promise a stipend of \$1,200, and in tead of requiring to use the most diligent means

We are thus called or, when surveying the past, to ask, with protound gratitude, "what hath God wrought?"

It is not, moreover, to be wondered at, that Mr. Fraser has left behind him many warm friends, attached to him by personal and pastoral ties; and that, on the memorable induction day, many a wistful eye was turned in the direction of St. Thomas. Such tender feelings the newly settled minister will treat with delicacy, and cherish all the higher respect towards those of his people, who entertain them.

Mr. Leiper enters on his new charge, with the ripe experience derived from the oversight of an old country congregstion, with a noble sphere of work hefore him, and with a congregation, which from its position in the county town, must exercise a wide and important influence over

the whole county.

May the path of pastor and people be as
the morning light, shining more and more
unto the perfect day.

Manitoba College.

As this institution is of great importance to our church in the Province of Manitoba, and is entitled to the general support of Presbyterians throughout the Dominion: it is earnestly hoped that congregations in appropriating their funds will not forget it. A small contribution from each congregation, in addition to what shall be raised in Manitoba itself, will be sufficient to make up the whole amount required.

The following circular has been addressed to pastors of congregations:

REV. AND DEAR SIR,—The object of this College is to give a higher education than the public schools of the province at present afford and so qualify its students for being teachers, for entering the University, or for engaging in business as liberally educated men. It has been generally felt throughout the Church that the Home Mission Fund, out of which the institution has mainly been supported in the past, should be relieved of this charge, as not a very appropriate one, and that the College should be otherwise liberally provided for. Accordingly, the General Assembly, at its meeting in June last resolved as follows:

1. "That the College is in a hopeful position ; that it is entitled to the hearty support of the Church; and that it should be maintained in efficiency in its various departments, until the Government of the province provide for higher education.
2. "That, in order to relieve the Home

Mission Fund, a small committee be apnointed by the Assembly to issue a circular to congregations, pointing out the necessity for the College, and the amount annually required for its maintanance, and, at the same time, asking for a contribution towards it."

The whole amount required for the annual support of the College is about four thousand dollars. A considerable amount of this sum, it is to be hoped, will be raised in Manitoba itself. The Presbytery of that province has recently issued an address to all the congregations and mission stations are earnestly set forth. The Presbyterv in its address states that the College is well attended, and has carried on its work successfully during the present session. You are respectfully requested to bring the claims of the College before your Session and Congregation, and urge them to contribute to its support. D. H. FLETCHER.

Hamilton, Jan. 12, 1877. Con. of Com. N.B.—Collections to be sent to Rev. Dr. Reid, Toronto; or Rev. Dr. McGregor, Halifax.

Presbytery of Brockville.

A pro re nata meeting of this court was A pro re nata meeting of this court was held in Brockville on the 8th inst., to disdispose of a call from Morrisburg to Rev. A. Rowat, of Winchester. Commissioners from Morrisburg and Winchester were heard, and Mr. Rowat, before giving his decision, asked for advice from the Presbyters. A commission and winchest was appointed when tery. A committee were appointed who retired and gave such advice as they could; after which Mr. Rowat left the decision in the hands of the Prosbytery. The follow-ing was the Presbytery's decision:—"Hav-ing heard the parties in the case of the call from Morrisburg, and Mr. Rowat having left the decision in the hands of the Presbytery, while at the same time expressing a preference to remain in his present charge, the Presbytery in the circumstances decline to grant the translation." This decision being announced, the Presbytery adjourned. W. J. D.

THE Moravian is the great missionary Church of the world. They carry on mis-sions in Greenland, Labrador, the West Indies, the Mosquito Coast, in South Africa, Australia and Thibet. They have in these missions 92 stations, 807 mission-

Choice Literature.

One Life Unly.

CHAFTER XXI.

The servents left the room, and then the two men remained contropting each other, the Malay like a tigor at bay, Atherstone with his arms folded, haughty and calm. There was a silence for a tew minutes while they looked fixedly at each other, and then Edwards spoke in quiet measured tones. "Mr. Atherstone, it I had succeed-ed in my enterprise to-night, I believe we should have stood in a very different po-sition to each other; but I have failed, and I have placed myself at a distinct disadvan-tage. Ours has been a long struggle, and the fortunes of war hung often on a word or a look; but you have gained the day—I am defeated, and I admit it. If I am con-Victed us I can be by the evidence of your servants) of having broken into your house and attempted a burglary, I know the penalty, and I have no doubt your influence would be successfully exerted to make my imprisonment a long one, but it would not be for lit., and when I came out, sooner or later, the contest would begin again; I promise you that, and you may guess if my punishment would mugate my will to in-jure you. I tell you, even from my prison walls I would find means to make your life torture to you, as you know I can. Now hear me, and weigh my words well. No-thing but my own will can free you trom me and my power to mjure you, and that will I am ready to exercise in your favour if you will agree to my conditions. Instead of sending me to prison now, give me the masses of soing out to Australia with the means of going out to Australia with my wife and child, and a sufficient sum to purchase some land out there whereby I may make a home and a provision for them in that new country, and I will pledge myself to leave England at once, to give up all my hopes, and never to molest you more; you shall never hear my voice or see my face again."

A gleam of pleasure lighted up Humphrey's face at these words, and ne stood looking at the Malay with the most eager anxiety. "I might consent," he said, "but how can I tell that you will keep your

"I will give you any pledge you may like to exact," said Edwards; "and of course if I came back you could still call me to account for this night's work; but you have better security than that, for you ought to see that as matters stand it is now most for my interest to make a home out there. Life is short, it is no use squader-ing half of it on the chance of gaining an advantage in the end-a doubtful chance too in this uncertain world; you have foiled me hitherte, you may do so to the last. Give me money enough to live as a gentleman in the colonies, and I will cry quits and harry your life no more; I shall be to you as one dead."

The man was evidently in earnest, and Atherstone's face brightened up as if a load had been removed from his existence. He said slowly and distinctly, "Edwards, will you swear to meet me at Southampton this day week on board a vessel bound for Australia, to receive from me such a sum as will accomplish all you desire, and then and there to depart from England never to return—never to send back your child, but to be to me—you and he and all belonging to you—as though you were dead, and beyond the power of any meeting on earth?"

"A stringent vow and a comprehensive one, Mr. Atherstone, but I make it; let the

we shall part never to meet again."

"It shall satisfy you," said Atherstone.

"Good, then we meet at Southampton

thir day week—a ship leaves port that evening. This day week, at noon, you will find me on board the ship which sails the same afternoon."

"It is well—then are you free." Ather stone walked to the door, threw it open, and called out to Thorpe to allow the Malay to leave the house unmolested. The servants stood back to let him go free, and slowly, silently the midnight intruder passed out of Atherstone Abbey and disappeared among the trees.

It was evening, a few days after that on which Colonel Dysart's funeral had taken place. Una was lying on the sofa in a little boudoir which had been given up to her use at Northcote Manor, looking very wan and exhausted. As might have been expected, the shock of her father's death, so quickly on the suffering she had undergone after her interview with Atnerstone, had tried her health very severely. Mr. Northcote had carried her half insensible into the house when he brought her from Atherstone Abbey, and she had fallen into a state of weakness and prostration, through which she had been unremittingly nursed by little Will Northcote, who had shown that in spite of her eccentricities she could be admirably thoughtful and tender in times of emergency. During the days which had elapsed since then, Una had seen no one else until this afternoon, when Mr. Cunliffe had asked to have an interview with her, on his return home from the funeral. Una had herself been far too much overwhelmed and bewildered to make any plans even for the immediate future, and she was consider-ably startled when she found that her guardians had settled everything for her with-out even consulting her. Mr. Cauliffe told her that Colonel Dysant had charged him in the event of his death-the suddenness of which he seemed to have anticipated—to communicate at once wish her aunt, Lady Elizabeth Molyneux, who had promised him that Una should have a home with her, should she unbappily be deprived of her father's care. This had been done, and a letter had been received, dictated Lady Elizabeth, and written apparently by her maid or companion, expressing a wich that her neice should join her at once, as she was just leaving home for the Continent, where she wished Uns to accompany her, and ending with a regret that she was too great an invalid to write her condolences with her own hand.

Under these circumstances, Mr. Cunliffe

to attend Colonel Dysart's funeral and the oponing of the will, and he was anxious to return as soon as possible. His duties as executor, he told Una, were very simple, for the colonel had left everything he pos-sessed in the world to his daughter, and Vale House was here on a lease for some years, where her aunt promised to reside with her on their return to England in this, her eyes dilating with a look of terror, and her breath coming quick and short. She raised herself from her pillows and

looked anxionsly at her guardian.
"To-morrow," she said, in a weak, tremulous voice, "must I go quite away to-morrow? Must I leave——"

The name, so deeply graven on her heart, was almost on her lips, but she did not uiter it, only her very soul seemed to die within her at the thought that she was about to be borne out of reach of Humphrey Atherstone, just when, at the most solemn moment of her life, the conviction had forced itself upon her, that to be separated from him was to lose for ever all earthly hope or joy; a crimson flush dyed her white check as her faltering words ceased in sudden silence; but the shrewd lawyer needed no outward expression of the thoughts he could read so easily; he had long since foreseen what Una Dysart's deswas likely to be, and in his new position as her guardian, he rejoiced at the prospect; for although he was perfectly aware that there was some secret to he concealed, and probably to be regretted, in Humphrey & therstone's life, he had yet too much confidence in his intrinsic nobleness, not to feel satisfied that the happiness of the woman he loved would be very safe in his hands.

Cunliffe's kindly nature was moved at Una's pitcous tones, and taking her hand in both his own he bade her trust him that

all would be well.

"You must go to morrow, dear child; for we are bound to follow the arrangement that has been made for you; but Cannes, where I believe your aunt means to win where I believe your aunt means to winter, is not quite the end of the world, and the spring will find you again at Vale House amongst your friends, I hope. For my part, I tell you fairly, I do not mean to go back to Australia till I have seen you settled in a home of your own, and a home worth having, too."

Una could not answer. She let her nand lie in his, fully appreciating his kindness; but her finer sense revolted at all thought of earthly happiness and love, while yet the shadow of her father's new-made grave lay dark and cold upon her life; and this, too, Mr. Cunliffe understood. After a few more words respecting the arrangements of their journey next day, he told her to try and get a good night's rest, and left her. Una turned her face to the wall, and her thoughts went back to their weary brood-ing over the sad death-scene, when, from the dying lips, went out the name of the the dying rips, went out the name of the unforgotten love of youth, to be the last utterance of the world-worn man. Had her gentle mother heard in the far unseen the voice that his child should hear no more? had she come to meet him on the more had she come to meet him on the threshold of the strange new life? only on such images as those could Una hear to dwell as yet, and while she lay pondering over the vanished past, and feeling as if she would never again come out of the deathgloom which surrounded her to look her future in the fees she hear stepness was the contract of the surrounder. future in the face, she heard steps approaching her door. Well she knew the light tread of Will Northcote's little feet, and she turned to greet her, as she came in, with a faint smile of pleasure on her sad with a maint smile of pleasure on her sau face, for Will's sympathy and tenderness had been her chief solace in the dark days through which she had been passing, a real affection subsisted between them now.

The girl came forward impetuously, and
flung herself on a seat by the side of her couch.

"Oh, Una! you can't think how miser "On, Unalyou can't think how miserable I feel; everything seems so gloomy; life is so changed from what it was only a few menths ago, and I am to lose you tomorrow! the best comfort I have."

"Dear Will, I am afraid I have been more of a hurden than a comfort to you of

more of a burden than a comfort to you of late; but I hope and trust I shall soon be back again. I dread going away so much that I quite cling to my aunt's promise to bring me home to Vale House in three or four months.

"Yes—and how many changes may we not see in three months I there are only too

"Are there any changes beyond those that have happened to me, Will?" asked Una, looking alarmed, for her thoughts flew instantly to Humphrey, with a vague dread of what might have befallen him since the mournful night when they parted.

"Indeed, there are—there is to be a complete revolution at Valehead. Settle yourself comfortably among your pillows, Una, and I will tell you all about it."

CHAPTER NXII.

"Now, Will," said Una, as she laid back her tired head, "tell me what is going to happen in the neighbourhood." First of all," said Will, "the rector is

going to give up his church for at least a going to give up his church for at least a year, perhaps for altogether, and a new clergyman is coming, who is said to be a very different person from Mr. Crichton."

"That is, indeed, an important change," said Una; "but what is the cause of it?"

"Lilith's health; she has drooped so much lately that the rector has been advised to take her to Teroney for the win-

vised to take her to Torquay for the winter, and then, I believe, to some German baths for the summer; so they are all going away immediately, the rector, and dear

pretty Lilich, and-and Hervey. Something in Will's tone and downcast face struck Una with a sudden suspicion that Hervey Crichton had become more to her little friend than she herself had been aware of, till the prospect of a separation had, as it were, awakened her heart. It was not, in truth, very long since Hervey had told Una of his attachment to herself in the conservatory at the Abbey, but so much had happened since then that the event seemed to have drifted far back into the past, and she could not help having a Under these circumstances, Mr. Cunlifie and Mr. Northcote had agreed that Miss Dysart should be taken the very next day to meet her aunt in London, and Mr. Cunder one which satisfacted him to her, and liffe himself undertook to be her essort, as the he had only left his affairs in town in order to the certainly admired very much, if they did indeed try to earry them out. Often 10,000.

could meet more frequently than they had | in the darkness of her sleepless nights she done hitherto, and Una determined that if she could in any way promote such a result she would do her very best to sconre it. She put her arm affectionately round Will, saying, "You must cheer up, darling; I have a firm belief that brighter days are awaiting you, whatever may be in store for myself; your fate 14 not likely to be so involved as mine is."

"Well, I am sure I hope so; I am not one of the good resigned people at all, I want to be happy very much."
"So we all do, I am afraid," said Una,

with a sigh.

"But then ye I deserve happiness, and I don't suppose I do; my old nurse used to tell me I should come to a bad end if I went on being so naughty."
"But that was in the days when you

tore your frocks climbing trees, and insisted on going to the stables to feed the horses, and I am sure you are very good now, considering how kind and patient you have

considering how kind and patient you have been with me all this time."

"I know I am very discontented, and that is not being good, I suppose, but it is all so wretched. There is Rupert too, I do not know when I shall ever see him again, and my father is unhappy and my mother is cross—oh, dear!" and Will laid down her head on the sough very despendingly. head on the couch very despondingly.

Una passed her hand caressingly over the dark clustering curls, and after a momont's silence began to speak on other whicets, in the hope of changing the current of her friend's thoughts. "Tell me

about this new clergyman, Will, who is he?"
"Mr. Trafford; he is a very well-known
man in London, where he has almost
worked himself to death in one of the very worst parts of the city. I hear he is a most devoted, energetic person, and so eloquent that people used to flock from the West End to hear him preach."
"And how does it happen then that he

is willing to come to a quiet country parish like ours?"

"Because he is just recovering from an almost fatal fever, which he caught in some of the pestilential places where he worked, and the doctors said he would die if he did not go to the country for a year; I do not suppose he will stay after that

time."

"Is he young?"

"Not very, between forty and fifty, I suppose; but unmarried, and a singularly fine-looking man. I expect he will become a sort of besieged resident at the rectory, all the single ladies in the place will wish all the single ladies in the place will with to make him happy,—always excepting myself."

You must make somebody else happy, said Una, stooping to kiss her. "But now, dear Will, since I have to go this dreary journey to-morrow, will you please send my maid to me that I may make prepara-tions for it? how glad I shall be when I can come back and go with you to hear Mr. Trafford!" Mr. Trafford!"

"And so shall I—I'm sure," said Will "And so snail i—I'm sure," said Will, warmly returning her embrace; "but you must leave your maid and me to pack up for you, and go to sleep yourself; you lock so pale and tired, poor darling," and after settling Una comfortably amongst her settling Una comfortably amongst her cushions once more, she quietly left the room.

A long stretch of level sand, lying dim A long stretch of level sand, lying dim and grey under the twilight sky, and one solitary figure pacing to and fro upon it buried in deep thought; it is thus that we find Una Dysart again three months after her father's death. Her life during the interval had been singularly cheerless and uneventful. Lady Elizabeth Molyneux was a fanciful invalid; or rather, to speak with entire accuracy, she was an elderly unmarried woman, physically in perfect unmarried woman, physically in perfect health, but morally afflicted with the health, but morally alliesed with the blighting disease of an intense selfishness. To be hereelf the sole object of importance to every one in the household, and the recipient of their ceaseless attention, seemed to be the one purpose for which she lived, and as this end could best be gained by the continual and minute claims of a condition of supposed weakness and bodily suffering, she had long since persuaded herself that she was the victim of a chronic state of illness, and established it as a fact, which no one attempted to dispute. She was entrely ruled by a companion in the shape of a penniless maiden lady of mature ago, who was keenly alive to her own interests and not very scrupulous in the means she took to further them, so that while she did not besitate to flatter and cajole her lthy mist power, she was very ingenious in detracting from the merits of every one else who approached her, and easily succeeded in turning her against them. Miss Grubbe did this with especial effect in the case of Una, who would have been only too glad to fill the aching void left by her father's loss, in loving care of her mother's sister; but it was in vain that she struggled to find a place in her aunt's life; if she attempted to read to her, or even to sit by her couch and converse with her, Miss Grubbe was sure to remark, with a most repreachful air, that she wondered Miss Dysart did not perceive how much she was fatiguing her ladyship, and then Lady Elizabeth would sink back on her pillows and implore her

niece to leave her. But now the certainty that she had one life only, to make or mar, had a very dif-ferent significance from what it ever had previously. Unless she could bear this one ific skinless, at least in purpose and effort, into the awiul light of God's own presence, how should she in her turn meet that Death which stands as a doorkeeper at the gate of heaven? She remembered the day on board ship, when in the arrogance of her youth and inexperience she had not feared to propare a record as a testimony against herself, if at the close of her exist-ence she should be found to have falled in orowning it with the finished work of her righteous purpose. She had not looked at the words she had written since; they remained safely looked up, as when she gaily threw the key into the depths of the sea, but they same held words. but they came back upon her often in the time of struggle and indecision through which she passed during the lonely whater, and although when she wrote them they had sprung rather from the ambition of her pure young soul than from religious con-

seemed to see them blazoned in letters of dire on the wall. "I have one life only," she had written on that day when we first saw her. "I will make it blameless and noble. I will make it fruitful in blessings to others. It shall leave its mark for good on the earth. It shall leave its mark for good on the earth. to others. It shall leave its mark for good on the earth. It shall not be spent on myself. It shall not be spent in vain." These were her deliberate resolves before temptation assailed her; and now what was it she was about to do? To marry Humphrey Atherstone would be in some way, she knew not how, to lure him into a dereliction from the stainlessness of perfect rectitude—to draw him down with herself rectitude-to draw him down with herself from the one inflexible standard of purest honour and truth. He had told her this in so many words, and the fact that she could not in the slightest degree understand the nature of the obstacle to their happiness, was no reason why she should doubt that was no reason why she should doubt that its import must have been weighty indeed, since it had made him take that solomn resolution against marriage, which love for herself alone was making him abjure. She knew that the decision, the responsibility, would rest with herself; for it was only when he found that her happiness (as well well as his own) was involved in their union that he threw his scruples to the winds and implored her to become his wife. implored her to become his wife.

It was thus that through all the period

of her absence from England Una had tortured hersolf with endless balaucing of the momentous question, but she felt on that evening that the time was come when she must make her final decision, for the very next day she, her aunt, and Miss Grubbe were to set out on their return home, and they were to go at once to Vale House, where they were all to reside to-gether henceforward; there she would see Atherstone again, and there she could not doubt he would require of her at once an answer to the question which death had delayed so long.

(To be continued.)

"Devout Pity" at the Theatre.

Professor Blackie, of the University of Edinburgh, is reported to have expressed to his class a doubt whether Mr. Henry Irving (a star actor) was not "doing as much good as some clergymen." "I wish," according to the newspapers, added the Professor, "to say here, what I have often said privately to distinguished members of the clerical profession, that I have much oftener felt the gracious tear-drops of human sympathy and devout pity drawn of human sympathy and devout pity drawn of human sympathy and devous pity drawn from my eyes, by the vivid impersonations of the stage, than by the most forvid appeals of eloquence from a Scottish pulpit."

Professor Blackie could hardly mean that actors were "doing more good in the world than some clergymen," for the simple years of that they more frequently make

ple reason that they more frequently make him (ProfessorBlackie) weep. The Professor would not be egotist enough to claim that olergymen are useful to the world only proportion as they make him, the Professor, weep. We are at a loss to know what the significance is of the Professor's disclosure concerning his habits in the matter of weeping.

Professor Blackie not only counts his Professor Blackie not only counts his weeping spells, but he assays his tears. He knows the quality of them. It is teardrops of "devout pity," that he sheds at the theatre. Now what, pray, may be "devout pity?" We would gladly know. Is it "pity" exercised in the spirit of "devoutness," that is, pity in accordance with some demand of religion? If this is not what the expression means, we cannot at. what the expression means, we cannot attach any definite meaning to the expression. If this is what the expression means, then, we enquire, where, how, by what revelation, has God made it known as his reversion, has tree made it known as his will, that we should feel pity, in the spirit of religion, at unreal, however vividly represented, wee? "Devout pity" at a theatre! Is it sentimentalism on Professor Blackie's part, or is it a piece of jugglery with words? You dissolve yourself or you antiar vonself to be dissolved in or you suffer yourself to be dissolved, in a luxury of tears, over a fictitious piece of suffering exhibited on the stage, and you reassure your conscience by calling your

Has it never occurred to Professor Blackie, that "some" clergymen de not accept it as the true aim of their calling to excite sentimentalists to tears? The teartest is not applicable in the case. If it were, then churches would be theatres, and clergymen would be actors. And then, we should ourselves prefer to go for our enjoyment in tears where we could get the largest return for our trouble. We should very likely weep with the Professor at the theatre. Actors, presumably, "act" better than clergymen.—U. S. Times.

Teaching the Baby.

You must take your baby just where he is now, not much more than a little animal, and educate his physical nature, so rapidly developing. For instance, he has just reached the climbing age: every chair and and stool is a worry to you, and a pair of stairs is a perpetual terror. Now show him how to get up and down the stairs, how to place his feet in climbing up into chairs. Let him tumble a little; it will only make him more careful. It is but a foretaste of the hard schooling which experience gives us all our lives. Better a little fall with us all our lives. Better a little rail with you close by to stop it at the right place, than a great one when you are "off guard" some day. (Remember that too, when he is in his teens.) But, I beg of you, if you want to see him grow up active, strong-limbed and agile, do not keep his white dresses too clean, nor tie his sashes after the present uncomfortable fashion, so that he isn't conscious of any legs above his knees. Then, let him feed himself. He'll make a miserable mess of it at first, but protect him well with bib and tin tray, and he'll soon teach his spoon the way to his mouth. Let him burn his fingers a little some day when the stove is not very hot; he wont touch it when it would be dangerous .- "Letter to a Young Mother." ner for Feb.

THE city of Indianapolis has fifty shurches, of which number the Methodists claim twenty.

THE average attendance at the Moody and Sankey meetings in Boston is put at

Scientific and Aseful.

BATTER PUDDING.

One quart of milk, four eggs, six spoonfuls of flour, a little salt; bake twenty min.

TO KEEP WORMS OUT OF DRIED IRUIT.

When it is stored after drying, put between every half bushel of it a large handful of bark or eassafras, and strew a liberal supply on top. I will insure that the worms will not trouble it.

PLAIN BUNS.

Flour, two pounds; butter, a quarter of a pound, sugar, six ounces; a little salt, powdered carraway seeds and ginger. Make a paste with yeast, four spoonfuls, and warm milk a sufficient quantity. A quarter of a pound of well-wasned currents may be added.

CHILLED HANDS OR FRET.

If the hands are very cold but not frozen, It the hands are very cold but not irozen, paddle them in lukewarm water for a few moments. The same may be said of the feet, gradually adding warmer water, thus avoiding chilblains, restoring the proper temperature gradually and imparting to the whole body a surprising degree of comfortablanass. fortableness.

BAKED APPLE PUDDING.

Chop up a few good baking apples, peeled and cored, of course. Butter a pudding dish, and cover the bottom and sides well with grated bread, the bottom at least to the depth of half an inch; put in a few pieces of butter, a squeeze of lemon juice, and a piece of lemon rind chopped; then a layer of apples, sweetened, and so on-bread and apples-until the dish is full. See that the top layer is bread. Pour on a cup-ful of water. Bake in a brisk oven for about half an hour or so. Eat while

BELVIDERE CAKES.

The size of a breakfast plate. One quart of flour, four eggs, a piece of butter the size of an egg; a piece of lard the same size. Mix the butter and lard well with the flour; beat the eggs very light in a pint bowl. Fill it up with cold milk; then pour it gradually into the flour, which must be made into a tolerably stiff dough. Add a full teaspoonful of sait, and work briskly for eight or ten minutes; if worked toolong it will fall. Out off squares of the dough with a knife the size that you wish your cakes to be, roll them out, and bake The size of a breakfast plate. One quart your cakes to be, roll them out, and bake in a quick oven.

TO MAKE BOOTS DURABLE.

The durability of the soles of boots and shoes may be greatly increased by coating them with gum copal varnish, which also has the effect of making them water-proof. Four or five coats should be given, allowfrom or two coats should be given, allowing each coat of varnish to dry before the succeeding one is applied. Soles thus treated possess twice the usual durability and generally outlast the best uppers. The generally outlines the best uppers. The leather uppers of boots or shoes may be rendered soft and water-proof by rubbing into them while warm, before the fire, a mixture composed of four ounces of hog's fat and one of resig.

BAKING SODA FOR BLOAT.

John Millar, Slackwater, Penn., writes remedy for hoven or bloat in cattle. have also never known a tablespoonful of common baking soda to fail—have seen them recover after they had fallen down. Dose may be repeated, if necessary. Here the cunce of prevention is worth more than the pound of care. Not that I lack faith in cures, but I saw two valuable cows dead in the pastures before their owners knew there was anything wrong. In turning knew there was anything wrong. In turning cattle to pasture, if it can be avoided for the first few days, do not turn in while the grass is wet. If hay or fodder is to be had, do not turn in with stomachs craving for food; that is, change gradually from hay to grass, and you will the taby greatly lessen the danger of loss from hoven or bloat.

BLACK AND GREEN TEA.

Green and black tea are produced from Green and place we are produced from the same plant, though the botanists were long at issue about this matter. The idea of green tea being dried upon copper is proved to be a popular fallacy, for the tea would be flavored and spoiled in the process; besides, the bloom can be given by harmless means. Dr. Lettsom, by the harmless means. Dr. Liettsom, by the way, thought it was given by a vegetable process. Mr. Ball, who has written a practical volume on "The Cultivation and Manufacture of Tea," describes an experiment made by him, proving that tea may be daied black and crees at once in the be dried black and green at ones, in the same vessel and over the same fire; he divided the pan, and the leaves on one side he kept in motion, and the other quiet when the latter became black and the former green; thus proving the difference of color to be not derived from any management of heat but from man-ipulation, the heat being the same in both CAROR.

OATMEAL IN THE HOUSEHOLD.

In Great Britain children of all ranks are fed on an catmeal diet because it causes them to grow strong and healthful, and no better food can possibly be found for them. It is also quite as desirable for the student as for the laborer, and for the delicate lady as for her hard-working sister; indeed all classes would be greatly benefit. them to grow strong and healthful, and ed by its use, and dyspepsia, with its manifold annoyances, can be kept at a distance. Oatmeal is more substantial food, it is said, than veal, pork, or lamb, and quite equal to beef or mutton, giving as much, or more mental vigor, while its great decident to the control of desideratum consists in ones not becoming desiderations consists in ones not becoming weary of it, for it is welcome for breakfast or tas as is wheat in graham bread. It can be eaten with syrup and butter as has ty pudding, or with oream and sugar, like rice. It is especially good for young mothers. It is especially good for young mothers. ers, upon whose nervous forces too great a demand has been made, and they lose the equilibrium of the system and become de-pressed and dispirited. Oatmeal require to be cooked slowly, and the water should be boiling hot when it is stirred in.

REV. SAMUEL C. BARTLETT, D.D., of Chicago, has been elected President of Dartmouth College.

A Hundred Years to Come.

Who'll press for gold this crowded street, Who'll tread you church with willing teet, A hundred years to come? Pale, trembling age, and flery youth, And childhood, with its blow of truth, The rich and poor, on land on sea Where will the mighty millions be A hundred years to rome?

"We all within our graves shall sleep, A hundred years to come: No living soul for us will weep, A hundred years to come; But other men our land will till,
And others then our streets will fill, And other birds will sing as gay, And bright the sunshine as to-day, A hundred years to come."

A Hidden Church.

Quite in the south of Spain, on the summit of a solitary mountain, is situated the town of Iznatoraf, still surrounded by fosses and walls. Its name recalls the time when Moors established themselves in time when Moors established themselves in Spain. Several years ago, a colportour climbed the mountain and exhibited in the market-place his merchandise—that is to say, his Bibles, New Testaments, and Gospels. He was soon surrounded by a great number of people, who looked at his books—some with hatred, others with ouriosity—for the rumor that a seller of heretical books was coming—had preceded the coursement messenger of the Bible. However. ageous messenger of the Bible. However, he was able to give some of his books to the simple peasants, and to tell them some. thing of their contents. After that he went

thing of their contents. After that he went on his way.

The Lord's promise was fulfilled, "My word shall not return unto Me void." A man who could scarcely read, had bought for five pence a copy of the Gospel of Mathew. His heart's desire was to read and understand the Word of God without human availance in the way not an even man explanations. But it was not an easy matter for him, for the little he had learned at school he had long forgotten. He began with pains anew to spell, and then to read slowly, and the Gospel of Matthew became his inseparable companion. The seed of the Word received into his heart brought forth fruit not only in him but in fifty other men, to whom he had imparted his treas-nre. No pastor had gone to them. The word alone has separated them from the Church of Rome. Every evening after their work, or even while working, they assembled to read and hear the word of God, and the Lord has not left Himself without a witness among them by His

spirit.

The existence of this little church has been revealed by the death of its founder. on the evening of the 20th of January, 1674, several people met in a house in the little town to twist mats. One of them read aloud the word of God, while the others worked. The reader was he who had bought the Gospel. When it was late they retired, and the friend said to their had bought the Gospel. When it was late they retired, and the friend said to their leader on leaving, "To-morrow, please God." "Yes, if the Lord will," was his answer. The next morning a neighbor passing by the cottage of St. Paul Lopez (our brother,) found the door open. She looked in and saw him on his knees, his arms agreed out and his head leaving on arms spread out, and his head leaning on the table. She ran to give notice. The judge went with the doctor, and it was found that Lopez had died on his knees while praying. Happy prayer, that, beginning on earth, found its "amen" high before the throne of God. fore the throne of God.

The tribunal ordered that the corpse of Lopez should be buried, but the priests refased him a place in the cemetery; so the municipal council set apart ground in the open field as a burying place for Protestants, and the brethren of Lopez resolved to enclose this ground with a wall. In this way we obtained the first precise know-ledge of the existence of the little Church of Iznatoraf.—L'Eglise Libre.

Jewish Rabbis in England.

A Jewish correspondent of the Pall Mall Gazette is writing a series of articles on the Jewish ministers of England. He says the Jewish clergy of the present day are very different from the rabbis of the past. "The rabbis were a body of enthusiasts, who devoted themselves to the study of the Pentateuch, and to the composition of commentaries upon it, and the dissemination of the pentateuch of the pentateuch. The series is the perfect affection which is based upon testes, pursuits, aims, and education in the perfect affection.—Harper's Bazaar. ion of the knowledge they contained. The lewish ministers of these days are officials Jewish ministers of these days are omerate duly qualified to read prayers and deliver sermons, and are paid salaries for so doing." The Jewish ministers of the present are taken from the poorer classes. Wealthy Jews consider it socially degrading to their sons to become "leaders in Issued." In Jewish works. In London, says the writer, from the chief rabbi downward, the ministers are of humble parentage. Until recently, the candidates had to depend upon private benevolence for their education. "Now there is a Jews' College, which has special accommodation for training Jews for the ministerial office. But the education generally given to the future ministers is borough, even at this college, and there is hardly a Jewish minister in this coun-try, unless he be a foreigner, who possesses even a decent knowledge of Hebrew. The calaries of the Hebrew ministers are not large. The chief rabbi himself, I believe does not receive £1,000 per annum. There s not a minister in England under the direction of Dr. Alder who has more than 4500 a year."

THE whole number of clergymen in the Protestant Episcopal Church is 8,251, to which 146 new names were added last year. which 146 new names were added asset year. The Zion's Herald says: A man's success in the ministry does not depend so much upon his remarkable facility for doing a variety of things, as upon his persistent faithfulness in preaching the gospel and applying it through all the opportunities secured by his pastoral visitations. His ability to lastines, in sing, to play the organ les accured by his pastoral visitations. His ability to lecture, to sing, to play the organ or the piano, to rouse at times to turbulent anthusiasm, the erowds he gathers around him pay all be senetified to the accompose gracious recults; but the broadness permanent harvests will be by the faithful, conscientious, unditablance of the ordinary duties discharge of the ordinary duties pit and the pastoral office.

Second Marriages.

Nothing is more characteristic than the very general sentiment of disapprobation with which women regard a second marriage. Their first impulse is to condemn it, and to speak, if not with ceneure, at least in terms of gentle deprecation, of the people who have entered upon it. Talk to the lovliest of her sex of the sorrow of a widower, and she will probably reply, "That is a grief for which he will soon find consolation." Announce the engagement of such a one in any circle of friends, and the familiar partian will immediately ment of such a one in any circle of friends, and the feminine portion will immediately begin to count the months and years since the death of his former wite. There will be observations upon the transitory nature of human affections, and the quality of forgetfulness which inheres in men. Yet the severity of womanly comment on a man's second murriage is tempered with mildness, most women being conscious of a tolerant pity for the helplessness and loneliness of a male creature left to take care of himself, or to battle through the world with children. It is to women they look for fidelity beyond the reach of anolook for fidelity beyond the reach of another love. The widow who lays aside ler weeds, and gives herself once more to wedded joys, is felt by many of her married sisters to have lost caste, and is imadical ways and is imadical ways and is imadical ways are selected to the lost caste, and is imadical ways are selected to the gined by some of the unmarried to have done them a personal wrong. She has stepped from the niche, saintly and revered where her dark days placed her, and des-cended to the ordinary common place level of life. It is not in India only that the wife is thought most of who is willing to immolate herself on her husband's fun-eral pile. Equally are there communities here, where she who is "a widow indeed" occupies a station quite unapproached in its exceptional reverence, and where she who

exceptional reverence, and where she who seems to listen again to matrimonial overtures is thought to have forficited a little of the traditional esteem with which sympathy had invested her.

The foundation of this unfortunate of society is built broadly on the respect we all feel for true love. Love is strong as death, we say, with a supplement in our hearts, to the effect that it ought to be stronger. Its silver cord should not he stronger. Its silver cord should not be loosened, though the angels stretch it over into the shadowy land whither our beloved have been taken. We miscalculate the lengths of laborious days, lightened by happy memories, but dimmed by present tears. We forget how hard it is to keep fresh and vivid the impressions of kieses unrenewed, of touches no longer tangible, of voices hushed. We do not estimate the force of the rebound by which the soul, desolate, weary, unstrung, lacerated in its desolate, weary, unstrung, lacerated in its finest sensibilities, turns to receive the sweetness of some gentle compassion, or some tender comprehension. Often it is those whose wedded lives have been most united, flowing on like a poem set to fit-ting music, who seem soonest to be ready to rear a new temple on the ruins of the old. Perhaps in their case the heart hunger is the deepest, and the vacancy needs most to be filled. Whatever may be the reason, it's a fact beyond denial that many second marriages, so far as the world can see, are more satisfying and felicitions than the first were. The choice of the man in the maturity of his powers is often quite other from the selection of his youth. No doubt in a second marriage there is less of the element of falling in love, and more of sober judgment. The youth was more or somer judgment. The youth was won mainly by the pretty face, with its soft curves, its sea shell tinting, its swift blushes and dewy freshness. Propinquity had much to do do with his decision. He lived near her father's house. They sang in the same choir. They went to the same church. Neither had emerged from the drudting of adolescent or known with the lives of adolescent or known the lives of adolescent or known the lives of the lives of adolescent or known the lives of crudities of adolescene, or knew to what manner of man or woman the soul within them would grow, when they plighted their troth and took on them solemn vows. Whether in the closeness or daily companionship they would become knit and blended into a completeness which is possible only to duality when love dualifies it, or whether they would find life hopelessly halved, was a problem they could not resolve. No second marriage ought to be

WHEN, in order to be perfect, must the sining of children begin? With the training of children begin? With the cradlo—with the mother's first look, smile, utterance. The saying that "man is a bundle of habits" is fundamentally as true of infants as it is of grown children.

THE Glasgow merchants are giving a vigorous support to the Presbyterian mission to Nyassa founded in memory of Liv-ingstone. The mission now consists of a carpenter, two engineers and blacksmiths and an assistant, two farmers, a weaver and a seaman, besides two ordained missionaries, who are also licensed physicians. sionaries, who are also licensed physicians. They have also a I the steamer, 50 feet long, which proves perfectly capable of navigating what may be characterized as a stormy inland sea, Lake Nyassa is found to be 850 miles in length. The mission, therefore, has under its influences 800 miles of coast line, up and down and across the head, besides 100 miles of river navigation down to the rapids. North of this the London Missionary Society has commenced operations on Uske Tauganyika, which is not far from 500 English miles in length, and still to the north of this the Church Missionary Society is establishing a mission on the great Viotoria Nyanza.

These three missions, by the aid of their little steamers, will be able to visit regularly along a line of over 1000 miles, extending from south to north, through the vary heart of Africa, and reckoning both sides of the great lakes, the coast line within reach is over 2000 miles. The results of such extension over the coast line within reach is over 2000 miles. tensive operations will be awaited with more than ordinary interest. Thus far no hosting at all verious has been manifolded by the sale of the first sale of the first sale of the minimum spec which they invessionly to just an end to the traffic in

No one who has not tried it has any idea. No one who has not tried it has any idea of the sustaining power of a creed against the assaults of infidelity. We mean by this, of course, not a creed of opinions, but the creed of facts. The carefully formulated statement easts off the vain objection as a enow-plough throws off the drifts. It is a wonderful tally to see that a creed in

a wonderful help to see that a "avil is aimed, not at the truth, but at er as false form which for akes the truth. - Church.

When a traveller was asked whether he did not admire the admirable structure of some stately building. "No. ' said he, "for I've been at Rome, where better are to be seen every day." O believer, if the world tempt thee with its rare sights and curious

that the cattle are perishing, and that no improvement can be hoped for for six months. Yet it was with a full knowledge of this risk that the silly pantomine just acted at Delhi was gone through. The feet of clay were diving under the golden image when it was set up.

Another batch of cardinals' hats are to ANOTHER BACCH OF CATCHING'S halfs are to be distributed, if we may credit the Paris Univers, which states that the Sovereign Pontrif intends to repeat his performance of twenty-three years back and fill up all the vacant cardinalships. The present 54 "princes of the Church" are mostly old men. They include 5 octogeneriaus, 16 santragenericus, 28 carracercium. septuagenarians, 28 sexagonarians. 8 quin-quagenarians, and two are under 50. Tho oldest is Di Augelis, Archbishop of Ferms, who is a mouth the Pope's senior, and the youngest, Cardinal Bonaparte, who is 49.

Ir one were to foolishly conclude that God is displeased with those to whom he sends disease and death, where would he look for a household that enjoys his favor?
Pain is a common heritage, and there is hardly a doorstep across which the dead have not been carried. But this is no sign of anger in such visitations. Whom the Lord leveth he chasteneth. Some day, when what we do not know now we shall know, it will be made to appear that he was only manifesting his love even in his severest dispensations.

HE always wins who sides with God. To him no chance is lost; God's will is sweetest to him when It triumphs at his cost.

Ill that He blesses is our good, And unblest good is ill, And all is right that seems most wrong, If it be His sweet will.

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Efforts will be made during the coming year to make the Preserranan increasingly attrective and useful to the large constituency it sims to represent. To this end the Editorial staff will be strongtheded; a larger variety of Missionary In telligence will be furnished by Dr. Fraser, Formosa; Rev. J. Fraser Campbell, and Rev. James Douglas, India; and special papers are expected from the following gentlemen:-

Rev. Dr. Waters, St. John, N. I. Rev. Prof. Bryce, M.A., Winnireg, Ma. Rev. Principal McVicar, L.D. D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Gregg, M.A., Toronto.

Rev. John Laing, M.A., Dundas. Rev. Prof. McKerras, M.A., Kingston Rev. W. D. Ballantyne, B.A., Pembroke,

Rev. G. M. Grant, M.A., Halifax, N.S. Rev. W. Houston, M.A., Bathurst, N.B. Rev. Goo. Bruce, M.A., St. Catharines.

Rev. John Gallaher, Pittsburg, O., etc., etc. Rev. Alexander M'Kay, D.D.

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

We invite the cordial co-operation of ministers, elders, and people generally to sid in extending the circulation of the PRESETTERIAN. Much has been done in this way already; but much still remainsundone. Our circulation is now 6,000; then is no good reason why it should not be 16,000; If each of our present subscribers will only send us ANOTHER NAME we shall at once reach 19,000; and then to get the remainder will be a comparatively easy matter. Eriends, help us in this par

Remittances and Correspondence should be addressed to

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Sabbath School Bresbyterian FOR 1877.

Notwithstanding the almost insuperable dim-culties in the way of getting our Sandath Schools to even tatroduce the S. B. PERRETERIAN we been resolved to continue the publication for another twar, believing that superintendents and teachers will ere long see the flattice and propriety of medi-ing room—among the numerous papers usually graderil—for a few copies of a manthly got up specially for our own schools.

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

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a centleman in every way competent to conduct anoth a publication; the illustrations will be more nonerous and the issue of the perio heal earlier and more regular than in the past. Lost year we promised letters from the flux. J Fruser Campbell, but he only left a couple of months ago, so that it was impossible to a feed this promise, Both Mr. Campbell and M. Fou les will (DV. write during the coming year, and for Frazer, who is already so well and tavourably knewn to our young readers, will continue his valuable contributions. tempt thee with its ranprospects, then mayest well scorn in
having been, by contemplations in leaven,
and being actle, by faith, to see intimtely
better delights every hour of the day.

This is the vietry which corremeth
the world, even our faith."—Spurgeon.

The fatune in Southern India scoms to
be assuming grave proportions. It is stated

the model from sea to sea, right scross

"He assumed from sea to sea, right scross
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OPINIONS.

The Year Book has established for itself a high character, not only in Canada but in the United States, for editorielability and care, fulness, clearness, and correctness in matter and arrangement, in witness of which statement we append one or two of the many notices and roviews that have reached the Publisher.

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

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The Argentouli Advertiser says:— "The I consumers of valuable information.—Philadelphia Presbytorian.

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For the Presbyterian ! PRENCH EVANGELIZATION.

PARTIE OF THE POSPD.

The Board of French Evangenzation of the Presbyterian Church a Canada present

the Pre-hyterian Church a Canada pre-ent the following statement and appeal con-sorning the claims of the work committed to their charge by the General Assembly. The entire population of the Dominton of Canada is 3,750,000. Of this number there are about 1,250,000 French Roman Catholics, nearly a million of whom are in the Province of Quobec. Provious so the union of the Presbyterian Churches in June 1875, the several branches of the now united Church conducted Missionary operations among this people on a limited scale. Since the Union a great impetus has been given to the work, and at present numerate of thirty Missionaries, Colporture and Teachers are in the service of the Board, several of whom were at one time priests of the Church of Rome.

In the Province of New Brunswick we have the large and encouraging Missions.

have two large and encouraging Missions among French Romanists. In one of these, filteen heads of families last year abandoned the Romish communion, and abandoned the Romish communion, and fifty families received the Word of God. In the other, where a year age there was not a single communicant in connection with our Church, we have a commedious Church building, a communion roll of thirty members, and a Sabbath school and Bible Class attended by thirty young persons.

In the Province of Nova Scotia an ordained Missionary labours in a field of wide extent in the County of Pictou, where last year satisfactory progress was made, 125 Romanists having signed a declaration of Protestantism, and attached themselves to the Mission of our Church. An application has recently been received for the opening of another Mission in a destitute district of Nova Scotia, where there are large settlements of French Catholics.

In the Province of ONTARIO there are several fields occupied by the Board. A prosperous Mission is carried on in the County of Huron, in a French settlement formed twenty years ago, of parties driven by priestly persecution from the Province of Quebec. In the County of Essex a new field was opened last summer with hopeful prospects. Ground has been broken at ful prospects. Ground has been broken at Chrysler, Scotch River, and Fournierville, where our Colporteurs begau work last spring, and in the Eastern Counties of Prescott, Glengarry, Stormont and Russell, all in the Province of Ontario. where we have recently begun oper ations with somewhat checking prospects.

At Ste. Anne, Illinois—liev. C. Chiniquy's former field—we have a large and prosperous congresation of upwards of 150 families, all of whom were a few years since in the Romish communion. Here we employ three teachers in our Day School the School in which some of our French Missionaries received their early training; and here we have a well conducted and well attended Sabbath School, in which the Westminister Assembly's Shorter Catechism is a prominent fea-

In the Province of QUEBEC we have Mis-In the Province of QUEBRC we have Missions at suffolk in the Courty of Ottawa, at Desert on the Gatineau Rivor, at New Glasgow, Valcartier, Metis, St. Chrysostom, St. Paul de Chester, Port-au-Percil, and Riviere-aux-Canards. Besides the ordinary Sabbath services, Sabbath Schools are taught in all these fielde, and in most of them Student Missionaries are employed in the summer mouths in teaching Day

The Cities of OTTAWA, QUEBEC and MONTREAL—three most important centres—are now occupied by our Board. In Ottawa, where there are 120 names on the congregational roll, the Rov. M. Ami is our Mis-sionary. Here a church edifice is urgently required, the Hall in which the services are now held being neither central nor comfortable, yet notwithstanding these disadvantages the Sabbath attendance is gradually on the increase. Ours is the only French Protestant congregation in the capital of the Dominion. In the City of Quebec—a stronghold of Romanism—the Rev. L. Langel has laboured for several years in connection with the "French Canadian Missionary Society," but has recently, along with his Congregation, been taken under the care of our Board, and is now one of our recognized laborers. A commodicus Church erected for this congregation at a cost of \$10,000 was opened for public worship in November under very favorable circumstances. It is the first Frenca Protestant Church built in Quebec oily. The opening services were largely attended, chiefly by French Romanists, though the priests sought in everyway to deter their people from attending. The average Sabbath attendance has largely

The opening services were largely increased since the new Church was occupied. Mr. Langel visited Britain in 1875 in the interests of the "French Canadian Missionary Society." Being now a minister of the Presbyterian Church he is supported by the Funds of the Board. In the City of Montreal we employ a number of Missionaries, Colporteurs, &c. Prominent among these is the Rev. C. Chiniquy, through whose instrumentality thousands of pareons have abjured Romanism. Mr. or parens have adjusted Romanism. Mr. Chruquy was removed from Ste. Anne to Montreal in 1875. The Fronch Prosbyteran Church in the City having been much too small for the large crowds that througed to hear him, another—named "Russell Hall"—was purchased eighteon mouths ago at a cost of \$20,000. This allow receipts inspections the Rosell hard. so proving insufficient, the Board have just completed the erection of another Church, to accommodate 600 persons, in the West end of the City, where there are about eighty families of converts. In connection with it a Day and Sabbath School are now being organized, similar to what exists in the East end in "Russell Hall" Church. A spirit of enquiry is abroad among the French Catholies, as is evidenced by the numbers who visit the homes of the Missionaries for instruction and counsel,—the house of Rev. C. Chiniquy especially being

Hero Bible and Soung Class stor com-off and young me conducted, the peor among the convey traffic celerated acts as produced for those who have been thrown out of employment on account of their abandonment of Romanism. Under the direction of the Ladies' Society a Bible Woman is employed, who renders efficient service in the work.

Owing to bittor persecution many of the owing to bitter persecution many of the converts have been compelled to leave the city. A nettlement of these has been formed in the Sounty of Ottawa on Government lands. We have sent a Missionary with them. Sabbath and Day Schools have been instituted, and at present we are creeting Mission premises in the cettlement.

Besides the new Churches just completed in the cities of Quebes and Montreal, Mission buildings are being creeted in three of our outlying stations, necessitating an expenditure for building purposes this ingan expenditure for building purposes this year of about \$80,000. Such have been the marked success and unparalleled growth of the work during the past eighteen months, that the Board are greatly crippled by lack of funds to carry it on. The increased number of Missionaries, Teachers and Colporteurs employed, necessitates a march larger resource them concension. much larger revenue than our Canadian Church seems at present well able to furnish. In addition to the ordinary expenditure, the large outlay consequent on the erection of Churches, etc., has almost par-

The converts, though generally poor, and frequently deprived of their means of livelihood by becoming Protestants, have in many cases generously contributed to carry on the work. In three of the Stacarry on the work. In three of the Sta-tions, sites for Mission premises have been gratuitously given by them, besides mater-ial aid promised. In one of the fields the entire expense of pulpit supply was last year defrayed by the people, and only re-cently two of our French Congregations have forwarded liberal sums in aid in aid of the new Church edifice just com-pleted in Montreal. pleted in Montreal.

The burden of the work must, however, be borne by others. At present the treasury is empty. The Board, unwilling to relinquish any part of the work, have secured a temporary loan to meet payments due on buildings and the salaries of the Missionaries, etc., in the hope of obtaining liberal contributions from Christian friends without delay. without delay.

A Department for the training of Ministers for Frerch work—upported by the funds of the Board—has been instituted in the Presbyterian College, Montreal. There are enrolled nuncteen French Students this present Session.

The Board very earnestly commend the claims of their work to the confidence and large hearted liberality of those into whose

hands this appeal may fall.

Contributions should be addressed to the Rev. R. H. WARDEN, 210 St. James Street, Montreal, Canada, by whom they will be duly acknowledged.

D. H. MACVICAR, LL.D., Chairman. ROBT. H. WARDEN, Secretary-Treasurer. Montreal, 3rd Feb. 1877.

Gower and Mountain.

On the 80th and 81st ult. a deputation of Presbytery visited the congregation of Rev. Messrs. Cameron and Leishman in Gower and Mountain to ascertain whether any new arrangement of congregations could be made in that district so as to secure a more economical and satisfactory distribution of the labors of the pastors. In Gower there are two congregations two and a half miles apart; and in Mountain, two congregations five miles apart. The Mountain congregations are eight or nine miles from the Gower congregations. Each minister has a Gower congregation and a Mountain congregation, one charge having been "Kirk" before union, and one "Canada Presbyterian."

A meeting was held with each of the four congregations separately, and afterwards a united meeting was held. The spirit manifested in all the meetings, especially in the united meeting, was most cordial. The commissioners, on the whole thought it best to drop the old demominational boundary line and adopt a geographical one, i.e., to make one charge of the two congregations in Gower and one charge of the two congregations in Mountain.

The deputation accordingly agreed to ecommend this arrangement to the recommend this arrangement to the Presbytery. It was plainly impossible to unite the four congregations into one charge so as to avoid the necessity of a supplement. Under the proposed new arrangement a supplement would still be needed for a time, viz: for the Gower shares. ecommend charges.

Official Announcements.

MEETINGS OF PRESBYTERIES

LINDSAY - Next regular meeting (D V ,) at Wood-ville on the last Tuesday of February, at 11 a.m Paris.—At Ingersoll, on 13th March, at 11 o'clock

ville or the last Tuesday of February, at 11 a.m. Panis.—At Ingersoll, on 13th March, at 11 o'clock a.m. Brockville, on Tuesday, 20th Murch, at seven p.m. Barnie.—The meeting of this Presbytery will meet on the first Tuesday in March, 1877.

Panis.—In Frskine Chuvch, Ingersoll, on the 2nd Tuesday of March, at 11 a.m. Hamilton.—In Contral Church, Hamilton, on third Tuesday of March, at 11 a.m. General Assembly delegates will then be appointed.

Peternboro.—At Warsaw, on Wednesday, 21st February, at 11 a.m., and in the First Presbyterian Church, Port Hop3, on the last Wednesday of March, at 1.39 p.m.

BRUCE.—At Paisloy, on the last Tuesday of March, at 2 o'clock, p.m.

Ekkerson.—In John Street Church, Belleville, on the second Tuesday of April, at 7.30, p.m.

TORONTO—In the lecture room of Knox Church Toronto, on the 6th of March, at eleven a.m. Commissioners to be appointed to the General Assembly

London.—The First Presbyterian Church, London, on the third Tuesday of March, at two p.m. Remits will be considered, elders' commission will be called for, and delegates apointed to the General Assembly

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