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## Contributors and Correspondents

### FOREIGN MISSION WORK.

MR. EDITOR.—Knowing the growing interest in the Foreign Mission work among the Presbyterian women of Canada, brought about largely I doubt not through the prominent place given it in the BRITISH AMERICAN PRESBYTERIAN, I am confident your readers will be interested to hear direct from a work none the less foreign, because it is carried on among the Chinese brought to our own shore. While politicians under the power of the priests and the world, to state it mildly, have looked upon them as only an evil, the Christian has seen a golden opportunity to reach China through America. Six Christian young Chinamen have recently returned to China from San Francisco, and are about to establish a mission one hundred and seventy miles from Canton. How much more readily will they find access to their own people than ever missionaries would be able to do. They can live far more cheaply than it is possible for an American to do, and with their knowledge of the language can at once enter into their work, and find access to the homes of their people. I believe "Nations will be born in a day," when the land has been thoroughly permeated by the gospel, and a knowledge of Christ carried to them by those who have lived in Christian England or America. God's Spirit blessing the seed thus sown, as well as that of the Missionary, will bring thousands to Him so quickly, that we like the Christian women who were praying for Peter's release, will I fear be astonished too. But this letter is to be written for the women of Canada, among whom I have so long and pleasantly labored while in Montreal. A Christian's field of labor may change but the spirit changes not. As the Moslem only asks, "which way lies Mecca?" so we who love to work for heathen souls only need ask where lies our field? And lo! white for the harvest, it stretches just before us.

There is in San Francisco a "Chinese Mission Home" for women; women who have escaped from a life so terrible that one shrinks back in terror from the very thought. Having been sold into a bondage too frightful to believe possible, they have found that here is a "Home," and while thus seeking refuge from their human foes they are told of a foe yet more deadly in his enmity (if possible), and of a refuge more enduring, never changing. We find it very hard to gather in the children, but at our Industrial class on Friday last, we had several little ones. They showed no desire to come until the thought occurred while in one of their homes (how little their houses deserve such a name), that Paul once said, "Being crafty, I caught them with guile," so I said, "bring all these little ones, and we will give them some candy." Immediately there was much chattering in Chinese, and many smiles, and the result was, the next day, several came. "A little child shall lead them." We hope through these little ones to win the mothers too. It seems to me accustomed to use the word "home" in its highest sense, simply marvellous to see so many human beings crowded into such narrow quarters. Our interpreter Cho Se is one of two wives. The second was recently brought home to the great disgust of Cho Se, but there was nothing she could do but to submit; they fortunately have not yet followed the Californian fashion of a divorce every time one is annoyed at one's husband or wife. The home of these two amiable wives and their mutual "husband" is a little larger than a good sized closet, which is entered by a dark passage, with small rooms opening in every direction, literally crowded with people. These Chinese are mostly from the region about Canton, where families live in boats, and the smallest possible quarters. Yet as our interpreter accompanied us through the street, from house to house, with her loose tunic with large flowing sleeves, and her hair most beautifully arranged, it seemed hardly possible to believe that she had just emerged from such a room. In some of the rooms incense was burning before the idols. Many of the women looked hardened in sin, others looked as if they would gladly escape from such a life of bondage. It is said that, of the twelve hundred Chinese women in San Francisco, only three hundred are virtuous. When one married woman was asked to come to the class she said, "I cannot be let." I replied, "You are too busy I suppose." "Oh not that," was the response in broken English, "my husband only allows me to go out twice a year." The class began to arrive at the Home at twelve o'clock (the hour appointed was two), the little

children evidently had drawn some of the older ones.

A Missionary recently returned from China, bade us remember the "cup of tea," which to the Chinese means a great deal. With this mark of respect and kindness, the way was paved for hymns and the Lord's prayer in Chinese. We remained at the close of the class for an hour of prayer, one of the Chinese Christian women also leading in prayer in her own language. A Toronto lady was also of our number. There was a solemnity, an earnestness, about their manner that proved the truth of the assertion that when a Chinese is convinced, he is thoroughly convinced.

I will enclose a letter for a future number of your paper, as your readers may wish to know more of this work. It is a branch of the Women's Presbyterian Missionary Society of Philadelphia. When shall we hear from Rev. J. Fraser Campbell, and his work in India?

All the Christians who are interested in Foreign Missions ought also to be in Temperance, and such will be glad to know that five hundred copies of "Overcome," the new Canadian Temperance story has been ordered by one bookseller here to place in every library on the Pacific Coast. Is it in the Canadian Sabbath Schools?

This letter gives a brief account of some of the inmates of the "Home" in San Francisco.

"Gin Ti came to our Mission Home two years ago, when she was sixteen years old. She was aided by Chinese friends in making her escape from a woman who carries on a traffic in women and children. The little ones can be bought for a small sum, and when grown are sold for a large profit, into prostitution. Gin Ti fully appreciates her escape from a sinful life. She has made good progress in her studies, is able to do neatly plain and fancy sewing, and is apt with a sewing machine. She recently married one of the Christian Chinese, an advanced pupil from the mission, and has since been baptized and united with the Chinese church. Her room is tastefully fitted up, and she proves a tidy housekeeper. We rejoice that we have another Christian family.

"Chun Ho has been in the Home one year. She has been good and obedient, is industrious and learns well, and seems especially capable of receiving religious truth; we have much hope of her as a Bible reader. When she entered the Home she had promised herself in marriage to a Chinese Romanist, but as light came into her mind both the Buddhist and the Romanist religion became distasteful to her, and she voluntarily gave him up. She only hesitated in taking this step because she had no means of support, and she felt that it would not be just to depend upon this society for an indefinite time. Fortunately a society of young ladies in Ohio assumed her support.

"Ah Ling came to us six months ago, her body covered with bruises. She was owned by a cruel master, who gave her in charge of a woman who kept a house of prostitution, and the money earned was divided equally between the master and keeper. She was beaten and bruised if she failed to make their business remunerative. She has won the hearts of the friends of the Home, and with tender care gives promise of good progress in the better life she has entered. She has been hunted by the fiend who owned her and his accomplices, and we have appreciated the virtue of our bolts, and the protection our missionaries could give her. Ah Fah was a prisoner in a dark room for six weeks, waiting for an advantageous sale. Six hundred dollars was the price asked for her. She fled from her confinement at the peril of her life, and is a favorite in the Home.

"Sooch Ying, a young bright girl, passed through similar perils at San Jose, and was rescued by Christian ladies of that city and brought to the Home.

"Ah Gue, a widow, came from Sacramento to the Home for shelter. Her brother had plans for realizing six hundred dollars from the sale of her.

"And thus, all our inmates could tell a bitter story of cruelty and oppression. It was touching this morning to hear them sing alone, in the absence of their teacher, with their faltering untutored voices, 'Rock of Ages Cleft for Me.'

"E. V. R., Sec. California B. of W. B. M. "San Francisco, Dec. 21st, 1876."

Ah Ling, above alluded to, has been sent back to China with a Christian family. She sold the jewels given her during her former life of sin to defray her expenses, and was placed in the care of a Christian Chinese family of good position who were returning home. Her former owners had been told by their lawyer that they could kidnap her any time, so that she knew her life would be one of constant fear. The American Consul at Canton was written to regarding her, and a most courteous reply was received by the ladies of the society that he would aid them in any possible way. What may not Christian women do for their own sex.

ANDRE.

GERMANY, twelve years ago, had no Sunday Schools; now it has over twelve hundred, with over eighty thousand scholars—a large or small number, according as one looks back or forward.

(For the Presbyterian)

## LIFE AND IMMORTALITY.

BY R. HENDERSON, FLORIDA.

What is life? What are we living for? What are we to be when this life is over?

None can tell what life here is without knowing what life beyond the grave is—but none who go there come back to tell. Here is just the reason why heathenism and philosophy alike have failed. God, who only could, has told us what immortality is; and men continue to cherish and cling to the thousand conflicting theories of "philosophy, falsely so called." They are too proud to accept what they cannot themselves discover. The "great thinkers" behave like fools and babies—and much more do they who trust in them.

God has told us in His Word what "life and immortality" are. When we study that Word we see the light, which God's people had from the beginning, getting brighter and brighter, till, in the full blaze of the Holy Ghost dispensation, "life and immortality were brought to light in the gospel." In this gospel the questions are fully answered:—What is life? What are we living for? What are we to be when this life is over?

Reader! what is your life? What are you living for? Whether is your life going to lead you? The Gospel tells you what eternity is; and therefore, and along with this what your life here ought to be.

Does some one say? "I don't believe the Bible. At any rate I'm not sure whether it tells the truth or not. Very well. What do you believe? You must have some notion concerning what this life you are living means. Do you believe this life is all, and nothing beyond? However much you try you cannot do it. Your own reason tells you that your soul is immortal. However much you may fight against this conviction to silence it, and though you may think it is silenced, let danger come upon you, and death stare you in the face, and your actions will show that you do not believe "it is all of life to live, and all of death to die." But granting that you believe this life is all, what grounds have you for it? What ground can philosophy offer? Nothing but supposition at best, and that in opposition to the voice of reason and the Word of God. Are you going to rest your eternal destiny on this? If you have money in a bank, and you see a "pressure" brought upon that bank which must "break" it, would you feel secure in leaving your money there? You might suppose that all would be well, but that would not affect the truth. In regard to eternal things how worse than madly men act!

But supposing you could get proof strong enough to justify you in believing there is no life beyond—you cannot get such proof—how are you to account for this life? Come, tell me what is life? To enjoy the world, is it? Alas! this is what it is to thousands—and they forget that no matter how they live they are preparing to "meet their God." Some live for wealth, some for pleasure, some for one thing and some for another. Take wealth, enjoyments, everything, and however right they may be, you only have them for a few days, and then leave them forever. Is this what life means? Why this is nothing to live for. If life is only to struggle for "the world," and have troubles and trials, and lie down and die, and cease to be, then life is a dream—life is nothing! If I am going to exist in this life only, why am I living at all? What does my life mean? Ha! it means more than the brief, passing present. Take a tree. It grows—bears fruit—every year the same kind. It cannot get beyond that. It is not in its nature to get further. When it serves its purpose it dies and returns to the earth again. Not so with the soul. The more it knows the more it wants to know, and is capable of knowing. It brings forth varied fruits, and day by day more varied, showing that it is capable of expansion in every direction beyond the few days allotted to human life. This shows that the soul does not, cannot serve its purpose here. If I am to die, and be annihilated, in the face of all this, then human life of all creation is the only thing which is a mockery—a sham. Tell me is man an exception to everything else? No! My friends, "immortality" is written on your soul, and you cannot wipe it out! Look and see. Bodies will crumble into dust. A tree will decay and appear in other forms different from what it was before. But the soul which thinks, and feels, and hopes, and loves, cannot pass into anything else—from its very nature it cannot—but lives on and on forever.

Now look at the Gospel which tells what life is and whether we are going—just look at this glorious old Gospel and think of how many souls it has lightened and

brightened—how many troubled ones it has cheered with its blessed and encouraging promises and hopes. Socrates, that good old heathen, died cheerfully because he had lived a "virtuous" life, and had a faint notion that after death he would continue to exist in some happy place. The Christian dies happy because he knows there is an eternity of joy ahead. What shall I do then? Leave this blessed Gospel which "hath brought life and immortality to light?"—leave Jesus and the cheering hopes of eternal joy?—leave the Saviour on whose breast our fathers and our mothers, and our sisters and our brothers, fell asleep?—leave the Bible when I know what it has done, and what it is doing, and what it can do even for me?—leave it and go outside into the heartless, tearless, chilling realms of doubt, indifference and infidelity? No, no! Doubt, indifference, infidelity! Ah! I know what these have done—I know how sceptics and infidels have died—shall I leave Christ and go out there? I'll not go! No, no, I will not go! For I must die soon, and I feel, I know, the Bible declares it, this life is not all!

## The History of Montreal College.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I admire the adroitness of "Your Contributor" in leaving the "main question," and trying to retire under the smoke of my "inaccuracies" illustrated. He had asked "on what principle of fairness and justice does this territorial distribution rest. . . Why should the Montreal Constituency be dealt with so differently from the others," etc. I had replied in substance, that the church had not contemplated putting the colleges on an equal footing, but had done the best by Montreal that she could without injuring the other institutions; that the friends in Montreal assumed a very great and disproportionate responsibility in order that the College might be established; and that the territorial distribution was not made as "fair and equitable," but from time to time, as it was deemed expedient. Instead of assailing one of my positions, "Your Contributor" spends his time in "illustrating my inaccuracies."

Well, Mr. Editor, I plead guilty to one inaccuracy. I have good reason to have impressions and recollections regarding what happened in November, 1871, and the results of the proposal then made; but as "Your Contributor" will not be satisfied with any history that is not on record, only those who know the facts will fully understand how slight and only seeming the inaccuracy is. The proposal to raise the common endowment of \$250,000 was the result of a desire to have both colleges in a safe footing before union, and to make an end of the territorial distribution (see min. p. 58.) But notwithstanding the action of the Assembly, and the peculiar crisis of affairs, so decided was the opposition to the scheme that it had to be abandoned without one subscription being asked. It is true, therefore, that the Church never entertained a proposal to put the colleges on an equal footing, and my inaccuracy does not affect the "main question" one iota.

To say that because the committee of the united church reported that in case of an additional professor being appointed at Montreal and Kingston, the expenditure would be increased, and that this implies the equal equipment,—as both colleges in that contingency would have had three professors—is a specimen of special pleading that needs no answer.

As for the history, I will simply give my version, and have your readers judge as to my accuracy. In 1864 the establishment of a college was first proposed by overture from the Presbytery of Montreal; it led to much discussion. At last, by a majority, it was decided "to sanction the formation of a Theological College, as craved by the Presbytery of Montreal." The amendment, which was lost, proposed sending the overture down to Presbyteries in view of "the important interests involved."

In 1865 a charter was submitted, and other steps were taken. The discussion was carried on in committee of the whole house, and hence there is no record of it. "Your Contributor" can only get recollections or impressions which he holds as of no value. At last it was resolved "that the proposal contained in the report, not being such as to warrant the Synod in bringing the College into operation at present, no further action be now taken, but it be remitted to the Presbytery of Montreal as a committee to mature arrangements for the adequate support of at least one chair."

In 1866 the report of the Presbytery was received, satisfaction was expressed with

the progress made, and it was remitted to the Presbytery to prosecute and mature the scheme.

In 1867 the Presbytery reported that \$20,880 had been subscribed, and certain recommendations were submitted, among which was one that the Presbytery should be permitted to increase the endowment to at least \$30,000. Another proposed that the Presbyteries of Brockville, Ottawa and Kingston should be united with that of Montreal in their effort to erect and maintain the college. And the third proposed the appointment of a professor at that meeting of Synod. The postponement of the consideration of the second named resolution was agreed to, "until the Synod had considered the report of the Board of Knox College." Afterwards there was "long reasoning," and at last the two Presbyteries of Brockville and Ottawa were united with that of Montreal. That of Kingston, as proposed, was not conceded.

In 1869, after recording satisfaction, particularly with the prosperous state of the finances, two lectureships were granted, and while resolving to have a French lecturer in the College, provision for the expense was made from the French Canadian Mission contributions.

In 1871 the report of Montreal College proposed "that in order to meet the necessary expenditure of an increase in the staff of instructors, the Assembly grant the entire Synod of Montreal for the support of the College." This was not granted; but it was resolved to raise an endowment of \$250,000 for both colleges.

In 1872, after the failure of the endowment project, the College report again proposed "that the Presbytery of Kingston be added to the three Presbyteries," etc. After keen discussion, this proposal was remitted to the Presbytery of Kingston, and liberty was granted them to send their contributions to Montreal that year.

It was further reported that \$10,000 had been contributed for the support of an additional chair in Theology for five years; and in view of that the appointment of an additional professor was proposed. This proposal was allowed to lie on the table till next Assembly.

In 1873 an overture went putting Knox College and Montreal College on an equal footing was received, but the Assembly deemed it unwise to change existing relations. At the same time Mr. Campbell was appointed as a second professor.

The above statement is all to be found in the minutes, and I think confirm my impressions, (which I may here state, I share with not a few, and cannot help calling recollections.)

(1.) That the College was established at the urgent request of friends in Montreal. (2.) That in order to obtain this they willingly assumed a responsibility greater than the church generally was prepared for. (3.) That the first chair was not established until an endowment deemed sufficient had been secured. (4.) That before a second chair was established, support for it also had been secured. (5.) That in the granting of territory for the support of Montreal College, regard was had to the interests of the older institution. (6.) That the proposal to put the two colleges on an equal footing was not entertained by the church. Any little inaccuracy or inaccuracies in my statements do not affect the main question, viz.: that the claim put forth for an equal territory for each of the colleges is based on (1) justice, and (2) fairness; and that the present distribution of territory which leaves Montreal more to do than the west, is unfair and unjust.

We all would like, Mr. Editor, to see each of our colleges fully equipped. Our present resources will not allow of this, and it is only right to maintain in efficiency the older institution and to help on the younger as we are able. I am yours, etc.,

JOHN LAING.

Dundas, January 27th, 1877.

## Induction of the Rev. J. M. McAlister.

The Presbytery of Ottawa held a special meeting in Knox Church, Beckwith, on Thursday, the 25th of January, for the induction of the Rev. J. M. McAlister into the pastoral charge of the congregations of Beckwith and Ashton. The church was well filled with parties from both sections of the charge, who had evinced their interest in the proceedings by coming—some of them—a long distance, and who listened with devout attention to the sermon and addresses that were delivered. The Rev. J. B. Edmondson preached and presided on the occasion; Rev. J. Carswell addressed the pastor, and Rev. W. Ross the congregation. At the close, Mr. McAlister received a most hearty welcome from the people of his charge.

In the evening a social meeting was held in Ashton, which was well attended. After refreshments had been served, addresses were given by Messrs. Carswell and Ross, and the newly inducted pastor—an efficient choir rendering pieces of music between the various addresses. Mr. McAlister enters upon his labours in this congregation in circumstances the most encouraging. The Ashton part of the charge where he is to reside have never had a minister residing amongst them, and so it presents a most encouraging field, and will undoubtedly soon become under his ministrations as strong as the other section,—the long established and more wealthy congregation of Beckwith.—Con.

A new congregation of Presbyterians has been organized in Mount Forest.



Correspondence.

"MEANS AND MERCY."

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR.—Did you ever give our Ministers and Churches the benefit through your columns of the *Lausanne Clause* suggested lately in "Scribner's Monthly," as appropriate to be inserted in the dedicatory prayer of most church edifices now-a-days? If not, perhaps the sarcasm so inserted at an early date would do good. I cannot say with Dr. Ormiston, that "my hands have built Churches," but I heartily agree with the *quod* of the late Rev. Dr. Guthrie, when I asked him for the names of a few of his wealthy church members from whom I might expect a little help towards a building of one of our Canadian town churches. His query was, "has it a steeple?" And his reply on being answered in the affirmative was "Well! God never asks His Church to adorn towns and cities with architecture," and he refused to give one name. I don't stop to answer the charges of inconsistency which I can well imagine some will deem they could bring against this statement. Of this fact my own conscience assures me that over the vestibule of many of our Churches it might well be written. "Who hath required this at your hand?" Our friend the Rev. Dr. Robb has placed on the front leaf of his Pamphlet against Instrumental Music the motto, "Neither is worshipped with men's hands," and as the immediate context appeals to the truth that God does not dwell in temples made with hands as though He needed anything, surely He who said "The silver and the gold are mine" has not asked us as His stewards to "waste our Lord's money" when it is living stones with which He wishes His great Temple to be built, we being His fellow workers "on whom the ends of the world have come."

An evangelist once said to me "God says 'Go' into all the world 'and preach,' but your ministers seem to say 'We have built a fine Church, and those who don't choose to 'come and hear' us may just stay away.'" A Congregational Minister lately asked me to occupy his pulpit. On Sabbath morning at breakfast he asked me if I could introduce the subject of his own support into my sermon. I told him my subject would be the Parable of the Sower, and that when I came to the seed falling among thorns, I might ask his people the question whether to the best of their knowledge their own minister knew what "cares" springing up and choking the seed meant, and then tell them the story given to me by one of our ministers, one of whose elders came to him, and asked whether a farmer and his wife who never gave anything to their Church funds were not as worthy of discipline by suspension from ordinances as some other classes of formal and inconsistent professors. The minister argued that this was a case of discipline he had never known to be taken up by a session before, yet being unable to say why it should not be so he asked the guilty pair to meet him, when the man sheltered himself in silence, but the woman in her simplicity exclaimed, "Are we nae savin ilka dollar to gie our son Jock another fifty acres?"

Now to take a wider sphere for discipline, if the cry from heathen lands is going into the ears of the Lord of Sabaoth, is it an absurd thing? Is it an impracticable thing? To ask our Supreme Courts to take immediate and very stringent means to demand the extinction of all debt upon Church edifices within a reasonable time, and also to legislate so that in future, congregations will not be permitted to build edifices according to their individual ideas of their cost. My friend the Congregational minister to whom I have alluded is charged I understand by his people (and the villagers generally) with having asked a flock of about twenty-five families to pay \$5,000 for a Church, (manse and land \$2,000 extra), according to plans of his own; and the consequence is that his boast to me of Congregationalism being far more valuable than Presbyterianism even in the matter of voluntary weekly offerings amounted in his own case to the fact that thirty-five cents was the weekly offering tendered to him the week before I preached for him, as the fifty-second part of \$600 guaranteed to the support of a minister with a wife and four children, a servant, and a horse. His wife at dinner, after the sermon, told me I had given the people a good doze, but I fear the dedicatory prayer of their new Church will have many of its petitions sadly marred by the inevitable mental reservation "Subject always to the aforesaid Mortgage of \$—." It was only at the request of a Citizens' Committee that I asked our Presbyterian Ministers of this city even to send me a small contribution for the support of a dying Presbyterian patient at the General Hospital. Having after an interval of several weeks been only favoured with one reply even to the request of that committee of our "Shelter for the Homeless," I am led to the humiliating thought that in this case our western metropolis proves its full share of the disgrace which certainly attaches to the Church at large in the sadder case still of one of its ministers being left for years in our asylum for the insane without any payment being made for his support, so that the Medical Superintendent tells me he will be compelled to place him in a pauper ward unless this matter is attended to at once. Those who know me personally know to whom I now refer. I was severely blamed by a certain D.D. of our Church for presumption in issuing a personal circular, (the envelopes being addressed by two of my children) to every minister in our then Presbyterian Church. Of this I could only then and now use the words of 1 Cor. iv. 8, and in the same spirit I am willing, if necessary, to repeat the experiment on behalf of the poor suffering husband which succeeded so well in a permanent investment of \$1,500 for his heart broken wife and her children.

Let me ask those who read this letter to read also Job xxix. 11-16, and may ministers among them attain to the position described in the twenty-fifth verse, "Dwell as Kings in our army (an army with banners), and as that those comfort the mourners," and perhaps means and mercy will

begin to flow in wider channels. Yours truly, J. T. BOYD. S-bly View, Huntley Street, Toronto, Jan. 24th, 1877.

LETTER FROM MR. OHINIQUEY.

DEAR SIR AND BROTHER IN CHRIST.—During the past few weeks not less than 220 of my dear countrymen have accepted the Saviour and have washed their robes in His blood, and rejoiced in his salvation; and, what is still more glorious is that it evidences to me that this is only the beginning of an exodus which will end only when the last one of the slaves of the modern Pharaoh (the Pope) will have broken his fetters and let a bondage worse than the Egyptian one. I wish that you and your readers could have seen with your eyes and heard with your ears what has been going on in my humble dwelling these past several weeks, for those things must be seen and heard to be well understood. No words can give a true idea of those marvellous operations of the grace of God. I am sorry that my time is so much taken by the enquirers, from the early hours of the day till very late at night, that I have not the time to write all the particulars of those conversions from popery. It would make one of the most interesting volumes ever written. I will give only one or two facts: A lady, belonging to one of our best French Canadian families of Montreal, came to me with a young sister, some few weeks ago, to ask me to tell her in the presence of God, what she must do to be saved. "I was born," she said, "like you, in the Church of Rome, of very bigoted parents. I was sent to a nunnery when very young, and passed there six years for my education. After that my mother gave me permission to live with my uncle, a priest of Rome, in whose parsonage I heard and saw such depraving things that I left him in disgust after only a few months. I thought it was my duty to say to my mother what could be said by a young girl of the scandals I had witnessed inside of the walls of that parsonage. Of course she made me promise that I should never reveal those abominations, and I have kept my promise till this day. You are well acquainted with those abominations; for I see in your book ('The Priest, the Woman and the Confessional') that you give the history of the young girl who was persuaded by her confessor to change her womanly robes into a young man's dress, in order to go and live with him in one of the parsonages of the city of Quebec. That confessor of whom you refer in your book was my uncle; and what you say about that horrible mystery of iniquity is too true. Being a living witness of the untold depravity of the greatest part of the priests of Rome, from my infancy, you understand that I early lost every kind of faith in that ministry and in the religion they preach. It was at first evident to me that the greatest part of the priests themselves did not believe a word of what they preached. I saw that their great zeal, pompous ceremonies, and high-sounding preaching were nothing but a mask and a cloak to conceal from the eyes of their dupes the true object of their whole lives, which is to make money and satisfy all the propensities (even the lowest ones) of the depraved human heart. Not long after I was married I perceived that my husband knew almost as much as myself of the immoralities of the priests of Rome, and that he did not believe more than I did in their numerities. When moving among the highest as well as the lowest circles of our French Canadian society, I was not a little distressed to see that, under the mask of the most glowing piety, infidelity and doubts reigned almost everywhere among women as well as among men. There are very few of my female friends, indeed, who have not had some sad tale to tell me of the disgusting and demoralizing questions put to them in the confessional box. The fact is that today, I can compare the Church of Rome in Montreal and the whole of Canada, to a well-gilded and white-washed and painted sepulchre which has the most attractive and living colors, but which inside is filled with dead carcasses. The Church of Rome would fall to the ground to-morrow if the priests had not been shrewd enough to make the French Canadian people believe that their nationality is kept up only by their fidelity to the church. Though there are ninety-nine in one hundred of the lawyers, physicians, merchants, politicians, ninety-nine in one hundred of those who can read and write, who do not believe a word of what the priests tell them of his great power of making his God every morning with little cakes; though they laugh at the idea of an infallible Pope at Rome; though they blush when they see their wives and daughters kneeling by the side of a bachelor to pour into his ears not only all their thoughts, desires and most secret, and unmentionable deeds; though they will know that the miraculous waters of Notre-Dame de la Salette et de Lourdes are shameful impostures; though they feel their shoulders bleeding under the chains of servitude by which they are bound to the feet of the priests and bishops; though they constantly, when among their most intimate friends in the privacy of their parlors, far away from the ears of the Protestants, and very bitterly complain of those shameful superstitions and degrading yoke—they are ready to make every sacrifice to keep them up and defend them, because they consider those things as the bones and nerves and life of their church, and their church is in their minds the only safe pillar of the French nationality in Canada. It is evident to me and to many, that our religion of Rome is nothing else but a political affair. The day that you persuade the educated class that the French Canadian people will keep their nationality if they give up the Church of Rome, as well as if they eling to it, Romanism will disappear as quick as a stone which falls into the bottom of the sea. But I am tired, perfectly disgusted with that political religion; I know it cannot save me; I cannot any longer bow down before a God made with a wafer, whom the vermin can eat as you have so well shown in your tract: 'The God of Rome eaten by rats.' I cannot consent any longer to be defiled in the confessional box by the polluting questions which the priests never fail to make to their female peni-

tents. I have never had any confidence in the black or white, or even red scapulars which we can get for twenty-five cents, to save us from all the calamities of this world and the temptations of Satan. I want to be saved; my sins are a terrible burden which I carry everywhere, and which distress me: I want to get rid of that burden; I feel I am a lost sinner, but I want to be saved; I know you, and you know me well, when you were a young priest, preaching in our cathedrals; I have never lost my confidence in you; you will not rebuke me. Oh! for God's sake, dear Mr. Ohiniquy, have pity on me, and tell me what I must do to find pardon, peace and salvation."

Three times has that remarkable country-woman come and filled me with admiration of the elevation of her thoughts, as well as for her sincerity in her search after the truth. Every time I have answered her with the help of God to my best ability. Every time we have read the Scriptures and prayed together, till at length it became evident that the great mystery of salvation through Christ was revealed to that precious soul. Never will I forget the solemn last hour we passed together in meditation and prayer. Never will I forget the burning expressions of her gratitude and love to God, when rising up with her face bathed with tears she exclaimed: "Bless the Lord, O my soul. This is the most happy hour of my life. I have found my Saviour. How precious He is to me."

When she wrote her name in my book, among those of her more humble countrymen and women, to send it to the Bishop that he might know her change, I saw big tears trickling on her cheeks. I asked her if she regretted to put her name on that document, "No, sir," she said, "but I know the terrible persecutions which I will have to suffer, the humiliations I will have to bear; and though I am ready to suffer everything for my dear Saviour's sake, poor human nature is naturally struck with terror at the sight of those conflicts. But my dear Jesus, who is now my beloved Saviour, will be my strength: in him and with him I will conquer!"

Now, will not every disciple of Christ unite themselves with me to say "Bless the Lord, O my soul, for His mercies." But those sentiments of gratitude to God must not make us forget what we owe to those converts. Let us remember that by publicly giving up the errors of Rome they have given up all that was dear and precious to their hearts in this world. They have given up their brothers and sisters—their dearest relations and friends—they are now cursed by those who loved them the more; they are looked upon with the utmost contempt, and as outcasts, by their former neighbors and acquaintances. Is it not our duty to press them on our bosoms, to shelter them against the storms of Romish malice? Must we not be among the hundred loving brothers, sisters and friends whom the dear Saviour has promised to give them for those they have given up to follow Him?

As soon as a Roman Catholic has given up the errors of Rome in Montreal, it is a public fact that it becomes impossible for him to find any employment from any of his former co-religionists if the Protestants do not take him by the hands and employ him, he must perish with his family or take the sad route of exile. Not less than the third part of the converts of last winter have been forced to leave the city and even the country for that reason I have no words to tell the awful distress to which several of our converts have been reduced since they have accepted the Gospel. Three weeks ago a widow, who used to support herself well by washing, and who had never asked a cent from anybody, came to me in the utmost state of distress; she was pale as death. I asked her the reason of her pailor. "Dear Mr. Ohiniquy," she said, "I am perishing from cold and hunger with my poor little children. Two weeks ago, the priest of Rome having known that I was a Protestant went to the four families where I used to work since several years, and forbade them to employ me any longer. When I went back to wash I was most cruelly insulted and turned out from their houses. Since that time from morning to night I have in vain gone in search of work. I have not found anything to do, and now since more than twenty-four hours I am without food or wood. I have never begged, thanks be to God. Though poor, I have always supported myself and my dear little ones since the death of my husband, with the honest labor of my hands. At first I shut myself up to die rather than to beg; but the cries of my starving children have broken my heart and changed my resolution. I have thought it was my duty to come to you, not to beg, but to ask you to tell me if you do not know some Protestant families who would give some work and save my life and those of my children." The trembling voice of that poor widow, her withered cheeks, her burning tears, told me more than her words that God had brought me into the presence of the terrible human agonies which have a parallel only in the Garden of Gethsemane. I know not a single place where she could work, and I had given my last dollar to a poor sick family, which I had just visited. I had not a cent to alleviate that great misfortune! What was before me was too much for my poor weak heart. I burst into tears, and I fell on my knees to address my humble but ardent prayer to the widow's and orphan's Father. I had nothing else to give but my poor prayers and my tears. But the dear Saviour evidently heard our prayers, and he saw our tears. For when I was still on my knees, the bell rang and I went to see who wanted me. It was the mail carrier, who delivered me a letter from Three Rivers, sent by Rev. Mr. Honlston, with thirty-four dollars to help me in my blessed work among my dear countrymen (in the letter it was said this money is for you personally), which evidently meant that I could dry the tears of the widow; give bread to the starving, cheer up the broken hearts with it. Oh may the great God of Heaven forever bless the noble hearted disciples of Christ in Three Rivers, for the great joy they put in my heart in that solemn hour of my life. May God bless all those who will send me this winter

something for my dear poor converts who suffer from hunger, nakedness and cold for Jesus sake. As a feeble token of my gratitude, I will give them my photograph, the best one ever taken, to be sent to those who will give me something for my dear poor, who are to suffer the horrors of famine or perish from cold this winter, if we do not help them when they are condemned to starvation by the priests of Rome. Though this letter is already too long, I cannot close it without saying a few words more. In his last report, the Rev. Dr. McVicar, President of the Committee for French Evangelization, says: "At present the treasury is empty; there being no fund even for the payment of missionaries, colporteurs and teachers, not to speak of the large outlay required for building purposes."

Protestants of Canada! God knows that I tell you the truth when I say that I should a thousand times prefer to hear my sentence of death, and to know that I will be taken to a scaffold to be beheaded, than to approach again that ignominious subject of our material support, and our bodily wants! Why is it that every year you force your poor old friend Ohiniquy to bring shame and disgrace upon himself. I tell it to you frankly to-day, if this evangelical work was not dearer to me than my own honor and my own life, I would not say a word of complaint, when you are starving me and my co-missionaries almost to death. Yes, if the conversion of my countrymen, for which I am working at your command, was not dearer to me than my own life and honor, I would just now silently take the way to the Rocky Mountains, and go and shed my silent tears and conceal my shame and your shame behind their icy peaks.

Protestants of Canada, how is it that you so cruelly desert us when we are here, day and night, in the gap, exposed not only to the slanders and the insults of the enemy, but exposed to lose our life by their deadly weapons with which they so often attack us? Four times this year I have been stoned by the slaves of the priests, evidently sent to kill me. It is almost by a miracle that I have escaped death! Oh would to God that one of those stones had put an end to my miserable existence, rather than see myself again this year forced to beg from you the bread I want. Yes, it is a shame to you, as well as to me, Protestants, that I am again forced to repeat the sad words of my respected friend, Dr. McVicar.

There is not a cent to pay to our missionaries. Are you displeased with our humble persons or our work? Though it is true that I am sixty-seven years old and good for nothing, you have shown me till now every mark of kindness. Why, then, do you want us to starve or to take the ignominious bag of the beggar on our back and go and knock at your doors for help? You seem to be so pleased with our humble efforts, on which our merciful God pours more than ever His most abundant blessings. Once more, why do you force us to beg or to give up this glorious work to avoid starvation? If a friend had not lent me a few dollars I had not a cent to buy my food for Christmas week. Protestants of Canada, I do not ask you to give up the other schemes of our Church—it is our duty to support them all—but is not the French evangelization your work *par excellence*? Is not the evangelization of French-Canadians the great, the glorious mission which God put in your hands the day in which He planted your glorious British banners over the impregnable citadel of Quebec? The evangelization of the French-Canadians! Is it not the glorious legacy which your heroic ancestors left to you, written with their blood, when they died, and conquered on the Plains of Abraham? Here we are, a little band of soldiers of Christ, fighting hard your battles. Protestants! we not only have given up our good name and our honor in this contest, where the enemy overwhelms us constantly with the most infamous slanders, but our lives are in daily perils. Many times we have been struck by deadly weapons and wounded. More than once our blood has reddened the ground. And now that the enemy is shaken; that the stones of his citadel are rapidly falling; that his legions are struck with terror—will you shamefully desert us? Will you force us to abandon this glorious battlefield at the very hour in which the great Captain of our salvation calls us to give the last blow to the enemy, and secure the victory under our banners?

For God's sake remember that you are soldiers of Christ. If he would ask us to give every drop of our blood in this contest should we shrink? No! we ought to be ready to do anything, to dare anything, to try everything, and to sacrifice everything—to conquer Canada to Christ. Let the walls of Babylon fall at any cost in Canada, and let the glorious banners of Jesus Christ be raised on their ruins. Amen. Yours truly, C. OHINIQUEY.

Montreal, January 20th, 1877. [The Treasurer of the French Evangelization scheme is the Rev. R. H. Warden, 210 St. James Street, Montreal, to whom all contributions should be forwarded.—Ed. B. A. P.]

Putting off the Harness.

Then there are invalids who feel like putting off the harness? Absurd! Sickness is an especial ordination. Probably the invalid's chair is to be your pulpit. When a robust man, after a stout breakfast, lays off a thick overcoat on the damask pulpit sofa, and preaches from the text, "Let patience have her perfect work," it seems but little. Anybody can be patient when he has about everything he wants. But when untie, with the asthma, and dropsy, and dyspepsia, white as it is possible to be, and not having lain down for three nights, talks about the goodness of God and how she has been sustained in all her sufferings, that makes an impression on the whole household and on the whole neighborhood so far as they hear of it. If you cannot be the anvil, with a loud-ringing bell, be a pillar to bear up one of the arches. The people you do not hear of often are more useful than some who make a great racket.—*The Advance*.

Long Time Ago.

Long time ago (it seems to me), Life was a summer's day, Gay, bright and free; Old folks said care would come, Trial, trouble, woe! I smiled in ignorance, Long time ago.

But Summer faded, Came changeful skies, Shadows fell o'er my path, Tears dimmed my eyes—Tears, that all glittering things Were not of gold—Tears, that the mournful tru Old folks had told!

Grave grew my thoughts, Careworn my brow; Wrinkles it wore then It wears not now. Bitterness was in my heart Sorrowful and slow I walked life's wilderness, Long time ago!

But like the clouds Chased by the sun, When night declines before Day's dawn begun—So faded all the care, Bondage and woe, That bowed my spirit down Long time ago.

Now when I look Through all my days, One line of light I see Calling for praise—Light of my Father's love Leading me on, Till weary travelling days Safely are done.

Years as they pass More plainly show Dim woe my brightest hopes Long time ago; Years as they pass More plainly tell The trials that grieved me Worked for me well.

Light is my heart, Fair is my lot, God is my Father—Friend; God changed not! He who hath kept me, Whose love now I know, Is he whose love chastened me Long time ago.

Now sing with me As on the years glide, "Blessed are the people Whom our God doth guide; Their peace like a river In life's close shall flow, And they smile at the sorrows Of long time ago."

Random Readings.

It is not good to live in jest, since we must die in earnest.—*Whitcomb*.

We have two ears and one tongue, that we should hear much and say little.—*Zeno*.

MANY so speak that a man may well fear that the devil hath charge of their lips, for their words honor him.—*Origen*.

SUCH as thy words are, such will thy affections be esteemed; and such thy life, as thy deeds.—*Socrates*.

Let your words be well weighed, if the thing itself should be spoken; if it should be spoken against this person; if this be the proper time for such a speech.—*St. Ambrose*.

Don't talk much, neither long at a time. Few can converse profitably above an hour. Keep at the utmost distance from pious chit-chat, from religious gossiping.—*Wesley*.

CECIL, when he had adopted infidel sentiments in his youth, and thought himself proud of his arguments, said, long afterward, "There was one argument I could never get over—the influence and life of a holy mother."

SOME feelings are quite untranslatable; no language has yet been found for them. They gleam upon us beautifully through the dim twilight of fancy, and when we bring them up to the light of reason, lose their beauty all at once, as glow-worms which gleam with such a spiritual light in the shadows of evening, when brought in where the candles are lighted, are found to be only worms, like so many others.—*Longfellow*.

The martyr spirit is a good one, and a manifestation of it is like a tonic to the Church when it is rightly made. But an ambition to be a martyr is a homely travesty which invites and will receive contempt. The pride which invites pain, and which, when it comes, exalts in it with a vanity of heroism is precisely opposite to the humble patience of him who, like the dumb sheep before her shearers, opened not her mouth.

It is not too much to say that a majority of the men who are reclaimed from vice by temperance and revival work, are such as were neglected by parents when they were young. On the streets and with vicious companions, they were taught the practices which led them into confirmed habits of guilt and shame, from which they are rescued by a powerful work of grace. And just now, more than at any other time, the admonition is loud and imperative, counselling and demanding that fathers and mothers will keep their boys off the street at night.

How many hearts there are in this land which are like that old caravansary in Bethlehem, in which there was no room for the Child Jesus! There are vain imaginations and evil passions, and earthly ambitions, and horrid covetousness trooping out and in continually. There is room for gold and pleasure and political partisanship and social rivalry, but no room for Christ! No room for Christ! How long shall this be the case? Make room for him, O reader, no matter what must be dislodged by his entrance: Undo the door of thy heart and let the Saviour in—he brings peace and joy and purity along with him. He will sup with thee, and thou wilt sup with Him.



Our Young Folks.

"Wanted, a Boy to Attend Bar."

The paper dropped from my hand as I read this advertisement. It seemed as though I had read, "Wanted, a boy to go down to perdition."

I fancied I saw a bright, earnest boy going to a bar-room, seeking a living by that fearful trade of selling wine and rum. I could imagine how, one by one, all the good impulses and desires he had had in the beginning fell before the evil influences of the dram shop; how he learned to drink, to swear, and steal; how bad companions came around him, and helped him on to ruin.

Ah! my lad, or whoever you are, who may be tempted by such a call, let me tell you that you had better work in the field or at the forge or digging ditches—anything honest—than to degrade yourself by selling death to others. No matter how hard you work, no matter if it soils your hands or clothes, so long as it leaves your heart pure. Beware of such "good places" as will lead you into the snares of the evil one; there are many doors, besides those of bar-rooms, which are almost the same as gateways down to the world below.

Best in the Shade.

"Only a wild flower," said a primrose. "I suppose I am nothing better, and the shade is quite good enough for me. Yet I think I am as pretty as many of those in the flower-beds, that have so much attention. If I only had the chance they have I should be worth looking at."

"I think, gardenar," said little Nell, "I should like my primrose in a better place; it is not seen much there, and it is so very pretty, and has such fine blossoms."

"They would not be fine long, miss, if they were taken out of the shade."

"Do try them, please."

And so the primrose plant was carefully removed to a more conspicuous place in the garden. It was very pleased, and put forth as many blossom eyes as possible, to gaze at the sun the better; but they were very weak ones, that soon grew tired of the light.

"I wish I were back again," said the primrose. "It is grand here; but I often feel thirsty and faint as I never did before. The sun does not look so kindly as it did, with a gentle soft light through the bushes. Sometimes I think he is quite cruel."

"I think you are right, gardenar," said Nellie; "though you were so careful not to disturb the root, my primrose has altered strangely."

So the primrose plant was taken back. The next spring found it stronger and wiser. "Whoever placed me in the shade knew best," it said.

How the Indians Climb Trees.

Appleton's Journal says: "In South America even the weakest woman may be not uncommonly seen plucking the fruit at the tree tops. If the bark is so smooth and slippery that they cannot go by climbing, they use other means. They make a hoop of wild vines, and putting their feet inside they use it as a support in climbing. The negro of the west coast of Africa makes a larger hoop around the tree, and gets inside it, and jerks it up the tree with his hands, a little at a time, drawing his legs up after it. The Tahitian boys tie their feet together, four or five inches apart, with a piece of palm bark, and with the aid of this fetter go up the cocoa palm to gather nuts. The native women of Australia climb the gum tree after opossums; where the bark is rough they chop holes with a hatchet, then one throws about the tree a rope twice as long as will go around it, puts her hatchet on her cropped head, and placing her feet against the tree and grasping the rope with her hands, she hitches it up by jerks, and pulls herself up the enormous trunk almost as fast as a man will climb a ladder."

Happiness.

Every one desires to be happy. The condition of heaven is the ambition of earth. What the angels have, men long to acquire. Religion as a source of happiness comes to men, therefore, with a great natural advantage in its favor; for men crave from instinct the very experience it is calculated to bestow. But how is it in point of fact? Why, the fact is, it is not made seem in the popular mind as the source of happiness. Men naturally look to its examples to apprehend its true character, and they are not made to apprehend it in that way. On the other hand, the impression made upon them is often precisely the reverse. They are thus repelled from, instead of being attracted to it; and religion must approach them over after a great disadvantage.

Now, it cannot be too often repeated, and emphasized by the testimony and life of Christians, that religion does make a person happy. The moods and tempers it fosters are those of happiness. It lightens one's burdens, consoles him in sorrow, blesses him with a great hope, and fills him with peace.

The practice of religion never fails one. You may learn a trade, hoping thereby to gain wealth, and you may fail; you may study, hoping thereby to become famous, and you may never see the fame you desire; you may aspire to the honors of the forum, and the applause of the populace may be withheld; but no one ever studied the principles of holiness and acted up to his knowledge, and failed of his reward. He who does business for God can never be bankrupt. All else may fail us, but the pleasures of Christian hope and the consolation of Christian faith can never be taken from us. The virtuous man can lose nothing, for his virtues are his reward.—Golden Rule.

Discretion in speech is more than eloquence.—Lord Bacon.

How hardly men keep a mean either in knowledge or conversation; some over-reach, some reach not home.—Loki.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON V.

FEB. 4. ELIJAH AND AHAB. (1 Kings xvii. 1-41.)

COMMIT TO MEMORY, vs. 17, 18. PARALLEL PASSAGES.—Luk. iv. 25, Amos vii. 10, Acts xxiv. 5.

SUBJECT-READING.—With vs. 5 and 3, read (the effects of drought) Joel i. 18-20; with v. 7, compare 1 Sam. iii. 20; with v. 8, compare 1 Kings xvii. 1; with v. 9, compare v. 4, with vs. 10-12, read Acts viii. 33, and 2 Cor. xi. 2, with v. 13, read Phil. iv. 10; with v. 14, compare 2 Sam. xii. 18; with v. 15, read Ps. xxvii. 1; with v. 16, read 1 Kings xxi. 20, with v. 17, read Jer. xxxviii. 4, with v. 18, read Jer. ii. 19.

NAMES TO BE IDENTIFIED AND REMEMBERED.—Elijah, Obadiah, Ahab.

GOLDEN TEXT.—And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. Josh. vii. 25.

CENTRAL TRUTH.—Wicked rulers trouble a nation.

INTRODUCTORY.—The incidents of this lesson are reported because, while in themselves instructive, and throwing light on the general condition of affairs, they lead up to the great struggle of the next lesson. The period of judgment in this form was coming to an end. Unhappily, it was of no avail. The "inhabitants" did not "learn righteousness," and severer measures are to be employed. Trials that do not soften, embitter and harden the heart. So it was with Ahab. How long the infliction lasted we know from the New Testament (James v. 17). So Elijah is sent to Ahab in the third year of the drought, as some read, or, as others understand it, of the prophet's sojourn in Sarepta. How the time is made up it is easy to see. If Elijah denounced the judgment in April (the spring rain was in March), six months would pass till October, when the fall rains come, before Ahab realized the prophet's threat, and set about resenting it, which time, with this "third year" (v. 1), makes up the "three years and six months." Again Elijah is bidden to seek an interview with Ahab, and to announce rain. This would complete the proof of his being the messenger of that Jehovah who "giveth rain" (Jer. v. 24). The announcement "no rain" might be a lucky hit, a guess, a coincidence; but if rain came at his word, there would be no excuse for doubt.

Elijah obeyed without questioning, his eager spirit glad, perhaps, of renewed activity.

The condition of things in the kingdom of Samaria is not described, but illustrated by a single fact. Ahab and his confidential manager had divided the land between them, to make a thorough search for any remaining grass, to save the horses and mules, which could ill bear the want of their natural food, were possibly imported (see 2 Chron. i. 16, 17), of great relative value, and a part of the state and power of a king such as Ahab aspired to be (Isa. ii. 7; xxxi. 1; Hosea xiv. 8). He seems to have been more concerned about the beasts than the men—not an uncommon sin. This brings us to the beginning of our lesson.

Paraphrasing Obadiah's character is mentioned (vs. 3, 4), because he is to be mentioned afterwards, and his conduct explained. We may with advantage study his character, as it is brought out. He is not to be confounded with the prophet of the same name, who came three hundred years later, though tradition—which often blunders—makes them the same. He was "governor" or chief steward of Ahab's house,—a confidential position, like Joseph's, which his real worth doubtless enabled him to hold, though not in accord with Ahab's and Jezebel's aims. Ungodly men often value servants in confidential places, with godly principle.

This was a delicate and confidential work, not entrusted to common persons, because failure to find grass, or even the announcement of the search, would have shown, in a depressing way, the extremity to which the kingdom was reduced. (1.) As Ahab was imitating the nations about in his religion, he is reduced to copy them in the Bedonin and unsettled habits of their chiefs. (2.) Rulers who have a misgiving that their administration is a failure, try to put the best face on things.

Obadiah meets, recognizes Elijah, and shows him the greatest deference (v. 7). The blunt, matter-of-fact prophet says, in reply to his question, "I am; go tell thy lord, behold Elijah is here." Perhaps there is a little recognition of Obadiah's doubtful position in his reply—"go tell thy lord." A man of Elijah's character is inclined to look for thoroughness.

But Obadiah assumes no airs. He makes a modest statement of the case, and of his fear. The danger to him was not from showing that he had an interview with Elijah, but lest, after announcing him, Elijah should disappear, as he had already mysteriously done (1 Kings xvii. 5), and the exasperated king, whose temper Obadiah knew, might wreak his vengeance on him (v. 9). He was a timid but a true man. As part of his explanation, and to show that he did not speak without reason; he describes, life an excited person, the wide and eager search that Ahab had already made for the prophet. The language is of course of the same kind we use when we say "Search was made everywhere," (v. 10).

He also shows the prevalent impression of Elijah's movements. He was not a fugitive and a vagabond, living "by his wits." His movements were directed by the Spirit of God. He was not hiding through his own fears, but obeying divine direction (v. 12).

To prevent misconception of his aims and motives, Obadiah is obliged to refer to his own record. There are times when one may lawfully speak of his own work; but it should be as here. Obadiah gives them in self-justification, and not as a claim (of merit) on God, or his prophet, but as evidence of his fear of God. "Do not think," he says, "that I am without sympathy with thee or thy cause. Hast thou not heard?" etc. The record of v. 4 is repeated. These were probably "sons of the pro-

phets"—precursors of those students in training for the ministry, thousands of whom have been cared for by good men since. Jezebel did not want a "standing ministry" in competition with her priests, and Elijah and Elisha felt the importance of the schools of the prophets. Having mentioned this as evidence of his character, he renews his appeal (v. 14).

Now, mark how Elijah treats him. He does not denounce him as a base and selfish temporizer, or command him to cut loose at once from all contact with the unclean thing, namely, Ahab's idolatrous palace, or charge him with sharing the guilt of all that was done by his "party" or "connection." He simply gives him a solemn assurance—in the Hebrew oath, "As the Lord liveth"—(for the being of a personal God and of a human soul (1 Sam. x. 3) are foundation parts in religion) that he would show himself to Ahab at once (v. 15), whereupon the message was delivered, and an interview was brought about (v. 16).

Joseph in Egypt, Jonathan in Saul's family, Daniel in the Babylonish ministry, Nicodemus in the Jewish Council, good citizens in the Romish army, saints in Cesar's household, all admonish us not to judge men whose circumstances and aims and reasons we do not know—perhaps could not understand. What a different tone is in the next interview! Ahab, the hard, imperious king, strong on one side of his character, weak on another, has the first word—"Art thou he that troubleth Israel?" (v. 17).

It is the old story. Men who have vested interests in abuses, or who intend to perpetuate them, would fain put their opponents down as disturbers of the peace, or set their opposition to the credit of a personal quarrel. Millions believe that Luther was disappointed at not receiving papal favor, and so became a reformer. It was politics in Ahab to put his opponent in an odious light, as making all the trouble for the people.

But Elijah is not so put down (v. 15). The trouble is not to be set to him who makes a commotion in removing its cause, but to the cause, whatever it may be. The sin of Ahab and his house was the cause. Elijah was only God's instrument for removing and removing it.

This lesson we should settle in our minds. Sin is the great troubler. ("Trouble"—a peculiarly American word—from Scripture use.) See the havoc in homes and hearts made by intemperance—the ruin dishonesty brings—the insecurity it creates where it is held in check. Think of the homes that are wretched. For every one in which poverty lives, wickedness blights ten. A wild son, a foolish daughter,—how much misery one such can make! Let this lesson sink into the heart of every child. Nothing makes trouble in hearts, homes, congregations, communities, like sin. See the contrast between Isaiah lvii. 20 and Prov. iii. 17. There is no such pacifying power as true religion. In every sense Christ is our peace. Hear Him, Matt. xi. 28.

SUGGESTIVE TOPICS.

The condition of Samaria—how produced—the extremity of Ahab—his search for grass—his colleague in this—Obadiah's plan—character—wisdom of why now employed so—attitude to Elijah—the prophet's word—the fear of Obadiah—its cause and grounds—his temperament—the prophet's treatment of him—his obedience—Ahab's first word—object of it—the prophet's rejoinder—the principle of it, and some of its applications.

LESSON VI.

FEB. 11. ELIJAH AND THE PROPHETS (1 Kings xviii. 1-29.)

COMMIT TO MEMORY vs. 25-29. PARALLEL PASSAGE.—Josh. xxiv. 17.

SUBJECT-READING.—With vs. 19, 20, read Jer. xvi. 18; with v. 21, read Matt. vi. 24; with v. 22, read 2 Tim. iv. 8, 4; with vs. 23, 24, read Isa. i. 1, 2; with v. 25, read Matt. vii. 14; with v. 26, read Ps. cxv. 6; with v. 27, read Prov. xxvi. 5; with v. 28, read Lev. xix. 23; with v. 29, read Galatians iv. 8.

PLACES.—Fix the position in Carmel. NAMES TO BE IDENTIFIED.—Jezebel, Ahab, Elijah and Baal.

GOLDEN TEXT.—How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him.—1 Kings xviii. 21.

CENTRAL TRUTH.—Men must choose whom they will serve.

Jezebel, the bad daughter of a bad and daring father, was the occasion of introducing terrible evil into Israel. God's worship had been attacked, on a principle of state policy, by Jeroboam; still more so by Omri; but most of all when Ahab, under his evil wife's influence, set up the old worship of the land, and established a numerous priesthood for its observance. The power of controlling nature was assigned to the adopted idols. In proof of this claim, Elijah announced a dreadful drought in Jehovah's name. It came; brought famine and misery, but not conviction,—only anger and revenge on Elijah, with whom it was as unreasonable to quarrel as with the thermometer for showing the cold.

A severer judgment and a louder call are now to be sent, and our lesson gives us in graphic detail the preparation for this resistless appeal to the people of Israel. Persecution had been tried by Jezebel (v. 4), the first decided religious persecutor, and the type of fanatical queens of whom the world has had more than one, in Christendom. It is now to be seen that the Lord is mighty, and that He will not suffer His people to be crushed with impunity.

The stern prophet, more king-like than Ahab, directs the four hundred and fifty prophets of Baal to be collected at Carmel, and, if they would, the four hundred prophets of the female deity Asherah, whom the queen herself sustained. Carmel was a resort of Elijah. It was nearly two thousand feet above the sea-level. From its top one looked over the Mediterranean, and on its south-eastern slope stood an altar of Jehovah, or the remains of one, thrown down perhaps in the late persecution. A table-rock is still shown answering to the description of the plan of Eli-

ah's altar, and called El Mshaka, or, as some give it, Maharrakah, near which is a spring (two hundred and fifty feet away). From this slope Jezebel, the palace of Ahab, and the great plain of Esdraelon, on which many a battle was fought (Judges iv. 13; v. 19, 21), can be seen.

Ahab obeyed the prophet's word, accepted his challenge, and collected the prophets—a work of some days, though no note of time is here given (v. 21). Much excitement must have been gathering meantime. All the children of Israel were apprized of the coming meeting.

We have the substance of Elijah's address to the people in v. 21. It charges on them indecision, and points out its unreasonableness. If God was entitled to their worship and obedience, these Baal-priests were rebels in a theocratic state, and should not be tolerated. If He was not, they should renounce him directly, and put Elijah and his fellows out of the land. The people, overawed by the presence of Ahab, undecided in themselves, conscience in some perhaps stirring, in others dead, maintained a sullen silence. They wished to be safe in the middle. His cry to them, "How long do ye limp upon both sides?" is only the application of Deut. vi. 4. It is an echo of Moses' voice, or rather of the Lord's, from Sinai.

The next appeal is to their judgment (v. 22). There is a deep pathos in the words, "I, only I." Elijah deeply felt his solitude (1 Kings ix. 10-14). But alone as he is, one against so many, God is with him, and he does not dread the ordeal he now proposes. Let rival altars be set up—Baal's first—and two bullocks be given for sacrifice. Let each offer his sacrifice, without fire of earth. Let each call on the God of the altar, and let the God that hears the call and sends the fire be your God. It was reasonable—all the more so that the heathen god Baal had, it was supposed, control of the sun, and is indeed commonly known as the sun-god. If his pretensions are well-founded, there is the fitting field in which to maintain them.

Now the silence is broken. The fairness of the test cannot be denied. The people say, "It is well spoken" (v. 24).

It is to be noted that Elijah, apart from the inspiration of God,—given for the critical time,—has some authority for appealing to this test in the former condescension of God. (See Lev. ix. 24.) The proof God gave to his people, in the midst of tribes devoted to fire-worship, that He, and He only, was the true God, is to be repeated and emphasized. Faith rests on a divine word, or an inference from it.

Not only, as the people own, is the test just, but Elijah will give to the crowd of rival priests all advantage. There shall be no loophole of escape from the test. They are to have their choice of the bullock, and to take precedence (v. 25).

In v. 26 we see the type of a fanatical worship then long established, and still standing in parts of the East. The altar is there—the flesh of the bullock on it—the priests in procession around it—as they become excited, leaping frantically around the altar (not on it), with the often-repeated cry, "O Baal, hear us!"—a specimen of the vain repetitions so common to corrupt forms of worship, and so plainly denounced by Christ (Matt. vi. 7). "So," says Dean Stanley, "the Mussulman dervishes work themselves into a frenzy—so Eastern Christians recite the Kyrie Eleison."

At length noon has come, high noon, when, if ever, the sun-god should have power; but—no fire! Then comes the one piece of heroic sarcasm in the Bible—a proof of Elijah's consuming zeal, though probably not a model to us, who have had the example of the Saviour. (See Luke ix. 55.) At least, we should be in Elijah's place to be warranted in following Elijah's methods.

He pours ridicule on their alleged god. "He is a god,—in your creed,—but he is meditating, or he has turned aside, or he is on a journey, or perhaps he has gone to sleep, this god of yours." It was biting and terrible, and all the more so as that one man alone, with his long hair and sheepskin garment, thus taunted the hundreds of Baal's royally supported priests; and, stung by his words, they renew and intensify their wild appeals. The howl grows wilder and more discordant—the frenzy breaks out in frantic cries, called "prophesying" (v. 29)—the very fashion in which the priestesses of Grecian deities went into spasms, and convulsions, and trances (and of which we have faint echoes in the wretched "spiritualism" of our time); but it is all in vain. In vain do they (according to the ancient fashion, so well known and recognized, that the Hebrews were warned against this conformity to the heathen: see Deut. xiv. 1) cut themselves, and inflict gashes till the blood flows down, also according to ancient classic usage. But the effort was in vain. No fire came. No thunder broke on the air. "There was neither voice, nor any to answer, nor any that regarded" (v. 29).

The following practical lessons may be taught and enforced. Examples and illustrations will occur to the teachers:

1. Real power is not in numbers, but in the goodness of one's cause, the sense of God's presence, and total forgetfulness of one's self.

2. Conformity to an ungodly world, when God has forbidden it, is in itself bad, and it leads to all forms of evil, debases and destroys us.

3. We may make our appeal to men's own sense, instincts, reason, against sin and folly. There is in the most wicked a something to which we may address ourselves.

4. We are to look for evidences of Christianity in the line of God's ways. He has given fitting evidence of His truth. We are not, for example, to expect Him now to answer by fire. The Scriptures—complete with their record of the life of Christ—are in our hands, and they contain and are vouchered by sufficient proofs.

5. We are not to be carried along against old and venerable truth by the fashion of the time, which may seem to be opposed to it. Some Jews may have said to themselves, "There must be good reason for turning from Jehovah, or all these great and educated persons would not do it;" just as the thoughtless now say regarding some who claim great knowledge of sci-

ence; and yet the Word of the Lord endures.

SUGGESTIVE TOPICS.

The situation—Elijah's demand—the number of his rivals—the place of meeting—the appeal to the people—the principle of it—the silence—the preparation—its fitness—its fairness—the acceptance—the test—the precedent for it—the advantage to the Baal-priest—their course—mode of treaty his sarcasm—their renewed efforts—the result, and the lessons.

The Power of the Gospel.

The Gospel of Christ is the instrument which God has appointed for the conversion of sinners, and its wonderful efficacy, in turning men from darkness to light, from the power of Satan unto God, proves its divine appointment. It is abundantly sufficient for saving the greatest sinners. The salvation of a sinner contains two things: his deliverance from the guilt and punishment of sin, and his recovery to the divine image and likeness. In other words, his justification and sanctification. Let either of these blessings be wanting, and his salvation would be unfinished.

But in both these respects the salvation of the Gospel is complete. It is abundantly sufficient for saving sinners, both from the punishment and power of sin. It undertakes to procure for them the forgiveness of their sins, and the renewal of their hearts; and it undertakes to do this for all sinners who wish to have it done for them; for the greatest sinners, for those whose guilt is most highly aggravated, for those whose evil habits are most deeply rooted. St. Paul gives us a striking instance in the case of the Corinthians, which fully explains and confirms this truth. Surely, if there could have been any sinners, whose case the remedy provided in the Gospel would not reach, these Corinthians would have been the persons. If any sins could utterly shut out a man from the divine mercy, their sins would have shut them out. For what sins can be greater? Idolatry, adultery, uncleanness, theft, covetousness, drunkenness, reviling, extortion; these were the horrid, the abominable practices in which they had lived. But had even these sins shut them out from mercy? Had the Gospel been found insufficient for recovering them out of this, their lost and guilty state? No. St. Paul writes to them: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." They stand forth as decisive proofs of the power and sufficiency of the gospel for saving the greatest sinners.

Reunion in Heaven.

If the mere conception of the reunion of good men in a future state, infused a momentary rapture into the mind of Tully—if an airy speculation (for there is reason to fear it had little hold on his convictions), could inspire him with such delight—what may we be expected to feel, who are assured of such an event by the true sayings of God? How should we rejoice in the prospect, the certainty rather, of spending a blissful eternity with those whom we loved on earth, and seeing them emerge from the ruins of the tomb, and the despoilments of the fall, not only uninjured but refined and perfected, "with every tear wiped from their eyes," standing before the throne of God and the Lamb, in white robes, with palms in their hands, crying with a loud voice, "Salvation to God that sitteth upon the throne, and to the Lamb for ever and ever!" What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labor of the way, and to approach, not the house, but the throne of God in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendors and fruitions of the beatific vision! To that state all the pious on earth are tending; and if there is a law from whose operation none are exempt, which irresistibly conveys their bodies to darkness and dust, there is another, not less certain or less powerful, which conducts their spirits to the abodes of bliss, to the bosom of their Father and their God. The wheels of nature are not made to roll backward; everything presses on towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent and divine, leaving nothing for the last fire to consume but the objects and the slaves of concupiscence; while everything which grace has prepared and beautified shall be gathered and selected from the ruins, to adorn that eternal city "which has no need of the sun, neither of the moon, to shine in it, for the glory of God doth enlighten it and the Lamb is the light thereof." Let us obey the voice that calls us thither; let us seek the things that are above, and no longer cleave to a world which must shortly perish, and which we must shortly quit, while we neglect to prepare for that in which we are invited to dwell forever. Let us follow in the track of those holy men who have taught us by their voice and encouraged us by their example, that "laying aside every weight and the sin that most easily besets us, we should run with patience the race set before us." While every thing within us and around us reminds us of the approach of death, and concurs to teach us that this is not our rest, let us hasten our preparations for another world, and earnestly implore that grace, which alone can put an end to the fatal war which our desires have too long waged with our destiny. When these move in the same direction, and that which the will of Heaven renders unavoidable shall become our choice, all things will be ours. Life will be divested of its vanity, and death of its terrors.—Robert Hall.

Here is the ruddy morning of joy, recollection is its golden tinge; but the latter is wont to sink amid the dews and dusky shades of twilight; and the bright blue day which the former promises, breaks indeed, but in another world, and with another sun.—Richter.



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**C. BLACKETT ROBINSON**  
Editor and Proprietor.

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All communications must be accompanied by the writer's name, otherwise they will not be inserted.  
Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect.  
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FRIDAY, FEBRUARY 2, 1877.

**SUSTENTATION IN ENGLAND.**

It is now authoritatively stated that the Sustentation Fund of the Presbyterian Church of England has reached the satisfactory point of yielding two hundred pounds sterling per annum as the salary of every minister. This must be very gratifying to the pastors and their congregations, and to all who have the interests of Presbyterianism at heart. Although, of course, the sustentation fund in England does not reach the gigantic proportions of the similar fund of the Free Church of Scotland, it is satisfactory to think that the dividend is larger by several pounds in the former case than the latter. It may be doubted whether this maximum point will be maintained when the present ministry of the Presbyterian Church in England is multiplied, as undoubtedly it will be in the course of a few years. The more ministers, the greater will be the difficulty of keeping up the equal dividend to its present point. And yet it is conceivable that by some such plan as keeping a congregation on the list of Home Mission charges, until it can assume a certain responsibility, it would not become a burden on the sustentation fund. Such is the plan adopted by the American Presbyterian Church with reference to the Appropriation and Home Mission Funds. The former aims at raising the minister's stipend to one thousand dollars per annum, and the latter to eight hundred. Congregations are placed upon the appropriation fund, whose members contribute at the rate of seven dollars and thirty cents each per annum; while those congregations that cannot reach this point are handed over to the Home Mission. It is an excellent idea, though we are not sure that it has worked well. But we blame the prejudices of the American ministers for this rather than the well designed plan of appropriation which owed its birth in the United States to those two distinguished divines, the Rev. Dr. McCosh, of Princeton, and the Rev. Dr. Jacobus, late of Alleghany College.

The time is fast approaching when the matter of sustentation must be taken up by the Presbyterian Church in Canada. It remains to be seen whether it will ever take root in the soil of our Dominion. There seems to be so much of a congregational element in the Presbyterian Churches on this continent, that it is doubtful whether the time will ever come when the strong will assume the burdens and responsibilities of weaker congregations. Such churches as Free St. George's, Edinburgh, raise vast sums beyond their own requirements, which flow into the general treasury, and are distributed amongst the pastors of poor churches. The theory is that all the clergy share alike, though of course, congregations are at liberty to supplement to any extent they choose, the dividend they receive from sustentation. Will it ever be likely that the wealthy churches of the leading cities of our Dominion will assume such responsibilities as these? The whole question of sustentation is worthy of being fully discussed, and especially in view of its being dealt with either by the coming General Assembly, or by an Assembly not far distant.

**RITUALISTIC PRACTICES**

The Church of England has discovered a Tooth in its head that threatens to prove itself either an evil or a wisdom Tooth. It will prove the latter, should the church in question aim at such reform as will silence for ever the onslaughts of men like Rev. A. Tooth and others. But it will be a bad molar indeed if it must needs remain to spread its poison, and to fill the atmosphere with its pestilential breath.

The Rev. Mr. Tooth has for a considerable time occupied the public attention. He has sought by every means in his power to introduce the Roman Catholic ritual into his Church service. In this respect, this reverend gentleman is the boldest of the bold in the backward Reform movement which is taking place in England. Not content with gorgeous altar cloths, and with the lighter forms of priestly numerics which have hitherto characterized the High Church party, the rector of St. James', Hetcham,—that is the Rev. A. Tooth,—must have the Romish practices done to the very letter in his Church. On the altar are to be seen many tall lighted candles and the chalice. A long procession of clergy and choristers then enters the church through the vestry door. A chorister leads the way carrying a lofty processional cross, and having on each side of him a juvenile chorister bearing a lighted candle and wearing a crimson cap. The procession includes an incense bearer with a censer, and his assistant. Mr. Tooth himself, preceded by a second processional cross, being like the first between lighted candles, closed the procession, and is distinguished as the officiating priest by alb, chasuble and biretta. Generally several distinguished Ritualistic clergymen join in the procession. Incense is freely waved near the altar, and clouds of it are visible from a distance. High celebration is then proceeded with. The Nicene Creed being sung by the choir, Mr. Tooth, who kneels before the altar at the part referring especially to the Incarnation, then divests himself of the chasuble and proceeds in the alb to the pulpit. The reverend rector conducts such services regularly in the manner described. Lord Penzance recently inhibited this clergyman according to the terms of the Worship Act which was some time ago passed by both Houses of Parliament. The Bishop of the Diocese followed with intervention. But all this Mr. Tooth defies. He still continues his refractory conduct. It seems to be the resolution of this clergyman, like the Irishman, to commit suicide or die in the attempt.

It remains to be seen whether the law in question meets the case. It is the evident intention of the Rev. Mr. Tooth and those sympathizing with him to test it. From last accounts the rector at Hetcham was daily expecting to be thrown into prison for the alleged crime. But it is perhaps doubtful whether the law contemplates such a result, or provides the power of accomplishing it. If it does, it would be a great mistake to exercise it. Mr. Tooth would instantly become a martyr in the popular estimation, were proceedings taken against him. The ephemeral popularity he now enjoys might be rendered permanent by coercive measures. It is very evident that nothing would better please the reverend gentleman. His name would at once be lifted from among the obscure and unknown, and would become an object of universal interest. It is not the first time that martyrdom has given an unnatural and extravagant importance to some practice or opinion that is trivial enough in itself. But we think his prosecutors will be too wise to gratify his ambition of submitting to a martyr's sufferings. If the law is on their side, they will be able to dispossess him by a regular process, and thus terminate proceedings which have given rise to much animated discussion, and to many painful feelings.

But if the law be not on their side, there's the rub. What then? Are such proceedings to be tolerated within the pale of the Church of England? The question resolves itself thus: may a minister of that church be as popish as he lists. Is there to be no line of demarcation between a church of the Reformation and the church of Rome? Are these Ritualistic formalists to be tolerated? That they have many sympathizers cannot be doubted. That their friends in the aristocracy and the upper nucleus of society are many, is equally indisputable. That there is a Romanizing lever at work in English society is unmistakable when we consider the pervasiveness in all ranks to the Roman Catholic faith. At the same time, the Queen and a large section of the nobility must look with disfavor upon such tendencies. The great middle class we are safe to say cannot abide these anti Protestant practices. If then such things are to be tolerated, it will alienate the church from the affections of the people; it will rouse the masses into embittered action against their national church, and it may go far to help on the great Disestablishment movement, already inaugurated under the auspices of Mr. Gladstone and his sympathizing friends.

These worse than idolatrous practices must have a reflex influence upon the other great Protestant churches of England. Besides the Congregational, Methodist and Baptist Churches, which have already done so much for England, and which are every day attaining to larger and grander proportions, there is the recently United Presbyterian Church, which is already taking deep root in English soil, and giving promise of much fruitfulness in the years to come. By the Presbyterian ministers as well as those of the Churches we have named, the Gospel of Jesus Christ is preached in its purity and power. All such Ritualistic practices are banished from these Protestant churches. And well it will be if the Romish tendency of the Church of England have the effect of crowding the pews of such churches as are ministered to by men like Donald Fraser, Oswald Dykes, Dr. Edmund, and the host of faithful and eloquent preachers who have gone to England from beyond the Tweed, carrying with them a genuine zeal for the Truth of God, and a determined opposition to everything that savors of popery.

It will be our duty to watch the proceedings which shall take place in connection with the case of Rev. Mr. Tooth, and to lay the results carefully before our readers.

**THE LATE ROBERT CHRISTIE, ESQ.**

Mr. Christie was born at Harviestown, Clackmannanshire, Scotland, on the 8th November, 1780. The family came from Durie, Leven, Fifeshire, and is of Norman descent. The subject of the present sketch had many of the characteristics of that fine old race. He had a vigorous constitution, and during his long life, he had few days' illness. He was firm and dauntless in his advocacy of the right, and uncompromising in opposition to what he believed to be wrong. In the latter part of last century, Mr. Christie went to the neighborhood of Edinburgh to reside with his uncle, Mr. Laurie, of Spylan, where he finished his education. He then went to Edinburgh, where he was a merchant for many years. In 1815, he married Miss McGeorge, daughter of the Rev. Mr. McGeorge, minister at Midcalder, a grandson of the Rev. John Hepburn of Urr, noted in Scottish Church history for his clear views as to the power of the civil magistrate, and for his strenuous advocacy of the headship of Christ over his Church. Mrs. Hepburn was a daughter of Sir John Nisbet, of Dirleton, a High Church Episcopalian, who disinherited his daughter for marrying a Presbyterian minister. Sir John was a Senator of the College of Justice, and Lord Advocate to Charles II. He gave his property to his nephew, through whom it has descended to Lady Mary Hamilton Nisbet, half-sister to the late Lord Elgin. It is worthy of note that the intolerance of High Churchism has been well maintained at Dirleton. The present landlord at Archerfield recently ejected one of his tenants, the late Mr. Hope, of Fenton Barns, for his liberal opinions. By his marriage with Miss McGeorge, Mr. Christie had four sons and a daughter, namely, the Hon. D. Christie, speaker of the Senate of Canada, the Rev. Wm. M. Christie, the late Dr. Christie, of Paris, and Margaret and Beverly, who died young. Mrs. Christie died in 1827. In Edinburgh, Mr. Christie was associated with many important movements. He was for many years a Director of the Edinburgh Bible Society, and during the long controversy on the Apocrypha question, he stood side by side with the late Dr. Andrew Thomson, of St. George's Church, the honest and fearless defender of the purity of the Word of God. From the favorable account of Canada given by his friend, the late Hon. Adam Ferguson, of Woodhill, Mr. Christie resolved to come to Canada. He emigrated in 1833, and settled in South Dumfries, in May 1834, where he lived until 1861; since that time he has resided with his son, the Hon. D. Christie. In 1841, Mr. Christie was an unsuccessful candidate for the county of Hallow, receiving however, a large vote, showing the esteem in which he was held. Mr. Christie was admitted to the fellowship of the church in 1795, by the Rev. James Mackenzie, of Alloa, successor to the Rev. Professor Moncrieff, uncle to Mrs. Christie. While he lived at Spylan, he enjoyed the ministrations of the Rev. Dr. Dick, afterwards Professor of Divinity to the Secession Church. During the early part of his residence in Edinburgh, Mr. Christie was connected with the congregation in Nicholson Street, of which the Rev. Dr. Jamieson was minister. Since he came to Canada, he has been a member of the congregation at St. George, and for 38 years he has been a member of Session. Until October last, he was able, with great regularity, to attend public worship there, although his doing so involved, to and fro, a journey of eighteen miles. Mr. Christie was treasurer to the United Presbyterian Church until the union of that body with the Free Church. That union enlisted his warmest sympathy, and he lived to see the success of Presbyterianism in Canada. 1838, there were very few Presbyterian ministers in the

country. During the previous year, the United Session Church sent three missionaries to Canada, namely, the late Rev. Wm. Proudfoot of London, Mr. Robertson, who went to Montreal, but died of cholera after a residence of six weeks in that city, and the late Rev. Thomas Christie of Flamboro, brother to Mr. Robert Christie. Amid many obstacles, the church grew wonderfully, and was a partial fulfilment of the prophecy, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth."

Mr. Christie was unwell for a few days before his death. During the last thirty-six hours of his life his strength failed rapidly, but he retained his consciousness until a very short time before his death. For many years he lived in the full assurance of faith, and during his last illness, he frequently said he had "no doubts—no fears." On being asked if he thought that he would recover, he replied "No, this will be the termination of my course." In speaking of heaven, and in view of separation from his family here, he said, "There will be no parting there." The close of his long life of usefulness was peace. "Mark the perfect man, and behold the upright: for the end of that man is peace."

It is a remarkable coincidence that on the same day, January 22nd, 1877, the oldest minister and the oldest elder of the Canada Presbyterian Church died, namely, the Rev. A. Henderson of St. Andrew's, Quebec, who was ordained in 1810, and Mr. Christie of Brantford, in his 97th year.

**MISSIONARY INTELLIGENCE.—INDIA.**

We are favored, by Rev. J. Fraser Campbell, with a very full report of the practical working and success of the Darjeeling Mission Institution for the year ending 30th September, 1875. The missionaries in charge are Rev. W. Macfarlane and Miss M. A. Macfarlane, assisted by Mr. Anderson and a large staff of native teachers. Several conversions have taken place among the native teachers and students; and the almost insurmountable difficulties with which these interesting converts to Christianity have to contend, on account of the trammels of caste and the prejudices of their relatives, are well depicted in Mr. Macfarlane's report. We give a short extract from his account of the first cases of conversion among the Normal School students:—

"For the last two years little incidents were coming to our notice every now and again, which shewed that the Christian instruction given to the students in our Normal School was laying hold upon their hearts, and especially upon the hearts of those who had been with us for any length of time. Nothing decided, however, was ever resulting from it; and I was feeling rather downcast, fearing that matters might remain in that state indefinitely. Before writing last year's report, one of them fairly came out from among the heathen, and breaking his caste, joined himself to the Christians. There were some things, however, in his case which made me doubt if the work were altogether of God, and I told him that I could not baptize him till he had passed satisfactorily through a lengthened period of probation. After some six months' trial and instruction, and after he had given every satisfaction in the manner of life which he lived, with the consent of all the other Christians, I had him baptized last October. Since his baptism he has led a consistent Christian life. His name is Bhimdall. His baptism had a most startling effect upon the others. Numbers of the Nepalese students and teachers from the Normal School had been in the habit till then of meeting for worship with the Christians. When Bhimdall was baptized they all forsook the Christian meetings, with the exception of one young man of the name of Sukhman. The leaves, however, was working in their hearts. Gradually they began to come back again by two's and three's. Towards the close of the year, one of the Normal School teachers of the name of Ganga Parsad, and a student of the name of Surjman, suddenly left Darjeeling for the plains. Ganga left letters for his father and his elder brother, and for Miss Macfarlane and myself. He mentioned in all his letters that he was persuaded of the truth of the Christian religion; that he had made up his mind to forsake the Hindoo system, in which he had been brought up, and to embrace it; but that being afraid of persecution from his relatives and acquaintances, he had resolved to leave Darjeeling, and to go to some of the missions in the plains and be baptized there."

Then we have a description of Ganga's return; of his reception by his relatives, which in this case was unexpectedly mild; of the difficulties which he encountered in abstaining from "meats offered to idols;" of his steadfastness and perseverance; and of his great usefulness. The report then goes on to give an account of several other cases of the same general character, more or less varied by circumstances. Towards the end of Mr. Macfarlane's report we have the following interesting account of the conversion of a little girl:—

"A very touching instance of the power of the word of God, even in the case of children, has recently come to our notice. When Lachman, whose baptism is related in the beginning of our report, was reading in the Normal School, his little sister, named Tilmaya, also read in the school for some time. She understood what she read and her heart was affected by it. When Lachman proposed to become a Christian,

Tilmaya was the only one in all his family that took his part. She encouraged him to go and get baptized, because Jesus was the only Saviour. After Lachman got baptized her father would on no account suffer her to come near us lest she should become a Christian. She has retained her faith, however, in her idolatrous home. Recently she was very ill, and her father sent no word that she kept her New Testament continually beside her, and that in the intervals of relief during her illness she did nothing but call upon God night and day. He said that as her heart was with the Christians, he had made no offering to the gods, as was customary, for her recovery; and he asked me to request all the Christians to pray to our God that He would raise her up. He has heard our prayers and restored her health. She is but a girl of some twelve or thirteen years of age, and she is yet wholly in her father's power, but were he to give his permission, she would be baptized at once."

We are sorry we have not space to give extracts from Miss Macfarlane's report, or from Mr. Anderson's very well written letter to the Sabbath School children of Britain. He gives very lively descriptions of the scenery in these Highlands of Hindostan, of the houses, the roads, the rivers and mode of crossing them; of the wild animals, and of the people scarcely less wild; and of the degraded state of idolatry and superstition in which they are sunk; and he calls upon Sabbath School children to pray for these poor heathen, and not to forget the missionary box.

Our readers will be glad to learn that the Rev. James Douglas reached Bombay safely on the 22nd December, and preached his first sermons in India on the following day. His letter to his family, in this city, bears date 25th December (Christmas Day) and it arrived here on Saturday last, 27th January—taking just thirty-one days from India to Canada. Mr. Douglas had a pleasant voyage, was in good health when he wrote, and enters on his work in the best of spirits.

**Ministers and Churches.**

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

The congregation of St. Andrew's Church, Stratford, have decided to extend a call to Rev. E. W. Waits, of Waterdown.

A very successful tea meeting was held by the congregation of Kinloss, on the 23rd ult. The amount realized was \$80, after defraying all expenses.

On the 16th inst., the wife of the Rev. E. W. Waits was presented with a very handsome silver cake-basket by a lady friend in Nelson, as a token of esteem and affection.

The London Advertiser says:—"Rev. John Scott, formerly of this city, but now of North Bruce, has been elected Moderator of the Presbytery of Bruce, and also one of the Commissioners to the General Assembly."

The Enniskillen congregation held their annual tea during the afternoon and evening of January 1st. Interesting addresses were delivered by Rev. Messrs. Large, Douglas, Borross and Chambers. In less than two years, through the selling and renting of farms, sixteen Presbyterian families belonging to this congregation moved beyond its bounds. This number includes five elders, two Sabbath school superintendents, and about a third of the membership. It takes upwards of \$800 annually from the subscription list. The remainder are nobly struggling to do what they can to make up this deficiency and maintain Gospel ordinances among them.

The fifth anniversary of the Sabbath school of St. Paul's Church, Hamilton, recently held, was the occasion of much enjoyment among the young. Although a snow storm prevailed, the large lecture room was completely filled. Addresses were delivered by the pastor, Rev. J. O. Smith, and Messrs. John Alexander and William Allan. The pastor commended the industry and devotedness of the teachers, and earnestly appealed to the audience for four or five fresh recruits to increase the teaching staff. A variety of presents—the fruit of a richly laden "anniversary tree"—were distributed among the children. Suitable hymns were sung with instrumental accompaniment; and refreshments were liberally dispensed. At the close of the programme proper, Mr. Geo. A. Young, the zealous and efficient superintendent, was presented with a beautiful copy of "Kitto's Daily Bible Illustrations," in four volumes, and an elegant silver water-pitcher, cup and saucer; the whole being the gift of the Sabbath school children. The presentation was made by Rev. Mr. Smith, assisted by Master John Armstrong and Miss Annie Robinson, the two oldest pupils in the school.

During the past summer the united congregations of Uxbridge and Leaskdale have built a substantial and commodious manse in Uxbridge village. A building lot of three-eighths of an acre having been bought, preparations for building were at once begun. The work was carried on during the summer so successfully that the manse, with



woodshed, stable, etc., were all completed and ready for occupation early last autumn. The building is one and a half stories high, a scantling frame with white brick finish outside. It is divided into ten well arranged and roomy apartments, has an excellent cellar, and is beautifully finished throughout, reflecting great credit not only on the building committee but on the workmen who took part in its construction. The plans and specifications were prepared by Mr. John Reid, the contractor being Mr. Wm. Johnston, both of Uxbridge. The whole property will cost about \$2,600, and in order to assist in defraying the expenses thus incurred, the congregation of Uxbridge decided to give an entertainment on Christmas Day, which was carried out successfully. The entertainment consisted of a hot dinner at noon, and tea in the evening, followed by a concert. The dinner and tea were well patronized, but the concert, which was given by Prof. Haxington and choir from Port Perry, was the most successful part of the entertainment, the hall being packed to its utmost capacity. The net proceeds of the whole entertainment amounted to about \$206.

On the evening of Thursday, the 4th ult. Rev. W. T. Wilkins of St. Andrew's Church, Stratford, was presented with fifty dollars in gold, accompanied by the following address:—"To the Rev. W. T. Wilkins, DEAR SIR:—We, the undersigned, managers, at the request and in behalf of the congregation of St. Andrew's Church, beg to request your kind acceptance of the accompanying small token of our regard, affection, respect and heartfelt regret at the termination of your faithful pastoral charge of the church with which it is our pleasure to be associated. The efforts you have made during your sojourn amongst us, have been blessed with many good results, whilst your Christian kindness and sympathy has oftentimes, during periods of severe trial and depression, given us cause to bless the day you were called to minister to our wants. We earnestly hope that the good work carried on by you here, may, through the goodness of a kind providence, be increased in another field of labor, and the result in the future may prove not only a pleasure to yourself but a true Christian blessing to those that may be under your guidance. On behalf of the congregation we wish you and your amiable partner in life, who has labored diligently with you in all good work here, every blessing of God and prosperity in the future." Mr. Wilkins replied in a brief, but earnest and feeling extempore speech. On the same occasion Miss Lizzie Scholz was the recipient of an address and a valuable locket from her many friends in St. Andrew's Church, as a token of their appreciation of her services as church organist.

Book Reviews.

DICTIONARY OF CHRISTIAN ANTIQUITIES. By Dr. Wm. Smith and Prof. Cheetham. Toronto: Willing and Williamson. \$3.50 free by mail.

This is a very well executed Canadian reprint of one of the most useful works lately published in Britain. The editors are men of world-renowned ability; and the list of contributors, numbering over seventy names, comprises very many of those best known as masters in theology, history, and general literature. The work, speaking generally, elucidates and explains in relation to the Christian Church, the same class of subjects that the "Dictionary of Greek and Roman Antiquities" does in reference to the public and private life of classical antiquity. It is complete and unabridged, and therefore much superior to a mutilated American edition which has lately been issued. The volume now before us is vol. I.—from "A" to "J." The Canadian publishers have done their part with great accuracy and taste.

BELFORD'S MONTHLY MAGAZINE. Toronto: Belford Bros.

The February number contains more of interesting and instructive original matter, and is not less judicious in its selections than its predecessors. "Evenings in the Library," No. 3, is written in a more genial style than the former articles of the same series. Perhaps the reason of that is to be found in the subject, which is "Oliver Wendell Holmes." We do not know what the "Autocrat of the Breakfast Table" would himself say to his critic. Perhaps he would kindly and humorously snub him for taking upon himself even to praise what he did not understand; but we think that upon the whole he has done him justice. In an article entitled "Temperance by Act of Parliament—The Gottingen system," Hon. W. McDougall, G.B., M.P., undertakes to enlighten the public on a question which seems in some way or another to have got a little bit ahead of him. To show what sort of fiction is admitted into this periodical we need only to state that it contains a serial story by Dr. Holland, and that the number of the light literature is available of the same class.

...to hold over an inter-India, reports of Presby-terial items of church news.

Correspondence.

Our Colleges and their Constituencies.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In last week's BRITISH AMERICAN PRESBYTERIAN, the treasurer of the Montreal College, gives the estimate of the amount required to be raised this year for that institution, after deducting the interest derived from the endowment fund and from the Hall money, so that we have now the official estimates for the current year of both College Constituencies—the eastern and the western. How far those estimates bear out my position as to the relative amounts required annually from the members of the respective constituencies will be seen below. In my first contribution on the subject I stated the object I had in view in these words:—"Without here discussing the correctness of the territorial principle, we proceed to show what is manifestly an injustice in regard to the relative strength of the constituencies set apart for the support of the respective colleges." I then gave the membership of the Montreal College Constituency as 10,680, and that of Queen's and Knox as 56,400, the average contribution per member required in the former being 65 cents and in the latter 20 cents; in other words the Eastern Constituency were required to contribute for college purposes per member more than three times the amount required from the Western Constituencies.

I.—AS TO MEMBERSHIP.

The following is the table of membership. The figures are all taken from the printed minutes of last Assembly (page 116 of the appendix), with the exception of the Presbyteries of Glengarry, Ottawa and Brockville. There being no statistical report from the Presbytery of Glengarry last year, I took the figures from the Canada Presbyterian Church statistics of the preceding year, making due allowance for the congregations of the Church of Scotland. To obtain the relative strength of the two college constituencies in the Presbyteries of Ottawa and Brockville, I included the non-reporting congregations in these. Should the correctness of my figures be disputed I am prepared to give particulars verifying their substantial accuracy.

Table with 2 columns: Eastern Constituency Pres. Membership and Western Constituency Pres. Membership. Lists various locations like Quebec, Montreal, Glengarry, etc. with their respective membership numbers.

Total 10,680

Thus it will be seen (to quote the words I used in my first communication) "that sixteen whole Presbyteries and nearly two-thirds of other two Presbyteries, with a combined membership of 56,400, are within the Queen's and Knox College territory, while only three whole Presbyteries and about one-third of other two, with a total membership of 10,680 are embraced in the Montreal constituency. In other words the number of members set apart to sustain the former is fully five times that of the latter. Mr. Laing's statement as to the membership of the constituencies being nearly the same as the above, he will doubtless substantially agree with me in the following estimates.

II.—AS TO ESTIMATES.

(a) FOR THE PRESENT YEAR.

The official estimates for the current year of the amounts required, (after deducting interest derived from Endowments and Hall money) to be raised in the two constituencies, are as follows:—

For Queen's and Knox Colleges \$14,850. For Montreal College, \$7,894.

or an average from each member in the western constituency of 25 cents, and in the East of 74 cents. If the special subscriptions for one of the chairs be included in the above official estimate for Montreal the average will remain nearly the same, as the whole of these subscriptions with the exception of about \$200 are drawn from the college constituency. The term for which the subscriptions were promised (five years) expires now.

(b) ANNUALLY HEREAFTER.

Knowing that the Hall money was not available for the whole of the current year, and that the special subscriptions above referred to lapsed this session, I did not in my first communication give the estimates for the present year, but the estimates of the amount annually required with the present staff, etc. To find this amount it is necessary to deduct from the official estimates of this year the difference between a whole year's interest of the Hall money, and the time for which that money is available this year.

In the case of Knox College (the Hall bequest to which was \$40,000), the authorities tell us that "from several circumstances the interest accruing from it will not greatly decrease the amount required for the present year." At eight per cent the interest on \$40,000 is \$3,200 per annum, which

sum deducted from the official estimate for this year would leave \$11,650 as the amount annually required hereafter. In my first communication I made it \$11,200, or a difference of \$450. I then calculated the interest at eight per cent for both Knox and Montreal colleges, assuming that some of the money lies idle (that rate of interest. But as this appears too high in the estimation of certain parties, I make my present calculation on the basis of seven per cent, at which rate the Hall money for Knox College would be \$2,800 annually. Putting the most liberal construction on the statement of the authorities, as to the interest accruing this year not being "great," I will suppose that \$1,000 will be got from this source to meet the current year's expenditure, so that annually hereafter \$1,800 additional will be received. Deducting this sum of \$1,800 from the official estimate, \$14,850 would leave \$13,050 as the amount annually required to be raised in the Western Constituency, or an average of twenty-two and a half cents per member.

As to Montreal, I learn on enquiry that eight-and-a-half months' interest on the Hall bequest of \$15,000 will be available this year, and is included in the treasurer's official estimate. To find the amount hereafter required annually it is necessary to deduct three-and-a-half months' interest on this money, at seven per cent per annum, —viz. \$810 from \$7,894—the official estimate of this year—which would leave \$7,084 as the amount annually required to be raised in the Eastern Constituency, or an average per member of seventy-one cents. The figures stand thus:—

Queen's and Knox Colleges: amount to be raised annually by collections, \$12,550; number of members in the constituency, 56,400; average contribution per member required, twenty-two-and-a-quarter cents. Montreal College: amount to be raised annually by collections, \$7,584; number of members in the constituency, 10,680; average contribution per member required 71 cents. It will be observed that while the amounts annually required as above are greater than my former estimate, owing to some extent to my calculating interest at seven instead of eight per cent, yet the "relative strength of the constituencies," and of the average contribution per member required, remain the same, and this is where the "manifest injustice," to call attention to which I at first wrote, lies. In my first communication, basing my calculation on the statistics of last year, I showed that the members of our church in the Eastern Constituency were required to contribute for college purposes an average of fully three times as much as those in the Western Constituency. In the present communication basing my calculation on the latest official figures, I reach the same conclusion, viz.: that in the Montreal Constituency our members require to give for Theological Education an average of fully three times as much as those in the constituency of Queen's and Knox Colleges.

The above calculation does not take into account any deficit which there may be in the revenue this year, of either of the College Constituencies, nor does it embrace the "debatable" territory, which if included in the Western constituency would reduce the amount per member required from it. Now I ask, on what principle of fairness and justice does such a territorial distribution rest? Why is it that for college purposes the members of our church in the Montreal constituency should be required to contribute an average of seventy-one cents each, while the constituency of Queen's and Knox only need to give an average of twenty-two-and-a-quarter cents each? Why should the Montreal constituency be dealt with so differently from the other? This is the main question, and one which none of your correspondents have ever yet touched.

I have heard suggested one solution of the difficulty which I name only to reject, and that with repugnance. It is this,—the average contribution per member of the whole church for all schemes is a little over one dollar. If the members in the Montreal College Constituency require to give for college purposes an average of seventy-one cents each, then let them give this and appropriate the other thirty cents per member to all the other schemes, allowing those in the constituency of Queen's and Knox Colleges to make up the deficiency in the other schemes, seeing that they are only required to give twenty-two-and-a-quarter cents each for college purposes. It will be a sad day indeed for the Presbyterian Church in Canada should such a solution ever be practically carried out in any congregation.

Except in the event of the "substantial accuracy of my figures being impugned, this communication for the present closes the controversy so far as concerns

YOUR CONTRIBUTOR.

Jan. 30th, 1877.

These Colleges.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—From the tone of the discussion at present going on, one might conclude that the great object for which our church in Canada exists is to support colleges. Now, with due respect to them and fully appreciating their importance, I do not share in this view. The colleges are the servants of the church, not its masters, as they seem to aspire to be. And how are they to be made to keep their proper place, instead of proving a nuisance in the church, as they are in danger of doing, so long as the present clamorous bickering and competition are allowed to continue? The only thing to let them look out for themselves, and get themselves endowed, giving them a free field and no favour, letting them go wherever and to whomsoever they choose for the means to make them independent.

I agree with your "Contributor" that the church, as at present constituted, has nothing to do with old arrangements prior to union. But if they are to be invoked at all, then there should be a return to them pure and simple: let the Montreal College have the same congregations it used to have for its constituency—Knox College ditto; and let Queen's have the former

Kirk congregations throughout Ontario and Quebec. I totally disagree with your "Contributor" as to his estimate of the value of the constituencies. It was not fair to calculate what the Kirk congregations will do in the future by what they did last year. They were not committed to give anything at all to the colleges for the first year by the resolutions come to at the Union Assembly in Montreal—things were to continue as hitherto, but hitherto the Kirk had not a college scholam at all. I also dissent from basing conclusions entirely on the number of members, although it is always an important factor to be taken into the reckoning. One member in the city of Montreal is worth, in respect of ability and willingness to give, at least half a dozen members in the rural or ordinary town congregations. The true basis is: what do the respective portions of the church, assigned to the several colleges for their constituencies, give altogether for carrying on the work of the church, congregational and general? Will your "Contributor" make an estimate on this basis?

It is still less satisfactory to base claims upon the number of enrolled students, or even upon the number in attendance. Has not the time come in the history of the Presbyterian Church in Canada when respect ought to be paid to the quality of students as well as to their number? The Presbyterian Church has always plumed itself upon possessing, above all other churches, an educated ministry, and no one doubts that to this fact it owes not a little of its influence over the stronger natures in the religious community. It is understood that in one of the colleges at least, no Divinity student is admitted to the study of theology or indeed to any special privileges more than candidates for law or medicine, until he has taken a full course in Arts. So long as this regulation is maintained it is quite manifest that that college will not have theological students in numbers at all equal to those colleges, in which the merest smattering of education is sufficient to qualify one for admission. Is that one college to level down to the standard of the others, or is the church to insist that they shall level up? The church could not do better than issue a commission of enquiry on this subject. The very least that ought to be insisted upon is that the church should itself conduct the examination, on the passing of which students should be admitted to enjoy those privileges which it is now costing the church so much to offer to its candidates for the ministry. Yours truly, ANOTHER CONTRIBUTOR.

The Late Rev. Patrick Gray, of Kingston, Canada.

A few weeks since there passed away from earth, to join the great congregation, one whose life deserves a brief record—since no cause was more dear to his heart, none more warmly advocated by his example and his words, than the promotion of a true Christian union of spirit among those who, however widely they may differ on subordinate points, unite in owning "one Lord, one Faith, one Baptism."

The Rev. Patrick Gray was a native of Glasgow, Scotland; but at an early age came out to Canada, and in time became a theological student at Queen's University, Kingston. He entered the ministry, however, in the "Free Church" which had just then seceded from the Established Church of Scotland. No man, however, more heartily rejoiced in the reunion of the whole Presbyterian Church in Canada which took place in June, 1875. By far a larger proportion of his life of unwearied ministerial labours was spent in the pastorate of Chalmers' Church, Kingston, which his too early death, at the age of fifty-seven, leaves to mourn an irreparable loss. For the widow and family, to whom the loss is so inexpressibly greater, many prayers have been offered that "the God of all comfort" may "supply all their need."

Why one so strong in his influence for good should have been removed while still in his prime is one of the mysteries which we vainly seek to solve now. He had returned a year ago from a trip to Scotland, much refreshed and invigorated, and anxious to communicate to his people some portion of the blessed spiritual influence which was resting on Scotland during his visit. During the winter, his appointment as theological lecturer in Queen's University added to his labours. Perhaps the additional work was too much for the lecturer, who was too faithful a labourer ever to give to others that which cost himself nothing. In the spring, symptoms of softening of the brain suddenly appeared, accompanied by an alarming blindness. Medical treatment and a season of complete repose seemed, however, to have restored him to his usual health, and he was once more in the full and unassisted discharge of his ministerial duties, when he was suddenly struck down by paralysis in his own lecture-room, while preparing to conduct his weekly prayer meeting.

One trait that should not be forgotten in speaking of his preaching was his fearless independence of mind, both in thinking and uttering his thought. He called no man master, humble though he was in his estimation of his own powers, but went to the fountain-head to draw living truth for himself. He accepted nothing on trust or on the external authority of a teacher or a church. And as he preached nothing which he did not most fully believe and realize, he was to be regarded as an intelligent and trustworthy witness to the truth of a living Christianity. The bent of his keen and vigorous intellect had indeed been towards doubt, and even skepticism, but during a "revival" of religion in Perth, Canada, in his early life, his spirit was brought under the vitalizing power of the Gospel of Christ, and he willingly devoted his powers, thenceforth, to making known to others that which he had seen and heard and tasted of the Word of Life. And although on some theoretical points of theology his views became somewhat modified in maturer life, and although he decidedly considered it an evil to bind men's consciences to long and detailed formularies of belief, yet on essential and fundamental points of evangelical Christianity his views became clearer and his grasp firmer, as

his course continued to grow brighter toward the perfect day.

It was characteristic of him that, by his own request—a request made previous to any special warning of death—the use of craps was omitted at his funeral, as in life it had been characteristic of him to sympathize practically with the poor and suffering, and to "loose the heavy burden" wherever he could. Some twelve months previous to his death, and while still in his wonted health, he said to a friend with whom he had been conversing confidentially concerning the mysteries of life and death, "I know not how it might be with us under the pressure of acute pain or great physical prostration, but looking at death now, in the light of the revelation of Christ and his Gospel, I think I could lie down in perfect confidence to await the revelation beyond." Into that revelation he has just now entered, and we who are still "subject to vanity" must, like him, await in hope the same glorious revelation of the "liberty of the children of God." A. M. M. in N. Y. Christian Union.

Presbytery of Brockville.

This court met in Union Church, Smith's Falls, on Dec. 19th and 20th.—Rev. Dr. Bain moderator, pro tem. There was an average attendance of members. Rev's. Prof. Gregg, of Toronto, R. Campbell, M.A., of Renfrew, and J. Bennett, of Almonte, being present, were invited to correspond. Among other business transacted, leave was granted to the congregation in Kitley to sell their manse and glebe in order that one in a more eligible situation might be secured. The congregation of Prescott owned two manse, and obtained leave to sell one of them. Congregations within the Presbytery were requested to send without delay their Presbytery rates (four cents per communicant), and unpaid Synod rates to the clerk, Rev. J. Crombie, M.A., Smith's Falls. At the September meeting there was laid on the table of the Presbytery, a petition from inhabitants of Ventnor, (a village within the bounds of the Spencerville congregation) asking to be erected into a congregation, under the same pastoral care as Spencerville. The petition was signed by forty-five communicants, and over one hundred others, and accompanied by a subscription list of over \$1,400 for the erection of a church. The Presbytery appointed a deputation to meet at Spencerville, on Oct. 24th, and hear commissioners representing the stations and congregations interested, that is to say, Mr. Dey's charge, viz.—Spencerville, (including Ventnor) and Mainsville; Mr. McKibbin's charge, viz.—Edwardsburg, and Iroquois; and Mr. Porteous's charge, viz.—Matilda. At this meeting of Presbytery, the above deputation reported, recommending (1) that Ventnor be erected into a congregation, and (2) that the following grouping of congregations be made. Spencerville and Iroquois; Edwardsburg and Mainsville; Ventnor and Matilda. The three stations in Matilda were recommended to unite and build one central church. The Presbytery adopted the first part of the report, erecting Ventnor into a congregation; and appointed a deputation consisting of Messrs. Clark, convener, McGillivray, McKibbin, and Porteous, to visit Mainsville, Matilda, and Iroquois, and ascertain whether the arrangement of congregations proposed by the committee could be carried out, and to report at the next regular meeting of Presbytery. The deferred part of the report of a committee appointed to visit South Gower and Mountain congregation, (Mr. Leishman's), and which had been received and read at the meeting in March last, was read again and considered. The part referred to was in the following terms, viz:—"Whether any new arrangement could be made in that part of the Presbytery so as to secure a more satisfactory and economical distribution of the labors of the pastors in that district." Mr. Leishman was not present; but Mr. Cameron, of St. Andrew's congregation, stated that a union of the two charges was desirable, and offered to resign his charge if the congregations were willing to unite. The Presbytery then appointed a deputation consisting of Messrs. Dey, convener, Canning, Henderson, and Clark to visit these congregations, and ascertain whether a union of the two charges could be brought about,—the deputation to report at the next regular meeting of Presbytery. The public were invited to attend the evening sederunt, when Rev. Prof. Gregg, and Rev. Mr. Campbell, of Renfrew, addressed the Presbytery on behalf of Knox College, and Queen's College, respectively. The Presbytery passed a resolution expressing the pleasure with which they had listened to the addresses just delivered; and engaging to press the claims of these institutions upon the attention of the congregation under their charge,—of course in so far as these congregations are within the territory of Knox and Queen's. The first remit of the General Assembly was discussed, when it was agreed to recommend that there be two central funds for Home Missions, one for Home Missions proper, and one for Supplemental Congregations,—the two funds to be administered by one committee. A committee consisting of the ministers and Presbytery elders of Smith's Falls, and Perth, were appointed to consider the other seven remits, and report at the regular meeting in March. There was read a letter from Rev. John Davidson, of North Williamsburg, defining his relation to the Presbytery of Brockville. Mr. D. does not acknowledge the authority of the Presbytery over himself or his congregation. This letter was laid upon the table till the next meeting. The Merrickville congregation obtained leave to grant the use of their church to the Episcopal Methodists for Divine worship. The following mode of appointing commissioners to the General Assembly was adopted, viz:—one third from the top of the roll, in order; one third from the bottom of the roll; and one third by ballot. Commissioners will be appointed accordingly at the next regular meeting. Rev. S. Milne, of Smith's Falls was appointed Moderator for the next six months; and the Presbytery adjourned, to meet again in the Presbyterian church, Kempsville, on Tuesday, March, 30th, at 7 p.m. W. T. D.



Choice Literature.

One Life Only.

CHAPTER XVII.

Una had listened to Atherstone with varying expressions of hope and fear and disquietude chasing each other over her mobile face, and when he paused and seemed to devour her with his eyes in breathless anxiety for her answer, she turned to him with an almost piteous look of distress. "I still can hardly understand what it is you mean me to do, surely you do not ask me to pronounce on a question of right and wrong without knowing to what it refers."

"My darling," he said eagerly, "the matter is so simple that I am sure you need not hesitate to decide upon it, merely to relieve me from the responsibility of seeking my own happiness at the cost of ever so fanciful an idea of almost impossible honour, for since I have learned to love you so utterly, so wildly as I now do, I have lost the power of being a law to myself, or seeing clearly where the line of justice may be drawn. Therefore it is that I have staked the whole issue on your decision, and if you will but say to me that your own precious life would be saddened by our separation, I should feel amply satisfied, that I am not bound to strain after the romantic chivalry of less enlightened days at such a cost."

Still the large eyes looked wistfully in his face and the sweet lips trembled, but were silent. He caught her hands in his. "My darling Una! it would be for your happiness as for mine that you should come to me, would it not? say only that I have not deceived myself in this?—you do love me?" "Oh yes," she whispered softly. "Then come to me," he said, drawing her closer to him, "let us for ever forget all doubts and obstacles. I do not now ask of you any decision as to right or wrong, I only beseech of you to let me love you all my life, to come home to my heart for ever!"

She had been confused and bewildered by his ambiguous words, by his half-defined hints of some deviation from truth and justice which would be involved in a union with him whom she loved with the whole power of her being, but there was no mistaking the meaning of this last earnest prayer—he was but asking her to crown herself no less than him with uttermost joy; to receive, at the same moment that she gave, the highest happiness she could imagine on this earth; to secure herself for evermore from the dreary, hopeless wretchedness of life apart from him, and which all but yielded. The longing to chase away all clouds of sadness from that beloved face impelled her irresistibly to utter the glad consent already trembling on her lips; but suddenly, at this crisis of her fate, the strange sentence of warning once spoken to her and half forgotten, came echoing back upon her inner sense: "Remember, you have one life only, for good or ill," and with the words came the recollection of her own bold, confident assertion, that she would make this one life noble, whether happy or not—that it should be great and pure at any cost. And was she now about to decide for herself and another, that they should tamper with justice in any shape or way to gratify themselves? was she going to drag this man down from his own high standard as well as from hers? At the bitter thought her heart stood still, a struggle rose within her which was almost unbearable, and faintly she gasped out, "My happiness is bound up in yours, I do not deny it; but did you not say that until now you have believed the highest honour held you to your resolution?"

"Oh, Una, let it go! it was but a visionary fancy, it can weigh nothing against your life and mine; do you think I can endure to lose you now?"

"I cannot lead you to fall from principle," she said; "you yourself would one day hate me for it."

"Never, darling—never!" she exclaimed, clasping her hands almost fiercely in his own. "Let me but have you, and the whole world, with all that men deem best and greatest in it, were well lost to me!"

"Not honour—not honour," she said, "keep honour and let me go. Yes! if need be let me die! but never let me be to you a source of wrong or failure;" and with a violent effort she tore herself out of his grasp and rushed from the room.

Whatever might have been the obligations by which Humphrey Atherstone believed himself to be bound previous to this last interview with Una Dysart, they were now all swept away, as though they had never been, by the fierce tide of feeling which had completely overwhelmed him, and drowned all thought or care for anything on earth, but to win her swiftly and surely as his wife, from whom nothing in the whole wide universe should separate him more.

He was too completely overwhelmed by her sudden disappearance when she struggled out of his grasp and fled away, to give a moment's consideration to the motives which impelled her thus to do violence to the love she had confessed, he only knew that he would not give her up—that she was and ever should be his, by all the strength of his will, and he could not even bring himself to leave the house until he had seen her once again, and forced from her lips the promise that she would fling aside all scruples as completely as he had done himself. He sent message after message to entreat that she would come and speak to him for but one moment; and at last when the astonished servants quite failed to satisfy him with the answers they conveyed, Una's own maid brought him a note, which contained these words: "Do not ask to see me again—at least to-day; I cannot bear it." Then slowly and reluctantly he left the house, but it was with the indomitable resolution that the obstacle he himself had been mad enough, as he now thought, to raise, in her mind, should not have the power to separate them ultimately, happen what might.

Meanwhile Una, flung across her bed with her face buried on the pillows, was giving way to a passionate agony, which was making her feel, almost with despair, the great power of the love which had taken possession of her whole being. By

a desperate struggle in that last critical moment of their interview, she had retained her hold of the nobleness and rectitude which she had resolved should at least glorify the only life she had to spend, by whatever class of joy or sorrow it might be marked; but now she felt like one who comes out of a great battle wounded and bruised, and knows that all strength is gone to carry on the fight, or even almost to retain the victory won, if there is nothing to her comparatively that she had deemed her own son to desert. She felt the impossibility to ensure the consciousness that she had at the same time condemned to hopeless solitude the man for whose happiness she would have died.

What need to describe the terrible night the poor child passed? Is there one amongst us who has not known at some time or other what it is to lie down at night, dead beat—not with physical fatigue, but with some heavy wave of life which has gone right over our head, and knocked us down, shattered and exhausted, to feel only the weary longing to close our eyes for ever in the light of day?

How many such nights are passed in secrecy and silence by those who, with the dawn of morning, find just so much of returning courage as enables them to tie on their mask once more, and go out into the world without revealing the hidden gnawing at their heart-strings! The call to do this came next day to Una, almost before she had brought herself to feel that it was possible to live again at all.

When her maid came into the room, ostensibly to awaken her who had not known even a moment's forgetfulness in sleep, she told Una that Colonel Dysart's valet had been startled that morning at finding his master in a fainting-fit, and that it had been some little time before he could restore him to consciousness.

This account altered completely for the moment the whole current of Una's thoughts. She was greatly attached to her father, and had of late more than once felt some uneasiness at indications of failing health, which Colonel Dysart, however, always tried to conceal. Without waiting even to finish her toilet, she flew away to his room, in her long white dressing-gown, with her beautiful hair hanging round her like a veil. She found her father dressed and sitting at the open window, looking much as usual. He seemed somewhat troubled at the evident alarm which had brought her so hastily to his presence, and animated with a good deal of irritation on the gossiping propensities of servants.

"I particularly wished that you should not be disturbed, Una. It was a mere temporary faintness, which is quite gone, and I would rather you had heard nothing about it, especially as you are looking very ill yourself, child. What is the matter with you? I never saw you with so white a face or such heavy eyes. They told me last night you had gone to bed with a headache, but it must have been a very bad one to alter you so much."

"My head does ache, and I have not slept well, but that is nothing; I want to be sure that there is no serious cause for your fainting-fit. What can have brought it on? are you sure you are well again now?"

"Can you not see that I am?" he answered. "Do not think any more about it; I feel nothing but the wish to get as much fresh air as I can. You shall drive me out in the pony carriage after breakfast, and we will go a good long way and spend the day out of doors; you need it more than I do. I hope a good breeze will bring the colour back to your face; I do not like your appearance at all to-day—your very lips are white."

"I shall be pleased to go with you, dearest father," was all she said as she stooped over him and kissed him, and then went back to her room to dress, and she was glad at the prospect of being out all day, for it would at least defer a few hours longer any renewal of the struggle between herself and Atherstone—or rather, in truth, between herself and the love that had become almost too powerful for her strength. Breakfast was soon over; Colonel Dysart appeared to have little appetite, and Una, with her parched lips and heavy head, had none. But it was a glorious summer day, with a fresh wind blowing, which seemed to excite Una's skittish ponies to a superabundance of high spirits, that caused them to prance and curvete at the door, till she and her father were ready to start, and then compelled her to give her whole attention to restraining their impetuous gait.

Colonel Dysart had arranged that they were to go to a picturesque village, some ten miles off, and have luncheon there, returning home in the evening, and Una had acquiesced without a word; she only so far regretted his choice of a route that it led them past the gate of Atherstone Abbey, and she dreaded beyond words the possible pain of a chance meeting with its master. None such occurred, however. As they skirted the massive old wall which separated the beautiful grounds from the roads, she noticed her willing ponies to their utmost speed, and they bounded past so quickly that it scarcely flashed on her sight till they were far beyond it. Then she slackened her pace and went on to the distant village. It so happened that her precautions had been only just in time, for the echo of her wheels had hardly died away when Humphrey Atherstone rode through the gate, and put his great black horse to its swiftest gallop in order to reach Vale House; whence he returned, however, moody and miserable, to wait with impatience for the evening, when he meant to try his fate again, and make another determined effort to see Una.

CHAPTER XVIII.

Meanwhile Colonel Dysart and his daughter strolled about on the fair little English hamlet where they had lunched, and at last sat down on the banks of a sparkling streamlet flowing through it. Una was too wretched to notice the charming landscape, and she felt as if she had scarcely energy to answer her father when he spoke to her. He too, however, was unusually silent, and when he did speak it was entirely on the subject of the earlier days of his married life, to which he had never before alluded since the death of his

wife. Even though all the heavy load that hung over her heart, Una noticed with some surprise the vivid manner with which he recalled the most trifling incidents of his wedding-day, and the pleasure which he seemed to find in lingering over his description of them.

"You cannot imagine how lovely your mother looked," he said, "as she walked down the churchyard path over the flowers the village people had scattered beneath her feet, her white robes glittering in the sun, and her beautiful veiled face seeming like a star shining through a silver mist. She had orange blossoms in her hair, and a little spray of daisies just at my feet, when she stopped at the cottage door to speak for a moment to the crowd that had assembled to bid her farewell, and she smiled when she saw me pick it up and take possession of it. But Una, I have it yet!" His voice faltered, and his daughter looked round at him in utter amazement. Could it be her amoral, cynical father who was speaking thus? Colonel Dysart noticed her surprised glance and understood it. "You did not think I could be so sentimental, did you, child? but you will learn some day, as all living mortals do learn, that it is not over the dead alone the words 'dust to dust' ought to be sounded. Whatever theoretic possibilities of greatness or glory there may be for our complex nature, it is to human love alone, in its shrine of perishable clay, that, in this world at least, we cling, one and all, as to the very essence of life; and when it is gone from us into the grave, or the yet colder regions of betrayal and oblivion; there is nothing left but a mere empty husk of existence which is as valueless to ourselves as to others."

His voice died away, as if he had finished with the subject, and he remained apparently in dreamy contemplation of the stream that was rushing swiftly past them with its murmuring song, and Una could not rouse herself to break the silence, for the dull pain gnawing at her own heart was becoming almost unbearable. She could not face the future; she dared not let her thoughts rest on the present, which showed her but one image, that of Atherstone, hopeless and wretched in his lonely home; and the past, before she knew him, was as though it had never been. Where could she turn, poor child, to deaden the keen anguish that was consuming her?

"It is getting late, dear father; had we not better turn homewards?" she said. He slowly lifted his eyes and fixed them on the glowing western sky, where the sun had just sunk behind the soft clouds that had caught the radiance of his departing glory. "Yes," he said, "it is time. I will go home."

The carriage was waiting for them at a little distance, and Una beckoned to the groom to bring it near. Colonel Dysart took his seat in silence, and by the time she had gathered up the reins and driven off, he seemed to have relapsed into the reverie from which she had awakened him. The ponies, well aware that they were on their way home, carried them along the road at a rapid pace, and soon Una's heart began to beat fast with the consciousness that she was once more rapidly approaching Atherstone Abbey. It was still quite light, and the chance of a meeting with Humphrey was even greater than it had been in the morning, so that her whole mind was occupied with this one possibility, and she had not for some minutes glanced towards her father, when the groom, who sat behind her, bent forward, exclaiming, "Oh, ma'am! you had better stop; I think my master's very ill." Then she looked round in terror and saw that Colonel Dysart had fallen back, with his head drooping to the side, perfectly insensible. His face was ghastly; his whole appearance lifeless; and the terrible conviction came upon her like a thunder-bolt, that he was even then dying, if not dead. She let the reins fall, not knowing what she did, and had not the groom sprung to the ponies heads, there might have been a serious accident; but he succeeded in checking them, and she busied herself in loosening her father's cravat and raising his head, while she called upon him by every endearing name to wake up and speak to her. There was no answer or movement from the unconscious man. The servant saw that she was in too wild a state of alarm and consternation to be able to think calmly what course it would be best to take in the emergency, and he therefore more readily and hastily, "I had better drive up to the Abbey, ma'am;" and jumping on the foot-board he seized the reins and shouted "gait" so vigorously, that the lodge-keeper ran to open it without a moment's delay; and Una, holding her dying father in her arms, had reached the door of Humphrey Atherstone's home, before she knew in the least where she was. But even when she did perceive that she had been brought to the very spot where she had most feared to come, she could think of nothing but her father, who only by a faint occasional gasp showed that he still lived.

Humphrey Atherstone had been walking up and down the courtyard, waiting for his horse, with the intention of going once more to Vale House, and remaining there doggedly till, by fair means or foul, he had obtained an interview with Una, when suddenly, as with folded arms he strolled moodily from side to side, there was a sound of wheels coming slowly over the bridge, and in another moment she was borne into his very presence; the soft glow of the twilight showing her pale beautiful face, bending with a look of agony over the prostrate form of her father.

Atherstone understood it all in a moment. Calling hastily for his servants, he was by Una's side before she had time to look up. "Courage, darling," he whispered, "trust all to me; we will do the best we can for him, in every way." And without another word he lifted her with the utmost tenderness out of the carriage, keeping his arm round her as she stood trembling and faint with fear by his side, while under his directions the servants raised Colonel Dysart and carried him into the house. The sense of help and protection was unexpressed soothing to Una; but she could neither collect her thoughts, nor realize anything but the death-like face from which she never removed her eyes. She followed with Atherstone as her father

was borne into the nearest room, which happened to be the very same old hall in which they had so lately all been assembled, in careless enjoyment. Long couches covered with red velvet lined both sides of this vast room, and on one of these the helpless man was laid, while Una falling on her knees beside him tried once more to rouse him by every means in her power. The carriage had at once, by Atherstone's orders, been sent back for the doctor, and the groom made such good speed, that it was not much more than an hour before he returned with Dr. Burton.

During the interval every possible effort had been made by Atherstone and his servants to restore consciousness; but Colonel Dysart remained in the same state apparently, just breathing, and no more. When the doctor at last came in, Una rose from her knees and turned to him with a look of doubt piteous appeal, utterly unable to speak for a moment to the crowd that had assembled to bid her farewell, and she smiled when she saw me pick it up and take possession of it. But Una, I have it yet!" His voice faltered, and his daughter looked round at him in utter amazement. Could it be her amoral, cynical father who was speaking thus? Colonel Dysart noticed her surprised glance and understood it. "You did not think I could be so sentimental, did you, child? but you will learn some day, as all living mortals do learn, that it is not over the dead alone the words 'dust to dust' ought to be sounded. Whatever theoretic possibilities of greatness or glory there may be for our complex nature, it is to human love alone, in its shrine of perishable clay, that, in this world at least, we cling, one and all, as to the very essence of life; and when it is gone from us into the grave, or the yet colder regions of betrayal and oblivion; there is nothing left but a mere empty husk of existence which is as valueless to ourselves as to others."

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Scientific and Useful.

TRIFLES.

Roll out rich puff paste a quarter of an inch thick, brush over with icing, as made for cake; then cut in strips four inches long and one wide, and bake delicately.

WARTS.

"These may be removed," says a celebrated physician, "by rubbing them night and morning, with a macerated piece of marble of ammonia. They soften and dwindle away, leaving no such mark as follows their destruction with lunar caustic."

REMOVE DANDRUFF.

Put one ounce of flowers of sulphur into one quart of water, agitate often for several hours, then pour off the clear liquid and saturate the head with it every morning. This does not produce the extreme dryness sometimes occasioned by the continued use of borax.

BRAN TEA.

A very cheap and useful drink in colds, fevers and restlessness from pain. Put a handful of bran in a pint and a half of cold water, let it boil rather more than half an hour, then strain it, and, if desired, flavor with sugar and lemon juice, but it is a pleasant drink without any addition.

FROSTED CURRANTS.

Pick fine oven bunches and dip them, one at a time, into a mixture of frothed white of egg and a very little cold water. Drain them till nearly dry and dip them in pulverized sugar. Repeat the dip in sugar once or twice, and lay them upon white paper to dry. They will soon make a beautiful garnish for jellies and Charlottes, and look well heaped in a dish.

COCONUT PUDDING.

Break the cocoanut and save the milk; peel off the brown skin and grate the cocoanut very fine. Take the same weight of cocoanut, fine white sugar and butter; rub the butter and sugar to a cream, and add five eggs, well beaten, one cup of cream, the milk of the cocoanut and a little grated lemon. Line a dish with rich paste, put in the pudding and bake it one hour. Cover the rim with paper, if necessary.

GLASS CEMENT.

A cement to stop cracks in glass vessels, to resist moisture and heat, is made by dissolving caseine in a cold saturated solution of borax. With this solution, paste strips of hog's or bullock's bladder, softened in water, on the cracks of glass, and dry at a gentle heat. If the vessel is to be heated coat the bladder on the outside, just before it has become quite dry, with a paste of a rather concentrated solution of soda and quicklime, or plaster of Paris.

CHICKEN PIE.

Out up a chicken, boil it until tender, take out the meat, simmer down the gravy to a pint, add three pints of milk and one-half pound of butter; two tablespoonfuls of flour, a little salt; bring the gravy to a boil; line a tin pan with a crust made by taking one-fourth as much butter as sour milk, and a little soda and flour, to make a nice paste; line the tin pan, put in the meat, pour over it the gravy, put on a top crust, leave a vent, and bake two hours and a half.

FLOATING ISLAND.

Separate the whites from the yolks of six eggs, and put the whites in a very large bowl; beat the yolks smooth, and pour upon them one quart of sweetened milk well boiled, stirring to the right until the consistency of cream; a little salt in the custard; to flavor, pare the yellow rind of a lemon as an apple is pared, and drop it into the boiling milk; let the custard become cold. For the float, beat the whites with one very large tablespoonful of currant jelly until the whip or egg beater will stand erect. Any other kind of jelly is too sweet and insipid. Drop the float on the custard. If properly beaten it will pile very high.

FRICASSE OF LAMB OUTLETS.

Cut a leg of lamb into thin outlets across the grain, and put them into a stewpan. In the meantime make some good broth with the bones—enough to cover the meat. Put the whole into a stewpan, and cover it with a bundle of sweet herbs, an onion, a few cloves, and some mace tied in a muslin rag, and stew them gently for ten minutes. Take out the outlets and skim of the fat, also take out the sweet herbs and mace. Thicken with butter rolled in flour. Season with salt and a little pepper. Put a few mushrooms and some forcemeat balls, three eggs beaten up in half a pint of cream, and some nutmeg grated. Keep stirring it one way till thick and smooth, then put in the outlets. Give them a turn with a fork and lay them in a dish. Pour the sauce over them, and garnish with beetroot and lemon.

WHY AND WHEN LAMPS EXPLODE.

The Scientific American gives a catalogue of causes of the explosion of coal-oil lamps, from which it seems there can be no possible exemption (from the liability of an explosion and its dreadful consequences, however carefully one may guard against such a calamity. The introduction of a new and safer illuminating agent will be an inestimable blessing to the world: 1. A lamp may be standing on a table or mantel, and a slight puff of air from the open window, or sudden opening of a door, may cause an explosion. 2. A lamp may be taken up quickly from a table or mantel and instantly explode. 3. A lamp is taken into an entry where there is a strong draught, or out of doors, and explosion ensues. 4. A lighted lamp is taken up a flight of stairs, or is raised quickly to place it on the mantel, resulting in an explosion. In all these cases the mischief is done by the air movement—either by suddenly checking the draught, or forcing the air down the chimney against the flame. 5. Blowing down the chimney to extinguish the light is a frequent cause of explosion. 6. Lamp explosions have been caused by using a chimney broken off at the top, or one that has a piece broken out, whereby the draught is variable and the flame unsteady. 7. Sometimes a thoughtless person puts a small sized wick in a large burner, thus leaving a considerable space between the edges of the wick. 8. A lamp, with the air draught closed, may be continued in use, and the explosion.

(To be continued.)

A Beautiful Thought.

The sea is the brightest of all cemeteries, and its slumbers sleep without a monument. All other graveyards in other lands show some distinction between the great and the small, the rich and the poor; but in the great ocean cemetery the king and the clown, prince and peasant, are alike distinguished. The same waves roll over all; the same requiem by minstrels of the ocean is sung to their honor. Over their remains the same sun shines, and there, unmarked, the weak and the powerful, the plumed and unadorned, will sleep on until awakened by the same trumpet.

Mr. SPURGEON doesn't believe in keeping politics out of the pulpit. In one of his prayers, lately, he thus expressed himself: "And, O God, give our senators wisdom, especially at this critical time. Let not the extraordinary folly of our rulers lead our country into war, and change our rulers, O God, as soon as possible."

When we are fullest of heavenly love we are best fitted to bear with human infirmity, to live above it and forget its burden. It is the absence of love to Christ, not the fullness, that makes us so impatient of the weakness and inconsistencies of our Christian brethren. Then, when Christ is all our portion, when he dwells in us and in us, we have so satisfying an enjoyment of his perfection that the imperfections of others are, as it were, swallowed up, and the sense of our own nothingness makes us insensible to that which is irritating in individual feeling and habits.







Presbytery of Kingston

The quarterly meeting of this Presbytery was held in St. Andrew's Hall, Kingston, on the 9th and 10th days of January. The Presbytery having learned that the visit made by a deputation to the congregations of Harrington and Pittsburg in the matter of increased ministerial support had resulted favourably, it was decided to take steps in the same direction in the congregations of Seymour and Pictou. Messrs. Maclean and Burton, Ministers, and Dr. Boulter, Ruler, were appointed a committee to take charge of the business in the former place, and Messrs. Wilson and Smith, ministers, and Mr. McAlister, elder, in the latter. From a report presented by the committee appointed to visit the congregations of St. Colmaba and St. Paul, Madoc, it appeared that arrears had accumulated there partly through death, and removal to other places. Mr. Beattie tendered his resignation of this pastoral charge on the ground of inadequate support. The clerk was instructed to correspond with such congregations as had not contributed their quota to the payment of the Home Mission debt, and urge immediate attention to the matter. A committee was appointed to ascertain the full extent of the Presbytery's liabilities, and devise measures to meet them. It was decided that congregations in arrears to the Presbytery fund should be corresponded with. On behalf of the committee appointed to draft a suitable minute in relation to the late Mr. Gray, Minister of Chalmers' Church, Kingston, Mr. Burton submitted the following, which was adopted:—The Presbytery hereby record their deep sense of loss in the removal from among them of their brother, Mr. Gray, by death. They would bear their testimony to their departed fellow-labourer. A deep and original thinker, and a constant student, he was nevertheless full of sympathy with all that is noble and useful in life. His pulpit preparations were of no ordinary merit, and were the product of conscientious labour. As a pastor, faithful as a man truthfully bold, and without possession of a charming simplicity. A kind husband, a tender father, a most congenial co-presbyter, a Christian gentleman, we can but deeply regret his removal from among us; nevertheless, as "the tearless life is there," we say, "Even so, Father, for so it seemed good in Thy sight." The clerk was instructed to furnish the Rev. Andrew Dowseley, B.A., with a Presbyterial certificate, and to couple therewith an expression of the Presbytery's warm interest in the Indian Mission of the Church of Scotland, in connection with which Mr. Dowseley has received an appointment, and their earnest prayer that he may have many doors of usefulness opened up to him, and great success vouchsafed to his labors. Principal Snodgrass and Mr. Burton were heard in advocacy of the financial claims of Queen's and Knox Colleges. The following motion was adopted in relation thereto:—"This Presbytery recognizing the great importance of efficiently sustaining Knox and Queen's Colleges, and the necessity, to that end, of united, energetic action, resolves to enjoin, and hereby enjoins all ministers within the bounds, who have not yet submitted the matter to their people, to take an early opportunity of pressing the claims of the College fund upon the liberality of their congregations, and the Presbytery records its earnest hope that it may be enabled to do its full part in raising the total sum of \$14,850, estimated by the College authorities to be the lowest amount required to meet current expenditure." Mr. Wishart was authorized to collect moneys within the bounds to aid the congregation in Carlow. Professor Mowat was empowered to moderate in a call in Chalmers' Church, Kingston, should the people be ready for action before next meeting. It was decided to take up as the first item of business at next meeting, the mode of appointing commissioners to the General Assembly, and thereafter to proceed with their appointment.

LATE REV. WM. SMART.

The following is an obituary minute prepared by a committee of Presbytery in relation to the late Mr. Smart. In recording the demise of their esteemed and venerable father, the Reverend William Smart, which occurred on the ninth day of September last, his brethren feel it to be their duty and privilege to place on record their high esteem of their late brother; their deep sense of his many estimable qualities as a man; of his substantial abilities as a minister of the glorious gospel of Jesus Christ; of his genial, happy, and cheerful characteristics as a co-presbyter and friend; and of the lively interest he ever took in the young, as well as in the welfare, prosperity and unity of the church of Christ at large. They would also put on record their deep sense of his valuable, energetic, extensive and successful labours during the early history and establishment of the Presbyterian Church in Canada, when many hardships and privations had to be endured—having been sent to this country, which he preferred to another, by a missionary society of London, England, at the early period of 1811, and having taken part in the organization of the first permanent Presbytery in 1818, and the first Synod in 1819, organized the first Sabbath School, the first Bible Society in 1817, the first Missionary Society in 1818, and the first Tract Society in 1820 in the country—as also of his zealous and faithful advocacy of religious liberty at a time when a dominant party in the country would have greatly curtailed this inestimable privilege. In aiding to organize "the United Synod of Upper Canada" in 1819, it was his desire and aim to unite all the Presbyterians into one body; and though other and different Synods arose, and that one passed away, yet he was spared to enjoy the pleasure, and to have the gratification of seeing this his desire and aim accomplished by the union of all in 1875, not only in the late provinces of Upper and Lower Canada, but in the whole of the Dominion of Canada, into one General Assembly of the Presbyterian Church in Canada. His first and only pastoral charge was of the first Presbyterian Church in the town of Brockville, over which he presided from the year 1811 till that of 1848, a period of thirty-seven years. Here he

fulfilled the duties of his ministry with much energy, zeal and fidelity, extending his labors to a very large district of country, preaching the Gospel and dispensing the sacraments to the sparse and destitute settlers, and organizing new congregations. When retired from the pastorate he continued to take a deep interest in the prosperity of the body with which he was identified, and oftentimes rendered valuable services in its mission fields. He was spared in the enjoyment, even during the latter part of his life, of much vigor of body and mind to the advanced age of eighty-eight years, sixty-six of which he spent in the office of the ministry. His last days were passed away in tranquility and comfort, and in a joyful, sure and certain hope of that rest which remains to God's people. To him it has no doubt been said, "Well done, good and faithful servant, enter thou into the joy of thy Lord." With gratitude to God for the long and useful life and labours of this His honored servant, and their reverend friend and brother, and with an expression of their sympathy with her, who is spared to mourn the loss of a kind, attentive and faithful husband, would the Presbytery make this record of him, whose name with grateful feelings will long be remembered by all who had the pleasure of his acquaintance, and especially by those among whom he laboured. Mr. Smith read a report furnishing detailed information in relation to the several mission stations within the bounds. A proposal to send Messrs. Beattie and Cormack on a visit to the North Hastings' mission field was sanctioned. The remit amount the Home Mission fund was considered, and it was decided to express disapproval of the proposal to divide it into two funds. The Draft Act on the constitution of the General Assembly was approved with this exception, that section 5th be amended by the omission after the word "commissioners" of the clause, "Of whom at least thirteen shall be ministers." The Barrier Act was in the main approved of. It was suggested that section 1st should read, "A proposed law or rule, etc., shall not become, etc." Section 3rd was amended by the deletion in the former part of the word "standing," and in the latter of all after the word rule. The determination of the number of missionaries required for the summer was left with the Presbytery's Home Mission Committee.

THOMAS S. CHAMBERS, Pres. Clerk.

Presbytery of Manitoba.

There was an adjourned meeting of the Presbytery of Manitoba held at Portage la Prairie on the 3rd ult. for the induction of the Rev. A. Bell in the pastoral charge of the Presbyterian congregation of Portage la Prairie and Burnside. In the absence of the moderator the Rev. Dr. Black was appointed moderator, pro tem. The Rev. J. S. Stewart of Palestine preached an appropriate and able sermon from the words "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." At the close of the sermon Dr. Black gave a brief narrative of the steps that led to the induction, and thereafter proposed the questions usually put to Presbyterian ministers on such occasions. These Mr. Bell answered satisfactorily. The question asked the congregation as to whether they adhered to their call to Mr. Bell was answered in the affirmative. The moderator then engaged in prayer, and at the close inducted Mr. Bell in the pastoral charge of the congregation before mentioned. Dr. Black then, according to appointment of the Presbytery, addressed Mr. Bell on the duties of his office and the spirit in which they were to be discharged. The address was largely drawn from the Doctor's own experience, and was able and interesting. The Rev. Mr. Robertson of this city addressed the congregation present on their duties to their pastor. His address was most practical, and delivered in a half humorous vein was listened to with much interest. The aim of the rev. gentleman was to make the pastorate as profitable as possible to the people, and as pleasant as circumstances would admit. Co-operation in every good work, peace among members of the church, attendance on ordinances, finance, and ministerial reputation were the subjects discussed. The charge to both minister and people were most suitable to the occasion, and if followed cannot fail producing the best results. At the close of Mr. Robertson's address the congregation welcomed Mr. Bell by shaking hands with him. The service was brought to a close by the moderator pronouncing the benediction. There was a soiree held in Blake's Hall in the evening to celebrate the occasion. There was an excellent tea provided by the ladies of the congregation, which constituted the first part of the programme. To this all present did the justice its merits deserved. There was a large number present, however, that it was found difficult to attend to their wants, owing to the crowding. All good-humoredly did their best to aid the waiters, and the tea was by all voted a success. The Rev. Mr. Bell then took the chair, and on the platform we noticed the Rev. Dr. Black, the Rev. Mr. Robertson, the Rev. J. S. Stewart, the Rev. Mr. Halstead, Mr. Ryan, M.P., Mr. McKenzie, M.P.P. There was a select choir composed of members of the Presbyterian and Methodist churches. Mr. Halstead presided at the melodeon, and was assisted by Mr. Garland. Speeches interspersed with music were then the order of the evening. Without particularizing, we may say that the speeches were all of a high order, combining the grave and humorous, the practical with the amusing. The music did credit to those who had charge of it, the solos by Mrs. Halstead and Mr. Garland being especially applauded. One of the Eastern men had heard nothing equal to it outside of Winnipeg. The Portage people were unwilling to have even this exception, but could not induce him to retract. The proceedings were brought to a close by singing the national anthem, after which Dr. Black pronounced the benediction. As we were going out we heard several speaking of the meeting as the most successful and enjoyable of the kind ever held at the Portage, and with this we heartily agreed. We heartily wish that a pastorate begun under such favorable auspices may be long and prosperous.

CHAMBERLAIN Presbyterial Church during last year raised the sum of \$298 87. The Kingston congregation presented Mr. P. MacLennan, student, Presbyterian College, Montreal, with a New Year's gift in the shape of a splendid ragoon skin overcoat (and a sum of money), as a token of esteem and appreciation of his services among them as a missionary. The English revisers of the Old Testament have held forty-one sessions. They have carried their revision as far as Ezekiel xlv. 14. The English revisers of the New Testament have held sixty-five sessions. At their last meeting they reached the sixth chapter of the Hebrews.

Births, Marriages and Deaths.

BIRTH. At Peterborough, Ont., the wife of the Rev. A. Henderson, of a son. At Alsea Craig, on the 10th January the wife of the Rev. J. Routhie, of a son.

Official Announcements.

MEETINGS OF PRESBYTERIES. LINDSAY—Next regular meeting (D.V.) at Woodville on the 12th Tuesday of February, at 11 a.m. PARIS.—At Ingersoll, on 18th March, at 11 o'clock a.m. LONDON.—In the First Presbyterian Church, London, on the first Tuesday of February, at two p.m. BROCKVILLE.—In the Presbyterian Church, Kempsville, on Tuesday, 20th March, at seven p.m. BARRIE.—The meeting of this Presbytery will meet on the first Tuesday in March, 1877. OTTAWA.—The Presbytery of Ottawa will meet in St. Andrew's Church, Ottawa, on the first Tuesday in February, at 3 o'clock. PARIS.—In Erskine Church, Ingersoll, on the 2nd Tuesday of March, at 11 a.m. HAMILTON.—In Central Church, Hamilton, on third Tuesday of March, at 11 a.m. General Assembly delegates will then be appointed. PETERBOROUGH.—At Warsaw, on Wednesday, 21st February, at 11 a.m., and in the First Presbyterian Church, Port Hope, on the last Wednesday of March, at 1:30 p.m. DAVOS.—At Paisley, on the last Tuesday of March, at 3 o'clock, p.m. KINGSTON.—In John Street Church, Belleville, on the second Tuesday of April, at 7:30, p.m.

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Missionary Wanted.

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Recent Publications.

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ANCHOR OF THE SOUL, AND OTHER SERMONS, by Rev. Wm. Arnot 1 50
THE FINEST WORLD, sketches from Nature and Art, by Rev. Wm. Arnot 1 00
IN THE PULPIT AND AT THE COMMUNION TABLE, (Dr. John Duncan) edited by Dr. David Brown 2 25
CATECHISMS OF THE SCOTISH REFORMATION, edited by Horatius Bonar, D.D. 1 50
TREATISE ON REGENERATION, by Dr. Wm. Anderson 1 25
THE WORDS OF THE NEW TESTAMENT, by Dr. Milligan and Roberts 1 50
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THE RESURRECTION, an Exposition, 1 Cor. Chap. xv, by Samuel Cox 1 25
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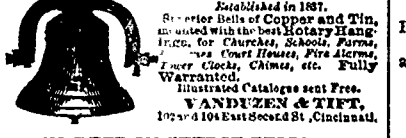
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