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Contributors and Correspondents

For the Presbyteman.

The Late Murdoch Johnston of Mara.

Sunday the 22nd day of October last, witnessed the departure of Murdoch John ston, of Mara, well-known to the Church in this district as the heart and soul of the Presbyterian congregation of North Mara. The following paragraph appeared in the Orillia Expositor, from the pen of Rev. John Gray, of Orillia, anent his death and labours, and no one could have been better able to judge of the value of them :

"There is a great mourning among the Presbyterian Highlanders of Mara. Their faithful and religious leader of nearly thirty years has been removed from among them by the hand of death. Last Sabbath even-ing in great peace, humbly resting on his Saviour, with the promises pouring into his heart like a flood, and surrounded by his family, this true servant of the Lord, literally fell seleep in Jesus. The funeral took place on Tuesday afternoon, the 24th inst., and was largely attended by the cettlers in Mara, by many of whom he was highly esteemed. After short services at the house, conducted by his pastor, the Rev. D. MacGregor, the body, prior to interment was deposited in the North Mara church. The services in English were conducted by the Rev. J. Gray, who had had intimate ec-clesiastical relations with the deceased for upwards of twenty-five years. After reading the latter half of the 7th chapter of Bavelation, he proceeded to sketch the character and labors of his departed friend. He stated that, when Mr. Johnston settled in Mara, two courses were open to him, that of setting his heart on getting riches, or serving the Lord. He chose the latter course, and remained comparatively a poor man, but had thus a happy life and a peaceful end. He described his devoted atten tion to the spiritual wants of his country men and neighbors, spoke of his diligent prayerful study of the Bible, being eminently a man of one Book, and showed how he was pre-eminently a spiritual man, as well as gifted and fervent in prayer. He pointed out that, while he was a skilled expounder of the law and discerner of the swil heart of unbelief, he was also a preacher of the gospel, directing sinners to Christ. He told his hearers that Mr. Johnston did not now regret the hours and years of his life, given to the service of his Master, and explained what a loss a man of prayer and was to any community. He declared to the meeting that this church was full of voices and sounds of truth, from the floor to the ceiling, and warned his hearers against the world, and against becoming cast-aways. Before concluding, he alluded to the late Mr. George Thompson, an Elder who had long labored with Mr. Johnston in the same church. Messrs. Thos. Dallas, Colin Mackinlay, and P. Murray, Elders of the Grillia congregation; were also present at the funeral. The two former and ordered as Elders along with Mr. against the world, and against becoming were ordained as Elders, along with Mr.
Johnston, by the Rev. J. Gray, about
twenty-five years ago, and they very appropriately took part in the services by engaging in prayer.

For nearly thirty years, Mr. Johnstin, services in that language in Mara, and gathered around him a band of devoted Highlanders. Latterly he had become somewhat feeble, but before he was unable to undertake his labors of love among the people he had the satisfaction of seeing placed over them as a pastor, a man after his own heart, the Rev. D. Macgregor. It is a somewhat striking fact, that, when the

work of the deceased seemed ended, the Lord said to him, "Come up higher." Mr. Johnstonhad reached the ripe old age of seventy-one years, and died universally long and often arduous labors as an expounder of Scripture, and conductor of religious services in Gaelic, Mr. Johnston was made instrumental in leading several to the Saviour. Peace be to his blood-bought ashes. He leaves this world in the sure and certain hope of a glorious resur-

rection.' Murdoch Johnston was a native of the Island of Coll, Argyleshire, Scotland. His advantages for acquiring an education were very scanty, being no more than three or four years at school at most, yet his strong intellectual grasp might have been noticed in the fact that he acquired a penmanship that was singularly elegant, and was able to speak on religious matters, and others that came within the sphere of his knowledge, with great force, clearness and precition. From their youth unwards he and his brothers were men of the highest moral standard, and yet they were always the stars of every "goodly campanie" in which they took part, and no social gathering was complete without them. His conversion took place in the year 1848, though before that time he was a member of the Communion of the Church of Scotland, and Maclean, a bluff clergyman of the old school. At this time a great awakening, following in the train of the disruption, swept over the islands like a mighty tide, and Murdock Johnston and his brothers were swept along on the crest of the wave. Mr. Wm. McKay, a man of remarkable spiritual insight, and great devotion to the sames, sommenced the revival, and the results of his ministrations were wonderful. So severe a shock did Mr. Johnston receive, lity were like sheep without a shepherd,

under the weight of conviction, that his but under his uncoasing and energetic reason seemed to be in danger, and he wrestled in prayer until he eventually received peace for his soul. The event oc ourred in this manner .- A Mr. Noil Mac lean, schoolmaster, a native of the island, and a man of marvellous eloquence and zeal, hearing of the revival under Mr. Mo-Kay, came home to take part in it, and it was under his powerful appeals that the fell under the notice of the speaker. "What do you want?" he asked as he noticed the depth of his hearer's emotion. "I want Christ for my soul!" was the auswer. "You shall receive the desire of your heart!" was the assurance. Shortly afterwards, however, he passed through a period of great distress of mind, and spent one particular night in agonising prayer, dur ing which certain passages of Scripture occurred to him as a sign of acceptance with God, but as if indirect commune with the Almighty he rejected all as a source of comfort until the passage, "I will never leave thee nor forsake thee," came to him with singular force, and be rose from his kness exclaiming-"I will take that as the sheet-anchor of my soul forever!" The change which took place in him, after this event, was so marked and so well-known throughout the whole community that he was called upon to officiate at, and conduct prayer-meetings, and thus carry on the good work which had been productive of so muc 1 good to himself, and the work of the Lo d prospered in his hands. Shortly afterwards the devoted band encountered the bitter enmity of the Factor, who had the administration of the Coll Estate in his hands, and he forbade them the use of the school-house, (the church was in the hands of the Old Kirk party) but they immediately commenced building a chapel for themselves. He then threatened to dispossess them unless they desisted, and sent them severally a notice to that effect. This brought matters to a crisis, and Mr. Johnston and a few others were delegated to interview the implanable factor, who lived in another part of the kingdom. Mr Johnston, whose genial and respectful manner was almost irresistible, expostulated with the official in earnest and forcible terms, and at last solemnly asked him if he was prepared to oppose the cause of God. "Indeed, Murdoch, far be it from me to do that," was the answer, and the delegation were treated in a very respectful manner, entreated to go home for the present, and that he would think the whole matter over. Nothing further came of it, but when, in 1847, Mr. Johnston decided to emigrate to this country, the factor came personally to see him, and strongly advised him to stay, and that he would befriend him as far as it was in his power. However the die was cast, and in that year he embarked for this country, and after coming through many troubles, settled in the township of Mara. On the voyage out the ship in which they sailed was infected Ly both viculent fever and small-pox, by which himself and soveral members of his family were seized, and to which four of them succumbed beside his beloved partner in life. His wife, a godly woman, died in the hospital in Montreal. He was himself an inmate of the Toronto Hospital at the time, and the very night she died he had so strong a presentiment of the event having taken place, that he believed that it was revealed to him by a higher power. Rey. Dr. Burns, at that time, was in the habit of visiting the hospital to administer religious consolation to any of the inmates who might need it, and in this way he became acquainted with the subject of our sketch. The latter requested the good Doctor, if possible, to furnish him with a Gaelic Bible. The Doctor said that he knew of but one in the city; however, the next day he appeared with a fine new one. Long afterwards the doctor met him in one of his northern journeys, and joyfully renewed the acquaintance of the hospital time. "You gave me a Gaolic Bible!" said Murdoch. "Ah, yes," said the delighted doctor, "and you took it like a feast!" In the spring following he left the hospital and arrived at the house of Mr. Neil Mo-Kinnon, of Mara, a warm personal friend. by whom many besides him were entertained with unstinted kindness during their first experiences of this country. He proheld in high esteem by the Rev. John | ceeded immediately to call a prayer-meeting for the following Sabbath, and thus at once buckled on the harness. As the principal portion of the Highlanders in that locality were from his own native place of Coll, there was no difficulty in gathering a goodly assemblage to hear the word of God from his lips. Before this time, the place, although there was considerable settlement.

was altogether destitute in regard to religi-

ous privileger. The families in that loca-

ministrations they were gathered together like one family, and a deep foundation of true godliners, by Divine assistance was laid, which will produce good trust through the ages. It is to be remarked that, with but very few exceptions all the tambles who came under his exhortations adopted the habit of holding family worship with the utmost regularity both morning and subject of our sketch was so smitten that he evening. There were among these, four teen members of the prayer-meeting, who offered up prayer publicly. So remark ably blessed were his labors in Mara, as evinced in the depth of spiritual feeling, that all the eminent Gaelic ministers who visited the locality, expatiated on the delightful sense of freedom they experienced in speaking to the people, as if among another race of men, and nearer heaven. In fact so earnest was his zeal for the cause of God and Christ's Covenant, that neither sickness nor any other sorrow seemed abis to turn him aside from the path of duty, and his earnest petition at a throne of grace, for the last ten years, was that he might be permitted to die in the discharge of his duty, and that he might see a faithful pastor placed over the congregation ere he should be called away. As an instance of his faithful and unwavering fidelity to his engagements in holding prayer-meetings, it might be mentioned that while crossing an arm of the lake, covered with ice during the winter, so violent a storm did he encounter that he knelt three times and prayed for strength to go on. He was a man of hardy frame and sound constitution, and quite lively and active, while his cordial good humour and his almost boyish geniality will never be forgotten by those who knew him, bearing out the words of the poet that "time cannot steal the soul's youth away." At another time he fell through the ice, extricated himself with difficulty, but nevertheless went to the meeting, conducted the services, and returned home without changing his clothes. declaring himself "quite warm and comfortable." At the earnest request of some of his friends he applied to the Synod, during the earlier part of his career, to be appointed "Catechist" over the Presbyterians of Mara, who were already under his ministrations. That body appointed a Rev. Mr. Cameron and the late Rev. Mr. Wightman of Innisfil, to confer with him at a communion service to be held in Beaverton. These reverend gentlemen formed a high estimate of him, and gave him the following text to discourse upon before the congregation: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak kindly unto her. And I will give her her vineyards from thence and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." Mr. Johnston expounded the text with such freedom of utterance and fulness that Mr. John Gunn, the well-known ruling elder of the Beaverton congregation, a gentleman of keen penatrating intelligence and profoundly critical judgment, rose in his place to give his cordial testimony to the value and soundness of the sentiments uttered. He was ordained a catechist in he winter of 1848-49.

He was ordained an elder by the Rev. John Gray of Orillia, over twenty-five years ago, and about the summer of 1858, he in conjunction with the late Mr. George Thompson, elder, proceeded to raise funds for the erection of a church building in Mara, in which they succeeded, and presented it free of all debt. This part of the vineyard was under the ecclesiastical jurisdiction of the Rev John Gray, who administered the ordinances of baptism and marriage there for nearly a quarter of century, and his gentle manner and cordial kindness endeared him to these early settlers. After Rev. Mr. Gray's other weighty engagements obliged him to withdraw from this field, the congregation was greatly revived by the visits of Rev. Mr. Fraser of Kincardine, who besides having the advantage of a profound mastery of the Gaelie tongue, is also an English speaker of remarkable eloquence. Both minister and congregation were mutually attracted, and the Highlanders regarded him as "a prince and a father in Ismel." Shortly afterwards they were visitied by the Rev. Dugald McGregor, and he was at once singled out by Mr. Johnston as the fittest pastor for the people, taking all the circumstances into consideration, if Rev. Mr. Macgregor could be induced to undertake the charge. To his great joy the matter was finally settled, and it then seemed as if the burden that bound him to earth was lifted from his soul, and shortly afterwards in a fervid address to the congregation he resigned all charge

Maorregor, openly stated that he would not be long with them, encouraged them to fight the good fight of faith, to lay hold of eternal life, and God would fulfil that promise to them which he had himself for the sheet-anchor of his soul .- " I will never leave thee nor forsake thee.' He had the fallest conviction that Rev. Mr. Macgreger came in direct auswer to his prayer, on account of that gentleman s extraordinary fitness for carrying on the scheme whose foundation he had himself so firmly laid. Another prayer seemed answered when he found that he was seized by his mortal illness while in Church on the Sabbath before he died. He felt something unusual, and after the first sermon, before the service was ended, he left the Church and walked straight home. He was able, however, to be up and about the house until the following Friday and Saturday, but then he was unable to move about much, but still was not confined to bed. On Sabbath morning he called his family about him, and announced that the messenger of death had come. He experienced great difficulty of utterance then, but prayed fervently for strength to enable him to speak to each member of his family separately. This took place about daylight on Sabbath morning. As day approached he seemed to receive more strength, but as the evening draw near he sank lower and lower, and at last, surrounded by his family and his beloved friend, Rev. Mr. Macgregor, he faintly asked to be allowed " to rest," and with that prayer on his lips his freed spirit passed away to "the rest that remaineth for the people of God."

Colleges and their Constituencies.

Editor British American Presbyterian.

SIR,—In the matter of estimates for Colleges, we are getting light in the usual way—by degrees.

"Your Contributor's" glossary is grow-

ing in bulk and usefulness. We now know that "the estimated amounts" means his estimates, that "at present" denotes "with the present endowments, staff, etc," that the present endowments, stain, etc. binse "bequest" has a dual significance, and that "annually" is equivalent to "annually hereafter." The latest addition makes the phrase, "the statistics of last year," comprehend College accounts, besides what it seems specially to include in the paragraph where it first occurs—to wit, the source of information as to Presbyteries, membership, etc.: that is, the report of the Assembly's Committee on statistics. It would have been manifestly unfair to have

supposed that, in a matter of such importance, affecting so many live interests, as that on which "Your Contributor" undertook to enlighten the Church and to challenge the invite of the contributor. lenge the justice of the Assembly's territorial arrangement, he should have to resort so extensively to the lexicographer's art in order to make his meaning clear; but, in whatever way attained, great, in discussion, is the advantage of knowing what a writer does mean.

It is, however, still noticeable that "the statistics of last year" do not supply the information that \$2,450 is the estimate for

Queen's College this year, far less that it is the estimate for Queen's "annually here-after." And so, while "Your Contributor" calls it "my estimate," meaning his own, he has to inform us that it was furnished to him by a friend who represented it as "Dr. S's." I presume it is competent for me to object to its being called "Dr. S's."

Without any doubt as to competency, I especially demur to its elevation to the rank of an annual estimate. It is also to be observed that new light, as to the authority for it, shows that the "official circular," of the existence of which "Your

Contributor" very soon became aware, not "the statistics of last year," is, as I supposed from the first, the source whence it

The statements of "Your Contributor," in his last letters, are not "quite convinc-ing" as to the correctness of his "original position," that the amount required ennually from collections for Montreal College is \$7,000. He himself in a way reduces it to \$6,460, giving an explanation as to the difference which I shall notice immediately. Who, but "Your Contributor," could make such a difference, and account for it as he does "from the statistics of last year," and who but he, from the same statistics, (which, however, appear to in-c.ude information obtained by him from other sources than those which he says other sources than those which he says they comprehend,) would be apt to think of excluding from his deductions from re-ported expenditure the sum of \$1,900, en-tered under the head of "Special Subscriptions for Theological Chair." tions for Theological Chair." I gather from these circumstances some idea of the largeness of that charity, in the exercise of which he did not draw a "strongly probabic" inference, that I saw and read the Treasurer's statement, but preferred, as he said in his reply to me in your number for Dec. 29th, to conclude that I "wrote in ignorance of the facts of the case."

It is certainly remarkable that "Your Contributor's" estimate annually for Knox College, namely, \$8,750, should come within \$50 of what is produced by deducting interest on the Hall bequest, to wit, \$8,200 from the official estimate of \$11,900 for this year, the current expenses or last year being, as reported to the Assembly, \$18,981.80. I am unable to track the process by which the "calculations compiled" by him, "from the statistics of last year," over them to his beloved friend, Ber. Mr. | are made to produce it, and therefore weit

for L. promised subsequent communica-tion" with referen e to membership and

In one of his letters in your last, "Your Ontributor," when giving the reduced estimate of \$6,400, states that it "is on the basis of last year soxpenditure, and interest calculated at eight per cont.," and then adds:—"The increase in the number of students will largely increase the expenditure, so that it will be found that the amount annually needed from the constituency will reach the communic I formed, viz., \$7,000." In his letter in your assue of 20th December, he said, "That the expenditure in more ways then one will this year be much greater than last on account of the large increase in the number of students is evident." According to "Your Contributor," the number of students and the mode of classifying them is a side issue, and one that does not largely affect the main point in deque. He needs to be reminded that he space devoted to those particulars, and the use made of them in his first communication as grounds of appeal against the injustice of the terri-torial arrangement, are successiont with bis treatment of them new as mere side issues. So also is the statement I have just quoted, that "the increase in the number of students will largely increase the expensional statement in the number of students will largely increase the expensional statement in the statement in diture —will increase it according to his own showing from \$6,460 to \$7,000. An element that has this augmenting effect claims a more appropriate name than

In his first communication he gives the number of students at Montreal College thus:—"Thirty-two literary and twenty-two theological; total 54." (The Senate "The total number of students preparing for the ministry, in connection with the College, is fifty-four. Of these twenty-two college, is nity-lour. Of these twenty-two are in the theologicalgelasses, and thirty-two pursuing their literary curriculum, partly in the preparatory classes and partly as undergraduates of McGill College.") Had the number of students "actually in attendance this session " been as he puts it, when he quoted it from some notice in your paper, as "seventy-one students enrolled," then the increase—seventeen—might have been called large; but now in one of his last contributions he says, "it is well to note the fact that the Montreal College has in attendance this session." Noting the fact as "well" as need be, the increase is six. This turns out to be the "large inoreaso" to which he repeatedly refers. It is not to be said, as things are, that six is a small addition, but as compared with sover teen it is not large.

teen it is not large.

On account of this increase "Your Contributor" says, "the expenditure in more ways than one will this year be mus greater than last." He has the faculty asying things which excite one's curiosity. How an addition of six students can largely increase the expenditure of a College one does want to know. My experience teaches me nothing on this point. The attendance at Queen's has for some time been steadily though not largely increasing year by year, but I am not aware of any additional charge on that account. Several of the College funds are improved; but the ex-College funds are improved; but the expenses chargeable to the Church are not penses chargesois to the Church are not augmented. Is it to be understood that as the number of students increases in Montreal College the only financial gain is an increase of expenditure at the rate of at least \$90 per student? Knowledge is valleast \$90 per student? Knowledge is val-uable—on a point like this, valuable to the Church, and especially so to me and my colleagues. "Knowledge is power," and if your communicative contributor will tell us by what arrangements this anomaly is legitimately produced, we might speedily rival them at Queen's and frame estimates that would estantsh him. that would astonish him. The number of students here might increase fifty per cent. without perceptibly augmenting the charge to the College fund of the western con-stituency. In this incidental revelation as to largely increasing expenditure, do we at last find some explanation of an increasing attendance? One is prepared to make due allowance for charges on account of French speaking students and the work of French Evangelization, but "Your Contributor" gives the information that "no money," so he understands, "was paid by the French Board last year to the Treasurer of the College for any purpose whatever." How much money was paid by the former to the latter, or for what purposes paid, de-ponent saith not, and "the statistics of last year" do not seem to tell.

As to "Your Contributor's" imputation of "seemingly envious feeling," the joy which a doubled attended at all our Colleges would occasion in view of the clamant demand for labourers at home and abroad. and the satisfaction to be derived from the securing of justice and largely increased revenues, it seems to me to be well to withhold my utterances until we come nearer on the questions of fact raised by "Your Contributor's" first communication, reserving until then the consideration how far such utterances may be for edification. W. SNODGRASS. I am, yours truly,

Queen's College, 15th January, 1877.

WE should give as we receive-cheerfully quickly, and without hesitation, for there is no grace in a benefit that sticks to he fingers.

A WELL ordered home is a paradise on earth. No earthly pleasure is equal to the calm contentment felt at the family fireside. The excitement of even successful business is attended with vexation; the enjoyments of travel are associated with fatigue and danger; the pursuit of fame is distracting; and even the pleasures of knowledge are combined with hitterness. But the happiness of the filreside is un-

Lagtor and Reople.

FOWER FROM ON HIGH.

BY REV. DONALD ROSS, LANGAS, PR.

"But ye shall receive power after that the Holy Ghost has come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judes and in banname, and unto the uttermost parts of the earth. And when he had a, he is the things, while they bened, he was taken up, said a cloud received him out of their sight." Acts 1.8.

With what intense interest the true Christian reads these words-they remind him of mementous scenes in days gone by -they stir up his soul from its very depths with the most exciting and pleasing hopes that ever animated the breast of man-the hope of seeing Jesus, for as he had gove so he would in like manner come again-The assurance given that they would be endowed with new power, and that they would become witnesses (hely martyrs) for Jesus Christ in all parts of the world, filled their minds with such courage, pationce and endurance, that they were willing to wait and worship, to do or to die. Oh, that the study of this passage may bring to us the spirit and the inspiration that filled and thrilled their hearts. The scene of it was in Bethany. So Luke informs us :-" And He led them out as far as to Bethany, and He lifted up His hands and bless ed them. And it came to pass, while He blessed them, He was parted from them, and carried up to heaven." "A cloud received Him out of their sight." Bethany, Bethany, sweet little village reposing between hills, nestled at the foot of old Olivet on its eastern slope, about fifteen furlongs (nearly two miles) from Jerusalem-away from the din and confusion of the city, cosily concealed behind the eternal hills, shut out from the world, and to a large extent from sin and Satan, how much favored. Here the happy family lived whose name and virtues shall ever be extolled and held up as a model of domestic happiness wherever the Gospel of Jesus shall be preached. Here He raised Lazarus. From this place He began His triumphal march into Jerusalem. Here He rested over night during the latter part of his ministry. And it was in this place, in the home of Mary, you have the touching scones enacted which show the purity and power of His domestic and social life. Ah, the sunny memories of that sweet spot become more thought of, more sunny and pleasing and instructive, as the ages roll on. It was somewhere in the wilds in the neighborhood of Bethamy, and not in the village itself, that the ascension of our Lord took place, and the words of our text were first spoken. The recise spot from which he ascended is hknown; and why our Lord should have nosen so secluded a spot for so glorious a onsummation, and cause that multitude to forget all traces of the place, must remain to us a mystery; unless their being so much taken up with the event as to lose sight of the place, be intended to teach us the event and not the place, is what concerns us. Oh, the glory and grandeur of the event. The woods and glens that once echoed to His prayers, the little brooks that sighed to his groaning, and the dewy hills that wept to his tears, now witnessed His triumphal return to glory. "A cloud received Him out of their sight." Magnifi cent scene, which neither poet's pen nor painter's pencil can ever reveal or reproduce. Our attitude towards it must be simple faith, astonishment, praise. To-day we are far more concerned, far more intarested, in the words that were then spoken, than in the scenes and circumstances surrounding the event. Who all were present-what effect it had upon them-what time of day it took place-and what the sloud was that received Him out of their sight, are all points of interest. But we are this day far more interested in the promise then given and its fulfilment.

The last words our Lord spake on earth are those contained in our text. Never more shall that voice be heard until it is announced, "behold He cometh." Let us endeavour to understand these words, pray and wait their fulfilment. Forty days had passed between the resurection and accension of our Lord, and during those days we hear and know but little of Him. Nine or ten times did He manifest himself to his friends and disciples, and on each occasion said but little. Perhaps the most he said on any occasion was said to the two disciples who were on their way from Jerusalem to Emmaus. They were sorrowful, and in close conversation about that event which had taken place three days be fore, which had stirred all Jewish hearts, and now it was rumoured that he was risen again. They did not know what to make of these things, and as they talked a strangor joined them-youthful, intelligent-who threw such a light over the whole scene through which they had been passing, that their hearts burned within them with the light they received and the interest they felt; and as soon as they recognized Him away He vanished out of their sight. His appearance to Mary-to the eleven—to the seven—to the five hundred-and to others, with the circum-

Hence, ability to do is power. Power, when employed for ovil, begets fear, dislike, hatred. Power, when exercised for good, awakens admiration, respect, adoration. Nothing in this world commands the attention and homage of men like the benev olent exercise of some great power. "Once twice," saith the Psalmist, "have I heard twice," saith the Psalmist, "have I heard thic, that power belongeth unto God." Now this thing which Ged." Now this thing which belongeth unto God the Lord Jesus promised to all his disciplos and followers after that the Holy Ghost was come upon them. What power is this that they were promised? Power of the sword? Ability to subdue and scatter all their one mies?-No. The power of the Christian is not in the use of carnal weapons, but in the sword of the spirit which is the Word of God. Power to curse?—No. God has reserved an exclusive right over the use that power—"Vengence is mine and I will repay saith the Lord."—Power to judge the souls of men?—No. God has given that power exclusively to His Son. What then is this promised power?—Power to believe?—No. Devils have that power, they believe and tremble.—Power of faith?
—No Faith without works is dead. Faith to remove mountains without charity is nothing.—Power of prayer?—No. Hypo crites and pharisees excel in this, and their prayers are an abemination to God. What then is this promised power?-One element of it is -- Power in prayer. There is a vast difference between power of, and power in, prayer. This can be explained best by an illustration.—Two men went up at one time to the temple to prayone a pharisee, the other a publican. The pharisee had great power of prayer. He stood up without fear and poured out his words elequently, saying .—" God, I thank thee, that I am not as other men are, ex-tortioners, unjust, adulterers or evon as this publican. I fast twice in a week, I give tithes of all that I possess."—And the publican standing afar off would not lift so much as his eyes unto heaven, but smote upon his breast saying God be merciful unto me a sinner. "I tell you," says Jesus "this man went down to his house justified rather than the other, for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." This man though self-condemned, timid and slow of speech, had power in prayer—was justified in that he believed. This power comes to the soul after that the Holy Ghost is given. Power of prayer, is a gift common to sinners and believers, but power, in prayer, is peculiar only to those who have received the spirit and, in whom the Holy spirit dwells. Many of God's children have great gifts of prayer, but little or no power in prayer; and the reason of that is because they have not received the Holy spirit of promise. They can read prayers beautifully or recite them in a very pleasing manner, or they can talk or preach in prayer with great fluency, but they have little power over the hearer and no prevailing power with God. And now you ask was power in prayer ever given, and is it given now? It was given to the apostolic church; what was given to the apostolic church was given to believers in all ages; and what was given to them, is now offered to us. An instance of this you will find in Peter's experience. Horod the king had stretched forth his hand to vex certain of the church-killed James brother of John with the sword-and because he saw it pleased the Jews, he pro-ceeded further to take Peter also. Him he cast into prison, confining him in chains, under the charge of four quaternions—that is sixteen—soldiers. While Peter was in prison, his church prayed for him, and God sent an angel to open the prison doors, to unloose his chains and lead him forth to his people. In this instance you have power in prayer after the Holy Ghost had come upon them, after the day of Pente-cost. Take another illustration of individual power in prayer. Paul before his conversion, eloquent in Jewish worship, remarkable for gifts of prayer, but after his ask him about the Holy Ghost. Being a markable for gifts of prayer, but after his conversion and the enduement of the Spirit his power in prayer became even more remarkable. One instance will suffice. You will remember that persons journey taken late in the fall through the Mediterranean Sea, on which Paul was a prisoner bound for Rome. The Captain had loosed from Crete, an Island in the Mediterranean, conthan the ship was struck with a powerful wind which provailed for days until all hope of the ship's safety was lost. Paul prayed, and after long abstinence stood forth and said—"I exhort you to be of good cheer, for there shall be no loss of any mar's life among you but of the thick. any man's life among you but of the ship; for there stood by me this night the angel of God, whose I am and whom I serve, saying fear not Paul; thou must be brought before Caesar, and lo God hath given thee all them that sail with thee. Wherefore sirs, be of good cheer, for I believe God that it shall be even as it was told me." And it was so. ... hile the ship was dashed to pieces, not a soul was lost—the number being two hundred three-score and sixteen souls. There was power in prayer—the power promised in the text. But again this promised power gave ability to preach with effect. Now you ask, was this power given to the Apostles? Did they preach with greater effect after the day of Pentecost than before it; Note the difference. Peter preached the same truths before the day of pentecest that he did on that day. Of his former preaching nothing is heard; but on that day so great was its power that three thousand souls were converted; and after that day where-ever Peter preached, the people were "cut to the heart;" "fear came upomittem," stances and the words He spake, may form and many oried out saying "men and brethren what must we do to be saved?"

An interesting subject for some other time. Paul's power in preaching, was such that men were awed—"pell bound—by his of managed; and many oried out saying "men and brethren what must we do to be saved?"

Paul's power in preaching, was such that wards neither the fear of man, nor the frown sits and blesse us give freely. and many cried out saying

ascending to his God and our God-

Galileo, how greatly favoured to have wit-

upon you," and yet these words are not now addressed to them, but to us.

"Power" means force, ability. It comes from a word which means to be able.

moral carnestness, and his "gainsayers were put to silence." Dr. Chalmers during words-his last words to the Church before Dr. Chalmers during ye shall receive power after that the Holy Ghost has come upon you." Ye men of the first twolve years of his ministry had attained to a certain degree of fame by his genius and oratorical gifts. But as he then had received a baptism, a quickening of the Holy Spirit. A new power possessed nessed the accension of Jesus, but more particularly to hear and have these words a idressed to you...." But yo shall receive power after that the Holy Ghost has come him, and his fame and influence rose into a grandeur and greatness which has not yet subsided. Whitfield and Wesley and Marryu and Guiness and Spurgeon and hundreds more, who in point of education and natural endowments were not super or to others and yet as preachers far excelled them, because having received the Holy Ghost—the power promised in the text took possession of and animated their whole being, and communicated its light and life to others. Not only does this power give qualification to ministers for preaching the Gospel, but to laymen as well; as witness Moody and Varley and many others whose preaching was made effectual in the conversion of many souls. The three thousand converted on the day of Pentecost received this power, for they each began to speak with new tougues as the Spirit gave them utterance. On this point there can be no doubt, that all true and effective preaching depends upon the possession and exercise of that power following the receiving of the Holy Chost. The testimony of ages, and the experience

of the Church confirms this. But again, this promised power gives its possessor ability to understand the Soriptures. The word of God written by plain men for plain men, under the inspiration of the Spirit of God, must ever remain a mystery to those who themselves are un-inspired. The same Spirit that dictated Paul's lotters, David's Psalms, and Isaiah's prophecies must teach you what they mean. Just as no man can understand another until he places himself in the precise circum. stances in which the other was placed, and realizes all the feelings, affections and influences affecting him, so no man can understand the Scriptures until he receives the same Spirit that was given to those who wrote them. Hence one of the things which the Holy Spirit was to do when given to men was to guide them into a fall the was to guide them into a fun inowledge of the truth. "Howbeit when He the Spirit of truth is come, He will guide you into all truth." "He will shew you things to come." "He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." The Hely Spirit is not only a Comforter, but a Divine Teacher. He teaches the truth—the highest of all truth—in the highest form. He communicates know-ledge, the purest, best, and most elevating. Knowledge is power—knowledge is the ability to do, and that is power—knowledge of one's self, one's own heart, is a power which gives man the mastery over self. The Holy Ghost gives this knowledge and then follows the power. Knowledge of the truth as it is in Jesus Christ is a marvelous power. It brings the soul into the secret place of the Most High and gives it the key to Heavenly wisdom and grace. This know-ledge is the highest form of power—it is power in the highest places-that which touches and seems to give a controlling di-rection to Infinite forces in rescuing and saving sinners. In telegraphy, correct knowledge of the characters employed, the sounds uttered, and the instrument in use, gives the operator a wonderful power in controlling and directing influences and actions thousands of miles beyond him. And so it is with the Ohristian in possession of correct and full knowledge the truth, which the Holy Ghost by its enlightenment brings-it invests his soul with new and marvellous and magic power. Now this is the promised power—it comes after the baptism of the Holy Ghost. Does any one ask, was this power given to any in the apostelic churches apart from the apostles themselves? It was—of which you have many remarkable instances, from which I select the following:—Priscilla and Aquila, humble devout Christians, taught of the Holy Ghost, living at Ephesus. During their stay there a certain Jew named Apollos, came to; their city—an eloquent man and mighty in the Scriptures. He preacted boldly in the Synagogue. Priscilla and Aquila heard him and took him home to their own house and expounded to him the way of God more perfectly. Evidently there was a defect in his preaching. It was scriptural, eloquent, but it lacked power. These simple minded Christbeliever in John's baptism he would frankly tell them that he had not heard whether there be a Holy Ghost. They expounded the matter to him, and the next thing you hear of him is—that he mightily convinced the Jews, and that publicly, shewing that Jesus was the Christ. His preaching became powerful. The new light and force that came into his soul taught him to testify for Jesus, and the moment he did that, men's attention was arrested and convic-tion followed. Thousands in the mini-try have experienced the same thing. What mean such remarks as these among the people of God? " How changed the preachng of such an one is? how full of interest life and power to what it once was!" what mean these observations on the part of ministers? "The Bible is a new book to us—its waters every day becoming freeher, its sky clearer, its mountains more beautiful, its prospects more enchanting, its cross more attractive, its crown mor glorious. Ahl what means this change? Old things are passing away, all things becoming new." It is the result of the Holy Spirit's presence. It is the clothing, the putting on of the new power promised in the text. Happy day for the world when we, the whole ministry of Jesus Christ, shall share equally alike in these experiences. PRAY FOR IT. But again, the power promised in the text gives boldness in advocating the truth, patience amid discouragements, courage amid trials, and intense faithfulness in duty. Witness the Arostle Peter before the days of Pentecost and afterwards. Before his baptism of the Spirit, he is imnetuous, but afterwards bold and brave.

Before, he acts nobly, but it is by:fits and

starts. Afterwards he is manly, consistent, true. Before, he is timid—a dameel fright-

ing of Christ, or deter him from publishing abread the honour of His name. And as for his patience—yes the impatient Peter became the most pulient and sudnring of all the apostles. No one stood persecution better that he—no one ever gave better counsel and she ered his companions in tribulation better than he, as his epistle so clearly reveals.

Thus I have endeavoured to show you

what the power referred to in the text

means. I have indicated some of the things which it enables its possessor to do-care fully avoided referring to the special power it conferred upon the Apostles, such as casting out devils, healing the sick, raising the dead, treading upon scorpions and ro-maining unhuri—and such like; but simply maining unhurt—and such like; but simply referred to the ordinary Christian—leaving the results—the witnessing—to be dealt with on some other occasion. And now in concluding may I not ack if you have this power promised by Jesus on His asconsion. I am not asking—are you Christians? have you faith? Do you believe? Multitudes were believers and are believers, who know or know nothing of this nowar. know or know nothing of this power. What kind of Christians are these? They Thoy are poor, weak, effeminate, boneless creatures. I am not asking after these feeble ones, but I am asking you if you have this power which comes after, not before the Holy Ghost. The Lord Jesus had it, and promised it to His disciples. Whether he received it at his baptism for the first time or not, one thing is evident, that after his baplism he gave manifestation of the won derful power with which he was possessed Paul and Peter, and myriads in all ages of the Church received it. Have you? If so there is a power in you—a divine energy in your soul which will make its presence the respect and confidence of all felt wherever you go, and command God's children, yea, and the respect of your enemies. Power is a thing which no man can despise. Power commands the attention of nations, yea, and of the world. Emphatically, is this true of the power in the text. Have you it? Let no man despise you. Stir up the gift that is in you and no man can despise—weak things that men despise—weak things that men crush. There is no respect and that men crush. There is no respect, and there can be no admiration for things weak which ought to be strong. Power com-mands respect in all worlds and all departments of hee. Weakness provokes destruction in Church and State. A weak Christian may be the pity of angelic beings, but he is no less the derision of devils and the sport of wicked men. A Christian ought not to be weak in moral power, nor is he weak, nor can he be weak, who has received power after that the Holy Ghost has come upon him. Has it come upon you? Have ye received the Holy Ghoat since ye believed? If not, this accounts for your moral weakness, feebleness in prayer, dullness of understanding, coldness of manner, indifference to duty, leanness of spirit, poverty of soul. Oh, for a baptism of the Holy Spirit—power in prayer—power in preaching—power in expounding the Scriptures—power to prevail with God power to influence sinners for their goodpower to stimulate and encourage believers to put on the whole armour of God. shall we get it? How did the Galileans get it? By waiting at Jerusalem, in the upper room, for ten days, with one accord, upper room, for the days, with one accord, praying to and praising God. How is that engine to draw that precious train of immortal souls to a distant point in the far west? There it stands a thing of amazing power, but it is dead power, with its wood on the nearth, water in the boiler; a little child is stronger than it. Put a match to it, and in comes a power incredible for its swiftness and energy, and away it speeds, the admiration of all who witness its sweeping power. So it is with the Christian Church. There is a power in believers—in church members—but alas i it is too often a dead power. Let it become fired and fused with the Holy Ghost, and a new energy comes into it incredible for power, so that the Church, once fair as the moon, becomes clear as the sun, and terrible as an army with banners, clad in her evangelistic robes, rushing in hor might for the conquest of the world. The blowing up of what is called Hell-gate in the mouth of New York harbor is an indication of what science under the guiding hand of intelligence can do, and yet the hand of a little child is the instrument in sending that el-ctric spark which exerts an energy like an earthquake, heaving rocks from their ancient beds, and opening a plain passage for ingress and egress for the largest sea going vessels. Thus it is with the Christian Church, her business is on all seas-her interests in all nations trade in all ports. But there are obstructions, and difficuties in the way. There are Hell gates to be blown up. Who will touch the match? What tiny hand is to give effeet under a Heavenly Father's direction, to all the Providences that have been at work for ages in bringing to nought the devices of sin and Satan, and ushering in that glorious period when Jesus' name shall have free access to all nations, all homes, all hearts? Will it be your hand? Have you received the Holy Ghost? If so, then this power has come to you. You are a proper agent to set agoing the regenare a proper agent to set agoing the regen-erating forces that is to lift up a world to Christ. Use your power. Pray for the endowment—for the fulness of promised power—that you and our whole united Church may increase in might, so as to command the admiration of angels, the plaudits of our King, and the respect of the world, and thus be instrumental in filling the whole earth with the glory of His power. For this pray.

A CHILD, speaking of her home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is!" Was eyer a question more truthfully or touchingly answered?

Ir Josus loves a home he will visit it, both for the purpose of conveying blessing and receiving entertainment. Whatever of help, encouragement, soothing, are needed there He will abundantly give, and He asks in return that He shall have the love and devotion of these how He there. and devotion of those whom He thus assists and blesses. If we receive freely let

Waiting.

With waiting and wishing our course we pave; We wait for the port us we battle the wave; Tis waiting forever from cradle to grave.

Waiting for morn, so screne in its light; Waiting for noon-day, so brilliantly bright; Waiting at eve for repose in the night.

Waiting for zephyrs in spring-time that blow; Waiting for Summer, and flowers that grow; Waiting for Winter, and swift-falling sucw.

Waiting is ever the bosom's refrain, In moments of pleasure and moments of pain; Waiting, though stricken again and again, Waiting in childhood for youth's joyeus time;

'I'm waiting," says Youth, "but I'll cortainly dimb The top of the ladder on resching my prime." In manhood awaiting the time when he may Find rest on a calmer, a happier day,

When ago shall relieve from the worrying fray. Walting when Fortune sheds brightly her smile: When choice are the pleasures the pathway be-

There always is something to wait for the while Waiting in poverty, anguish and grief; Waiting for Heaven to send us relief.

Tolling the heart that the trial is brief. Ayo, waiting for joys that will never appear;

Waiting for voices we never shall hear; Waiting for moments that never are near Walting when sinning and worn in the strife,

With penitent throbbings the bosom is rife, Waiting the dawn of a honor life. Waiting at last for the spirit's release;

Waiting a rest in the Dwelling of Peace, Where waiting and longing forever will cease.

The Standing of the Doctor.

The Popular Science Monthly for January has the the following: "Put a doctor in the midst of the wildest savages; and they will respect the medicine man, when the lawyer's fluent sophistry and the preacher's pathetic eloquence would not gain them consideration, or even save them from death. When the mighty fabric of the Roman Empire, penetrated by internal decay, at last fell to pieces under successive assaults of the Goths, and the Vandals, and the Huns, many thousand persons were, as Gibbon tells us, taken captive and distributed through the deserts of Soythia, and it is interesting to note what was the relative value of persons under these circumstances. The skill of an eminent lawyer would excite only their contempt or their abhorrence. The vain sophist or grave philosopher, who had enjoyed the flattering applause of the schools, was mortified to flud that his robust servant was a captive of more value and importance than himself. But the merit of the physician was received with universal favor and respect; the barbarians who despised death might be apprehensive of disease. So long as men deems it the most important thing iu the would to him that he should go on living—and he does that commonly as he is alive—so long will he hold in favor and esteem him whom he believes able to prevent or to mitigate the suffering of disease, and to keep at bay 'the last enemy,' death. It has always been so. 'Honor a physician with the honor due unto him for the uses which ye may have of him, for the Lord hath created him."

Random Rendings.

The spirit of the Gospel is a quiet, contented, unambitious spirit.

" HE careth for you." A wise care—a tender care-ad efficient care-that bringeth all His safe to glory.

"That chasity of honor which feels a stain like a wound."—Burke.

"DEAR beauteous death, the jewel of the just."—Vaughan.

Ir we walk lowly before God, we shall walk gracefully in the presence of our fellow-men.

I WILL listen to any one's convictions, but pray keep your doubts to yourself; I have pleuty of my own.

A nonty life, spent in the service of God, and in communion with Him, is, without doubt, the most pleasant and comfortable life that any man can live in this world .-Melanothon.

His that said, in the Gospel, "I fast : 116 that can tell how often he hath thought on, or prayed to God to day, bath not meditated nor prayed enough.

Ir is not faith, nor repentance, nor baptism, that actually saves, but the power of Christ. He does the saving, we do the receiving. The Word does not teach that, "believing and being baptized saver;" but he that believeth and is baptized shall be saved," by the Lord who makes the prom-

Forts know, and statesmen ought to know, it is by sentiment when well directed—as by sorrow when well used—great nations live. When sentiment dies out, and mere prosaic calculation of loss and profit takes its place, then comes a Byzan-tine epoch, a Chinese epoch, decrepitude, and slow decay.

The peace which Christ gives is infinitely more valuable than that which the world gives. The world's peace begins in ignorance, consists with sin, and ends in ondless troubles; Christ's peace begins in grace, consists with no allowed sin, and ends at length in everlasting peace. Matthew Henry.

Alas! how defiled in Thy most holy sight are my garments and walk! No doubt from day to day I brush away the dust, but ah! how little good it does! Forgive me, O my Father, and cleanse me, granting me so to walk that I may at last enter, pure and unsullied, Thy holy city!— Gothold.

AM I in the constant habit of tracing all things to God? Do I recognize His provi-dence in all events, seek His guidance in every duty, see His hand in every joy, and acknowledge it in every sorrow? Does it make trouble easier to bear, that it comes from Him? Is joy sweeter because He sends, and duty because He commands it? In all my ways do I so acknowledge Him that I can claim the promise that He will direct my steps?

Our Houng Holks.

Singing for the Master.

Sing on, sweet voice I the Master hears And owns the service given, Though through anid scraphic choirs That throng the courts of heaven, Sing on, sing on I what blessed work, What joyful task is thine, When voice and chord and praiseful heart Are tuned by love divine.

Birg on, sweet voice, while angel bands On shibling wings draw near; Unheard, unspen, they hover round, The human song to bear. Sing on! Larth's weary ones rejoice. Thy gladsome hymns to raise:
And ransomed spirits touch their harps In unison of praise.

Sing on, sweet voice, in storm and caim In grief and gladness, ting! Lure wauderers to the Saviour's cross, And rebels to their King. Sing on I the joyful hour will come, When, from Hope's latest prain. Thy tones shall pass into the song Of "Moses and the Lamb."

Why Sled?

Talking of words, and what the little School-ma'am says about them, it may interest my chicks to know that the sled that is to rush down hill with them so often during the winter, gets its name from its nature—that is, from ever so many queer foreign words, all signifying to slide. In Germany a sled is a schlitten; in Holland, the land of the Dutch, it's a slede; in Denmark, the country of Hans Christian Anderson, it is known as a staede; but in Ico-land, where the long-continued snow makes a boy familiar with his sledge, he very naturally calls it sledi, which I'm sure is quite proper and sociable.—Jack-in-the-Pulpit," St. Nicholas for January.

An Icelandic Home.

The boys of Iceland must be content with very few acquaintances or playmates. The valleys which produce grass enough for the farmer's ponies, cattle and sheep, are generally scattered widely apart, divided ridges of lava so hard and cold that only a few wilk flowers spoceed in growing in their cracks and hollows. Then, since the farms must be all the larger, because the grass is short and grows slowly in such a severe northren climate, the dwellings are rarely nearer than four or five miles apart; and were it not for their swift and nimble ponies, the people would see very little of each other except on Sundays, when they ride long distances to attend worship in their little wooden shurches.

But of all boys in the island, not one was

so louely in his situation as Jon Sigurdson. His father lived many miles beyond that broad, grassy plain, which stretches from the Geysers to the sea, on the banks of the swift rivor Thiorva. On each side there were mountains so black and bate that they looked like gigantic piles of coal; but the valley opened to the southward as if to let the sun in, and far away, when the weather was clear, the snowy top of Mount Hecia shone against the sky. The farmer Sigurd, Jon's father, was a poor man, or he would not have settled so far away from any neighbors; for he was of a cheerful and social nature, and there were few at Kyr-kedal who could vie with him in knowledge of the ancient history and literature of Ice-

The house was built on a knoll, under a cliff which sheltered it from the violent west and north-west winds. The walls, of lava stones and turf, were low and broad; and the roofs over dwelling, storehouses, and stables were covered deep with earth, upon which grew such elegant grass that the ponies were fond of climbing up the sloping corners of the wall in order to get at it. Sometimes they might be seen, cunningly balanced on the steep sides of the roof, grazing along the very ridge-poles, or looking over the end of the gable when some member of the family came out of the days as much as to say if the the door, as much as to say, "Get me down if you can!" Around the buildings there was a square wall inclosure, giving the place the appearance of a little for-

On the one side of the knoll a hot spring bubbled up. In the morning or evening, of steam arose from it, whirling and broadening as it melted away; but the water was pure and wholesome as soon as it became cold enough for use. In the front of the house, where the sun shone warmest, Sigurd had laid out a small garden. It was a great labor for him to remove the huge stones and roll them into a protecting wall, to carry good soil from the places where the mountain rills had gradually washed it down from above, and to arrange it so that frosts and cold rains should do the least harm; and the whole family thought themselves sudrich, one summer, when they pulled their first radishes, saw the little bed of potatoes coming into blossom, and the cabbages rolling up their leaves, in order to make, at least, baby-heads before the

Within the house, all was low, and dark The air was very close and bad, for the stables were only separated from the dwelling-room by a narrow passage, and bunches of dry, sait fish hung on the walls. Besides, it was usually full of amoke from the fire of peat, and, after a rain, of steam from Sigurd's and Jon's heavy woollen coats. But to the boy it was a delightful, a comfortable home, for within it, he found shelter, warmth, food and instruction. The room for visitors seemed to him the most splendld place in the world, because it had a wooden floor, a window with six panes of glass, a colored print or the King of Denmark, and a ger-anium in a pot. This was so precious a plant that Jon and his sister Gudrid hardly dared to touch its leaves. They were almost afraid to smell it, for fear of sniffing away some of its life; and Gudrid, af-ter seeing a leaf of it laid on her dead sister's bosom, insisted that some angel, many hundred years ago, had brought the seed straight down from heaven.—From "The Story of Jon of Iceland," by Bayard Taylor, St. Nicholae for Jenuary.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON IV.

ELIJAH THE TISHBITE. { 1 Kinge xvii.1-10

COMMIT TO MEMORY, VA. 5-7, 18, 14. PARALLEL PASSAGES .- Luke I. 17; James v. 17.

SCRIPTURE READINGS .- With v. 1. read Scripture exadinos.—With v. 1, read 2 Kings in. 14; with vs. 2-7, read (on drought) Deut. xi. 16, 17; as to his sefety, read Ps. xci. 9, 10; with v. 8, read Ps. xxxvii. 28; with vs. 9, 10, read Luke iv. 26; with v. 11, read Mett. x. 41, 42; with v. 12, read Lam. iv. 9; with vs. 18, 14, read Province of the read Lam. iv. 9; with vs. 18, 14, read Matt. xv. in. 9, 10; with vs. 15, 16, read Matt. xv.

Golden Text .- In famine He shall re-

deem thee from death.—Job v. 20.

Central Truth.—The Lord provides.

The first thing for a teacher to do in teaching this lesson is to explain the situation. Pains should be taken here. Much light is thrown on all the life and acts of Elijah by the moral condition of his people

Nations do not, any more than men, grow wicked suddenly, but step by step. Abab was a bad, but not always a weak man, strong enough when his conscience did not make a coward of him. He married an idolatress and openly conformed to her ways, set up an altar (and a num rous priesthood, I Kings xviii. 19), and made Baal-worship the "established religion."

(See last lesson.)
Then in the blackness of this night Elijah suddenly flashes out like a comet. Jeroho-am had broken the second commandment as to the mode of worship. Ahab broke the first, and changed the object of worship. Evil policy, like evil men, waxes worse and worse. The gods are reinstated, for worshipping which, the Canaanites were driven out of the land of Israel; as if the American people should set up Indianidols in New York and Washington. Israel had apostatized from God.

To understand Elijah's blunt message, we must remember two things: (1.) Ahab, like Jeroboam, was aiming at

power, and making religion subserve it. He wanted the strongth of the Zidonians, that he might hold his place. To keep the Zidonians and Israel good friends, he married Jezebel, whose father was the murderer of his own brother, and a priest of Baal. The daughter was fierce, bigoted and unscrupulous, like the father. He and she then set themselves to make the two nations one in religion, the firmest bond of union, as Jeroboam realized. So Baal, the male, and Ashteroth, the female, delty, were set up.

But [(2)] Baal represented one of the many forms of sun-worship, and Ashteroth nature, and both were linked in the worshippers' minds with good crops, abundant rains, favorable weather, growth in num-bers, and material prosperity. If Baal and Ashteroth are good for anything, they can scoure these benefits to their zealous de-

But here starts up an obscure and solitary man, the representative and prophet of the rejected Jehovah, and, defying alike Baal and Ahab, declares, "As the Lord God of Israel liveth, before whom I stand, there shall be no declared. there shall be no dew or rain these years but according to my word" (v. 1.) His previous history, like Molchizedek's, is unknown. His name is significant—"My God-Jehovah." He is a Gileadite, one of a race of rude Highlanders. Why he is called "the Tishbite" is not certain. He asserts his own office—"before whom I stand;" the covenant with God-"Lord God of Israel;" the self-existence and personality of God—"liveth." He is not a law, nor a principle, but a person. He announces a judgment which would (a) Пe prove God's supreme power as against Baal, and (b) punish the people and king for their sin.

We now come to see

THE LORD'S PROVISION FOR HIS SERVANT.

His danger was great, from the anger of king and people. God directed him to a brook, the very site of which is a matter of controversy, from which we may infer that it was obscure, and therefore safe for him. God often sends his people into retirement, that by prayer, meditation, and living with God, they may gain strength for service among men. See the cases of Moses, David, the Baptist, and the Saviour himself.

The brook was in the meantime to give drink; as for food, the ravens were to bring it. The attempt to put "merchante" or "Arabs" in the place of ravens, in order to avoid the difficulty of the miracle, or of the uncleanness of the birds, cannot be sustained. It was as easy for God to send food by the ravous as by men, who would hardly keep so valuable a secret as Elijah's hiding-place without a continued miracle; and as for the element of uncleanness, Elijah did not eat the ravens, but what they brought. Even if he had eaten the ravens, the divine order would have justified him; but their bearing the food no more made it unclean than did the patriarch's asses bearing corn from Egypt made it unclean.

Many a question might have been put by Elijah as to the "how" and "how long," etc., but like Noah (Gen. vi. 22), he did as he was commanded.

There, in some glen with a slender stream trickling in its bottom, and its limestone sides containing caves over which the brambles threw their screen, Elijah remain ed in safe retirement, till the brook dried up, and another form of provision became necessary. He had a lowly, lonely resting-place, but he was eafe, and he had humble fare, but God smiled, and it must have been aweet to him. Every one who is kept "in a quiet place," and with nothing to spare,

should study Elijah at Cherith.

The second form of provision is found at
Zarephath (Screpta in the Greek) in Zidon, where a widow (possibly a Gentile) is to sustain him. The place and the person must have seemed unlikely enough, but he obeyed (v. 10.) The poor town on the site retains the name Surafond. Divine direction does not preclude the use of one's faculties. No sign had been given to identify the widow woman. Meeting a woman at the gate of the city, he tries to find out

if this be the person appointed, by asking for a little water. She is complying with his request, when he further asks for bread. She shows by her reply that she believes in Jehovah, and recognizes him as a prophet, or at least as an Israelite. She solemniy explains her sad condition (v. 12), with nothing in her house for herself and her son but a little meal and a little oil-the last repast (v. 12), apparently, they could have. The famine extended to Zarophuth. The prophet somforts her, and—directed by the Spirit—tells her to provide for him, which if she did, he might be sure she was the appointed person, and gives her the promise of an unfailing supply (v. 12, 18). She did as directed, in simple faith, and the Lord's promise was made good to her (v. 15, 16). If faith was dying out in Israel, here was a pledge that God could raise up believers among the Centiles. prophot comforts her, and—directed by the believers among the Gentiles.
The teacher may select and enforce such

as may seem to be suitable of the following

(a) God raises up the right men at the right time, with fitness for their work. Elijah was adapted to the times, and to the enemics of God's truth with whom he had to contend. As we judge him are we to judge the Reformers, Luther, Knox, Calvin, Latimer, and later men like Wesley, Whitfield, etc.

(b) God provides safety and provision for His people. They have enough, but no more. They live on Him. A "brook" only, and when it dries up, a poor widow woman; but yet enough is given. And the place He will make suitable. Elijah has

with the safety, retirement and followship with God. What honor God puls on the widow woman whom He "commanded," etc.

(c) Nor do the poor lose by obeying God's commands in faith. Her darkost hour had come, and then daylight! She i proved (and she stands the 'test) by the seemingly icconsiderate request of the prophet. These taid she stands the test, by the seemingly inconsiderate request of the prophot. There is a fitness, itself from God, in the instruments He employe. Many a widow He has employed for good work.

(a) Elijah could speak from experience to her of God's faithfulness. He had proved it himself at the brook Charith.

it himself at the brook Cherith.

(e) Faith, that is to do much, needs to be exercised. Elijah is sent across a wide region of Israel into the land of the Zidonians, and-beyond Israelitish groundthe land of Jezebel.

(f) God serves many ends by one act

Israel is punished by the prophet being sent away. Indeed the act is prophetic.
Suggestive Topics.—The state of Israel—character of its kings—advance in sin of Abab—his character—his wife—her lineage
—character—his aims—the prophet's words
—their signification—the provision for him -why needed-the place-the food--the recommendation of this refuge the reasons for removal—the second provision—the new place—where situated whom sustained-her trialblessing in it—the lessons we may learn.

Edinburgh and the Scottish Reformers and Martyrs.

The Martyrs' Stone in the Greyfriar's Churchyard is a very remarkable one. In addition to the epitaph it contains the following historical notice: "From May lowing historical notice: "From May 27th, 1661, when the Marquis of Argyll was beheaded, to February 17th, 1688, when Renwick suffered, there were some eighteen thousand one way or other murdered, of whom were executed at Edin-burgh about one hundred noblemen, ministers and gentlemen, and others, noble martyrs of Christ." At the foot of the tombstone is the memorandum:—"This tomb was first erected by James Currie, merchant in Pentland, and others, 1706 renewed, 1771." Mrs. Stowe, referring to her visit to the Greyfriars' Churchyard, says:—"I was most moved by coming quite unexpectedly on an ivy-grown slab in the wall commemorating the Martyrs of the Covenant." It was in the same unexpected way that the present writer first became acquainted with this neglected monument. He afterwards sought in vain for the monument raised to the memory of the great Alexander Henderson, whose remains lie in the same churchyard; and he would have left the ground without discovering the spot had he not met the recorder at the gate, and asked him to point it out to him. He soon found that the quadrangular pillar, with the urn at the top of it, of which he had been in search, stood in a part of the ground which he was forbidden to approach. Surrounded by grass, it had no walk leading towards it. When the writer asked why this was the case, he was answered that few, like him-self, inquired after it.

The inonument of that reformer, who was once "The most eyed man in the three kingdoms," and who did incalculable service to Church and State, was disfigured after the Restoration-was renewed at the Revolution—and is forgotten now. Edin-burgh, that has erected, noar the scene of old Scottish Parliament, a statue to Charles II., containing a lying panegyric at the base, possesses an obscure memorial to Alexander Henderson, and no monament to John Knox—the glory of Edin-burgh and of Scotland. Literature and politics (not to mention moderatism and latitudinarianism in the churches) have nearly extinguished the ancient religious patriotism. It were well, however, if the following sentiments of the authoress above alluded to were duly pondered by our men of letters and others:- "People in gilded houses, or silken coaches, at ease among books, and friends, and literary pastimes, may sneer at the Covenanters. It is much easier to snear than to die for truth and right, as they died. Whether they were right in all respects is nothing to the purpose; but it is to the purpose that, in a crisis of their country's history, they upheld a great principle vital to her existence. Had not these men held up the hearts of Scotland, and kept alive the fire of liberty, on her altars, the very literature which has been used to defame them could not have had its existence. The very literary celebrity of Scotland has grown out of their grave; for a vigorous and original litera-ature is impossible except to a strong, free, self-respecting people. The literature of a people must spring from the sense of its nationality; and nationality is impossible without self-respect, and self-respect is impossible without liberty."—McCorkle's Tembetones of Scottish Martyrs.

Ritualism and its Martyrs.

Grace Greenwood, whose sharp per pieroes many disguises, is m London, has looked into Ritualism, and gives us the following in a letter to the New York Times:

"A Sanday or two ago a singular incedeut occurred. The carate of the church of St. Alban's, which has been carrying on at an astonishing rate in the line of Ritualism, saw fit to robel against the raling of the authorities in forbiding him to wear a stole and cloth of gold cope while administering the sacrament. He felt the hardship and humiliation of his lot in being compelled to serve 'm a white surplice, like a common choir boy,' he said, and in the absence of the rector (who is suspend d) he accepted, with the consent of his congregation, the invitation of the ritualistic restor of St Vedas to make a grand religious visitation—to go out to the Supper of the Lord. So they all moved in a body down Newgate street and Holborn, a solemn procession, headed by the indignant, persecuted priest, to

St. Vedas, which they filled to overflowing. Perhaps, as they passed in sight of Smithfield, they thought of the sturdy old mertyrs, John Rogers and the rest of the two hundred and fifty Protestant worthies, who perished there, and a mild sentiment of martyrdom stole over them. Yet I doubt if even their leaders would have the leaders. have the plack to don surplices of smoke and copes of flame, and calmly intone the service amid the incense of their own

burning.
"Yet, without doubt, Ritualism is making in many directions here determined, though incidious advances. Most people speak lightly of it, as a piece of pious dilettanteism—as being, in its most serious phase, a sort of withetic asceticism; but mild and dainty as it is, and apparently meek and patient, it is more to be dreaded than Fenianism or a French invasion. It is the old she welf of Rome in a very sheepish disguise—that is all.'

Evils of Gossip.

I have known a country society which withered away all to nothing under the dry rot of gossip only. Friendships as granite, dissolved to jelly, and then ran away to water, only because of this; love that promised a future as enduring as heaven and as stable as truth, evaporated into a morning mist that turned to a day's long tears; only because of this, a father and son were set foot to foot with the flery breath of an anger that would never cool again between them; and a husband and his young wife, each straining at the hated leash which in the beginning had been the golden bondage of a God-blessed love, sat mournfully by the side of the grave where all their love and all their joy lay buried, and all because of this. I have seen faith transformed to mean doubt, joy give place to grim dispair, and charity taken on self the features of black malevolence, all be-cause of the spell words of scandal, and magic mutterings of gossio. Great rimes work great wrong, and the deeper tragedies of-human life spring from the larger passions; but world and most mournful are the uncatalogued tragedies that issue from gossip and detraction, most mournful the shipwreck often made of noble natures and lovely lives by the bitter winds and dead salt waters of slander. So easy to say, yet so hard to disprove—throwing on the in-nocent all the burden and the strain of demonstrating their innocence, and punishing them as guilty if unable to pluck out the stings they never see, and to silence words they never hear—gossip and slander are the deadlest and cruelest weapons man has ever forged for his brother's heart.

Wanted-Life.

Even the Jews are beginning to feel that cold religion is not a comfortable one.

The Jewish Messenger says:
"We want to see some Moodyism introduced into the Jewish form of service, some enthusiasm, some life—and congregational singing is a simple and commendable step in the right direction. Camp meetings be sensational and ephemeral in their hold on sinners, but we have frequently wished that a little of their warmth were transferred to our synagogues and temples. If there scientific accuracy, and more general participation in the singing in our shrines, it would be better for all of us. A hymn set to a simple melody, sung by an entire congregation, with all their hearts and all their lungs, is true worship."

Religious Papers.

Every family should have one. Christians should take special pains to put them into irreligious families also. They need them, and the cost would be repaid an hunfold in the religious interest they would awaken among the readers. Much of the irreligion in the land is the truit of ignorance, or misapprehension. A good Christian paper in every family, would shortly work a reformation, and make them useful constituents of the churches. Seen lar papers are now publishing considerable religious matter, but by no means supply the lace of religious journals. Those families who anbetitute the weekly Tribune Witness. Post, or Herald for papers devot weekly Tribune, ed to Christian purposes, make a great mistake. Some are doing it, because the weeklies, made up of matter from the dailies, are chesper. That may be a good reason for taking both a religious and a secular paper; but a poor reason for dispensing with a religious one. Of course a weekly made up of matter from a daily, can be afforded for one half the cost of a regular religious paper, since it pays nothing for editorial work, nothing for putting the matter into type, making a saving of more than half of the expense. Regular Christian weeklies are thus put to a disadvalutage, yet the cost to their subscriber is small compared to the amount of solid small compared to the amount of solid teading matter obtained. Take and sirely later a good, thorough, spiritual religious paper, bretheen. Be not scriefied with a diluted, semi-religious, half-and-half affair; take both a secular and a religious paper, and you will find it will pay you welf.

Upon High Mountains.

(From the German) Upon high mountains lies eternal anow, Upon high souls lies an eternal wor The snow, the grief, no san can melt agay, O'er glaciers leads no path of flowers and. The purple glow which beams around the ice is but a reflex of a sun that dies. And rays that from a head like giory flow, Are but a bleeding heart's reflected glow.

Mæcenas.

Marenas, better known by his mather's name than that of Cilnius, his father, came

from an Etruscan stock that had given a

line of masters to Arretium. He was bet-

ter fitted for the council chamber than the

field of battle, for the delicate managuvres of diplomacy than for the rough work of stormy times. During the years of civio struggle, and while the air was charged atruggle, and white the air was charged with thunder-clouds, we find him always, as the trusty agent of Octavianus, engaged on every important mission that needed adroitness and address. His subile tact and courtesies were tried with the same success upon Sextus Pompeius and on Antonius, when the confidence of each was to tonius, when the conneence of each was to be won, or angry fetlings charmed away, or the dangers of a coalition met. His honeyed words were found of not less avail with the populace of Rome, when scarcity and danger fareatened, and the masters of legions were away. It seemed, indeed, after the empire was once established that his political career was closed, for he pro-fessed no high ambition, refused to wear the gilded chains of office, or to rise above the modest rank of knighthood. He seemed content with his greet wealth (how gained we need not ask), with the social charms of literary circles and the refinements of luxurious ease, of which the Etruscans were proverbially fond. But his influence, though secret, was as potent as before. He-was still the Emperor's chief adviser, counwas still the Emperor's chief adviser, counselling tact and moderation, ready to scothe his ruffled nerves when sick and weary with the cares of State. He was still serving on the secret mission, and one that lasted all his life. Keenly relishing the sweets of peace and all the refined and social pleasures which a great capital alone can furnish, haunted by no high priviles. can furnish, haunted by no high principles to vex his Sybaritic ease, and gifted with a rare facility of winning words, he was pe-culiarly fitted to influence the tone of Roman circles and diffuse a grateful pride in the material blessings of imperial rule. He could sympathize with the weariness of men who had passed through long years of civic strife, and seen every cause betrayed by turns, and who craved only peace and quiet, with leisure to enjoy and forget. Intinct or policy soon led him to caress the posts of the day, for their social influence might be great. Their epigrams soon passed from mouth to mouth; a well-turned phrase or a bold satire lingered in the memory long after the sound of the verses died away; and the practice of public recitations gave them at times something of the power to public recitations gave them at times something of the power to catch the public ear which journalism has had in later days. So, from taste and policy alika. Mesonas played the had in later days. So, from taste and po-licy alike, Mesenas played the part of patron of the arts and letters. He used the fine point and wit of Horace to sing the praises of the enlightened ruler who gave peace and plenty to the world, to sooff meantime at high ambitions, and play with the memory of fallen causes. The social philosophy of moderation anothed the self philosophy of moderation soothed the selfrespect of men who were sated with the fierce game of politics and war, and gladly saw their indolent and sceptical refinement reflected in the poet's grassful words. He used the nobler muse of Virgil to lead the fancy of the Romans back to the good old days, ere country life was deserted for the camp and city, suggested the subject of the camp and city, suggested the subject of the Georgies to revive the old taste for husbandry and lead men to break up the waste land with the plough. He helped also to degrade that muse by leading it astray from worthier schemes to waste its melody and pathos in the uncongenial attempt to throw a halo of heroic legond round the cradle of the Julian line. Other poets, too, Propertius, Tibulius, Ovid. paid poets, too, Propertius, Tibulus, Ovid, paid dearly for the patronage which cramped their genius and befouled their taste, and in place of truer inspiration prompted chiefly amerous insipidities and senile adulation. For himself his chief aim in later life seemed careless ease, but that boon fled away from him the more he wooed it. The Emperor eyed Terentia, his wife, tco fondly, and the injured husband consoled himself with the best philosophy he could. But she was a scold as well as a coquette, and now lured him to her side again, now drove him to despair with bitter words, till their quarrols passed at length beyond the house and became the common talk of all gossips of the town. As he was borne along the streets, lolling in his litter, in a dress loose with studied negligence, his fingers all bedecked with rings, with sunnchs and parasites and jesters in his train, men and parasites and jessile with a smile what was the last news of the fickle couple—were they married or divorced again? At last his nerves gave way and sleep forsook him. In vain he had recourse to the pleasures of the table which his Tuscan nature loved, to the rare wines that might hull his cares to rest, to distant orchestras of soothing music. In earlier days he had set to tune ful verse what Seneca calls the shameful prayer, that his life might still be spared prayer, that his lite might still be spared when health and comeliness forsook him. He lived long enough to feel the vanity of all his wishes. Nothing could cure his lingering agony of sleeplessness or drive the spectre of death from his bedside. But the end same at last. He passed away, and, loyal even in his death, he left the Emperor his heir.—The Early Empire, by W. W. Capee, M.A.

Since it is more important how we live than how we die, and since death is merely the arrival at the end of a journey—the begianing, progress and history of a journey determining what the arrival is to be—we should do well to dismiss our borrowed troubles with regard to the manner of our departure out of the world, and he solicit-ous only with regard to the right discharge of present duty.

British American Presbyterian, 102 BAY STREET, TORUNTO.

FOR TERMS, REO , SEE ELGHTE PAGE C. BLACKETT ROKINSON Edit ir and Proprietor

TO CORRESPONDENTS.

betters and articles intended for the next issue onld be in the hands of the Follow not later than Tuesday moining.

All communications long these companied by the writer a name, otherwise they was not be succeed. Articles not contact they will not be insorted.

Articles not contact this to intended, if, at the time they are sent, a request is model to that effect, and suddent posings stamps are enclosed. Mathematical not so accompanied will not be preserved, and subsequent requests for their retain cannot be somplied with

OUR GENERAL AGENT.

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

Presbyterian Year Book OUT FOR 1877.

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British American Presbyterian. FRIDAY, JANUARY 19, 1877.

THE Rev. A. Glendinning has declined the call to Molesworth and Trowbridge.

THE Rev. David Mitchell, of the Central Church, Toronto, lectured to an appreciative audience in the Presbyterian Church, Columbus, on Tuesday evening. Subject-" An hour's trip into the invisible world." The chair was filled by John Radeliff, Esq., who at the close of the lecture conveyed in handsome terms the thanks of the audience to Mr. Mitchell.

THE Presbytery of Paris will meet within the Glenmorris Presbyterian Church, for the induction of the Rev. A. Glendinning, on Tuesday, January 80th, at one o'clock, p.m. The Rev. Mr. Martin, of Norwich. will preach; Rev. J. Anderson, of Paris, address the congregation; and Rev. D. D. McLeod, of Paris, preside and address the minister.

During the last few years a number of translations of the Norse Sagas have appeared in England and America Taking the remarkable translation of Professor Anderson, of Wisconsin University, of two of the finest of these Sagas as a text Professor Hj. Hj. Boyesen of Cornell has prepared for the March Number of The. International Review a somewhat elaborate paper on the Saga Civilization; the literary and social ideals of that age, as illustrated by the Sagas. Prof. Fiske, of Cornell, and Prof. Boyeson have between them, privately, the only complete library of this literature in the United States.

THE Rev. Dr. Bevan, late of London, England, was on Tuesday evening inducted pastor of the Brick Presbyterian Church by the Fresbytery of New York. The New York Evangelist in its report of the proseedings of the Presbytery in the matter of receiving the brother from the English Congregational Church, shows considerable amaliness in our view in deprecating the practice of calling ministers from the old country. Our contemporary aggravates the crime of smallness by its comments upon Dr. Bevan, in its editorial. On the centrary, we think America so large and so growing, that it could take all the ministers of Great Britain and still want more-and in fact still have to go to Ireland for her crack preachers. Dr. Bevan passed the usual examination accorded to ministers coming from other than Precbyterian bodies, and the Evangelist should rejoice in the fact of so important an addition being made to the already large number of Foreign Clergymen ministering in the Empire City.

CHURCH EXTENSION.

On Tuesday evening a mass-meeting was held in Knox Church of this city in the interests of the Presbyterian ChurchExtension Association. That it was largely attended, that the service was of a most interesting character, that many eloquent and earnost speeches were delivered on the occarion, that a new impotus was given to the movement, -all these are matters of congratulation to those who have the Presbyterian carse at heart. The meeting was valuable as showing the numerical strength and influence of Presbyterians in this ony. It can be no mean body when in such weather as we are now experiencing, it can ocumand a meeting so large and enthusi actio. We are thankful for the meeting, we are proud of the grand church, of which it was the worthy representation. It will ever be our delight to hear of our beloved denomination more and more longitiening her cords, and strengthening her stakes.

It is indeed not too soon for Presbyterians to be exercising some thing of worldly prudence, and forethought. See what the other churches are doing in the matter of providing for the future. As soon as a locality gives promise of growth of population there and then the Roman Catholies, the Episcopalians, the Methodists secure lots for future operations. A Sabbath School is instituted. The particular donomination sends her best teachers to man the mission work, Soon we hear of the Sabbath School being developed into a preaching station or mission chapel. Then comes organization, the call of a pastor, and the slender child we are told has grown to the stature and dimensions of a sense. It is in accordance with the working of nature herself. The young in the animal and vegetable kingdom is carefully tended, until it can manage for itself. But with Presbyterians it has alse too frequently been otherwise. They neglect the first opportunities. They let the ground lie fallow for years. They allow other denominations to get a solid footing before they begin to move. And then we have all the disastrons consequences. We have to build an expensive church on an extravagant lot. To do so a large mortgage has to be operated, meanwhile our best people in the locality have been earnest Episcopalians, or they are quite at home with the Methodists, and they are not on notice going to change their church relation, or at the call of the Presbytery occupy the pews provided at too late an hour. The Church Extention Association in

Toronto promises something better than this. Already they have secured three valuable sites in districts that are bound to become propulous. Last Sabbath they opened a church at Brockton. The services were largely attended. There was a social on Monday evening which by the number present and the spirit shown gives promise of there being soon in the locality a flourishing congregation. Very soon we shall have to report similar proceedings as having taken place in the district of Leslieville, a rapidly growing vicinity. A third site has been secured in the North-East, which in the event of the old St. Andrew's Church locating in the center of the city will prove valuable for future operations in that section. We say parenthetically however that it is to be horsed the old St. Andrew's congregation will yet see their way clear to occupy the North-eastern district of the city. We are sure it would be better for them as certainly it will be better for all existing organizations. The Church Extention Society are therefore to be congratulated on what they have already accomplished: while we have no doubt of all this being only an earnest of what they shall yet be enabled to do in the matter of extending our Presbyterian Zion in needy

We commend their cause to the attantion of the liberal members of the Presbytcrian Church. A single dollar per annum constitutes membership in the association, and it is evident that were all our good and loyal Presbyterians paying down a dollar each, it would put large sums at the disposal of the association for the furtherance of their work. Of course the dellar subscription does not preclude the wealthy from contributing large amounts according to their means. But as Dr. Chalmers provided for the ministers of the Free Church through the power of the penny, by means of the dollar subscription our Church Extension Society will be able to accomplish marvels for the advancement of Presbyterianism in the city and neighborhood.

THE congregation of Fort Coulonge have shewn much kindness to their paster and his wife. A few of the members have increased their subscriptions, and thus have added to the stipend one hundred and thirty dollars per annum. On New Year's day a few of the ladies called at the manse, wished the inmates a happy new year, and presented to Mrs. Gaudier thirty-one dollars. Mot long before a young man of the congregation made a present of twenty-five dollars to Mr. Gaudier.

THE THREE FOLD OR "ER OF THE OHRISTIAN MINISTRY.

Buch as "named in the preface to the adinal," was the subject of a sermon preached by Canon Stenuet at an ordination service lately held by the Bishop of Toronto. The two senrees of proof he gives as (1) the Holy Scriptures, (2) the ancient authors or writers of the Church To the latter as proof of any Church ordinances no weight should be attached, except in an far as it corroborates Bornpture and appeals to early Church history must from their very nature be unsatisfactory, as there is scarcely a question concerning which evidence on both sidesmay not be found, while it is almost impossible for any one to accertain how far the interpretation of words and usages in the early ages harmonizes with the views now entertained by men of learning. In fact there is such diversity of opinion among those who have a right to speak, that the voice of antiquity can decide nothing.

It is otherwise with the argument from Scripture, and if Canon Stennett is correct in his argument there, then he has estab lished prelacy. We shall examine one link of the chain, and if it is found too weak to bear the strain, then the whole

argument goes for nothing. We need not dwell on the idea of the high-priest, priest, and levite being continued in the New Testament, first under Jesus as high-priest, the Apostles as priests, and the seventy as levites; and afterwards under apostles, presbyters and deacons: which now has given place to bishops, priests and deacons. For the implication cannot be admitted that Jesus is highregular charge. That is surely common pricet, in the same sense as apostles are priests. And it is most incongruous to promote these again to the highest order after Christ ascends; while the seventy are replaced by deacons; and there is no Scripture to warrant the assertion that deacons "were afterwards ordained as a permanent order to assist the presbyters or elders in their pastoral duties." This, however, by the way; what we wish particularly to call attention to, is the following statement :-

"Although during the lifetime of the Apostles the name of bishop (which simply means "overseer") was unquestionably applied to presbyters or elders, as being, in the absence of the Apostles, literally "overseers" of their respective flocks, yet never in the history of the early church were the apostolic functions of the laying on of hands in ordination ever attempted to be exercised by the second order of the ministry. Now this is the material point to which I would specially draw your at-tention; for it is a mere juggle of words which has caused so much misunderstanding and heart-burning, yes, and schism in the Church of Christ. We readily admit that while the Apostles lived, and them-selves acted as general bishops over the churches which they respectively estab-lished, the mere name "bishop" or "over-seer" was applied sometimes to presbyters; yet no one is bold enough to assert that any presbyter exercised the apostolic functions of ordaining and confirming during the lives of the Apostles themselves. Now, what we have to deal with is the office and the acts appertaining thereto, and not the

Here it is conceded that so far as Scripture goes, (and to that alone is the appeal made), "the name bishop was unquestionably applied to prechyters or elders." And it is asserted "yet never . . . were the apostolic functions of laying on of hands in ordination ever attempted to be exercised by the second order of the ministry." We have omitted the words "in the history of the early Church," because they are not pertinent in an argument

from Scripture. Again it is said, " No one is bold enough to assert that any presbyter exercised the apostolic functions of ordaining during the lives of the Apostles themselves." eW. have again omitted the words "and confirming," because we do not find episcopal confirmation anywhere in Scripture. And now we are "bold enough" to quote one or two Scriptures in reply to the reverend canon, which may speak for themselves. In Acts vi. 6, when the same, so called deacons are said to have been ordained by laying on of hands, the natural subject of the verb laid is not Apostles, but the "brathran" who looked out, chose, set them before the Apostles and prayed. In Acts xiii. 8, when Paul and Barnabas were ordained there is no mention of an Apostle, but of the church "and certain prophets and teachers." In chapter ix. 17. when hands were laid on Saul of Tarsus. and he received the Holy Ghost, it was not an Apostle that officiated in the service of baptism and laying on of hands, but a private disciple. And it matters not for the argument whether this was ordination or confirmation. In 1 Tim. iv. 14, the gift bestowed upon Timothy was associated with "the laying on of the hands of the presbytery." And although in 2 Tim. i. 6, Paul says that the gift was in him by "the putting on of his hands," it is not the less evident that the second order or presbyters did attempt to exercise the apostolic functions of laying on of hands or ordaining during the life of the Apoetle himself-for they joined with him in the ast. We have

Acts. He and the Evangelist do not agree as to facts. We will only add that the advocates of arostolic succession had better stick to the History of the Early Church, and let the Bible alone, for the New Testament is against them; and the Old Testament temple, hierarchy, and symbolism, will prove too much for the practice of the church cader the spiritual dispensation of

Ministers and Churckes.

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

The Guelph Mercury is pleased to learn that the Rev. Dr. Hoog is recovering from a severe attack of congestion of the lungs. On Friday evening, 22nd nlt., the Rev. Peter Wright, of Chalmers' Church, Quebec, was presented with a fine Fur Cap and Gauntlets by the members of his Bible

Asuccessful tea-meeting was held in the Presbyterian Church, Glenalian, for the purpose of raising money to provide sheds. The Rev. Mr. Bryant occupied the chair. Proceeds \$70.

THE Rev. Mr. Chrystal, of West Flamboro, was recently presented by his Bible class with a handsome outter, and a sum of money to be applied towards purchasing a new set of harness. A very kind address accompanied the gifts.

The annual tea meeting and anniversary of the Streetsville Sabbath School was held on New Year's Day. Rov. J. Breckenridge, partor of the church, occupied the chair. Numerous interesting speeches were delivered. Proceeds about \$60.

THE children of the Sabbath school in connection with Stanley Street Church, Ayr, recently presented their superintendent. Mr. Peter Marshall, with a large and beautifully illustrated Family Bible, accompanied by an address expressive of their esteem.

THE congregation of St. Andrew's Church, Kippen, held their annual soirce on the 29th ult. Although the weather was stormy, the gathering was large. The Clinton choir discoursed sweet music at intervals during the evening; and interesting addresses were delivered by Rev. Messrs. Tyler, McCuaig, Hartley and McCrea.

THE annual Sunday School festival in connection with Knox Church, Winnipeg, was a very successful affair. Rev. J. Robertson discharged the duties of the chair; and Professors Bryce and Hart, and Rev. Mr. Borthwick took part in the services. The school is in a very prosperous position: number on roll. 175; average attendance, 90.

THE new church at Merrivale was opened on the 7th inst. On the evening of Monday the 8th, a soirce was held .. hich was largely attended. Rev. Mr. Whillans, the pastor, occupied the chair; and addresses were delivered by Mr. C. R. Cunningham, Mr. Amos, Rev. Mr. Whyte, of Manotick, Rev. Mr. White, of Rochesterville, and Mr. Thomas Nelson.

A SUCCESSFUL tea meeting and concert was held at Kirkfield on the 25th ult. The principal speakers were Rev. Mr. Paul of Bolsover, and Rev. Mr. Fox. On Wednesday, the 27th, an entertainment was given to the Sabbath school children. The chair was occupied by Duncan McRae, Esq., M.P., and the programme included tea, music, and an address from the pastor.

A MUSICAL and literary entertainment Village, December 29. The Rev. James Robertson, paster, was called to the chair. A large audience was addressed by Rev. Mesars. Stuart, Pakenham; Brymner WhiteLake; and Cameron, NewEdinburgh. Good music added much to the evening's enjoyment. Proceeds \$71, towards liquidation of church debt.

THE new church recently erected in Brockton, under the auspices of the Church Extension Association, was opened on Sabbath last. Rev. Prin. Caven preached in the forenoon, Rev. Mr. Gilray at three o'clock, p.m., and Rev. Prof. Gregg in the evening. At all these services the attendance was large. On Monday evening a social meeting was held, presided over by J. L. Blaikie, Esq.

THE annual gathering of the children of Knox Church Sabbath school, Galt, was largely attended on Mouday evening of last week. The chair was filled by Rev. J. K. Smith, M.A., and after the refreshments had been disposed off, addresses were delivered by the Chairman, Mr. Adam Hood, the superintendent, and others. In the course of the evening a number of beautiful hymns were well rendered by the young folks.

REV. B. STEVENSON, late of Admaston, was visited on New Year's Eve by a number of the members of his old congregation, who presented him with an address, signed by ninety members, and expressing their regret at the severance of the tie which had existed between Mr. Stevenson and no more to say. The canon may settle | themselves as pastor and people, and their the matter with the inspired author of the hopes and wishes as to his future prosper- cribed for. There is a political essay of

ity. At the same time a deputation of ladies waited on Mrs. Stevenson and presented her not only with an address, but also with a sum of money.

The annual missionary meeting of the East Puslinch congregation was held in Duff's Church last Thursday night. The attendance, owing to the inclemency of the weather, was not so large as it would otherwice have been. Rev. A. McKay, D.D., proided. Addresses were given. Mission contributions were received during the past year from 192 individuals or families for the schomes of the Church. The amount received by the lady collectors was a few dollars behind what it was in the previous year.

On Wednesday, zim Lecember last, a very pleasant meeting took place at Mount Pleasant, on the occasion of Mr. and Mrs. Alexander taking up honse again. A few mem'ers from Burford along with some from Mount Pleasant met at the house to give them a welcome reception. A very bountiful repast was provided by them, and in due time despatched. All were pleased to see some improvement in Mrs. A.'s health and appearance. Along with an invalid chair which has been fitted up for the purpose, it is hoped that the change will very materially promote still greater improvement. After singing a few hymns, and engaging in family worship, the meeting broke up. Mr. Alexander's address is Mohawk P. O.

THE Rev. A. Findlay, missionary at Bracebridge, Muskoka, writes us under date Jan. 12th, as follows:-"A letter from an unknown friend, dated Montreal. 9th inst., reached me by last mail, enclosing the sum of fifty dollars (\$50) towards liquidating our Church debt here. This is in response to my letter in your issue of the 5th inst. Our heartiest thanks are returned to this 'Friend of the Lord's Cause,' and we feel that others, copying his example—realizing the importance of our work and position here-will respond as the Lord hath prospered them.' Our deb. will soon be removed, and we will be cheered in our work, knowing that we enjoy the prayers and sympathies of the lovers of our Zion."

THE anniversary services of the Presbyterian Church, Weston, were held on Sabbath, Jan. 7th. The morning services were conducted by the Rev. Principal Caven, and the evening services by Mr. Geo. Wallace, B.A., of Weston. There was a large attendance at both services. On the Tuesday evening following the annual congregational meeting was held. This meeting was of a social character. After a pleasant nour or two had been spent over the tea and cakes provided by the ladies, and in social intercourse, the business part of the meeting began. The Treasurer, Mr. Wm. McDougail, read the Annual Report, which showed that the financial affairs of the congregation are in a most satisfactory condition. After all necessary expenses connected with the congregation had been met, it was found that there was still a surplus with which to begin the new year. Short congratulatory addresses were delivered by the paster, Rev. R. Pettigrew, also by Messrs. Hugh Wallace, Geo. Wallace, B.A., and Jas. Cruickshank, members of the congregation. Mr. Lahore of Toronto gave a recitation with good effect. The choir of Knox Church, Toronto, under the leader, Mr. McRae, sang a number of choice anthems in a manner creditable to themselves, and to the entire satisfaction of the was held in the Presbyterian Church, Carp | congregation. This choir by their music and kind assistance on several occasions has laid the congregation of Weston and Woodbridge under a debt of gratitude.

Book Reviews.

THE INTERNATIONAL REVIEW : New York. A. S. Barnes & Co.

The present number, (January-February) while fully maintaining the thoroughly practical character of this ably conducted magazine, gives in addition, more attention than usual to the fine arts-notably painting—as for example in the article on "The Paris Salon of 1876." Science is also well represented in the article on "Professor Huxley, in New York," by Principal J. W. Dawson, LL.D., F.R.S., who is evidently the professor's equal in scientific knowledge, and who is, moreover, not a mere "Scientist" like Huxley and his class, but a philosopher as vell. It is their manifest ignorance of metaphysical science-mental and moral-that destroys our confidence in the modern leaders of physical science; and we think the writer of the article in question is quite right when he advises the evolutionists to preserve a "judicious silence" until their theories are somewhat more fully developed. That department of this periodical devoted to the reviewing of contemporary literature, is exceptionally full, comprising carefully executed reviews of recent books-American, English, German, and French. The great American disease, "Political Corruption," is not for the first time in this magazine-honestly and faithfully treated, and wisely pres-

great interest on "Japan among the nations." And we are satisfied that the remaining articles, which we have not mentioned, will abundantly repay perusal.

D.D., Halifax, N.S.

This Lecture was delivered on Monday evening, Nov. 20th, 1870, in connection with the opening of Falmouth Street Presbyterian Church, Sydney, C.B It is now. by special request, printed in the form of a neat pamphlet of twenty-nine pages. Being under the necessity of preparing the lecture while away for home, the author (certainly no one else) thought it necessary in the opening sentences, to make the following apology :---

"I had not among my manuscripts any lecture on Presbyterianism proper. I have written hurriedly and interruptedly written hurriedly and interruptedly since coming here the expository part of to-night's discourse. It is, therefore, the small dust of the balance I offer you, ra-ther than heavy bullion. 'Silver and gold have I none, but such as I have give I you."

As already hinted, we think the lecture is good enough without the apology. It is founded on Col. iii. 15, last clause, "Be ye thankful." The lecturer calls upon his Presbyterian hearers to be thankful for the Apostolic Constitution of the Preebyterian Church. Under this head he elucidates and defends the following principles of Church policy. (1) essential unity of the Church; (2) equality of spiritual officers; (8) plurality of elders, and distinction between ruling and teaching elder; (4) popnlar election; (5) ordination, not the work of a single bishop, but of several acting in concert; (6) the right of appeal; (7) the headship of Christ. He also exhorts them to be thankful for the successful termination of the mutual conferences of the four contracting churches now composing the Presbyterian Church in Canada; for the field opened up; and for the increase of numbers, rescurces, strength and ability which the union has brought.

WARNING AND WELCOME.—Sermons preachwarning and Welcome.—Sermons preacted in Zion Presbyterian Church, Brantford, during 1876. By Rev. William Cochrane, D.D., (Author of the "Heavenly Vision," "Ohrist and Ohristian Life," etc.) Toronto: Adam Stevenson & Co., and Willing and Williamson. Brantford: John Sutherland.

These sermons of Dr. Cochrane's are now getting to be pretty well and widely known. A good many people look forward with eagerness to each monthly publication of them. We have no doubt that the most of these will be anxious to secure the annual volume in the handsome, substantial and permanent form which the publishers have now given to it. To those who have not seen the monthly parts, we have to say that the sermons are plain, polished and evangelical, and we warmly commend the work to their attention.

WEE DAVIE.-By the late Norman Maclead, D.D. Toronto: Belford Brothers. This is not a new book; but it will keep its ground, and call for new editions, and meet with a ready sale, until another book is written to equal it in beautiful simplicity

and manly tenderness. THE QUARTERLY.—A periodical connected with the Hamilton Collegiate Institute.

This periodical, conducted by a staff of editors, sub-editors, and business manage ers, all students of the Hamilton Collegiate Institute, reflects great credit, not only on the young gentlemen directly engaged upon the work, but also on the institution with which it is connected. The number now on our table is beautifully printed on toned paper. The matter is all original. And it is only the smallness of the quantity, and not any fault in the quality, that will keep it from taking its place by the side of some of its more pretentious namesakes.

SERMONS ON THE INTERNATIONAE SUNDAY School Lessons for 1877. By the Monday Club. Boston: Lockwood,

Brooks & Co. Toronto: John Young. To those who teach in Sunday schools where the International Lessons are used, and who have realized the benefit of the Monday Ciub Sermons for 1876, we need not say anything by way of commending this work. To those teachers who have not as yet availed themselves of the aid furnished by these sermons, we would simply say that they are laboring under a disadvantage. But it is not to Sabbath school teachers alone that these annual volumes are useful. They are well worthy of a place in every library, public or private, and they constitute no mean addition to the standard religious literature of the day. Although intended as a help to Sabbath school teachers, the sermons are not mere expositions; the treatment is textual and topical as well as expository, which renders them much more readable than they would otherwise be, and much

more interesting to people in general. Canadian readers can procure the book from Mr. John Young, Toronto, at the publisher's price, \$1.25.

Ox the seal of the American Baptist

Correspondence.

Home Mession Work Among the Indians.

Editor British Ami rican Presbyterian.

DEAR SIR, -At a meeting of the Presbyery of Manitoba, held in Knox Church. Winrnipeg, on the 11th of October, instructions were given to their missionary in Emerson to proceed immediately with the erection of a school house for the bonefit of the Indians on their Reserve et the junction of the Roseau with the Red River of the North.

In accordance with these instructions I am happy to say that a neat frame school house, 18 by 24 feet, with seats, desks, stove flxings, etc., has been built on a site selected by the Indians themselves. It stands on a pretty elevation on the bank of the Roseau River near the centre of the Indian Settlement, that extends along the wooded banks of the Red River. A teacher from Dr. Black's congregation, Kildonan, has been engaged, and twenty-one Indian children are now in attendance. At the opening of the shool house, settlers from Emerson, Roseau and Red rivers, gave a little social tea-meeting to the Indians with which they seemed greatly pleased. It was a pleasant sight to see red men and white men in one happy company enjoying the bounties of God's kind providence together. In the absence of the old chief-Kawataash-who wasaway with a number of his tribe on a hunt, one of the braves in an eloquent speech said :-- "That surely the Great Spirit had put it into the hearts of white men to do this great thing for them—to build them a school house in which their children could learn to read, write, and speak English."

Government gives the site of the school house and forty acres of land, and \$250 a year towards the salary of the teacher. Our own Home Mission Board will give \$150. The cost of the building, furniture, etc., is about \$325. Friends in Winnipeg promise \$100, and from those in Ontario and the East we want to raise \$225-s

small sum from a numerous people. It may seem strange to Christians in the East that when the Word of God has been carried to Indians near the Rocky Mountains, that the Roseau Indians, a thousand miles nearer the Christians of Ontario, living on the great highway to Winnipeg, past the door of whose wig-wams in summer steamhoats pass almost daily, carrying thousands to their western homes—that they in their heathenism and wretchedness should be so long neglected by God's dear people. Yet so it is. Among about two hundred adults and as many children I am not aware that there is a single copy of the Word of God, or an Indian able to read it. We will be prepared to furnish copies as soon as readers can be found. Our work now is to teach them to read, and they can be taught. One Indian girl in our little school mastered the English alphabet in one day. Others are striv-ing to heable to read the white man's Bible soonIpray to be their own. Up to this time they have been like the dead, but God is able to give life to the dead. Eph. ii. 1, 2. When dealing out food kindly provided for them by the Dominion Government last

winter, it was with the ardent desire that they might be fed with the "Bread of Heaven"—that revellers at dog feasts might be so changed as to sit and eat worthily of the Lord's supper—that the heathen drum, with its doleful tom toms, that sounded so often on the Lord's day, might give place to the "church-going bell," and that cards, the Devil's books, so diligently studied by his real and white abildren. studied by his red and white children might be cast into their proper place, and that the Word of God that has stood time's ages and the wonder of the wise, may be possessed, opened, read, studied and

obeyed. Christians of Canada i will you aid us in seeking to impart to a poor, hated, despised, vile, dying race that knowledge of Christ Jesus that we ourselves have so long and so happily onjoyed? In the Lord's blessed service, your fellow-laborer,

JOHN SCOTT, Pres. Missionary.

Emerson, Manitoba, Dec. 19, 1876.

Home Missions in Quebec.

E ditor British American Presenterian.

DEAR SIR,-The great Home Mission enterprise demanding urgent attention in this Province, unquestionably is that among the French Roman Catholics; yet there is an important work, although limited, to be carried on in the several small speaking communities that at intervals dot the coun try, and especially in the district called the Eastern Townships. But the rule adopted by the last general assembly (minutes p. 48) requiring all congregations entitled to supplements from the Home Mission Fund, to contribute at least \$400 per annum, at the rate of at least \$4.50 per communicant and \$7 per family, is one which rigorously enforced, will work great hard-ship to this section of the church. Taking the church as a whole into account, and especially for future guidance, no one can doubt that the rule is a wise one, providing against the premature erection of mission stations into organized congregations, and guarding the independence of the church courts. In those Provinces in which the population is almost or altogether homogeneous, such a regulation will have vholesome tendency, checking the disposition to multiply organizations to the en-feebling of the church, and encouraging the amalgamation of existing weak congregations whose proximity to each other renders a fusion possible. In dealing with new cases where the population is growing, the rule should be made absolute but it is of doubtful expediency to make it retroactive, and especially in districts where the population is diminishing. The state of things in the Province of Quebec being exceptional, it appears to me that the rural congregations in this portion of the take for example Valentier in the Fresby-tery of Quebes, and Farnham Centre and Mille Isles in the Presbytery of Montreal,

these cases, and others that might be men-tioned, are the people able to sustain or-dinances adequately, qualded, or even to raise the minimum stipulated in the assembly's rule. And there is little prospect that the population in those places will in-crease, or that their circumstances will materially improve. On the contrary, the best families are apt to forsake there rettlements, seeking homes in communities where they will opjoy greater educational, religious, and social advantages. But the faith of the surrounding population, that very population which we are strong by special agency to reclaim from superst-tion. Such a course would be pulling down with one hand what we are building with the other. Reduce them to the rank of mission stations, do you say? Well, the dis-franchisement in the church courts, of congregations that have long cajoyed the privilege of being represented in them, would be the least of the evils which would result from following this suggestion. It would be a far more serious privation not to have within reach of these settlements ministers qualified to officiate at marriages, ministers quanted to official at marriages, baptisms and burials, cots of civil status, which settled elergymen alone, according to existing laws, are competent to perform. It may be said, such cases are to be ref rred to the General Assembly, the supreme court—which is likely to take a favourable view of them. But even though the favour of being continued among the supplemented congregations was got, for the acking, from the general assembly, what are such con-gregations to do in the meantime, having had ministers settled over them on the understanding that they should obtain assistance from the Home Mission Fund? Are the ministers to resign their charges, awaiting the action of the General Assembly? It seems to me that making the rule retroactive was a very sovere measure, which is to be deplored. And, then, is it to be understood that the operation of seeking assistance from the General Assembly is one to be repeated every year? While in Ontario and other parts of the church, it might be proper to set a limit to the granting of supplements, encouraging stations to put forth efforts to strengthen themselves; when that is possible, the continuance of the regulation would be fatal to many congregations in this province; and therefore I trust the General Assembly may see its way to modify the resolution of last year

on this point. The more I think over the matter, the less do I feel disposed to favour the separation of the supplemental scheme from the Home Mission scheme proper. After all these supplemented congregations are just mission stations of larger growth; only it it is in the power of the church to get ordained missionaries to labour in them, to the manifest advantage of these congregaons.—yours truly, Robbet Campbell.

Montreal, Jan. 8th, 1877,

The Late Mr. William Leask.

Editor BRITISH AMERICAN PRESETTERIAN. SIR :-- My attention has just been called a short notice in the issue of the Daily Globe of the 27th December, 1876, in reference to the sudden death of the late Wm.

Leask of Darlington.
In that item of news it is said, "The medical attendant, Dr. McGill, attributes the rash act to the illness of the deceased, and his being subject to attacks of great mental depression.

Now this statement is calculated to give

Now this statement is calculated to give a wrong impression, not only as to his death, but also as to his life, and usual mental state, for it would seem to intimate that Mr. Leask for some time had been liable to such fits of mental depression, as would deprive him of the ordinary use of his reason, and account for his sudden and lamented death.

The deceased had not been very well in health for some time, but a few days before he died, he fell while descending a stone stair at the barn. On the sharp edge of one of the steps, he received a severe wound in the head and internal injuries, which caused the most intense agony, at times depriving him of the use of his reason, and in one of these paroxysms he seized a sharp instrument and inflicted a would which hastened his death. You will see that the notice in the Globe omits to state the exact cause of his death, and thereby gives to the public a wrong impression of the last hours of one of the best men that ever has blessed our Canadian Church.

But it is not correct to say that Mr. Leask as been " subject to attacks of great mental depression.

I knew the deceased most intimately for nearly thirty years For many years he was a much respected elder of the congregation of Enniskillen, of which I was pastor. No man in that congregation stood higher for piety, sound judgment, and consistent Christian character.

After a long pastorate there was no man in the congregation from whom I separated with greater regret than Wm. Leask. For clearness of intellect, soundness of judgment, integrity of character, and even ness of temper, Mr. Leask had few, if any, equals in the whole township of Darlingon .- Yours truly.

JNO. SMITH. Toronto, 17th Jan. 1877.

Presbytery of Barrie.

At a special meeting of the Presbytery held at Barrie on Tuesday, January 9th, two ca'ls were sustained. One from the Congregatian of Barrie, signed by two hundred and fifteen members and one hundred and ninety-five adherents, to Rev. Leiper, and the other from Alliston and Carluke, signed by eighty-six members and ninety-four adherents, to Mr. Burnett, late of Dunfroon and Nottawa. Stipend promised, \$750 and a manse. Mr. Burnett accepted the call, and arrangements were made for his induction at Alliston on Tues-Missionary Union is the representation of man ox standing between a plough and an editar, the motto being, "Ready for either."

Mille Isles in the Presbytery of Montreal, day, January 26rd, at 11 a.m. Mr. W. engregations in the heart of a French population, at a great distance from any preach, Mr. J. A. McConnell to address the other Protestant settlements. In none of minister, and Mr. Panton the people. Knox Church, Lancaster

"W. T. W." sends us the following :-"Only a few months have elapsed since you informed your readers of the laying the foundation stone of Kuox Church, Laucas ter, by the energetic bands of the pastor of the union congregation there, the Rev. Donald Ross. Tidings as to the progress long made in the erection of the commo dica, and handsome edifice, will, I think, religious, and social advantages. But the majority are rooted in the soil, and cannot strike their tents and remove at pieasure.

What there is to be done for them? No one will vote for leaving them witness attriction, however few they may be such tidings. Happening to be in the attriction, however few they may be such attend a scalar attendance. intermarriage and otherwise they would speedily be merged in the nationality and faith of the surrounding normalisms. changing greetings with each other, and welcoming their friends from neighboring congregations, in their new building. At the appointed hour in the evening I re-paired to the church, which I found not only comfortably heated, but most beautifully decorated for the occasion by the hands of the young people. Festions of evergreens suspended from the arches of the roof, and wreathing the windows, gave the appearance of spring tide or summer within while winter reigned without. The walls were adorned with most appropriate mottoes—"A merry Christmas and a happy new year," "Glory to God in the highest, etc.," "Union is strength," "Thank God and take courrage," etc., etc. Some five or six hundred were assembled to partake of the good things which the hands of the ladies spread before them, and suffice it to say that after a blessing had been asked by the Rev. Mr. Laing, of St. Paul's Church, Montreal, substantial justice was done to this part of the entortain ment. Mr. Maclennen was then called to the chair, and after a few remarks in which he onjoined brevity on those who should follow him, he called upon the pastor to make a statement, who in most felicitous terms gave a report of what had been done, and what they had resolved with the

help of God yet to accomplish.

He had enjoyed the pleasure of building churches before, and a good deal of the burden had sometimes rested upon his shoulders, but in the present instance it was not so, and he could not adequately express his appreciation of the labors of the building committee, and of all who had se-conded their efforts. The evidence of their zeal and diligence was round about those present, and it was gratifying to him to be able to state that only some \$300, which it was partly the object of this social gathering to raise, were wanting to pay for the work already done.

At a full congregational meeting lately held it was unanimously resolved to pro-ceed at once and complete the building, and they hoped to occupy it free of debt, and have it dedicated to the sacred use for which it was intended before the end of next April.

Addresses, interspersed with choice music by a recently formed choir under the leadership of Mr. McLean, were then given by the Rev. Mesers. Wilkins, Brouilette, Burnett and Grant, and by Mr. Morden and others, after which, cysters—alive and dead—it was announced would be served to all lovers of the bivalves. A most enjoyable evening was spent, and those present, when they se arated shortly after ten p.m., were convinced that "union is strength," and "they thanked God and took courage.'

On the evening of the 26th the children of the Sabbath School were entertained in the same place, First, a bounteous repast of Christmas cheer was spread before them; secondly, Mr. McLeod gave a splendid exhibition with the magic lantern, and last, but not least, after an address by the Rev. Mr. McLennan, two immense and heavily laden Christmas trees gave forth their wondrous fruit. Every little one present, and many of the older ones too, were enriched, so numerous were the gifts that the voice of the pastor gave out, and your correspondent had to come to the assistance of the superintendent and teachers in proclaiming the names of those for whom the various clusters of fruit from those wonderful trees were intended.

Charles Street Presbyterian Church.

the above church was held on the evening in his literary course, having the ministry of Wednesday last. The several reports in view, and was certified to the Board of in view, and was certified to the Board of which were read and approved were satisfactory and encouraging. That from the Session stated a sensible improvement in spiritual life, and a moderate increase in the membership, much retarded by want of pew accommodation. This revived the idea of enlarging the building, and a committee was appointed to attend to the same.

The missionary association had collected \$560, the Sabbath School held in the church, had contributed \$112, and the pastor's Bible class \$58. The trustees financial state ment showed an increase over last year, but a still greater increase in the expense and that there are, among even the wealthier, those who while enjoying all the advantages of the congregation, do not contribute anything to its funds, and others far less than their means should warrant. This statement called forth several strong remarks, and among others that said par-ties were thereby giving the most unequivocal evidence that the root of the matter is not in them. for the first effect that genuine christianity has upon the individual is to improve his affections, so that the heart glows with social tenderness and feels for all mankind; and the next is to untie the purse strings to lend a helping hand to the cause of the "Dear Saviour" in every way that it presents itself:—Therefore these parties should in morey to themselves be dealt with by the church.

It is further reported that a third Sab-bath School had recently been opened, which along with the others was in a prosperwhich stong with the solute was in a prosper-ous condition, and that a Young Men's As-sociation, and a Young Ladies' Mission Band had also been organized. A board of trustees were elected, and a hearty vote of thanks tendered to the retiring board, and also to the collectors, and the shoir, so the whole congregational machinery is in good working order for the year's work, and it is hoped that each and all will be eminently successful.

Knox College Students' Missionary Society.

The following is a statement of the summ of money received by the Treasurer up to date.

I. Received from the fields occupied by the Missionaries of the Society, Per W. K. M. Colloca. - Washing and

Port Severn, \$154.50.
Per J. Johnston, -(Muskoka Field), Ros-Beau. \$39.00. Ross, (North Hastines Field), Carlow \$40.50.
Per J. Farethauson, Spence, \$6.50. Doc-Lake, \$3 50, Magnetawan, \$10.28;

side, Manitowaning and South Bay, \$18.00. Per F. Ballantinl,—(Mersea Field), Bly-theewood, \$65.00; L-amougton, \$59.-Campbell's Set.lement, \$24.75;

\$149.05. II. Leceived from friends in other places.

Per J. R. Gillougist.-Melville Church, Caledon, \$6.50, Alton \$5.15...\$11.08. Per A. A. Scott. - East Oxford, \$7.00; East Anossier, \$26.45 , Barton, \$7.25. \$40.70.

Per D. C. Mackenaik-Bear Creek, \$40.00; Per J. Wilkie. Laon Mills,......\$16.50. Per D. G. McKAY .- Florence and Dawn,

Per F. R. BEATTIE.—Newtonville,...\$81.70. Por WM. GALLAGHER.—Mono Esst, \$6.60; Mono Mills, \$6.28, Caledon, \$4.50; Caledon East and Saudhill, \$8.55.; North Hastings, \$2.00......\$22.88.
Per S. H. EASTMAN.—Hawkeville...\$6.05.
Per. A. T. Colter.—Enniskillen, \$4.00;

lantrae, \$4.50; Maryboro, \$4.00. \$21.75.

Per E. H. Sawyers .- Winterbourne, \$20.00

 Per A. Nichol. — A friend
 \$4.00.

 Per A. Bryce. — Hibbert
 \$18.00.

 Per S. Acheson. — East Adelaide
 \$5.00.

\$2.00.....\$22.65, The following Students contributed sums to the Society as follows:

W. Amos, \$10.00; A. M. Hamilton, J. H. Ratcliff. C. Fletcher, R. P. McKay, A. A. Scott, F. Ballantyne, D. Beattie, W. Amos. D. Tait, J. O. McGregor, P. Bryce, R. Fow-lie, J. McCoy, \$5.00 each. Total, \$65.00. M. McGregor, D. Munro, \$2.00 each. \$4.00.

As the subscriptions received up to date have not covered the expenses of the Society during the past summer, contributions id in this, will be thankfully received

by the Scolety.

D. BEATTIE, Treasurer.

Knox College, Jan. 11th, 1877.

Presbytery of Hamilton.

An adjourned meeting of this Court was held on the 11th January, in Central Church, Hamilton. Mr. Burson Moderator. Mr. Ohrystal intimated that according to appointment he had declared the vacancy in the congregation of Beverly. Mr. James Frazer reported that he had cited the cons gregations of Welland, Port Colborne, and Orowland to appear for their interests, in the matter of the resignation of the Rev. F. W. Clarke. No appearance was made, but after due consideration the resignation tharles Street Presbyterian Church.

Was accepted and Mr. Little was appointed to deciare the vacancy on the 21st inst.

Mr. David James was received as a student Examiners. The remits from the General Assembly were further considered, and arecommendation, requiring a yearly payment of fifty cents for every \$100 of professional income, as a condition of ministers having an interest in the Aged and Infirm Ministers' fund, and the suggestions contained in the memorial from the Presbytery of Whitby, anent the regulations of the same fund were both disapproved. The Barrier Act was approved simplicitor. The Draft Act for the General Assembly was approved with the foll-wing amend ment to the first section, v. that it shall read, The General Assembly shall consist of one fourth of the ministers on the rolls of the Presbyteries of the Church, together with one acting elder for every four ses-sions that have a right to be represented in the several Presbyteries. In the evening the induction of Dr. James took place in Knox Church, Hamilton. Mr. Gorden of Clifton preached. Mr. Benson addressed the pastor, and Mr. Laing, the people. The settlement has been most harmonious, and Dr. James received a hearty welcome both from the people and the brethren of the Presbytery.—JOHN LAING, Clerk

THE joys of life must be spiced with harsh vissitudes for their preservation and improvement.

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In the thirty-two largest towns of England (excluding London,) the aggregate population of which was 4,445,000, the number of sittings provided by the Estab. lished Church was 650,000, whereas the number provided by the various Free Churches was 1,078,000. In 1851 the Established Church provided 42 per sent of the sittings, and the Nonconformist Churches 58 per cent; whereas in 1872 the Establishment provided only 87 per cent, whilst Nonconformists provided 68 68 per cent.

Choice Literature.

One Life Only.

CHAPTER XIII,-Continued.

Colonel Dysart and Mr Contiffe were so dering up and down the terrace in the coff the house when Una and her compo on reashed the gate, and the shrewd Australian watched them rather oritically as they took leave of each other. Atheratone walked away at last with a very lin-gering step, and Una, unconsoions that she was observed, stood with her gaze fixed on his tall, stately figure, till he disappeared from her sight. Then she turned and came alonly along the very superior of the sight. alowly along the avenue, apparently in deep

ibought,
"It seems to me, Colonel Dysart," said
Mr. Cunliffe, "that even if the duration of your ife should be much shorter than I trust it will be, the poriod of my guardian-ship would be likely to be extremely brief mittle likely indeed to come into action at

Colonel Dysart looked round at him inquiringly, and by a glance, Mr. Cunliffe indicated Una, who seemed hardly advancing, so very slowly did she move, with hor

eyes fixed on the ground.

"That young lady," he said, "is at this moment thinking very kindly indeed of the gentleman who has just parted from her."

"Atherstonal do you really more than the said." "Atherstone I do you really mean_"
then the Colonel checked himself,
"I mean that I think she is likely to be

Mrs. Atherstone as speedily as possible, provided you have no objection."

I am by no means certain that it might not be ne sssary I should object," he an-

"Surely it is not the first time the idea of such a possibility has occurred to you; it is clear that they have arrived at a point far beyond being mere acquaintances al-ready," said Mr. Cunliffe.

"I thought Atherstone admired her, undoubtedly—every one must have seen that much; but I did not contemplate any serious result, because he asserts so positively, as I am told, that he never intends

"My dear sir! have you lived half a century in this world and still feel able to give credence to a declaration of that kind? Such resolutions only exist to be blown to the four winds of heaven by the least breath from the lips of a charming girl like your damphtar." your daughter."

"Of course, that would be one's general idea of the matter, but there seems to be something peculiar in the case of Atherstone. He has systematically published this intention ever since the death of his nucle, which their believe, caused a great change in him in all ways; and roused some unpleasant suspicions concerning him."
"Suspicions! of what?"

"I cannot tell, nor can any one, I think; only a general sort of impression that everything is not straight and aboveboard in his life."

"Is there any foundation on which to

rest such a charge?"
"None whatever that I know of; exepting, that after having been as gay and frank as any young fellow could be, he siddenly changed into a cold, reserved man, who shunned society and anusement, and declared that he was irrevocably bent on a life of cellbacy."

"About the vacuest grounds for a bring."

"About the vaguest grounds for a criminal charge I ever heard of," said Mr. Cunliffe.

"Nevertheless, those undefined suspicions made me feel, when you first broached the subject, that I might hesitate to give him my daughter."

"Is his position in other respects suit-

able?"

"Entirely; he has a large income, and a splendid old place, to which my Una, as it happens, has taken a great fancy."

A smile passed over Cunliffe's face.
"You will see her installed as mistress

there, or I am much mistaker. But, of course, before that comes to pass, it be-hoves you to make him yield up his secrets for your satisfaction; perhaps it might be possible to make a good guess at them now. Is he likely to come here while I am with

"He often calls, and he has come more frequently of late, which fact supports your theory as to his feelings. But by the way, I think Northcote said this morning that he had asked him to meet us at dinner tomerrow, so you will see him there. I was rather surprised to hear he had invited him, for Mrs. Northcote maintains most strongly that he must have committed some hidden crime.

Probably she has a private spite against him," said Cunliffe; "women cannot reason upon general grounds; they always have some personal motive."

"Uns, my child, you arrive just in time to hear Mr. Cunliffe making the most ungaliant speech," said Colonel Dysart, as his daughter came up the steps which led to the terrace. "You must take up the cudgels on behalf of your order. But, my dear, what in the world is the meaning of your extraordinary costume? surely you do not habitually go about in a scarlet robe trimmed with yellow, and your hair streaming on the wind in this extraordi-

ary fashion?"
"Do you not think it makes a pleasant variety?" she said, laughing; but if you want to know the exact truth, I borrowed

my dress from a gipsy?"
"From a gipsy! what have you been about, child?"

"Swimming in the river," she answered and then very briefly and simply she related the circumstances of the child's rescue, somewhat to Cotonel Dysart's horror, who saw very clearly what a risk she had run, saw very clearly what a risk she had run. He manifested great anxiety about her all the evening, dreading that she might suffer from the chill. But his fears were dispelled the next morning. She came down looking bright and well, and in nowise dispensed to fear the next set the North. posed to forego the party at the Northcotes, where she well knew she should see once more the face, whose haunting beauty came now between her and all the brightness of the world she once enjoyed so freely. Her father wished her to ride out with him and his quest, so she had no op-portunity of going to see how the gipey's shild was; and it was the first question she asked Athersions when they met in the Northeotes' urawing-room. He answered

that he had not gone to the honse, but that he had sent to inquire as to he boy's health, and had been told that he was perrecovered. When Atherstone had repeated the message, he went back a few steps from the post he had at first occupied with great eagerness, by Una's side, and leaning against the wall silept and motionless, he seemed to resign her to Hervey Orichton's very demonstrative attentions. Mrs. Northcote glanced at him once or twice, with, as Will expressed it, "all manner of thunder and lightning in her aspect, while Mr. Northcote, who was looking ex-trainely meck and depressed, moved in easily in his vicinity, and was evidently greatly relieved when Mr. Cuchile asked him to make him acqueinted with Mr. Atherstone. The two men conversed to-gether till dinner was announced, and then, The two men conversed toas the party was not large, found themselves side by side once more, with Uns, whom Hervey had succeeded in bringing in, seated opposits to them.
Cunliffe was very agreeably impressed

by the man of whom he had heard such doubtful accounts. He soon satisfied himself that he had a mind of no small depth and power, and as he glanced at the dark noble face, he found it impossible to be-lieve that he had ever acted in any mean or unworthy manner. Nevertheless, he was bent on testing Atherstone, so tar as he could, and he gradually led the conver-sation round to the case of a man whose orimes, long marvellously concealed, had originated one of the most remarkable trials of a few years proviously. The oriminal had been in a high position known and esteemed in the best society, and with a reputation which seemed in every way perfectly unassailable. At last, however, an accidental circumstance betrayed him, and it was discovered that he had been carrying on a gigantic system of fraud, and finally it was proved that he had not stopped short of murder, in order to put an end to an existence which was dangerous to his own safety.

After they had discussed the case for

some time, Athorstone talking of it with entire case and freedom. Mr. Cunliffe mentioned that he had heard of it when he was in Melbourne; "and," he added, must ear, what struck me most was the idiotic blindness of those who were connected with him in business matters for so many years. I do not know if you recollect that, on one occasion, almost at the very commencement of his career, they were aware that in some one matter of no were aware that in some one matter of no great importance, he had acted falsely; not so as to involve any serious result, but false'; definitely and distinctly. After that, may ought, not only never to have trusted him again, but to have been presented to see hith reach any amount of pared to see him reach any amount of fradulent villauy."

"A hard dootrine, indeed!" said Ather-

stone, "harder than any which I should have imagined had ever been promulgated by the most intolerant scots. Does not every system admit the possibility of a man repenting of a first misdeed, so thoroughly as to maintain his integrity unimpeached ever after ?"

"It is not a question of ethics but of facts. All my experience, which is not small in such matters, goes to prove that unless a man holds with indomitable grasp to the idea of the absolute necessity of tiolate honour, and unswerving truth, there is really no barrier whatever helween hirzself and the lowest depths of fallity, and baseness. A fortunate concurrence of circumstances may keep him from taking the descending track; but if he have once fallen from the pure pinnacle of unblemished principle, and lost his own self-re-spect, the chances are that he will speedily go down hill with as much ease as rapidity."

Atherstone was quite silent for a few moments, then he restmed, "There is another side to the question, Mr. Culiffe; moral laws are after all to a certain extent arbitrary. Can you not imagine the possibility of a man, perfectly upright and honourable, finding himself in such an extraordinary conflict of duties that the boundaries of right and wrong are wholly confused, and an offence against the re-ceived code as to truth and justice becomes a higher virtue than the maintenance of a principle which could only cause serious and extensive evil?"

"The ends justifying the means, as theologians define it. No, Mr. Atherstone, such a course can never be either excusable or successful; it is only a warped indoment. bisssed probably by some strong personal consideration that could ever imagine confusion in the well-defined lines of right and wrong in matters of equity and unless the offender could control all the events of the future and bring them into harmony with his crooked policy, he would be quite certain to see his purpose over hrown ty some combine ion of cir cumstances on which it was wholly impossible he could have calculated; whereas actions flowing from a simple sense of right and justice are as certain to reach their due and logical result as rivers are to run

At this moment the ladies rose, and as Atherstone moved to open the door for them, Cunliffe looked after him muttering, "He is a very fine fellow, with a high-toned mind, and the pride of Lucifer; but he has his secret, and it is not altogether an innocent one. If he gets little Una, however, I believe she may set him straight. She is safe to find it out, and she is as pure-hearted a girl as ever breathed: and with that Mr. Cunliffe sat down to his wine, fully determined that neither then nor at any future time would he be an adverse influence between Atherstone and

CHAPTER XIV.

Mr. Northcote never dared to remain ong absent from the stately lady who ruled his life, and the party were soon all re-assembled in the drawing-room. Miss Dy-sart was singing when the gentlemen came in, and the well-known song she had chosen, "In questa tomba oscura," was particularly suited to her rich contralto voice, with its pathetic timbre. Atherstone came and stood behind her, his eyes growing dark with intense feeling as he listened. When she had finished, Una rose and retreated to the window, where she atood looking out that she might escape from Rervey Orienton's enthusiastic plandits, and Atherstone joined her at once.

"I want you to make a very pleasant dream in which I have been indulging for a long time into a reality, hiss Dysert. You promised once to come some day with your father to spend the whole afternoon at Atherstone, to study the pictures at your leieure, and I see no reason why there should be any further delay. Will you not come this week?"

"I should like it excessively," exclaimed Una, "and I am sure my father would enjoy it too; but we must ascertain what

"I will find that out before he leaves the room to-night," continued Atherstone. "You do not know how I look forward to it, Mass Dysart, there is so much I am auxious to show you.

"Yes, there is a great deal for me to see, and I ought to have seen it long before." The voice that said these words was not Una's; and Atherstone, turning round with a start, met the merry glance of Will Northcote's bright black eyes, who had come unperceived quite close to them. She put her arm round Una's waist, and can put not arm round Una's waist, and leaning her piquant little face against her friend's shoulder said composedly, "You did not know I was coming too, did you, Mr. Atherstone? but I am; I have been dying to go over the Abbey for a long time past, only my mother objects to my calling anywhere by myself—a anyway gener. ing anywhere by myself—a curious super-stition, is it not? and she declined to accompany me. You have failed to win her affections, as you are probably aware. now I have simply to say that I will take means to prevent Una going, unless you invite me too. The matter is quite in your own hands."

"Then I shall decidedly beg you to come," said Atherstone, smiling. He had felt somewhat annoyed at first, but Will's absurd speech had given him time to re-flect, that he should be much more likely to get Una to himself, if they were a large party than if she came alone with her father. "The more the merrier, Miss Northcote; so pray bring any one with you who might care to see the old Abbey."

"In that case, might we come before Mr. Cupliffe goes, and let him before

Mr. Cunliffe goes away, and let him accompany us; I should like to show him what a real old English castle can be?" said Una.

"By all means," said Atherstone; "any friend of yours will be most welcome."
"Then, of course, you will invite Mr. Hervey Crichton," said Will, with great apparent innocence.

Atherstone frowned darkly, but Hervey, who was hovering near, had so evidently overheard Miss Northcote's speech, that Atherstone was obliged to invite him then and there, with as good a grace as he could, greatly to the malicious little lady's amusement. Hervey, of course, accepted with alacrity, and when Humphrey spoke of the plan to Colonel Dysart, including Mr. Canliffe, who was sitting beside him, in his invitation, both gentlemen agreed to his proposal, with a satisfaction which was due to somewhat more far-seeing prognostics than he at all suspected. It was finally arranged that they were to go two days later, if the weather was fine.

The grand old Abbey was looking its very best under the glowing radiance of the powerful July sun, as Una, with Mr. Cunliffe and her father in the carriage be-Cunlifie and her lather in the callings and her, brought her spirited ponies clattering over the ancient drawbridge to the door. The strong lights and shadowa Brought out the massive proportions of the grim) grey building with wonderful effect, and showed the lovely sweeping lines of the magnificent cedars on the lawn to perfection, while the park-like grounds were in the height of their summer beauty, and the deer, seldom disturbed by a stranger's foot, had taken up their positions close to the house in every variety of picturesque

Humphrey Atherstone certainly looked well worthy to be the master of so stately a dwelling, as he came down the steps to receive his visitors. His face, always undeniably beautiful even in his saddest moments, was now lit up with an intense pleasure which dispelled every trace of the gloom that sometimes overshadowed his noble features and dark, expressive eyes. He greeted Colonel Dysart and Mr. Cunliffe with the utmost courtesy, but it was a mute, though more eloquent welcome that he bestowed on Una, as he retained her hand for a moment, after he had helped her to alight and looked down with deep

ienderness into her sweet brown eves. They had scarcely entered the courtvard when the sound of horses' hoofs on the bridge announced the arrival of Mr. Northcote and his daughter, with Hervey Orich-Little Will at once cantering in on a mettlesome steed, which seemed indisposed to stand still, long enough to let her even dismount, Humphrey of course went to her assistance, along with his servants, while Chrichton precipitated himself off his horse

in his hot haste to reach Una's side.

Meanwhile Mr. Cunliffe and Colonel Dyeart had gone back to a corner of the courtyard, where they could get a good view of the ponderous keep, which was the most ancient part of the building, and excited the Australian's enthusicatic admira-

tion.
"Well, really," he said, "if a daughter of mine had a chance of becoming mistress of such a glorious old place, I doubt if I should have the courage to inquire too curiously into the antecedents of the man who could give her that position. It is enough to make one compound a felony to think of obtaining possession, even indirectly, of this undecayed, unblemished inheritance of ages."

"The man does not exactly look like a felon just now, does he?" said Golonel Dysart, directing his friend's glance towards Atherstone, who was standing bareheaded at the door of the entrance hall ushering

in his guests.

"No, indeed. If he is one, Lavater is completely at fault as a physiognomist, for a finer face I never saw, or one indicative of nobler qualities. I believe that the sein his guests. of nobler qualities. I believe that the se-cret which mars his life and subjects him to such evil report, partakes more of the nature of a mistake than of a sin—a misbelieve your sweet little Una would be entirely safe in his hands."

"I must be well assured of that before I had be and to his hands."

promise of her life destroyed; but I quite agree with you in your opinion of Atheratone, and I have little doubt, if for her eaks he gives up his cellbate tendencies, that he will be able to give me satisfactory

explanations."

Of course luncheon was the next feature in the small entertainment of that day, and to please Una, Atherstone had ordered it to be served in the huge banqueting hall where the table and the small party scated eriore the thought the small party perfect around it seemed like an easis in a perfect desert of black oak flooring, while the grim old Atherstones for centuries back, looked down with apparent scorn on the ophemedown with apparent scorn on the opheme-ral beings who were living out their little day in the world they had so long since spurned with their upward flying feet, as they passed to purer realms. Una's bright eyes glanced with keen interest along the nictured row of mute. Jim feets as a she get pictured row of mute, dim faces as she eat by Atherstone's side, and noting her every look, he told her the names of those that

most attracted her. "You must examine them systematically afterwards," he said.
"Yes, I chall like to do so," she answer-

ed; "but more than all these, I want to look once more on that one picture—you know which I mean."

"You; but we must be alone when you see it again. I cannot look on that por-

trait now in company with any one but yourself;" and Atherstone changed the subject.
Will Northcote was the first to start from

Will Northcote was the first to start from the table, exclaiming that she could not possibly remain within those four walls any longer, wide as they were, while such glorious sunchine was wasting its beauty outside. She wanted to explore the gardens, she said, and conservatories, and the lake with the island, and all the other reported wonders of Atherstone; and she ported wonders of Atherstone; and she would go by herself if no one else chose to They were, however, all as willing come. as she was to go out into the lovely summer sir, and soon they were dispersed in groups over the grounds. Atherstone found himself, somewhat to his dismay, found himself, somewhat to his dismay, obliged to pilot Mr. Northcote over some new stables he had recently built, white Will Northcote took possession of Mr. Cunliffe, whom, to his amusement, she persisted in calling a Maori, and went off to the lake. Meanwhile, Una succeeded in detaining her father by her side, in order to avoid being alone with Hervay Crighton, who kept as usual close to her, and seemed exceedingly anxious to draw her away from the others, as they walked her away from the others, as they walked on to the conservatories, which Colonel Dysart wished to see. These were very extensive, with doors at either end, and they soon encountered a gardener, with whom Colonel Dysark remained discussing whom Colonel Dysark remained discussing a green-house he proposed erecting, while Una, in the narrow space, was perforce obliged to pass on with Hervey. She kurriedly began to talk to him: "Tell me how Lilith is," she said; "I cannot help feeling very uneasy about her. I do not understand her state."

"Nor do I; she is very inscrutable." "I fear, whatever may be the cause, that she is quite unhappy. Does she seem at all better?"

"Not in the least. She is like a white marble figure, sitting perfectly still and silent, excepting when she thinks she has

lent, excepting when she thinks she has some duty to perform, and then she goes through it in an entirely mechanical way."
"Poor dear little Lilith! I am so grieved at her suffering; I wish I could do anything for her."

Steps advancing in the distance, which could be heard at that moment, seemed to precipitate Hervey into action; for Una had so often successfully avaded his wish. had so often successfully evaded his wish to be alone with her, that he could not afford to lose this rare opportunity; he seized hold of her hand, exclaiming, "Miss Dy-sart, you might do much for Lilith, and everything in the world for me! If you would only let me give you to her as a sister! I have been trying to speak of this for weeks, though in truth I have longed with my whole heart to win you from the day I first saw you. Do not turn away from me; no one can love you as I have done." But even as he spoke, the door of the conservatory near which they were standing was pushed hastily open, and Una had only time to say, "Mr. Orichton, it is impossible; Tentreat you to forget that you have ever spoken those words to me," when Atherstone came hur-

riedly forward.
"I have been looking for you every-where, Miss Dysart," he said. Then he where, hiss Dysar, he said. The his stopped abruptly, and a darkness same over his face which made him resemble so exactly the portrait of Fulke Atherstone that Una almost trembled. She well understood the cause of that ominous gloom he had seen her draw her hand out of Hervey's grasp, whose agitated manner as he turned away would alone have betrayed the nature of the conversation which Atherstone had so unexpectedly terminated. "I thought you were waiting for me; but I have interrupted you," he said, in a low

"No-no!" exclaimed Una; "I am ready to go and see the picture now, if you are at leisure.

Hervey Crichton had already disappeared, and without a word Atherstone held the door open for her, and she passed out. (To be continued.)

HE that follows the Lord fully, will find that goodness and mercy follow him continually, For daily wants he will find daily

You can't be a Christian because there are hypocrites in the Church? Then you had better get out of the world as soon as possible, for three quarters of the world are hypocrites, and there are only liars in hell: but there wont be one at the marriage supper of the Lamb.—Moody.

The dying, awakened to a consciousness of their mistakes, often sigh for a new probation in which the errors of the first one may be corrected. In the retrospect life seems more significant than ever before and they would gladly retrace their steps. Sad and startling as may be the thought, your path can never be retrodden. The journey you make is ever onward into the depths of the great and mysterious future. "I must be well assured of that before I let her go to him. I cannot have the fair lime.—Zion's Herald.

Scientific und Asecul.

The surest remedy for chapped hands is to rinse them well after washing with soap and dry them thereighly by applying Indian meal or rice powder.

Scorenes made by over-heated flatirons can be moved from linen by spreading over the cloth a paste made of the juice pressed from two cnions, one-balf ource white scap, two ources fuller's earth, and one half pint vinegar, mix, boil well, and cool before using.

FISH CAKES.

Take cold boiled cod, either fresh or sult, add two thirds as much hot mashed pointoes as fish, a little butter, two or three well-beaten eggs, and enough milk to make a smooth paste, season with pepper, make into nice round cakes, and fry brown in sweet beef dripping on very clear sweet lard.

WASH FOR THE HAIR

A dime's worth of pulverized borax, dis-A dime's worth of pulverized borax, dissolved theroughly in a pint of water; cleaned the head, especially the partiage, once a week, afterward rinsing with cold water. This will keep the head vory clean, and impart a glossy look to the hair, particularly if each application is followed by a vigorous brushing.

POTATO SOUP.

One quart of milk, six potatoes boiled and peeled, one-quarter pound of butter, season with pepper and mach the potatoes yory fine, and, while mashing, add the butter, and salt, and popper; pour in gradually the milk, boiling, stir it well, and strain through a sieve; beat up an egg and put in the tureen; after the scup is strained heat it again as it cools is trained. heat it again, as it cools in straining.

REMOVE INK FROM CARPETS.

To remove freshly-spilt ink from carpets, To remove tresniveput ink from carpets, first take up as much as possible of the ink with a teaspoon. Then pour cold sweet milk upon the spot and take up as before, pouring on milk until at last it becomes only slightly tinged with black. Then wash with sold water, and shooth with a cloth with cold water, and absorb with a cloth without too much rubbing.

BREAKFAST ROLLS.

Mix half an ounce of sifted white sugar in two pounds of the finest flour; make a hole in the center, and put in about two tablespoonfuls of fresh yeast, mixed with a little water; let it stand all night; in the morning add the yelks of two eggs, a piece of button the size of a walnut, and applicable. of butter the size of a walnut, and sufficient warm milk to make it of a right consistency; divide into rolls (about twelve or fourteen); bake half an hour in brisk oven.

REMEDY FOR ASTHMA.

The following recipe has been used by some of our subscribers with wonderful resome of our subscribers with wonderful results, and we publish it with the hope that it may prove equally efficient to others; and if so, we shall be glad to hear from them: Take one quart of water, heat it until it simmers; then add six ounces of sugar. when the sugar is melted, add two ounces of indide of potassia. When dissolved, cork up for future use. For a dose, a tablespoonful before each meal is sufficient for an adult. cient for an adult.

CARE OF THE EAR.

In his treatise on physiology, Hinton gives us to understand that the passage of the ear does not require sleaning by us; nature undertakes the task and in a healthy state fulfils it perfectly. Her means for cleansing the ear is the wax, which dries up into thin scales, peels off and falls away inperceptibly. In health the passage of the ear is never dirty, but an attempt to clean it wid infallibly make it so. Washolean it will missingly make it so. Washing the ear out with soap and water is bad; it keeps the wax moret when it ought to become dry and soaly, and makes it absorb dust. But the most hurtful thing is the introduction of the corner of a towel screwed up and twisted round. This proceeding irritates the passage and presses down the wax and flakes of skin upon the membrane of the tympanum, producing pain, inflama-tion and deafness. The washing should only extend to the outer surface as far as the fingers can reach.

VIENNA BREAD.

Sift in a tin pan four pounds of flour, bank it up against the sides, pour in one quart of milk and water, and mix it into enough flour to form a thin batter; then quickly and lightly add one pint of milk, in which is dissolved one counce of salt and one and three quarter counces of Gaff & Fleischmann's compressed yeast; leave the remainder of the flour against the sides of the pan; cover the pan with a cloth, and set in a place free from draught for threequarters of an hour; then mix in the rest of the flour until the dough will leave the bottom and sides of the pan, and let it stand two and a half hours. Finally, divide the mass into one pound pieces, to be ent in turn into twelve parts each. This gives square pieces about three and a haif inches thick, each corner of which is taken up and folded over to the center, and then the cakes are turned over on a dough board to rise for half an hour, when they are put into a hot oven that bakes them in ten minutes. The chief merit of the Vienna bread lies in the fact that it can be made in less than four hours, and the shortness of the process abbreviates the time generally required for the "raising" of ordinary bread (which in reality is the active decomposition and subsequent destruction of some of the chief nutritious elements of the flour). In Austria the bread is made in zinc-lined troughs, because the wooden ones will absorb a certain part of the carbonic acid evolved in the process of raising; the zinc also acts favorably in preserving the temperature of the "sponge."—N. Y. World.

MARCUS AURELIUS is said to have chained two lions into his triumphalear. There are two lions which can be never yoked together—the Lion of the tribe of Judah and the roaring lion who goeth about seeking whom he may devour.—Moody.

Ir we are to be condemned who fail to minister to the temporal necessities of our neighbor, how much more if we have neg-lected his spiritual necessities!—Bt. Ohry-

Worth Thinking About.

A wise and sweet woman suggests as a as a sovereign remedy for the uncomfortable-ness of what we are wont to call the awk-werd age of boys and girls—that time when they are too large to feel like children, and are not quite sure enough of themselves to feel like adults—that we should always treat the smallest children with the courtesy and consideration that we show to grown up people; and then they will never feel at a lose as to their reception, thus quite escaping the uncertain and uncomfor-able "awkward age." There are few things more important in the right develop-ment of a human creature than self respect But how is a child to learn to respect itself, if it sees that it is alone in the sentigelf, if it sees that it is alone in the senti-ment—that by no one else is it respected? More harm is, perhaps, done children by snubbing than even by weak indulgence. We have all seen homes where the slightest expression of a child's idea on any point under discussion was greeted with—"Who asked you what you thought?" or with sarcasm such as—"Ah, now we shall have the matter settled, Miss Experience is free-ing her mind." It is so difficult to hit the the matter settled, Miss Experience is free-ing her mind." It is so difficult to hit the right mean. We do not want our children troublesome to visitors—grown-up people do not want to pause in their talk to listen to the unconsidered opinions of thirteen; but what if we tried the experiment of respectful attention for a while? Would not the folk stop talking until they had something to say, quite as surely if they saw that their words were listened to with attention, as if they felt that their voices were but beating the air?

Fishing and Matrimony.

The London Pall Mall Gazette contains the following: "Beyond the fact that young ladies occasionally fish, or are alleged to fish, for husbands, there would at first sight appear to be but little connections when belief and matriment. But tion between fishing and matrimony. But in some parts of Scotland, the horring sea-son is equivalent to a London season as regards matrimonial prospects. If the season is a dull one weddings are fow in number, whereas, when the season is brilliant, young couples 'pair off' with comparative briskness. This year the failure in the herring fishery has had, it is stated, a very depressing effect on the matrimonial markets at ready all the fablic relations. tal market at nearly all the fishing sta-tions. The decrease in the marriages in the three months ending September 30th. Last in very considerable. In the Island last in very considerable. In the Island of Lewis, with upward of twenty-five thousand inhabitants, there were only two marriages, and in Wick, with a population of thirteen thousand, the number of marriages was only thirteen, being rather more than half the usual total. Over the whole of Ross and Cromarty, with about eighty-five thousand inhabitants, there were only thirty marriages. The fishermen, in short, seem to be displaying the same kind of willingness as the herrings." willingness as the herrings."

Women as Observers.

Notice how Shakespeare's women read the men, and understand them better than the other men do....Men are not conscious the other men do....Men are not conscious when they are observed by women, because the survey is made so silently.....

The glance of an observing woman does not pierce a man at any spot; it surrounds the whole at once impalpably. Or sometimes it is one swift flit of her glance across your own, like the shadow of a bat's wing. It is gone before you can declare that she looked at you. But the glance was an estimate; it cost her scarce a second to peruse every inch of you, and to audit a hundred years of aucestry. The glance is withdrawn, and goes into obscurity, like an instantaneous sun-picture, there to deepen into distinctness. Almost every woman has into distinctness. Almost every woman has set up a gallery of these impressions, which she shows rarely, and to her trusted intimates alone. But there you are preserved —a simpleton, a rowdy, a gallant, a rogue, a gentleman....In the long run you will generally succeed in justifying all her silent estimates.

A fine woman has not the consciousness that belongs to epies; she is guiltless of the act and the intent to watch us. Men deilberately set themselves to the work of scrutiny; and pay out all the line they have to fathom an associate, and bring up his mud or gold-sand sticking to the sink-ter. It does not always work the scene. uways reach the ground of his being. But clear-headed women envelope other natures as the air which simply exists to drench all objects through their pores, by the stress of miles of heaven's blue piled upon it.
But if some obscure caprice in a woman

is always ready to steal out and nibble at her judgment, or if some obliquity faults her intrinsic nature, she can mistake you as rapidly as otherwise she might correctly Nothing can be more unjust and cruel, more bitterly festered, more viciously proclaimed, or virtuously insinuated, than the impromptu misinterpretations of a shallow or prejudiced woman. She may not be deep enough to be dangerous: but her projudice saturates the mind, and there is not the margin of a woman left.—John

The Population of the Globe.

The most trustworthy estimate of the number of people on the earth for the year 1876, as furnished by German statisticians is 1,428,917,000. This is an incresse of over twenty-seven millions on the estimate of 1878 but the augmentation is not due on 1875, but the augmentation is not due entirely to the excess of births over deaths. but largely to the obtaining of more accurate information regarding the population of regions hitherto little known, and to more perfect census returns from other countries.

Asia is still the home of the majority of the human race, after having supplied offshoots from which have sprung great Wosiern peoples. About four sevenths of earth's population is Asiatic, or 825, 548,590; Europe comes next with over a fifth, or 809,921,600; America with less than a sixteenth, or 85,519,800; and finally, Australia and Polynesia with the very small fraction of 4,748,600 people. Europe is the most densly populated, having 82 persons to the square mile: Asia comes next with 48 to the square mile, Africa Wholesse and Retail. A NORMAN 118 Ring 90 West, Toppajo.

next with 171, and America and Australia bring up the rear with 51 and 11 respectively.

There are 215 cities on the earth with a population of over 100,000, 29 of half a million or more, and nine cities containing a million or more inhabitants. Of these last four are in China. Including Brooklyn with New York, the greatest cities of the world stand in this color. I was a superior of the world stand in this color. I was a superior of the world stand in this color. I was a superior of the world stand in this color. the world stand in this order: London, 8, 409,428; Paris, 1,851,792; New York, 1, 585,622; Vienna, 1,091,999; Berlin, 1,044,.

1,000,000 each.
Though there are not at hand statistics upon which to base an accurate statement of the fact, yet it is the opinion of all observers of the condition of civilized pecgervers of the condition of civilized peo-ple that the average longevity of the hu-man race has increased within a hundred years. Such reports of the death rate as we have go to support that conclusion, and it is thoroughly proved that the de-vastations of epidemic diseases are not so great now as formerly; while the medical art steadily advances in its mastery of the disorders of the human system and in its ability to weak off and check make its its ability to ward off and check maladies which threaten human life. In England for instance, the death rate has declined considerable during a quarter of a century. There and elsewhere in Europe, as also in this country, the subject of public hygiene has received great attention of recent years, and its difficulties are being steadily overcome. The probability is that men now on the average live longer than their ancestors and in better average health, and that our descendants will gain on us in those regreats. on us in those respects.

NEXT to the consciousness of one's own sin, I know of nothing more painful, than to see the heart-burning among the Lord's family.

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The Sabbath School Lessons will be continued and increased attention will be paid to the question of Prohibition now 1 ppilygrowing on the public of Pronnicion now a pays account to provide mind. All matters are cting the interests of our Church shall have prompt and careful attention; and the legislation likely to some before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterlanism in the Dominion duly examined.

We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the Preserverian. Much has been done in this way already; but much still re-mains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,0001 If each of our present subscribers will only send REANOTHER NAME We shall at once reach 19,000; and then to get the remainder will be a compare tively easy matter. Friends, help us in this par-

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Subbuth School Bresbytering FOR 1877.

Notwitiest unding the almost insuperable diffi-culties in the way of getting our Serbath Schools to then nativolize the S. S. Presentenan, we have resolved to continue the publication for another year, believing that superintendents and teachers will can long see the justice and propriety of mak-ing noom-among the numerous papers numally or to kid—for a few copies of a monthly get up specially for our own schools.

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Notined improvements will be made in the next volume.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman in every way completent to conduct ruch a publication, the filastrations will be 1924 numerous and the issue of the periodical earlier and more regular than in the past. Last year we promised letters from the fave. J. Fraser Campbell; but he only left a couple of months ago, so that it was impossible to redoen this promise. Both Mr. Campbell and Mr. Douglas will (D.V.) write daving the coming year, and br. Frazer, who is already so well and favourably knewn to our young roaders, will continue his valuable contributions.

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

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The YEAR BOOK has established for itself a high character, not only ir Canada but in the United States, for editoriala lility and care, fulnoss, clearness, and correctnoss in ma tev and arrangement, in witness of which statement we appoind one or two of the many notices and reviews that have rached the Publisher.

We seldem find, in so madest and unpretentious form, so much and so various ecclesiastical information. It ever well if our people, an i particularly our ministers, availed themsolves of the assistance this little work affords, as a convenient "theseurus" of veluable information.—Phitadelphia Prosbyterian.

The Argenteuil Advertiser sand ending the Prosbyterian, and ought to be in the hands of all belouging to the Church, especially its office-bearers.

The Aristian Guardian, (Methodist), savailarge amount of valuable information concerning the Presbyterian denomination of this country, Interesting papers are contributed by Dr. Kemp, on "Colleges for Young ladies;" by Dr. Patterson, onthe "New Hebrides Mission: "by Dr. Snodgrass, on "Queen's University and College," and "From Union to Union" by Roy. Robert Torrance. Additional to the information given respecting the several Presbyterian and Irolavd, in the United Church in the Dominion of Europe, in Australia, etc. The chapter on "Un' in particularly readable, and, as the record: a momerable year in the history of Canadian cresbyterianism, the Yran Book for 1876 will find a permanent place in the history of Canadian cresbyterianism, the Yran Book for 1876 will find a permanent place in the history of Canadian cresbyterianism, the Yran Book for 1876 will find a permanent place in the history of Canadian cresbyterianism, the Yran Book for 1876 will find a permanent place in the history of Canadian cresbyterianism, the Yran Book for 1876 will find a permanent place in the history of Canadian cresbyterianism. The Yran Book for 1876 will find a permanent place in the history of this country."

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REVIVAL AT HARRISTON.

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

At the time of the last report, such wear at you, forty-sex in connects a with the P sebyterian Church had professed their for him Christ, and forty six of the Method: Church. Since then the Presbyterians be sheld their meetings alone—mainly in sensed houses in the neighbourhood of the village, and the good work has continued, until at the communion on the 24th ult., have the joy of seeing yet many more added unto the church of such as shall be saved.—J. M. M.

Olerical Intimidation at Elections.

Editor British American Presbyterian.

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

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

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

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

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

The relation of this church to the State

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

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

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

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

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

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

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

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

The Rev. Wm. Smart.

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

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

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

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

Presbytery of Whitby.

welcome their pastor.

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

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

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

BIRTH.

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

MARRIED.

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

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

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

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

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

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

DIED.

Official Announcements.

MEETINGS OF FRESBYTERIES.

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

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

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

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

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

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