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Contributors and Correspondents.

For the Presbyterian.

The Late Murdoch Johnston of Mara.

Sunday the 22nd day of October last, witnessed the departure of Murdoch Johnston, 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 evening 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 asleep in Jesus. The funeral took place on Tuesday afternoon, the 24th inst., and was largely attended by the settlers 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 ecclesiastical relations with the deceased for upwards of twenty-five years. After reading the latter half of the 7th chapter of Revelation, 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 attention to the spiritual wants of his countrymen 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 discernor of the evil 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 a man of spiritual power, like the deceased, 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 Orillia congregation; were also present at the funeral. The two former 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. Johnston, being a fluent Gaelic speaker, conducted 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. Johnston had reached the ripe old age of seventy-one years, and died universally respected and honored. In the course of his 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 resurrection.

Murdoch Johnston was a native of the Island of Coll, Argyllshire, 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 precision. From their youth upwards he and his brothers were men of the highest moral standard, and yet they were always the stars of every "goodly company" 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 held in high esteem by the Rev. John 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 Murdoch 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 cause, commenced the revival, and the results of his ministrations were wonderful. So severe a shock did Mr. Johnston receive,

under the weight of conviction, that his reason seemed to be in danger, and he wrestled in prayer until he eventually received peace for his soul. The event occurred in this manner.—A Mr. Neil Maclean, schoolmaster, a native of the Island, and a man of marvellous eloquence and zeal, hearing of the revival under Mr. McKay, came home to take part in it, and it was under his powerful appeals that the subject of our sketch was so smitten that he 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 answer. "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, during which certain passages of Scripture occurred to him as a sign of acceptance with God, but as if indirect communion 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 he rose from his knees exclaiming—"I will take that as a 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 much good to himself, and the work of the Lord 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 implacable 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 by both virulent fever and small-pox, by which himself and several 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. Rev. 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 Gaelic 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 McKinnon, of Mara, a warm personal friend, by whom many besides him were entertained with unstinted kindness during their first experiences of this country. He proceeded 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 religious privileges. The families in that locality were like sheep without a shepherd,

but under his unceasing and energetic ministrations they were gathered together like one family, and a deep foundation of true godliness, by Divine assistance was laid, which will produce good fruit through the ages. It is to be remarked that, with but very few exceptions all the families who came under his exhortations adopted the habit of holding family worship with the utmost regularity both morning and evening. There were among these, fourteen members of the prayer-meeting, who offered up prayer publicly. So remarkably 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 able 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 penetrating 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 the 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 1853, 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 a 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 Kincairdine, who besides having the advantage of a profound mastery of the Gaelic 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 Israel." Shortly afterwards they were visited 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 over them to his beloved friend, Rev. Mr.

Macgregor, 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 fullest conviction that Rev. Mr. Macgregor came in direct answer 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 drew 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 growing 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 "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 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 hereafter." 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 came.

The statements of "Your Contributor," in his last letters, are not "quite convincing," as to the correctness of his "original position," that the amount required annually 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 include information obtained by him from other sources than those which he says they comprehend,) would be apt to think of excludng from his deductions from reported expenditure the sum of \$1,900, entered under the head of "Special Subscriptions 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 probable" 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 for 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," are made to produce it, and therefore write

for the "statistics" subsequent communication" with reference to membership and finances.

In one of his letters in your last, "Your Contributor," when giving the reduced estimate of \$8,400, states that it "is on the basis of last year's expenditure, and interest calculated at eight per cent.," 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 estimate I formed, viz., \$7,000." In his letter in your issue of 29th December, he said, "That the expenditure in more ways than 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 dispute. He needs to be reminded that the space devoted to these particulars, and the use made of them in his first communication as grounds of appeal against the injustice of the territorial arrangement, are inconsistent with his treatment of them now 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 expenditure"—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 "side issue."

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 reported to the Assembly in these terms:—"The total number of students preparing for the ministry, in connection with the College, is fifty-four. Of these twenty-two are in the theological classes, 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 a certified roll of sixty students—actually in attendance this session." Noting the fact as "well" as need be, the increase is six. This turns out to be the "large increase" to which he repeatedly refers. It is not to be said, as things are, that six is a small addition, but as compared with seven it is not large.

On account of this increase "Your Contributor" says, "the expenditure in more ways than one will this year be much greater than last." He has the faculty of saying things which excite one's curiosity. How an addition of six students can largely increase the expenditure of a College one does not 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 expenses chargeable 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 valuable—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 astonish him. The number of students here might increase fifty per cent. without perceptibly augmenting the charge to the College fund of the western constituency. 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, dependent 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 attendance 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. I am, yours truly, W. SNODGRASS.

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 the fingers.

A well ordered home is a paradise on earth. No earthly pleasure is equal to the calm contentment felt at the family fire-side. 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 bitterness. But the happiness of the fire-side is unalloyed.

Pastor and People.

POWER FROM ON HIGH.

BY REV. DONALD ROSS, LANCASTER.

"But ye shall receive power after that the Holy Ghost has come upon you..."

words—his last words to the Church before ascending to his God and our God—"But ye shall receive power after that the Holy Ghost has come upon you."

moral earnestness, and his "gainsayers were put to silence." Dr. Chalmers during the first twelve years of his ministry had attained to a certain degree of fame by his genius and oratorical gifts.

ing of Christ, or deter him from publishing abroad the honour of His name. And as for his patience—yes the impatient Peter became the most patient and enduring of all the apostles.

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

Our Young Folks.

Singing for the Master.

Sing on, sweet voice! the Master hears
And owns the service given,
Though throned amid seraphic choirs
That throng the courts of heav'n.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON IV.

Jan. 29 1877. ELIJAH THE TISHBITE. { 1 Kings xviii. 16

COMMIT TO MEMORY, vs. 5-7, 13, 14. PARALLEL PASSAGES.—Luko i. 17; James v. 17.

SCRIPTURE READINGS.—With v. 1, read 2 Kings iii. 14; with vs. 2-7, read (on drought) Dent. xi. 16, 17; as to his safety, read Ps. xci. 9, 10; with v. 8, read Ps. xxxvii. 23; with vs. 9, 10, read Luko iv. 26; with v. 11, read Mett. x. 41, 42; with v. 12, read Lum. iv. 9; with vs. 13, 14, read Prov. iii. 9, 10; with vs. 15, 16, read Matt. xv. 28.

GOLDEN TEXT.—In famine He shall redeem 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 and time.

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 numerous priesthood, 1 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. Jeroboam had broken the second commandment as to the mode of worship. Ahab broke the first, and changed the object of worship. Evil polley, 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 Indian idols 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 subservient to it. He wanted the strength 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, deity, 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 numbers, and material prosperity. If Baal and Ashteroth are good for anything, they can secure these benefits to their zealous devotees.

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 dew, or rain these years, but according to my word" (v. 1). His previous history, like Melchizedek'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) 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 "merchants" 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 ravens 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 screens, Elijah remained 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 safe, and he had humble fare, but God smiled, and it must have been sweet 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 (Serepta 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 Serepta. 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 solemnly 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 Zarephath. The prophet comforts 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. 13, 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 Gentiles.

The teacher may select and enforce such as may seem to be suitable of the following lessons:

(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 enemies 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 safety, retirement and fellowship with God. What honor God puts on the widow woman whom He "commanded," etc.

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

(d) Elijah could speak from experience to her of God's faithfulness. He had proved 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 ground—the 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 Ahab—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 drink—the recommendation of this refuge—the reasons for removal—the second provision—the new place—where situated—by whom sustained—her trial—service—blessing in it—the lessons we may learn.

Edinburgh and the Scottish Reformers and Martyrs.

The Martyrs' Stone in the Greyfriars' Churchyard is a very remarkable one. In addition to the epigraph it contains the following historical notice: "From May 27th, 1601, 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 Edinburgh 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 himself, inquired after it.

The monument 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. Edinburgh, that has erected, near the scene of the old Scottish Parliament, a statue to Charles II., containing a lying panegyric at the base, possesses an obscure memorial to Alexander Henderson, and no monument to John Knox—the glory of Edinburgh and of Scotland. Literature and politics (not to mention moderation 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 sneer 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 literature 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."—McOorkie's Tombstones of Scottish Martyrs.

Ritualism and its Martyrs.

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

"A Sunday or two ago a singular incident occurred. The curate of the church of St. Alban's, which has been carrying on at an astonishing rate in the line of Ritualism, saw fit to rebel against the ruling of the authorities in forbidding 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 'in a white surplice, like a common choir boy,' he said, and in the absence of the rector (who is suspended) he accepted, with the consent of his congregation, the invitation of the ritualistic rector 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, personted priest, to St. Vedas, which they filled to overflowing. 'Perhaps,' as they passed in sight of Smithfield, they thought of the sturdy old martyrs, 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 pluck 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 insidious advances. Most people speak lightly of it, as a piece of pious dilettantism—as being, in its most serious phase, a sort of æsthetic 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 wolf of Rome in a very sheepish disguise—that is all."

E 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 fiery 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 despair, and charity taken on itself the features of black malevolence, all because of the spell words of scandal, and magic mutterings of gossip. Great crimes work great wrong, and the deeper tragedies of human life spring from the larger passions; but woeful and most mournful are the uncalculated 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 innocent all the burden and the strain of demonstrating their innocence, and punishing them as guilty if unable to pluck out the slings they never see, and to silence words they never hear—gossip and slander are the deadliest and cruellest weapons man has ever forged for his brother's heart.

Wanted—Life.

Even the Jews are beginning to feel that a 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 were less 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 hundred fold in the religious interest they would awaken among the readers. Much of the irreligion in the land is the fruit of ignorance, or misapprehension. A good Christian paper in every family, would shortly work a reformation, and make them useful contributors of the churches. Secular papers are now publishing considerable religious matter, but by no means supply the place of religious journals. Those families who substitute the weekly Tribune, Witness, Post, or Herald for papers devoted to Christian purposes, make a great mistake. Some are doing it, because the weeklies, made up of matter from the dailies, are cheaper. 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 the expense. Regular Christian weeklies are thus put to a disadvantage, yet the cost to their subscriber is small compared to the amount of solid reading matter obtained. Take and circulate a good, thorough, spiritual religious paper, brethren. Be not satisfied 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 well.

Upon High Mountains.

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

Mæconas.

Mæconas, better known by his mother's name than that of Olinus, his father, came from an Etruscan stock that had given a line of masters to Arretium. He was better fitted for the council chamber than the field of battle, for the delicate manoeuvres of diplomacy than for the rough work of stormy times. During the years of civic struggle, and while the air was charged with thunder-clouds, we find him always, as the trusty agent of Octavianus, engaged on every important mission that needed address and address. His subtle tact and courtesies were tried with the same success upon Sextus Pompeius and on Antonius, when the confidence of each was to be won, or angry feelings 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 threatened, and the masters of legions were away. It seemed, indeed, after the empire was once established that his political career was closed, for he professed 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 great 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, counselling tact and moderation, ready to soothe 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 principles to vex his Sybaritic ease, and gifted with a rare facility of winning words, he was peculiarly 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 poets 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 catch the public ear which journalism has had in later days. So, from taste and policy alike, Mæconas 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 scoff meantime at high ambitions, and play with the memory of fallen causes. The social philosophy of moderation soothed the self-respect 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 graceful 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 Georgics 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 warlike schemes to waste its melody and pathos in the un congenial attempt to throw a halo of heroic legend round the cradle of the Julian line. Other poets, too, Propertius, Tibullus, Ovid, paid dearly for the patronage which cramped their genius and befouled their taste, and in place of truer inspiration prompted chiefly amorous 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, too 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 quarrels 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 sunshades and parasites and jesters in his train, men asked each other 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 lull his cares to rest, to distant orchestras of soothing music. In earlier days he had set to useful verse what Seneca calls the shameful prayer, that his life 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 came at last. He passed away, and, loyal even in his death, he left the Emperor his heir.—The Early Empire, by W. W. Capes, 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 beginning, 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 be selfless only with regard to the right discharge of present duty.

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, SEE EIGHTH PAGE

C. BLACKETT ROBINSON

Editor and Proprietor

TO CORRESPONDENTS.

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

All communications must be accompanied by the writer's name, otherwise they will not be inserted. Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENT.

Mr. CHARLES NICOLL, General Agent for the PRESBYTERIAN, is now in Western Ontario pursuing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

Presbyterian Year Book

OUT FOR 1877.

THIRD YEAR OF PUBLICATION.

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

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C. BLACKETT ROBINSON, Toronto, Ont.

Special to Subscribers.

Any Subscriber sending us, during the month of January, the name of a New Subscriber, with the remittance, \$2.00 for the year (his own subscription not being in arrears) will receive a copy of the "Presbyterian Year Book" for 1877. "See advertisement of same on seventh page of this paper." The new subscriber will likewise be sent a copy of the "Presbyterian Year Book." We are making this offer with a view to increasing our list of prepaying subscribers, and trust to hear from many in all parts of the country.

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 Radcliff, 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 30th, 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 H. H. 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. Boyesen 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 Presbytery of New York. The New York Evangelist in its report of the proceedings of the Presbytery in the matter of receiving the brother from the English Congregational Church, shows considerable smallness in our view in depreciating 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 contrary, 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 Presbyterian 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 Church Extension Association. That it was largely attended, that the service was of a most interesting character, that many eloquent and earnest speeches were delivered on the occasion, that a new impetus was given to the movement,—all these are matters of congratulation to those who have the Presbyterian cause at heart. The meeting was valuable as showing the numerical strength and influence of Presbyterians in this city. It can be no mean body when in such weather as we are now experiencing, it can command a meeting so large and enthusiastic. 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 lengthening 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 Catholics, the Episcopalians, the Methodists secure lots for future operations. A Sabbath School is instituted. The particular denomination 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 regular charge. That is surely common 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 alas 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 disastrous 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 Extension Association in Toronto promises something better than this. Already they have secured three valuable sites in districts that are bound to become populous. 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 hoped 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 Extension 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 localities.

We commend their cause to the attention of the liberal members of the Presbyterian 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 dollar 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 pastor 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. Not long before a young man of the congregation made a present of twenty-five dollars to Mr. Gaudier.

THE THREE FOLD ORDER OF THE CHRISTIAN MINISTRY.

Such as "named in the preface to the ordinal," was the subject of a sermon preached by Canon Stennet at an ordination service lately held by the Bishop of Toronto. The two sources 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 ordinance no weight should be attached, except in so far as it corroborates Scripture, and appeals to early Church history must from their very nature be unsatisfactory, as there is scarcely a question concerning which evidence on both sides may not be found, while it is almost impossible for any one to ascertain 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 Stennet is correct in his argument there, then he has established prelatry. 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 high-priest, 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 attention; 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 themselves acted as general bishops over the churches which they respectively established, the mere name "bishop" or "overseer" 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 name."

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 presbyters 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." We 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 "brethren" who looked out, chose, set them before the Apostles and prayed. In Acts xiii. 3, 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 Apostle himself—for they joined with him in the act. We have no more to say. The canon may settle the matter with the inspired author of the

Acts. He and the Evangelist do not agree as to facts. We will only add that the advocates of apostolic 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 practices of the church under the spiritual dispensation of grace.

Ministers and Churches.

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

The Guelph Mercury is pleased to learn that the Rev. Dr. Hoag is recovering from a severe attack of congestion of the lungs.

On Friday evening, 22nd ult., the Rev. Peter Wright, of Chalmers' Church, Quebec, was presented with a fine Fur Cap and Gauntlets by the members of his Bible class.

A SUCCESSFUL tea-meeting was held in the Presbyterian Church, Glenallan, 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 cutter, 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. Rev. J. Breckenridge, pastor 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 soiree 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, McCraig, 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 soiree was held, which was largely attended. Rev. Mr. Whillans, the pastor, occupied the chair; and addresses were delivered by Mr. O. E. Cunningham, Mr. Ames, 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. Pau of Boleover, 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 was held in the Presbyterian Church, Carp Village, December 29. The Rev. James Robertson, pastor, was called to the chair. A large audience was addressed by Rev. Messrs. Stuart, Pakenham; Brynner, 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 Monday evening of last week. The chair was filled by Rev. J. K. Smith, M.A., and after the refreshments had been disposed of, 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 themselves as pastor and people, and their hopes and wishes as to his future prosper-

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 Paslinch 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 otherwise have been. Rev. A. McKay, D.D., presided. Addresses were given. Mission contributions were received during the past year from 192 individuals or families for the schools of the Church. The amount received by the lady collectors was a few dollars behind what it was in the previous year.

ON Wednesday, 21st December last, a very pleasant meeting took place at Mount Pleasant, on the occasion of Mr. and Mrs. Alexander taking up house again. A few members from Barford 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 Braebridge, Muskoka, writes us under date Jan. 13th, 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 debt 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 hour 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. McDougall, 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 pastor, Rev. R. Pettigrew, also by Messrs. Hugh Wallace, Geo. Wallace, B.A., and Jas. Crulokshank, 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 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 well. 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 alliance" 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 prescribed for. There is a political essay of

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

THE PRESBYTERIAN CHURCH IN CANADA:—A Lecture. By the Rev. R. F. Burns, D.D., Halifax, N.S.

This Lecture was delivered on Monday evening, Nov. 20th, 1876, 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 from home, the author (certainly no one else) thought it necessary in two opening sentences, to make the following apology:—

"I had not among my manuscripts any lecture on Presbyterianism proper. I have 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, rather than heavy bulion. '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 Presbyterian 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; (3) plurality of elders, and distinction between ruling and teaching elder; (4) popular 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, resources, strength and ability which the union has brought.

WARNING AND WELCOME.—Sermons preached in Zion Presbyterian Church, Brantford, during 1876. By Rev. William Cochran, D.D., (Author of the "Heavenly Vision," "Christ and Christian Life," etc.) Toronto: Adam Stevenson & Co., and Welling and Williamson, Brantford: John Sutherland.

These sermons of Dr. Cochran'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 Macleod, D.D. Toronto: Balfour 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 managers, 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 INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1877. By the Monday Club. Boston: Lookwood, 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 Club 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.

On the seal of the American Baptist Missionary Union is the representation of an ox standing between a plough and an altar, the motto being, "Ready for either."

Correspondence.

Home Mission Work Among the Indians.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—At a meeting of the Presbytery of Manitoba, held in Knox Church, Winnipeg, 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 benefit of the Indians on their Reserve at 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 flings, 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 school house, settlers from Emerson, Roseau and Red river, 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 was away 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—a 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 wigwams in summer steamboats 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 striving to be able to read the white man's Bible—soon I pray 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 dullest 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 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! 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 enjoyed? In the Lord's blessed service, your fellow-laborer,
JOHN SCOTT, Pres. Missionary.
Emerson, Manitoba, Dec. 19, 1876.

Home Missions in Quebec.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

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 country, 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 hardship 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 a wholesome tendency, checking the disposition to multiply organizations to the enfeebling 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 church ought to be exempted from the operation of the rule under consideration. Take for example Valcartier in the Presbytery of Quebec, and Farnham Centre and Mills Isles in the Presbytery of Montreal, congregations in the heart of a French population, at a great distance from any other Protestant settlements. In none of

these cases, and others that might be mentioned, are the people able to sustain ordinances adequately, unaided, or even to raise the minimum stipulated in the assembly's rule. And there is little prospect that the population in those places will increase, or that their circumstances will materially improve. On the contrary, the best families are apt to forsake these settlements, seeking homes in communities where they will enjoy greater educational, religious, and social advantages. But the majority are rooted in the soil, and cannot strike their tents and remove at pleasure. What then is to be done for them? No one will vote for leaving them without instruction, however few they may be, as by intermarriage and otherwise they would speedily be merged in the nationality and faith of the surrounding population, that very population which we are striving by special agency to reclaim from superstition. 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 disfranchisement in the church courts, of congregations that have long enjoyed 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, baptisms and burials, acts of civil status, which settled clergymen alone, according to existing laws, are competent to perform. It may be said, such cases are to be referred 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 asking, from the general assembly, what are such congregations 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 severe measure, which is to be deplored. And, then, is it to be understood that the operation of seeking assistance from the General Assembly is 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 is in the power of the church to get ordained missionaries to labour in them, to the manifest advantage of these congregations.—yours truly, ROBERT CAMPBELL.
Montreal, Jan. 8th, 1877.

The Late Mr. William Leask.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR.—My attention has just been called to 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 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 wound 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 has 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 evenness of temper, Mr. Leask had few, if any, equals in the whole township of Darlington.—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 calls were sustained. One from the Congregation of Barrie, signed by two hundred and fifteen members and one hundred and ninety-five adherents, to Rev. L. Leiper, and the other from Alliston and Carleton, signed by eighty-six members and ninety-four adherents, to Mr. Barnett, late of Dantroun and Nottawa. Stipend promised, \$750 and a manse. Mr. Barnett accepted the call, and arrangements were made for his induction at Alliston on Tuesday, January 23rd, at 11 a.m. Mr. W. Fraser to preside, Mr. Stuart Acheson to preach, Mr. J. A. McConnell to address the 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 Knox Church, Lancaster, by the energetic hands of the pastor of the union congregation there, the Rev. Donald Ross. Tidings as to the progress being made in the erection of the commodious and handsome edifice, will, I think, be acceptable to many of the readers of your valuable paper, and I therefore beg space for a brief communication conveying such tidings. Happening to be in the neighborhood of Lancaster I was invited to attend a social gathering of the congregation to be held on Christmas day, and was surprised to learn that they intended exchanging greetings with each other, and welcoming their friends from neighboring congregations, in their new building. At the appointed hour in the evening I repaired to the church, which I found not only comfortably heated, but most beautifully decorated for the occasion by the hands of the young people. Festoons 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 courage," 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 entertainment. Mr. Macleod was then called to the chair, and after a few remarks in which he enjoined 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 seconded 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 proceed 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. Messrs. Wilkins, Brouillette, Burnett and Grant, and by Mr. Morden and others, after which, oysters—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 separated 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 annual congregational meeting of the above church was held on the evening of Wednesday last. The several reports 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 statement showed an increase over last year, but a still greater increase in the expenses; 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 parties were thereby giving the most unequivocal evidence that the root of the matter is not in them, for the first effect the 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 mercy to themselves be dealt with by the church.

It is further reported that a third Sabbath School had recently been opened, which along with the others was in a prosperous condition, and that a Young Men's Association, 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 choir, 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 sums of money received by the Treasurer up to date.

- I. Received from the fields occupied by the Missionaries of the Society, Per W. K. McCLEOD.—Waubeshene and Port Severn, \$134.50. Per J. JOHNSTON.—Muskego Field, Roseau, \$39.00. Per J. ROSS, (North Hastings Field), Carleton, \$40.60. Per J. PARKERSON, Spence, \$35.00. Doe Lake, \$3.50. Magallowan, \$10.28; Boggsboro, \$8.50. \$28.78. Per H. McKAY, Manitowlin Island, north side, Little Current, \$5.00; Gore Bay, \$25.00; Hagarwood, \$5.00; Sheglinsand, \$5.00. \$30.00. Per A. BAIRD, Manitowlin Island, south side, Manitowaning and South Bay, \$18.00. Per F. BALLANTYNE, (Morsea Field), Blythwood, \$65.00; Laramington, \$59.30; Campbell's Settlement, \$24.75; \$149.05. II. Received from friends in other places, Per J. R. GILCHRIST.—Melville Church, Carleton, \$6.50; Alton, \$6.18. \$11.68. Per A. A. SCOTT.—East Oxford, \$7.00; East Anson, \$26.45; Barton, \$7.25. \$40.70. Per D. C. MACKENZIE.—Boat Creek, \$40.00; Burn's Church, \$42.05. \$82.05. Per J. WALKER.—Lyon Mills, \$16.60. Per D. G. MCKAY.—Florence and Dawn, \$19.80. Per F. R. BRATTLE.—Newtonville, \$81.70. Per Wm. GALLAGHER.—Mono East, \$8.00; Mono Mills, \$0.28; Caledon, \$4.50; Caledon East and Sandhill, \$8.55; North Hastings, \$2.00. \$92.88. Per S. H. EASTMAN.—Hawkeville, \$6.05. Per A. T. OULTER.—Enniskillen, \$4.00; Riverdale, \$8.50. \$7.50. Per A. MCKAY.—Elmira, \$7.75. Per D. FINDLAY.—Erinross, \$6.00; Manitowlin Island, \$1.00. \$7.00. Per P. O. GOLDIE.—Rev. Mr. Crawford's Congregation, \$8.50; Rev. Mr. Fairbairn's Congregation, \$3.00. \$11.50. Per W. AMOS.—Friends in Ottawa, \$8.00. Per A. W. WILSON.—Aylon, \$4.00; East Normanby, \$2.00. \$6.00. Per A. LESLIE.—Mr. Albert, \$18.25; Balastrae, \$4.50; Maryboro, \$4.00. \$26.75. 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. Per A. M. HAMILTON.—Glenmorris, \$12.10. Per A. BAIRD.—Fullarton, \$37.50. Per MR. MUTCH.—Dundalk, \$2.45; Fraser Set., \$9.00. \$11.45. Per D. BRATTLE.—Friends in East Parlinoh \$20.65; Mr. Davidson, Edon Mills, \$2.00. \$22.65.

The following Students contributed sums to the Society as follows:

- W. Amos, \$10.00; A. M. Hamilton, J. H. Ratcliff, E. Fletcher, R. P. McKay, A. A. Scott, F. Ballantyne, D. Beattie, W. Amos, D. Tait, J. O. McGregor, P. Bryce, R. Fowle, 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 to aid in this, will be thankfully received by the Society.
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. Bursen Moderator. Mr. Chrystal intimated that according to appointment he had declared the vacancy in the congregation of Beverly. Mr. James Frazer reported that he had cited the congregations of Welland, Port Colborne, and Crowland 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 was accepted and Mr. Little was appointed to declare the vacancy on the 21st inst. Mr. David James was received as a student in his literary course, having the ministry in view, and was certified to the Board of Examiners. The reports from the General Assembly were further considered, and a recommendation, 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, among the regulations of the same fund were both disapproved. The Barrier Act was approved *simpliciter*. The Draft Act for the General Assembly was approved with the following amendment to the first section, so 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 sessions in the several Presbyteries. In the evening the induction of Dr. James took place in Knox Church, Hamilton. Mr. Gordon 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 vicissitudes for their preservation and improvement.

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 Established Church was 850,000, whereas the number provided by the various Free Churches was 1,078,000. In 1851 the Established Church provided 42 per cent. of the sittings, and the Nonconformist Churches 58 per cent.; whereas in 1873 the Establishment provided only 37 per cent., whilst Nonconformists provided 63 per cent.

Choice Literature.

One Life Only.

CHAPTER XIII.—Continued.

Colonel Dyzart and Mr. Cunliffe were entering up and down the terrace in front of the house when Una and her companion reached the gate, and the shrewd Australian watched them rather critically as they took leave of each other. Atherton walked away at last with a very lingering step, and Una, unconscious 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 slowly along the avenue, apparently in deep thought.

"It seems to me, Colonel Dyzart," said Mr. Cunliffe, "that even if the duration of your life should be much shorter than I trust it will be, the period of my guardianship won't be likely to be extremely brief—little likely indeed to come into action at all."

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

"Atherstone! 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 necessary I should object," he answered.

"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 already," 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 to marry."

"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 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 uncle, which, I believe, caused a great change in his life all ways; and raised some unpleasant suspicions concerning him."

"Suspicious 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; excepting, that after having been as gay and frank as any young fellow could be, he suddenly changed into a cold, reserved man, who shunned society and amusement, and declared that he was irrevocably bent on a life of celibacy."

"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 suitable?"

"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 mistaken. But, of course, before that comes to pass, it behoves 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 you?"

"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 to-morrow, 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."

"Una, my child, you arrive just in time to hear Mr. Cunliffe making the most ungalant speech," said Colonel Dyzart, 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 extraordinary 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 Colonel Dyzart's horror, who 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 no wise disposed 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 opportunity of going to see how the gipsy's child was; and it was the first question she asked Atherstone when they met in the Northcotes' drawing-room. He answered

that he had not gone to the house, but that he had sent to inquire as to the boy's health, and had been told that he was perfectly recovered. 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 slept and motionless, he seemed to resign her to Hervey Orlinton'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 extremely meek and depressed, moved uneasily in his vicinity, and was evidently greatly relieved when Mr. Cunliffe asked him to make him acquainted with Mr. Atherstone. The two men conversed together till dinner was announced, and then, as the party was not large, found themselves side by side once more, with Una, whom Hervey had succeeded in bringing in, seated opposite 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 believe that he had ever acted in any mean or unworthy manner. Nevertheless, he was bent on testing Atherstone, so far as he could, and he gradually led the conversation round to the case of a man whose crimes, long marvellously concealed, had originated one of the most remarkable trials of a few years previously. The criminal 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, Atherstone talking of it with entire ease and freedom. Mr. Cunliffe mentioned that he had heard of it when he was in Melbourne; and he added, "I must say, 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 great importance, he had acted falsely; not so as to involve any serious result, but false; definitely and distinctly. After that, they ought not only never to have trusted him again, but to have been prepared to see him reach any amount of fraudulent villainy."

"A hard doctrine, indeed!" said Atherstone, "harder than any which I should have imagined had ever been promulgated by the most intolerant sects. 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 irrevocable honour, and unswerving truth, there is really no barrier whatever between himself and the lowest depths of falsity 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-respect, 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 resumed, "There is another side to the question, Mr. Cunliffe; 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 received 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 judgment, biased probably by some strong personal consideration that could ever imagine collusion 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 overthrown by some combination of circumstances on which it was wholly impossible he could have calculated; whereas action is flow on from a simple sense of right and justice are as certain to reach their due and logical result as rivers are to run into the sea."

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 Una.

CHAPTER XIV.

Mr. Northcote never dared to remain long absent from the stately lady who ruled his life, and the party were soon all re-assembled in the drawing-room. Miss Dyzart 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 stood looking out that she might escape from

Hervey Orlinton's enthusiastic plaudits, 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, Miss Dyzart. You promised once to come some day with your father to spend the whole afternoon at Atherstone, to study the pictures at your leisure, 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 day would suit him best."

"I will find that out before he leaves the room to-night," continued Atherstone. "You do not know how I look forward to it, Miss Dyzart, there is so much I am anxious 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 leaning her piquant little face against her friend's shoulder said comically, "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 curious superstition, is it not? and she declined to accompany me. You have failed to win her affections, as you are probably aware. So 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 reflect, 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. 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 Orlinton," 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 Dyzart, including Mr. Cunliffe, 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 beside her, brought her spirited ponies clattering over the ancient drawbridge to the door. The strong lights and shadows brought out the massive proportions of the grimy 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 attitude.

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 Dyzart 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 tenderness into her sweet brown eyes.

They had scarcely entered the courtyard when the sound of horses' hoofs on the bridge announced the arrival of Mr. Northcote and his daughter, with Hervey Orlinton. Little Will at once centering 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 Orlinton precipitated himself off his horse in his hot haste to reach Una's side.

Meanwhile Mr. Cunliffe and Colonel Dyzart 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 enthusiastic admiration.

"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 Colonel Dyzart, directing his friend's glance towards Atherstone, who was standing barabashed 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 secret which mars his life and subjects him to such evil report, partakes more of the nature of a mistake than of a sin—a mistaken sense of duty probably. Anyhow, I believe your sweet little Una would be entirely safe in his hands."

"I must be well assured of that before I let her go to him. I cannot have the fair

promise of her life destroyed; but I quite agree with you in your opinion of Atherstone, and I have little doubt, if for her sake he gives up his colubine 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 banquetting-hall—where the table and the small party seated around it seemed like an oasis in a perfect desert of black oak flooring, while the grim old Atherstones for centuries back, looked down with apparent scorn on the ephemeral 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 pictured row of mute, dim faces as she sat 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 shall like to do so," she answered; "but more than all these, I want to look once more on that one picture—you know which I mean."

"Yes; but we must be alone when you see it again. I cannot look on that portrait now in company with any one but yourself;" and Atherstone changed the subject.

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 sunshine 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 would go by herself if no one else chose to come. They were, however, all as willing as she was to go out into the lovely summer air, and soon they were dispersed in groups over the grounds. Atherstone found himself, somewhat to his dismay, obliged to pilot Mr. Northcote over some new stables he had recently built, while 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 detaching her father by her side, in order to avoid being alone with Hervey Orlinton, who kept as usual close to her, and seemed exceedingly anxious to draw her away from the others, as they walked on to the conservatories, which Colonel Dyzart wished to see. These were very extensive, with doors at either end, and they soon encountered a gardener, with whom Colonel Dyzart remained discussing a green-house he proposed erecting, while Una, in the narrow space, was perforce obliged to pass on with Hervey. She hurriedly began to talk to him: "Tell me how Lillith 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 some duty to perform, and then she goes through it in an entirely mechanical way."

"Poor dear little Lillith! 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 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 Dyzart, you might do much for Lillith, 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. Orlinton, it is impossible; I entreat you to forget that you have ever spoken those words to me," when Atherstone came hurriedly forward.

"I have been looking for you everywhere, Miss Dyzart," he said. Then he stopped abruptly, and a darkness came 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 tone.

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

Hervey Orlinton 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 grace.

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 won't 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. You can make but one experiment of life. It behooves you to do the best the first time.—Zion's Herald.

Scientific and Useful.

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

Scorches made by over-heated flatirons can be moved from linen by spreading over the cloth a paste made of the juice pressed from two onions, one-half ounce white soap, two ounces fuller's earth, and one-half pint vinegar, mix, boil well, and cool before using.

FISH CAKES.

Take cold boiled cod, either fresh or salt, add two thirds as much hot mashed potatoes 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, dissolved thoroughly in a pint of water; cleanse the head, especially the partings, once a week, afterward rinsing with cold water. This will keep the head very 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 wash the potatoes very fine, and, while mashing, add the butter, and salt, and pepper; pour in gradually the milk, boiling, stir it well, and strain through a sieve; beat up an egg and put in the tureen; add the soup strained heat it again, as it cools in straining.

REMOVE INK FROM CARPETS.

To remove freshly-spilt 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 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 yolks of two eggs, a piece of butter the size of a walnut, a piece of 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 results, and we publish it with the hope that it may prove equally efficacious 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 iodide of potassium. When dissolved, cork up for future use. For a dose, a tablespoonful before each meal is sufficient 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 cleaning 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 imperceptibly. In health the passage of the ear is never dirty, but an attempt to clean it will infallibly make it so. Washing the ear out with soap and water is bad; it keeps the wax moist when it ought to become dry and scaly, 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, inflammation 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 ounce of salt and one and three-quarter ounces 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 three-quarters 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 cut in turn into twelve parts each. This gives square pieces about three and a half 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 AVULIUS is said to have chained two lions into his triumphal car. 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.

If we are to be condemned who fail to minister to the temporal necessities of our neighbor, how much more if we have neglected his spiritual necessities!—St. Chrysostom.

Worth Thinking About.

A wise and sweet woman suggests as a sovereign remedy for the uncomforableness of what we are wont to call the awkward age of boys and girls...

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 connection between fishing and matrimony."

Women as Observers.

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

next with 17, and America and Australia bring up the rear with 54 and 14 respectively. There are 215 cities on the earth with a population of over 100,000...

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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SEWING MACHINE SALES FOR 1874.

Table listing various sewing machine models and their prices, such as 'The Singer Man' Co. at \$41.00 and 'Howe Sewing Machine' at \$22.00.

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REVIVAL AT HARRISTON.

The following notes respecting the revival at Harriston will interest many of our readers:-

At the time of the last report, which was at you, forty-six in connection with the Presbyterian Church had professed their faith in Christ, and forty six of the Methodist Church. Since then the Presbyterians have held their meetings alone—mainly in school houses in the neighbourhood of the village, and the good work has continued, until at the communion on the 24th ult., eighty eight persons were admitted to membership upon profession of their faith, and thirteen by certificate. At the same time, the old members have been stirred up, and many of them acknowledge having been brought to a saving knowledge of Jesus Christ during these services. Meetings still continue, and there is every evidence of still greater results in the future. Mr. McIntyre and his help desire the prayers of God's people everywhere for the continued blessing of God upon their work, that they may have the joy of seeing yet many more added unto the church of such as shall be saved.—J. M. M.

Clerical 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 judgment 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, were learning the first principles of religious liberty, 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 understand 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 believes the tenets of the Church of Rome, and wishes to live according to them, can there be greater intimidation than to declare his voting for a certain candidate a sin and threaten him with excommunication for it with all its practical results, in reference to his business and social relations, as well as to his mind, equally practical and far more to be dreaded evil in a future state?

The Globe treats its readers as if they were children 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 discerning 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 Routhier 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 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 decisions 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 candidates, was undue interference with the freedom of collection; but he declares that the Romish Church in Quebec holds 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 Majesty's commission can confer on him "no jurisdiction over the spiritual affairs of his Church."

The head of the State no more claims jurisdiction in spiritual matters over the Romish Church in Britain and Ireland than it does in Canada, and the commission 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 Keogh 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 Quebec Province because of the CONTROLLING POWER of the priesthood.

What is the practical result of these claims? 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 itself 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 Witness, 14th Dec., entitled "The

Globe and Clerical Politics." 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 religious liberty in this land.

The Globe denied that any election in Britain 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 candidature of Captain Nolan in the Galway contest. Nor did they merely threaten spiritual pains and penalties, electors were assured that their houses would be burned about their ears, and that they would ever after be marked men in the neighbourhood, if they did not vote as they were told.

To this the Witness replies—it is most astonishing that a journal of the standing of the Globe should make such recklessly untrue statements, as are contained in the above paragraph more especially when it is conjectured that the matter in question is clerical interference in elections. Perhaps the most important purely political one which there is in Canada at present—certainly the most important so far as the Province of Quebec is concerned—As for the law, Judge Keogh in one case quotes a judgment of Sir Samuel Romilly 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 ecclesiastics make use of their power to excite superstitious 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, be 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 Keogh said,—"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 refused 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 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 avoided this election without the least hesitation."

In another case, that of Longford County, Baron Fitzgerald, speaking of undue influence—that is undue clerical influence—said, "A priest may not appeal to the fears or terrors or superstitious of those he addresses. He must not hold out hopes of reward here or hereafter, and he must not use threats of temporal injury, or disadvantage, or of punishment hereafter. He must not for instance threaten to excommunicate, or to withhold the sacraments, or expose the party to any other religious disability, or denounce the voting for any particular candidate as a sin involving punishment, here or hereafter. If he does so with a view to influence a voter or effect an election, the law considers him guilty 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 clerical influence, and they only set forth what is "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 which importance was attached. In concluding the judgment in the Galway town case, when the election was not annulled Judge Keogh 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 Clergymen, the election for the borough of Drogheda not to have been a free election. This intimates the ground of a decision 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 priests, as a reason for voiding an election, but all their deliverances are in regard to purely spiritual intimidation. British Judges differ from the Globe as to failure of the law, when it tries to regulate spiritual influences; for Judge Keogh, 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 parliamentary 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 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 them without the camp than within. I would remind the Globe of a very ancient saying, "Timeo Danaos dona ferentes." "I fear the Greeks even bearing presents."

The Rev. Wm. Smart.

This second paper has been delayed from press of Ministerial duties, which prevented a search among old papers and records, 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 hero an ordained missionary under the auspices 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 those old-fashioned voyages of ten 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 by Mr. Smart of that fact, though he tarried from Sabbath to Sabbath, "preaching the word" in that old city, most likely under the auspices of the St. John's congregation, which had been formed some ten years previously, 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 Gibbs 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 received 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. Eastern'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 ropes breaking, the boat whirling round, caught, refastened, strange reminiscences, were familiar scenes, where now broad canals, and floating palaces, wipe out the romance of other days. Camp fires supplied the place of commodious hotels; and if the autumn wind were ominous sounds to disturb the midnight slumber, they were music compared with the reveler'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, on the first Sabbath of October, A. D. 1811, the first sermon was preached by a Presbyterian Minister, west of Williamsburg. Through woods, along Indian trails, the people flocked ten or twelve miles to welcome their pastor.

Presbytery of Whittby.

This Court met in Whittby, on Tuesday the 19th of December, at 11 o'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 Newionville 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 questions to be put at Presbyterial visitations. Mr. Roger read the report, which was received, and the thanks of the Presbytery given to the Convenor 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 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 call 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, 30th of January. Mr. Laing presented the programme of the Executive Committee of the Sabbath School Convention in connection with the Presbytery, and received the thanks of the Presbytery on his own and the committee's behalf. The committee was also instructed to arrange a time table to regulate the proceedings 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. Radcliff of Columbus expressed a wish on the part of the congregation that the supply for their pulpit be made through the Presbytery's care. The request was granted. Mr. Hall 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 Messrs. Hogg, Ross, Chambers and Madill were appointed to take into consideration the necessities of our Colleges and report at next meeting.—The following resolution went the translation of the Rev. J. B. Edmondson from Columbus and Brooklin to Edmondson is the deliverance of the Presbytery: "It is with sincere regret that the Presbytery part with their brother, the Rev. J. B. Edmondson, whose talents and piety, and excellent spirit, have won for him the high esteem and entire confidence of his co-presbytery. They regretfully consent to his departure, not only for their own sake, but also for the sake of an attached people to whom he has ministered for more than nine years with marked acceptance and success. They pray and trust

that his labours in the field whither he goes may be attended with increasingly abundant blessings." The Presbytery was closed with prayer by the Moderator to meet in Oshawa on the 30th of January at eleven o'clock, a.m.—W. R. ROSS, Pres. Clerk.

Births, Marriages and Deaths.

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

MARRIED. On the 11th January, at the residence of the bride's father, 111 Mutual street, by the Rev. Prof. Glegg, M.A., the Rev. John Hopburn Hugh of Annesbury, to Maggie, eldest daughter of Hugh H. Fletcher, Esq.

On January 11th, at the manse, Ottawa, by the Rev. D. M. Gordon, D.D., the Rev. John Jenkins, D.D., of Montreal, to Louise Mary, eldest daughter of the late Rev. John Macdonald, of Kilskenner, Argenteau, Scotland, formerly of Belfast, France & Edinburgh.

At Sherbrooke, on 25th ult., by the Rev. Peter Lindsay, W. D. Dunoan, of Montreal, to Catherine, eldest daughter of Donald McLeod, Esq., of Lingwick, P.Q.

On the 27th December, at the residence of the bride's father, Oshawa, by the Rev. J. Hogg, Mr. George A. Somerville, of Guelph, to M. Amelia, fourth daughter of Walter Conkhard, Esq.

At the residence of the bride's father, on Tuesday, 9th January, by the Rev. J. McKelvie, of Portville, Anne T., daughter of George Sutherland, Oil Springs, to F. C. Goldie, Esq., Knox College, Toronto.

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

Official Announcements.

MEETINGS OF PRESBYTERIES. LINDSAY.—Next regular meeting (D. V.) at Woodville on the last Tuesday of February, at 11 a.m.

PETERBOROUGH.—The Presbytery of Peterborough will meet in St. Andrew's Church, Peterborough, on the third Tuesday 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.

BARRE.—The meeting of this Presbytery will meet on the 1st Tuesday in March, 1877.

OTTAWA.—The Presbytery of Ottawa will meet in St. Andrew's Church, Ottawa, on the 1st Tuesday in February, at 3 o'clock.

YORKVILLE.—At Oshawa, on 30th January, at 11 o'clock a.m.

HAMILTON.—In Central Church, Hamilton, on the 1st Tuesday of March, at 11 a.m. General Assembly delegates will then be appointed.

PARIS.—At Ingersoll, on 13th March, at 11 o'clock a.m.

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