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Contributors and Correspondents

THE LATE REV. WM. SMART.

In these days of compact charges, it is well to be reminded of the work of other days. On Mr. Smart's cettlement at Brockville (then, A.D. 1811, the village of Elizabethtown), his charge extended from Osnabruck to Gananoque, a distance of eighty miles, and north about twenty.

His regular Sunday services were Eliza bethtown in the morning, Coleman's Corners (now Lyn) in the afternoon, and Yonge in the evening, the places being about six miles a art; every alternate Sabbath was spent, afternoon and evening, at the "Blue Church," about four miles from Prescott, and a school house some four miles back in Augusta. Then came the week's work-Williamsburg, Matilda, Edwardsburg, Prescott, South Gower, Worford, Bellamy, and Bastard; these were supplied monthly, and any one who will take the trouble to trace these places on the map, remembering the primitive character of the roads, will say our venerable father in those his youthful days was in labour most abundant.

One of his first enterprises was a Sabbath School, which he started in connexion with the Brockville congregation, and has continued uninterruptedly until now. The late Adiel Sherwood, late Sheriff of the United Counties of Leeds and Grenville, was its first superintendent, and the late Dr. R. Holden, of Belleville, was among the earlier teachers. Mr. Smart claimed that school as the first established in Canada, having been opened on the second Sabbath of October, A.D. 1811. The record of that Sabbath School in its early days is refreshing. Many were thereby added to the Church, and the ministerial ranks were recruited therefrom. All the teachers, moreover, were at that time members in full communion. There would seem to have been great harmony and earnestness in those early struggles. Kindly offices were common. The demand brought out the supply. Men were neighbours, and a common interest bound them. It is doubtful whether our progress and enterprise have improved those relations.

The war of A.D. 1812 interrupted to a great extent the missionary work of those days, nevertheless, ever active Mr. Smart was ever found where duty called.

The following incident may be a curiosity in psychological phenomema. During the war, a gang formed for the purpose of selling horses to the belligerents, and for this object horses stolen on the Canadian side were sold to U. S. parties and vice versa. When peace was proclaimed, those men, many of whom were well-known, returned to their homes, imagining that the articles of peace covered their acts during the war. A man named Mattison, who had thus returned, was arrested, convicted, and sentenced to be hanged. Being known and otherwise respected, much interest was manifested in his favor. Telegraphs, railroads, steamboats, macadamized roads were not, and before a petition could be circulated, the day of execution was at hand. How to delay the execution was the absorbing question in the community. Mr. Smart was exceedingly interested in the matter. He dreamed, and this was the dream .- He was in the old Bailey, London. There was a man on trial for horse stealing. After the trial, conversing with the judge about the safe. guard, afforded by even the forms of law, the judge remarked that the calendar on which the sentences were recorded must be signed by himself. Awakening and acting upon the hint thus given, Mr. Smart found that in the hurry of leaving, the Judge in the Mattison case had omitted to affix his signature; the execution was stayed, and eventually the man was reprieved. Mr. Smart did not relate his dream until, several years after, he visited the old Bailey, and found the place exactly as it had appeared in his dream. What mere natural causes will account for that dream which is recorded in Mr. Smart's own hand-writing? Can we eliminate Providence therein?

As a memento of those days may be mentioned one of the Montreal journeys, Which were regular parts of our missionary's work. Having to preach for Mr. Easton in Montreal, he left Brockville on horseback, preaching on the way to Cernwall at his many stations. Leaving Cornwall he took the bridle path to Glengarry, where was a military post. There he could gather little information except rumours of an Indian trail through the woods, which separated the Glongarcy post from Cote de Lac. It was the fall of the year, and the falling leaves had made the trail indistinct. Much of the path lay through low and swampy land, and the howling of the wolves was mingled with the wind this time.

soughing through the cedar boughs. The shades of evening were falling, and no signs of hut or cover near. Tying his horse to a tree, and commending himself to God, alone in the wilderness the night was spent. The night was still, the silence awful, broken as it was cocasionally by some wild bird's screech. Jumping, walking, running to keep awake,-exhausted nature triumphed, and the lone travelier slept. Over him the Pleiades shone, the great Bear kept watch until morning broke. Refreshed but chilled, again commending himself to the God in whose service he was, he proceeded and came to a beautiful river running like a broad silver ribbon through shady banks and forest giories. The wild duck flashed in the stream, the blue jay screamed through the woods, the cedar brown, the scarlet of the maple, the amber of the oak and fiery red of the sumae, gleamed in the sun light, which shot aslant through the forest. The shadows chased each other along sunny banks, and the cecasional quavering note of the loon gave a weird charm to the scene. At length the river was forded, a village reached, where as yet the inhabitants had not aroused. On to a hill summit our traveller presses, and there the eye ranges over the gorgeous glories of an autumnal Canadian forest, bathed in dew and morning light. Yonder the lake of the Octean gleaming and dancing with silver sheen and golden gleam, whilst lazily floating in the clear air was the British flag on the Fort at the Coteau. The peril of the road was over, and in due time Montreal was reached, services rendered, and the home journey safely finished by water. There is something bewitching in such records of missionary life, where the very hardships made rest more sweet, and the dangers escaped called forth deeper gratitudé. It is a serious question whether our comforts are not oft times purchased at too great a cost to that which is noblest in man.

For the Presbyterian A CANADIAN MISSIONARY
FOR TNDIA.

On Sabbath the 14th ult. a large meeting was held in the First Presbyterian Church, Brockville, in connection with the departure of the Rev. Andrew Dowsley, as missionary to India. The church was crowded with Presbyterians and members of the other Protestant Churches in the town, who wished by their presence to show their good will, and join in praying God to shower down his holy blessing upon his young servant who has devoted himself to God's work in that distant and heathen land. Addresses were delivered suitable to the occasion by Rev. Messrs. Scott, Rekie, Traveller, and by the pastor of the Church, Rev. George Burnfield, of whose congregation Mr. Dowsley was a member. Mr. Burnfield stated that not only was Mr. Dowsley a member of his church, but they had been fellow-students in the University of Toronto, and he felt proud that a member of his church, and one with whom he had been so intimately acquainted in college days, had been chosen by God and the Church to carry the glad tidings of the Gospel to those who were still in the darkness of heathenism. Mr. J. Raphael, superintendent of the Sabbath School, took part in the meet-

Mr. Dowsley goes out to India as missionary from the Church of Scotland. This is one of the practical first fruits of the union. The parent Church has chosen for one of her missionaries a young man who belonged to the late Canada Presbyterian Church. This is as it should be, and the more of this liberal spirit throughout the whole Church, the better will it be for the interests of the Kingdom of Christ.

We congratulate the Church of Scotland on securing the services of Mr. Dowsley, who is a man of fine mind, of good attainments, and of deep piety. Mr. Dowsley sailed for Scotland on the 20th ult., and thence will go to India. We pray God may bring him safely to his field of labor, and holp him in his noble work. May God raise up many within the borders of the Presbyterian Church in Canada who will consecrate their life to Christ, and be ready to go forth carrying the banner of love and mercy through Jesus Christ to heathen lands.

Tmm teachers of the Sherbourne street Sabbath school, Toronto, presented their late superintendent, Mr. Thes. Fotheringham, with a copy of Bagbter's Bible and an address on the occasion of his leaving the city. Toronto loses and Norwood gains this time.

PROGRESS OF THE AWARENING
IN MARTINTOWN.

As I promised to give you further developments which the awakening might assume, I am happy to record the fact that during the past week, it has greatly increased in interest and intensity—the Hall had to be abandoned because of an overflow-repairing to the Presbyterian Church, viz., Mr. Burnet's, which has been occupied since Monday night (22nd inst); the attendance that evening filling the ground floor, and since then steadily increasing until last evening (Friday 26th inst.) gave full galleries, at least 700 present. The pastors, Rev. J. S. Burnet and Rev. D. McCallum are unwearied in their arduous yet joyous labour. During the past week they have been ably assisted by the Rev. Mr. Brown of Lanark, and Rev. T. G. Smith of Kingston, who, during every evening of the past week, gave most interesting and impressive addresses, as well as assisted in giving counsel and direction to the anxious. The addresses that I have been privileged to hear were in an eminent degree practical and heart-stirring, and yet there was no outward excitement, but that grand and simple form of it which rouses all the faculties of the mind, and fixes them with an earnest and intelligent grasp on the truth. Better addresses could not possibly be given, and no wonder they were so good and easy, and powerful in their delivery, when, with the people there was so much intense sympathy with, and love for the truth as it is in Jesus. If any minister weary and disheartened, would like to know a great scoret—one worth knowing viz., how to preach with ease, pleasure, and profit, let him come to one of those meetings and witness, for himself, and as for the people who have been regular in their attendance upon these meetings I believe they have learned to wonder how any minister could preach at all in the cold atmosphere common to the Christian Church. Long will the faithful service of those brethren so kindly given be remembered in this place, for doubtless they have been helpful in making many happy by pointing them to the Lamb of God, who taketh away the sin of the world.

On Thursday night all the young converts who felt confident that they had found the Saviour, were requested to stand up and sing a hymn expressive of their faith, hope, and confidence. One hundred and twenty arose, while even more than that number were found sobbing in their number were found sobbing in their seats, anxiously enquiring, unable as yet to join those who had found the Saviour. Thus the good work progresses, with slight indications of spreading in the direction of Williamstown and Lancaster. God grant it—may He hasten it—and as it spreads may it deepen in purity and power.

[In the previous article on this subject instead of eight, read eighty anxious persons. Ed. B. A. P.]

INDIA .- STORY OF A CONVERSION.

The following letter, addressed to Mrs. McLaren, of Toronto, the President of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, will be read with interest, containing as it does an account of the persecutions to which a native Hindoo lady was subjected, in consequence of her acceptance of Christianity. It is written by Mrs. Stothert, wife of one of the Missionaries of the Free Church of Sociland, and is dated Bombay, 20th July, 1875:—

"I trust that my last letter was useful to your association, in giving them an idea of our method of carrying on Zenana work in Bombay. I think I promised to mention in this letter the case of the conversion of one Hindoo lady. I long to be able to tell you of many; by and by we shall; meantime the seed is being sown, and we know the Lord will take care of His own work and carry it on unto perfection.

As the story of Vitabai is rather a long one, I shall proceed at once to relate it. About eight years ago, an educated young Hindoo named M. Khasinath, became ac-quinted with one of our native ministers, Mr. Gunpatrao, and very frequently had long conversations on the subject of religion. One evening he said, "I would like to become a christian." However, as Mr. Gunpatrao saw he was a man with a peculiar temperament, he did not respond to his speech. By and by he said. Gunpatrao, will you send some Christian ladies to my house to instruct my wife about Christianity?" Mr. G. said he would do so with pleasure, and, in a day or two, sent his own wife, who is a very superior Christian woman. Mrs. G. continued to visit regularly, along with the missionaries' wives, and God blessed their instructions to Vitabai's soul, (Vitabai is Mr. Khasinath's wife's name). About the same time, the daughter, then a little child nt to our boarding-ar; while attending d religious instruc of saven years there she dai religious instruc-

books she always carried home to her mother, who read them with interest. Things went on in this way for about two years, when Mr. K. discovered that his wife was giving up ideletry; at once he put a stop to the vielts of the Christian indies, and the child's attendance at school. His own mind had quite changed as regards Christianity—he had now become a Bramo Somaj. Mr. K. had always been in the habit of beating his wife, and now he took occasion to do so more severely than ever. For four years, poor Vitabai had a very hard life, but the hardships she endured only made her study God's Word more and more. About two years ago, Mr. K. beat both his wife and daughter severely, and turned them out of the house. The other children, two little boys, came running after them. Vitabal had no relation's house to go to, so she went to Mr. and Mrs. Gunpatrao's house. They recoived her kindly, and after hearing all her story, Mr. G. wrote to Mr. K. that Vitabai and the children were in his house. The next day he came, caused a great rew, and sent a summons to his wife to appear at court. He said he did not wish her to come back, but he wished the children. As is generally the case, the poor mother was obliged to part with her children-poor things I they clung to their mother, and had to be torn from her. After Vitabai had parted with her children, she said to Dr. Wilson: "Now, Sir, I would like to acknowledge I am a Christian, by being baptised. At first, Dr. W. proposed to postpone; but after more conversation, and being thoroughly pleased with her knowledge, he consented, and, on the following Sabbath, she stood in our native church, and openly acknowledged that she was an idolater no longer, but a servant of the Lord Jesus Christ. We feared a disturbance, but our fears were disappointed. After Vitabai's baptism, she lived for a short time with her friends, Mr. and Mrs. Gunpatrao, who were much pleased with her. Of course, her distress about her children was great, still she was supported in her distress. By and by she went to live in our boarding-school, where she made herself beloved and useful too. As we have many friends among the Hindoo community, we were able to hear about Vitabai's children, which helped to soothe the mother; besides, then, she and they were the subjects of much prayer. By and by, Mr. K. removed from Bomb..., and after that we could hear very little regarding the children. Poor Vitabai often said, the tears rolled down her cheeks, "I am just like Job; the Lord sends trial upon trial, but I will trust Him." Very special prayer was offered, that if it was God's will they might become a united family. About this time, a Christian girl met with Vitabai's daughter, and she sent a sweet message to her mother. It was this: "Tell my mother not to fret, we are all preity well; I try to take care of my little brothers; and tell her also, that I am a Ohristian, too, and that if God does not allow us to meet here, we well meet in heaven." Vitabai wept tears of joy when she received this message, and thanked God. One evening, about three months ago, Mr. Guppatrao met Mr. Khasinath, and Mr. K. said: "I want to see my wife; I want to get her to return to me." Mr. I want to get her to return to me." Mr. Gunpatrao said, "Well, I shall tell her; if you some to my house to morrow after-noon, I shall let you know what her mind is, about returning to you." Immediately we told Vitabai his request, and she said, "If he promises me liberty to worship as I desire, then, I shall return with pleasure." Next afternoon, the husband and wife met, (and as you may suppose, much prayer was made on their behalf). The meeting was a very pleasent one, and the arrangement was, that Vitabai was to return the following week. Dear Vitabai, how she thanked God for the prospect of embracing her darling children. The following week, their re-union took place, and in a few days a letter came to us telling us of her happiness. Very soon did we go so that we might see for ourselves what our Lord had done for His servant. found all as she had described, zeal and harmony relegning in their little home. We was kind and polite, inviting us to come again soon. "Itabai was allowed liberty to worship as

tion, and several times she got presents of

little books on religious subjects. These

pe pleased; but she was not allowed to peak of religion to her children. However, she says, I can live a Christian life before them. Oh! she said, God has accomplished such wonderful things in my case, I shall trust Him for all the rest. We said Yes, Vitabai, you are still like Job. She smiled, and said, yes, now it is morey upon mercy.

and said, yes, now it is mercy upon mercy.

Remember, dear friend, that Mr. K. has not become a Christian, and until he does so, we cannot trust much to him. We beg your prayer for him, as also for Vitabai and the children. Vitabai pleads that we will offer special prayer for her; for she says, I require God's sustaining grace more than ever.

Vitabai's case, as you may suppose, has created great excitement in the Hindoo community. We hope and pray it may be an encouragement to others who are Christians in secret. To us her whole case has been a wonderful encouragement. The work, truly, is His, and He will carry it out.

The story of the Mahommedan lady,
Shirephabia, is also most encouraging.
My dear sister will tell you her story. I
wrote it some time ago. I forgot to mention, that while Vitabai was limb among
ns, men came from one of the attive Rajahs to ask Marian and the

I must now draw to a close. At my dear sister's request, I have written thus lotter to you, and although I have not the pleasure of knowing you personally. I feel delighted to correspond with you. Trusting that the Lord will bless all your efforts on behalf of India.

Acknowledgments.

Editor British American Presenterian.

DEAR SIR,—I wish you to insert in your next issue the following contributions towards relieving the Carlow people of a debt incurred in consequence of a law suit of a very painful nature recently settled, and requiring them to raise \$500 without delay. I was authorized by the Presbytery of Kingston to collect within its bounds, and the following show what has been done towards that end:—

Otherwise	-	00	
Brock Street Church			
Chalmers' Church			
St.Andrew's Church			
OH WINKSION			

Presbyterian Church. Amount collected, 9251.25. Yours truly, Madoo, Jan. 26, 1877. D. WISHART.

Presbytery of Peterborough.

Met at Peterborough Jan. 16th. to Rev. W. White, of Newtonville, from Warsaw and Dummer was sustained. Presbyteny to meet at Warsaw. February 21st, for his induction if he accepts and is released by the Whitby Presbytery. Rev. Dr. Beid, and Mr. W. T. Wilkins, B.A., (the latter in place of Rev. D. J. Macdonell) appeared in the interests of Knox and Queen's Colleges. The Presbytery passed a resolution promising to employ all pro-per means to raise the college contributions within its bounds to at least \$600 per annum. The remit on the constitution of the General Assembly was adopted simpliciter. As to the mode of appointing commissioners to the Assembly, the following was adopted, viz.: Half the ministers in rotation in order of seniority, and half by election (open vote); elders, all by election. The following were appointed: Messrs. Roger, Paterson, Cleland, Bennet, Clark and Dosald, ministers; and Messrs. John Carnegits James Kerr, James Craick, Alex, Fraser, George Morrison, and Sheriff Hall, elders. It was agreed to request all congregations within the bounds to take up collections to defray expanses of commissioners, and remit to Rev. James Coleland, Port Hope, not later than May 21st. After considering the remit of As-sembly, regarding the division of the Home Mission fund into two funds, to be called the Home Mission Fund and the Suplemental Fund, the Presbytery agreed to record its opinion that the fund should not now be divided; but that existing anomalies in the granting of supplements should as far as possible be corrected. A committee was appointed to mature a plan for the equitable assessment of con-gregations for the Presbytery and Synod funds, and to notify congregations of the amounts expected from them. The committee appointed to prepare a suitable minute, respecting Mr. Kenneth Maclennan, submitted the following, which was unanimously adopted:—"In consenting to sever the tie which bound Mr. Maclennan to the congregation of St. Andrew's Church, Peterborough, and to this court, the Presbytery desire to put on record their sense of the loss which they will sustain by his removal from the bounds. Remembering the influence and credit which their brother has deservedly attained as a faithful and devoted servant of the Lord Jesus Christ, they feel that their loss will not be small. As Mr. Maclennan had an unusual measure of experience in the public work of the church, and as he was most regular, untiring, and self-sacrificing in his attendance at her courts, they will greatly miss the bourfit of his connects, which were as wise and valuable as they were readily and courteously given. They deeply regret that the teously given. They deeply regret that the cordial and brotherly intercourse which they have enjoyed together, and the recollection of which is undimmed by a single cloud, will now be interrupted. It will be a great pleasure to thom in atter years to enjoy even an occasional renewal of the happy intercourse which is now enspended by his removal from the bounds. It is the hope and expectation of the Presbytery that the congregation which is so happy as to enjoy the ministrations of their brother, may be eminent for faith and its beavenly fruits; and that he bimself may be abundantly honored both among them and others, in promoting the cause and establishing the kingdom of our common Lord. It is the earnest prayer of the brethren of this Presbytery that Mr. Maolennan may find his labours very richly blessed in the interesting and important field to which he has been called; that the church to which he will minister may enjoy great prosperity, both temporal and spiritual: and that when the great harvest day shall come, he may appear bringing many rich sheaves with him." The next regular quarterly meeting was appointed to be held at Port Hope, and within the First Presbyterian Ohurch there, on the last Tuesday of March at 1.80 p.m. · W. Donald, Pres. Clerk.

THE congregation of Cote street Church, Montreal, intend giving a call to Rev. Mr. Waterson of Glasgow, and there have resolved to build a new Course of the \$100,000.

Enstor and Reople.

For the Presbyterson]. THE RELATION OF PASTORS TO

THE SUNDAY SOHOOL. BY REV. ALEXANDER MACKAY, D D. The relation of ministers to the Sablath School is a subject that is well worthy of serious and devout attention. They to a great extent are responsible for the efficicient working of the Sunday School, as an institution for the religious education of the rising generation. He who feeds his flock like a shepherd, who gathers the lambs with his arm and carries them in his becom, has commanded his servants not only to feed the sheep, but also to feed the lambs. The beloved and aged apostle who leaned on Jesus' bosom in addressing fathers and young men has not overlooked the little children. The ministers of the gospel in every age should consider the Sabbath School as an important part of their pastoral charge. It is to be regretted that in some localities clergymen are seldom seen in the Sabbath School. Such seem to regard this institution as either beyond their circle or beneath their notice and care. The minister and elders stand aloof and the teachers receive no sympathy, co-operation or encouragement. It will be a happy day for Sunday Schools, congregations, and the world, when the duty of ministers to their schools is really understood and fulfilled. That there is such a duty at all is only beginning to be acknowledged by some, while others would wish to attend occasionally, but they think they have enough to do already. It may be they have three services to conduct every Lord's day and so many other duties to attend during the week, that they feel themselves unable to undertake additional work, but however manifold the labours that demand the attention and engage the thoughts of the devoted pastor, in these times of feverish excitement, when he is expected to make so many pastoral calls, this department of ministerial duty should not be allowed to fall into the back ground. He should not be satisfied with walking up through the school at stated times, shaking hands with the teachers. saying cheering words to the children, making a few remarks now and then on the passage read, and it may be ending with a sermonette, called an address to the scholars. All this may be very well so far as it goes, but it does not go far enough. He should so arrange, that he would spend a certain time in the school every Sabbath. He should know all that is going on in it, be acquainted with every teacher and scholar, and what influences are at work in every class. He ought to know not only the teachers, but how they teach and what they teach, and what impressions they are making. Every teacher has an amazing influence for good or evil over the minds of his scholars. He can form their character and mould their thoughts in religious matters as no other human being can. Ministers may preach very fluently and earnestly, but they seldom make impressions on the youthful mind, but the teacher can influence it, make impressions, and help in forming the character every Sunday. How necessary then for the welfare of the congregation that the pastor should watch closely the religious instruction of the young. Were it only for the prosperity of his own congregation, he ought to feel deeply interested in it and consider it an integral and important part of his pastoral field-a part of the burden imposed upon extent depend on the kind of tea onr Sunday Schools. Our congregations are already in the hands of Sabbath School teachers, and if some of them do not instruct the young in sound Biblical knowledge what will become of their scholars, when they grow up to manhood; they will he very apt to leave the church of their fathers and become members in congregations less orthodox, and all this may be owing to the teaching they receive in the Sunday School. It is to be feared that hundreds have left the Presbyteman Church in this way. A pastor with the best advice of his Session shou'd be very careful and judicious in selecting religious instructors for the young. He should choose the men and women who have the necessary qualifications and natural fitness for taking charge of the children, and having appointed them to this work, he should know how to counsel and direct them in it. He should be an expert in all Sabbath School matters. He should meet with the teachers as often as practicable to instruct them in the lesson and give them all the help and encouragement he can, and regard them as co-workers in the Master's vineyard. To do all this he must not only be theoretically but practically acquainted with the work. A house-keeper who has made bread herself, can train a servant to make it. A merchant who can keep his books can learn his clerks to do it also. A mechanic who knows how to use the tools of his craft can alone make other tradesmen, the minister training, talents and whose alified him for educate is the place to get it.

ing a Sabbath School, can train others for this work. In fact, more attention ought to be given to this subject in our colleges. Our young ministers should be trained in our Divinity Halls to the Sabbath School work as well as to the business of making, preparing and delivering sermons. The student in completing his theological studies ought to be what the graduates of a military school are to inexperienced volunteers at the outbreak af war. Our Sabbath Schools will become what they should be, and will accomplish the wonderful results which they are capable of, when the ministers come fully up to the work, and not before. Our Presbyterial and county conventions, our religious journals and Sabbath School papers are doing a great deal for adding to the efficiency of the Sabbath School, but after all the paster must take his own place in the work of faith labour and love. He should frequently visit and catechise the children, especially those who do not go to any Sunday School, and persuade such to attend, and enlist the sympathics of their parents in this good cause. The minister should occasionally or periodically select for his text some topic which shall directly or indirectly refer to the religious training of the young, and in this way arouse the members of his congregation to a deeper concern and interest in the Sunday School work. This may be done with much profit to himself and congregation; for very often by convincing argument, fervent expostulations. and solemn appeals from the pulpit, the minds of the people have been moved and their sympathies culisted for the cause thus earnestly and powerfully advocated. Indeed the claims of the young cannot be too frequently or fervontly brought before the whole congregation, and no one can present them with more likelihood of success than the minister of the Gospel, and no place can give greater weight to such claims than the pulcit. On such occasions he should point out the benefits of Sabbath School instruction, and urge upon those who are qualified and competent, the duty of becoming teachers, and address parents in their duty of sending their children regularly and nunctually to the Sunday School. The pastor should not be the acting superintendent of the school. He requires to enter the pulpit with his energies fresh and full of vigor. If he preaches after exhausting himself mentally in the school room, he is doing himself and congregation a great injustice, but he should be the chief animating spirit of it, for the Sabbath School is not something apart or distinct from the church. It is the church itself. It is one of the ways in which the church is putting forth its spiritual life and performs its great mission. It is the child of the church, and should be under the supervision of the Session as much as the weekly prayer meeting. Again, the pastor may aid very materially the teacher by giving a plain and practical exposition on the lesson at the morning service. I say a plain and practical exposition, because some ministèrs are too scholaristic and critical in explaining Scripture; such exposition might be very helpful not only to the teachers but also to the scholars. A high responsibility rests upon the pastor in the selection of books for the library and papers for the scholars. There are many books in our Sunday School libraries that are not only worthless, but very injurious to the youthful mind. The reading which the library affords is no small part both of the religious and literary food for the aged and the middle-aged. him by the Divine Master. The future of | Every child that goes to the Sabbath School our congregations, their stability, pros. takes home a library book, which is not perity, purity and harmony to a very great only read by the scholar, but by all the other members of the hou fluence of these books for good or evil is like that of the dew or light, and some of the other noiseless agencies in the world, is far beyond the power of imagination or calculation. How many of these nice look. ing books, embossed and gilded with numerous stories, are suitable for Sabbath School reading? Indeed many of them are not fit to be read at any time; for even the Sab bata School bock, in these times of fast living and superficial thinking must be sensational, and with a small mixture of religious conversation thrown in, like a well gilded pill, the reading is very frequently like a secular novel. The subject of juvenile religious literature must occupy more of the candid and thoughtful attention of the pastor than it has hitherto done. He should very carefully examine these books, and should very promptly interpose and prevent the introduction of books into the Sabbath School library which militate against the system of divine truth which is taught in the Larger and Shorter Cateobisms and the Confession of Faith, the subordinate standard of our church, and which are the basis of all his teaching. Sad indeed is the state of that congregation where the preaching of the minister, is counteracted or undermined in t anday School. "A house divided agrammaels minister who ashitu and." The anel 🗐 School may learn he sions intelligible in the is instruc-. There are some pastors wild eed this

sort of knowledge, as

solusi ex

brated Scottish Divine who on a pertain Sabbath afternoon gathered a number of the children belonging to his congregation at the manse, and catechised them on the the sermon which they had just heard. They did not remember anything of the sermon, but one particular doctrine which he explained by an illustration. On the following Suaday he invited them again for a similar purpose, and having used three mustrations that day in the sermon, they forgot all the rest but that part where the illustrations came in. That minister reselved from that day to make his sermons as intelligible as possible, and use as many metaphors or figures as was necessary, and he became one of the most popular and useful ministers in that age. Many of the youthful part of the congregation may yet rise up and call their minister blessed, on secount of the tact he acquired in his profession, by a close connection with the school. An eminent writer who insists on such a close relation between the pastor and school has thus expressed himself on the subject: "I plead for the close connection between pastor and school once more, because it will create a strong, a sweet, and delightful tie between the paster and his flock. The children will feel that their privileges are great, because the minister of God is so frequently present and takes so deep an interest in the school. The teachers feel that they labour not in vain, and that however discouraging their prospects may be, there is one heart that will never grow cold-never lose its sympathy with them. The parents will feel that the piety and intelligence of the church are enlisted in behalf of their children and will be encouraged to co-operate. The church will feel that she must go with her leader, and will gather her sympathies around the vineyard of the Lord, and the minister himself will feel that when no success attends his labors, he has a cohort in the church, who by experience have learned what it is to labor in vain, and who will not be backward to sympathise with him. And when the holy man of God dies, there will be tears from the eyes of those in the Sabbath School room, who have looked upon him as their best friend. Fathers and brethren in the ministry, these thoughts are commended to your earnest and thoughtful consideration. Are not these duties solemn and responsible? Who can doubt the importance of this field of pastoral care, in which ten thousands of children and thousands of teachers are at work every Sabbath. And "can ye not discern the signs of the times" which point out the necessity of more pastoral attention and effort in this direction.

The Water of Life.

Some men once visited the tombs of Egypt. They unwrapped the cloth from a mummy, and found in its hand some grains of wheat, which had been put there when it was first buried, about the time when King David was living. These men took the wheat home with their, and it was detry in the ground as we of it was contracted. it was sown in the ground, some of it in Germany, some of it in England. I suppose they hardly expected that after lying in darkness in a temb, for three thousand years, it would grow, but it is said that it did spring up and bore grain just like all other wheat Now, if seeds will lie asleep this way

for hundreds or thousands of years, we may well ask: What is it that at last quickens them-makes them live and grow again? It is not the light. You can start seeds just as well, if not better in the dark. It is not warmth. Seeds will sleep in a warm place. It is not the ground. You can make seeds germinate without putting them in the earth. What wakes them up is WATER. So long as they are kept dry, the little baby plant will sleep its quiet nap; but you let the moisture, the wet get to it, and immediately it begins to stir in its tiny cradle; then their peeps out beneath a slender white root, which grows down-ward; then a little green shoot works its way upward, and the new life is begun. The seed is born again and is ready to

become a large plant.

Do you remember the Bible saying anything about a kind of water which Christ will give? "Whosower will, let him take of the water of life freely." Sometimes it is called "living water." That is what Jesus told the woman who talked with Him by the well, that he would have given her if she had asked for it. And do you know what this water of life or living water is which is spoken of so often in the Bible? It is the Holy Spirit. When we give our hearts to Jusus to do as Ho wants us, that giving up our ways to His is like the seeds dying, and then the Holy Spirit comes from heaven into our hearts, just as the rain falls on the seed, and then there begins to be a new kind of life here in the heart. We are born again, loving and holy thoughts and ways begin to spring up and show themselves.

There are a great many children, grow

ing up who, if they are going to bear the blossoms of goodness and picty, will need to have God send the water of life—the Holy Spirit—down into their young hearts. God never forgets the children, for He loves them; only we must ask for the Spirit, just as all the thirsty little seeds and roots are eager to drink the rain.
Do not forget to pray for the Spirit.— Rev. F. B. Allen.

THE grandest and strongest natures are ever the calmest. A flery restlessness is the symbol of frailties not The repose of power is base and cele- its clearest testimony.

School

Sweep Before Your Door.

Do we heed the homely adage handed down from days of yora? Fre you sweep your neighbor's dwelling, clear the rubbish from your door, at no filth, no rust there gather, leave no traces

of decay; Pinek up every leaf unrightly, brush the fellen leaves away.

If we faithfully have labored thus to aweep without, withiu, Plucked up onvy, ovil speaking, maine, each be-

Woods that by the sacred portal of the inner tem-

ple grow, Mean woods the heart defling, bearing bitterness and woe

Thou, parchance, we may have leisure o er our neighbor watch to keep, All the work assigned us finished, we before his

door may sweep, Show him where the mose is clinging, —token ever

of decay .-Where the thistles, thickly springing daily must be cleared away.

But, alast our work neglecting, oft we mount the indement seat :

With his failings, his omissions, we our weary brother greet: In some hidden nook forgotten, scarching with a

careful eye, We the s, ringin; weeds discover, some slight blemish there descry.

For his slothfulness, his blindness, we our brother harshly chide,

Glorying in our strength and wisdom, we condomn him in our pride; Ask not why he has neglected thus before his door

to aweep, Why grown caroless, he has slumbered, failed his

garden lot to keep. On the judgment seat still sitting, we no helping

hand extend. To assist our weaker brother, his shortcomings to amond:

For his weariness, his faltering, we no sweet compassion show: From our store no cordial bring him, no encour-

agement bestow. But, while busied with our neighbor, urging him

to ceaseless care, Calling to the thoughtless tillers to their labors to

Lo ! unseen the dust has gathered, weeds are grow

ing where of yore

Flowers, rare and sweet, were blooming when we swept before our door.

A Warning.

When our Lord said. "Take heed and beware of covetousness," He did not utter unmeaning words. The Kingdom Ohrist is in this world, and by the gains of this world His servants must live. But in such incessant contact with wealth and acquisition of it, the eye of the Saviour saw an incossant peril. iour saw an incessant peril. How serious that peril proved to be to the Church after it outgrew persecution and began to suck the wealth of kingdoms, may be read in a whole millennium of Western Church History. How great it has proved to the individual Christian may be seen on every hand at this day. There is no safeguard but to follow the warning of our divine Master, "Lay not up for yourselves tressures upon earth." All needless, superfluous storing, storing for vanity, not for prudence, for pleasure, not for use, it full of spiritual danger. Seatter your treasures rather than do this. When a heart which ought to have its eye on God, its home above, its wealth in eternity, has been enticed to settle on its hope of gold, it is ready to be taken captive by the devil at his will. And how hopeless that captivity, as all experience shows. What a graphic picture good old Bunyan draws of this character:

"The interpreter takes them spart again, and has them first into a room where was a man that could look no way but downwards, with a muckrake in his hand, and proffered him that crown for his muckrake. But the man did neither look up nor regard, but did rake to himself the straws, the small sticks, and the dust of the floor." - Central Presbyterian.

Advice to a Young Man Leaving

1. Read your Bible regularly. Deem this as important as your daily bread.

2. Pray without ceasing. Opportunities will be found when the heart is intent on 8. Constantly recognize the divine in-

spection. "Thou God seest me."
4. Anticipate eternal judgment. "We must all appear before the judgment seat of

5. On no account frequent the society of those who are profane, nor allow the in-sinuations of infidelity to enter your heart

nor your ear.

6. In any arrangement you may make in regard to residence, and employment, let a regard to your soul's welfare be always uppermost. Never settle where you cannot hear the Gospel in purity and with uppermost. frequency. Think of Lot's choice of the vale of Sodom, and its consequences. In this matter, be not misled by example. Sacrifico everything else to the means of eternal salvation.

7. Never feel safe or happy until you attain to the conscious blessedness of au intorest in Christ. Let this employ your daily thoughts and prayers.

8. Should God bless you with prosperity in even a limited degree, honour him with your substance and the fruits of all your increase. Never be afraid to dispose of your acquisition in doing good.

9. In all ways acknowledge him and he shall direct your steps,—Rev. T. T.

THE Japanese government has introduced Kindergartens into the

THE law of kindness is one that always brings blessing to him who rightly observes it. The gentle word, the placid smile, the considerate act—these are the healers of wounds in hearts that are sore and the ministers of peace in places of strife. But even the kindest intentions of the best friend may be construed into bisterness by a spirit that is itself sour and full of malevolence. United Presbyterian.

The Lalmud.

Jews, Protestarits, and Romanists all agree in receiving as canonical the books of our Old Testament. But as the Romanists would add to these the apportphal books, so the Jews insist on adding their oral law. They say that when the written law was given to Moses, inscribed on two tables of stone, God also gave another and verbal law explanatory of the first, which he was commanded not to commit to writing, but do deliver down by oral tradition. When Moses came down from the mount, they tell us that he first repeated this oral law to Aaron and his sone, and then to the seventy, and then finally to all the people, each of whom was obliged to repeat it in his hearing to insure its correct remembrance. Just before his death, they say, he spent a month and six days in repeating it to them again; and then, they assert, he committed it in a special manner to Joshua, through whom it was imparted to Phineas, and so on through the long line of prophets, and afterward of teachers, down to the time of Judah the Holy, who lived in the second century, by whom it was committed to writing lest it should be lost. This work, consisting of six books, is the famous Mishna of the Jews, which, with the Gemara, or commentaries, constitutes their celebrated Talmud, in which is comprchended all their learning, and much of their religion as a people. The whole work is hold by them in far higher esteem than the Bible, so much so, that they say the Bible is water, but the Talmud is wine; and they even declare that he who studies the Bible when he might read the Tahmud does but waste his time; and that to sin against the latter is far worse than to sin against the former. So implicit is their confidence in this oral law, that it is almost useless to reason with a Jew out of the Old Testament; for he is ever ready with an answer from the Tal-mud, with the authority of which he is fully satisfied .- Tryon Edwards, in Scrib. ner for Februaru.

Random Readings.

Envy is usually more quicksighted than

Jusus is enough for each moment as it THE jewel of a good man is a good con-

soience. BE still prepared for death, and death or

life shall thereby be the sweeter.

THE promise of God is not to the act, but the kabit of prayer.—Payson. THERE are lessons to be learned on earth

which cannot be learned in heaven. Mun are not sent to hell; they go of

their own accord and by their own will. THE grace of God, which so powerfully saves from sin, is worth a theusand such worlds as this.

We should never make enemies, if for no other teason, because it is so hard to behave toward them as we ought.

No man was ever so completely skilled in the conduct of life as not to receive new information from age and experience.

WILL AND DEED .- "Remember the ord in your will," says the Vermont Chronicle. We auggest that it is better to remember the Lord in our life-time; then our last testament will be more in accord with our New Testament.

NEVER repeat a story unless you are certain it is correct, and not even then unless something is to be gained, either of interest to yourself, or for the good of the person concerned. Tattling is a mean wicked practice, and he who indulges in it grows more fond of it in proportion as he is successful.

Did any one ever hear of a person, who, because there is counterfeit money in circulation, would have nothing to do with money? Why, then, reject Christianity because there are bogus Onristians in circulation? It is very strange that so trivial and unreasonable an excuse should be so often offered .- Interior.

SABBATHS the pillars are On which heaven's palace arch'd lies; The other days all up the spare And hollow room with vanition They are the fruitful beds and borders In God's rich gardens: that is hard Which parts their ranks and orders.

-George Herbert. MEN must be taught to see the good before they will embrace it. Truth, honor and virtue—no man will cultivate them if they are not better in his eyes than false. hood, dishonor and vice. It is because men see no beauty in Christ that they do not desire him, and that they suffer all his mercies to pass untried and unappreciated.

And if you ask what is the temper which is most fitted to be victorious over sin on earth, answer that in it the warp of a sunny gentleness must be woven across the wool of a strong character. That will make the best tissue to stand the wear and tear of the world's trials. Our Lord was divinely gentle, but be was also strong with a wondrous strength and firmness.

Ir is not enough to be only sanctified, and then rest indolently. The sanctified life is a progress. Not only are you to be brought into the light, but you are to "walk in the light." Not only are you to accept the divine calling unto holiness, but you are being now in that holy calling, to "walk worthy of the vocation wherewith you were called."

BETTER to hope, though the clouds hang low, And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,

When the ominous clouds are rifted. There was never a night without a day,

Nor an evening without a morning: And the darkest hour, the proverb goes, is the hour before the dawning.

Wn live constantly full of great expecta-tions. Death, we know, will come, but our thoughts are not simply of the grave, wastsolouness tells us there is a land of beauty and glory where we shall have boundless and glory where we sinkly have positively opportunities and eternal enjoyments. While we do not forget the present with its duties and demands, let us look to the hereafter—to the far off country, to the King in his beauty.

Our Noung Holks.

Sunshine after Rain.

Love's happy suplight weather Is all too fair to met, The dreamy storm-clouds gather, Loys's sky is overcast; But joy shall come hereafter, And tove shall live again, With kisses and with langhter Like sunshire after cain

But throug' the strife and sorrow Bo true, . . brave alway, And bright will be the morrow, Though assolate the day; For joy shall come hereafter, And love shall live again, With kisses and with laughter, Like sunshine after rain.

When strife and storm are over Love's sun shall beam at last, And memory shall liscover The sweetness of the past; So joy shall come hereafter. And love shall live again, With kisses and with laughter, Like sunshine after rain.

D., I., F , S., U., V.

"If I could only remember to be good when the time comes. It's easy enough now, when I'm by myself, but by and by Harry will say something teasing, and I'll get real vexed and forget all about how good I was going to be. Dear me i if one would only feel Sunday-ish all the week. I am always so good on Sundays. I get to feel quite heavenly-minded in Church and Bunday School; out Mondays and Tuesdays and all the rest of the week days do try one's goodness awfully. I suppose its wicked, but I do believe one resson that it is easy to be good Sunday is because that it is easy to solve and nobody is in a hurry, and people look nice and clean, and I can wear nice gloves. Monday is such a sudden come down. I feel as it I had been on a high hill and fallen down with a bump. One's old things look ever so much worse Mondays then they do Saturdays. Oh Mondays then they do Saturdays. On, dear, this is a weary world. I almost wish I could have some big trials and bear them grandly and beautifully. I know it would be easier. One can't work one's self up into a lofty frame of mind because one's gloves are soiled. Mother says Well I do: but cause one's gloves are soiled. Mother says I must pay to be helped. Well, I do; but I could pay a great deal ensior to be helped to go and be burned at the stake, singing hymns, and with a rapt, angelic look on my face, than to be helped to feel amiable when I walk with Edith and she looks so when I walk with Edith, and she looks so refined and ladylike, and I like an awk-

"Isuppose there never was a little girl who had so many faults. And yet I some-times think I'm a pretty fine girl, and have high thoughts about being a power for good, and making people think as if they were in a purer atmosphere, and all that. The trouble is, I don't seem yet to be a power. I wonder if I ought to be meal good myself first. I suppose 'powers never get cross.

never get cross.

"There's Mike weeding my flower-bed.
"Mother says faults are like weeds. I notice Mike doesn't pull them'all up at once. He couldn't get hold of them. That's just my trouble. I wonder, if I worked at just one fault every day, if I could pull it up? I think that's a good idea. I'd think of just one fault every morning in the week, and pray hard over it, morning in the week, and pray hard over it, and then we'll see. I wonder if I've got

enough faults to go round?
"Well, I know I'm discontented. That's one for Monday. Then Harry says I'm cross (impatient sounds better). That's for Tuesday. Yos, and mother says I find too much fault with things and people; and, Oh, dear! I think I shall have enough. I suppose I am selfish—averybody is, 'most (except mother). But I do have generous impulses. I gave my new parasol to a poor sewing girl, and now I have to carry mother's. And she goes have to carry mother's. And she goes without, doesn't she? I hadn't thought of that before. I guess is con't do me any harm to put it selfishness for Thursday. I want two more. Well, yesterday I de-clared Minnie Stoddard looked in her book in botany class, and I said Josie was stingy. guess that was being uncharitable. I like faults to have long names; they seem more worth while getting rid of. Now only one more. Elizabeth Sarah Johnson, you know what they woult to be now. you knew what that ought to be very well. You're vain! you're vain! and as long as there is nobody here you needn't deny. Who thinks she had lovely hair, with 'glints of gold,' and arched eyobrows? Don't try to humbug me. Your sixth and most contemptible fault is vanity. Discontent, Impatence, Fault-finding, Solfishness, Uncharitableness, Vanity. Elizabeth Jane, that is a fine list. D. I. F. S. U. Jane, that is a fine list. D., I., F., S., U., V. I'll remember them that way."

Bessie descended slowly from her lofty seat on the gatepost, and walked slowly her lofty into the house

Con in May, you promised to paint a text for me."

"Yes, I remember. What have you shosen?" I've changed my mind. I don't want a

text. I want this instead."
"D., I., F., S., U., V. What does the child mean? Diffuse? No, that is not it. Dear, what is this word. Are you sure you have spelt it right?

Yos, it's all right. Don't put any flowers and vines around the letters. Just make them ugly, and plain, and big." "You odd little pussie."

So the letters were painted and hung up over Bessie's bureau, and no one could guess what they meant. Harry said he guessed she belonged to a "encret society. Same foolish thing! Just like girls, trying to do what boys do !" He was a little surprised that his eister

only, smiled and did not answer in her hot only, smiled and did not answer in her not, impatient way, and it set him to thinking. Only Jesus and Bessie knew what the letters meant. Many and many a time a look not at them and from them to Him saved her, till the faults grow smaller and smaller, and by and by they withered away almost out of sight, and Bessie said,

The Sanday joy goes all through the week new!!--- The Janesendent.

Sabbuth School Tencher.

INTERNATIONAL LESSON.

LESSON VII.

Feb. 18 | ELIJAH AND HIS SACRIFICE. | Kings | 1.877.

COMMIT TO MEMORY, VF. 36 89. PARALLEL PASSAGES.—Numb. vi. 28-80 James v. 18.

SCRIPTURE PEADINGS. - With v. 86, read Ex. iii. 6; with v. 87, read Ps. lxxxiii. 18; with v. 88, compare Judges vi. 21; with v. 89, read v. 24; with v. 40, read Deut. xiii. 5; with v. 41, read 1 Kings|xvii. 1; with vs. 42, 48, 44, read Ps. Isit. 5; with vs. 45, 46, read carefully Acts xxiii. 8.5.

Note the PLACES: Carmel, Kishon, Jezreel.

Note the PARTIES. Elijah, Ahab, Baal's priests. GOLDEN TEXT .- The God that answereth

by fire, let him be God.—1 Kings zviii. 24. CERTRAL TRUTH.—The Lord only is God. The teacher must first of all make the connection with the last lesson. Ahah's priests had entirely failed; all saw it. There was a rained altar, which Elijah, doubtless aided by the people (v. 80), repaired. Though the kingdom was divided, he does not recognize that the Lord's right to any of the tribes has coased. We are God's though we rebel against Him. So he takes twelve stones (v. 31). True religion keeps up every good union. Sin separates. He leaves no loophole of escape—no power to any one to see down his results to jugglery, or collusion, or sharp devices,—the com-mon stock-in-trade of all impostors, from magicians of Egypt to the last spirit-medium. He digs a trench about the altar, and when the wood and flesh are laid on it, has it three times deluged with water from the fountain close by,—still remaining,—and filled the trench with water. They shall know that he has not hidden any combustibles in the wood. Believers are to be wise as serpents when dealing with unscrupul-

At this point our lesson begins,-

WITH PRAYER. Please observe the time (v. 86). Evening sacrifice, the usual time for calling on God. Others so engaged at that time. There is some principle in "concert" for prayer, and in stated times for prayer. prayer. There still remained a long evening, for this was properly afternoon.

He is like Moses—intent on the deliver-ance of the people from bondage, and the names of God that prove and express His every one of them is a plea. "Because thou art the God of Abraham, and of the nation, answer me." But this is not his only argument. He son cordid motive. He only desires God's clear and their cool. only argument. He has no sordid motive. He only desires God's glory and their good. He is only concerned for his official position as prophet for the glory of God. So true ministers value their standing not from personal considerations, but the honor of Him for whom they "stand." Who ever made such an appeal in vain? "I have done it at thy word, for thy glory, thy people's good."

THE PRAYER IS WITH ASSURANCE (Mark ix. 24). He is satisfied that the heart of the people is turning toward the Lord, and says so in v. 87. Any spiritual good re-ceived from God is a further plea; as one may say, Thou, Lord, who hast shown me my sin, show me the Saviour. (See Mark zi. 28.) He knows his object; he prays in faith.

THE ANSWER, as in many former instances, is prompt, obvious, and undeniable. It is by fire. Baal might have been thought equal to such an answer. It was in the line of the sun-god's supposed power. But where he is impotent, Jehovah is mighty. It is according to God's ways of old (Lev. ix. 24.) So unlike a mere lightning flash—so real and intense is the fire, that the altar, the stones, and the earth with which they were compacted, and perhaps are reduced to a hurnt mass lving are reduced to a hurnt mass lving. crowned, are reduced to a burnt mass lying in the centre of a dry trench, out of which the water has been licked up.

THE EFFECT ON THE PROPLE WAS twofold The serror on the people was twofold. They cannot atand up before that "consuming fire" (Heb. xii. 29.) They fall on their faces. But a still more important result is their general and spontaneous confession of their faith. "The Lord, He is God." It was their vordict on the case put to them. It was the condemnation of Baal. It was a confession of sin. It was an avowal of a desire to return to God.

It might have been then, and indeed with us, a fire to destroy, instead of a fire to convince. "With us," for the Lord has done something like it. When Jesus assended, He sent to His disciples not swords of fire, or flames of fire, as to destroy the enomies of Elijah, but tongues of fire. Aud it is by the mighty working of that Spirit that we are convinced of Christ's character and true dignity, and brought to give up all false hopes, and build on him alone. God's ways are always adapted to the wants of the human heart. He gives evidence such as we need, and in His grace brings us to the "acknowledging of the truth" (2 Tim. ii. 25). Do we want the world to believe? Then the fire from above must come. Do we want it? "Let us pray." (See Ezek. xxxvii. 1-9, as presenting this truth under another symbol.)

THE SENTENCE ON THE BAAL PROPHETS IS now pronounced. It is at first sight extremely severe, and one feels some painful surprise at its being pronounced by a prophet of the merciful God. But it is to be remembered that when God was the real King of the people (the meaning of theo-cracy), setting up a rival to Him was trea-son, which civilized nations have always deemed worthy of death. Ahab should have done this, according to the law (see Judges vi. 81.) See in proof Deut. xviii. 20. God himself executed this sentence on false prophets when man failed. (See Jer. xiv. 15.)

We are not now under a theocracy; it eased with the end of the Jewish dispensation, and the placing of all nations alike before God. No nation now stands as the Jews did. They had entered into covenant to be God's. They tolerated the heathen. But they did not tolerate of their own numper proving recreant to their king.

This brooks at which the killing took place was the mains of Sleers's defeat (Indges iv. "). "The spot "of the disegliter " is now

fixed with all but certainty," and of course no doubt exists as to the Kishon, now commonly called Nahr Mukutta. It is a thousand feet below the place of the altar, and the name (though Robinson denies it) is still retained, Rased Kishon. The stream itself, like rivers in California, is of no ac count in the dry season, but is a torrent in winter.

The words of Elijah to Ahab (v. 41) are not very clear in their meaning. He told him to arise and out-the meal perhaps commonly joined to a sacrifice. Toget rid of the king at the time, and at the same time to remind him that his ease had been more to him than God's honor, is assigned as the motive. It is not quite satisfactory. He wanted to be alone for prayer. As for the king, once the rain came, in a soil like that of the plain, driving in a charlot would be difficult.

Whatever Elijah's meaning, Ahab went, and Edjah sought the lonely hilitop, put himself in the usual attitude of prayer, and expecting the rain, for which he probably again prayed, and which he had predicted, he sent his servant to look for its signs. At the seventh report, the little cloud, which in that clime is often sign enough, appear

The lingering Ahab is again hastened by him (v. 44), with the assurance that if he did not make haste and get his chariot ready (his servants may have delayed him), the rearing terrent would bar his way. Then perhaps it was dry.

Meantime all the signs of a gathering rain-storm are there—the heavens black with clouds, sendding before the fitful wind, and the big drops already falling (v. 45).

The recognition of the line. He had

been rebuked; his people had seen it; he was lowered and humiliated before them. Elijah's duty to God required this. But the prophet still respects the place and person of the king, whose policy he thwarts. So he pays him—under the impulse and with the strength of God given him—the homage common then and still, by running before his chariot to the entrance to Jez-reel—only the entrance. He goes as far as respect for the king's office makes proper— no farther. He well knew the temper of Jezebel, and he does not rush into danger.

But what an example he sets us of respect for dignities! We may dislike the public conduct of our rulers, but when we pour contempt, by word or deed, on them, we dishonor curselves and do harm, and we put ourselves with those who speak evil of dignities.

r dignities.
The word of the Lord has thus been made ood. The Baal-worship has been exposed, and for the time in part put down. The people and king have been left without ex-cuse, and God has been vindicated.

The lessons have been pointed out as we proceeded. The courage, faith, skill, and loyally of Elijah may be pointed out and emphasized. Care should be taken to see the law on the subject of idolatry. And, finally, many interesting analogies may be pointed out between this and New Testament processes—judgment and meroy—conviction and then comfort—the death of Jesus as our sacrifice and the gracious reign

of the Holy Ghost afterwards.
Suggestive Topics.—Elijah's precautions -his prayer—to whom—asking what—the assurance in it—the answer—in what form the fitness of it—the moral effectorime of the priests—their punishment—where inflicted—Elijah's after-course—the honor to Ahab—the purpose of it, and the lessons to us.

Systematic Giving in the Sunday School.

The one thing which needs reformation in our Sunday schools is the matter of systematic giving. In very many schools—probably the greater part of them—the probably the greater part of industrial superintendent says, in a dry, perfunctory sort of a way, "the collection will now be taken;" and around goed the plate and in go the pennies. The result? Well in a school of say 150, \$2 is taken in, and sometimes the amount averages less than one cent to each scholar. Then this sum amounting to \$25 at a quarterly meeting. amounting to \$25 at a quarterly meeting, is sent to some Missionary Board or given to some benevolent institution, and the Children know little or nothing as to where their pennies go. But ever where definite objects are specified to which the money shall be appropriated, still in most of the Sunday schools so little is the duty and privilege of giving enjoined upon the children, that they give it in a mechanical way,—because other children give, and it is a natural thing to do. Outside of mission schools, there are few schools whose scholars cannot give five conts each a week. This would give a result far different from what we generally have. Besides, in the case of poor churches, hampered in their finances, it would be a grand thing for the children to take hold and support their own school, thus emphatically making it their school! The matter of systematic giving on the part of Sunday school children needs the attention of Sunday school superintendants and teachers, and parents. stant, generous giving, if not the chief, is at least a large part of the Christian life; and when can the habit be more easily formed, and the character be more easily affected for good by little acts of benevolence, involving a spirit of sacrifice, than in early childhood?

Ye Cannot Serve God and Mammon.

In Mathew Henry's " Commentary on the Bible" published nearly two hundred years ago is the following :

Mammon is a Syriac word that signifies gain, so that whatever is, or is accounted by us to be gain, is mammon. Whatever is in the world—the last of the flesh, the last of the eve, and the pride of life mammon. To some their belly is their mammon, and they serve that; to others their ease, their sports and pastimes are their mammon; to others worldly riches to others honors and preferments; the praise and applause of men was the Pharisees' mammon; in a word self—the unity isees mammon; in a word self—the unity in which the mammin which he mammon which can not be self to it in competition with God; for if it be self to in competition with Him and it whon to Him. He does not say to not or we should not, but we of the self to th

mon: we cannot love both, or hold to both or hold by both in observance, obedience attendance, trust and dependence, for they are contrary the one to the other. God says, 'My son, give me thine heart,' Mammon says,-'No-give it me.' God says, 'Be content with each things as ye have'; Mammon says, 'Grasp at all that ever then canet'—' Nem, rem, quocunque ever then canst — Rem, rem, queenque mode, rem'— money, money, by fair means or by foul, money.' God says, 'Defraud not; never lie; be honest and just in all thy dealings;' Mammon says, 'Cheat thine own father if then canst gain by it.' God says, 'Be charitable;' Mammon says, Hold thy own, this giving unders us all . God says, 'Be careful for nothing;' Mammon says, 'Be careful for everything.' God says, 'Kosp holy the Sabbath day,' Mammon says, 'Make use of that day as well as any other, for the world.' Thus inconsistent are the commands of God and Mammon, so that we cannot serve both. Let us not, then, halt between God and Baal, but 'choose ye this day whom ye will serve' and abide by your choice.— See Literature, etc., of Great Britain, p 228, vol. II.]

Ws find the following in an American exchange:—"No one has been engaged in Sabbath-school work in our congregations without having experienced pain and discouragement because of the apathy with which his afforts were regarded by his religious associates. A few friends always stand by him. They are on hand at every meeting and enter heartily into every en-terprise. But the mass of the people seem to feel they have done their duty if they have extended good wishes to superintend-ents and teachers, and especially if they have sent their children regularly to the classes. It is told of a gentleman who had suffered in this way that as the time came for the election of superintendent, and he received the numination, he declined, giving as his reason that he thought " it was his time now to sit on the fence while the rest were at work in the church." His the rest were at work in the church." His satcasm was excellent, but we doubt if it would be effective. People who sit on the fences while the lessons are being taught inside, unmoved by pasims, prayers, invitations and the silent entreaty of the school itself, are not likely to be touched by wit, even when it is as keen and trenchant as that of the outraged superintendent. They need a work upon them from on high."

Rev. Donald Fraser, D.D., London.

This well-known Presbyterian preacher is forensic in mind and manner. His style is that of the bar rather than of the pulpit; and this resemblance is increased by his easy way of moving about from side to side, away from his Bible and notes, in the pulpit, and curiosly also by the coincidence that his abundant grey hair is brushed smoothly into a even thickness all over his head, so as to look at a distance very like a wig. Now, what is a forensic or barristerial manner? It is that of a gentleman talking to men. The jurors may be gentlemen, but they must be men. And the advocate all the world over has a peculiar way of couching and delivering what he has to say, which is governed by the ideas locally prevalent of the best way of getting hold of the average of mankind. . . . A modern barrister may be eloquent, but he must be conv. .sational and confidential. And such, with a decided infusion of personal animation, is Dr. Donald Fraser. As he stands in the Dr. Donald Fraser. As he stands in the pulpit during the singing, now in an attitude of seeming absence of mind, and presently offering his hymn book to some person within touch, you guess he is a hearty, unaffected fellow; and when he preaches, it is in the tone of such an one that he addresses you. Like many other hearty, unaffected good fellows, he is not without his theatrical instincts. He reads the Bible with considerable alongtionary the Bible with considerable elecutionary effort, if not with considerable elecutionary success; and in praying and preaching alike, drops his voice very often into tones of caverneus hollowness. But the little tricks do not impeach or interfere with the genuineness of the man.

There he stands, as a thorough believer.

There he stands, as a thorough believer, a well-furnished Scriptural theologian, to whom the Gospel system with Pauline settlements and interpretations is an admirable concatenation of demonstrable if not self-evident truth. To explore it and make widely separate portions of it dovetail into each othe, has been a luxury to him in his atudy. To repeat these lic with popular tact and force is an added luxury, which gains in zest as the able advocate feels he is carrying along with him the audience he is determined to make sharers of his lively intellectual enjoyment. Never did a preacher more remind us of what David Garrick desiderated when he observed that while actors acted as if fiction were real, preachers preached as if truth were fiction. There is no doubt, or formality, nothing mechanical or groping, in Dr. Donald Fraser's preaching. You feel sure he has thought everything out briskly to his own satisfaction, and that it will not be difficult for his hearers, if they surrender themselves to the influence of his energatic and wholesome eloquence, to be as well satisfied as he is on every point which he discusses. . . . Dr. Fraser is sometimes a little over refining and minute in his theologizing, but he is never dull. He is at constant high pressure, and when he is doing good work—work that is worth doing—as he neually is, he does it well and with sure effect. His easy colloquial intepolations—such as "We shall teach no more to-night; Enough spoken for instruction," help the good understanding between the preacher and the preached to. These freedoms never descend below the Phose freedoms never descend below the pleasant level of the bar or the professor's desk. They have nothing in them of "tubthumping" impertinence. They never militate against the unbroken gentlemanliness of the preacher's manner; though they are undoubtedly less ceremonious than according tith the praces of the pulpit, and secords with the usage of the pulpit, and, if indulged in deliberately by any imitator or emulator, would soon be found rather offensive.—Liverpool Post.

THE Presbytery of San Francisco have resolved to organize a Church of French Protestants in that eity.

British and Foreign Aotes.

THE American Patent Office has decided to register British trade-marks.

THE British Workmen Public-house Company have fifteen stations in Liverpool where cocos and oction are sold.

DR. FAYRER expresses his belief, based on careful estimates, that 20,000 persons do annually from suake bite in Hindestan.

By the birth of the Duke of Edmbursh s third obild, Queen Victoria has her sixteenth granddaughter and her twenty third grandchild.

A safety lamp for mines has been invented in England, in which the flames is at once extinguished by the admission of MR. Sporgeon says he never tried to fill his church. He o neidered it his duty to fill his pulpit, and his pulpit filled his

oburch. THE Catholic Directory for 1877 reports that the number of Catholic churches in the United States is 5,292, and of priests 5,297; the estimated Catholic population is

An inscription in the Ostrian Catacombs, near Rome, recently decyphered confirms archaelogists in the conviction that the Apostle Poter setually visited the Imperial city.

THE Americ a Musionary Society at its late annivers y reported 6,175 colored children in its schools at the South, and 70,000 in schools taught by its former and present pupils. Two members of a Presbyterian church

in Colorado regularly attend the Wednesday evening prayer meeting, one of them walking five miles, and the other eight miles for the purpose.

The number of members of the Society of Friends, composing the various "yearly meetings," in the world, is, according to the latest returns, 78,140, of which number there are in America 42,712. THE Rev. Malcolm C. Taylor, D.D., min-

ister of Morningside Established Church, has been appointed by the Crown to the Edinburgh Chair of Divinity and Ecclesiastical History.

THE National Baptist quotes a wise remark of Rev. Dr. Day, of Indianapolis:-"The longer I live, the more faith I have in Providence, and the less faith in my interpretation of Providence.

It is a fact worth noting that among the sailors in the late Arctic Expedition there were four tectotallers, who escaped all sickness, wulls so many of their comrades were laid aside by scarny.

REV. DR. CUMMING, of London, says that the Roman Catholic Church has expunged the word "God" from all the Psalms where it occurred, and have substituted for it the word "Mary," and their ecclesiastical authorities have ordered the word "Mary." "Mary" to be substituted in place of the word "Father" in the Lord's Prayer.

One of the foremost of American Biblical scholars, Professor Taylor Lewis, is a layman. The Arabic, the Syriac, the Greek and the Hebraw Scriptures always lie upon his table. For fourteen consecutive years he read the Hebrew Bible through annually. Since he has become deaf he has taught his students exclusively by lectures.

An aditation has been commenced by the Glasgow students to have the Free Church Divinity curriculum so arranged that the work which at present is spread over four years may be confined within three. At a meeting of students a committee was appointed to bring the matter under the notice of the Free Church, and, in particular, to memorialize the General Assembly in reference to the subject.

Roman Catholicism grows but slowly in ROMAN Catholicism grows but slowly in England. The increase in the number of priests for the past year was 64, of churches and chapels, 26. The whole number of priests in England, Wales and Scotland is 2,088, of churches and chapels, 1,815. There 86 Roman Catholic peers, of whom 26 have seats in the House of Lords; the Oatholies also have 47 baronets, 7 memhers of the Privy Council, and 50 members of Parliament, who represent Irish constitu-

encies. THE Universalist Register for 1877 reports the statistics of the denomination for the United States and Canada to be, 22 State Conventions, represented in one General Convention; 60 associations; 880 parishes, with 41,029 families; 656 church organizations, with 82 947 members; 641 Sunday schools, having 59.468 teachers and scholars; 756 church edifices, worth, above all indebteduess, \$7,465,495.

THE editor of Zion's Herald says that several summers ago the late Mr. Vander-bilt, while visiting the Catskills, heard and was much impressed by a sermon preached by Rev. Dr. John Hall. At the close of the service the Commodore warmly thanked him, remarking that it was the first ser-mon he had heard for many years. "I hope it is not your fau.t that you have not listened to a sermon all this time," was the reply of the faithful preacher. "I have had so many cares and so much an my mind that I have found no time to give was the attention to religious matters," Comodore's answer, which opened the way for judicious and tender words of counsel.

THE Pope will tolerate no half acceptance of the new dogma of infallibility, Some priests of Germany, having, after much hesitation, admitted its truth, but with an expressed doubt of the opportuneness of the definition set forth by the Vatican Council, the Holy Father has pounced upon them. In a letter to a German Bishop, whose name has not been published, he teaches that it is absurd to profess faith in the dogma of papal infalli-bility, and at the same time deny the op-nortuneness of its official declaration. He portuneness of its official declaration. warns all such priests " that it is absolued by necessary that key adopt the definition ly necessary that are y adopt the demission by a full and entire consent of the intelligence and the will, if they do not wish to deviate from the true faith." The requirement applies to the Catholic laity as well as to pricess. It is therefore to be understood that in regard to this new article of faith; so, esservations are he permission.

British Zmerican Presbyterian, 102 BAY STREET, TORONTO.

For Terms, are , see Firstru Page C. BLACKETT ROBINSON

Etitor and Proprietor.

TO CORRESPONDENTS.

Parties to the second of the s

Letters and articles intended for the next issue bould be in the hands of the Editor not later

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

All communications must be accommanded by the writer's name, otherwise they will not be inserted.

Articles not accopted will be returned, if, at the time they are out a request is made to that offect, and sufficient possings stamps are enclosed. Manuscripts notes accommanded will not be preserved, and subsequent requests for their return cannot be compiled with.

OUR GENERAL AGENT.

ME CHARLES NICOL, General Agent for the PRESENTANTIAN IS NOW in Western Outerlo pushing the interests of this journal. We commend him to the best offices of midisters and people. Any assistance readered him in his work will be taken by us as a personal kindness.

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OUT FOR 1877.

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

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Any Subscriber sending us, during the month of February, the name of a New Subsoriber, with the remittance, \$2.00 for the year, (his own subscription not being in arrear:) 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 offe, with a view to increasing our list of prepaying Subscribers, and trust to hear from many in all parts of the country.

British American Bresbyterian. FRIDAY, FEBRUARY 9, 1977.

CONGREGATIONAL SINGING.

It is gratifying to learn from a variety of sources, that our Presbyterian congregations are becoming more and more alive to the value and influence of good music. In most of our churches choirs have been formed who are giving much heed to the science and art of music, or congregational practices have been organized in order to render the praise of God in public in a becoming manner. The musical portion of the service is no longer trusted in a mere bap-hazard way to the ignorant and incompetent. Accurate and skilful teachers of music are in demand, and the prospect is that, instead of such choirs and congregaiions meeting for the purpose of running over the tunes that are to be employed on the coming Sabbath, some degree of attention will now be given to the acquirement of a scientific knowledge of music. The plan hitherto adopted of getting up a momentary excitement and enthusiasm on the subject, which was destined as quickly to die away, is being discarded. We are taking hold of this matter by the right end, by carefully training the young and rising generation, and by making music a prominent feature of Sabbath school work. The change from spaemdoic effort to system, is producing marvellous results, and we may reasonably entertain the expectation of our country becoming as musical as the German people, and of the service of song in the sanctuary attaining a position worthy of the noble and we have in view of worshipping God in sincerity and in truth.

It is remarkable the change of sentiment which has been produced in reference to this question. Time was when it was almost impossible to introduce new tames, or to attempt improvement, on the ground of the danger of substituting forms for worship. It was thought that to sing in the coldest manner, and to strip the house of God of all ornament, was a sure way to secure true spirituality amongst the people. From this there was the natural reaction—the swinging of the pendu-Jum to the opposite extreme-of introducing choirs composed of the highest musical talent, and whose members, being those who could command large prices in the oratoric and the concert, had some. quently to be paid enormous same by church managers. In the United States until very recently this method - is cerried to an abourd extreme. There were in very

were engaged to do the singing in a professional manner. Two ladies and two gentlemen; dressed in the newest style, occupied a prominent place in organ gallery. Their duty was to render the classical music for the delectation of fastidious ears. One would sing a solo, and the chorness would be rendered by the four voices in combination. The pealms and hymns which followed were in comparison with the opening voluntaries, sung in a common place manner, the congregation perfunctorily listening to the performance while it was going on. In some cases we allow, such as the Plymouth Church, Brooklyn, congregational singing is happily allied with that of the prefessionals, and then of course the effect is grand, startling, and impressive. But generally speaking the people stood up to listen and not to sing, and the performance became positively nauseous to those who had been brought up to another way of thinking. So complete a line of demarcation was drawn between the musical part of the service, and the devotional and expository, that it was no uncommon thing for the swellish quartette to leave their place during the latter, and we have it on the best authority that the choir has been known to retire during the sermon to the lecture room. Such a state of matters is only evil, and that as long as it continues, and the wonder is that it is still tolerated in some of churches of such cities as New York and Brooklyn. When we are told that in some of these the music costs from three to six and eight thousand dollars a year, we are tempted to think that the minister in such a case must econpy only a secondary position. In these circumstances, it is by no means certain that the minister is very popular, because his pews are all let and the aisles are crowded, seeing that the multitude are attracted by the music and the spectacular show.

There is a better way than this, and it is shown to be so from a number of the churches in the States having dismissed their quartettes, and returned to the simple plan of having a precenter, and generally an organist where an instrument is used. What is wanted, is that all the people praise the Lord. The late venerable Dr. Muir of St. James, Glasgow, on one occasion exchanged pulpits with the minister of St. Enoch's, where there was a very artistic choir who kept all the music to themselves. Dr. Muir gave out the hundredth Psalm. It was sung by the choir, not one of the congregation joining. The minister then rose and said, we have heard the choir, let us now all join together in worshipping God by singing the hundreath Psalm. The doctor led himself, and never before was heard such singing by the aristocratic congregation. Let us have congregational singing by all means, and in order to have this, let those who can sing use their voices. No matter though the singing be not of the best, let us have volume. Instructors can do something with too much sound, but what can they do, if there is not a cheep in the entire building. You cannot regulate silence, but you can control volume towards a specific end. But conductors should be eareful as to the tunes they employ, and as to the manner of rendering the music. We have seen a whole congregation who were accustomed to sing heartily, completely paralized because the precenter started them on something totally strange and unfamiliar. On the other hand, a congregation well able to sing have been stopped by the leader introducing new-fangled ideas into the ordinary tunes. What a noble legacy of tunes, and psalms, and spiritual songs we have, and it should be the aim and endeavor of every congregation to have the singing rendered heartily and yet tastefully as an offering of praise to the Lord.

CONVENT SCHOOLS.

This is the age of liberalism in religious matters. "Sectarianism" is condemned by popular writers of every shade. The Romish hierarchy, ever the same as of old, ever unchanging in spirit and aim, but most pliable and accommodating in the matter of ways and means, and always watchful to expose the buckets of their own mill-wheel to the current of popular thought, are not slow to avail themselves of this tendency. They preach liberalism, but it is to Protestants that they preach it. The very same spirit which they pretend to admire so much in outsiders, they utterly condemn and endeavor to crush within their own pale. Witness the difference-the apparent opposition-between the utterances of Bishop Bourget in Montreal and those of Archbishop Lynch in Toronto. The opposition is only pparent—not real. These two men had the same object in view; but one was speaking to Roman Catholies while the other addressed himself to Protestants. They all wish Protestants to be as liberal and tolerant as possible; they all desire to have Roman Catholies as sectarian as the terrors of superstition can make them. One grand object of this double-dealing is to induce protestants to send their children to the many of the churches hired quartettes, who | "Convent Schools"-loudly asserting that I discussed.

their sole object is to give them a good education, and impudently denying any intention of interfering with their religion. These institutions are now becoming pretty numerous on this continent; and many Protestant parents, in their anxiety to provide what they are led to consider the highest possible education for their children, are, perlaps with some misgivings, induced to send them-especially their daughters -- to these places. That the pseudo-guarrantee of non interference with tne religion of the pupils is utterly worthless and never was intended to be acted upon, has been proved over and over again, by the unerring logic of events. A good many people are awars—the priests know it—that the mind of the pupil is exceedingly liable to be perverted through contact with the mind of the teacher, even without any intention of proselytizing on the part of the latter. But when this natural process fails, and the conversion of the pupil would be of any special advantage to the church, the priests are quite prepared to employ means of a more aggressive character. The following paragraph gives an account of the latest example of this sort by tyranry; and we just place it before our readers without further comment:-"It seems that Miss Mary Jackson, a

young girl of eighteen, was placed in the convent of Auteuil, near Paris, a year ago by her step mother, who was a Roman Catholic, and was about to go to Hayti, her native place. The young girl was her to a considerable fortune, which, if she died before she reached twenty-three years of age, would pass to the step-mother. She had been baptized in the Roman Catholic faith, but had lived since infancy with her uncle and aunt, was a Protestant, and regularly attended the Protestant services. But scarcely had she been left alone in the convent before the nuns and the Mother General, as Monsignor Capel calls the principal, attempted her conversion. She repelled all their efforts. They proceeded to use severity. Her letters to her uncle and aunt were intercepted. She was restrained of her freedom and intercourse with her friends. So rainful ways the mean research. friends. So painful were the means used to change her resolution that she attempted to make her escape from the convent, but was seized and brought back. So deep was the mental distress produced in her excitable nature by her isolation, the apparent neglect of her friends, the persecutions of her keepers, the nuns and the Mother-General, that she twice attempted suicide. At last, however, she yielded, and became in name a Roman Catholic. But she now fell into a severe illness; and when she seemed near death, the Mother-General, alarmed, wrote to her sunt, who came over to find her still in danger, and pining in the gloom of the convent. The uncle and aunt, with whom she had lived for many years, applied to the French courts to release her from the imprisonment in which she is held by the Mother-General. The case has been decided by the courts, always under clerical control, in favor of the convent, and the nuns and the Mother-General, aided by Monsignor Capel, a noted English priest, have written severe letters to the London Standard, denouncing the attempt to snatch from them their helpless victim. In the meantime Miss Jackson remains a prisoner, forbidden to see her friends, bitterly complaining to her aunt by secret means that she has been forced to change her religion, eager to escape to England, but held firmly in the grasp of the Jesuits. Her uncle states "that she is dying," that she "is being killed;" while nothing can be more insolent or defiant than the tone of Monsignor Capel's letters. The lonely, isolated, perhaps dying girl nems to produce in him no emotion but that of recognitions. no emotion but that of rage and exultation. She is eager to seek the friendly shelter of her uncle's home; he is resolved to keep her in a convent whose severity she has sought to escape by two attempts at

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.]

St. Andrew's Onurch, Berlin, realized \$211 by a recent bazaar.

THE congregation of Florence and Dawn have extended a called to Rev. W. C. Armstrong, probationer.

A unanimous call has been extended by the congregations of Kirkfield and Victoriaville to Rev. D. D. McLennan, of Luther.

REV. J. C. BECKETT, of Thamesville, delivered a lecture in the Presbyterian Church, Dresden, on Tuesday evening, 19th inst. Subject :- " A Visit to the Centennial."

THE congregation of Victoria Road Station held their annual social meeting on Thursday, the 18th inst. The programme included tea and music, with addresses by Rev. Messrs. Scott of Cambray, Paul of Balsover, and Hastie of Lindsay.

THE Port Stanley congregation recently held a very successful tea meeting, ...llowed the next evening by a children's festival. Nearly \$85 was realized. It was stated that the contributions of this congregation during the past year averaged \$28 per family.

THE Sabbath School Convention of the Whitby Presbytery was held in Oshawa on Tuesday, the 80th, and Wednesday, the 81st ult. Mr. John President, and Mr. G. bitby, Sec. Treas. A number of leep interwere ably est to Sabbath school

Wirn the consent of Presbytery, a division has taken place in the congregation of Knox Church, Mount Forest, and the new congregation was organized on Thursday, the 18th inst., by Rev. Mossrs. Baikte and McIntyre of Harriston, and Mr. Reid, of Egremoni, elder.

The members and adherents of Knox Ohvreh, Palmerston, held a meeting on the 22nd inst., at which it was decided to give a call to the Rev. E. W. Waites of Waterdown-stipend \$800. At the same meeting, Mr. Martin, precentor of Knox Church, was presented with a handsome watch and obsin.

Amour three hundred persons attended the annual tea meeting held on the 12th inst. by the congregation of Knox Church. Oro. Rev. Messrs. Fairbairn and Hutchinson successively addressed the meeting on the subject of Temperance, and Rev. Mr. McLean, pastor of the Church, followed with a short address in Gaelic.

A MEETING of the Juvenile Missionary Society in connection with the Presbyterian Sabbath school, Sarnia, was held in St. Andrew's Church there on Thursday evening, 18th inst. The overplus funds were appropriated as follows:-Knox College, \$40; Home Mission, \$50; Foreign Mission, \$40; French Evangelization, \$50; Sunday School Union, \$10.

THE first public meeting of the Y.M.C.A. of College street Presbyterian Church was held last Monday evening-Rev. A. Gilray in the chair. There was a large attendance. Readings, etc., were given by some of the members, and the choir of the Church rendered some selections of music in good style. Altogether an enjoyable evening was spent.

At the opening of the new Church, recently built at Creemore, Rev. D. J. Macdonnell, M.A., B.D., preached morning and evening, and Rev. T. R. Reid, Methodist minister of Avening, in the afternoon. The attendance at all these services was very large. On the Monday following a soiree was held, at which Rev. D. Mc-Donald, M.A., was presented with a handsome pulpit gown.

THE anniversary of the Sabbath school at Carlisle, under the pastoral charge of the Rev. J. Rennie, was held on the 10th January. The report showed an increase in the attendance, etc. A very interesting concert exercise on "Christ the Redeemer of the World," was given by the scholars; also an exhibition of beautiful dissolving views by Messrs. Brown and Maddocks of Parkhill.

A FESTIVAL in connection with the Sabbath school of the Presbyterian Church, Ailsa Craig, was held on the evening of the 22nd January. The Church was densely crowded by the scholars and their friends. A most eloquent and instructive address on "What the Sunbeams Say," was given by the Rev. G. M. Milligan, of Toronto, who is always a welcome visitor in these parts.---Com.

THE children of the Beaverton Sabbath school enjoyed their annual social entertainment lately—Rev. E. H. Bauld, superintendent of the school, in the chair. Addresses were delivered by Rav. John Macnabb, pastor of the congregation, and Rev. Mr. Patchell. The children seemed to be very well satisfied both with the quality and the quantity of the estables provided by the ladies of the congregation; and the singing, well rendered under the leadership of Messrs, W. McKay and W. Ellis, was much enjoyed by old and young.

Ar Collingwood on the evening of Friday, the 26th ult.-a fine moonlight night it was—there was a happy gathering of some three hundred at the tea meeting in connection with Mr. Rodgers' congregation. Rev. Mesers. Moody and Ferguson delivored addresses; the tea and accompaniments were exceedingly good; and excellent music was supplied by a choir under the leadership of Mr. E. Thomson. The children's festival was held on the following Monday evening-a gathering if not so large, full s as happy.

On Friday, the 12th inst., the annual soirce of the Petite Cote Sabbath school, Montreal, furnished to the little folks the occasion of a considerable amount of harmless enjoyment. After tea, Mr. Greig, the superintendent, took the chair and gave a satisfactory report of the past year's work. Suitable addresses were then delivered by Rev. B. Campbell and Mr. Davidson. Two prizes, previously competed for by the children, were presented : the first, a beautiful silver medal to Miss Maggie Drummond, and the second to Miss Jane Irving.

THE Rev. Andrew Glendinning, (lately in Manitoba), was inducted on Tuesday last to the pastoral charge of Glenmorris congregation, in the Presbytery of Paris. The Rev. W. M. Martin, of Norwich, preached from Galatians vi. 14. The Rev. D. D. McLeod, of Paris, presided and addrossed the minister, and the Rev. Jno. Anderson, of Paris, the congregation. In the evening a social meeting was held to welcome the new pastor, when addresses were given by the above mamed ministers and others. The attendance both during the day and evening was very large, the Church being filled to repletions.

THE sound meeting of Knox Church, Hamilton, was held on Wednesday evening, the 23rd ult.—the newly inducted partor, the Rev. Dr. James, presiding. It is gratifying to learn that notwithstanding the very trying circumstances connected with the pastorate of this congregation, viz.. sickness and subsequent death of their late paster, Rev. Mr. Repuelson, and the length of time it has been vacant, that the annual statement of the managing committee shows a balance in the treasurer's hands of \$9.47. The income being \$4,022.47; expenditure, \$4,618.00.-Com.

THE annual meeting of the Bethesda Presbyterian Church was held on Thursday, 18th January. At the close of the meeting Mr. J. Kane, in the name of the congregation, presented to the Rev. W. MacWilliam, M.A., a very handsome and valuable fur ccat and a pair of gauntlets. Such evidence of the continued loyal attachment of the members of this Church to their pastor, after more than thirteen years of service, is highly creditable to the people, and cannot but prove an encouragement to the minister in his work .- Cobourg World.

A special missionary meeting was lately held in Chalmers' Church, Kingeton, in aid of the Presbyterian mission at the village of Morton. Mr. J. G. Stuart, the missionary at that place, reported that he had discovored about forty families there, the heads of which had been brought up as Presbyterians, and would gladly receive a minister of that denomination. They subscribed \$600 to build a church, and it is expected that the three congregations of Kingston will furnish the balance of \$400 necessary to do so. The city clergymen present at the meeting also delivered interesting addresses.

A very successful tea meeting was held in the Presbyterian Church, Thamesville, on Tuesday, 80th January. The Chuxch was filled to its utmost capacity and the best of order prevailed throughout. After all had partaken of a bountiful repast, Mr. Robert Ferguson, Warden of the County of Kent, was called to the chair, and interesting and instructive addresses were given by the Rev. J. Becket, pastor of the congregation, by Mr. Maddin, and by the Revs. D. L. McKechnie, of Bothwell, and C. E. Benson, (M. E.) of Thamesville. The music was under the direction of Mr. W. Sherman, and was of the best quality.

THE children of Knox Church Sabbath school, Guelph, had their annual soiree on Friday evening, the 19th ult. After partaking of tea in the basement, they and a large number of their parents and friends adjourned to the Church, where the proseedings were opened with devotional exercises by Rev. W. S. Ball, the pastor, and an address by Dr. McGuire, superintendent. The missionary contributions of the shildren were then voted as follows:-French Canadian Mission, \$5; French Evangelization Society, \$10; Home Missions, \$15; Knox College, \$10; Foreign Missions, \$10; German Mission, \$7; retained for the purposes of the school, \$81. Total, \$91.68.

Dr. Campbell of London was presented by his congregation, Westminster, with a very valuable horse, not long since. This is the second presentation he has received inside of six months from the same people, shortly before having received a purse containing \$68. Dr. Campbell himself, we believe, claims a firm adherence to the Church of Scotland; his congregation is composed of, one-half belonging to the Presbyterian Church in Canada, one fourth Church of England, and the other fourth Baptists and Bible-Christians, and have seen working very harrioniously together for two years. The Presbyterians are in hopes of being able to establish a regular station here soon, and make application for recognition.-Com.

THE Sabbath school of Knox Church, Stratford, recently held a very successful social. The evening was beautiful, and the spacious lecture room was crowded with the scholars and their friends. After tea Messrs. Brown and Maddocks, of Parkhill, entertained the audience with their wonderful Magic Lantern, showing several very interesting and amusing views which kept the young folks in rapt applause the whole evening. The proceedings were interspersed with music and singing by a choir of children, under the leadership of their kind and zealous superintendent, Mr. Jas. Henderson. Notwithstanding that the scholars were admitted free by ticket, the doorkeeper collected \$21.25 from the friends of the school. The Sabbath school reports 240 names on the roll, a library of over 600 books, and \$70 in the hands of the treasurer.

At the annual missionary meeting of the Augus Presbyierian Church, the Bev, Thos. McKee was presented with a handsome far overcost, cap and gaunticis, by the members of the congregation and friends of other denominations, as an expression of their attachment to him as their pastor and in appreciation of his untiring laboure in the district. Mr. Cooper, one of the elders, made the presentation in a very nest and appropriate speech. Also at a previous social gathering get up by the younger portion of the congregation, Mrs. Mollos was the recipient of a purse containing \$50, as a slight token of esteem for her many endearing qualities since she came among them, and for her indefatigable exertions in bringing the psalmody into its present harmonious state, of which she is the efficient leader.

THE annual social meeting of the Bay street Preabyterian Church Sabbath school, in this city, was largely attended. Rov. John Smith, the pastor, occupied the chair. Messrs. Wm. Anderson and John A. Paterson, superintendent and secretary of the school, presented reports showing that matters were in a very satisfactory state, numerically and financially. The pupils had collected \$108 for missions and \$100 for running expenses. Readings were given by Messrs. Jas. McCoy and Tibbs of Knox Collego; and the singing was well executed by Professor Jones and the choir, assisted by Mr. and Mrs. Summerfeldt, Mr. and Mrs. Reynolds, Mr. and Mrs. Greenfield, and Mr. Sturrook.

Missionary meetings were recently held in Knox Church and St. Andrew's Church, Perth. At the meeting in Knox Church Dr. Bain of St. Andrew's Church occupied the chair. Rev. Mr. Mylne of Smith's Falls spoke on the importance of mission work in general; Rev. Mr. Farries of Ottaws, on Home Missions; Rev. Mr. Stewart, on missions in America, China and India; Rev. Mr. Crombie, on Systematic Giving; and at the close the chairman made an earnest appeal to Christians to do their duty in supporting missions. At the meeting in St. Andrew's Church on the following evening, Rev. Mr. Burns of Knox Church took up the subject of Home Missions; Rev. Mr. Mylne, that of Foreign Missions; and Rev. Mr. Crombie that of French Evangelization in Quebec.

On Tuesday, the 28rd January, the Presbytery of Barrie met in the church at Alliston, and inducted the Rev. J. R. S. Burnett into the pastoral charge of the congregation of Alliston and Carluke. The Rev. Wm. Fraser of Bondhead presided. The Rev. S. Acheson preached from Issiah 1x. 18, last clause. The Rev. J. A. McConnell addressed the minister, and the Rev. E. Panton the people. A large congregawas present, from whom the pastor received a very cordial welcome. Shortly after the induction services were concluded tea was served. Suitable addresses were delivered by Mesers Fraser, Acheson, and McConnell, after which a long and really social meeting was brought to a close. We hope the union now formed may be long, and bear much fruit.

THE annual congregational meeting of the Brook street Presbyterian Church, Kingston, was held on the 18th ult. The pastor (Rev. Andrew. Wilson) stated that notwithstanding the unusual number of deaths, the communion roll had greatly increased. When the financial report was called for, Mr. William Coverdale rose, and in the name of the managing committee and congregation, presented the pastor with a check for a handsome sum of money, as a token of their high esteem of him and appreciation of his assiduous labors among them. This was acknowledged in suitable terms by the minister. After Mr. Coverdale's action we do not suppose there was much anxiety felt regarding the financial report; however, it was read, and plainly manifested that the congregation had enjoyed such prosperity as fully justified their generosity.

A TEA MEETING was held in Knox Church, Acton, on the evening of Wednesday, the 24th ult., which, notwithstanding the in- whole time is taken up with the awakenclemency of the weather, was largely attended. On motion of Rev. D. B. Cameron. A. Campbell, Esq., was called to the chair. The platform was occupied by the Rev. A. D. McDonald of Elora, Rev. Mc. Davis of Caledon, Rev. G. W. Calvert of Acton, and the Rev. D. B. Cameron. After partaking of a plentiful repast supplied by the ladies of the congregation, pleasant and instructive addresses by the rev. gentlemen were delivered, interspersed with choice selections of sacred music tastefully performed by the choir of the congregation. The proceeds of the meeting after defraying all expenses amounted to upwards of \$100. After the usual votes of thanks to speakers, choir, chairman, and ladies, the meeting was dismissed by the benediction, and the assembly retired to their homes highly pleased with the entertainment, socially, intellectually and financially.

THE annual social meeting of St. Gabriel street Church, Montreal, was held on Wedneeday evening, 17th inst. The attendance was large. Addresses were delivered by Rev. Mr. Warden, Father Chiniquy, Mr. James Croil, Rev. Mr. Campbell and others. The refreshment tables in the lecture room, supplied and attended by the ladies of the congregation, were well patronized. Rev. R. Campbell, the pastor of the congregation, being on the eve of de parture on a six months' leave of absence for the benefit of his health, was unexpectedly presented with a puree of \$200, and an address expressing the fespect, affection, and esteniz of the donors; their appreciation of Mr. Campbell's ability; seal and

devotedness; their sense of the greatness of the efforts which he had put forth, especially in behalf of the spiritual welfare of the young; their regret for the state of health which demanded a temporary ces sation of his labous; and their earnest hope and prayer that he should be restored to his family and congregation with his physical powers completely restored.

A very satisfactory state of affairs is manifested by the various reports read at the annual meeting of the congregation of St. Andrew's Church, London, held on Wednesday evening, 81st ult. The managing committee reported that the regular attendance on the Sabbath services had greatly increased, that there had also been a large increase over previous years in the Sabbath day collections and paw rants; and that the minister's stipend had been paid up to the 1st April next, and the insurance of the Church for the next three years. The financial statement shows the receipts of the year to have been \$4 890.18, and the balance on hand 81st December \$12.75. From the report of the Missionary Society connected with the congregation, it appears that \$680 had been collectedbeing an increase of \$55 over the previous year-and appropriated as follows: Knox College, \$150; Home Missions, \$150; Foreign Missions, \$160; Presbytery Fund. \$85; Assembly Fund, \$25; Infirm Ministers', Widows' and Orphans' Fund, \$50; French Evangelization, \$25; Chiniquy Mission, \$80; Synod Mission Fund, \$2 balance, \$8. Besides this it ought to be stated that the sum of \$108.52 was given to missions out of the regular congregational fund. The Sabbath school report also indicates a favorable state of affairs. The library had been replenished, and the children regularly supplied with five different Sabbath school papers.

On Sabbath last the basement of the new Presbyterian Church in London East was opened for divine worship. Rev. Dr. Proudfoot preached in the morning, Rev. Mr. Cameion in the afternoon, and Rev. Mr. Murray in the evening. The services were well attended. On Monday evening a social meeting was held, with the success of which the friends of the mission must have been highly pleased. The basement, capable of seating nearly 400 persons, was filled to overflowing. After the refreshments had been partaken of, addresses were delivered by Rev. Dr. Proudfoot, Rev. Messrs. Camelon and Henderson, (who has charge of the congregation at Hyde Park), and by Mr. Wilson of Knox College, Toronto. The musical part of the programme was contributed by Messrs. Marshall, Barron and Murray, and Messrs. Young, Oraig, Moses, Kershan, and Mrs. Love. Mr. Fairbairn gave a humourous reading which was much enjoyed by the audience. The Presbyterians of London East are to be congratulated over their success in having erected a handsome commodious brick Church. The auditorium which is estimated to seat 450 persons, will not be ready for use till spring. The basement which is large, well lighted, and cheerful looking, will be used in the meantime as a place of worship. The estimated cost is \$4,500. The Presbyterians of London are not going to be behind their brethren in Toronto in the matter of Church Extension.—Com.

W. P. F. M. S. of Glengarry.

The last meeting of the Presbytery of Glengarry was held in St. John's, Cornwall, on the 9th inst. A digest of the proceedings cannot now be expected from the clerk of Presbytery as on former occasions, as his ing in his congregation. I think it of mportance as one member of that Presbytery that at least one item of that day's proceedings should be made known, vis., that the Presbytery of Glengarry on that day, passed a resolution empowering the Ladies Foreign Missionary Societies, organized within its bounds, to form a Presbyterial Society under the jurisdiction of the Presbytery, to be known as the "Women's Presbyterial Foreign Missionary Society of Glengarry.

A constitution was submitted and ado pted, and the first meeting of the "Women's Presbyterial Society" is expected to be held in Martintown on the same day with theregular meeting of the Presbytery in April, when the Society will give in its first report, and be addressed on missions by one or more members of Presbytery.—R

Students' Missionary Society.—Presbyterian College, Montreal.

The following sums have thankfully been received by the Tressurer, Mr. J. A. Anderson, from Dec. 9th, 1876, up to Feb. 1st. Cornwall, per J. R. McLeod. \$14.50: Summerstown, per J. R. McLeod, \$7.75 Mrs. Conn, Ashton, per J. R. McLeod, \$5.50; Rev. Hugh McGregor, Kintyre, 55; Norman McPhee, \$1.50; Morrisburg, per N. McPhee, \$11; Pleasant Valley and Occaseon, par A. C. Morton, \$9.50; Goderich, per J. T. Donald, \$12; A friend in Waddington, N. V., per G. F. Walker, \$10; Rev. R. D. Fraser, M.A., Toronto, \$5; Martintown, per Rev. R. Hughès, \$20; Union School Mouse, 4th con., Lencaster, per Rev. B. Hughes, \$7; Lancaster, per David Sangeter, \$11; Philip S. Boss, Esq., Montreal, \$2; collection, St. Andrew's Church, Lachime, per W. D. Rossell, \$28.

Book Beviews.

THE METROPOLITAN PULPIT FOR FEBRUARY. The following are the contents of The Metropalitan Pulpit for this month. Im possibilities with Mar Possible with God, by S. D. Burchard, D.D.; Address and Prayer at the Burial of Cornelius Vanderbilt, by Charles F. Deeme, D.D. (carefully rovised by Dr. Deems for this publication, The Power of Things Invisible, by R. S. Storrs, D.D.; Christian Obedience, by John Hall, D.D.; The Prophetic People, by J. H. Rylance, D.D.; Maeter and Man, by Emory J. Haynes; The Essential Thing, by E. H. Chapin, D.D (nearly a verbatum copy of the notes used by Dr Charin while preaching a recent sermon, Au Eurnest Lafe, by A. C. Wedekind, D.D.; The Signs of a Christian, by Henry Ward Beecher; God's Care Specific, by George H Hepworth, D.D.; The Shepherds of Judes, by Charles H. Hall, D.D.; Sermon at the Funeral of J. Ilgen Burrell, by A. Hiller; Fifty Themes and Texts of Leading Sermons. Published at 96 Nassau street, New York.

A DISSERTATION ON THE DEGREES OF KIN-DRED WHICH BAR MARRIAGE. By Rev. D. B. Blair. Halifax. N. S.: Nova

Scotia Printing Co. It is only a pamphlet of forty-two pages but it exhausts the subject. There are no words wasted. "To the Law and to the Testimony!" Mr. Blair maintains, and we think proves, that the prohibitions contained in the eighteenth chapter of Levitious are as binding upon us as they were upon the children of Israel. He then explains the principle of the law, and arrives at a couple of generalizations by means of which a person can at once tell whether any particular relationship comes within the forbidden degrees or not, without having recourse to a long list. In the conclusion he carefully rests his case on the moral aspect of the question-not upon any physiological ground. He does not say that there are no physiological reasons for such a law; but as the moral ground is in his estimation the stronger of the two, he takes his stand upor that.

TRE RELATIONS BETWEEN GENERAL YOUNG MEN'S CHRISTIAN ASSOCIATIONS AND THOSE BELONGING TO CHURCHES OF CONGREGATIONS. An Essay read at the Provincial Convention of Young Men's Christian Associations at London, Ontario, Oct. 21st, 1876, by a member of the Executive Committee. Toronto : Hunter, Rose & Co.

This essay is able. It shows that the two kinds of associations spoken of are not opposed to each other-are not incompatible with each other-ought to exist together and assist each other; their uses and fields being different.

ST. NICHOLAS. New York: Scribner & Co. The February number of this beautiful illustrated magazine for the young has a very tempting table of contents; and sure we are that very many girls and boys as well as perhaps some "children of a larger growth" will derive a good deal of amusement and instruction from its perusal. The lessons in Astronomy still go on, giving this time the "Stars of February," with the usual beautiful and instructive sky-pio-

THE LIBRARY TABLE. New York: Henry L. Hinton & Co. \$1 per year.

This is a monthly magazine which has a field of its own among the literary journals of the day. It is very cheap, and still it does a good deal of the work of the highpriced periodicals—especially in criticism. Its "Index to Periodical Literature," appearing regularly every month, is very useful; and its mouthly biographical and critical paper on some writer of note is both useful and interesting.

THE EARNEST STUDENT. By the late Norman Macleod, D.D. Toronto: Belford Bros.

To show that this book is popular we have only to montion that it is in its twentieth edition. The death of its lamented author has awakened a more wide-spread interest in his writings than they attracted during his life; and among his voluminous works, this biography of his brother-in-law, John Mackintosh, is perhaps the best. Independent of its value as being the work of a famous author, this book also possesses great merit as a study of character of a ery high order; and we should think that there are very few who can rise from its perusal without having their own characters improved and elevated.

SCRIBNER'S MONTHLY. New York: Scribner & Co.

In the February number there is a very nseful article under the heading "How do I know what is the Bible." The meaning is,—How can a person satisfy himself that in the Protestant English version commonly used, he is in possession of all the books constituting the inspired record, and that no uninspired books have been permitted to intrude. We say that the article is useful, for readers in general have not time to consult such writers as Buddeus, Hottinger, Prideaux, Lardner, Jones, Morne, and Alexander; and so plain and satisfactory are the proofs adduced in this article that they are well calculated to strengthen the doubte when iose who enteriain no the authorisity or several books of our gennine much priso articles in h Bible. The other at number are of the instructive character. nenel inter

Correspondence.

Colleges and their Constituencies

Editor British American Pressyrerian

Sis,—"We have now," as "Your C u tributer" remarks, the official estimator for the current year of both college constituencies—the eastern and the western." They are, in the former for Montreal College \$7,894; in the latter, for Knox \$11,900, for Queen's \$2,450. The advantage is that he two constituencies are negured without doubt, as to the amounts they are a ked to contribute to the amounts they are a ked to contribute to the college fund during the financial year. That, as I have before indicated, is with me for the present, the main question; and, in view of the work prescribed by the Supreme Court of the Church, it is for the present the main question for the treatment. The recent tion for the resettiuencies. This point of agreement being reached there is not now any danger of "Your Contributor's" first any danger of "Your Contributor's" first communication having a misleading iffect, because of its obscure distinction between annually and "annually hereafter" or any other circumstance. This might not have been the case had his original statement been allowed to pass, seeing that it was not sufficiently guarded against the supposition that it gave the amounts estimated by competent authority for this year, while it competent authority for this year, while it put that for Knox much below the official setimate, and that it appeared most un-seasonably at the very time the authorities of Knox and Queer's were making effects to obtain from their constituency all that is required to meet the large demand upon it. "Your Contributor" has told us he was ignorant of such efforts when he wrote, and we are bound to believe him. It was therefore an unfortunate coincidence.

It is now known too from what source his so-called estimate for Queen's "annually hereafter" was obtained. It is not the result of his calculations at all, and though it is only the authorized estimate for this year, he adopts it, and works upon it as the estimate for future years, on the assumption that the revenue and expenditure will remain annually as at present.

As to his original estimate for Knox annually hereafter," namely, \$8,750, he has not yet condescended to explain, and, it appears is not now likely to explain, how he obtained it from "the statistics of last year." It is not once separately named in It is not once separately named in his last communication, but is included along with that for Queen's in the sum of \$11,200 originally given by him "as the estimated amount" for the two colleges. Compare it with the official estimate for this year, and it is short of it by \$8,150. Compare it with last year's expenditure, as given in the statistics from which he compiled his estimates, namely \$18,981.80, and the difference is \$5,181.80. It was given in his first communication as the result of his calculations "after deducting the income derived from endowments (including the recent bequest from the 'Hall estate')." Deducting interest on the Hall bequest of \$40,000 at eight per cent., and \$440 interest of endowment reported to last as-sembly from the official estimate for this | year, and we get \$11,900-(3,200+440), or \$8,260. Make the same deduction from the expenditure of last year and we get \$10,291.80. The authorities of the college, it may be fairly presumed, made all the necessary deductions, taking actual time and rate of interest into account, and in view of last year's expenditure and this year's requirements ascertained that "the very lowest estimate for current expendi-ture" is \$11,900. Any one, I think, may conclude that \$11,900, their estimate for ture this year, is much nearer what will be required "annually hereafter" than "Your Contributor's" estimate of \$8,750, and that the total sum of \$14,850 required this year is nearer what will be required "annually hereafter," from the western constituency, than \$12,550, which "Your Contributor" gives in his last communication as the resuit of his latest calculations,—always keeping in view the risky supposition that revenue and expenditure are to continue the same as now. This seems to some extent to touch his "main question." What "Your Contributor" calls "the

relative strength of the constituencies set apart for the support of the respective col-leges" may now be adverted to. This fully covers his "main question," and according to his showing, the strength pre-ponderates largely in favour of the western constituency. "Why," he asks, "should the Montreal constituency be dealt with so differently from the others? This is the main question, and one which none of your

correspondents have ever yet touched."
I have hitherto concerned myself chiefly with another main question, but let us now see how "Your Contributor" touches his. Given, as accurately as can be, the amounts required from each constituency; then compile as correctly as possible a "table of membership" from the defective statistics of last year, and the statistics of the Canada Presbyterian Church for the preceding year, "making due allowance for the congregations of the Church of Scotland," and for the territory in the Presbyteries of Ottawa and Brockville, whether "debatable" or undisputed. Divide the amounts by the membership respectively, and you get the "relative strength" of the constituencies; only don't forget to throw into the scale of the western constituency all the evidences of "greater wealth" which its more ces of "greater wealth" which its mor productive soil, "the better circumstances of its farming community, and its larger number of prosperous cities, towns, and villages afford, and remember that the city of "Quebec is interested in Morrin College," and "Montreal has few congregations with a large membership. are all the materials utilized by "Your Contributor" in compiling the calculations contained in his first communication, for I suppose no further reference need be made e paragraphs freighted with orthodoxy, loyalty, and attendance of students.
Well, what does experience teach any

one who has tried to estimate the pecuni-ary productive any considerable territory for the state of good objects, by dividing the punt required or desired by nur notions of we ce roughly defined as it been sufficiently se a second attempt? antislautory V ge a second assemps relative that failure er, has it pr had to be as of unrocks almost any number aenid—sach as the

interest really felt in the cause, willingness on the part of successful men to part with their means on its account, local claims and exertions of all kinds especially ensoing in new sections of the country, general schemes of competing or exceeding attractiveness, etc. the truth, in my judgment is, that the main question has, routperatively speaking, little to do with retative strength ascriptured after the manner of "Your Contributor," and that the only conclusive determinant is giving expacity, tested by actual results. A sub-o-ministree of the committee which met at Montreal in September, 1876, had such results before it, so far as they could be obtained, and for the rest it was obliged to make its reckening, as well as it could, on the ground of probabilities, and in view of all interests involved. The last Assembly, as I understand the matter, resolved to give the territorial arrangement proposed recommended by the committee & trial. This is the first year of the experiment. To be worth anything for future guidance the trial must be a rair one, that is to say, the best endeavors of which the short time allowed for devising plans of operation admits, should be made in each onstituoney. Montreal has in its favor all the ardour which a comparatively new enterprise, and all the enthusiasm, which its services in behalf of French Canadian evangelization may be supposed to command. The western constituency has the advantage of old associations, but the disadvantage of old negociations, but the dis-advantage of all the contingencies, connected with the maintenance of, two institutions instead of one. The active influence of the Presby-teries operating upon the good will of congregations is in both cases the princi, pal agency upon which, under God, the church and the colleges have to depend-After all the result may be such as to After all the result may be such as to show that the present territorial arrangement is not the wisest, not to say the most just. Neither the Assembly nor any committee of the Assembly is infallible. and if inequality or unfairness be established against the existing distribution, it will only confirm what we have high and venerable authority for accepting, and what has often been proved before, namely, that "all synods or councils since the apostles' times, whether general or particular, may err, and many have erred."

Yours etc.,

Yours etc.,

Yours etc., Yours etc., W Montreal, 6th Feb., 1877.

Prosbytery of Quebec.

A meeting of this Presbytery was held in Morrin College, Quebee, on the 18th of December last. The following were the principle stems of business: Petitions praying to have calls moderated were presented from the congregations of Hampden and Scotstown respectively, which after due consideration were granted. A call from the congregation of Lingwick to Mr. Malcolm McLeod, preacher, was also pre-sented. Considerable difficulties stood in the way of its being sustained. In the first place it was strongly opposed by a large minority, and in the second place there were heavy arrears and other claims unsettled. However, on a careful review of all the circumstances, it was agreed to sustain the call and proceed with the set-tlement of Mr. McLeed, on the condition that said arrears be liquidated previously; and the Moderator, Rov. Peter Lindsay, with Rov. Mesors. Mackensie, Edmison, and William B. Clark, were appointed as a delegation to moderate in the calls at Hampden and Scotstown, examine the parties to be ordained and inducted-Mr. Mackenzie, Convener. In compliance with a petition to that effect the managing committee of the Winslow congregation were granted leave with the view of mesting a pressing claim to mortgage their manse property for a sum not exceeding \$200. In the matter of arrears claimed by the same parties in behalf of their pastor from the Hampden congregation, the Presbytery having, time and again, endeayoured to settle the matter in dispute. recommended both parties to settle it by bitration. Complaints were made at the same time by parties representing mission stations and aid-receiving congrega ions in reference to the delay, and feared drawal by the General Assembly's Home Mission Committee of the grants formerly given to them. The Presbytery express-ed their sympathy with the parties aggriev-ed, and promised to use their influence to have the rules passed by last General Assembly, with respect to aid-receiving congregations, modified at least in the case of congregations situated in the Province of Quobec. Mr. Alex. Baptist having resigned his office as Treasurer, the Rev. W. B. Ulark was appointed in his stead. The next meeting of Presbytery was appointed to be held in Melbourne, on the first Wednesday in March next, at ten o'clock, s.m., and the present meeting was then closed with the benediction .- Com.

OUR agent, Mr. Wm. Selby, is at present canvassing Hamilton. We trust our friends in that city will give him such a hearty reception as will greatly encourage him in his work.

Official Aunouncements.

MEETINGS OF PRESBYTERIES.

LINDSAY.—Next regular meeting (D.V..) at Wood-PARIS.—At Ingersoll, on 19th March, at 11 o'clock

Longon -In the First Presbylerian Church, London, on the first Tuesday of February, at two

p.m.

BROUKVILLE. — In the Presbyterian Church,
Kemptville, on Tuesday, 20th March, at seven p.m. BROKVILLE.—In the Presbyterian Church, Kemptville, on Tuesday, 20th March, at seven p.m.

BARRE.—The meeting of this Presbytery will meet on the first Tuesday in March, 1977.

Grawa.—The Presbytery of Ottawa will meet in St. Andrew's Church, Ottawa, on the first Tuesday in Paptrary, at 3 o'clock.

Parts.—In Erskine Church, Ingersoll, on the 2nd Tuesday of March, at 11 am.

Hartiron.—In Central Church, Ramifton, on third Tuesday of March, at 11 am.

Hartiron.—In Central Church, Ramifton, on third Tuesday of March, at 11 am.; and in Ersking of March, at 120 pm.

BRUGS.—At Pateley, on March, at 120 pm.

BRUGS.—At Pateley, on March, at 20 clock, pms.

Encorrow.—In John Str.
On the second Tuesday of Tuesday of

Land Cale

A sales residen

One Life Only.

CHAPTER XIX.

Slowly—silently—the moments dropped into the relentless past, and with them went the last fragments of Henry Dysart's life, whose struggle under the burden of humanity was over for evermore.

What madnass it now assumed that ever

those dim sightless eyes should have wept for any earthly pain, or that scarce beating heart ached for the loves or losses of its brief existence! Out or the troublous sea of this world's hopes and fears, and its many-finied waves of joy and sorrow, that senseless form had been cast up on the dim night of the grave was setting in to hide him for ever from all human ken. And yet by his side, watching his eilent exit from the region of sentient mortality, those two were seated, who living still in the midst of their little day, were abandoning themselves with as much ardour to its ephemeral emotions, as if the irony of death would never mock them also with the suprame indifference which had already stamped its cold serenity on the face of him, who is their very presence was accomplishing the common doom.

Atherstone spoke for the first time since their solemn vigil had commenced. "I think there is a change," he said, and lifting the lamp from the table he held it close to Colonel Dysart's couch, while Una bent forward trembling to look upon him. There was uncoubtedly a change, a sort of ripple of consciousness seemed to be passing over the marble face, just as if a light rag over the marne race, just as it a light beeze were ruffling the surface of a smooth clear lake; the cyclids quivered upwards, the lips parted, the whole countenance became animated by an expression which was unmistakably that of one who listens attentively. The right hand was alightly ratical, as it to deprecate any movement which meant the houring what if which might prevent his hearing what, if parand gradually a smile as of rapturous recognition stole over the wan face. "Yes Mary," he said, 'in'a voice low as the sighing wind, but perfectly distinct and clear; a moment more and gent; the look of onsolousness faded from hi yes, the hand sank down, a dark shadow swept over the features, and then they settled into the intense, immovable peace which those who yet draw mortal breath can never know.

A chill of terrible conviction fell upon una, against which she straggled with an unreasoning resistance that would not face the truth. She flung herself down on her father's body, exclaiming, "Speak to me, dearest father—it is I—Una—your own little Una—don't laye me without a word; let me hear your voice onco again—just once—I caunot let you go, dear—dear father!"

Bo she went on, with piteous cries of en the she went on, with piteous cries of entreaty, that echoed unanswered through the gloom, till Atherstone could not endure the sight of her pain. He stooped down and lifted her gently up, saying, "My own darling, it is useless—he is quite gone."
"Gone! father and mother both!—oh! what shall I do?" and she glanced round with a look of dismay and helplessness which was inavareasible toughing.

which was inexpressibly touching.

It was almost more than Atherstone uld do at that moment to restrain himself from clasping her in his arms, and selling her then and there that he was indomnitably resolved to make her his own at any cost—even of honour or principle; for, although the last words that had passed between them on the subject had been her refusal to become his wife, if it was to involve him in any departure from the purest rectitude, yet he did not, and could not doubt that she loved him; not only had she owned it in so many words the day before, but now, in her utter distress and loneliyearning tenderness in her sad eyes, which showed him how entirely she had indeed given up to him the whole treasure of her young heart's pure affections. Still he did resist the sore temptation that assailed him, for he could not speak to the new-made orphan of earthly love in presence of the very corpse of her father. Death was mas-ter in that room for the time, and had set a seal on the lips of the strong passionate man which he dared not break even to win his hear.'s desire; he could but clasp her hands tightly in his own with murmured words of comfort, feeling that even the hope of winning her to his heart one day was a joy greater and more intense than any he had ever known before in all his years of life. But he could not long indulge the strange sweetness of the mo-ment; Dr. Burton and Una's maid, who had been sent for, were in the next room and it was necessary that he should call them and consign her to their care while the last duties were performed for the help-less dead. With one whispered entreaty to Una not to give way to grief, since there might yet be happy days in store for ler, he let them lead her away, and she went passively without a word, feeling only brough all the bewilderment and pain of her bereavement, that her whole life cen-tred naw in Humphrey Atherstone, and that, if he willed it, she surely must be his, whether for weal or woe.

At an early hour pext morning Mr. Northcote arrived at Atherstone Abbry. Humphrey had known well that he must arrange at once for the departure of the guest he would so fain have kept with him for ever, and for whose speedy return he meant to labour unceasingly, and he also knew that the squire had undertaken to be Una's guardian and the executor of her father, jointly with Mr. Cunliffe, and there fore he had begged Dr. Burton to convey to the Manor the intelligence of Colonel Deposity and the property an Dyant's sudden death, and the circumstances under which it had occurred, as soon as possible; this had been done, and permed with most emphatic instructions by his wife, Mr. Northcots came duly prepared to emphatic functions he so little expected to the functions he so little expected to the function of the safety to fulfill, this chief the permeter of the with the function of the function of the whole the fact that there will be the permeter of the whole the fact that there will be the permeter of the whole the fact that there will be the permeter of the will be the permeter of the whole the permeter of with most emphatic instructions

something more than ordinary friendship between Una and Allievitone, and his long declared inscrition of collinsoy gave an nuwonted interest and piggapey to the affair, which caused it to be the groundwork of innumerable speculations. All this was well known to Mrs. Northcore, and the namingated horror she entertained for Atherstone made her feel almost a gran satisfaction in the poor colonel's death, since it have her to a ortialit extent the object of her distrust. Let her once got Una Dysart within the valls of Northcore Manor, and Atherstone should caten no gampse of her, though he besieged them

overy hone of the day.

Mr. Northcote had brought his carriage for the purpose of conveying his ward to the sam costody of his strong-initided wife. Both Atherstone and Una, however, opposed this arrangement, and wished that she should go to Vale House. They know that they could not meet at the Manor, and it was bosides a most bitter addition to her sorrow for the loss of her father that she should not be allowed at least to romain near him while it was still possible to look upon his face. But Mr. Northcote was inexorable, good easy man as he was in general; the awful consequences of going back to his formidable spouse with ther commands unfulfilled, made him hard as a rock against all Miss Dysart's entreaties and Humphrey's remonstrances; he gained his point, and poor Una, worn out with grief and fatigue, was borne away from Atherstone's longing eyes, to be seen by him no more for a much longer period than even his worst fears foreboded, dark as they were.

Humphrey Atherstone stood motionless outside his own door so long as it was pos-sible for him to hear the roll of the carriage wheels that were bearing Una Dysart away from the sight of his eyes, and from the longing of his heart, which rose almost to agony as he felt that every moment rendered their separation more completeperhaps more hopeless; for he saw clearly that the events of the past night had greatly increased the obstacles which already stood between them. He had no acknowledged claim, even in the estimation of Una herself, which could warrant his intruding upon her in any way during the first period of mourning for her father, and he well knew the animosity Mrs. Northcote bore to him, and the use she would make of her husband's powers as guardian to prevent Una from having the amallest communication with him at any time. When-when should he look on that sweet face again, and hear the soft pathetic voice that was the very music of his life? He turned, sickening, from the brightness of the radiant summer morning as a dark foreboding seemed to tell lim that for many a week and month, and even year, he might long and long for her in vain. He felt as if in spite of the cludless sky and brilliant daylight he had himself entered into the shadow of a coming cloud that soon would overspread his whole existence, and quench the sunshine of all hope within it. But Humphrey Atherstone was a man whose indomnitable will had never yet been subdued by any force of circumstances, and as he clenched his hand in the intolerable pain of his desolation, he resolved with a deep, stern determination that he would east every scrupic to the winds, and that neither honour nor justice, nor any law of right, should hold him back from winning Una Dysart to his home by

any means that he could compass.

This was a great moral downfall, and he knew it, but he would not let his mind rest on the humiliating consciousness even for a moment; nor would he face the real cause of his weakness and defection, for the truth was that Humphrey Atherstone had never yet yielded up his soul in un-reserved surrender to that Divine holiness which can alone enable the frail human nature to resist temptation and follow righteousness, not because there is beauty in goodness and truth, but because it is the pure will of the Father of the spirits of all flesh. Hitherto his allegiance had been given not to his God, but to his own ideal of honour, and to the pride of his integrity. That pride was level now with the dust; for as he walked restlessly to and fro in the shadow of the courtvard wall, he was arranging in his own mind a plan of deiberate injustice, whereby he would re-move the chief obstacle between himself and her who was the one desire of his heart.

CHAPTER XX.

As it so often befalls us in this our mys terious time of trial, no sooner had Atherstone finally determined on doing evil, than the opportunity for its accomplishment was found ready to his hand.

Just at this moment Thorne, the old butler, came up to him with a rather axions look. "Can I speak to you, sir?" "His master turned round, somewhat impatient at the interruption. "Yes—what is it?"

"Sir, you must not blame me, but I am afraid that fellow Edwards has been prowing about the house again to-night."
"What! axclaimed Atherstone, eagorly;

" tell me exactly what you know-did you

see him?"
"I did, sir; but it was just as he was making his escape, and I am sure he was not aware that any one saw him. He had laid his plans very cunningly, and I imagine he was completely taken by surprise when he found the house all astir-which, of course, it would not have been on any other night." "What time was it?"

"About two o'clock, sir, shortly before the poor colonel died. I had been putting lights in the library in case they should be wanted, and as I came out of the door I

wanted, and as I came out of the door I caught sight of a man flying round the end of the long passage that leads away from it. He had been coming towards it, I feel certain, and was scared by the lights. I dearted after him, having a suspicion who it was, but he is military a than I am, and before I could be the had got down the corksorew.

again, he was just door that leads fro eave. I passed through lowed him up the ste

that leads to sight of him through the o the outer aget with such viole terrace, and

then I could see by the chaking branches of the great tree that stands by the orchard wall, that he had climbed it and dropped over to the other side. He can climb like a wild cat, you know, sir, and leap almost any distance."
"But how did he get through the door

that leads from the vaults to the cave?

Yes, sir, but he had managed to out out the look. I dare say he has been nights and nights at work on it, for he would calculate on no one going near it—which we don't, not once in six mouths.

"It was the only possible means of ac-cess to the house, no doubt, and the nearest way to the library." way to the library.

Yes, and I feel sure that was the point he was aiming at, sir. I have not forgotten how I found him trying to open the ebony cabinet that stands there, just after

Squire Maurice's death."

You had butter keep such recollections to yourself, Thorpe," said Atherstone, sternly, "have you told any one of his attempt last night?"

"No, six. We have all been too much

occupied with the arrangements that had to be made after the death; it was not till Miss Dysart and her maid and the doctor wore all gone, that I had time to tell even

"Well, see you tell no one else; I will not have a word said on the subject to any

one."
"Very well, sir," and Thorpe waited while his master stood still in deep thoughts. Atherstone seemed to have forgotton his presence, at last the old butler hazarded a

question.
"Of course you would like me to have the lock repaired, hir; I feel sure the scoundrel will make suother attempt tonight. As he does not know he was seen, he would never dream of any one looking to the door on a busy day like this, when the colouel's body has to be removed, and he would expect us to be more than usually

sound expect us to be more than usually sound asleep after being up all last night; if I might advise, sir, I'd have the police on the watch all through the dark hours."

"You will have nothing of the sort," exclaimed Atherstone, sharply; "nor will you have the lock mended: let the door remain onen as it is." main open as it is.'

"Sir!" said the old man in great sur-

prise.
"I mean what I say, Thorpe; I shall let "I mean what I say, I horpe; I shan les the fellow try again to night, on purpose to estoh him in the act, and put an end to his nefarious plans once for all."

"Oh, sir! have a care, he is a desperate villain."

"He will find his motel, in me " said."

"Ho will find his match in me," said Atherstone, with a fierce light flashing in his dark eyes.
"But surely you will not encounter him

alone—you will let me be with you?"
"Not on any consideration, Thorpe; you will go to your room at the usual hour there must be nothing to excite suspicion that any one is on the watch; but it may be as well that you should not go to bed, for I shall probably require you afterwards, and remember, not a word to any human being: you may go now.'

Atherstone had a singular power of enforcing instant obedience, and the old man went away in silence, though with a feeling of great uneasiness, which he could not shake off throughout the whole day.

Evening had come; the dead man had been carried away to Vale House, and even the departure of that silent guest had deep-ened Humphrey's bittersense of desolation, for it seemed like the breaking off of his last link with Una, and the happier past in which he had seen her day by day, and now he sat in a roomnext the library, with a door of communication sufficiently open between them to enable him to hear and see what might take place therein; he had extinguished the lamp, but there was bright moonlight, which lit up the library quite clearly as it streamed through the large uncurtained windows. Atherstone had prepared no weapon for his defence, as he had entire confidence in his own great strength, and he would have looked formidable enough cortainly, to any one who could have seen him sitting there with his dark brows bent in a stern frown, and his curved lips firmly closed with an expression of immovable determination. In the restless uneasiness of a yet unfulfilled pur-pose, from which his better nature dissented, the deep calm and silence all around him became intolerable, and he chafed each moment more and more against that one cruel difficulty in his life, but for which Una might already have been his wife. Had no secret ever existed which had made him resolve against marriage, he would have asked her long since of her father, whe would, he believed, have offered no opposition to their union; and now that inther lay dead, and Una was in the hands of his enemics. He felt almost maddened when he thought of it, but clenching his hands he muttered again and again, night shall end it, my Una—my Una! this night shall the hatciul barrier between us destroyed; it shall I so surely as I live. At length, in the midst of intense stillness came a sound. He caught his breath and listened. It was the slow, stealthy tread of a cautious footatep. Nearer and nearer it came, creeping down the long passage, halting a moment at the other door of the library which had been left slightly open and was at right angles with the one close to which Atherstone was placed. 'He sat nerfectly motionless, scarcely breathing; then he saw a dark form stealing almost noiselessly into the library, and as the in-truder passed into the full clear light of the moonbeams, he perceived distinctly the dusky face and gleaming eyes of the Malay. Still he did not move, though he restrained with difficulty the passion that rose to fever heat within him as he saw the man he hated with so deadly a hatred. Edwards made direct for the ebony cabinet, which made circus for the about wholes, which stood between two windows at the end of the room, and when he was fairly engaged with the lock, which he seemed to be opening by means of some instrument, Atherstone entered through the other door with a step almost as nobaless as his own, and softly advanced, measuring the distance with his eye, till he would him a few paces of his enemy; the world him a dewlet his powerful aim he his powerful aim his powerful aim

stant Humphrey had set his knee on his breast, and was grasping him by the throat as if he would strangle him. Meantime the noise of the soufile had reased Thorpe, who, unknown to his master, had also kept watch close at hand, and he came rushing in to give what assistance he could, with a lamp to his hand which lighted up the whole scene effectually; but this he set down at once with a cry of horror, for an he sew the face of the Malay dr torted with agony, and the torrible look in his master's eyes, he was selzed with terror that nothing less than murder would ensue, and that in his momentary rage Atherstone might do a deed he would repent for evermore. In an instant the old man had flung himself down on the ground beside them, and struggled with all his strength to loosen his master's grasp from the man's throat, while he exclaimed, "Sir! ar! you don't know what you are doing! you are killing him—you are killing him!"

"Reep back, Thorpe, said Atherstone, angrily, "how dare you interfere with me. Hold off, I say!" but he could not use violence to his old servant, and Thorpe so clung to his hands that he was compelled to loosened his grasp on the Malay's throat in order to remove him.

"Quit the room, Thorpe, instantly, and leave me to deal with this wretch; it is no

business of yours."

"But you will kill him, sir; you don't know your own strength; you'd blame me afterwards if I did not save you from killing him."

Edwards lifted his head slowly from the ground and looking fixedly into the face.

ground, and looking fixedly into the face of Atherstone, whose knee was still pinning him down, he said, "Do you know your wise master so little, Thorpe, as not to be aware that there is nothing on earth he desires so much as to kill me? He has been my murderer in his heart these many years back, and now is his time; it is a pity to deprive him of his pleasure."

There was a concentrated malice in the man's words which had evidently a powerful effect on Atherstone, for his hands fell harmless by his side, and slowly rising from the prostrate form of his enemy, he left him lying uninjured on the floor. His rage had almost mastered him for a moment, but, in truth, it was not his purpose o do Edwards any bodily injury at that time; his real plan, deliberately conceived, and now to be executed, was perhaps more cruel: he had give the Malay every facility for his midnight attempt, in order to secure to himself the means or convicting him of an intended hyperany which would are the intended burglary, which would enable him to bring him under the grasp of the law, and the punishment which would cer-tainly ensue. Once let him get this man consigned to prison for a term of years and he would be as completely out of his way as if he were dead, and there would be nothing to prevent him from going boldly to ask Una of her guardian in face of day. By this time the unwonted noise and the cries of Thorpe had roused the other serwants, and they came pouring into the room with lights, headed by the conolman, who had been almost as long at the Abbey as the butler himself.

He pounced upon Edwards, exclaiming, "A robber! a robber!" and with the help of one of the footmen, dragged him up to his feet. Then, as they stood holding him tight by the arms, and the lights flashed on his face so that they saw who he was, the old coachman exclaimed, "Mr. Ed-ward's!" in great surprise. "Yes," said Atherstone with bitter scorn,

"this is what he has come to; a common

thief. "A thief!" exclaimed the Malay, furious ly; "you had better have a care what you say, Mr. Atherstone; you know very well

what I was doing when you saw me first."
"You were opening the ebony cabinet,"
he answered; "pretty conclusively the act
of a thief."

"Indeed," sneered Edwards; "I believe you understand perfectly well what I sought for there."

"You must have been stealing like a thief into these rooms before now, or you would not have known where the cabinet atood.'

"And if I have, it is your own dishonesty has driven me to it."
"Scoundrel!" exclaimed Atherstone,

making a menacing movement towards him; then, restraining himself, he said more calmly, "whatever your motive was, you have broken into my house and committed a felony, and you shall have your full measure of punishment; I shall screen you from the gaol no longer."

"A gool—penal servitude," said Edwards, slowly; "yes, I suppose your kind offices could secure me that destiny now. Well, the prospect is not pleasant; I think the time has arrived when you and I might come to terms, Mr. Atherstone. I have a word to say to you; you had better send there represents away." these servants away.

Humphrey turned to the men and tole them to leave the room. The butler and coachman seemed very unwilling to loose their hold of the Malay.

"I would not trust him, sir, if I were "I would not trust him, sir, it I were you," and Thorpe, respectfully, "I do not trust him," said Atherstone, contemptously, "but I can defend myself; cout and wait in the corridor, as I shall

require you later.

(To be continued.)

THE Reformed Church of the United States, popularly known as the German Reformed, reports for 1876 one General Synod, six District Synods, forty-five Classes, 664 ministers, 1,383 congregations, and 141,692 members. The contributions to benevolent objects were \$71,987; the contributions to local objects, \$882,178. The number of students preparing for the ministry is 162.

The awakening in England on the sub-ect of temperance spreads on every side THE clergy of the Established Church are especially active. The Archbishop of York and several bishops have become known as earnest temperance speakers. The clerical memorial asking for the enactment of repressive measures had been signed by 11,000 singymen more than half diw bottence redmin, cledy o Hetablishment in England and Wales. Among them are 11 bishops, 21 deans, 66 archdescens, 59 canons, 190 honorary canons, and 126 prebendaries.

man fell

Scientific and Asetul.

now to make the tea go further. A method has been discovered for making more than the usual quantity of tea from any given quantity of the leaf. The whole secret consists in steaming the leaf before steeping. By this process, it is said, fourteen pints of good quality may be browed from one ounce of tea.

DRIED GREEN PLAS.

Wash the peas, pour holling soft water over them sufficient to cover Let them stand over night. Stew them for several hours, or until they are soft and pulpy. Add bolling water occasionally, and keep them covered closely while ook hing. Add a half a cup of cream and a little calt, and boil ten midutes ; then dish up.

TO CLEAN PLATE.

Take an ounce each of cream of tartar, muriate or seda, and alum, and boil in a gallon or more water. Aner the plate is taken out and rubbed dry, it puts on a beautiful and silvery whiteness. Powdered magnesia may be used dry for articles slightly tarnished, but if very dirty, it must be used wet and then dry,

APPLE MARMALADE.

Take four pounds of cooking apples; pare and core them, put them in an enamel saucepan with about a quart of sweet cider and two pounds of easter sugar. Boil them until the fruit is quite soft. Squeeze it through a colander, and then through a sieve. Put away in jars coveried with oil never and made and coveried with oil never and coveried with the coveried with the coveried with a coveried wi ed with oil paper and made perfectly air tight.

COOKING JERUSALEM ARTICHOKES.

Wash the artichokes, pare them, boil-for twenty minutes until they are quite tonder, drain them and pour good melted, butter or white sauce over them. Boil them for about twelve minutes; lift them out, drain them carefully, and let them ocol: dip them into beaten egg, and cover them with fine bread crumbs; fry them a little brown, and serve them directly.

DESERT OF APPLES.

Make a pound of sugar a rich syrup; into this put a pound of apples pared and cored, and stew until they are soft; mix sored, and stew that they are soft; mix them smoothly with the syrup and form into 1 mold. Into a pint of cream or new milk stir the yolk of two eggs, a half cup of sugar, a spoonful of rose water, and let the whole boil in a farina kettle. When cool pour it around the apples, and serve.

HOW TO COOK CORNED BREF.

The Boston Journal of Chemistry says: Don't boil it, for corned beef should never be boiled. It should only simmer, being placed on a part of the range or stove. where this process may go on uninterrup-edly from four to six hours, according to the size of the piece. If it is to be served, let the meat remain in the liquor until cold. Though meat can be made tender by letting it remain in the liquor until the by letting it remain in the liquor until the next day, and then bring it to the boiling point just before serving.

SPRAINS.

Between the bones of the ankle and the wrist there are muscles. When by accident these are drawn out of their places what we call a sprain is produced. When one is aware he has suffered this species of detangement, the first thing to do is to keep the part injured perfectly still, and by no treams to use it in the least. The muscles means to use it in the least. The muscles left to themselves will return to their places applied hot to the injured part will quiet the anguish and restore wholeness. But more important than any application is perfect quiet.

BALKY HORSES.

The following devices have been successfully tried to accomplish the desired end: Tying a string around the horse's ear close to the horse's head. Hitching the horse to the single-tree by means of a cord instead of the tugs; the cord fastened to the horse's tail. Filling the mouth full of some disagreeable substance. Tying a stout twine around the leg just below the knee and then removing it when he has traveled some distance. Never whip a balky horse, for the more he is whipped the crazier he will become. Let everything be done gently, for boisterous words only confuse him and make him worse. Treat him in the mild manner that you would a crazy man, and you will succeed.

TO DRIVE AWAY RATS.

A lady writer in a recent number of a New York journal, discourses in the following style concerning her treatment of rats and mice: "We cleaned our premises of these detestable vermins by making a whitewash yellow with coperass, and covering the stones and rafters of the cellar with a thick coating of it. In every crevice or where a rat might tread, we put crystals of the copperas, and coattered the same in the corners of the floor. The result was a perfect stampede of rats and mice. Since that time not a footfall of either rat or mouse has been heard about the house. Every spring a coat of the yellow wash is given to the cellar, as a purifier as well as a rat exterminator, and no typhoid, dysentery or fever attacks the family. Many persons deliberately attract all the rats in the neighborhood by leaving fruits and vegetables uncovered in the cel-lar; and sometimes even the soup scraps are left open for their regalement. up everything estable in the cellar and pantry, and you will soon starve them out. These precautions, joined to the service of a good cat, will prove as good a rat exter-minator as the chemist can provide. We never would allow rate to be poisoned in our dwelling; they are liable to die in the wall, and produce much annoyance."

We make a great mistake when we begin at the top instead of the bottom—at the branches rather than at the root. The great foundations ought to be laid deep and great foundations ought to be laid deep and atrong, upon which a building may be steadily erected through the years; the roots ought to be well set in congenial soil, from which will spring foliage and fruit. Obristian work is not the first thing; faith is before all. Let us believe, and them, fixed in union with Obrist, ereef our life into a building which shall be a fit habit for the Lord.

Progress of the Gospel in South America

In South America, missions are established in the United States of Columbia, in Brazil, in Usugusy, Patagonia, Argentine Confederation and Chili. With the exception of Patagonia and the Falkland Isles, all the other fields are occupied by American societies. The work in Brazil is rule of eucouragement. It is scarce fifty years since the door—closed to evangelical efforts in the south of the Empire, the hanging of the Presbyterian preacher (1507) and the expulsion from the north of the preachers of the Reformed Church of Holiand (1644)—responsed at the Agastian of land (1864)—reopened at the adoption of the present constitution, which guarantees teleration of other forms of worship than the Romish. The discouragements attending the efforts of the Methodists in 1830. and subsequent missions of other evangeli-cal bodies, led to their abandoning the cal bodies, led to their abandoning the field. But the preport Presbyterian effort, dating from 1859, has stoadily grown in power. In 1762 it reaped its first fruits. In 1866, the Presbytery of Rio de Janeiro was formed. In 1872 it was incorporated by imperial decree to have and to held in all the Empire preparate for heave and an the Empire property for houses of wor-ship, schools hospitals, and residence of pasters. Meautime a second Presbyterian was organized.

The work of the pulpit, the school, and

the press is unrestrained, except by paucity of men and means. Conversions from ty of men and means. Conversions from all classes—the sensualist, the devotee, and the infidel—prove that the Gospel is the power of God. Several priests have become obedient to the faith, one of whom having served well his generation, fell asleep. Of a large number of young men who have felt called to the ministry, three are now ordained pastors of seven flourishing churches widely scattered. Others are hastening their proparations to go to churches which are as flocks without

A religious paper, now in its eleventh year, is awakoning attention in remote parts. Bibles are widely read. One colroporteur sold last year in the Province of Sau Paulo 2,414 copies of the Scriptures, entire or in parts. Schools in which the Word is made prominent are multiplying and largely attended. The pupile favor, the largest liberty, and the Government have restrained the violence of adversaries. We thank God and take courage for en-

larged effort.

I wenty churches have been organized, containing a mombership of about eight hundred, and more could be established if men and means could be furnished. In the men and means could be furnished. In the Republics mentioned, the Gospel has not taken as firm a hold upon the people as in Brazil; the cause is, however, prospering, especially in Chili. The field to be cultivated is large, but the laborers are few. This great work is opening up before the American churches, and they should go in and process the large Christ. in and possess the lands for Christ. Whether they will savance in this day of the Lord's aummons, or decline the call, will

An Arctic Veteran.

soon be seen.

David Baxter, the nephew of an old Arctie sailor, George Baxter, writes to the London Times from 182 Holland Street.

"Uaptain Nares, in his account of his voyage to the Arctic seas, alludes to the voyage of Captain John Ross, R.N., in the years 1829-1838. Will you allow me to bring under the notice of the public, or any society of geographers, or, perhaps, an old shipmats, if there are any still alive, the case of a brave, although worn-out old sea-man, who accompanied Capt. John Ross, man, who accompanied Capt. John Ross, R.N., and Commauder James Ross in the Victory in the years mentioned? If any one will turn to the volume published by Captain Ross, he will find the name of Captain Ross, he will find the name of George Baxter among the craw. They were shut up in the region of eternal frost and snow for a longer period than any other Arctic Expedition, having been locked up for four years, during which time they suffered all the horrors and privations of that inhospitable land, subjected all the tail and cold and hunger, and to all the toil and cold and hunger, and only saved by the most superhuman exertions. Since then forty three years have come and goue, and forty years of that period he has been to see, sailing in all climates and suffering all the trials and hardships of those who go down to the sea in ships. For the last few years he has been residing at Millport—a small watering place on the Clyde—and ekeing out a living by fishing and letting boats in sum-mer. I regret to say he is now so frail and worn-out that he is unable to do anything for himself, and as he has no children. I submit his case to the care and consideration of the nation. Hitherto he has never needed, never asked, and never received a shilling, he having been a quiet living, respectable man all his life. He is prematurely old, and although my own father is seventy-four and he eight years younger, he looks and is the frailer of the two. The severities he endured at the North Pole account for this. Four years continuous residence in that land of snow and ice, so vividly depicted by Captain Narcs, were endured; and surely now, in this his last year or two he will not be allowed to pass away unhonored and neglected. This is the first appeal that was ever made on his behalf. I write this with his full consent, and I trust that a sufficient degree of interest will be awakened, and that something will be done for him. He would be glad to know if any of his old comrades are alive, or if any of the heroic Rosa family are to the fore. is a native of Kinghorn, in Fifeshire."

Prop. PHILIP SHAFF, of New York, has sailed for Europe, intending to earry out his long-cherished purpose of viciting the Lands of the Bible. On his return he will attend, the Pan-Presbyterian Council in Sociland-next July.

A new religious such is reported in Russias, a leading doctrine of which is that the husband subordinate to the wife, natust recognizer that need of the family, and must confess his sins to her at least onee a wark. We are thinking of how wearled, the new, confessor's care must become.

Taking and Giving Offence.

Half the people in the world have had friends whom now they know no more, yet with whom they never have had any abso

lute quarrel.
"There seemed to be some voldness, and
we left off seeing each other," is the excuse;
and no more is known, at least on one side. A candid talk might heal just everything; but there is no such talk, and each goes his way with a thorn in his breast—a missrable state of things enough, but a very common one. Ten to one a falselood is at the bottom of it; perhaps only a look misinterpreted; perhaps nothing. We all wish that one who is offended with us would candidly state the reason. To clasp a hand in honest friendship one day, and on the next receive a distant how and a glance of mysterious represch, is very hard, and often very cruel.

One cannot walk up to the offended in dividual and say, unacked, "I haven't said anything against you; I haven't called you any names, or expressed any evil intentions towards you." It would be placing one's self in the position of the little hoy of whom we heard, who, having plucked the flowers from his grandmother's carnation pink, had resolved to assert his innocence, and exposed himself by volunteering the declaration, "Gamma, I didn't teal oo pink," before any one but himself know anything of the rob-

hery. Your friend would be confirmed in his suspicion by your words.

As for estensible causes of offence, there are plenty of them. Quoting Shakespeare seems an innocent thing enough; but mortals of the cause of tal offence was once given by the line-

"Shake not thy gory locks at me."

uttered by an individual who had forgotten that the person to whom she spoke had red that the person to whom she spoke had red hair. Johes, forgetting to introduce Smith to Brown, makes two undying enemies, each believing the other a distinguished personage, to whom Jones was ashamed to present an ordinary personage like himself. Bashful girls offend their lowers by trying to conceal the fact that their hearts are to conceal the fact that their hearts are touched, and bashful men offend the women they love, out of pure stupidity and terror of them. Old Goldbag's nephew is disinherited because he cannot laugh at his uncle's jokes; and married pairs have parted because of quarrels that had their origin in the color of a glove or the flavor of a pudding. On the whole, we are very lucky if we do not go through the world dropping our friends behind us to mark the way, as Hop'o-my-Thumb dropped his bread crumbs on his way to the ogre's mansion. mansion.

The Position of Constantinople.

Long before the time of Constantine the growing Roman empire required an imperial center nearer to its geographical center than its old capital on the Tiber; and certainly, if Constantine had fixed his new capital with the aid of modern science and art, he could not possibly have chosen a site which would prove so natural a political center as the one he actually selected. selected.

Compare it to-day, considered as the eapital of a great empire, with Rome, or with any European capital. There is not one of them all that can suctain the comone of them all that can sustain the com-parison for a moment. Constantinople sits like a diden on the one great highway be-tween Europe and Asia. Her site is easy of defence. She has a magnificent harbor. She is facile mistress of the sea on either side, by means of the straits of the Bos-phorus and the Hellespont. What is the site of London, or Paris, or Berlin, or Vienna, or St. Petersburg in the comparison? No wonder the Czar has long looked with envious eyes toward the Golden Horn with envious eyes toward the Golden Horn—to the capital city of the Greek church and the Greek empire. No wonder that the whole "Eastern question" has long hinged on what is to be done with Constantinople and the highway which she continople. Europe cares little about the outlying possessions of the Sultan; but it is a vital question with every chief European state who should hold the key city of all the East.

the East.
Viewed commercially, the site of Constantinople is scarcely less than perfect. Even before the Ohristian era her commerce was very considerable. During the days of the great Roman emperors her commercial prosperity was unrivalled. Under the Sultane, all Asia Minor, Syria, Arabia, and even India, as well as Southern Europe, have fed her commerce. And to day, while her waters are always white with sails and her hasher lined on every side with the smaller vessels of commerce, the capacions harhor itself is filled with steamers bearing every European flag, which come and go almost every hour of every day, bringing the products of European industry, and carrying grain. worl, mohair, fruits, and various products of Turkish manufacture to European ports .- The Galaxy.

Cures Effected by Laughter.

Laughter has often dissipated diseases and preserved life by a sudden effort of na-ture. We are told that the great Erasmus laughed so heartily at a satirical remark, that he broke a jumor and recovered his health. Joubert gives two similar instances. Another story is that of a minister who was called on by a poor woman to see if he could save a sick cow. To appease her importunity he went to the barn and re peated as an incantation three times the words, "If she gots well she will get well." Some time after the minister was sick with a tumor in the throat, when the poor woman forced herself into what was supposed to be the chamber of death reciting,
"If he gets well he will get well." There
performance of his own abourd set caused
the sick man to burst out in auch a beauty laugh that the tumof broke and he soon

regained his health:

A patient being very low, the physician, who had ordered a dose of rhubarb, countermanded it, and the medicine was left termanded it, and the medicine was left on the table. A monkey in the recess, jumping up, discovered the gobiet, and having tasted, made a terrible grindly. Again patting his longue to it, he perceived some greetines of the discolved manual, while the rhubarb had strick to the bettern. Thus emboldened he swallowed the whole, but feeled it such a nauseous potion

after many strange and fautactic grimeces, he ground his teeth in agony, and in a vic-lent fury throw the gobiet on the floor. The man burst into repeated peals of laughter, and the recovery of cheorfulness led to health. Another case recorded is that two individuals were lying in one that two individuals were using 11 one room /ery sick—one with brain fever and the other with an aggravated case of mumps. They were so low that watchers were needed every night, and it was thought doubtful if the one sick of the fever would resover. A person was engaged to watch one night, his duty being to wake the nurse whenever it became nucessary to take the medicine. In the course of the night both watcher and nurse fell asleep. The man with the mumps lay watching the clock, and saw that it was time to give the fover patient his potion. He was unable to speak loud, or to move any portion of his body; but, seizing a pillow, he managed to strike the watcher in the face with it. Thus suddenly awakened, the watcher sprang from his seat, falling to the floor, and awakening both the nurse and fever patient. The incident struck both sick men as very indicrous, and they laughed most heartily at it for fifteen or twenty minutes. When the declor came in the morning he found the patients vastly improved—said he had never known so sudden a turn, and they both got well .- Selected.

"Growlers."

Some people seem to be in their natural Some people seem to be in their natural element when they are grumbling, snapping and snarling at everybody and everything; and, if the present does not afford them a text, they make drafts on future possibilities of ill. "Here, Bridget, it is almost daylight, Monday morning; tomorrow is Tuesday, and next day Wednesday—half the week tops, and no washing done yet." But everybody does not feed on green persimmons. We could tell of a missionary who has been in the far West for twenty-one years. For a creat part of on green persimmons. We could fell of a missionary who has been in the far West for twenty-one years. For a great part of that time he has lived among Indians, small-pox, fevers, agues, and cholers, and, although not yet "fifty," looks prematurely old. For the last year or two his parishioners have paid him about a dollar a month. But does he rave and rail about the "ingratitude of republics?" Very far from it. He looks at the bright side of things, like a philosopher, or, rather, like a practical Christian. "I hardly know what it is to be under the weather, and think myself greatly blossed, even in earthly comforts. My appetite and digestion are good. I weigh about two hunded pounds. I have not had a chill in twenty years, until two months ago; am never confined to hed, except when asleep. I have done a good deal of hard work, and I have done a good deal of hard work, and can do a good deal yet, for a kind Providence has prospered me."—From Hall's Journal of Health.

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

Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, LL.D., Montreel. Rev. John Gook, D.D., Quebec. Rev. Prof. Grogg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Prof. McKerras, M.A., Kingston Rev. W. D. Bailantyne, B.A., Pembroke, Rov. G. M. Grant, M.A., Halifex, N.S. Rev. W Houcton, M.A., Bathurst, N.B. Rev. Goo. Bruce, M.A., St. Catharines. Rev. John Gallaher, Pitisburg, O.; etc., etc. Rev. Alexander M'Kay, J.D.

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

We invite the cordial co-operation of ministers, alders, and people generally to aid in extending the circulation of the Pauseytunian. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000 If each of our present subscribers will only send us Anorman nakes we shall at once reach 12,000; and then the about the remainder will be a compan Myely easy master. Friends, help is in this par

Memittaness and Correspondence should be ad-

C. BLACKETT ROBINSON Publisher and Proposition.

Sabbath School Presbuterian FOR 1877.

Notwithstanding the almost instructed diffi-culties in the way of getting our Babbath Schools to even introduce the B. R. Praenty Fernan, we have resolved to continue the publication for another vear, believing that superintendents and tea hers will ore long see the justice and propriety of mak-ing room -among the numerous papers usually orde ed for a few copies of a mantily got al-specially for our own schools.

15 is true that we have not by any mean ... ched cut dead of what such a paper should me, but marked improvements will be made in the next volume.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman libeyery way competent to conduct such a publication; the illustrations will be more numerous, and the issue of the periodical carifor and more regular tian in the past. Last year we promised letters from the Rev. J. Frasor Campboll; but he ouly left a couple of months ago, so that it was impossible to redeem this promise, Both Mr. Campbell and Mr. Donelas will (D.V. write during the coming year, and Dr. Frasor, who is already so well and favourably knewn to our young readers, will continue his valuable contributions.

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

TERMS.

"The paper is good, and both printing and illustrations are well executed.—London Advertiser.—"Very much needed by the Presbyterian Schools of our country."—I. F. Hitt. North Pelham.—"It should certainly meet with a wide circulation."—Rev. W Rost, Kirkhill.—"The children of the Church should have a Sabbath School paper of their own."—H. and F. Record.

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PRESBYTERIAN CHURCHES OF THE UNITED STATES.

The information in regard to the ten Presby.er is Churches of the United States is very full and complete this year, the only unual exhibit indeed of this kind as yet published on this continent.

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OPINIONS.

OPINIONS.

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

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Exemption of Churches from Taxation-

Editor British American Presbytheian Billion Bairish American Presentation

Sir,—An effor, is being made to crass from our statute books all exemptions from taxation. With the general principle we agree; but every general principle has its limitations. No person in his senses would think of taxing the insane, the idiot or the tery poor. I beg pardon—our city fathers, ied by Mr. Hallam, have petitioned, that all without exception should pay taxes. If so we would see the tax gatherer enter the miserable cabin of the pauper, and demand taxes on his \$100 or \$150 income, and in default selve his bad of rage, or broken stove, and sell them to meet his de-

broken stove, and sell them to meet his demand. Doubtless church property held for purposes of gain, such as large vacant lots, not necessary for the actual use of the congregation, the large salarios of judges and other public officials, should be taxed. But properly that has been contributed by properly that has been contributed by private benevolence for the public good—for the worship of Godand the proper training of the people in the practice of every virtue, which tends most directly to the peace, prosperity and well-being of the state—as churches and Sabbath Schools do—are placed on a different footing from the "butcher, milkman and groaseman." "butcher, milkman and greaseman," who the Globe argues, have an equal claim for benefiting the public. If the editors of the Globe cannot see that all such parties belong to a different category, then they are less intelligent than we take them to be.

take them to be.

Do they contribute their means for the public good? Do they not rather carry on their business for the pecuniary profits they realize thereby? Why then put their property on a level with churches set apart for the worship of Almighty God? The gractice of exempting certain classes of property from tasation has been carried at by all civilized states.

The grounds on which this has been done.

The grounds on which this has been done are these: (1.) That Government should so levy taxes as not to be oppressive. (2.) That governments may wisely give coun-tenance to measures and associations which

require public spirit and self-sacrifice in their promotion, and admittedly conduce to the public good.

The wisdom and expediency of these principles cannot be disputed. The United States, of all the great country in the world, is the freest from state c urchitum, yet these just principles are recognized by the laws of all the States. In every state so far as we know, charitable, literary and selentific institutions are exempt from taxation, because there is an enlightened recognition of the fact that such institutions are intended to promote and do directly pro-mote the well being of the community and the end for which all good governments

exist. A committee of the New York State A committee of the New York State Legislature lately recommended that churches should still be exempt. So also the majority of the town council of Ottawa rejected the proposal to tax churches. This principle we believe, is acted on by all the leading Christian nations of the world. And why should we adopt a different principle from that which the ablest and most enlightened Christian statesmen have acted on? Because the Globs and its followers. on? Because the Globe and its followers have adopted certain one-aided and very have adopted certain one-sided and very partial and narrow views of public policy, like the views of certain doctrinaires in politics in France and England, whose radical principles the Globe often opposes as subversive of the settled order of things in every sountry. Why if their views were sarried out to their logical sonsequences the Dulish constitution would have to be the British constitution would have to be overthrown, for it is in many things most illogical—a setting aside of the right of the majority—through the result of experience and compromise. Yet illogical as in many things it might easily be proved to be, we hold that it is the best government on earth, and one that stands far better than any one that could be devised in the logical brains of Hallam and Co., or the Globe—one that works better than any that the great French Academicians have

been able to devise.

So in the case before us, the combined common sense of all Christian nations is a far safer guide as to what is right and wise and best, than all the cold, hard, narrow logic of all who demand church taxation.

On what principle does it rest? On what principle does it rest?

Besides the one I have stated, which is quite sufficient, I hold that it does and should rest on the principle that we are a Christian nation, and that the great body of our people admit this and wish this principle to be pruliely owned. Are not all our laws bearing on morality founded on this principle? the recognition of the Sabbath, marriage as a divine institution, etc. That this is the case even in the United States' Constitution has been claimed by all her leading statesmen and thinkers during their centennial year. Hence they refused to open their great exposition on the Christian Sabbath. And if they did so and felt it their duty to do so, who have no state church, shall we be charged with advocating state churchism if we apply the same principle to the case before us? Then they have all the best minds in the United States against them; and to be consistent the logical Globe would have had to advo-cate opening the exhibition on the Sabbath, as the State has nothing to do with Christ-ianity! If we are a Christian nation—and our public laws own this-then let ue not our public laws own the—then let us not forget that the God of Heaven claims to be the king of kings—the source of all legitimate authority which belongs to states. He has appointed civil government and given it its proper sphere, Ps. ciii. 19, oxv. 16; Prov. viii. 15. But surely not such a sphere are the law and interest to Himself and interest. as would be an insult to Himself and interfere with His own worship and the honour due to Himself. Yea more, Jehovah says the nation that will not serve Christ shall perish. The prosperity of nations in modern times has been just in proportion as they recognized Jehovah in a public capacity. In proportion as Great Britain and other nations owned and honored God by their legislation they prospered. Christ is king of nations as well as king and Head of the Church, (Ps. ii. 22, 28; lxxii.; c.; Eph. xx. 32; 1 Cor. xv. 24; Rev. xiz.) We admit that as a general rule all that can should pay for the support of the civil government. But we have seen that certain classes, the insane, the idiot or incapable, and the very is going bey and its province. But the state

poor, cannot pay. Why have ther have

placed in such a position? By the will of God the supreme Ruler of all. And may God the supreme Ruler of all. And may He not also claim that places set apart for His worship should be exempt? The Globe say; that Christ paid iaxes to the civil government, and that his people should do the same on their churches as well as on their private property. I deny the promise; there is no evidence in Soripture that our Lord paid such taxes. All issued our Lord paid such taxes. All learned expositors tell us that the tax He paid was for the temple service, for the support of His own worship as appointed by Himself.

His own worship as appointed by Himself.
Do we then own curselves to be a Christian nation? Not all the people; very well-but the great body of the nation—nine-tenths or more of the tax payers do. And should we not own it by exempting places set apart for divine worship? Would David have taxed the Tabernacle? A very important consideration is that a far or important consideration is that a tax on churches would be felt mostly by the poor. The working classes find it difficult even now to keep their churches open and supnow to keep their churches open and sup-port ordinances—but add two or three hund-red dollars—for taxes, and what will be the result? In many cases the closing of the churches. They can scarcely make the two ends meet now; make the burden heavier and they cannot do it at all. It would be easier for the wealthy congregawould be easier for the weathy congrega-tions to raise large amounts than for the poor to raise much smaller sums. Besides as long as human nature is what it is, men will pay a tax which they must pay where, in many cases, they would not give it as a voluntary contribution. As to the lightening of the burdens of the people, especially of the poor, to any great extent by taxing churches—it is all moonshine. It would bring a larger revenue for municipalities to squander, and Alderman to lay out on excursions and turtle soup; but would not to any appreciable extent lessen the taxes on the poor man; while it would add a great deal to the amount to be raised for the support of his church, and then I believe do great injury to the cause both of religion and virtue in the land. It would thus be a premium on infidelity and irre-ligion, and a direct hindrance to Christ

ianity and morality, an insult to the Great Being whom we profess to worship. If the church property belonged to some society whose members were not taxable be so much gained to the civic income. But the people who belong to the different Christian churches of this city pay probably nine-tenths of the city taxes. If the ably nine-tentile of the city taxes. If the churches are taxed it is practically the same people who must pay the taxes on the churches. As long as the people of the different churches constitute the great body of the people, there can be no serious injustice in exempting churches. The Synanous of the Law should of course the law should of gogue of the Jew should of course be exempt as well as the Christian church. And if there be any Turks amongst us (which we

doubt), and they have a place of worship, exempt it also.

We claim this exemption as a professedly Christian nation, and also because such property has been voluntarily contributed for the public good. Yet the Globe declares that the exemption of church and school is identical with that of trades carried on for private gains. Suppose several persons combine, and purchase and man a life-boat to be placed on a dangerous coast for the rescue of those in danger of drowning, would any rational person say that it would be just or legitimate to tax this boat the same as the property of persons engaged in trade for selfish gain? Yet those who sustain churches and Sabbath Schools do a work of as real benevolence and importance as those who provide a life-boat, and one more intimately related to the prosperity of the

This illustration we have taken from the Christian Guardian, which says that the Globe and all the advocates of taxing the house of God, willfully ignore the main consideration on which the exemption of churches is claimed, and while they deal largely in assertion and plausible declara-tion, fail to meet the case as presented by itself and the defenders of the claims of the Ohristian churches. It is not simply because the property is unproductive but because it is so in consequence of being dedi-cated to the public good. It is not because the churches do some kind or degree of good that exemption is claimed, but besause they directly contribute to promote the highest objects of civil government, while defraying the whole cost by private benevolence. And what is werst in this discussion, it is quietly assumed that the Christian churches have no boneficial influence on public morals, that the state is in any way bound to recognize or commend.
Of course to those who hold the unchristian doctrine, that the legislature of a country in settling the laws of taxation should make no difference between a Christian church and a theatre, and that the most philanthropic labour has no more claim to recognition than the most necessary trading, arguments based on these weighty considerations can have no meaning. But we cannot believe that these broad and clear distinctions will be ignored by our Legis-lature. For as President Elliot of Harvard University pointedly says on this subject:
"If the state wants the work done it has but tso alternatives; it can do it itself, or it can help benevolent and public-spirited individuals to do it." The Globe says that these arguments involve the same principles that have impoverished states to enrich the church, and that have "done service for centuries in defence of religious intolerance and persecution." Surely a child may see that the exemption of place of worship is a very different thing from the exemption of one-Halb or one-Halb of the property of the nation held in mortmain by the Church of Rome, the greater part of which was let out to tenants for the constant increase of the wealth and power of that great corporation to the hinderance of the liberties of the people.

Again the recognition by a Christian government of the truth of the Christian religion as represented by the different churches all freely tolerated as a national benefit, is surely not identical with the assumption that one of these churches is endowed with infallible author-

ity, and therefore must be supported by the state to the exclusion of all others. The Globe thinks that for the state to assume that Christianity is a national benefit

does assume this in every Christian country, for its fundamental laws relating to morality are founded on the laws of Christisnity; and we only wonder that such a paper as the Globs should ignore this in the province of Ontario. It such an argument were used in China or Japan against the exemption of Christian churches, we could understand it. It is the duty of every professedly Christian government to honor Godin their legislation; and to tax churches, would be directly to east dishonour upon the Great King of nations, and to discourage and hinder, in so far as it can, His worship in the land.

This is the surest way to bring a blight and not a blessing upon our country, for thus discowning our obligations to and our dependence on the God of heaven. Even the heathen king Nebuchadnezzar,

when he came to himself, after his insune attempt to put down the worship of the true God, owns the dependence of all governments and peoples on Jehovah, (Dan. iv. 84-87). Certain, I am, that such an Athiestic law would not be long tolerated on our statute book, or by any Christian nation. Letus beware what we do in this matter, for righteousness alone exatteth a nation; and if we tax God's houses of prayer we are truly robbing God, as a people, and we will bring His judgments on our land. OHRISTIANITY.

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