

# British American Presbyterian

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[Whole No. 262]

## 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 settlement at Brockville (then, A.D. 1811, the village of Elizabethtown), his charge extended from Osnabruk to Gananoque, a distance of eighty miles, and north about twenty.

His regular Sunday services were Elizabeth town in the morning, Coloman's Corners (now Lyn) in the afternoon, and Yonge in the evening, the places being about six miles apart; 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 phenomena. 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 safeguard, 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 relieved. 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. Eaton in Montreal, he left Brockville on horseback, preaching on the way to Cornwall at his many stations. Leaving Cornwall he took the bridge 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 Glengarry post from Cote's 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

scouring 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 occasionally by some wild bird's screech. Jumping, walking, running to keep awake,—exhausted nature triumphed, and the lone traveller 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 glories. 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 sumac, gleamed in the sun light, which shot a slant through the forest. The shadows chased each other along sunny banks, and the occasional quivering 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 pressed, 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 Coteau 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 gratitude. It is a serious question whether our comforts are not of times purchased at too great a cost to that which is noblest in man.

For the Presbyterian.]

### A CANADIAN MISSIONARY FOR INDIA.

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 meeting also.

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 help 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.

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

For the Presbyterian.]

### PROGRESS OF THE AWAKENING 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. Burnett'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. Burnett and Rev. D. McCullum 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 secret—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 services 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 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 Lanark. 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 Scotland, 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 acquainted 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, "Mr. 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 of seven years, came to our boarding-school as a pupil; while attending there she

tion, and several times she got presents of little books on religious subjects. These 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 idolatry; at once he put a stop to the visits of the Christian ladies, and the child's attendance at school. His own mind had quite changed as regards Christianity—he had now become a Dramo 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. Vitabai had no relation's house to go to, so she went to Mr. and Mrs. Gunpatrao's house. They received 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 row, 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! 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 Bombay, and after that we could hear very little regarding the children. Poor Vitabai often said, as 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 pretty well; I try to take care of my little brothers; and tell her also, that I am a Christian, too, and that if God does not allow us to meet here, we will meet in heaven." Vitabai wept tears of joy when she received this message, and thanked God. One evening, about three months ago, Mr. Gunpatrao met Mr. Khasinath, and Mr. K. said: "I want to see my wife; I want to get her to return to me." Mr. Gunpatrao said, "Well, I shall tell her; if you come to my house to-morrow afternoon, 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 pleasant 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 to visit her, so that we might see for ourselves what our Lord had done for His servant. We found all as she had described, zeal and harmony reigning in their little home. We saw Mr. K., and he was kind and polite, inviting us to come again soon. Vitabai was allowed liberty to worship as she pleased; but she was not allowed to speak 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 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 Mahomedan lady, Shirephabai, 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 lying among us, men came from one of the native Rajahs to ask Mr. G. if his daughter to be a Zenana. Of course great instructions were given, and would have been given, had she not been considered for a day or two, as being his daughter in such a way. I think that this was the Lord's will? To us it seems most wonderful.

I must now draw to a close. At my dear sister's request, I have written this letter 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 PRESBYTERIAN.

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:—

From Kingston—  
St. Andrew's Church..... \$87 00  
Chalmers' Church..... 65 00  
Brook Street Church..... 6 00  
Otherwise..... 5 00

From Napassee..... \$163 00  
Mill Point..... 27 00  
St. Andrew's Church, Belleville.. 87 75  
Friends otherwise..... 12 00  
I am led to expect \$50 from St. John's Presbyterian Church. Amount collected, \$251.25. Yours truly,  
Madoc, Jan. 26, 1877. D. WISHART.

### Presbytery of Peterborough.

Met at Peterborough Jan. 16th. A call to Rev. W. White, of Newtonville, from Warsaw and Danmor was sustained. Presbytery to meet at Warsaw, February 21st, for his induction if he accepts and is released by the Whitey Presbytery. Rev. Dr. Reid, 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 proper 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 Donald, ministers; and Messrs. John Carnegie, James Kerr, James Craik, Alex. Fraser, George Morrison, and Sheriff Hall, elders. It was agreed to request all congregations within the bounds to take up collections to defray expenses of commissioners, and remit to Rev. James Cleland, Port Hope, not later than May 21st. After considering the remit of Assembly, regarding the division of the Home Mission fund into two funds, to be called the Home Mission Fund and the Supplemental 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 congregations 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 Macleannan, submitted the following, which was unanimously adopted:—"In consenting to sever the tie which bound Mr. Macleannan 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. Macleannan 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 benefit of his counsels, which were as wise and valuable as they were readily and courteously given. They deeply regret that it is 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 them in after years to enjoy even an occasional renewal of the happy intercourse which is now suspended 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 heavenly fruits; and that he himself 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. Macleannan 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 Church there, on the last Tuesday of March at 1.30 p.m.  
W. DONALD, Pres. Clerk.

The congregation of Cote street Church, Montreal, intend giving a call to Rev. Mr. Waterson of Glasgow, and have resolved to build a new church at a cost of \$100,000.

Pastor and People.

THE RELATION OF PASTORS TO THE SUNDAY SCHOOL.

BY REV. ALEXANDER MACKAY, D. D.

The relation of ministers to the Sabbath School is a subject that is well worthy of serious and devout attention. They to a great extent are responsible for the efficient working of the Sunday School, as an institution for the religious education of the rising generation.

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.

brated Scottish Divine who on a certain Sabbath afternoon gathered a number of the children belonging to his congregation at the manse, and catechised them on the sermon which they had just heard.

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.

Sweep Before Your Door.

Do we heed the homely adage handed down from days of yore? "Sweep your neighbor's dwelling, clear the rubbish from your door, let no filth, no rust there gather, leave no traces of decay."

A Warning.

When our Lord said, "Take heed and beware of covetousness," He did not utter unmeaning words. The Kingdom of Christ is in this world, and by the gains of this world His servants must live.

Advice to a Young Man Leaving Home.

- 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 the exercise.

The Japanese government has introduced Kindergartens into the girls' schools.

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.

The Talmud.

Jews, Protestants, and Romanists all agree in regarding as canonical the books of our Old Testament. But as the Romanists would add to these the apocryphal 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 to deliver down by oral tradition.

Random Readings.

ENVY is usually more quicksighted than love. Jesus is enough for each moment as it rises. The jewel of a good man is a good conscience. Be still prepared for death, and death or life shall thereby be the sweeter.



## British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE FIFTH PAGE

C. BLACKETT ROBINSON

Editor and Proprietor.

## TO CORRESPONDENTS.

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

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

## OUR GENERAL AGENT.

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

## Presbyterian Year Book

OUT FOR 1877.

## THIRD YEAR OF PUBLICATION.

The London Advertiser says:—"We have to acknowledge receipt of THE PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA AND NEWFOUNDLAND, published by Mr. C. Blackett Robinson, 102 Bay street, Toronto, and edited by Rev. James Cameron, Chateaufort. 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."

Mailed, free of postage, to any address, on receipt of the price, 25 cents.

C. BLACKETT ROBINSON,  
Toronto, Ont.

## Special to Subscribers.

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

## British American Presbyterian.

FRIDAY, FEBRUARY 9, 1877.

## 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 haphazard way to the ignorant and incompetent. Accurate and skillful teachers of music are in demand, and the prospect is that, instead of such choirs and congregations 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 spasmodic 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 end 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 tunes, 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 pendulum 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 oratorio and the concert, had consequently to be paid enormous sums by church managers. In the United States until very recently this method was carried to an absurd extreme. There were in very many of the churches hired quartettes, who

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 the organ gallery. Their duty was to render the classical music for the delectation of fastidious ears. One would sing a solo, and the choruses would be rendered by the four voices in combination. The psalms 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 professionals, 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 occupy 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 hundredth 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 cheer in the entire building. You cannot regulate silence, but you can control volume towards a specific end. But conductors should be careful 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 paralyzed 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 apparent—not real. These two men had the same object in view; but one was speaking to Roman Catholics while the other addressed himself to Protestants. They all wish Protestants to be as liberal and tolerant as possible; as they all desire to have Roman Catholics 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 "Convent Schools"—loudly asserting that

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, perhaps with some misgivings, induced to send them—especially their daughters—to these places. That the pseudo-guarantee of non-interference with the 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 aware—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 tyranny; 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 heir 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, who were 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 resisted 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 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 aunt, 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 letter. The lonely, isolated, perhaps dying girl seems to produce in him 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 suicide.

## 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 CHURCH, Berlin, realized \$211 by a recent bazaar.

THE congregation of Florence and Dawn have extended a call 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. BRACKETT, 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, followed 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 Whitty Presbytery was held in Oshawa on Tuesday, the 30th, and Wednesday, the 31st ult. Mr. John G. Whitty, Sec. Treas. A number of deep interest to Sabbath school were discussed.

With 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. Messrs. Baikie and McIntyre of Harriston, and Mr. Reid, of Egremont, older.

THE members and adherents of Knox Church, 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—salary \$800. At the same meeting, Mr. Martin, precenter of Knox Church, was presented with a handsome watch and chain.

ABOUT 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. McDonald, 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 Rev. 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 eatables 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.

AT 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. Messrs. Moody and Ferguson delivered 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 as happy.

ON Friday, the 12th inst., the annual soiree 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. E. 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 addressed the minister, and the Rev. Jas. 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-named ministers and others. The attendance both during the day and evening was very large, the Church being filled to repletion.

THE annual meeting of Knox Church, Hamilton, was held on Wednesday evening, the 23rd ult.—the newly inducted pastor, 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 pastor, Rev. Mr. Ronnelson, 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 \$4,622.47; expenditure, \$4,613.00.—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 coat 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, Kingston, in aid of the Presbyterian mission at the village of Morton. Mr. J. G. Stuart, the missionary at that place, reported that he had discovered 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, 30th January. The Church 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. McKee, 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 proceedings were opened with devotional exercises by Rev. W. S. Ball, the pastor, and an address by Dr. McGuire, superintendent. The missionary contributions of the children 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, \$31. 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 Baptists and Bible-Christians, and have been working very harmoniously 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 Angus Presbyterian Church, the Rev. Thos. McKee was presented with a handsome fur overcoat, cap and gauntlets, 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 labours in the district. Mr. Cooper, one of the elders, made the presentation in a very neat and appropriate speech. Also at a previous social gathering got up by the

younger portion of the congregation, Mrs. McKee 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 Presbyterian Church Sabbath school, in this city, was largely attended. Rev. 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 College; 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. Sturrock.

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 Ottawa, 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 28th 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 the Alliston and Carluke. The Rev. Wm. Fraser of Bondhead presided. The Rev. S. Acheson preached from Isaiah ix. 13, last clause. The Rev. J. A. McConnell addressed the minister, and the Rev. E. Pantou the people. A large congregation was 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 Messrs. 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 Brock 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 inclemency 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. Mr. 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 Wednesday evening, 17th inst. The attendance was large. Addresses were delivered by Rev. Mr. Warden, Rev. Mr. 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. B. Campbell, the pastor of the congregation, being on the eve of departure on a six months' leave of absence for the benefit of his health, was unexpectedly presented with a purse of \$200, and an address expressing the respect, affection and esteem of the donors; their appreciation of Mr. Campbell's ability, zeal 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 cessation of his labors; 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, 31st 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 pew rents; 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 31st December \$12.75. From the report of the Missionary Society connected with the congregation, it appears that \$680 had been collected—being 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; Infirmary 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. Cameron 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. Cameron 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, Craig, Moses, Kershan, and Mrs. Love. Mr. Fairbairn gave a humorous 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 whole time is taken up with the awakening in his congregation. I think it of importance as one member of that Presbytery that at least one item of that day's proceedings should be made known, viz., 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 adopted, and the first meeting of the "Women's Presbyterial Society" is expected to be held in Martintown on the same day with the regular meeting of the Presbytery in April, when the Society will give in its first report, and be addressed on resolutions by one or more members of Presbytery.—R

Students' Missionary Society.—Presbyterian College, Montreal.

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

Book Reviews.

THE METROPOLITAN PULPIT FOR FEBRUARY. The following are the contents of The Metropolitan Pulpit for this month. Impossibilities with Man Possible with God, by S. D. Burckhard, D.D.; Address and Prayer at the Burial of Cornelius Vanderbilt, by Charles F. Deane, D.D. (carefully revised 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. E. Rylance, D.D.; Master and Man, by Henry J. Haynes; The Essential Thing, by E. H. Chapin, D.D. (nearly a verbatim copy of the notes used by Dr. Chapin while preaching); A Catechism; An Earnest Plea, by A. O. Wedekind, D.D.; The Signet of a Christian, by Henry Ward Beecher; God's Care Specific, by George H. Hepworth, D.D.; The Shepherds of Judea, by Charles H. Hall, D.D.; Sermon at the Funeral of J. Igen Burrell, by A. Hillier; Fifty Themes and Texts of Leading Sermons. Published at 96 Nassau street, New York.

A DISSERTATION ON THE DEGREE OF KINDRED WITHIN 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 Leviticus 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 upon that.

THE RELATIONS BETWEEN GENERAL YOUNG MEN'S CHRISTIAN ASSOCIATIONS AND THOSE BELONGING TO CHURCHES OR 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-pictures.

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 high-priced periodicals—especially in criticism. Its "Index to Periodical Literature," appearing regularly every month, is very useful; and its monthly 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 mention 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 very 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 useful 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 Buddens, Hottinger, Frideaux, Lardner, Jones, Morse, and Alexander; and so plain and satisfactory are the proofs adduced in this article that they are well calculated to strengthen the confidence of those who entertain no doubts as to the authenticity or genuineness of several books of our much prized Bible. The other articles in this number are of the usual interesting and instructive character.

Correspondence.

Colleges and their Constituencies

EDITOR BRITISH AMERICAN PRESBYTERIAN

SIR,—We have now, as "Your Contributor" remarks, the official estimate for the current year of both college constituencies—the eastern and the western. They are, in the former for Montreal College \$7,994; in the latter, for Knox \$11,900, for Queen's \$2,460. The advantage is not the two constituencies are assured without doubt, as to the amounts they are asked 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 constituencies. This point of agreement being reached there is not any danger of "Your Contributor's" first communication having a misleading effect, 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 put that for Knox much below the official estimate, and that it appeared most unreasonably at the very time the authorities of Knox and Queen's were making efforts 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 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 \$3,150. Compare it with last year's expenditure, as given in the statistics from which he compiled his estimates, namely \$13,931.80, 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 assembly 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 expenditure" is \$11,900. Any one, I think, may conclude that \$11,900, their estimate for 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 result 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 colleges" may now be adverted to. This fully covers his "main question," and according to his showing, the strength preponderates 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 undeputed. 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 evidence of "greater wealth" which its more 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." These 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 to the paragraphs freighted with orthodoxy, loyalty, and attendance of students.

Well, what does experience teach any one who has tried to estimate the pecuniary productivity of any considerable territory for the support of good objects, by dividing the amount required or desired by number of persons roughly defined as its population? Is it been sufficiently satisfactory to make a second attempt? or, has it proved relative that failure almost any number of unrocked men—such 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 ennobling in new sections of the country, general schemes of compelling or exceeding attractiveness, etc., etc. The truth, in my judgment, is that the main question has, comparatively speaking, little to do with relative strength ascertained after the manner of "Your Contributor," and that the only conclusive determinant is giving capacity, tested by actual results. A sub-committee 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 reckoning, 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 and recommended by the committee a trial. This is the first year of the experiment. To be worth anything for future guidance the trial must be a fair 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 constituency. 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 all the contingencies connected with the maintenance of two institutions instead of one. The active influence of the Presbyteries operating upon the good will of congregations is in both cases the principal agency upon which, under God, the church and the colleges have to depend. 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., W. SNODGRASS. Montreal, 6th Feb., 1877.

Presbytery of Quebec.

A meeting of this Presbytery was held in Morrin College, Quebec, on the 18th of December last. The following were the principle items 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 presented. 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 settlement of Mr. McLeod, on the condition that said arrears be liquidated previously; and the Moderator, Rev. Peter Lindsay, with Rev. Messrs. Mackenzie, Edmondson, 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 meeting 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, endeavored to settle the matter in dispute, recommended both parties to settle it by arbitration. Complaints were made at the same time by parties representing mission stations and aid-receiving congregations in reference to the delay, and feared withdrawal by the General Assembly's Home Mission Committee of the grants formerly given to them. The Presbytery expressed their sympathy with the parties aggrieved, 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 Quebec. Mr. Alex. Baptist having resigned his office as Treasurer, the Rev. W. B. Clark was appointed in his stead. The next meeting of Presbytery was appointed to be held in Melbourn, on the first Wednesday in March next, at ten o'clock, a.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 Announcements.

MEETINGS OF PRESBYTERIES.

LINDSAY.—Next regular meeting (D.V.) at Woodville on the last Tuesday of February, at 11 a.m. PARIS.—At Ingersoll, on 13th March, at 11 o'clock a.m. LONDON.—In the First Presbyterian Church, London, on the first Tuesday of February, at two p.m. BROOKVILLE.—In the Presbyterian Church, Brockville, on Tuesday, 20th March, at seven p.m. BARRE.—The meeting of this Presbytery will meet on the first Tuesday of March, 1877. OTTAWA.—The Presbytery of Ottawa will meet in St. Andrew's Church, Ottawa, on the first Tuesday of February, at 5 o'clock. PARIS.—In Brinkin Church, Ingersoll, on the 2nd Tuesday of March, at 11 a.m. HAMILTON.—In Central Church, Hamilton, on the first Tuesday of March, at 11 a.m. General Assembly delegates will then be appointed. PETERBORO.—At Warsaw, on Wednesday, 21st February, at 11 a.m., and in the Presbyterian Church, Port Hope, on the first Tuesday of March, at 1:30 p.m. BAYON.—At Paisley, on the first Tuesday of March, at 8 o'clock p.m. BELLVILLE.—In the Presbyterian Church, Bellville, on the first Tuesday of March, at 7 p.m. TORONTO.—In the lecture hall, near Church, Toronto, on the 6th of March, at 11 a.m. General Assembly delegates will be appointed.

Choice Literature.

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 madness it now seemed that ever those dim sightless eyes should have wept for any earthly pain, or that scarce beating heart should have been soiled by the brief existence! Out of the troublous sea of this world's hopes and fears, and its many-faded waves of joy and sorrow, that senseless form had been cast up on the dim mysterious shore, where the impenetrable night of the grave was setting in to hide him for ever from all human ken.

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 undoubtedly a change, a sort of ripple of consciousness seemed to be passing over the marble face, just as if a light breeze were ruffling the surface of a smooth clear lake; the eyelids 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 slightly raised, as if to deprecate any movement which might prevent his hearing what, if spoken at all, was uttered by no mortal lips; and 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 woman's word and gentleness, the look of consciousness faded from his eyes, 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 struggled 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 leave me without a word; let me hear your voice once again—just once—I cannot let you go, dear—dear father!"

So 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 inexpressibly touching.

It was almost more than Atherstone could do at that moment to restrain himself from clasping her in his arms, and telling her then and there that he was indomitably 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 loneliness, she turned to him with a look of yearning 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 master 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 heart'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 moment; 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 helpless dead. With one whispered entreaty to Una not to give way to grief, since there might yet be happy days in store for her, he let them lead her away, and she went passively without a word, feeling only, through all the bewilderment and pain of her bereavement, that her whole life centred now in Humphrey Atherstone, and that, if he willed it, she surely must be his, whether for weal or woe.

At an early hour next morning Mr. Northcote arrived at Atherstone Abbey. 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 incessantly, and he also knew that the squire had undertaken to be Una's guardian and the executor of her father, jointly with Mr. Canliffe, and therefore he had begged Dr. Burton to convey to the Manor the intelligence of Colonel Dysart's sudden death, and the circumstances under which it had occurred, as soon as possible; this had been done, and paired with most emphatic instructions by his wife, Mr. Northcote came duly prepared to execute the functions he so little expected to perform on this early to fulfil. His chief object was to take Miss Dysart back with him to Northcote Manor, instead of allowing her to return to Vale House. The whole neighbourhood had of late become alive with the fact that there was

something more than ordinary friendship between Una and Atherstone, and his long declared intention of celibacy gave an unwelcome interest and piquancy to the affair, which caused it to be the groundwork of innumerable speculations. All this was well known to Mrs. Northcote, and the unimagined horror she entertained for Atherstone made her feel almost a genuine satisfaction in the poor colonel's death, since it gave her to a certain extent the power of separating his daughter from the object of her distrust. Let her once get Una Dysart within the walls of Northcote Manor, and Atherstone should catch no glimpse of her, though he besieged them every hour of the day.

Mr. Northcote had brought his carriage for the purpose of conveying his ward to the safe custody of his strong-minded wife. Both Atherstone and Una, however, opposed this arrangement, and wished that she should go to Vale House. They knew that they could not meet at the Manor, and it was besides a most bitter addition to her sorrow for the loss of her father that she should not be allowed at least to remain 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 her 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 possible 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 complete—perhaps 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 smallest 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 him 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 cloudless 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 indomitable 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 cast every scruple 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 unreserved 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 courtyard wall, he was arranging in his own mind a plan of deliberate injustice, whereby he would remove 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 mysterious 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 Thorpe, the old butler, came up to him with a rather anxious 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 prowling about the house again to-night."

"What!" exclaimed Atherstone, angrily; "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 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 darted after him, having a suspicion who it was, but he is more than I am, and before I could get to him he had got down the corkscrew that leads to the vaults, and when I saw the light of him again, he was just through the door that leads from the outer passage to the inner passage, and I followed him up the stairs to the terrace, and

then I could see by the shaking 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? surely it is kept locked."

"Yes, sir; but he had managed to get out on the lock. 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 months."

"It was the only possible means of access to the house, no doubt, and the nearest 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 Mauilio's death."

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

"No, sir. 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 were all gone, that I had time to tell even you, sir."

"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 thought. Atherstone seemed to have forgotten his presence, at least the old butler hazarded a question.

"Of course you would like me to have the lock repaired, sir; I feel sure the scoundrel will make another attempt to-night. 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 colonel's body has to be removed, and he would 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 open as it is."

"Sir!" said the old man in great surprise.

"I mean what I say, Thorpe; I shall let the fellow try again to-night, on purpose to catch 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 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 deepened Humphrey's bitter sense 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 room next 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 certainly, 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 purpose, from which his better nature disented, 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, who would, he believed, have offered no opposition to their union; and now that father lay dead, and Una was in the hands of his enemies. He felt almost maddened when he thought of it, but clenching his hands he muttered again and again, "This night shall the hateful barrier between us be 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 footstep. 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 perfectly motionless, scarcely breathing; then he saw a dark form stealing almost noiselessly into the library, and as the intruder 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 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 noiseless as his own, and softly advanced, measuring the distance with his eye, till he was within a few paces of his enemy. He then sprung towards him, and with a powerful arm he dealt him a blow from the spot with such violence that the man fell flat on his back on the floor in an in-

stant Humphrey had set his knee on his breast, and was grasping him by the throat as if he would strangle him. Meanwhile the noise of the scuffle had roused 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 in his hand which lighted up the whole scene effectually; but this he set down at once with a cry of horror, for as he saw the face of the Malay distorted with agony, and the terrible look in his master's eyes, he was seized with terror that nothing less than murder would unseat, 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! sir! you don't know what you are doing! you are killing him—you are killing him!"

"Keep 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 clinging to his hands that he was compelled to loosen 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 of Atherstone, whose knee was still pinning him down, he said, "Do you know your wise master go 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 to do Edwards any bodily injury at that time; his real plan, deliberately conceived, and now to be executed, was perhaps more cruel: he had given the Malay every facility for his midnight attempt, in order to secure to himself the means of convicting him of an intended burglary, which would enable him to bring him under the grasp of the law, and the punishment which would certainly 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 servants, and they came pouring into the room with lights, headed by the coachman, 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. Edwards!" in great surprise.

"Yes," said Atherstone with bitter scorn, "this is what he has come to, a common thief."

"A thief!" exclaimed the Malay, furiously; "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 stood."

"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 gaol—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 these servants away."

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

"I would not trust him, sir, if I were you," said Thorpe, respectfully.

"I do not trust him," said Atherstone, contemptuously, "but I can defend myself; go out 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, 1,838 congregations, and 141,692 members. The contributions to benevolent objects were \$71,987; the contributions to local objects, \$382,178. The number of students preparing for the ministry is 162.

The awakening in England on the subject 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 has been signed by 11,000 clergymen—more than half of the whole number connected with the Establishment in England and Wales. Among them are 11 bishops, 21 deans, 56 archdeacons, 59 canons, 190 honorary canons, and 126 prebendaries.

Scientific and Useful.

HOW 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 brewed from one ounce of tea.

DRIED GREEN PEAS.

Wash the peas, pour boiling 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 boiling water occasionally, and keep them covered closely while cooking. Add a half a cup of cream and a little salt, and boil ten minutes; then dish up.

TO CLEAN PLATE.

Take an ounce each of cream of tartar, muric acid, and alum, and boil in a gallon or more water. After 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 castor sugar. Boil them until the fruit is quite soft. Squeeze it through a colander, and then through a sieve. Put away in jars covered with oil paper and made perfectly air tight.

COOKING JERUSALEM ARTICHOKE.

Wash the artichokes, pare them, boil for twenty minutes until they are quite tender, 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 cool; dip them into beaten egg, and cover them with fine bread crumbs; fry them a little brown, and serve them directly.

DRESSING FOR APPLES.

Make a pound of sugar a rich syrup; in to this put a pound of apples pared and cored, and stew until they are soft; mix them smoothly with the syrup and form into a 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 BEEF.

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 uninterruptedly 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 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 derangement, the first thing to do is to keep the part injured perfectly still, and by no means to use it in the least. The muscles left to themselves will return to their places gradually. Hops steeped in vinegar and 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 vermin by making a whitewash yellow with copperas, 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 scattered 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 cellar; and sometimes even the soup scraps are left open for their regalement. Cover up everything eatable 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 exterminator as the chemist can provide. We never would allow rats 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—the branches rather than at the root. The great foundations ought to be laid deep and strong, 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. Christian work is not the first thing; faith is before all. Let us believe, and then, fixed in union with Christ, erect our life into a building which shall be a fit habitation for the Lord.



Exemption of Churches from Taxation.

Editor BRITISH AMERICAN PRESBYTERIAN

Sir,—An effort is being made to erase 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 very poor. I beg pardon—our city fathers, led 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 seize his bed of rags, or 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 salaries of judges and other public officials, should be taxed. But property that has been contributed by private benevolence for the public good—for the worship of God and 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 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 taken 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 practice of exempting certain classes of property from taxation has been carried out by all civilized states.

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 countenance 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 countries in the world, is the freest from state interference, yet these just principles are recognized by the laws of all the States. In every state so far as we know, charitable, literary and scientific institutions are exempt from taxation, because there is an enlightened recognition of the fact that such institutions are intended to promote and do directly promote the well being of the community and the end for which all good governments exist.

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 Globe and its followers 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 country. Why if their views were carried out to their logical consequences 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?

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 publicly 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 advocate opening the exhibition on the Sabbath, as the State has nothing to do with Christianity! If we are a Christian nation—and our public laws own this—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, cv. 16; Prov. viii. 15. But surely not such a sphere 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, (Ez. ii. 22, 28; xxii. 1, 2; Eph. xx. 22; 1 Cor. xv. 24; Rev. xix.) 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 poor, cannot pay. Why have they been

placed in such a position? By the will of God the supreme Ruler of all. And may He not also claim that places set apart for His worship should be exempt? The Globe says that Christ paid taxes 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 premise; there is no evidence in Scripture that 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.

Do we then own ourselves to be a Christian nation? Not all the people; very well, but the great body of the nation—nineteenth 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 tax on churches would be felt mostly by the poor. The working classes find it difficult even now to keep their churches open and support ordinances—but add two or three hundred 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 congregations 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 Aldermen 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 irreligion, and a direct hindrance to Christianity 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 in the municipality then such taxes would 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 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 Synagogue 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 state.

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 declaration, fail to meet the case as presented by itself and the defenders of the claims of the Christian churches. It is not simply because the property is unproductive but because it is so in consequence of being dedicated to the public good. It is not because the churches do some kind or degree of good that exemption is claimed, but because they directly contribute to promote the highest objects of civil government, while defraying the whole cost by private benevolence. And what is worst in this discussion, it is quietly assumed that the Christian churches have no beneficial 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 setting 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 Legislature. For as President Eliot of Harvard University pointedly says on this subject: "If the state wants the work done it has but two 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 places of worship is a very different thing from the exemption of one-third or one-half of the property of the nation held in mortgage 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 authority, 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 is going beyond its province. But the state

does assume this in every Christian country, for its fundamental laws relating to morality are founded on the laws of Christianity; and we only wonder that such a paper as the Globe should ignore this in the province of Ontario. If 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 God in their legislation; and to tax churches, would be directly to cast 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 disowning our obligations to and our dependence on the God of heaven.

Even the heathen king Nebuchadnezzar, when he came to himself, after his insane attempt to put down the worship of the true God, owns the dependence of all governments and peoples on Jehovah. (Dan. iv. 34-37). Certain, I am, that such an Atheistic law would not be long tolerated on our statute book, or by any Christian nation. Let us beware what we do in this matter, for righteousness alone exalteth 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. CHRISTIANITY.

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