Fortisth Anniversary of Knox Church, Elora.

The fortieth anniversary of the origin of Knox Church, Elora, was celebrated on Tuesday, the 22a cut., by a social, which in every respect was a most successful affair. The attendanc was large, and much interest was taken in the proceedings. On the platform were the pasto of the church, Rev. A. D. Macdonald, Rev. Mr. Torrance, Rev. Dr. Barric, Rev. Messrs. Duff, Middlemiss and McGregor, and Messrs. Barron, Alex. Watt, John Keith, John A. Davidson of Eden Mills, etc.

The following members of the congrega-tion at the time it was formed occupied seats on the platform, or were present at the soiree:—Mr. and Mrs. Barron, Mr. and Mrs. Alox. Watt, Mr. and Mrs. John Keith, Mr. John Calder, and Mr. John A.

After an introductory prayer by Mr. Torrance, Mr. Macdonald, the chairman, made an appropriate speech, and read the iollowing brief sketch of the history of the

lowing brief sketch of the hatery of the congregation.

A few individuals having, in the Providence of God, left Scotland, their native country, and settled on the 11th and 12th concessions of the Township of Nichol, in the Province of Upper Canada, feeling deeply the value of Gospel ordinances from the Apprixed of them and now comtheir being deprived of them and now com-pletely destitute, met and unanimously repletely destitute, met and unanimously resolved to use every means that might obtain from time to time, a supply of Sermon and a dispensation of sealing ordinances as frequently as possible. Having formerly been members of the United Associate Church in Scotland, and still attached to the Jestines and dissipling of said church. the doctrines and discipline of said church, they unanimously resolved to petition the Missionary Presbytery of the Canadas in connection with and subordinate to the Synod of the said United Associate Church in Scotland to appoint one of their in Scotland, to appoint one of their number to visit and torm them into a conin Scotland, to appoint one of their number to visit and form them into a congregation, and to grant them a supply of Hermon and a dispensation of sealing ordinances as frequently as possible. For this purpose they accordingly appointed as their commissioner, John Alexander Davidson, to proceed to West Flamboro, where the Missionary Presbytery were to meet on the 8th of February, 1887, to present and support their petition, and give all necessary explanations as to the circumstances and prospects of the petitioners, which he accordingly did, and which petition was signed by the following individuals:—Alexander Watt, Barbara Watt, George Barron, Elspet Barron, John Alex. Davidson, John Calder, Christian Calder, John Keith, Christian Keith.

The Prosbytery having heard the petition, came to the resolution contained in the following abstract from the Minute of Presbytery:

"Head and received from nine persons"

Presbytery:
"Read and received from nine persons residing on the 11th and 12th concessions of the Township of Nichol, a petition bearing that they belong to the U.A. Church in Scotland; that they wish to receive a supply of sermon; and as soon as possible to be formed into a church and to have sealing ordinances dispensed amongst them. Heard a full statement of the present cir-cumstances and prospects of the petitioners from Mr. Davidson, the commissioner, and also from Mr. Christie and Mr. Skinner. Appointed Mr. Ohristic to preach to the petitioners when he may find it convenient; to congregate them; to elect and ordain elders; and to dispense scaling ordinances.

West Flamboro, 8th Feb., 1887. Agreeably to the above appointment of Presbytery, Mr. Christic visited the petitioners upon the 18th day of May following and having met with them in Mr. ing, and having met with them in Mr. Watt's Barn, and preached to them, he, after Sermon, converted them into a congre-

Mr. Alex. Wait and Mr. John Alexander Davidson were then appointed and ordain-

Sabbath January 1st, 1842, Mr. Watt, by order of Presbytery, read the edict for the induction of the Rev. William Barrie to the pastoral charge of the congregation on Thursday, 5th January, upon which day the event occurred.

On the 27th July, the same year of Mr Barrie's induction, he received a call from the congregation at Hamilton, which call was sustained by the Presbytery, and call was sustained by the Presbytery, and the Rev. Dr. Coutis appointed to declare the church vacant. The nine members protested against the decision of the Missionary Presbytery to dissolve the connexion between them and their pastor, declaring the action to be unconstitutional and illegal. They carried their point, and their beloved pastor remained with them till the appointment of Rev. John Duff in 1850.

ment of Rev. John Duff in 1850.

At a meeting of the congregation held in Elcra on the 19th of February, 1849, it was resolved to build a church in Elora in connection with the United Presbyterian Synod. The late Charles Allan granted the congregation a free lot, and the old frame church was creeted. The history of the congregation has been one of steady the congregation has been one of steady progress, and its membership now numbers 813. The old edifice has been taken away and a handsome new church, costing 22,000, has taken its place.

Interesting addresses were then given by Mr. John A. Davidson, Dr. Barry, Mr. Torrance, Mr. Duff, and others, and altogether a pleasant evening was spent.—

Guelph Mercury.

An exchange tells of a man who said in prayer meeting: "Why, my dear friends, before I would stand up here and tell of my coldites, I would hide in shame under my coldicis. I would hide in shaine under the seats. We should not come here to tell of our coldness and indifference, and thus chill each others' hearts. This is not an ice-house. We come here to warm each other. We should come warm from our closets." This was deserved reproof and sensible advice. We have often listened to speakers in religious meetings who seemed to think of nothing so much as to make an to think of nothing so much as to make an exposure of their imperfect piety. They were bent on criminating themselves in the eyes of the public. Nobody who listens to them is profited by their lamentations, while many think they are canting and pretending. More gratitude and less murmuring would lift many a prayer meeting into a new experience.

The Spanish Armada.

About three hundred years ago, Philip, King of Spain, was as much clated as Haman with the grand prospect he had of ornshing those whom he esteemed his onemies. The English nation had some time previously cast off the Pope's supremacy. The Protestant religion had then been established in the realm, and the Roman Catholics deprived of place and power. Instigated by the Pope, the menarch of Spain, at that time a very powerful kingdem, resolved to invade England. During many months, immense preparations were made; and in May, 1588, the Invincible Armada, as it was called, set sail for the purpose of laying low the arrogant people whom Queen Elizabeth ruled. There were in the fleet 182 ships of war, armed with more than 3,000 cannons, and manned by nearly 10,000 sailors. These vessels carried, besides, an army of 22,000 men, and all the appliances that were deemed necessary to insure a successful landing and speedy victory. On Philip's arms the blessing of heaven had been invoked by the Roman Catholic Church; and every weapon, carnal and spiritual, had been made ready for the destruction of the English. News of the coming invasion had reached many months, immense preparations were pon, carnal and spiritual, had been made roady for the destruction of the English. News of the coming invasion had reached the British shores, and every effort had been put forth to fit out a fleet, and equip an army sufficient to resist the enemy. There was, however, after all that was possible had been accomplished, great anxiety in England. Many a prayer ascended to heaven, for the protection of our country and the preservation of our pure religion, not from Britain only, but from those on the continent who loved the glorious gospel of free grace. If Philip should succeed in his endeavors, it was feared that Protestantism would be speedily extinguished all over Europe. Hence the united cry for help from above, which arose from multitudes at home and abroad. Ther supplications were not unheard. The Armada had not long set sail till it met a most terrific storm. The hurricans did incalculable damage to the Spanish fleet, drawing it back towards its own shores, and scattering wide its ships. As it made towards back towards its own shores, and scattering wide its ships. As it made towards England again, the little fleet of Elizabeth, England again, the little fleet of Elizabeth, taking encouragement from the disasters wrought by the storm, attacked and conquered many of the strongest Spanish ships of war. Others of them were destroyed by British vessels purposely set on fire, and allowed to drift down among the paramyle and while struggling against adfire, and allowed to drift down among the enemy's craft while struggling against adverse wind and tide. Discomfited and dispirited by these losses, and still meeting dreadful storms, the Armada returned home after sacrificing 35 ships, and no fewer than 13,000 men. Never again did Spain attempt to invade the kingdom of

England.
One of the Spanish nobility commanded One of the Spanish nobility commanded a ship, which was taken in battle by Sir Francis Drake, the English admiral. The nobleman, being brought as a prisoner before the Privy Council for examination, was asked, "What was your object in invading England?" He replied, "To subdue the nation and root it out." The next question was, "What did you mean to do with the Roman Catholics of England?" "To send them, good men, directly to heawith the Roman Catholics of England?"
"To send them, good men, directly to heaven," answered the Spanish lord; "and you hereties to hell." In his ship were found many whips made of intertwisted cord and wire, and these he declared were intended to scourge the hereties (the Protestants) to death. When he was further asked, "What would you have done with the young children?" he boldly responded, "Those above seven years of age should "Those above seven years of age should have gone the way their fathers went, the rest should have lived in perpetual slavery, branded in the forehead with the letter "T." for Tutherer" " for Lutheran."

Happy day was it for Britain when such ornel monsters were driven back, when God axose and scattered his enemies.—O. S. Magazine.

### Miscellaneous.

Nothing is more easy than to grow rich. It is only to trust nobody, to befriend none, to get everything and save all you get; to stint ourselves and everybody belonging to us; to be the friend of no man, and to have no man for our friend; to heap interest upon interest, cent upon cent; to be mean, miserable and despised, for some twenty or thirty years, and riches will come as sure as disease and disappointment. And when protty near enough wealth is collected by a disregard of all the charities of the human heart, at the expense of every enjoyment, save that of wallowing in filthy meanness, death comes to finish the work—the body is buried in a hole, the heirs danes over it, and the spirit goes—where?

To gain obedience, you must first set yourselves to deserve it. Whatever you promise your little one, however small the thing seems to you, and whatever trouble it costs you, perform it. Never let the doubt once enter that innocent mind that you say what you do not mean, or will niserable and despised, for some twenty or

doubt once enter that innocent mind that you say what you do not mean, or will not act up to what you say. Make as few prohibitory laws as you possibly can, but once made, keep them. In what is granted as in what is defied, compel yourself, however wearied, worried or impatient, to administer always even-handed justice. This is a system much more likely to secure your child's real affection, than all the petting and humoring so generally in-

cure your child's real affection, than all the petting and humoring so generally indulged in, to give pleasure or save trouble, not to your little ones, but to yourself.

No good man will willingly speak evil of another. If circumstances will compel him to accuse, he will show that he does so reluctantly, and for the sake of justice, and that he scorns the thought of self-gratication in such an act. If therefore any accuration appears to be grounded in a mean, fication in such an act. If therefore any accuration appears to be grounded in a mean, wanten, or malignant spirit; if the occasion to make it appear to be sought; if the accuser speak not to the face of the accused, but behind his back, then it may be set down as certain that, at least the truth is distorted, and that, in all probability, it is corruptly falsified. For where a revengeful and malignant spirit is, there the truth cannot dwell. The angel will not abide with the demon. The common perception of this fact is the reason why slanders are so little credited and do so little harm.

The two most engaging powers of an author are to make now things familiar and familiar things new.—Thackeray.

THE Emperor Alexander has issued a manifesto thanking the Holy Synod for fluishing the translation of the Bible into the Russian vornacular, after twenty years of labor. This is tue first translation approved by the Carr and the church.

ed by the Czar and the church.

Good singing is a great help towards good preaching. A minister who begins his sermon upborne and stimulated by the praise which has filled his soul, starts with a double advantage over him who has listened to discords. But the praise, to be effective, ought to be that of the whole congregation. It is the sympathy in religious song that gives it its nower, and the paster song that gives it its power, and the pastor gets his joy from it because it is the rolling in upon him of the soul of his people.

#### deficial Aunouncements.

MEETINGS OF PRESBYTERIES.

Quenec.—At Phree Rivers, on the first Wednesday of July, at ten o'clock c.m

PARIS.—Within Dumfries Street Church, Paris, on the first Tuesday of July, at cleven a.m. Congregations i payments to the Presbytery fund are payable at this meeting.

Payavio at this meeting.

Kingston.--In St. Androw's Hall, Kingston, on 10th of July, at 3 p.m.

BROOKVILLE.—At Proscott, on Tuesday, 1 Srd of July, at 7 p.m.

July, at 7 p.m.
PETRIBORO'.—At Millbrook, on the second Tuesday of July, at 11 a.m.
Onatham.—in St. Androw's Church, Chatham, on the first Tuesday of July, at 110 clock, a m. OTTAWA.—Bank street Church, Tuesday, Aug. 7th, at 3 p.m. Barrio.—at Bracobridge, 1st Tuesday of August, 24 7 o'clock.

at 7 o'clook.
WHITHY.—The Prosbytery of Whitby will meet
in St. Andrew's Church, Whitby, on the third
Taesday of July, at 11 a.m.
Tononto.—In the locture-room of Kuox Church
Toronto, on the first Luesday of July, at 11 a.m.,

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