

Collier's History.

(Continued.)

OLD EDITION.
Page 188. "The chief events of the history of the Colliers of London, from 1400, to 1800, are as follows:—"
"The most prominent men in Scotland at this time were Cardinal Beaton, the Scottish prelate, and the Earl of Arran, who provided a safe passage for the Protestant refugees from the Continent."
"George Wishart, the last victim of Beaton's policy, suffered at St. Andrews."
"Within a few yards of the spot where his ashes had lain black, Beaton was slain."
"Seized by the Regent and sent to France, he was condemned to the gallows for life; but God had decreed otherwise."
"The harsh treatment of the Protestants under Mary I. of England drove him from the Continent. Through years of exile and bondage he cherished the hope of preaching the Gospel at St. Andrews, the long the fortress of the Roman faith in Scotland."
"On the 10th of June, 1559, from the cathedral pulpit of that ancient city he poured forth his fiery eloquence. The voice of Knox struck through the land like an electric shock."
"To the hatred between Scots and Saxons there was added the discord between Catholics and Protestants. Ireland has been, ever since the Reformation, one of the chief strongholds of the Roman faith. The backward condition of the southern and western districts is owing, no doubt, to the ignorance, in which that system loves to keep the masses of the people."
"The English nation was then divided into three great parts, the Episcopalians, the Catholics, and the Puritans."
"The translation of the English Bible was almost the only fruit of this conference."
"Henricetta, as a Puritan, hated the Catholics."
"Laud, 'almost a Catholic in his opinions.'"
"The National Covenant, by which they bound themselves to oppose in Scotland the revival of Catholicism."
"Charles 'died after an illness of less than a week, having first declared himself a Romanist, and having received the last rites of the Roman Church.'"
"The King attended a public celebration of the Roman mass."
"The Jesuits began anew their dark and terrible plottings in London."
"These, as Catholics and Celts, were violently hated by the lower order of the English nation. A doggerel ballad, called from its burden 'Lillibulero,' in which two Irish Romanists congratulated each other on the approaching massacre of the Protestants, set the whole nation, and especially the army, in a damo against James."
"It is mad zeal for Rome."
"Church of Rome."

If the revisions of the Archbishop and Mr. Smith go much further in the same direction, and if they are accepted by Dr. Collier, so that a new edition may be sanctioned by the Council of Public Instruction, every Protestant school section in Ontario should unanimously refuse to admit it into their schools.

Though this communication will occupy so much of your space, the subject is of sufficient importance to demand its publication. D. B. O.

Presbytery of Barrie.

This Presbytery met at Barrie on the 7th inst., at 11 a.m., and was attended by fourteen ministers and seven elders, and a large number of persons interested in the proceedings. The chief items of business were as follows: A call from Guthrie Church, Oro, being declined by Mr. J. J. Cochran, Probationer, was set aside. A readjustment of congregations was made as shown below: Former Connections, Cookstown, Townline and Ivy; First Essex and Carluke; Alliston, Burns Church and Angus, New Lowell and Stations. New Connections, Cookstown and First Essex; Townline and Ivy; Alliston and Carluke; Angus, New Lowell and Stations; Burns Church and Dunn's Settlement. The Home Mission Committee's report originated a large amount of business. In deference to the "injunctions" of the Central Home Mission Committee, the Presbytery reconsidered the applications of supplemented congregations for grants which had been previously approved, and resolved to deal with those congregations with a view to have the supplements lessened or withdrawn altogether. Arrangements were made for deputations visiting the various mission stations in the bounds. The appointment of Mr. Allan Findlay as ordained missionary in Braesbridge was confirmed, and his name was entered on the roll of Presbytery. Sanction for this will be applied for to the General Assembly. Leave was given to the congregation of Braesbridge to sell the site of the old church, and to apply the proceeds to the erection of the new one. Mr. Findlay was appointed Moderator of session at Gravenhurst, and empowered to ordain elders.—ROBT. MOORE, Pres. Clerk.

The Spanish Government consider President Grant's message not very assuring.

Presbytery of Toronto.

Dr. app Moderator. The attendance was large, not only of members, but also of delegates from various congregations and mission stations, whose presence had been required to consider on the arrangement in regard to them. It was proposed to arrange the congregations and stations referred to in the following groups: 1st group, Mono Centre, Mono West and Mono Centre Road. 2nd. Mono East, Mono Mills and Caledon East. 3rd. Charleston and Alton. 4th. Cheltenham and Caledon West. 5th. Albion, Sandhill, and Munster Corners. 6th. Knox Church, Brampton, and Mount Pleasant 7th. Weston and Malton. 8th. Knox Church, Vaughan, and Woodbridge. On these proposed groupings the several representatives expressed their sentiments, doing so, of course, in regard to the localities in which they were severally interested, and, with scarcely an exception, the spirit evinced was good and Christian like. It was afterwards moved and agreed, That the Presbytery, having heard the delegates of the various congregations and mission stations, and also the ministers whose pastoral relations are likely to be affected by the contemplated arrangement, and having observed with great satisfaction the general disposition on the part of both ministers and people to fall in with the arrangement, but having also ascertained that difficulties in the way of entering into it probably exist at three points at least, viz., in the Mono group, the Cheltenham and Mount Pleasant charge, and in Knox Church, Vaughan, and Albion, appoint the following committee, Messrs. Alexander, Macdonnell, Cameron, Carmichael, King, Smith, and King, (convener) to visit these points, and, if deemed necessary, and in the event of securing the concurrence of the ministers and congregations in the arrangement contemplated, empower the committee to cite all the congregations and mission stations affected to appear for their interests at next regular meeting of Presbytery, with the view of bringing the matter to a practical issue, and generally to take any steps which may be necessary to secure success in the matter. A report was given by the committee previously appointed on Church Extension for the city of Toronto, to the effect that in consequence of action taken by said committee, 198 persons, connected with the several congregations in the city, had become subscribers to the association; that from \$350 to \$340 had been subscribed to its funds—a large portion of which had been also paid—and that there is considerable likelihood that in a short time the number of subscribers and the amount of subscription will be largely increased. The report was received and adopted, with cordial thanks to the committee. It was stated by Principal Caven, that the students who board at Knox College had recently held a meeting, and through delegates appointed by them, had applied to the Senate for a service to be held in said college each Sabbath evening during the session; and the Principal asked the Presbytery to express its mind in regard to this proposal. After some consideration, it was moved by Mr. Cameron, seconded by Mr. Macdonnell, and agreed, That the Presbytery express its cordial concurrence in this proposal, of the senate of Knox College, to hold an evening service for the students residing in the building, and its best wishes for happy results from the effort. A committee, previously appointed, submitted a plan for holding missionary meetings throughout the bounds. The plan was adopted, and the deputies will, at these meetings, give information regarding the late union and the several schemes of the church, agreeably to a resolution passed by the General Assembly. After various other items of business were transacted, extending the meeting to a late hour, the Presbytery appointed next ordinary meeting to be held in the usual place, on the first Tuesday of February, at 11 a.m.—R. MONTEATH, Pres. Clerk.

Presbytery of Lindsay.

A meeting of the Presbytery of Lindsay was held in Woodville on the 30th ult. The Moderator, Rev. A. Currie, in the chair. The minutes of last meeting were read and sustained. Communications from Sydney Presbytery, C-pe Breton, were read, intimating that the Rev. Mr. McDougall declined the call from Cambridge and Fenelon, owing to destitution in the Presbytery of which he is now a member. Rev. J. T. Paul reported his having dispensed the Sacrament of the Supper in Cambridge on the first Sabbath of Oct. The Presbytery agreed to assist Rev. J. T. Paul in supplying Carden Station until the 1st of March. A scheme to guide the Presbytery in holding missionary meetings throughout the winter season was next attended to. It was agreed to raise funds for the Presbytery by levying a tax upon all the congregations within its bounds for the current year at the rate of ten cents per member. The Presbytery decided to appoint a deputation consisting of the Rev. Messrs. Murray, McNabb and Campbell, and Mr. J. C. Gilchrist, elder, to make a tour through its entire missionary field for the purpose of infusing fresh vigor, reorganizing Boards of Managers, and effecting other changes they might deem necessary. The Session Records of the various congregations within the bounds were ordered to be produced for examination at the next regular meeting, which was appointed to be held (D.V.) in the Presbyterian Class-room, Woodville, on the last Tuesday of February, 1876, at 11 a.m.—J. L. MURRAY, Pres. Clerk.

THE THERMOMETER last week in Verj mont was seventeen degrees below zero.

REV. MR. YEWENS, the new Incumbent of St. Paul's, Mount Forest, was recently presented with a sum of money and useful articles by his parishioners.

A SQUADRON of the British fleet, with crews numbering 3,000 men, are ordered from the East Indies to the Mediterranean. They are to sail through the Suez Canal.

Address of the Kingston Sabbath Reformation Society to the Citizens of Kingston.

The Committee of this Society have had under consideration the question of shop closing on Saturdays, and they believe that a united effort on the part of the community would result in changing the custom of keeping shops open till a very late hour on Saturday nights, which greatly interferes with the profitable observance of the Lord's Day. It is therefore respectfully suggested by the Committee, First. To Employers, that they pay their employees not later (if possible) than mid-day on Saturdays. Second. To Purchasers, that they make their purchases early on Saturdays, and thus remove the necessity for keeping the shops open till a late hour thereon. Third. To Merchants, that they close their shops not later than 9 o'clock on Saturday nights. Fourth. To Ministers, that they use their influence to promote the proposed change. Signed on behalf of the Committee, W. SNODGRASS, President, JOHN MAIR, Secretary. Kingston, Nov. 12th, 1876.

Intemperance a Crime.

In dealing with intemperance, we must not confine ourselves to a single view of it. The dealer in spirituous liquors is a proper subject of legal enactment, as is thrown around him, even by the law which authorizes him to sell his death-bringing merchandise. His trade cannot come to an end too soon; and that this may be accomplished, the most effective means should be employed. The conscience of the people must be aroused, a public sentiment adequate to the greatness of the work must be created, and then wise action must be taken. This is a matter demanding well directed intelligence, and most careful consideration on the part of the pious, the philanthropic and the patriotic. But the dealer is not the only guilty one. To sell liquor as a common beverage is an offense the magnitude of which we have not the least inclination to lessen or mitigate. At the same time the drunkard cannot be held guiltless. The law of God and reason alike condemn him. The people of France seem to have adopted something of the same idea. The wine cure for intemperance proved a failure, its only result was to increase drunkenness. At last the French Assembly has been compelled to adopt severe repressive measures. Disfranchisement has been made a penalty for repeated acts of drunkenness. Every one who has been "condemned twice by the police for the crime of open drunkenness is held to be incapable of voting, of election eligibility, and of being named for the jury and any public offices," etc. If a law of this kind could be adopted in this country, it would speedily bring to nought the influence of drinking house politicians in our nominating conventions and elections, and would place a stigma upon drunkenness which would do much to deter from the crime.

Temperance.

The Grand Lodge of Good Templars when in session in London last July instructed the executive committee to take steps towards obtaining the Pontifical sanction to members of the Roman Catholic Church belonging to the Good Templar Order. In pursuance of this instruction, Dr. Lees, Grand Worthy Counselor, drafted a letter at the request of the committee, and it was sent to Cardinal Manning, with the view of commencing some action for presenting the claims of the Order to the Pope. Cardinal Manning courteously invited the chief officers of the Order to meet him. Messrs. Malins, Grand Worthy Chief Templar, Kirtin, G.V.S., and other members of the national executive had an interview recently at the cardinal's house, Westminster, where he gave a very decided expression to his great sympathy with the objects and aims of the Order, wishing its operations good speed, but held out no hope of the removal of the interdiction which forbids Roman Catholics to join. There are many Catholics among the English Templars, and while numbers left on the pronouncement of the interdiction, many have remained in connection with the Order. The failure of the latest measure will, no doubt, cause further secessions. A conference of clergy and ministers of all denominations in Birmingham was held on Tuesday in the Friends' Meeting-house to discuss the question of the evils arising from the drinking customs of this country. The circular convening the meeting stated that the conclusion had been arrived at that an attempt should be made to unite the religious bodies of the town in some concerted action. A Committee of the Society of Friends recommended the securing of a more efficient control of public houses by an adequate staff of inspectors, a reduction of the number of public houses, and an entire closing on Sundays. Councillor White presided, and some fifty ministers of religion were present. Several addresses were delivered, and resolutions condemning intemperance and advising the policy just mentioned were passed. It was decided to forward a petition confirmatory of these resolutions to both Houses of Parliament.

ONTARIO PROHIBITORY LEAGUE.—A meeting of the Council of the League was held yesterday afternoon in Shaftesbury Hall, the President in the chair, with a full attendance of members. Thirty eight applications for the office of Secretary were presented. Mr. Spence, the gentleman who has so efficiently filled the office for some time past, was re-elected. I OREGON.—In the Province of Quebec, there is in the Rev. Mr. Muir's congregation, Huntingdon, an aged couple whose combined ages are 200 years. The husband, James McNair, is 105 years, and his wife is 95. They are natives of Argyre, Scotland, and have resided upwards of forty years in Canada. They are both in the enjoyment of good health—the husband able to chop his own wood, and the wife to manage her domestic affairs.

Stanley in Africa.

We extract the following from the last letter received from the traveller, Stanley, from the heart of Africa. It is exceedingly interesting in its bearing upon the opening for missionary labour in this hitherto unknown land.

RELIGION AT COURT—TRIUMPH OF CHRISTIANITY.

Mtesa's CAPITAL, UGANDA, April 14, 1876.

I had almost neglected to inform you and your readers of one very interesting subject connected with Mtesa which will gratify many a philanthropic European and American. I have already told you that Mtesa and the whole of his Court profess Islamism. A long time ago, some four or five years, Khamis Bin Abdullah (the only Arab who remained with me three years ago as a rear-guard, when the Arabs disgracefully fled from Mirambo) came to Uganda. He was wealthy, of noble descent, had a fine, magnificent personal appearance, and brought with him many a rich present, such as few Arabs could afford, for Mtesa. The King became immediately fascinated with him; and really few white men could be long with the son of Abdullah without being charmed by his presence, his handsome proud features, his rich olive complexion, and his liberality. I confess I never saw an Arab or Mussulman who attracted me so much as Khamis Bin Abdullah, and it is no wonder that Mtesa, meeting a kindred spirit in the noble Arab of Muscat, amazed at the magnificent figure, the splendor of his apparel, the display of his wealth, and the number of his slaves, fell in love with him. Khamis stayed with Mtesa a full year, during which time the King became a convert to the creed of Khamis, namely, Mohammedanism. The Arab clothed Mtesa in the best that his wardrobe offered. He gave him gold embroidered jackets, fine white shirts, crimson slippers, swords, silk sashes, daggers, and a revolving rifle, so that Spoke's and Grant's presents seemed quite insignificant.

Until I arrived at Mtesa's Court the King delighted in the idea that he was a follower of Islam; but by one conversation I flatter myself that I have tumbled the newly raised religious fabric to the ground, and, if it were only followed by the arrival of a Christian missionary here, the conversion of Mtesa and his Court to Christianity would be complete. I have undermined Islamism so much here that Mtesa has determined, henceforth, until he is better informed, to observe the Christian Sabbath as well as the Moslem Sabbath, and the great captains have unanimously consented to it. He has caused the ten commandments of Moses to be written on a board for his daily perusal, as Mtesa can read Arabic, as well as the Lord's Prayer and the golden commandment of our Saviour, "Thou shalt love thy neighbour as thyself." This is great progress for the few days that I have remained with him, and, though I am no missionary, I shall begin to think that I shall become one if such success is so feasible.

THE GRAND FIELD FOR CHRISTIAN MISSIONARIES.

But, O that some pious, practical missionary would come here! What a field and a harvest ripe for the sickle of the Gospel! Mtesa would give him anything he desired—houses, lands, cattle, ivory, etc. He might call a province his own in one day. It is not the mere preacher that is wanted here. The bishops of all Great Britain collected, with all the classic youth of Oxford and Cambridge, would effect nothing here with the intelligent people of Uganda. Here is the practical Christian tutor, who can teach people how to become Christians, cure their diseases, construct dwellings, understand agriculture, and can turn his hand to anything, like a sailor—this is the man that is wanted here. Such a man, if he can be found, would become the saviour of Africa. He must be tied to no church or sect, but profess God and his Son, and live a blameless Christian, be inspired by liberal principles, charity to all men, and devout faith in God. He must belong to no nation in particular, but the entire white race. Such a man or men Mtesa, King of Uganda, Usoga, Unyora, and Karagowa—a kingdom 360 geographical miles in length by fifty in breadth—invites to come to him. He has begged me to tell the white men that if they will only come to him he will give them all they want.

Now where is there in all the pagan world a more promising field for a mission than Uganda? Colonel Linnant de Bolefonds is my witness that I speak the truth, and I know he will corroborate all I say. The Colonel, though a Frenchman, is a Calvinist, and has become an ardent well-wisher for the Waganda as I am.

Then why further spend needlessly vast sums upon black pagans of Africa, who have no example of their own people becoming Christians before them? I speak to the University's Mission at Zanzibar and to the Free Methodists at Bombasa, to the leading philanthropists, and to the pious people of England. Here, gentlemen, is your opportunity—embrace it! The people on the shores of the Nyanza call upon you. Obey your own generous instincts, and listen to them, and I assure you that in one year you will have more converts to Christianity than all other missionaries united can number. The population of Mtesa's kingdom is most dense. I estimate the number of his subjects at 2,000,000. You need not fear to spend money on such a mission, as Mtesa is sole ruler, and will repay its costs tenfold with ivory, coffee, other skins of a very fine quality, or in cattle, for the wealth of this country in all those products is immense.

The road here is by the Nile, or via Zanzibar, Ugo, and Unyanyambo. The former route, so long as Colonel Gordon governs the countries of the Upper Nile, is the most feasible.

With permission, I would suggest that the mission should bring to Mtesa, as presents, three or four suits of military

clothes decorated freely with gold embroidery, with half a dozen French *kepis*, a sabre, a brace of pistols and suitable ammunition, a good fowling piece and a rifle of good quality, as the King is not a barbarian; a cheap dinner service of Britannia ware, an iron bedstead and counterpane, a few pieces of cotton print, boots, etc. For trade it should bring fine blue, black, and grey woolen cloths, a quantity of military buttons, gold braid and cord, silk cord of different colors, as well as binding, linen and sheeting for shirts, fine red blankets, and a quantity of red cloth, a few chairs and tables. The profit arising from the sale of these things would be enormous.

For the mission's use it should bring with it a supply of hammers, saws, augurs, chisels, axes, hatchets, adzes, carpenters' and blacksmith's tools, as the Waganda are apt pupils, iron drills and powder for blasting purposes, tools, a couple of good-sized anvils, a forge, and bellows, an assortment of nails and tacks, a plough, spades, shovels, pick axes, and a couple of light buggies as specimens, and such other small things as their own common sense would suggest. Most desirable would be an assortment of garden seed and grain; also white lead, linseed oil, brushes, a few volumes of illustrated journals, gaudy prints, a magic lantern, rockets and a photographic apparatus. The total cost of the whole need not exceed \$5,000.

HENRY M. STANLEY.

The Midnight Sun in Norway.

On the night of July 1st, we had our first view of the midnight sun. It lasted only twenty minutes, when an island shut out the view. But just then we got a sight of one of the most wonderful displays of color which the most experienced among us ever saw. Ahead of us, ten miles or so, were several lofty islands. Around these the midnight sun cast a wreath of the most delicate hue of purple; a shade which no painter could match, and so unearthly, so glorious was the sight, that for some minutes we all stood in mute admiration.

We had cloudy weather the next day, but the third of July opened perfectly clear and remained so through into the next day. We were all on deck watching for midnight, and as soon as the minute-hand of the clock began to move into the first hour of the fourth of July, sun-glasses were brought out, and the power of the sun's heat at midnight was tested. One man burned a hole in the top of his hat, another lit his pipe, others burned holes in the dresses of those ladies who insisted on having some fairly memorial of the occasion. It was a wonderful thing to see the sun at midnight shining in all the splendor of mid-day. His distance above the horizon was about three or four times his diameter. For a couple of hours he did not seem to change his position relative to the horizon, but appeared to move, if at all, horizontally.

The birds fly about, and the cattle feed at midnight as in mid-day. We see people walk about the streets of Tromso at one and two o'clock in the morning, and even little children run about at midnight.

OPENING OF KNOX COLLEGE.—A picture (interior view) of the opening of Knox College, in the new building, appeared in the *Canadian Illustrated News* of Oct. 30th. No doubt some of the readers of the PRESBYTERIAN would like to have a copy as a slight memorial of that happy occasion in the history of the College. The Rev. Mr. Fenwick of Metis, Que., will send to any address for twelve cents, a corrected copy of the picture. (The artist in copying the sketch for the *News*, has made a few slight mistakes). Mr. Fenwick will, also, send to any address, pictures of the Gregorian Medal in honour of the St. Bartholomew massacre, Aug. 24, 1572, on the following terms: *Carte de visite* size fourteen cents, cabinet size, twenty-six cents.—COM.

The Working Men's Temperance Association of Nanapanee has already accomplished much good in the community, and the members, as will appear below, have moved to accomplish still more. They have agreed to organize a Mutual Benefit Society, to be open to members of the Association only, the admission fee being fifty cents and the weekly tax ten cents. If a member falls sick or is incapacitated for work, he is allowed a certain sum per week from the funds of the Society—\$4, we have been told, but as this amount seems extra liberal we presume it is wrong. In case of his death each member is assessed \$1 to defray the funeral expenses—the balance going to his widow or children. At the end of each year, should the funds of the Society exceed a certain amount, the surplus is divided among the members thereof. This, if successfully carried out will practically work the benefit of a mutual insurance company, and prove a great boon to those who, perhaps, without the protection and encouragement of the Association, would spend ten times the amount of tax they are asked to pay to the Society at the bar of some grogery.

Nineveh was 14 miles long, 8 miles wide, and 46 miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Babylon was 50 miles within the walls, which were 75 feet thick and 106 feet high, with 100 brazen gates. The temple of Diana at Ephesus was 42 feet to the support of the roof, it was 100 years in building. The largest of the Pyramids was 481 feet high, and 853 feet on the sides, the base covered 11 acres. The stones are about 60 feet in length, and the layers are 208 feet. It employed 360,000 men in building. The labyrinth of Egypt contained 800 chambers and 12 halls. Thebes, in Egypt, presents ruins 28 miles round, and contained 360,000 citizens and 400,000 slaves. The Temple of Delphos was so rich in donations that it was plundered of \$50,000,000, and the Emperor Nero carried away from it 200 statues. The walls of Remae were 18 miles round.