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## Presbyteran. Dritsn Merican

VOL. 1.

TORONTO, CANADA, FRIDAY, DECEMBER 6, 1872.

# NOVA SCOTIA. .

INDUCTION OF REV. MR. SMITH-DEPARTURE OF MISSIONARY FOR THE NEW HE-BRIDIES-YOUNG MEN PREPARING FOR MIS-SION WORE-LECTURE OF PROF. MACKNIGHT -DALHOUSIE COLLDGE-PRUSBYTERY OF HALIFAX-ACROSS THE CONTINENT-THANKEGIVING, &C.

We have had some very interesting meet ings in Halifax during the past month, Mr. Smith's induction was at once interesting, and gratifying, not only to the congregation, but to our church generally, and indeed I may say to all among us who love the progress of Christ's kingdom, for we believe that he will be blessed here as he has been in the past in other places.

The farewell services in connection with the departure of Mr. Annand and his wife for the New Hebridies, were held in Fort Maesey church. A number of the brethren from different parts of the Church were whole of the services were of a most impressive character. Annand is a most devoted young man. He finished his course of study at the last session of our hall, and churches, endeavoring to stir the people to successful student, and seems to be in every way qualified for the great work to which he has given himself. Mrs. Annand is a young lady, loved and respected by all who know her. They carry with them the high recommendations, as well as the good wishes, and carnest prayers of the whole

The Presbyterian Church of the Lower Provinces has now six missionaries and their wives in the Foreign Field, and the Sister Church has two. If our brothron of other denominations were alive to duty with regard to the heathen, the Lower Provinces should have thirty or forty missionaries in the foreign field. Unfortun. ately, however, there are only two depominations at work; the Presbyterians and the Baptists. The Presbytenians have eight men, and the Baptists two or three. We have a number of young men preparing for mission work. But if more men are to go, the Church must contribute more, as our ordinary income is taxed to its utmost. Hitherto the treasury has been full, but the devotion of our young men scems likely to put the liberality of the Church to the test. Indeed there are some among us who think that in the present state of things we have as many Foreign Missionaries as can be sustained, in justice to the other branches of the Church work. Still, if the men offer and the Church supply the means, none will say "stop." The news-from the New Hebridies by the last mail, has not been of the most encouraging character. Dr. Geddie has a stroke of paralysis, and serious fears are entertained with regard to his ability to continue his labors.

Our Theological Hall was opened a few weeks ago, by a lecture from Professor McKnight, on "The value of prayer." It was a most interesting and masterly proproduction, or in other words, just what was expected of the professor. The attendance at our hall this winter is small. The roving spirit seems to have taken possession of our students, and some of them are in New York, some in Princeton, while some have crossed the ocean to study theology in the land in which it is supposed to be had in all its purity.

Dalhousio College has also opened. It has a good staff of professors, and a large number of students. It is supported partly by the interest of invested funds, and partly by such denominations and corporations as may appoint a professor or professors. As yet the Presbyterian Churches are the only ones that have taken advantage of the institution. They appoint and pay three professors, and nominate three governors. The other denominations still stand by their little rural colleges, mere academies; while they denounce Dalhousie as a Presbyterian Institution. But Dalhousie moves on, and bids fair to attract the great mass of students who really wish an education.

The Presbytery of Halifax at its last meeting, ordained Mr. L. G. MacNeil, and inducted him into the pastrol charge of Mattland congregation. Mr. MacNeil is a are not the reason but the result and exyoung man of more than ordinary talent, pression of God's love to us." and he has in Maitland a fine field for Work. Martiand is one of our ship-build- it seems most necessary to advert, are those ing centres, and has always large numbers in which the dectrine of Sabstitution is of young mon at work in its yards. At the virtually denied, and in which, the suffer

Contributors & Correspondents, | Shubenacadies congregation into two. Roy. James McLean, who has ministered to the whole cangregation for nearly twenty years, retains the charge of Shubenacadic. While Milford and Gay's River will require to turn their eyes to our small list of probattoners, or else by a powerful course of reasoning, show some man that his present congregation is not a sphere suited to his talents. When the strong congregations become vacant, it is a bad thing for the weak ones to have popular preachers. These are apt to be temptations all round. The Presbytery of Halifax has five vacant congregations, and almost every Presbytery has about the same proportion. We will have six or seven of our young men to license next spring, and we hope to get a few more from Britain and elsewhere.

The Railway is now open from St. John's to Halifax, and perhaps by next summer we may have direct communication with the West. In that case, we can give brothren from Ontario a cooler and cheaper summer holiday than Maine can afford. Rev. Geo. M. Grant, of Halifax, has been away across the continent with the surveypresent, and addressed the meeting. The ing party, and is now delivering a course of lectures on what he has seen, in aid of the various benevolent enterprises of this city. He is delighted with the Great West, and speaks in glowing terms of its future. Ho has been since that time visiting the must have seen the best side of things, howover. A big pic-nic in fine weather is very greater zeal in mission work. He is a most apt to leave a man delighted with any country.

> We have had our Provincial Thanksgiving day, as usual, this month. The Province is, on the whole, in a very prosper ous condition. Considerable disatisfaction exist among the people of the Lower Provinces, with the action of the Dominion Government in this and like matters. The old anti-Union cry is dead, and all clusses and parties are now studying Dominion policies in a way they never did before. Even the old Unionists now feet at liberty to criticize the present administration, and they do it pretty freely. The government has gained nothing in Nova Scotia since the elections, and very few of the people would have any objections to letting the opposition try their hands in running the

SERMON BY A TORONTO CLERGY MAN."

Editor British American Presentarian.

DEAR SIR,-I was surprised and grieved by the appearance in your paper of the 15th November, of the sermon on Rev. 7:14 entitled "The Blood of Christ the Symbol of Victory." To many, as well as to me, it was afterwards a relief to find the discourse, which was admitted in your absence, was not written by any Presbyterian clergyman. As it has, however, appeared, and as its Theol gy is so far Sociaian as to deny the reality of the Atonement, as held by Mothodists, Episcopalians, and other evangelical Christians, as well as Presbyterians, it is proper that its errors should be pointed out and refuted.

The sermon contains valuable truth. It is quito true, for example, that God contemplated "in the Gospel, the vindication and maintenance of law "-that the work of Christ "is a grand motive influence to be received by faith, and work out in us meetness for the glory of God;" that "to disconnect the whole work of Jesus here from the morals he commanded, is to lose the inspiration to do right;" that " to try to do good without Christ in the heart, is to try to please God in disobedience to His greatest command, that we believe on Him whom He liath sent." These are truths which cannot be too earnestly insisted on, and which are insisted on by none more earnestly than by those who believe that Christ suffered and died as a substitute for others.

But along with these precious truths there are found in this discourse serious errors. I do not stop to remark upon the explanation which is given of "the washing our robos and making them white in the blood of the Lamb," as "the doing right at all times, the suffering for it if need be, eyen as Ho resisted unto death, striving against sin." Nor do I deem it necessary to show, in opposition to the statement that Christ is the reason "of God's love to us," that the gift, the sufferings and death of Christ

The chief things in the sermon, to which

obedience, to the exclusion of their being a satisfaction to the claims of law and justice. "There is (it is said) an eternal law in the removal of sin, which forbids any substitute in its place." It is asked, also, "Why is suffering so prominently named? 'By whose stripes ye are healed.' Why is the death on the Cross, His bearing our sins in His body on the tree, and, as is said in another place, "ye are redeemed by the precious blood of Christ;' and again, 'He hath washed us from our sins in His own blood; if the suffering and death were not the ransom price of forgiveness and eternal life; and if they were not, the consideration that provails on God to be gracious and merciful. Perhaps, because suffering, and especially unto death, is the most expressive symbol of a life of holy obedience in a world of sin and sinners, and it may be, also, that inevitable as suffering is in doing well, it is likely to be the greatest hindrance in serving God." Again it is said in this sermon: "In denying to suffering any part in the price of our redemption, in its Godward aspect, there is freely admitted its use to man as a symbol of what really redocined the world. Only let it be so understood. Let not the nature of God rest under the charge of a love of suffering, nor let the law of God be loaded with the infliction that the sufferings of another, however pure in himself or our own sufferings, can fulfil its domands, or discharge its eternal penalties."

These extracts indicate only too clearly that the author of the sermon rejects the great doctrine that Christ died as a substiinte in the room of sinners, and that like Maurice, Young, and Bushnell he holds only that part of the truth, according to which the sufferings and death of Christvery designed to exert a marni inflence on the minds of mon. It seems also from these extracts that he has but an indistinct apprehension of the views of those who hold that Christ died, not morely to make men holy, but also to deliver them from condemnation, by a substitutionary satisfaction to the claims of law and justice. He seems to think, for example, that those who hold this view charge God with a love of suffering. They make no such charge. They believe that God is love, but at the same time they believe that God is just and true; and that his love is displayed in providing a sacrifice which satisfied the claims of justice and truth. I may add that if their holding that the death of Christ was designed for that end, as well as to make men holy, exposes them to the imputation of charging God with a love of suffering, this imputation rests double force upon those, who regard the death of Christ as merely designed to make men holy. What would be thought of a judge who would pronounce upon a man the sentence? " ] inflict this ponalty upon you, not because you are in any sense guilty, or liable to enduro the penalty of the law; but merely to reform criminals or to prevent crime? The heart and consciene of every man would revolt against such a sentence. How differently would we think of a judge, who, if he were pronouncing the sentence even upon his own son, would say to him, "I inflict this penalty upon you because you have voluntarily became surety for another, who has offended; and because your endurance of the penalty will serve to reform the offender, and to provent crime in others.' In this sentence love and justice can meet together. The former sentence is inconsisttent with either. In like manner, we can best vindicate at once the love and justice of God, when in view of the fact that God "spared not his own Son, but delivered him up for us all," that "it pleased the

Lord to bruise him," when we allege that Christ had willingly became our surety and representative, that on Him as a substitute were our transgressions laid, that he suffered in the room of sinners, so that it might be possible for God to be just while justifying the ungodly; and also to secure the sanctification of our natures.

The author of the sermon seems also to misapprehend the views of those who maintain the substitutionary character of Christ's sufferings and death, when he speaks of "an otornal law in the removal of sin, which forbids any substitute in its place." This strong language could scarcely have been us ed except on the supposition that those, who hold the dectrine of substitution imagine that the criminality of one person can be transferred to another. This, howover, is not the ease. They believe in the imputation of guilt to an innocent personunderstanding by gueer, similed liability to punishment. But they do not allege that the criminality of one man can be become

as the expressive symbol of a life of hely held that Christ was made am for as in the sense that our criminality became his, but only in the sense that while perfectly inno cent, he was held guilty in law, that is, simply, liable to suffer the penalty incurred by those of whom he was the surety and substitute, and that he notually satisfied in our room the claims of law and justice.

> But whether or not the writer of this sermon misapprobends the views of those who believe in substitution, it is evident that he rejects the doctrine that "the sufferings of another however pure in himself" can exempt from the penalties of the law. In rejecting this doctrine he virtually rejects one great contral doctrine which in ancient times was taught in the law and the Prophets. For what could be the meaning of the act of the Jewish priest, the type of Christ, (Lev. xvi. 21.) laying both his hands upon the head of the live goat on the great day of atonement, and confessing over him all the iniquities of the children of Israel, putting thum upon the head of the goat, unless it was to foreshadow what is said of Christ in Is, liii. 6. that "the Lord Inid on him the miquity of us all?" In rejecting this doctrine he sets aside the plain meaning of our Lord's declaration. (Matt. xx. 28.) that he came into the world to give his life a ransom for many," for in the room of many, according to the literal translation of the words.) In rejecting this doctrine he opposes also the teaching of the inspired Apostles. Thus Paul says (Gal. 8. 18.) "Christ hath redoemed as from the curse of the law, being made a durse for us." He says also (Rom. 5. 6-9.) that "Christ died for the ungodly,' that we are a justified by his blood," and "saved from wrath through him;" and declares (2 Cor 5. 21.) that God "made him to be sin for us who know no sin; that we might be made the righteourness of God in him;" and Peter speaking of Christ (1 Pet. 2. 24.) ays "who his own self bare our sins in his own body on the tree that we being dead to ins should live unto righteousness." The Apostles, indeed, again and again speak of the sanctifying effects intended by the sufforings and death of Christ; but they clearly touch that those follow as the result of his atonement as a work of substitution primarily intended to satisfy the claims of law and justice; as in the text last quoted; and in (Eph. 5. 25 and 26.) where it is said that" Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the

But I have already, I suppose, occupied space enough. Otherwise I might show more fully the unscriptural character of the doctrine taught in the sermon. I might shew also that it contradicts the teachings of the great body of evangelical Christians not only of later times, but of the earlier centuries to which the author refers. But this I deem unnecessary at present. In the interests of truth and holiness, I sincerely regret that the writer of this sermon, as well as others, has adopted views so widely divergent from the truth once delivered to the saints, and which has been so clearly maintained in every age. Fondly would I hope that they may reconsider their opinions, which so far s I can judge, tend to Lord's Divinity, and ultimately to the rejection of all the grand fundamental doctrines of revealed religion.

I am, dear sir,

Yours very truly,

Tononto, 2nd Dec., 1872.

REPLY TO "ONE WHO DOES NOT KNOW."

Editor British American Preservenian.

DEAR SIR,-Being a Canadian by birth, and not specially versed in the intricacies and arguments, pro or con, of the much-tobe-lamented disruption in the Church of Scotland, I may not perhaps be qualified to be as tender with the difficulties and objections expressed in the letter of "One Who Does Not Know," in respect of the union movement, as he reminds us that we should bo, even with what we may esteem the prejudices of our brethren.

I wish to take up just one point of this letter, leaving the others to those better fitted to enlighten him. He expresses anxiety to know what aro are the reasons which prompt the advocates of Union in that branch of the Presbyterian Church which has hitherto held to its connection with the Church of Scotland, to seek the amon of Presbyterians scotland; to seek the anal of Fresbytomans things of this life, for he can live above in Canada as they do now. I think, had thom, and be central without them. He he been desirons of doing so, he might have that is in Christ cannot be poor. he been dearons of doing so, he might have same meeting, the Presbytory divided the lings and death of Christ are accounted for I the criminalty of another. They do not found out these reasons before now, how Pradger.

ever, I will try briefly to explain them.

Well, then, to seek union, because, standing in this young country as Scottish Presbyterian brethren, acknowledging "one Lord, one faith, one Baptism," holding the same creed, the same traditions of the Roformation and the Covenant, the same form of Church government, even the same routine of worship-we do not see why, in a land where there is not the shedow of a cause to divide us, we should stand opposed as antagonists, or even stand apart in unsympathetic coldness. Further, where there was no need for a division, we do not see why the historical complications and the legal n ice les of an older land-theoretical matters, crely on which the most devoted servants c Christ have not been able, and may not ye I be able, to see alike-should perpetuate I tolivision. Even though good men may not be able to see eye to eye on matters not essential, and not affecting practical action, the Christian course is, to agree to differ," but still to walk together in Christian love and harmony. In pernetuating our invisible and, to most, incomprehensible wall of paration, we are bringing a repreach on the name of Christianity, injurious to its best interests, and affording a triumph to the sceptic and the Romanist. We carnestly desire that our young country should be thoroughly evangolical, and porm ated by a vital Christianity, which we think of infinitely greater importance than the preservation of traditions of division, magnified through brooding over them, into penciples. To the westward of our own Canadian missionary field, there stretches a vast, a most illimitable field of missionary conquest, and we, as a United Church, should go in a 11 possess the land. We cannot work as we should work, with the warmth and impotus that ought to be durs,-unless we work sale by side, and shoulder to shoulder the compact phalanx . of a United Church; and we believe that we shall best practically one our loyalty to the Lord and Master, whom we all equally own as the great Head of the Church, if we do all in our power to realize His Holy will, as expressed in His last most touching prayer,—"that they may be one, as we are!" We know that there must be mutual concessions reciprocal sacrifices. of traditional proferences, and deeply rooted prejudices. On our side we know that there must be a severance of outward connexion with a Church that we hold in honour, and with which the affectionate symnathies of our hearts have long been entwined. We know that there must be inutual forgotfulness of past animosities,old sorenesses, old mistakes, old wrongs inflicted in the heat of conflic.; but we think that to the carnest Christian mon among us, love to Christ and zeal for His cause will make all such eaer fices possible in' order to terminate a separation that must be so contrary to our Master's will. When the infidelity, preferred or dismised,-Romanism, Rationa ism, Materialism, vice, and miquity of all kinds, are mustering their forces and making the advances which they me doing, dees it become us, members of the Church of Christ, to be wasting our time and strength, and weakening our nauds by reviving or perpetuating mere theoretical differences of opinion, instead of casting these aside in order to present a united front to the enemies of the Lord God of Hosts, in order to come "to the help of the Lord against the mighty !"

These, Mr. Editor, are our reasons for desiring union, and we think they are good ones. On those who do not think so, must rest the responsibility of prolonging a most injurious and unchristian separation!

I must add that it is scarcely the part of a generous Christian man to seek to fasten, oven by hypothetical visinuation, upon the advocates of union in either Church the suspicion of unworthy or interested motives. Is it so impossible d conception to your correspondent that Christian men and Christian laymen, even though on some points they may conscient:ously differ from him, should yet, in such a desire be actuated by love to Christ, and zeal for His glory? I, for one, think it should not be

> I remain, yours, &c. CANADENSIS.

December 2nd, 1872.

Behavers, in their poorest condition when they have lost all are rich. The believer is rich, for he hath God for his portion—he is rich in his relations; in his possessions, in his expectations—in the

THE KNOX TERCENTENARY.

THE CELEBRATION IN TORONTO.

The Presbyterians of Foronto determined to celebrate the tercentenary of the death of John Knot by a public meeting in Knox Church the evening of Wednesday last, at which addresses would be delivered on the life, character, and work of the great Reformer. Every seat in the spacious edifice we cocupied at the hour named for the commencement of the proceedings, and the colebration was in all respects a success. The chair was occupied -on motion of Rev. Dr. Topp, seconded by Rev. Mr. King-by Hon. John McMurrich. On the platform were Rev. Prof. Gregg, Rev. Dr. Jennings, Rev. Dr. Topp, Rev. Prof. Cavan, Rev. D. J. McDonnell, Rev. My. Nisbett, Missionary to the Red River.

The Chairman sail he considered it no ordinary compliment to be called on to preside on such an occasion as this, still he could have wished that some one more competent had been chosen, as it was important that such a meeting should get a good start, and a good speech from the chair at the outset had often the effect of giving a tone and character to the subsequent proceedings. He felt somewhat re-lieved from his task by the programme which apportioned the different subjects to be spoken upon to different gentlemen, so that anything he could say would be trespassing upon ground already appropriated. He unforstood this gathering not as a display of Presbyterianism, nor as an actof manworship, but as a grateful remembrance of a great and good man, to whom Scotland owed much and the world also owed much, a good Reference of 300 years ago—John Knox. He was one of the instruments chosen by God to do a noble work. That work was nobly done, and to him they wore indebted, under God, for the mestinable privileges they now enjoyed of civil and religious liberty. He called on the Rev. Dr. Jonnings duct the religious

Rev. Dr. Jenni. ded upon the congregation to join in singing the 46th Psalm. He then read the 182nd Psalm, and the 11th chapter of the Epistle to the Hebrews, after which he led in prayer. He then gave out the 145th Psalm.

The Chairman announced that the time to which this was to be sung was composed in the end of the third century. He therefore requested that the choir would sing the first four lines alone, as the congregation would then be better able to join them. The request was compled with.

The Chairman announced that each speaker was limited to twenty minutes. Ho then called on the Rev. Prefessor Gregg M. A., to speak on the "Times of Knox."

Rev. Professor Gregg said he thought it a good thing to chorish the memory of the illustrious dead, of confessors who in the face of persecution had witnessed for Christ, and of Martyrs who had sealed their testimony with their blood. They might be guilty of superstition in dedicating particular days of each year to particular worthies, and they might be guilty of hypocrisy in building the tombs and garnishing the sepulchres of the righteous in whose footsteps they were unwilling to walk. Nevertheless he thought it profitable for Christians to muse upon ancient times, to recall the patient endurance and the danutless courage of God's servants in former generations. Alexander gathered inspiration at the tomb of Achilles, and he trusted the might get some good that night as they gathered around the grave of Knox. He was to present a brief general view of the times in which Knox lived. He was to set before that congregation the plans, coloured canvas, dark, it was true, in its shades, or which Mr. Campbell was to draw the outlines of the life of Knox, on which Mr. King with deft and cunning hand was to fill in the finer outlines of ins character; on which, with accustomou skill, Dr. Topp was to construct the ecclesiastical edifice which Knox orected after the pattern shown on the Mount; on which Professor Cavan, as became a teacher in an institute which bore the name of "Knox," was to paint the schools and colleges which Knox projected, alle Mr. Mal. to present a panoramic view of the instituto present a panoramic view of the institu-tions and cherches in all parts of the world which owed their origin to the influence which, under God, Knex was enabled to wield. (Cheers). Coming to his own par-ticular part he might remind them that it was in the year 1517 that Luther posted his fundus theses, whereby he vertually man-gurated the Reformation. At that time Romanism had fully developed itself into the great antichristian apostasy. It retained, indeed, many of the great principles of the Christian faith, but these had virtually been neutralized by the maintenance of ductrines which were subversive of the gospel of Christ. The lidde channed to be the sole authoritative rule of faith and life; Romanism exalted traditions, oral and written, to equal authority with the word of God. The libble taught that God alone, the Triune Jehovali, was to be worshipped; Romanism taught that religious homage was to be paid to saids and angels, and especially to the Virgin Mary. The Bible taught plainly that there was one Meditator between God and man, the mon Chief Jesus, and that no man could come to the Father but by Him; Romanism taught that there were other intercessors of whose prayers in Hen von we might avai ourselves. The Bible taught that the soul of man was regenerat ated by the special almighty power of God's Holy Spirit; Romanism tought that this was effected by haptism, which introduced a man into the Kingdom of Heaven made him a child of God, at 1 the heir of eternal glory; while the simple Scriptural sacra ment of the Lord's Supper gave way to the oblation of the mass, which I rought along with it the monstrous dectrine of the Transguetantiation. The Roman Pontiff had

cient money was paid to hun, to release the with the rule of faith; and of Knox, whose souls confined in integratorial fire. The second to himstory dogmin of the Papal Infallibility had noted have been to vindicate the crown rights then been formally established as it had been and prorogatives of Zion's mediatorial looked forward to, when ill his sufferings coulty been, but the Pope of Rome accord virtually on the assumption that his manof Woms, and of Spires, and also of the beat rest with Christ his Lord. He calls have kent in solution for ages were precipitation of the wonderful work of the Lord;"—and while on that day, the 21th Nov. 1574, he and plainly than in the kingdom of Scotland. 

"The full half of the wealth of the nation belonged to the clergy; and the greater part of this was in the hands of a few individuals, who had the control of the whole body. The lives of the clergy, exempted from secular jurisdiction and corrupted by wealth and idleness, were become a scandal to religion and an outrage on decency. Through the blind devotion and munificence of princes and nobles, monasteries, those nur eries of superstition and idleness, had greatly multiplied in the nation; and though they had universally degenerated, and were no toriously become the haunts of lewdness and debauchery, it was deemed improusand sacriligious to roduce their number, abridge then privileges, or alienate their funds."

They had an example in their own day of the bad use which might be made of monasteries and similar institutions. They know the feelings of indignation which, though not loudly expressed, existed in the minds of the inhabitants of this city through a recent occurrence, in which the parent of t family had been unable to come into contact witht his own children, who had been spurted away in some mysterious manner beyond his control; and in this, which so deeply affected the minds of so many here and in other parts of the Province, they had only a glumpse into the character of the olden time. Dr. McCrie went on to say:—

"The kingdom swarmed with ignorant idle, luxurous monks, who like locusts de voured the fruits of the earth, and filled the air with postilential infection. Large sums of money were annually exported out of the kingdom, for the confirmation of benefices, the conducting of appeals, and many other pttrposes, in exchange for which were receive: leaden bulls, wootlen palls, old bones, and similar articles of precious consecrated mummery. It is difficult for us to conceive how empty, ridiculous, and wrotched those harangues were, which the monks delivered for sermons. Legendary tales concerning the founder of some religious order, his won-derful sanctity, the miracles which he performed, his combats with the devil, his watchings, fastings, flagellations; the virtues of holy water, erism, crossing, exorcism the horrors of purgat ry, and the numbers released from it by the intercession of some powerful saint: these, with low 1098s, tabletalk, and fire-side scandal, proved the favourite topics of the preachers, and were served up to the people, instead of the pure, salutary, and sumbime doctrines of the Biblo.

Thus deplorable was the state Scotland at the commencement of the 16th century. The nation was prostrated beneath the usurpation and polluted by the abominations of Rome. How was the cuthralled nation to be liberated? How was a degraded Church to be reformed? How was a bigoted priesthood to be encountered and overawed? Where now was the Lord God of Elijah? Who, catching the mantle and fired with the spirit of the Tishbito, would be bold and brave enough to content the Abels and Lordade 6 his length. front the Ahabs and Jezebels of his day, and the servants of idolatry in the land and whose burning elequence, like lightnings from heaven, would shiver into atoms the massive pillars of the temples of idelatry: (Cheers.) God could always raise up in struments to accomplish His own purpose and accordingly in these dark times God raised up an instrument for the Reformation of Scotland in the person of John Knex. Others before him, or at all events before he took a prominent position upon the scene, had done good service in the Lord's cause Patrick Hamilton, who was of royal line age, and George Wishart, and many others were found right noble confessors for the cause of truth. But head and shoulders above all others towered the gigantic figure of John Knox, whom God ospecially brought forward at this orn to plead His own cause, and to rescue the nation. The time would only allow him to advert it a very smamer way to some facts in those stirring and eventtul times when Knox lived. It would be enough for him, speaking to a Presbytonian andience, to mention such scenes and localities, as Holyrood Palace, Stirling Castle, and Lock Leven, and to mention the many of Darnley, Rizzio, and Bothwell, Mary of Guise and Mary Queen of Scotts. It would be enough for hom merely to men tion such names to recall to the minds of Scotchmen and intelligent Presbyterians and Christians throughout the world the staring events of those eventful times in which the life of Knox was spent. And, to the student of English history, it would be only necessary to mention the names of Henry VIII, and Edward VI, and Bloody Mary and Queen Flizabeth, and the manes of Wolsey, and Moore, and Cranmer, and Latimer, to recall the sturing events that took place in England during the years of the life of Knox. Of Ireland-which, in uncient times, was spoken of as the seat of learning and the isle of saints; and which, in latter times had contained within its provine 4 the purest branch of the English Church, and also had contained the not unworthy representatives of Presbyterian ism, those Presbyterians who manned the walls of Derry, and detained the conflict between James and William; and which, in still later times, sent forth the moneors of Presbyterianism to this continent of America of Ireland little could be said, but that in country of Europe, was less blessed by the coming of the Referention than that could try was. If they stossed to the continent of Europe, the would like to speak a good deal about Luther, and Calvin, and Knox together, and about their pesuhar officesof Luther whose special function was to

as to exert a still more baneful influence on the nations of the earth. He would like also to speak of the fforts made by the Romish powers in Farove-Holland, Germany, Spain, and France-to crush the Reformation; of the Spanish Armeda, which lingland and the elements had overwhelmand finally, of the fearful massacre of St. Bartholomew's Eve, three months be-tors John Knox died; but time would not allow him to do so. He had only to say in closing his brief address that he trusted that meeting would not be in vain-he trusted that they might eatch something of the spirit of the great Reformer of Scotland. They knew how the heart of the patriot who trod among the roles of departed worth, or lingered on the spot where some paterot band rolled back the tide of invading foes, or explored the mountain retreat where liberty, bailled for a time, had found shelter from the tyrants rage, might be kindled into a nobler enthusiasin; and he truste! that they would be inspired with a holier enthusiasm when reminded of the exploits of that great man who, because of his dauntless courage and unwavering intrepidity, well deserved to be ranked among those witnesses monitoned in the chapter which had been read that exercise these faithful man of the days of evening, those faithful men of the days of old, the Gideons and the Samsons, the Samuels and the Davids and the Maccabees, men who quenched the violence of fire, stopped the mouths of lions, out of weakness were made strong, waxed val-iant in fight, and turned to flight the ar-

mies of the aliens. (Loud cheers), The Rev. John Campbell was then called on, his subject being "The Lafe of Knox." The subject required that he should tell a plain story, but in that audience he was quite sine the bare facts of the life of Knox would be found eloquent enough in themselves not only to command attention but to awake enthusiasm. Professor Gregg had said that it would be his duty to give an outline for others to fill in, and he would, so far as lay in his power, erect a skeleton and trust to others to clothe the bones with fieth and make the whole figure live. Born in Giffordgate, and not in Gifford as some had contended, Knox received the elements of education at the Grammar School of Haddington, and went in 1521 to the University of Glasgow, where he stu-died, under John Mayor, the scholastic philosophy and theology. It might be said in passing that Knox came of a respectable family orginally from the west of Scotland, and at one time they had been lairds of a place called Knock, a word which was found in many Scotch names in that district, and which, signyfing an ominence, was appropriately borne by one who was destined to occupy so large a space in the history of those times, and to rise so high above ordinary men; those who saw him enter Mayor's study little thought what an "eminence" he was fated to become.
(Cheers.) We next find Knox a priest in Romish orders and teaching philosophy in the University of St. Andrew's. But men had begun to think; the spirit of enquiry was abroad; many had openly or secretly embraced the new croed; a philosophy which concerned itself with foolish and futile questions, such as—"How many angols may dance upon the point of a needle?" could not suit a mind like that of the future reformer, and it was not there-fore surprising that he should have begun to enquire whether the opinions which were current within the walls of St. Andrew'swhether the scholastic theology and the teachings of the Papacy-were in accordance with truth. He scarched the Scriptures, and received no small assistance from Thomas Williams, chaplain of the Fail of Arran, of whom Knox spoke as the means of leading him to see the errors of Popery. His mind revolted against certain practices of the Church, and retiring from St. Andrew's, he became a tutor to the sons of two noble families. The third some was some five years later. It was not laid in Scotland, but in France A galley was moving up the Loire, and toding amongst the slaves was John Knox. He had attached humself to George Wishart, and as an attempt had been made on Wishart's the it was customary for Knox to go before him, bearing a great two-handed sword. One day Wishart said to him —"Go back, one sacrifice is enough." After the death of his friend he became remarkable amongst the left for the feet of the the Protestant refugees in the Carther of St. Andrew's as a powerful preacher against the Papacy, but, the French squadron proving too strong for them, the garrison surroudered and hence the moving picture of the man of God tolling at the oar in France. Five more years pass, and we see him in England, one of the chaplains of Edward VI., who held the glittering bart of a bishopric before his eyes, from which he turned aside because he did not believe that diocesan episcopacy was in accordance with the word of God. Five years more with the word of God. Five years more pass, and, he having fled from England on the accession of Mary, we find him at Geneva, where, after taking part in the memorable traplics in Prankfort, he set tled down as the paster of a small English congregation, and where, as one to whom Calvin deterred as somer, he held converse with the great reformer and the learned Born. In Scotland a small assembly of FOURTEEN individuals met him in Ediaburgh, which was the first General Assembly of the Church of Scotland. A papel conclave having met was broken up when it was heard John Knox was in Edinburgh They had heard that name before and would not face the man. Wherever he went the idels fell. Passing over seven more years we find Knex in England as representative of the Scotlish Kirk. He comes to treat with the Queen, whom he found more difficult to manage than Mary herself. He is also associated with the

proclaims that he deserves nothing, and that all the glory was the Lord's his soul passes and John Knox is Henceforth with Chast. (Cheers.)

Dr. Jennings then gave out the 122nd Psalm, 6th verse, four verses of which were sung to the old and well-known tune "French."

The chairman then introduced the Rev. J. M. King, Gould-street Church, Toronto, who said: the part which has been assigned to me in connection with the proceedings of this evening is to sketch the character of the emment man, whose memory we have met to honor. It is frequently anything but ane asy matter, to give an accurate and trustworthy estimate of the character of any of the more prominent figures of history, to discover how much of the traditional opinion regarding them, is due to the partiality of friends, and how much to the misconception or misrepresentations of focs. The difficulty is lessened somewhat in the present instance, by the strong and marked individuality of the man, and by the re-markable directness and transparency of his course of conduct throughout. In this way the leading features of the Scottish Reformer's character stand out with such boldness, and there is about the whole such an entire absence of disguise, as to render misconception of them well mgh impossible even to the most hasty observer; while they are not the less susceptible of recoiving increased distinctness and force from such delineators of his life and times, as those to which we have just listened. Doubtless the most prominent feature in

the character Knox, is that to which the Regent Morton bore testimony at his grave in the well-known words, "There lies he who never feared the face of man." He stood before the men of his day, before the Scotland, or rather the Europe of the sixtcenth century, as this evening he stands before us, and before the still wider Christendom of our day; a man of singular no-bility of purpose, and of not less singular intropedity of action. Distinguished by great clearness of discernment, and vigour of understanding, gifted with the rare power of looking deeply into the nature of things, and the motives of human actions, he was still more distinguished by his boldness in the assortion of truth and right and in the performance of duty, or of what scemed to him to be such: a characteristically strong man, who seized the object beore him clearly and firmly, and then moved forward to its attainment, in the direct est way possible, and with a strength of purpose and an ardour of spirit, which swept away all opposition. Himself intensely in carnest in all he said and did, he carried along with him in the tide of his own energetic convictions and passionate impulses, the great majority of men of less vigorous minds and less resolute will. Possessed of a weak and frail body, he had a spirit within so ardent and impassioned, and at its service a tongue of such eloquence, that it is doubtful whether any Scotchman before or since has over wielded the same power over his countrymen. "Where your honor exhorteth us to stoutness," writes an English Ambas-sador to the Secretary of State, "I assure you the voice of one man is able in an hour to put more life in us than six hundred trumpots continually blustering in our ears." This flery ardour his spirit retained almost to the last. It was a light to fill men's minds, not with wonder only, but with awe, when with a body broken down by years, labors, anxieties, and sorrows. and needing to be almost lifted up the pulpit stairs, by two strong men, he gradually rose as the discourse proceeded to vehemonce of speech and maner, that sweeping all before it, it seemed little less than miraculous, in one so frail. And yet strong, and fearless always, vehement often, he could be moderate when the occasion demanded it. In point of fact, he was often a mediator in the midst of contending factions; a counsellor of peace and submission for the time to the usurpations of power, when these affected not the honor of God's truth, and the freedom and purity of Christ's Church. When they did, when counter-

ance was given in high places or in low, to what was to him a deadly superstition, then there was nothing left for him but to fight with all the strength and fierconess of his nature. He knew nothing—happily for Scotland and for Scotland's children, whereverfound—of those compromises with error, which bequeath logacies of difficulty and discord to future generations. His in-tense dislike of Popory is .co well known to need more than a passing allusion here. The enemy then as now of human rights, invaling not only those of the state, but the still more sacred rights of the family, as it has been doing lately, and indeed is still in our own city, obscuring the glory of the Saviour's work by coremonics and super-stitions, identified in his mind by all that is crafty, tyranmeal, and degrading; in his view the very entichrist of Scripture, the hatred of it was with him a passion. We are not called on in these days of fuller enlightnment, to approve of all he said and wrote on this subject, but while conceding to our Roman Catholic fellow-subjects al! the liberty we claim for ourselves to worship according to their conscience, and to proselytise to their faith, a liberty, he it obsorved, which the head of the Roman Cath olic church never conceded within his own territories, we do not the less rejuice in the dislike of Popery, which know has done so much to stamp on the minds of his countrymen, and in the wide gulf which he has placed between them, and any return to that uncomptural system. But with all his hatrod of Popery, and

notwithstanding his characteristic directness and intensity of nature, the Scottish Reform-er was essentially a broadman, we may say, substantiation. The Roman Pontill had of the well, earned for kines of the statement of the well, earned for kines if the title of the windicate the prestly character of Christ, he sat in the temple of God in connection with the great decrine of victually calling himself God. He claimed in connection by faith; of Calvin, whose the control of the claimed power on earth; he claimed to hold the power on earth; he claimed to hold the sole prophet of the Church, in connection the connection of the claimed to hold the sole prophet of the Church, in connection the same asso associated with size of an extraordated with size of the statement and prophet o man of singular breadth of view for his

erous culture for all classes of society, while to has usual in stamping on the shurch, which he may be said to have originated, a breadth of Catholicity of sentiment—in airliking contrast with the narrow and exclusive spirit which unhappily took early possession of some of the churches of Reformation—which it has not yet lost, and which it is to be hoped it will never lose.

His native modesty and diffidence shrinking from the assumption of the ren-isterial office, until all but forced into 1 by the solicitations of his brothren, his isno disinterestedness and freedom from vulgar ambitions; his invincible integrity scorning all baseness in word and act, his esquisite tenderness and sensibility, his undinching firmness, if reminding one some mass by his tearing of the ringged hills of his native land, yet remaining immoves he as they and the tule of fears or the coun of pas-son by which he was assailed—these qual-ties of the man—must be known to all and cannot be farther referred to know.

In sketching, however briefly, the character of John Knox, it would be an unpardoubble oversight to omit a distinct reference to his piety, a piety characterized not only by robustness and intelligence, but by great depth and appricality. He was a patriot, a reference, a friend of human liberty, and of human progress, a tearless assertor of the rights of mon, the bumblest and most defaugates. and most defercoless, against all forms of and most decoreses, against an forms of tyranny, but he was above all else a man of God, a good man and full of the Holy Ghost, and of faith, a humble Christian, mourning often most bitterly his own sins and shortcomings, finding his only comfort amid these in the exerifice of the cross, and ever striving after greater conformity to the will of God. Overlook this feature and you cannot understand orther the man or his work. Nature had done much for him, had put within his thin but wiry frame, a large and noble soul, but grace did still more than nature to make him the man he was, the power in the church and in the world, which he became. Of him, it might be confidently said; he feared not man, because he feared God, he stood firm and unshaken when others faltered and gave way because he stood on what was to him the word of God, he saw far ahead and clearly, when darkness and confusion overtook the counsels of others, because he was not blinded with solfish aims, and he fought bravely and was over confident of victory when others desparred, because he was onlisted on what was to him the side of Christ's church, and fought with God at his back. (Applause.)

It is not necessary we should claim for Knox a freedom from the weakness of human nature, which he would have been himself the first to disavow. It may be at once admitted that he was frequently intemperate in speech, that he used his power with a greater regard to the accomplishment of the end in view than consideration for the feelings and conviction of these about him, that his vohemence was occasionally such as to provoke the opposition or wound the self-respect of men of independent mind, that he was slow to concede to others the rights of conscience which he claimed for himself. After all his faults were largely the faults of the age. His virtues were for the most part his own. Upright in the mulst of intriguing bishops and courtiers, disinterested annid solfish statesmen and nobles, holding on steadfast to truth and right in the face of the ever shifting policies of expedience, insensible to the influence alike of flattery and of threat, he stands before us this evening, so noble in purpose, so wise in counsel, so intropid in action, so true a friend, so enlightened a patriot, so thorough a Protestant, and so humble, yet so ardent a Christian, so enthusinstic in his devotion to the Kirk of Christ, so ready either to do or to suffer in its behalf, and so confident in its society and triumph, that it is not unmost that, throo hundred years after his death, and on a spot so remote from the scene of his labours, we should give thanks to God in his behalf, and fan the fires of our own prtriotic and Christian zoal, by the contemplation of his untiring doctrine. (Applause.)

Prof. Cavan said that as the hour was late he would be very brief in his remarks about "Knox and Education," but before commoneing he expressed his regret that there was not upon the platform Rev. Dr. Jonkins, who, he believed, was present, and also a distinguished gontleman in public life in this country, who was in the audience. (Applause.) He expressed the great pleas-nre with which he had listened to the Hou-Mr. Mackenzie's able and elequent address at the Hamilton colebration upon the political character and political services of Knox. (Renewed applause.) Prof. Cavan then briefly described the state of education in Scotland when Knox appeared, and showed what grand results had flowed from the great reformer's labours in the cause of education. Knox's intellectual acquirements were alluded to. Prof. Cavan insisted upon the great importance of education being probabled over in all its aspects by religion.

Rev. Dr. Topp, in addressing the meet ing upon "Knox and Church Polity" said the work which Knox and his coadjutors had, under God, to do was two-fold, first to bring out the truth of the statements of the Word of God, to separate them from the corruptions and superstitious dogmas of Popery; to preach Christ and Him crucified, to offer perfect and free salvation to every sinner of the human race—to provide to do these things and to provide that the same should be done by others; secondly, to secure a constitution, government and organization of a Church such as it ought to be, to lay down the principles upon which such should be founded, and thus to make arrangements for the continuance of the faithful preaching of the Word of God and for the government and organization essential to the Church of Christ. These were the grand objects which were set before the minds of these men in the momentous enterprise in which they were engaged. They would readily understand that the preaching of the word of God came first, 'ecause he had no hesitation in saying that all the benefits that had accreed from our education and our civil and religious liberty were inseparably connected withithis. To the question sometimes; put by the opponents of Protestantism—" Where was your religion before

given—"It was buried beneath the rubbish of Popery; but it was buried alive." (Ap-plause) Although it had been turned from the purpose which it was designed to serve the light of true religion still existed, and was never extinguished, for the life of the word of God liveth and abidoth for ever. It lived in the hearts of pours men and in the valleys of the Alps amongst the Waldenses; it lived in the cell of the monastery, for there it was the light that dione in Luther; it was the terch that kindled the flume in his heart. It was Wolsey who raid, on reading the confession of Augsburg, that the Protestant divines were stronger in their confirmation of the doctrine of right cousness by faith than they were in the refutation of the contrary doctrines; and Melanethon and many of the reformers had acknowly deed the truth of that statement. Many treatises had been written -- Wycklifle Gospel, and it was preaching the Gospel that touched the heart of man. Knox's prayer, "Give me Scotland or I die," showed the intensity of his desire for the conversion of souls and for the propogation of the pure Gospel of Jesus Christ. (Applause.) They had heard from a previous speaker of the avarice, pride, ignorance immorality and orime pervading the clergy at that time : how liberty was crushed out and trampeled under foot, and the people kent in abject slavery. Dr. McCrae had given as his opinion that the corruptions of popery grew to a greater height in Scotland than in any other country in Western Europe. It would be readily supposed Europe. It would be readily supposed that the violent opposition of the Church of Rome would be exerted against any who would venture to call in question their priests, or oppose their authority; and accordingly, one hundred years before the birth of Knox, a follower of Wycliffe was burnt at the stake for declaring that the Pope was not the vicar of Christ; and about 25 years afterwards a follower of John Huss was put to death in like manner by the Bishop of St. Andrew's. Martyrdom such as of Patrick Hamilton and George Wishart perhaps did more to extend the interest in the Reformation than anything olse, so that when Knox appeared, after the death of Wishart, to preach at St. Audrew's he was surrounded by a great number of the nobility and influential people. In 1557 the first covenant was signed, and a letter was sent by the Earl of Glencairn and others, asking Knox to return, but he was detained in Scotland, and then occurred the martyrdom of the aged Walter Mills-an event which greatly extended the cause of he Reformation. Such was the feeling at the time time to single man could be persuaded to light the pile gathered around Mills, and the Archbishop had to order one of his own bishops to hasten the work, Mills' dying hope to hasten the work, Mills' dying hope that he would be the last to suffer in Scotland in the cause of Christ, was realized In 1550 the second covenant was signed by the Lords of the congregation at Portle before Knox's return, and soon after Knox was proclaimed an outlaw by the Rogent Still the cause of the Reformation went strongly forward, and when Knox was neked to preach in St. Andrew's he an-nounced that he never wavered even in the thickest of the combat, and as for any fear of the danger that might come to him, no man should be solicitous, for he did not seek the hand or weapon of any man, but craved audience to be heard in regard to the word of God. In 1560 the Parliament abolished papal jurisdiction in the country, and prohibited the celebration of mass under certain penalties, and rescinded all the law in favour of the papacy and against the reformed roligion. He was now clear for the second part of the work, namely, the setting up of a Church in Scotland. The Protestant was not formed, and could not be formed until the gospel was published and circulated throughout the land In 1560 the first Gene al Assembly of the Church of Scotland was held, of its own account and without the authority of the civil power, or the civil magistracy. fact ought to be borne in mind, that there was an essential difference between the Reformation in Scotland and that of any other country. In Scotland it was the work of the people; and therefore it was thorough, complete, and scriptural; whereas in England and Gormany the reformation was controlled by kingly authority and by political influence. The General Assembly met of its own accord to de as a church of Christ its work as a separate, distinct organization, not under any earthly rule, but to be guided by the Lord in whose name it met, and who became its head. In England the Sovereign became the temporal head, but in Scotland the Church acknowledged no temporal head, and at first had no alliance with the State, but conducted its own affairs, framed its own constitution, and enacted its own laws without the dictation or interferedce of any one; but simply made its standard of religious practice the Word of God. (Applause.) The Assembly was requested to establish a platform of policy—a good and godly policy—for the Kirk; and that work was committed to six men, one of whom was Knox. Each member had a part to prepare, and in preparing it they spent a great deal of time in consulting the word of God, and in imploring the Divine direction; and in course of time was prepared the Presby-terian policy, the features of which Dr. Topp pointed out. There were four kinds of office-bearers—the minister the teacher, the elder, and the deacon; and superintendents were also provided to preach the gospel in districts for which there was not a supply of duly qualified ministers. He (Dr. Topp) combatted the assertion of some opponents of Protestantism that Superintendent was merely another name for Bishop, and showed that Knox refused a bishopric when in England, because he was thoroughly opposed to prelacy, and considered it unscriptural. (Applause.) In that book of disci-pline was distinctly laid down the fandamental principle of Presbyterianism, namely, the right of the people in their several congregations to choose their own ministers, and, of course, all inferior office-bearers The higher courts of the Church, and some other provisious, were then described. A noteworthy matter, than which there was nothing more minutely laid down, was the

the time of Luther?" the roply might be | necessity for scriptural discipline, as essental to the purity of Christ's Church, and essential to the presence of the Holy Chost in the Church. The Church soatinged to act independently of the State, when Matland complained that the General Assembly held meetings without the royal assent, which it was ordered should be obtained. But Knoz knew the Queen's character, and with its rights and privileges, was taken into alliance with the State; and in 1581 the Second Book of Discipline, containing more had written two hundred volumes—but all fully the principles of Prosbyteranism, reavoided nothing until Lather preached the coived the sanction of the General Assembly and of Parliament; and in 1592 all the rights and privileges of the Church of Presbytorian form and government, were secured to the Church. To Knox and his coadjutors they were indebted for the Presbyter an polity and government, which the more it was considered to his mind would commend itself to the reason and judgment as sonne and scriptural. He would not in an offersivo way claim for it superiority, but they were of the opinion that it was the best, of they would not be Presbyterians. (Applause.) The system was one which gave the fullest liberty to the individual Liember, whilst at the same time it had the opposite safeguard of order and competent authority. It gave the people their lawful voice in choosing their office-bearers, and at the lawful place in the examination and ordina tion of ministers. It was a system that perhaps more than any other was fitted for bringing out the onorgies and services of every one belonging to the Church in the work of Jesus Christ. It had salutary checks against lordly domination and tyran ny, and on the other hand against the licen tionsness of the people. It provided for the exercise of a proper discipline, and at the same time secured that justice should be done to every individual. Its final appeal was not to any earthly court, but to Word of God, and its master was Christ. The system of Prosbyterianism had grown up and extended into many lands. The sood was small, but then it was strong and vigorous. It was planted by the hand of God; and to Him was due its wonderful success; until now it extended over many countries, and was bringing multitudes to Jesus Christ. It was now the largest Protestant Church in the world; and whilst tenacious of its own admirable order was Catholic in spirit, and though it had not exorcised what was commonly called a prosolytizing spirit, it was ready to hold out a warm hand to all who desired to co-operate with it. Although this church had been divided, he rejoiced that in this country the spirit of union seemed to be pervading the two Presbyterian bodies; and he hoped there would be a grand confederation of all the Presbyterian Churches throughout the world. Whilsthe rejoiced in the multitudes who in all countries had spring from the work of the Reformation, he hoped they would ever only and maintain the ; ... a leges which had been secured for their by the labours and sufferings of the men whom they were now seeking to honour. (Applause.) The 124th Psalm (second version) was

then sang to an old tune.

A collection was then taken up for the purpose of awarding a prize to the writer of the best essay on some tonic connected with Presbyterianismi-the prize to be open for competition to all Presbyterian theological students in the Dominion.

The Rev. D. J. Macdonnell spoke on Some of the results of Konx's work." subject was broad and comprehensive, but he would briefly indicate some of the more obvious effects of the work of Knox. After what Prof. Caven had said, it would not be necessary to do more than barely alfude to the great Reformer's influence on Education. Thought in regard to education had in these days began to flow in new channels, but it would be the part of vise men in framing theories of education adapted to the altered circumstances of the present day to consorve all that was good and useful in a system which had proved so eminently bouchcial to Scotland for conturies. While there is an unwise conservationat that clings to the old simply because it is old, there is an unhealthy radicalism that ignores the past and its teachings altogether.

In the second place, the influence of Know is felt to this day in the matter of national freedom. Knox was a patriot as well as a reformer. Civil and ecclesiastical tyranny were so intertwined that they must be attacked simultaneously. Although other names, such as those of Wallace and Bruce, rise more readily to our lips when we speak of the struggles of Scotland for political integrity, we should not forget that Knox, in his time, did much for the same cause. With clear, penetrating glance, he saw through the miserable fiction of the divine right of Kings, and with boldness and dig-nity he maintained his opinion in the prenity he maintained his opinion in .... sence of the Queen who was the living emsubjects, having the power, resist their princes?" said the Queen. "If princes exceed their bounds, Madam, no doubt they may be resisted even by power."—"Power is mine; God has given it me; I may use it as I will," said Mary. "Not in the least: first right, then might; national interest and then royal pleasure; and there is no other way of governing the world." What a pity that so many wise men were so long in reaching this conclusion! (Applause).

A third result of Knox's labours is Presbyterianism in Britain and America. Knox laid the foundations of Presbyterian polity for the Church of Scotland, of which the speaker was glad to have the hondur of ocing a minister, and which was the mother of all the Presbyterian Churches referred to. She had a large brood both in Scotland and on this Contment. Her children had outstripped her in size and strength, but in these latter days she was renewing her youth, and die was not sure but she would be able to teach them some lessons yet. He quoted from a work recoully published

the following statements regarding the Presbyterian Church: "Synods through out the world, 146; Presbyteries, 1,180; Ministers, about 19,000; Churches, 20,000, Members, 26,000,000, Members and Adherents, 84,000,000. If would the Lutherans, there will be a total of 55,000 000 of Presbyterians - the largest Pretestant Church in the world. And it, according sold he felt sure they would be deprived not not to the suggestion of Dr. Jenkins, in his only of the right to assemble but to preach the Gospel. He insisted upon maintaining the tripht. The strong-minded man clearly had down the necessity of maintain in many would there he? The Preshaming the Independence of the Church of terrian Church was one on fault and one in the latter than down the respect to the suggestion of Dr. Jenkins, in his speech at Hamilton the other might would there he? The Preshaming the Independence of the Church of the suggestion of Dr. Jenkins, in his speech at Hamilton the other might would the Wesley of the suggestion of Dr. Jenkins, in his speech at Hamilton the other might would the Wesley of the right to the suggestion of Dr. Jenkins, in his speech at Hamilton the other might, we get to the suggestion of Dr. Jenkins, in his speech at Hamilton the other might, we get to the suggestion of Dr. Jenkins, in his speech at Hamilton the other might, we get to the suggestion of Dr. Jenkins, in his speech at Hamilton the other might, we get to the suggestion of Dr. Jenkins, in his speech at Hamilton the other might, we get to the suggestion of Dr. Jenkins, in his speech at Hamilton the other might be to the suggestion of Dr. Jenkins, in his speech at Hamilton the other might be described by the suggestion of Dr. Jenkins, in his speech at Hamilton the other might be described by the suggestion of Dr. Jenkins, in his speech at Hamilton the other might be described by the suggestion of Dr. Jenkins, in his suggestion of Dr. Jenkins Christ—a distinction between the two parisdictions which seme modern statesmen, of 20,000 pulpus there were about as many whom botter things were expected, would ministers proclaiming from work to week well to observe. In 1571 the Church, the grand old truth for which John Knox fought or valuatily. He did not say that Knox was the founder of Prasbyteriansm; that was obler than the true of Knox; but Knox had same to do than my other smale man with the establishment of Presbyteri autsin in Scotland, and from Scotland had flowed streams which had refreshed many lands. Knox was not a High-Church Pres byterian : no did not believe in the Divine right of the system which he founded, and unchurch other Churches which did not conform thereto. It was his strong, practical sense, guided by the hints given in the New Testament-for there is no olaborate system of Church gevernment fully developed there—that led him to fashion the Presbyterian polity. Partly, perhaps, his system was moulded by his interest and the control of th h's intense opposition to the Church of Rome, and his keen sense of the enormous practical evils which had resulted from the influence of the Romish hierarchy, in Scotland, for he had early come to the conclusion that Popery was utterly wrong and injurious. It had been remarked by a previous speaker that the Reformation in Scotland was the work of the people, not of the monarch and the nobility. Knox was one of the people, and nearly all the leaders of the Scottish Reformation were of the middle classes. To this fact is in some measure due the result witnessed in Scotland at this day—that Presbyterianism has a firm hold on the people, while the nobility as a rule prefer the more stately and the more elaborate ritual of Episco-While this state of things is to be regretted, there is this to counterbalance it, that Presbytorianism is a strong and manly system, that will bear examination in the light of day, and which has been proved to be well fitted to levelop the religious life of christian men. This, after all, is the test of any system of church government worship-its usefulness in preserving and nourishing faith and holmess. With regard to worship, it had been a charge against Pre byterians that the worship is bald and unattractive. To whatever extent the charge is true, we must not held Knox altogether responsible for the result. He allowed great treedom in the details worship. Those Presbyterians who hold it to be a part of their duty to abjure hturgies and all forms of prayer have no right, at all events, to shelter themselves behind the authority of Kuox and the early Scottish Reformers. Knox took part, while living in England, in revising the English Liturgy and for some years "the Book of Common Prayor" was used at service in the churches in Scotland. It has been debated whother the book referred to was Edward's Prayer-book, or John Knox's liturge (the Genevan." Froude quotes evidence which he regards as conclusively shewing that it was the former. In any case, it is clear that the view of those who hold that extemporaneous prayer is the only right mode of public devotion was not the view of Knox and his associates.

The greatest work which Knox did was the securing of freedom to worship God. To have pulled down Popery and set up Presbytermuism would have been a poor thing unless mens souls had been set free from bordage. The grand question was not whether this or that set of doctrines should be the faith of the Church-not whether simplor or a more elaborate ritual should bo the vehicle of worship-but whether human spirits were to have full access to the Father of Spirits and freedom to worship him according to the dictates of their consciences. It is true that the reformers did not always act upon their principles—that, as soon as they got the power, they inflicted severe penalties, for example, for saying Mass. So far as they were intolerant or persecuting, however, they were so in spite of their creed: the church which they had left persecuted on principle. We must rememagainst Romish worship.

We claim John Knox as our ecclesiastical ancestor Let us shew ourselves worthy to be called his spiritual descendents. Let us not admire only, let us imitate. It will be mere vapouring to sound the praises of Knox, unless we walk in his footsteps. What we want is not men who think exactly as Knov thought, but mer of the spirit of Knox who will contend as boldly and unflunchingly against the error and iniquity of our time as he did against the provailing ovils of his day—men who will open their hearts as he did to receive the light of God's truth, and who will not tamely submit to the claims of any authority which socks to bind upon their consciences the opinions or traditions of mon when they have access for themselves to the Fountain of all truth. (Applause.)

Mr. Macdonnell then read the following admirable lines from the pen of a Canadian lady:--

THE KNOX TERCENTENARY.

Sound high a hymn of grateful praise on Scotland's sbures to-fay,
Let ancient towns and battered walls, and heath-clad mountains grey,
And jurple moors and dungeon floors, by Scotland's inartyrs trid.
Give back an each to the strain of thankful praise to god!

Nor let the music die away, but o'er the ocean awell To foreign rimms, 'neath brighter akies, where sons of Scotland dwell, From where, above the orange groves, the Southern cross beams high. To the cold snow sad plains that gleans, white 'neath the wintry sky.

And let we eatch the floating noice, on this our western strand, For Scottish hearts beat warmly yet in their adopted land,
Where many a settler's rugged cot, far in the forest wild.
Hath et lood to the Scottish psalm the mother taught live child!

Methods, beauth the gathered shades of these times hundred years, I see a atoma, troublous Bace, of throbbing hopes and I see theoring, a common the second migh, when darkness strove with light,
When fettered souls three off the control testingst for the light,

Ald being young Patrick Hamilton 1 thy marter for a drawn burder.

It im burder is the cost of the bold Course of the first of Section 1 to the cost of Section 1 to the bold Course of the time of Section 1 to the bold of the first of the f

And soon that froth, there, and the inclusive action the root with the period when the period of the root of the r

The hon heart, the feedy hand, the glance so keen in t time,

the second the west field oil, the waste more and The skill and wisdom to desi n, the finances to let An (W) the pilot Scotland found, to, not be through the storm?

It was no allowaking disam that charred his soul that day, Ween, from the galley's 1c/k he saw St Andrew's tor ets grey, coincid to hear the promise besithed from that is loyed shops, Note: Shall sound one more?" "Heń

Full soon the pressage was fulfilled, and error's gleony tight carish I, as the darkness they before the dawning light,
For God with his faithful ones, and His Abrighty
Hand Broke priestly chains and tyrant's might o'er all the ran somed land

Then let us keep "ith thankful havis this elaboration And to the herous of our faith a leartfelt homoge par, Yet, and God, and Got alone, our grateful prais-secured, Who called his servants to the work and by aght it to

And we who hold the heritage of long succeeding years, The faith our fathers won and kept, through warfare blood end tears. Still let us firmly goard the truth and shed its light abroad,

Itili over every darkened land is shed the light of God!

The Rev. Dr. Topp then proposed a voto of thanks to the cherr, and especially to Mr. Douglas, the leader, for their very efficient sorvices during the evening, which was heartily accorded.

Dr. Topp then took the chair, and the Rev. Mr. King proposed a vote of thanks to the Hon. John McMurrich for his kindness in presiding over the meeting, remarking upon the prominent part and great interes taken by the hon. gentleman in the cause of Presbyterianism in Toronto. The vote was carried with great onthusiasm.

The congregation then sang the 18th a. : 19th verses of the 72nd Psalm, the Rev. Mr. Rold pronounced the blessing, and the company broke up.

OUR SUNDAY-SCHOOL SUPERIN-TENDENT.

We are constrained to tell you about him. We think him to be the best in the country. He is a jewel, and we wish every school in the country could find such a one He is a live man, He keeps abreast of the times. He reads the best Sundayschool periodicals, and has the faculty of appropriating the very cream of all the suggestions he finds, for the benefit of our school. He does not introduce very new features he finds recommended, simply because it may have the sanction of some ardent and successful Sunday-school work He has a way of testing and deciding upon any important plan and improvement, like this: "I can see there is merit in it; but is it appropriate to this school and this work?"

I like his plan in referrence to Sunday school concerts. He does not have their too frequently, as some do. Once a month he thinks too ofton. Once a quarter is his rule. He does not try to produce a sensation by them. Nevertheless, he takes pains to have them very interesting, and succeeds so well that they are better attended than any meetings held in the community. Yet the exercises are always selected and conducted, not as performances to please and entertain, but in such a way as to impart

instruction and religious truth. In the conduct of the school from week to week, he is very punctual. He invari-ably opens the school at the appointed time. He has little occasion to urge the scholars not say much about good order. His presource and manner are so calm, dignified. and withal so pleasant and cheerful that the scholars observe admirable decorum, as if by a sort of inspiration. They respect and hm so much that they would not willingly give him pain by rude improprioties.

The teachers respect and love him. counsels them to study the lessons well before undertaking to teach them, and ratifies his counsel by his example. If they come to him for help in some difficult part of the lesson, he is seldom unprepared to give

But best of all, he is an active, earnest Christian. He believes that at no time in life can religious truths be so profitable and successfully implanted as in youth. The object in all his work is to win the scholars to Christ. He labors with as many of them personally as he can, and every one can see frequent developments of Christian life among the scholars. He has many other qualifictations of as uperior superior tendent. But there is one difficulty, one sad drawback, which affects us very much one thing about our superintendent which is a real affliction; we are exceedingly an noved about it; we haven't found him .-The Pacific.

THE WIFE OF KALLY.—The Dowager Marchioness Queensberry has written to Mrs. Kelly, wife of Robert Kelly, who was recently convicted and a nienced to fifteen years' penal servitude, for shooting at two police constables, on the night Head-constable Talbot was aren as, one one of her children, and enclosing a port one of her children, and enclosing a others.

LONDON PRESBYTCHIANS ON THE NNETT CASE AND DISESTAB-LISHMENT.

A meeting of jumistors and office bearers of the English Presbyterian and the Umted Presbyterian Chu, h in London and mognib thood was recently hild. Mr. A. Paton, United Presbytoman chler, in the chan.

Br I mald Frager said that he address On the Bounou judgment and our duty to the Established Church. In the first part of it he stated that it was the policy of the parties in the Church of England to discourage agitation on this question, and then assigned reasons which justified min isters and members of the English Presbyterian Church in discussing it. He then stated that they did not here discuss the question of the abstract rightfulness of a Church Letablishment, or of the propriety of exercising Church discipline through the Judicial Committee of the Privy Council. The revere, I Doctor then said he would survey the facts of the Bernott case that concerned them, and endeavor to estimate their direction and force; and continued-By a series of decisions delivered during the last twenty years, the Judicial Committee of Privy Council has practically legal-ised an enormous width of teaching in the Established Church, with the single excep-tion of Mi. Veysey, which was quite una-voidable, maximuch as he demed and reliculed all the cardinal doctrines of the Christian faith, and ought as an honest man to have left the Church Linself, and not put any one to the trouble and expense of prononneing his local exclusion. With this solitary exception, the judgments on dectrinal prosecutions have always been in the direction and have had the effect of making room in the Establishment for all varieties of religious opinion and toaching. In fact, the Church of England is now, by a succession of deliberate legal judgments, latitudinariamsed, and that with the marked approval of the leading minds of this gencration. The reverend Poctor than ceeded to consider their own duty as a Presbyterial Church as affected by the ominous Bonnett judgment. I centure to think the said) that it is our obvious duty to take up a position of increased reserve towards the Church of England as a whole. Whatever her claims to respect—and they are many -and whatever our bearing towards particular clergymon and congregations known to be sound in the faith, we cannot put confidence in the Church at large, or affect to think that the truths of the gospel are everywhere safe in her keeping. Such an Establishment as now exists is judefensible. On the plea of supporting Christian truth it cannot stand, because it is spreading permeious errors side by side with healthy truths. This connot be long endured, and however we may take our own way of expressing our opinions, I doubt who of expressing our opinions, who ther it is consistent with our duty or it is consistent with our duty or it is consistent with our duty or it is consistent. We dignity as a Church to keep silonco. ought to speak as we were went with a united voice as a Church so soon as we clearly discorn our duty. Having kept ourselves thus far aloof from ecclesiastical political combinations, we shall; when we do speak out, get credit, I think, even from those who may think our judgment hard, for being actuated by a paramount regard to the honour and authority of Divine truth. And if we have to pronounce for disestab-lishment, it is simply because there seems to be no other way to deliver the State from complicity in the spread of deadl errors, and to gain for the Protestantisms. Old England a clear field and fair play The passages in the address which declare. for disestablishment were loudly applauded, and Dr. Frager was choosed on remuning

Mr. Donald Mathewson, elder, Mr. J. R. Robertson, older, and Rev. Dr. Edmund successively spoke and expressed their concurrence in the views of Dr. Frasor.

The Rev. J. Oswald Dykes, in the course of his address, said he was not sure if the Evangelicals had exhausted the means open to them for reforming the Establishment, and suggested that as the fall of the English Church would be a calamity to Christianity, looking to the supply of roligious ordinances in the villages and country districts, whethether it was not possible that the Establishment might be reconstructed on a truly Protostant basis by a combination of the Protestantism within the Establishment and the Protestantism among the Nonconformists. With paul and sorrow, he, however, felt shut up to the ber, too, that there was a political as well to be there in season. They are unwilling conclusions that this could not be accurate as a religious motive for sovere measures to lose may part of the exercises. He does plished, and that he could no longer lift up a finger in support of the English Establishment, but must lend such aid as was in his power to any well-considered national movement for its discatablishment—an announcement which was loudly applauded.

The Rev. Dr. Chalmers, in some remarks out and out in favor of the disastablishment, said no Parliament in the country could ever think of reconstructing the Establishment in the way hinted at by Dr. Dykes. The Evangelicals ought to have been out of the Establishment long ago. The example of the Irish church was an infectious one, and it would be repeated. (Cheers). Dr. Chalmers, in referring to the argument made use of by the Evangelicals for staying in the Establishment in order to fight their battle there, said that reminded him of what took place at the meeting of the Convention in Edinburgh, before the Free Church Disruption, when Dr. Begg made a similar proposal, and that reminiscence might account for some of his subsequent actions. (Laughter, and cries of "hear,

Dr. C. J. Brown replied to it in a telling speech, and he carried with him the whole house. As Dr. Fraser had admirably shown the disestablishment of the English Church was mevitable. (Cheers).

After concurring remarks from the Re's R. Taylor, a cordirl vote of thanks was, on the motion of Mr. H. Matheson, elder, voted the chairman and Dr. Frasor.

We say, "Hallowed by the name," not as wishing God to be made hely by our prayers, but asking of him for his name to be kept hely in us. By whom indeed could God be sanctified, who himself sanctifies? But seeing he has himself said, "Be ye hely for I also suchely," it is this that we ask and request;—St. Cyprian.

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New Subscribers can have the British American Presbyterian from this date up to the end of 1873 for \$2.00. The time of the usual campaign for seciving new subscribers is approaching. Our old agents are requested to be ready for work, and we are prepared to engage any number of new ones. It is our wish to employ some one in every congregation to solicit new subsribers, or what is still better, to have every one of our present readers act as an agent. Our Premium List, which will be a very attractive one, will be ready in a short time All who send us new subscribers now will have the benefit of it.

### Britiish American Bresbyterian.

TORONTO FRIDAY DEC. 6, 1872.

We regret that a couple of Typographical errors destroyed the sense of a short communication on "Voting for Professors,"which appeared in our last issue. We reproduce the sentences in which the mistakes occur. "Is it right to ask a man to give a vote upon a brother of whose qualifications for the office you are entirely ignorant? I say-No. A A thousand times I say No!"

### TOPICS OF THE WEEK.

The Tercentenary meeting in Toronto on the 27th ult., was a great success. Knox Church was crowded to the door and a good many had to go away unable to get even standing room. We direct attention to the very full report we give of the speeches in to-day's issue.

Services are to be held next week in Toronto in connection with the Sabbath School Teachers Union. It is expected that they will be specially interesting and profitable. We have no doubt they will be quite as well attended as similar meetings have been in other years.

The Knox Tercentenary was kept with special enthusiasim in Philadelphia. Te splendid Presbyterian Publication House, which has cost upwards of \$130,000 was thrown open for the first time on the occasion. The services of the day were held in Penn Square Presbyterian Church at 10:30 a.m. Flags, mottoes, and tablets appropriate to the brought the services to a conclusion. At 3 in the afternoon another immonse congregation assembled in the same church. Papers on the different phases of Presbyterianism were read by Brs. Paterson, Dale and Mc-Cosh. In the evening a grand reception was held in the Publication House. Altogether it was according to the estimate of those fire ent " the granders field day of Presbyterienism in the city of Philadelphia," "

Hai, and College has suffered seterely by the Boston are. Stores belonging to it to the value of \$502,000 have been totally destroyed. Not more than \$100,000 of the insurance. on the buildings will ever be realized. The rents were \$38,000 net, so that

British American Presbyferian. at one blew the college is deprived of all that amount of income, while other claims are against it which must be met. To keep matter, going \$50,000 must be raised immediately by the friends, and alumni of that venerable institution and \$200,000 besides must be had within the next twelve months to put the college on its former footing. Boston will take nothing for its own losses, but it will take for its college, and it will receive abundantely. The wealthy and liberal will come to the help of "Old Harvard"

> President Grant has in a very praiseworthy manner declined to accede to the suggestions of his political friends in Philadelphia, in reference to the appointment of an influential supporter as post master of that city of Brotherly Love He said that as there was another candidate for the office, and he perfectly competent for the discharge of the duties, he would appoint him for the simple reason that he had been already many years at the work, and his civil service measure required that such appointments should be made not for political services, but for departmental competency. All honour to Grant for that. We hope he will keep on the same line and that the distributors of patronage in other quarters will copy his example.

The controversy in reference to th new University in Montreal in opposition to Laval, has been so far put a stop to by an authoritative telegram from Rome signed by Cardinal Barnabo and substantially siding with the Archbishop of Quebec and against the Jesuits and Ultramontanists. "Rome has spoken, the cause is end ed." But Le Nouveau Monde is very unwilling to submit, and uses strange and violent language such as to say the least of it, is singular when employed by a good son of Rome against the dignitaries of the church to which absolute submission had been sworn. The present condition of the Roman Catholic Church in Lower Canada is peculiarly interesting. Were any such violent language employed by Protestants as has been quite common in these discussions a disruption would be imminent. But very likely the astute wire-pullers in Quebec and Rome, will be able to tide over the difficulty in safety.

The Ballot is said to be working well in Britain. All the recent municipal elections were conducted in that way, and the orderliness. sobriety and decency displayed on the day of election, were in marked contrast with what has generally been the rule on such occasions.

The controversy over the proposed union between the Free and U. P. churches in Scotland goes on with the same display of bitter ill-feeling.

The Evangelical Alliance is to hold its next meeting in 1873, in New York. It was to have done so in 1870, and all the arrangements were occasion were very abundant. The made. The Franco-German war Rev. Dr. Samuel Wilson preached a however, prevented it, and now the very able sermon and Dr. Musgrave meeting to be held promises to be still more important and effective than the former would have been. It will be attended by representative men from the Old World, of great eminence, and to the number of from four to five hundred. It is feared that no one building in New York will be sufficiently large to accommodate the large numbers anxious to attend. To obviate the difficulty it is proposed to hold meetings simultaneously in Brooklyn as well as in New York. We presume a goodly number from Canada will be anxious to be present at and take part in meetings so likely to be fraught with interest and influence of the highest kind.

A movement is going on in the

tion Fund, similar to that which is in the Free Church of Scotland. Dr. Fraser, of London, at a recent meeting, stated that the primary object was to raise all stipends to a minimum of £150 a year, with a manse, but he was, he said, determined never to slack his labours, if life and health were continued to him till the minimum stipend throughout the English Presbyterian Church was

The latest Fortnightly Review has an article on the religious affairs of Belgium. The church in that country was made several years ago independent of the state, and it was hoped that the result would be favourable to Liberalism. It has turned out differently. Ultramontanism is yearly gaining power, and now has all but absolute sway over the country. Such sway as the Jesuits are seeking to secure in Quebec, and wherever they can get a footing. The Saturday Review gives the following abstract of the article, from which it is quite clear that the old spirit of Romanism is not dead, though some try to persunde themselves that it is.

"The clergy have, of course, innumerable opportunities of spreading their influence, and they are perpetually at work, in public and in private. They have converted the pulpit into a political platform, from which they attack the Liberals and their principles. They have organized efectoral clubs and political associa-tions, and they hold meetings, publish addresses, pamphlets, newspapers and keep up an incessant course of convassing. In many districts clubs for singing, playing at bowls, skittles, archery, etc., have been got up by the priests, who have not forgotten to bait for members with cheap beer and tobacco. The Roman Catholic Church has always had a leaning toward Socialism; and, as a counterpoise to the International and an attraction to the working classes, conventual workshops have lately been established. Clerical supervision is closely exercised over the taverns and cafes, which are bound to take in only such journals as the priests approve If they took in a Liberal paper, they would be at once denounced, and no Catholic would dare to go near them. In a village near Ypres a few Liberals used to meet once a week in a tavern to read a newspaper which one of them received privately. The priest, hearing this, on the next night of meeting walked up and down before the house, reading his breviary and not one of the usual company had the courage to go in. Absolution would be refused to any one convicted of reading Liberal books or newspapers. . . . The influence of the clergy over the women who are almost all educated in convents or clerical schools, naturally gives them great power over the men. Girls in convents are made to promise that their sons, if they marry, shall be sent to Jesuit colleges or to the Catholic university at Louvain. The priest arranges marriages, and makes his own terms terms for a rich bride. Henceforth he is master in the honsehold. But it is to educational agencies that the Ultramontanists have devoted themselves most zeaously. Already their institutions for secondary and superior instruction have twice as many pupils as those of the

#### PRESBYTERIAN JOURNALISM IN NOVA SCOTIA.

The Halifax Presbyterian Witness has completed the twenty-fifth year of its existence, and very naturally and properly takes a retrospective view of its own course, ann the changes which have taken place since it first started. 'To all appearance the Witness has had a prosperous career, and has the prospect of still greater prosperity and ueefulness in the days that are to come. It has done, and is doing a most useful work—a work which could not have been accomplished except by the press. We sincerely congratulate our contemporary on the redord it is able to give of its past contendings for truth and righteousness. The they go to a funeral.

English Presbyterian Church in order | Presbyterians in the Lower Provinces to the establishment of a Sustenta- are much more alive to the power of the press, and to the necessity of using it for good and for God, than apparently we in Ontario are. Comparatively a small body, they maintain more than one denominational paper, and that with a large amount of liberality and good will. We do not despair of the same thing having to be said of Ontario Presbyterians by

> A very pleasing feature in the history of the Witness, is, that it has all along numbered among its steady supporters and regular contributors, the leading and most influential ministers and laymen of the body.

In those twenty-five years, the Presbyterians have grown from having 48 ministers to having over 160, while the foreign missionaries have run from one to eight, and among the most successful of recent times. Before another twenty-five years pass it is to be hoped there will only be one Presbyterian Church in the whole Dominion of Canada.

#### FUNERALS.

We have not much to say on this

subject at present. It is, however, a fact that a great many families are injuriously affected by the manner in which funerals are generally cor ducted. Whileall things ought to be done at such times in a decent, decorous manner, it is painfully manifest that there is far too much expense generally at the funerals both of rich and and poor. A change for the better ean only be inaugurated by those who are notoriously well off, and known not to be stingey. The poor or those who are struggling to keep up appearances, will not introduce this needed reform. They think it might expose them to harsh judgments, and the suspicion of being shabby. They will therefore cling to the scarfs, the long yards of cloth tied on the hats of all the mourners, or the chief ones with mourning coaches, which often contain those who are anything but sorrowful. They must have an expensive coffin and all the outward weeds of woe, in order to secure all which many a poor widow has to suffer pinchery afterwards, and for no earthly good. Let the religious and well-to-do begin the new reform, and they will gladly be followed. Let them settle among themselves, that when death visits any of their homes, the whole arrangements of the funeral shall be in the plainest and most unpretentious style, that there shall be no cabs provided for these who might like an airing, but simply the more intimate friends and relations shall attend funerals or walk. Let them discard cloaks, scarfs, and crape, at least to. the extent now prevailing. Let them prove that there is no merit in obeying the absurd custom of showing honor to the dead by injuring the living, and they will be public benefactors. Especially let the funeralibe rigidly at the hour advertised, and that to a minute, whoever may he present or absent. It is a positive shame to keep people who are pune tual hanging on for a funeral, sometimes for nearly an hour after the time specified. It is enough to kill some with cold in winter time, and it is enough almost to kill sensible peaple with vexation at so absurd and undefensible a proceeding. If three o'clock is mentioned, let it be three and not a quarter to four. Wherever this punctual plan has been introduced, if has been found to work allmirably, Why any other should

they can't be ready at three o'clock,

let it be later. Persons could then

calculate what they are about when

#### "AMERICAN LIQUOP, MEN'S ADVO-CATE,"

Such is the name of a paper published in Pittsburgh, devoted to the interests of the liquor trade and to the abuse and chastisement of all temperance people. The appearance of such publications is a sign of the times and a proof that the cause of sobriety and abstinence from intoxicating liquors is progressing, when those who live by the traffic stand forth in their own defence through the press. Here is their programme :---

The Advocate will take no part in politics so long as politicians are content to treat the liquor business as any other business is treated. That is all we ask; that is our politics; the first and last plank of our platform. But, Messrs, Politicians and acute wire-pullers, we are more terribly in earnest on that one plank; we know no compromise in it. Equal rights for all, is our motto. . . . .

At present the mighty hosts of the opposing power are organizing. They are marshalling their forces, and preparing for a mortal and decisive combat. They are invaders of our soil and our territory. They threaten us with destruction; but the power that has saved us in the past can save us in the future, if we organize, drill our forces, discipline them, and under one grand and competent leaderenter the battlefield with a determination to win. Knowing ourselves, therefore, as a power, let us understand our duty as a body to be united, and as an element in the land.

A formally organized liquor traffic party, with its committees, newspapers, &c., would do anything but harm to the cause of temperance. It would only stimulate its advocates to greater diligence and zeal in the good cause. Every one acknowledges that the liquor traffic is a dangerous one, and to be kept within certain bounds. Its friends are continually arguing and scheming for free trade in intoxicants, and the more they talk and the more they argue, the more will they lead to these restrictions being multiplied, not to their being altogether removed. The dram shop and the church are certainly opposition establishments, and most assuredly as one flourishes, the other will decay. Every one, both saint and sinner, is beginning to recognize this in theory. It is to be hoped that it will not be long before it be equally generally acted upon. Yet, after all, Dr. Guthrie only spoke the plain truth when he said—" You may smuggle it or muffle it as you please, but the only effective thing is to put a knife through its heart and finish it at

#### TAXATION OF CHURCH PRO-PERTY.

The New York Independent, has the following remarks on a point that creates a good deal of difficulty and occasions a considerable diversity of opinion among many who believe themselves thoroughly opposed to all State grants for religious purposes. We have no doubt but that the position taken by the Independent is the correct one, and that the more closely the whole subject is considered the more distinctly will it be seen that so long as church property of whatever kind is left untaxed, just so, far are churches so favoured State endowed. We shall have occasion to discuss this whole question at length by and by. In the meantime we let the Independent speak :-

....The Toledo Index quotes at longth an old educated of ourse which it says has "the right ring" in which we protested against the appropriation of public money for acctaring purposes, and it asks: "But does The Indurences carry wou so far as to demand the taxation of Church properly?" Of source we do. This is one of mirably. Why any other should as to demand the detailin of Charol prover have been thought of, we acknowledge, is to us a profound mystal again. To exempt a piece of church protein. In those cold winter days, let way of paying to that shurch the amount of the bereaved take pity on their the fax. And so long as church property is friends, and keep to the hour. It untaxed the churches thus fayared are to they can't be ready to the hour. tarly directions in all-state supports of religion, and under whatever diagnize. Is the Index satisfied that we have eyesight enough to bridge the distance from a principle to its application? INVITATION FOR A WEEK OF UNI-TED PRAYER.

We very willingly insert the fol-lowing address from members of the Evangelical Alliance, inviting to a united concert of prayer from Jan. 5th, 1878, to Jan. 12th :

Stf), 1873, to den. 12th:

Beloved (Interisina Drutteren of all Nationa,
the time has arrived for sending you our
arrel fraternal invitation to observe the
Annual Week of Prayer at the commoncement of the Nev Year. For the last twentysix years God has put this honour upon His
people associated in the Evançulical Alliance, vir: to bring together in 'prayer and
suppliession' all, in every lead, who call
upon 'the same Lord, both theirs and ours.'

17 - 111.

apps 'the same Lord, both theirs and ours.' It will be in the remembrane of many of you that at the formation of the Alliance in 1866, among the resolutions naaminously passed by that great Assembly of Unistians of many different rations which mot in London, was the following:—'That it bercomment in that the neck beginning with the first Lord's Day of January in each years to observed by the numbers and when the contract of the second product of the second p

by the Alliance. That recommendation went forth through-out the world, and was at first to a mere limited ottent, but afterward very genor-ally adopted. In confeequeues, each sus-ceeding year has been uslayered in with a simultaneous offering of united prayer in almost every lend, by Christians of all ma-tions, 'agreed touching the things they ask of God."

assions every lead, by Cutrashal of all nations, 'agreed touching the things they as a flow hallowed and refreshing have been flow hallowed and refreshing have been flow hallowed to the living God. How remarkable, als., have been the events of Divise Providence, confirming our belief in the premise that the united grayers of God's people shall never be preceded in value. In proof of this, and as calling for devent and greater as the control of the cont

we activate, or twod, we thank Thee, and praise Thy glorious name.

Thus emecuraged by continue the good work which the Church of God has put its hard tato, we invite you in maint affection and carnestness to come beliefly quite the Throns of Gress, on moscooding days of the first week in January neit; to could in fairt week in January neit; to could in fairt week and January neit; to could in fairt with the second of the Christ in sincerity, remembering that His presents in promised wherever two or mesessents in His space, and that penning cremits, and the guirtful waste of all test that the second in the second of the seco

bourers into His harvest,' and for the restoval of hindrances to the spread of the gospel, and the conversion of the world.

Sun. Jen. 12.—Sunsons:—Let the whole carlh be filled with His glory. Amen, and Amen.

DISESTABLISHMENT IN SWILLAND. The Nonconformist, of London, is sublishing a series of atatistical tables ullustrating the religions accomodation in the large fowns of England and Wales. He first supplement containing these tables was devoted to London and its suburbs; the second gave the figures concerning the fourteen towns of the United Kingdom which contain a population of more than 100,000; and the third furnishes the record of twenty turns whose population ranges between 80,000 and 100,000. The object is to show first, the ratio of sitting, in the churches to the whole population frat, the ratio of sitting, in the Established churches, as compared with these not established; third the rate of progress made by the former class of churches, as compared with the state, between 1815 and 1872, in furnishing church accommodations for the goolbic. The second supplement, devoted to the larger class of towns, shows that for a total population of 2,945,400 church sittings numbering 1,002,578 are provided; a sufficient number to accommodate 36:5 per cent of the population. It is said by one who has carefully examined the subject that seats are only meaded in the churches for 58 per cent of the population; that, counting invalid, aged porsons, little children, and other parsons necessarily kept as home, not more than that proportion of the population, could be rationally expected to attend church. It will be seen, that in these towns there is yet a considerable deficiency of church accommodation to supply. Of the sittings provided, the Established Church provides 427,592, and the son-stablished churches, 16 will be seen, that in these towns there is yet a considerable deficiency of church accommodation has increased from 2,042,733 and the son-stablished churches from 136,118 attings to 1,153,478, a gain of 44 per cent, while the church accommodation has increased from 2,042,732 and the son-stablished churches from 2,54,586. to 2,002,500, a gain to us per version, while the church accommodation has increased from 736,118 sittings to 1,183,478, a gain of 44 pet cent, showing that the religious agencies are very always gaining on the population. In 1841 the Established churches farmshed 52 per cent. of the whole number of sittings, and the insenting churches 58 per cent. In 1873 they farmish 40 per cent, and the non-established 60. The other expplement, which is devoted to typically lewes of population between \$6,000 and 100,000, shows that in these twenty towns there is a total population of 1,459,616, and 660,443 church sittings, providing for about 40 per cent. of the inhabitants. Of these sittings the Established churches furnish 222,878 and the non-established 433,656. In these towns the increase of population has been, since 1851. 473,652 while the increase of thorny with will have all most be saved, and to come unto the knowledge of the truth.

Signal by Christian Brethren is British, America, France, Grenay, Belgians, The Indiand, Sweden, Terkey and Greece. The following topics are suggested as suitable for exhibition, security, and universal or sourcessive days of meeting:

Sun. Jan. 6.—Skruora :—Subject—The foundation, security, and universal or the nation, to families, and to the Churches; Providential and spiritual Blessing to convertes; Confession of the Churches; Providential and spiritual Blessing to convertes; Confession of the Churches; Providential and spiritual Blessing to convertes; Confession of the fath; for Milateire, Missionantes, and Evangelitis.

Wed. Jan. 8.—Parvan:—For Christian Church in fath; for Milateire, Missionantes, and Evangelitis.

Wed. Jan. 8.—Parvan:—For Families; for some and daughters of Circitation portions for a blessing on home influence, and or, the services and ordinances of the Church of God. Ive schools, colleges, and the national state of the Church and support of the Church of God. Ive schools, colleges, and the national state of the Church and support of the Church of God. Ive schools, colleges, and the colleges of the Church of God. Ive schools, colleges, the support of the Church of God. Ive schools, colleges, the support of the Church of God. Ive schools, colleges, the support of the Church of God. Ive schools, colleges, and the support of the Church of God. Ive schools, colleges, and the support of the Church of God. Ive schools, colleges, and the support of the Church of the Churc CORRECTION.

DEAR SER,—The information in your issue of last week, that Mr. Murray will be industed on the 189d inst., is permature. The time of said industion will probably be desided this week. No one had any authority for easuling such probessed information to you. Please correct the statement, as the error may mislead some partice.

Your truly.

JANIA TROM.

Moderator of Ontario Presbytery.

A FAIR STATEMENT OF THE

ICAN PROMITTAN DEAR SIR,—In your issue of the filet in stant, you have a leading article in the vu-ing in Erskine C. P. Church, Montreal, on the Organ question.

the Organ question.
You there state the majority as 50 which is perfectly correct in so fer as the direct year and mays are concerned, but at the meeting, at which it was agreed the voting should took place, it was distinctly understood that the indifferent or neutral vote was to be reskened with the resjority on aither side.

115 100

or nearly two to one. Of the Seatholders who voted (one 14 years of age,) nearly all are eligible for membership, (may they soon be members in full communion,) viewing the vote in this way it would

Nay.... 186

Majority... 114

or over two to one. By the last annual re-port the membership is set down at 488-so that fully two-thirds of the member worthirds of the mambers voted—and as intimation was given six successive times urging all to vote, those unpolled may be fairly bet down as insiti. Sevent, thus making the year nearly (2) three to one. With those explanations, I can hardly agree with the spinion you have expressed as follows, via:

"That with se many heattle, and so many not taking part in the proceedings, it would be very hazardous to varioure press it has insertable."

With your remarks in the majority and minority, I heartily agree as aim, on male-denne in Sabbath Sabolu and that the con-grapation of Brakine Church had one for some years in their Sabbath Sabolu, may have, to a certain extent, influenced y have, to a certain extent, in vote is not at all unlikely.

am. dear

Yours respectfully, ORE WHO KNOWS.

Montreal, 27th November, 1872,

A CORRECTION.

BRITISH AMERICAN PRESSYCRAL

Batter Barrier Assairer Frenerisation of the 18th Nov., there appeared a communication head-od "A Buspection," ament the "disproportionate appropriation of the monies contributed to the achemes of the Church by

some congregations."

In that communication if is estated that the Preobystay of Chaithain hast year coatributed nearly as much to the Home Mission Fund asrto all the other schemes put fogether. While acknowledging, as a nucaber of that I readytery, the truth of this statement, saill there are not wanning several good reasons which would go far to assected good reasons which would go far to assect the saming of the Chaitham 2restytery is, perhaps, a 1/18t sixthillows, yel I trust the effect of your correspondent's suggestion will be, not the Jouluction of the Tresbytery's contributions to the flower Mission Pund, but a considerable increase in their contributions to the other geltemen of the Church

tions to US other genemes or use conserva-There is however, one statement in your correspondent's letter to which I take most derided reception, and that on the ground that if it is whelp is morred, and may be 18 other most of the conservation of the conserva-tion of the conservation of the conserva-

strumental in lending meany of our congre-tions marry in the apportunement of their missioning that file in-the. Speaking of the Orange Mission, the Gol-loge, and the Perceign Mission, as the most important-melionard of the Cherrot, her says, "congregations slightly make an optimal, or a menty equal appropriation of the name." d appropriation of the

quired to enclain our Home Mission Work was within \$1900 of the total amount re-quired for Knos College and the Foreign Mission work combined.

This year the estimated exponditure for hese three schemes is as follows:

 Knox College
 \$8,700

 Poreige Mission
 10,000

 Home Mission
 90,000

From which it will be observed that fully more will be required that gene for the Hone Mission Pand than for the other from the second to the form of the second to the second t

Nine months of the Church year having already about expertd, the probability is that the actual expenditure for the Foreign field will be a little under the amount named; will be a little under the amount named; so that siproportionately greater sum will be required for the Home Mission work than the above estimate. While desirous of seeing att the schemes in a healthy condition financially, attll, it cannot be denied that there a soos charger of the Home Mission than of the others, unless orgonous, practical efforts are at once put forward by the various Preclypticies to increase the liberative of the transport of our Home Mission Fund, and the sconer the Church wakes up to its duty in regard to the matter, the better will it is for the future prosperity of our Zéon.

Yours truly,

A Farend TO ALL THE SCREERS.

A FRIEND TO ALL THE S

MINISTERS AND CHURCHES.

We are pleased to learn that efforts are being made to arect, at an early day, a Preabyterian Church at Norland, Co. Vie toria. A subscription list in aid of the building has aready been started by Mr. D. Galloway, who is taking a deep interest in

The Rev. Mr. Clark, late of Boston, Mass., has been preaching in Knox Church, Galt-for a couple of Babbaths.

We see it stated that the Rev. Dr. Mc-Visar of Montreal, has opened a class for the training of Robbeth School teachers. He is in every way aminently qualified for this important work.

A correspondent of the Kincardine Re-porter states that, owing to the want of a commodions Manes near the Church, the Bev. Arch. Currie is not likely to accept the sall to Pine River.

The Ber. John Stewart, parter of Chal-mer's Church, Kheardine, was recently "a uprieed" by the halter of his congrega-tion. On learning the Manos, they left be-kind them a least-one set of china and glasswam, together with several other arti-

PRESBYTERY OF BRCKVILLE.

On Tuesday, 20th ulti. 'the Prochytery of Brockville inducted Rev. David Taylor into the patents along of Spencerville &c. Mr. Bineis persided, and addressed the inninier. Mr. Traver proched, and Mr. Hastie addressed the Spencer of the Spencer of

Pres. Clerk

#### Book Motices.

BLACKWOOD for OCTOBER and NOVEMBER have come to hand in both numbers, there is about the average amount of very read able matter.

WESTMINETER REVIEW for Octor wearanteer review for October has seven articles, the Horpes of Hobrew History Pindar; Public Libraries; and the descent of man; the Seotch education actionent

The Entrutted Beview for October Ifa nine articles which all are more or less in teresting and instructive.

teresting and leatractive.

Hear, is a wholesome paragraph for youngambon, ay dohn Ruddin; "I few obliges for write too young, when I knew only half tribles, and was eage to est than forth by what I thought fine words. People madato call ma, a good writer then; new shey was been at which as the property of the proper

THE CHRISTIAN GENTLEMAN

THE CHBISTIAN OPNITLEMAN,

THE is above a mean thing. He cannot stoop to a mean fraud. He invised on oserors in the keeping of another. He belrays cores in the keeping of another. He belrays core state in the keeping of another. He belrays can be above structured in the state of the structured in the state of the st

#### "I WENT TO HIM PIRMT."

Some time ago the son of a minister had excited the displeasure of his father. His father thought it right to be reserved for an hour or two; and when asked a question about the business of the day, he was very hart in his answer to his son. An hour or two elapsed. The time had man'ty arrived when the youth was to repeat his keason. He came to his father's study, and said, "Paps. I scant desur my lesson unless offended you. I hope you will forcive has. I think I shall never offend you less. I think I shall never offend you again."

His father replied, "All I wish is to make you sensible of your fault. When you seknowledge it, you know all is easily reconciled with me."

"Then, papa," said he, "give me the taken of reconsiliation, and seal it with a kies."

hise." The hand was given, and the seal most beartily exchanged on each side. "New," sudained the deer boy, "I will leave Letin and Greak with any boy," and Sed to his little study. "Step, stop;" said his father, "have you not a leaventy Patien? If what you have done be o'til, he is displeased, and you must apply to him for forgiveness."

with tears starting in his ayes, he said,
"Paps, I went to him first. I know except
he was reconciled I could do nothing.
And with tears now has rolling, he said, "I
hope.—I hope he has forgiven me; and
now I can happy."

His fathers move had consider to him with a shade of disapprobation from
these time till his death.—The Christian.

CONGREGATIONAL SINGING.

The Editor of Zion's Heraid, Boston The Editor of Zion's Heraul, poston Rev. Dr. Pieres, in the source of an article on "The Service of Song," insists very strongly upon the persistent use of the standard hymne and tunes in public wor-slup, if we would over attain to accoptable atandard hymns and tunes in public wor-ship, if we would over attain to acceptables and excellent singing by our congregations. These highly devotional hymns be would have the children in Sabbatit-school taught to sing "correctly as to tune, time and sentiment," instead of the "highly seasoned refatins which soon pall upon the case, and lead to a constant demand for new music. Such a charge would make the young familiar with the words and melocies of the hymns used in the san-tuary, and in place of stiring allont they would delight to engage in this part of public worship. The conclusion reached is, that

public worship. The concussor reasonable that

"If we would have good congregational singus in public worship, we must take the allequate care to train a generation for it in the foor when we have it in listed, and shape it to our will. We must teach our children to relang, said to sing well, our beautiful standard hymns, and our sweet old melodies. The reason why they have been unattractive to the young, lass been the manner in which they have been taught and sung."

The writer claims to have put his th into practice, and with the

The writer canner to more remained into practice, and with the happiest results; into practice, and with the happiest results; in the happiest produced with the happiest produced with the happiest produced to keep up the interest in the range of the ra

To you man, why men the theory with the Church, if its members are not a survey with the church, if its members are not in light has been been been passed on managers; through have been such as the church who will be survey as the church who will be survey to the survey been and arry upon the slage? I would you put to the lamp in a house begans in such as an out the lamp in a house begans in such as

### Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

DEc. 15.

Jesus appears to his Disciples. Matt. xxviii. 9-16.

Parallel passages, Mark xvi. 8-11; Luke xxiv. 9-12; John xx. 8-18.

VER. 9-10.

Who met the women? What did Jesus say to them? Jesus gives the same salutation, "All hail," to these women that the angel gave to the Virgin Mary, Luke i. 28. What did the women do? From Mark xvi. 8, it seems that the women did not at first to to the lith discipled but a forward when go to tell the disciples; but afterwards, when going, Jesus met them. Mary Magdalene was not with them at this time. It is not quite certain whether they or she saw Jesus first, probably Mary, Mark, xvi. 9. From Luke xxiv. 9-11, we find that when they went to the apostles "their words seemed to them as idle tales, and they believed them not."

#### READ HERE JOHN XX. 8-18.

Who brought the news to Peter and John? Mary Magdalone, John xx. 2. What did they do? John outran Peter and reached the sepulchre first, John xx. 3, 4. What convinced John of the resurrection of Jesus? The disciples feared that the body of Jesus had been taken by his enemics; but when John saw that the mapkin that was about the head of Jesus v.as folded, and lying in a place by itself, this showed him the reverence with which the wrappings had been treated.

When did Mary soo Jesus? After Peter and John left the sepulehre. On seeing him she thought he was the gardener. When Jesus made himself known, he did not allow her to touch him, but said, "I ascend unto my father," &c., John xx.

#### MATT. XXVIII. 11-15.

To whom did the watch go? The chief priests had employed them, and, therefore, they report to them. How did they bribe the soldiers? What did they circulate? How was Pilate to be gained over?

LESSONS. 1. There is always a blessing in the way of duty. As soon as the women went to carry their message to the disciples Jeans met them. In the way of righteous-ness is life, and in the pathway thereof there is no death.

2. Josus is to be wershipped. Until the ascension of Josus the disciples did not perhaps worship Jesus in the highest way; but there is a near approach to it in the women. Stephen worshipped him, Acts vii. 59. Paul, Rom. xvi. 24; 2 Cor. xii. 8; Phil. ii. 10, 11. The saints in glory, Rev. v. 12; vii. 10.

3. The cyils of unbelief. The apostles did not believe the women, for they had not did not believe the women, for they had not believed the word of Jesus that he would rise; they are therefore in great darkness and disquietude. Faith trusts God in the dark as in the day. "It is an anchor of the soul both sure and steadfast." Do not mis-judge the words of Jesus, but believe them and be saved, 1 John iii. 23; Col. ii. 7.

4. How strangely God brings us to the truth. A folded napkin was the means of teaching John that Jesus had risen! Mr. Matheson once said to a young woman who was trging a companion to remain to a meeting, "Nover mind, let her go her own way; she is determined to perish." This was the means of her conversion. was the means of her conversion. Mr. Matheson was once singing at a meeting in Porth, the lines-

Nothing either great or small, Nothing, sinner, no; Jesus did it, did it all, Long, long ago.

A young man passing by was brought to the truth by these lines.

5. Jesus never deserts those who love him. Mary Magdalone wept the loss of Jesus, and Jesus revealed himself to her.

6. The weapons of the Gospel are truths and of its enomies falsehoods. The chief priests durst not tell the true story of the earthquake and the appearance of the angels; they, therefore, invent lies. The lies have perished, the truth remains beyond challenge. "Jesus has risen." Do you believe it? Do you believe in him, your Saviour, who has risen?

### BOOKS FOR FARMERS.

Every farmer ought to have at least a few of the standard works relating to the branch in which he is engaged. It is not at all necessary that he should guide bimself "by the book," but familiarity with the views of others will give his mind an in-quiring tone, which will be to his benefit in all his transactions. One great danger in farming, resulting largely from its isolation, is that of falling into a plodding, reutine system, in which all thought of investigation or improvement is lost. A farmer's mind should be as active as his body, or oven more so. Lobour without thought, without observation or inquiry, is such as horseses and oven perform, and a good deal of manual labour transacted in that way is what haz brought upon farming the reproach of being a "plodding" vocation. Books, essays, discussions, club meeting—all act as a stimulus to thought, suggest inquiry and comparison, incite to experience to suppression, and analysis and incited to experience. ments, to system and watchfulness, and in scores of ways make farming more profitable, more attractive and more "respectable"—that is, we mean, it inspires the respect of others more readily. Professional men, though systematically trained and educated, never hesitate to consult books and authorities when they desire information, and turely the farmer need not hesitate to do so when puzzling questions come up in his experience. They often impart real and valuable information, and they seldom fail to suggest somothing which may be of value in some way, perhaps in a way the author never dreamed of.—Country Genileman.

In all our sorrows we should read our sins; and when God's hand is upon our backs, our hands should be upon our sins. -Thos. Brooks.

Our Moung Folks.

#### RAGAMUFFIN.

Rayamufin was a boy, He was born to be a joy; But he always fore his clother: How he lid it, gracious knows l

On as him in a locu new suit. Give him good advice to boot: Tell him to beware of pails, Boken walls and jag, ed rails.

Not to grub upon his kneed, But to mind his Q's and P's No improvement over came of it , Very soon there was a slit.

Or a great piece hanging lo-se : Jacket-sleeves not fit for use ; Or his trouser-knee was ripped : Or a button off was stripped f

By lds friends (at this appalled) Regionifin he was called . What they meant was to express Nothing but his raggedness

But when he went out to play It did on his feelings weigh, To be called by such a name, For he did not like the same.

May we hope that this will end In impressing on our friend.
That he should not tea his clothes? (How he does it gracious knows.)

When he next is called upon Nice-made, new sttire to don. If a week away should roll, And he has not torn a hole,

We will look for better days; Otherwise, this sail disgrace Must continue still, and he Ragamutth nageed must be. Good Words for the Young.

#### THE ARITHMETIC LESSON.

"If Nellie makes her mother happy four times every day, how many times will she make her happy in a year?"

Nellie's father had brought home a new slate for her, and as she was so much inter-ested in arithmetic, she had asked her mo-ther to give her a "sum to do." This was the question her mother had proposed.

Nellio said to herself, "If I make mother happy four times a day, then, as there are three hundred and sixty-five days in the year, I shall make her happy three hundred and sixty-five hundred and sixty-five hundred. and sixty-five times four.

As she thought it would be more convenient in multiplying, she put down three hundred and sixty-five first on her slate, and four under it, and found the answer to be one thousand four hundred and sixty.

"One thousand four hundred and sixty times. O, mother, only think of that! I mean to begin to-day, and perhaps, if I try, I can make her happy more than four times a day. Perhaps I might two thousand times

"But there are others in the family, Nellie. Think of your father and little brother, and cousin Alice, who comes to see us sometimes. Think of all your friends! It may happy twenty times every day, and that would be many thousands in a year! and do not forget that this arithmetic will give you just as true an account of the unhappiness you cause. How sad to think you might make somebody unhappy many thousand times every year!"

Little boy, how many times a day do you show an unkind or disobedient spirit? Somebody is always made unhappy by it. Think of the multiplication table, and see how much sorrow or how much happiness you may cause your dear mother or your dear friends in a year. O, I do hope, as you think of this, you will ask Jesus to make you like Him and help you to give some one cause for joy every day.

### THE LENT HALF-DOLLAR.

A LITTLE STORY FOR THE YOUNG PHOPLE.

When Charles Gleason was about ten years old, a bright half-dollar was given him by his grandfather, to buy anything he pleased for a New Year's present. The boy's mother that mor ing had taught him the verse: "He that hath pity on the poor lendeth to the Lord, and that which he hath given He will repay him again."

The words were running in the boy's mind, on his way to the store to purchase a new toy which he had seen in the window of the shop on the previous day.

Just before Charlie reached the store, he met a poor woman, who had sometimes done washing for his mother, and she seem-

ed to be in great distress. "What is the matter, Hannah?" said the

kind-hearted child. "Oh, Master Charlie, I've got to be turned into the street this cold morning, and my

little Bill so sick, too !" "Turned into the street-you and Bill! -what for?

"Because I can't raise my weekly rent I've just been to see my landlord, and he says it's three days overdue, and he'll not wait another day. There go the men to put my stove and a few other things on the sidewalk. Oh! what shall I do?"

"How much is your rent, Hannah? asked the boy, with a choking voice.

"It's half-a-dollar," said the woman. "It will kill Bill to put him out in this cold; and suro I will die with him."

"No, you wen't-no, you shan't " said the tender-hearted child, and feeling in his pocket, brought forth his treasured halfdollar and placed it quickly in her hands. Society the hesitation to keep it, notwithstanding her great need, Charlie told her it was all his own, to spend as he pleased, and that he would rather give it to her than have the nicest toy in the store. Then walking away swiftly from the shop-win-dows, which were full of tempting New Yoar's presents, he went prayely home to what he had bought. So his first salutation

"Well, child, what have you done with your money?

Now Charlie's grandfather was not a re-ligious man; and the boy know that though he sometimes gave his money to his rela-tions, he seldom or never bestowed it upon

"Lent your half-dollar, foolish boy? You'll never get it again, I know."

"Oh yes, I shall, grandpa—for I've got a promive to pay!" "You mean a note, I suppose; but it isn't worth a cent."

"Oh yes, grandpa, it is perfectly good! I am sure about it, for it's in the Bible."

"You mean you have put it there for safe keeping, ch? Let me see it."

Charlie brought him the book and showed him the verse: "He that hath pity on the poor lendeth to the Lord, and that which he hath given will He pay him again."

"So you gave your money to some poor scamp? Well, you'll never see it again. Who has got it, pray?"

"I gave it to Hannah Green, sir;" and Charlie told him the sad story.

"O fidge I" said his grandfather, "you can't pay poor folks'rent. It's all nonsense. And now you've lost your New Year's present—or will, if I don't make it up to you. Here," he added, as he throw hum another half-dollar, "seeing your money is gone where you will nover see it again, I must give you some more I suppose."

"Oh, thank you!" said Charlie, heartily.
"I know the Lord would pay me again, grandpa, because the Bible says so; but I didn't expect to get it so quick."

"That boy's too much for mo," said the old gontleman, as he walked quickly away.

#### "TAKE NO THOUGHT FOR THE MORROW

A poor wood-sawyor, infirm by reason of age, came to a wealthy neighbour, seeking employment. The latter showed him a employment. The latter showed him a large, irregular pile of wood, containing a hundred cords, and offered to give him as many dollars if he would cut the whole into proper lengths. The old man looked at the great mass and shook his head. "It is too much for my strength," said he; "I do not dare to undertake it." The owner of the wood their made another proposal: "Pack up one cord and saw it, and I will give you one dollar. The old man's countenance brightened. "I am not afraid to undertake that," said he; and he wont cheerfully to work, and before sunset had completed the task and received the reward. Then the task and received the reward. Then the owner made the same arrangement with with him for the next day, and the second cord was finished before the setting of another sun. Thus day after day did he continue to cord his eight feet a day and saw it, until at longth the whole huge pile was sawed. When he first looked upon it, it seemed far beyond his feeble strength, but by the sim-ple arrangement of undertaking but one cord a day, he found his strength sufficient for the whole.

There are some people who build up in their imaginations a huge, irregular pile of Christian duties, and bethinking themselves of their weakness, get frightened at the prospect. There are passions and lusts to be subdued, bad habits to be avoided and good ones to be formed, sins to be shunned and temptations of every conceivable shape to be overcome. There are private duties, searching the Scriptures and searching the heart; there are prayers in private and heart; there are prayers in private and prayers in public; there are pious conversations with friends and pious exhortations in tho assombly; there are crosses, and self-donials, and persocutions, and lions of every kind in the way; and where is the strength sufficient for all those things?

But such frightful accumulations of Christian duty are the creatures of a perverted imagination. This is not the way that God presents his labour to the willing mind. He does not show us the luge, irregular mast of a hundred cords and bid us go to work upon it. He gives us, so to speak, but a cord a day. He lays before us to-day only the work of to-day, and we do not need the power of a spiritual Herenles to accomplish We need to ask God only for as much strength as will enable us to do to-day's work, taking no anxious thought for what is coming by and by .- Watchman and Re-Acctor.

### "IT SHUTS OUT THE WORLD."

A few years ago, on visiting a mother in Israel, one who wrestled and prevailed in prayer, she led me to a little room in a rotired part of her low roofed dwelling, and showing mo the hash which fastened the door of that quiet retreat, said, "I often think that this little piece of iron is more to me than all the treasurers of the rich in yonder city are to them, for this shuts out the world." It was a sacred spot, that room of prayer. For more than fifty years had it been a bethel to the soul of this aged disciple, and how many in that mountain village, aye, and in the world, are indebted to the prayers offered there, eternity alone will roveal; it seemed to me hely ground; hard by the very gate of heaven.

Render, have you any bar, or bolt, or key, which, when you enter your place of prayer, keeps away the intruding cares and perplexities of the world without? Alast if the heart be not right, the key will be worth little. Alast alast how many weary sching hearts, burdened with carthly treasures, would give all they pos-sess for something which would "shut out the world," and give the sublime repose which Jesus gives to his beloved.—Tract Journal

My soul, calm thy griefs. There is not Toar's presents, he went pravely home to his mother, sure of her approbation. The first person he met was his grandfather. He had observed Charlie go down the street, and waited for his return, that he might see

### Scientific and Asecut.

POTATO PAILURE IN EUROPE.

what he had deno with his money; but while he hesitated, the verse which he had that morning learned came into his mind and helped him to answer. Looking pleasantly in his grandfather's face, he said:

"I've lent it, sir."

"Lent your bestowed it upon done of this year has evoked a vast and our of this year has evoked a vast and year has evoked and year has evoked a vast and year has evoked and our of this year has evoked and year has ev The failure of the potato crop in various parts of Europa this year has evoked a vast doal of writing in reference to the cause was, like the precent year, quite exceptional regarded thunderstorms; and a elergyman writes from Devonshire to the London Times:—"I heard to-day of a striking and interesting exception to the almost total loss of the potato in this country. One of our oldest farmers reports that nover in his our oldest farmers reports that nover in his life have his potatoes turned out so well as this year. Notwithstanding frost and blight, his field yielded so valuable a crop that he could have purchased the land with the proceeds." Then follows the explana-tion, namely: "The whole district is wondefully exempt from thunderstorms, the heights of Dartmoor on the north and the sea on the south, seeming to draw away the clouds. I have been rector of the parish for twelve years, during which there have not been six thunderstorms." The best explanation of this apparent sympathy best explanation of this apparent sympathy between the health of the potatoes and electricity seems to be that the injury is done to the plant by the sudden excessive soaking caused by the thunder-showers. The Journal des Debats mentions a discovery on this head which may prove exceedingly valuable, and is at all events, well worth a trial. A farmer near Tentenay, whose potato crop had more than once proved a fallure, took it into his head to try this year a new manure, consisting of the solution of bark thrown away by tanners after they consider its strength is for their purpose exhausted. His application their purpose exhausted. His application of this preparation to his grounds, has produced the most gratifying results. TEA, COFFEE, COCOA, AND ALCOHOL.

We extract from the British Medical Journal the conclusions of a French physician, Dr. Augel Marvaud, who has been sician, Dr. Augel Marvaud, who has been experementing on the physiological and therapeutical effects of coffee, tea, cocon, mate or guarana (Paragitay tea), and alcohol which he classes together as aliments of economy, or anti-waste foods. He considers their influence on nutrition from two points of view; as stimulants to the nor-yous system, as anti-waste foods or anti-assimilators. Alcohol acts directly on the sousony apparatus of the spinal coval and sensory apparatus of the spinal cord, and indirectly on the mortar apparatus. Cocca acts directly on the mortar apparatus, which it excites in the same manner as strichnine. Coffee, tea, and mate act principally on the on the brain. Alcohol and cocon excite the exercise of the muscles; coffee, tea, and mate, the exercise of thought. Further, by lessoning the waste of the tissues, counteracting organic oxidation, and diminishing loss by means of the secretions, they all act as aliments of economy. In this way is explained thiraction in stimulating to work in the evening, in partly supplying the want of solid food, and in moderating vital combustion. Hence arises their increasing consumption, and their more general use as articles of daily regimo; hence, too, their utility in alimentation, and their important utility in almontation, and their important place in hygiene. The abuse of these differents has, it is true, two principal inconvenencies. In the first place, the excitement of the nervous system which they cause is liable to be followed by fatigue, weakness, and even inertia. In the second place, by their interference with and reduction of the processes—indicenseable, processes—indicenseable, processes—indicenseable, processes—indicenseable. processes—indispensably necessary to life —of combination, transmutation, and decomposition, they may cause arrest, sus-pension, or even complete suppression of the nutritive changes in the cellular ele-ments, and may produce as results, torpor, fatty degeneration, and necrobosis of the tissues. Thus are explained alchelism, coffeeism, theninism, and coconism.

### THE MALIGN INPLUENCE OF THE STARS.

To cast the horoscope of public health, and read the signs of coming postiledce, blight, famine, and general woes, by perus-ing the starry vault, calculating the con-junctions of the planets, and this in a literal sonse and sober earnest, is an astonishing plan to defend the advocate in these days; yet the physician of venerable years, Dr. M. L. Knapp, of Mexico, has a long article in the New York Medical Journal for October, intended to show that the planetary influences merely control opedemic visitamakes some efforts to caplain this on scientific grounds, but credat Judaus Apella, non ego .- Reporter.

### REPORT ON ABSINTHE.

A French commission, consisting of three experts, Messrs. Boudet, Dubail, and Adrian, has just made a report to the Phar-macoutical Society, in which, after review-ing all the methods employed in the manufacture of absinthe, and the great loss of life entailed by its use in France and the colonies, they recommended that this ar-ticle be included under the list of poisons, and that its sale be interdicted excepting by pharmatists, on prescription of a phy-sician. They think its sale should be visited with heavy ponalties, and that every effort should be made to break up the indulgence is an article possessing such poisonous properties. It is not the absinthe alone that proves so dangerous, but the inordinate consumption of alcohol that accompanies it.

When the sun rises there is light. Why, I do not know. There might have been light without the sun, and there might have been sun that gave no light, but God have been sun that gave no light, but God has been pleased to put these two things together—sunrise and light. So, whenever there is prayer, there is a blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wrath; and there might have been a blessing without a prayer, for it often is sont to some who sought it not. But God has been pleased to make this a rule for the government of the moral and spiritual universe, that there shall be the answer to prayer.—Spurgeon.

### Temperance. --

THE BAR.

by d. z. junkin, p. d.

The bat" is always supplied with the choicet liquors. -- Hotel Adventisement.

Why call it a bar? Say whence is derived This name for a depot of spirits of svil? Was the name by some sly friend of virtue contrived, Or, like the thing named, did it come from the deal?

Be this as it may, 'tis a capital name, Bhort, easily and, and of meaning most prequent; And I rather suspect from the desil it came, For o'en to his friends he is slyly malignant.

But what is its meaning? Why call it a bar? Because, prime facts, it burs from the liquor. But that's not its full, honest meaning by far. But fingle the money, the rum follows quicker!

I'll tell whatfit means—'tis a bar to all good, And a constant promoter of everything evil; Tis a bar to all virtue—that is well understood.— A bar to the right, and a fort for the devil.

Tis a bar to all industry, prudence, and wealth, A bar to reflection, a bar to sobriety; A bar to clear thought, a bar to sound health, A bar to good conscience, to prayer, and to plety.

To clothing, and giving them good education , A bar to the observance of every good rule, A bar to the welfare of family and nation? A bar to the hallowed enforments of home, A bar to the hollest earthly faultion :

bar to the sending of children to school.

A bar that forbids its frequenters to come To the goal and rewards of a virtuous ambition. A bar to integrity, honour, and fame,

To friendship, and peace, and connubial love;
To the purest delights that on earth we may claim, A bar to salvation and maven above ?

National Advocate

#### THE MEMPERANCE BIRD.

Mary M—has a pet canary bird which has shown great intelligence, and has been trained to many pretty ways.

Every day, at meal times, Mary opens the cago.door; and Dick these out and lights upon her shoulder, where he stays until the meal is over. He has been taught that he must be quiet still white Mr. M—asks a blossing on their food; so unless he comes at once when the case-door is opened, he waits in silence until the blossing is over.

Onco fairly perched on Mary's shoulder, he expects a taste of overy thing she cats; and, whatever she drinks, she holds up to him a spoonful of tea or coffee, which he sips with relish.

ps with rollen.

One day Mary was ill, feeling no appodoctor ordered brandy and water to revive her; and when she tasted it, Dick, as usual, called for lus share. He laid his little head catled for his share. He laid his little head against her face caressingly, peeped and coaxed, till just for fan, she determined to gratify him. But no sooner had Dick tasted the brandy than he flew into a violent passion, shook his head, stamped his feet, and beat his wings, scolding sharply all the time. Then, in disgust, he flew back into his cage, and would neither come out nor notice Mary again all day.

Of that our hours when spirits are offered

O that our boys, when spirits are offered them, rejected it indiguantly as did this little canary!—Christian Weekly

### "A LITTLE CHILD SHALL LEAD THEM."

An esteemed clergyman writes thus: Very recently a little boy in my parish, only six years of age, was sent by his mother to fetch his father from a public

house. He found his parent drinking with some other man; one of them invited the little follow to take some beer. Firmly, and at once the boy replied:

"No, I can't take that; I am in the Band of Hope."

The men looked at one another, but no one was found to repeat the temptation.

The man then said;

"Well. if you wont take the beer, here's a penny for you to buy some bull's eyesa kind of sugar confectionery.

The boy took the penny, and said :

"I thank you, but I had rather not buy ull's eyes, I shall put it into the Penny Bank."

The men looked at one another and for some moments were entirely silent. At length one of them rose and gave utterance to his

### WHAT SMOKING DOES FOR BOYS

A certain doctor, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to inquire into the effect the habit had upon the general health. He took for this purpose thirty-eight boys, aged from nine to diffeen, and carefally examined them. In twenty-seven of them he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and a more or less marked taste—for strong drink. In twelve there was frequently bloeding of the nose, ten had disturbed sleep, and twelve had slight ulcoration of the mucous membrane of the mouth, which disappeared when ceasing from the use of tobacco for some days.

The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strongth were soon restored.

Now, this is no "old wife's tale," as these facts are given on the authority of the Brilish Medical Journal.

While Israel marched through the wilderwhite trace marened strongs the whiterness, the blackest night had a pillar of fire, and the brighest day a pillar of cloud. So in this world, things never go so well with God's Israel but they have still something to groan under—not so ill but they have still comfort to be thankful for. In the Church militant, as in the ark of old, there are both a red and a pet of manua.

#### Scotland.

### ABERDEENSHIRE.

100

The classes in the Aberdeen F. C. College were opened on the 6th ult,

"The Aberdeen Medical Student" is the

title of a new magazine. The Aberdoon Free Presbytory have been offered £600 to aid in a scheme for

The Free Presbytory of Abordoon has a agreed to acquire ground for a site on which to build a new Free Charch at Ferryhill, Aberdoon.

church extension.

Asurfaceman named John Keith was found dead in the waiting-room of Frasor-borough station on the 9th ult.

The Aberdeenshire members of the Scottish Chamber of Agriculture recently dis-cussed the question of land tonancy. It was urged to resolve on measures rendered necessary by altered circumstances, and press those measures on members of Parliament.

#### AYRSHIRE.

Foot-and-mouth disease is now disappear-

The Free Presbytory of Irvine report a decrease of £84 8s. 8d. to the Sustentation

A conlmaster, named James Oastler, belonging to Kilmarnock, was recently killed on the railway.

On the Brd ult., Thomas Hope, a drover, residing in East street, Lochmaben, was found dead in bed.

John Currie, Kirkeoch, hes carried off the chief honors for cheese-making at the great show at Kilmarnock.

At the recent sitting of the examiners, Mr. R. J. Richardson, Gretna, and Mr. John Smith, Half-Morton, passed their first professional examination for graduation in

Miss M'Laren, teacher of the industrial department of the parish school, Mauch-line, who is leaving for a situation in West-Calder, was recently presented by her pupils and friends with a gold brooch and car-rings set with pearls.

#### ARGYLLSHIRE.

A sergeant of the Royal Engineers was at Islay last week surveying the ground at the shore end of the telegraph cable, for the purpose of proparing plans for the crection of a store house and dwelling house for the permanent linesman.

A severe storm broke over Campbeltown on the 4th ult., accompanied by a down-pour of rain, which continued all day, and flooded the streams in the district to such an extent that the low lying fields are com-pletely covered with water. In the harbor above forty vessels sought shelter, and not-withstanding the good anchorage some of them drove from their moorings.

### BERWICKSHIRE.

Mr. Brodie has been elected Chief Magistrate of North Berwick.

The Sunday post, between Greenlaw and Dunse, has been abelished.

On the 7th ult., a fire occurred at Little Todrig, Coldstream, occupied by Mr. Thes. Young, causing the destruction of the entire dockyard, as well as of the barns and thresh-

H. R. H. Prince Arthur has been pleased to accept of, and signify his high opinion of some lines composed by Mr. Mitchell, E.P. School Tweedmouth, outitled "God Preserve our Soldier Prince."

### DUMFRIESSHIRE.

Mr. Walter Paton, probationer, Whithorn, has accepted a call to the Dumfries R. P.

The dwelling houses at the foot of Swan's Vennel, Dumfries, have been sold to Alex. Crombie, architect, for £600.

The Durafries Free Presbytory have granted leave of absence for six months to Mr. Grierson, Irongrey, and an additional three months leave to Mr. Brown, Ruth-

### EDINBURGH.

A bust of the late Professor Sir James Y. Sunpson, Bart., presented by the family of that late distinguished physician, has just been placed in the Library Hall of the University.

The Millar Scholarships, of the annual value of £40, tenable for two years, and open to competition to second years students in arts of all the Scotch Universities, have, after competitive examination, been awarded, the first to Mr. John Stevens, John O'Greats, Caithness, and the second to Alfred W. Mummery, London—both students of Edinburgh University.

The literary remains, with a memoir, of Miss Susan Ferrier, author of "Pestiny," &c., are being propared for publication. Miss Ferrier died in September, 1854. Her correspondence embraces letters from Sir Walter Scott, John Gibson Lockhart, and many other distinguished contemporaries; while the Commonplace Book contains un-printed compositions of Scott, Campbell, Loyden, M. G. Lewis, and other eminent poets.

### FIFESHIRE.

Ex Dean of Guild Robertson has been re-instated as-Dean of Burntisland.

James Adamson, a minor, was Billed in a coal pit near Dunfermline, on the 8rd

Mr. Patrick, the clerk of the Ffeshire Local Authority has find his salary raised from 626 to 640 from £26 to £40,

The Dunfermline Free Presbytery have agreed to approve of the Building Find of the church, granting the sum of Eldo to aid in meeting the cost of a highest for Mr. Jonkins, Culross.

MORAYSHIRE Provost Gameron has be aid in meeting the cost of a highest for Mr. Jonkins, Culross.

#### FORFARSHIRE.

James Cox has been elected Provost of

Provost Whyte, of Forfar, has been re-elected Chief Magistrate.

Mr. Miller, and Mr. Robertson have been elected Bailies of Cupar.

The Right Hon, the Earl of Strathmore has presented the Rev. John Stevenson, minister of the parish of Dun, to the church and parish of Glamis.

The Barony of Errol, including the mansion-house of Errol Park has, been soid to Thos. Wise, Esq., for the sum of £115,000.

The Rev. Mr. Campbell, Montrose, has received the authority of the U. P. Presby-tery to employ an orangelist for work in a needy part of his district.

To the Montrose Harbour Trust Provost Guthrie, Bailies Duncan and Sharpe, and Mr. Duko havo been appointed.

The following gentleman have been The following gentleman have been elected as magistrates of Montrose:—Prevest, Mr. Nitchell, Balios—J. Milne, J. W. Japp, and A. Lyall; Town Chamberlain—Mr. Willis; and Fiscal—Mr. Ross.

#### GLASGOW. '

The Rev. Andrew Keny has been inducted to the charge of Trinity Free Church.

Three new dissenting churches were opened for public worship on the 10th ult.

George Lee, aged sixty years, residing in Main street, Gorbals, died suddenly in a cell of the Southern Police Office.

The foundation stone of a new United Presbytorian Church in Elgin street, which is to cost £5,000, was laid on the 8th inst.

Ground has been broken at the Cross for the commencement of the tramway line from London street to King street along Trongate. During the last half-year there has been

a decrease in the Education and Sustenta-tion Funds of the Free Presbytery in this

An interesting little pamphlet by the late Dr. William Anderson, of Glasgow, en-titled "The Two Graveyards; A Dream," has been published. The congregation of North Leith Parish

Church has unanimously chosen the Rev. David Watson, at present assistant in Laurieston Parish Church, this city, to act as assistant to their pastor, the Rev. Dr

The first annual introductory address to the ro-organised University Missionary As-sociation was delivered in the Divinity Hall of the College on the 8th inst., by the Rev. Dr. Gillan of Inchinnan.

#### HADDINTONSHIRE.

Bailie Gardner has been elected Provost of Dunbar.

Dailie Porteons has been elected chief magistrate of Haddington.

### INVERNESS-SHIRE.

Bailies Maclean and Baillie have been re-elected magistrates of Inverness.

The Inverness U. P. congregation have applied for admission to the Free Church.

It is exhibited that the debts on St. John's Church, Inverness, will be reduced one-half before Martinmas.

In connection with the School of Science and Art in Inverness, Mr. Stuart, the new teacher, has started a class for carrying on the study of drawing from living models.

The Nether-Lochaber correspondent of the Inverness Courier has received some subscriptions towards the erection of a tombstone over the remains of Ewan Maclachlan, the celebrated Gaelic scholar and bard, in old Killovaodian Ardjour.

### LANARKSHIRE.

Messrs. Somerville and Harvey have been elected magistrates of Lanark.

The Lanark Free Presbytery have approved of the Mutual Eligibility Scheme.

Miss Young, teacher in the Subscription School, Cambuslang, has just been presented with a gold watch by a few friends.

Mr. Evan Evans, Lanark, has received number of presentations from various associations prior to his leaving for London.

The trustees for the Law and Castlehill Penny Savings' Bank are the Roy. Dr. Wylie, Mr. T. Mathews, banker, and Mr. J. Barr, jun.

The following is the result of the election of magistrates in Hamilton:—W. Alston Dykes, writer, chief magistrate, re elected; Conneillor J. Cairns, junior Bailie; Town Clerk, Mr. Edward P. Dykes; Water Commissioner, Conneillor Talush.

Mr. Claud Wilson, who, for upwards of cighteen years, has acted as gardener at Enruck Honse, Lanark, was recently pro-Earnock Honse, Lauark, was recently pro-sented with a purse containing twenty-eight, sovereigns, in testimony of his personal ballic of Hawick. worth and integrity of character.

### LINLITHGOWSHIRE.

Mr. Adam Dawson, jun., has been elected Provost of Lighthgow.

On the 8th inst., the memorial stone of a now public hall and Working Men's Insti-tute was laid by Lord Cardross

the committee appointed by the Pres Church, Lerwick, have recommonded the Rev. F. C. Robertson, of Crothead, to the church as their pastor.

The man George Farrie, who was lately incarcerated in the prison of Linlithgow, charged with the marder of his wife line been fully committed for trial upon that

### MORAYSHIRE.

Provest Gameron has been re-elected

Bailie Peat has been resappointed third bailie and Mr. Gillan Dean of Guild of Forres.

Messrs. Low & Orr, not manufacturors, Kilbirnio and Elgin, intend orecting a new manufactory in Elgin, and have purchased as a site, from the Roy. Dr. Brander, for £140, about an acro of ground near the west saw-mills.

#### NAIRNSHIRE.

Mr. Leslie has been elected Provest of Nairn.

Mr. William Allan, accountant in the Caledonian Bank, Nairn, has been appointed agent for the new branch of the bank at

The annual competition for prizes given by John Gordon, Esq., of Cluny, for the best turnips on his estate of Kinsteary, hus just been decided. The award of the judges is as follows:—I. Mr. C. C. Shaw, Knock-nagilas, silver medal and £1; 2. Hugh Mann, Mcadowfield, bronzo do. and £1; 3. W. Clark, Easter Brightmony, 10s; merit, John Clark, Woodfield.

#### PERTHSHIRE.

The barony and estate of Errol, situated on the Carse of Gowrie, has been purchased by Mr. Francis Molison, of Dundee.

In a lotter addressed to the Bishop of St. Androws, the Earl of Glasgow states that he is not a Trustee of the Sisterhood in

The death of Joseph M'Lean, Esq., of the firm of Stirling & M'Lean, solicitors, Dunblane, is announced.

Hand-loom weaving in Dunning is in a very duli state at present. More than half of the hands are unemployed, the supplies of webs from Glasgow, Auchterarder and Perth being almost all.

At the competition held in Edinburgh for the Heriot Bursaries of £20 each for four years, Master Peter Dawar, son of Mr. Dewar, Muchell Streef, Grief, gained the first prize along with a student of the Uni-

There has just died in Strathmore Street, Perth, an old soldier, named William Marshall, whose service in the army commenced as far back as 1804. He was severely wounded in both legs in a sortic at the bat-tle of Bayonne, and was discharged with a pension on the 16th of Novembor, 1814. He had medals with clasps for Talavera, Busaco, Fuentes d'Onore, Ciudad Rodrigo, Salamanca, Victoria, Noville, and Nive.

#### RENTREWSHIRE.

The death of the Rev. William Graham of Lochwinnoch is announced.

The wooden bridge which crosses the Levern at Barrhead, has been swept

On the 7th ult., a spirit dealer named J. M. Willoughby, residing in Greenock, suddenly expired in life shop.

Mr. Robert Anderson was recently entertained by the Paisley Congregational Church members and friends at a soirce and presented with a handsome walking stick.

Within the Paislby Free Presbytery there has been for the last five months a decrease of 200, from eight congregations to the Sustanation Fund, and a decrease of £21 14s. 9d. in six congregations.

### ROSS SHIRE.

The new St. Duthus cometary, Tain, will cost £1100.

In the absence of the parish minister of Stornovay, his pulpit was filled on a recont Sunday by the Rov. Mr. Darrock, rector of Wimbledon.

The annual examination of the Lochearron parish school take place on the 16th ult., Right Honorable Sir John Stuart presid-

Dr. Macfadyen, who for some time back was parechial incdical officer at Ullapool, has left the parish to fill an appointment in Beauly.

A call from Free Church of Bogart to the Rev. G. L. Campbell of Lochs, Lowis, was before the Free Presbytery of Lewis, on the 31st ult., when the Court refused to place it in Mr. Campbell's hands.

The building of the Ross Memorial Hospital in Dingwall is well advanced. The building will cost about £1100, and of this £700 has been subscribed as a memorial to the late Dr. Ross, his widow having handsomoly declined to accept the liferent of the money as originally proposed. The Du-chess of Sutherland contributes £150.

### ROXBURGHSHIRE.

Mr. Walter Clark has been elected Dean of Guild of Jedburgh.

The Rev. Robert Fordyce has been erdamed to the pasterate of the Territorial Free Church, Hawick.

James Youngson, one of the police constables who loft Judburgh some time ago to join the Hong-Kong police, has been appointed a sergeant in that force.

### SELKIRKSHIRE.

Messrs. Roberts and Mercer have been elected Bailies of Galashiels

At the Solkirk hiring fair on the 6th ult., ploughmen were hired at a rise of from £2 On the Brd. ult., an old, man named

Pringle Ramage, residing at Castlo street, Solkirk, was found dead in his bed,

The Galashiels East'V. P. congregation have agreed to increase the strong of the minister, the Roy. John Pyllock, from £250 to £800 per annum.

#### STIBLINGSHIRE.

On the 5th ult., damage to the extent of £100 was done to the premises of Hugh Provan, barbor, Falkirk, by fire.

On the 5th ult., the Rev. Dr. Monro. minister of the parish of Campsie was pro sented with a silver salver, a timepicee, a musical box, several other valuable articles and a purse of 800 guineas—the contribu-tions of over 1200 subscribers.

We (Daily Review) understand that Mr. II. Campbell, M.P., for the Stirling burghs, and Financial Secretary of War, has assumed the additional surname of Bannerman, in accordance with the will of his late uncle, Henry Bannerman, Esq., of Hanton Court, Kent. His name is now Mr. Henry Campbell Bannerman.

#### THIRTY REASONS

Why the early conversion of children should engage the attention of every true Christian.

1. Because children are sinners, and may be lost.

2. Because Jesus Christ died for them, and they may be saved.

8. Because the simple plan of salvation through faith in Christ is the same for children as for grown-up people.

4. Because there is a special promise for the young: "Those that seek me early shall find me."

5. Because very many dear children have found the Saviour, and are now happy in 6. Because the Holy Spirit is striving in

the hearts of many more. 7. Because it is constantly found that there are little ones who want to come to lesus, but do not know the way.

8. Because they are not safe until they have come.

9. Recause the child's heart is tender, and not yet hardened by a long course of sin. 10. Because the child receives the truth n more simple faith than the adult.

11. Because it is easy for children to love, and therefore they may be taught to love

12. Because it is easy for children to trust, and so they may be led to trust in Jesus. 13. Because those converted in early life mako thomost carnest and consistent Chris-

tians. 14. Because those who spend their youthful days in learning in Christ's school will become the wisest Christians.

15. Because, having life before them, they are likely to be the most useful Christians.

16. Because we now have the children with us, and it is easy to get them to listen to the story of the Cross. 17. Because, when they grow up to be young men and women it will be very diffi-

cul. to reach them. 18. Because thousands of children leave our Sabbath schools at thirteen or fourteen, and leave them unconverted.

19. Because it is a startling fact that these Sunday school scholars form nine-tenths of the criminals in our gaols and the unfortunates in our streets.

20. Because we live in a fast age, when children too often learn the manners, and, too often, imitate the vices, of grown-up

21. Because these children may become ation.

22. Because they may die while they are still young. 28. Because the Lord may come, and none of them may ever grow up to be men

and women.

24. Because children may be so readily gathered together in the school-room, the cottage, or the drawing-room, in the open air, by the seashere.

25. Because a little book or tract given to a child will always be accepted and read, which is not always the case with grown

people. 25. Because a letter written to a child is

sure to be treasured up again and again. 27. Because a word can be spoken with freedom to a child, and all of us meet with children sometimes, and have many oppor-tunities of individually pointing them to

28. Because this work among the young

nestness and love to souls. 20. Because it is a work that brings us so

80. Because the lambs are so dear to the heart of the Good Shepherd, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—The Christian.

### CHILDREN ATTENDING CHRRCH.

The following paragraph from the S. S. Times is worthy of the attention of parents:

We have no sympathy with the senti-ment that would excuse the little ones from ment that would occuse the little ones from attending church, simply because they can not understand all that the preacher says. It is quite possible that they do not under-stand much that as spoken and done in an It is quite possible that they do not understand much that is spoken and done in an ordinary church sormon. But if the sermon is Greek to the young people, we must remember that it is not always plain English to the grown people. The amount of truth clearly reprehended and farrly appreciated by the average adult hearers, as set forth in the sermon, is small. Children understand more and better than we usually think. A minimum of truth fastened in the memory, proves not, solden, to be the word of the Spirit which saves a soul. But the question of understanding aside, and the practice should be insisted on when the child is young, till it becomes a fixed habit. "While my boy eats at my table, says one, "he must sit in my pow. A good dictum perhaps: but should not the parents and the practice come to an understanding about the fare? Should not the parents and the practice come to an understanding about the fare? Should not the principlint, in its mental provision for the child offer some of the nourishment and attractiveness of the parents table?

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MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and three severthy mentioned, viz:Stratefolio-et Michell, in Knox Church, on 17th Dec, at 11 octock. PARIS - At Woodstock, in Chalmer's Church, on 17th Dec., at 1 o'clock

Bucce-At Tiverton, on 3rd Tuesday of Dec., at 2 o'clock p. m. Simon -At Barrie, on 3rd Tuesday of Dec., at 14 o'clock

CHATHAM...On Tuesday, 7th January, 1873, at 11 a m, in Adelaide Street Church, Chatham Brock three At Prescoti, on first Tuesday of Februart, at 2 30 pm

#### B. A. PRESBYTERIAN OFFICE.

Toronto, Dec. 5th, 1872.

The Produce Market —The English, American and Montrest markets base been without change. There has been a little mornamation here the less fow days, but the joint in of business has been interested quest for fancy and superance, several hundred birriels of the former changed hands. Wheat has been in demand, especially print, of which there were free buyers, but sellers to a limited extent. Barket in fair request, but at low figures. Outs quiet and no transactions reporter prices ucing nominally unchanged. We quote:—

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BARLET -64c. 70c. OAT8-42c. PEAS-650 to 70c. PLOUR-Superfine \$5 70; \$5 75. SPRING, WHEAT-EXTEN, \$6 55 . \$5 50. PANCY -\$5 90; \$6 00. EXTRA-\$5 35; \$7 00. OATHEAL- \$4 50; \$5 00. CORNMEAL-\$4 75.

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