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Contributors & Correspondents.

NOVA SCOTIA.

INDUCTION OF REV. MR. SMITH—DEPARTURE OF MISSIONARY FOR THE NEW HEBRIDES—YOUNG MEN PREPARING FOR MISSION WORK—LECTURE OF PROF. MACKNIGHT—DALHOUSIE COLLEGE—PRESBYTERY OF HALIFAX—ACROSS THE CONTINENT—THANKSGIVING, &c.

We have had some very interesting meetings 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 Hebrides, were held in Fort Macey church. A number of the brethren from different parts of the Church were present, and addressed the meeting. The 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 has been since that time visiting the churches, endeavoring to stir the people to greater zeal in mission work. He is a most 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 earnest prayers of the whole church.

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 brethren 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. Unfortunately, however, there are only two denominations at work; the Presbyterians and the Baptists. The Presbyterians 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 seems 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 Hebrides 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 production, 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.

Dalhousie 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, normal 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. I. G. MacNeil, and inducted him into the pastoral charge of Matland congregation. Mr. MacNeil is a young man of more than ordinary talent, and he has in Matland a fine field for work. Matland is one of our ship-building centres, and has always large numbers of young men at work in its yards. At the same meeting, the Presbytery divided the

Shubenacadie congregation into two. Rev. James McLean, who has ministered to the whole congregation for nearly twenty years, retains the charge of Shubenacadie. While Milford and Gay's River will require to turn their eyes to our small list of probationers, 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 brethren 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 surveying 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. He must have seen the best side of things, however. A big picnic in fine weather is very 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 prosperous condition. Considerable dissatisfaction 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 classes and parties are now studying Dominion policies in a way they never did before. Even the old Unionists now feel 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 machine.

N. S.

SERMON BY A TORONTO CLERGYMAN.

Editor BRITISH AMERICAN PRESBYTERIAN.

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 theology is so far Socinian as to deny the reality of the Atonement, as held by Methodists, 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 quite 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 meekness 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 hath 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 robes and making them white in the blood of the Lamb," as "the doing right at all times, the suffering for it if need be, even as He 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 are not the reason but the result and expression of God's love to us.

The chief things in the sermon, to which it seems most necessary to advert, are those in which the doctrine of Substitution is virtually denied, and in which the sufferings and death of Christ are accounted for

as the expressive symbol of a life of holy 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 prevails 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 redeemed 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 demands, 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 substitute 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 Christ were designed to exert a moral influence on the minds of men. It seems also from these extracts that he has but an indistinct apprehension of the views of those who hold that Christ died, not merely 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? "I inflict this penalty upon you, not because you are in any sense guilty, or liable to endure the penalty of the law; but merely to reform criminals or to prevent crime?" The heart and conscience 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 become surety for another, who has offended; and because your endurance of the penalty will serve to reform the offender, and to prevent crime in others." In this sentence love and justice can meet together. The former sentence is inconsistent 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 become 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 eternal law in the removal of sin, which forbids any substitute in its place." This strong language could scarcely have been used except on the supposition that those who hold the doctrine of substitution imagine that the criminality of one person can be transferred to another. This, however, is not the case. They believe in the imputation of guilt to an innocent person—understanding by guilt, simply liability to punishment. But they do not allege that the criminality of one man can be become the criminality of another. They do not

hold that Christ was made sin for us in the sense that our criminality became his, but only in the sense that while perfectly innocent, 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 actually satisfied in our room the claims of law and justice.

But whether or not the writer of this sermon misapprehends 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 our great central 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 them upon the head of the goat, unless it was to foreshadow what is said of Christ in Is. liii. 6. that "the Lord laid on him the iniquity 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," (or 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. 3. 13.) "Christ hath redeemed us from the curse of the law, being made a curse for us." He says also (Rom. 5. 6-9.) that "Christ died for the ungodly," that we are 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 righteousness of God in him;" and Peter speaking of Christ (1 Pet. 2. 24.) says "who has our own self bare on his own body on the tree that we being dead to sin should live unto righteousness." The Apostles, indeed, again and again speak of the sanctifying effects intended by the sufferings and death of Christ; but they clearly teach 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 word."

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 show 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 as I can judge, tend to the rejection of our Lord's Divinity, and ultimately to the rejection of all the grand fundamental doctrines of revealed religion.

I am, dear sir,

Yours very truly,

W. G.

Toronto, 2nd Dec., 1872.

REPLY TO "ONE WHO DOES NOT KNOW."

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Being a Canadian by birth, and not specially versed in the intricacies and arguments, *pro or con*, of the much-to-be-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 be, 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 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 union of Presbyterians in Canada as they do now. I think, had he been desirous of doing so, he might have found out these reasons before now, how

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 Reformation 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 shadow 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 intricacies of an older land—theoretical matters, on which the most devoted servants of Christ have not been able, and may not yet be able, to see alike—should perpetuate a division. 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 perpetuating our invisible and, to most, incomprehensible wall of partition, we are bringing a reproach on the name of Christianity, injurious to its best interests, and affording a triumph to the sceptic and the Romanist. We earnestly desire that our young country should be thoroughly evangelical, and permeated by a vital Christianity, which we think of infinitely greater importance than the preservation of traditions of division, magnified through brooding over them, into prejudices. To the westward of our own Canadian missionary field, there stretches a vast, almost limitless field of missionary conquest, and we, as a United Church, should go in and possess the land. We cannot work as we should work, with the warmth and impetus that ought to be ours,—unless we work side by side, and shoulder to shoulder the compact phalanx of a United Church; and we believe that we shall best practically show 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 preferences, 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 sympathies of our hearts have long been entwined. We know that there must be mutual forgetfulness of past animosities,—old sorenesses, old mistakes, old wrongs inflicted in the heat of conflict; but we think that to the earnest Christian man among us, love to Christ and zeal for His cause will make all such sacrifices possible in order to terminate a separation that must be so contrary to our Master's will. When the infidelity, professed or disguised,—Romanism, Rationalism, Materialism, vice, and iniquity of all kinds, are mustering their forces and making the advances which they are doing, does it become us, members of the Church of Christ, to be wasting our time and strength, and weakening our hands 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, even by hypothetical assumption, upon the advocates of union in either Church the suspicion of unworthy or interested motives. Is it so impossible a conception to your correspondent that Christian men and Christian laymen, even though on some points they may conscientiously 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 so.

I remain, yours, &c.

CANADENSIS.

December 2nd, 1872.

Believers in their poorest condition when they have lost all are rich. The better they are, for he hath God for his portion—he is rich in his relations, in his possessions, in his expectations—in the things of this life, for he can live above them, and be content without them. He that is in Christ cannot be poor. Præger.

THE KNOX TERCENTENARY.

THE CELEBRATION IN TORONTO.

The Presbyterians of Toronto determined to celebrate the tercentenary of the death of John Knox 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 was occupied at the hour named for the commencement of the proceedings, and the celebration was in all respects a success. The chair was occupied—on motion of Rev. Dr. Topp, seconded by Rev. Mr. King—by Hon. John McMurich. On the platform were Rev. Prof. Gregg, Rev. Dr. Jennings, Rev. Dr. Topp, Rev. Prof. Cavan, Rev. D. J. McDonnell, Rev. M. Nisbett, Missionary to the Red River.

The Chairman said 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 relieved 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 understood this gathering not as a display of Presbyterianism, nor as an act of man-worship, but as a grateful remembrance of a great and good man, to whom Scotland owed much and the world also owed much, a good Reformer 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 were indebted, under God, for the inestimable privileges they now enjoyed of civil and religious liberty. He called on the Rev. Dr. Jennings' duct the religious exercises.

Rev. Dr. Jennings led upon the congregation to join in singing the 46th Psalm. He then read the 132nd 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 tune 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 complied with.

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

Rev. Professor Gregg said he thought it a good thing to cherish 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 garishing the sepulchres of the righteous: 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 dauntless 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 might 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 plain, coloured canvas, dark, it was true, in its shades, on 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 his character, on which, with accurate and skill, Dr. Topp was to construct the ecclesiastical edifice which Knox erected 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, and on which, finally, Mr. McDonnell was to present a panoramic view of the institutions and churches in all parts of the world which owed their origin to the influence which, under God, Knox was enabled to wield. (Cheers.) Coming to his own particular part he might remind them that it was in the year 1517 that Luther posted his famous theses, whereby he virtually inaugurated 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 doctrines which were subversive of the gospel of Christ. The Bible claimed 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 Bible taught that God alone, the True Jehovah, was to be worshipped; Romanism taught that religious homage was to be paid to saints and angels, and especially to the Virgin Mary. The Bible taught plainly that there was one Mediator between God and man, the man Christ Jesus, and that no man could come to the Father but by Him; Romanism taught that there were other intercessors of whose prayers in Heaven we might avail ourselves. The Bible taught that the soul of man was regenerated by the special almighty power of God's Holy Spirit; Romanism taught that this was effected by baptism, which introduced a man into the Kingdom of Heaven made him a child of God, or the heir of eternal glory; while the simple Scriptural sacrament of the Lord's Supper gave way to the oblation of the mass, which brought along with it the monstrous doctrine of the Transubstantiation. The Roman Pontiff had well earned for himself the title of the Man of Sin; he sat in the temple of God virtually calling himself God. He claimed not merely an extravagant amount of power on earth; he claimed to hold the keys of the invisible world, and, when suffi-

cient money was paid to him, to release the souls, confined in purgatorial fire. The dogma of the Papal Infallibility had not then been formally established as it had recently been, but the Popes of Rome acted virtually on the assumption that his mandates ought not to be resisted or questioned. In no part of the world did the disastrous influence of Romanism manifest itself more plainly than in the kingdom of Scotland. In illustration of this he would read a few extracts from the life of John Knox, written by Dr. McCrie, who had fully investigated the facts of the case. He said—

"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 nurseries of superstition and idleness, had greatly multiplied in the nation; and though they had universally degenerated, and were notoriously become the haunts of lewdness and debauchery, it was deemed impious and sacrilegious to reduce their number, abridge their 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 knew 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 a family had been unable to come into contact with his own children, who had been spirited 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 glimpse into the character of the olden time. Dr. McCrie went on to say—

"The kingdom swarmed with ignorant, idle, luxurious monks, who like locusts devoured the fruits of the earth, and filled the air with pestilential infection. Large sums of money were annually exported out of the kingdom, for the confirmation of benefices, the conducting of appeals, and many other purposes, in exchange for which were received leaden bulls, wooden palls, old bones, and similar articles of precious consecrated mummery. It is difficult for us to conceive how empty, ridiculous, and wretched those harangues were, which the monks delivered for sermons. Legendary tales concerning the founder of some religious order, his wonderful sanctity, the miracles which he performed, his combats with the devil, his watchings, fastings, flagellations; the virtues of holy water, crism, crossing, exorcism, the horrors of purgatory, and the numbers released from it by the intercession of some powerful saint; these, with low jests, table-talk, and fire-side scandal, proved the favourite topics of the preachers, and were served up to the people, instead of the pure, salutary, and sublime doctrines of the Bible."

Thus deplorable was the state of 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 enthralled nation to be liberated? How was a degraded Church to be reformed? How was a bigoted priesthood to be encountered and overawed? Who now was the Lord God of Elijah? Who, catching the mantle and fired with the spirit of the Tishbite, would be bold and brave enough to confront the Ahab and Jezebel of his day, and whose burning eloquence, like lightnings from heaven, would slaver into atoms the massive pillars of the temples of idolatry? (Cheers.) God could always raise up instruments 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 Knox. Others before him, or at all events before he took a prominent position up on the scene, had done good service in the Lord's cause. Patrick Hamilton, who was of royal lineage, 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 especially brought forward at this era to plead His own cause, and to rescue the nation. The time would only allow him to advert to a very summary way to some facts in those stirring and eventful times when Knox lived. It would be enough for him, speaking to a Presbyterian audience, to mention such scenes and localities, as Holyrood Palace, Stirling Castle, and Loch Leven, and to mention the names of Darnley, Rizzio, and Bothwell, Mary of Guise and Mary Queen of Scots. It would be enough for him merely to mention such names to recall to the minds of Scotchmen and intelligent Presbyterians and Christians throughout the world the stirring 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 Elizabeth, and the names of Wolsey, and Moore, and Cranmer, and Latimer, to recall the stirring events that took place in England during the years of the life of Knox. Of Ireland—which, in ancient times, was spoken of as the seat of learning and the isle of saints; and which, in latter times had contained within its province the purest branch of the English Church, and also had contained the not unworthy representatives of Presbyterianism, 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 pioneers of Presbyterianism to this continent of America—of Ireland little could be said, but that the country of Europe, was less blessed by the coming of the Reformation than that country was. If they crossed to the continent of Europe, he would like to speak a good deal about Luther, and Calvin, and Knox together, and about their peculiar offices—of Luther whose special function was to vindicate the priestly character of Christ, in connection with the great doctrine of justification by faith; of Calvin, whose great office and special function was to vindicate the character of Christ as the sole prophet of the Church, in connection

with the rule of faith; and of Knox, whose special and special office seemed to him to have been to vindicate the crown rights and prerogatives of Zion's mediatorial King. He would like to speak of the Diet of Worms, and of Spire, and also of the Council of Trent, where the errors that had been kept in solution for ages were precipitated, and crystallized, and consolidated, so as to exert a still more baneful influence on the nations of the earth. He would like also to speak of the efforts made by the Romish powers in Europe—Holland, Germany, Spain, and France—to crush the Reformation; of the Spanish Armada, which England and the elements had overthrown; and finally, of the fearful massacre of St. Bartholomew's Eve, three months before 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 catch something of the spirit of the great Reformer of Scotland. They knew how the heart of the patriot who trod among the relics of departed worth, or lingered on the spot where some patriot band rolled back the tide of invading foes, or explored the mountain retreat where liberty, battled for a time, had found shelter from the tyrants rage, might be kindled into a nobler enthusiasm; and he trusted 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 mentioned in the chapter which had been read that 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, waved valiant in fight, and turned to flight the armies of the aliens. (Loud cheers.)

The Rev. John Campbell was then called on, his subject being "The Life of Knox." The subject required that he should tell a plain story, but in that audience he was quite sure 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 flesh 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 studied, under John Mayor, the scholastic philosophy and theology. It might be said in passing that Knox came of a respectable family originally from the west of Scotland, and at one time they had been lords of a place called Knock, a word which was found in many Scotch names in that district, and which, signifying an omphalos, 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 "omphalos" 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 creed; a philosophy which concerned itself with foolish and futile questions, such as—"How many angels may dance upon the point of a needle?" could not cut a mind like that of the future reformer, and it was not therefore surprising that he should have begun to enquire whether the opinions which were current within the walls of St. Andrew's—whether the scholastic theology and the teachings of the Papacy—were in accordance with truth. He searched the Scriptures, and received no small assistance from Thomas Williams, chaplain of the Earl 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 scene was some five years later. It was not laid in Scotland, but in France. A galley was moving up the Loire, and toiling amongst the slaves was John Knox. He had attached himself to George Wishart, and as an attempt had been made on Wishart's life 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 Protestant refugees in the City of St. Andrew's as a powerful preacher against the Papacy, but, the French squadron proving too strong for them, the garrison surrendered and hence the moving picture of the man of God toiling 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 bat 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 pass, and he having fled from England on the accession of Mary, we find him at Geneva, where, after taking part in the memorable troubles in Frankfurt, he settled down as the pastor of a small English congregation, and where, as one to whom Calvin detested as a sinner, he held converse with the great reformer and the learned Beza. In Scotland a small assembly of reformers individuals met him in Edinburgh, which was the first General Assembly of the Church of Scotland. A papal 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 idols fell. Passing over seven more years we find Knox in England as representative of the Scottish Kirk. He comes to treat with the Queen, whom he found more difficult to manage than Mary herself. He is also associated with the Puritans. We then find him preaching Presbyterianism before Mary. In 1572 there was gloom over Scotland. John Knox was dying. He and his kindred through many sufferings, and braved many dangers. Threatened with assassination by his ene-

mies, he was but partially supported by some of his friends. He now rejoices that his end is come. It is the day he has often looked forward to, when all his sufferings and sorrows should have passed and he be at rest with Christ his Lord. He calls his friends around him—"Come, behold the wonderful work of the Lord;"—and while on that day, the 24th Nov. 1572, he proclaims that he deserves nothing, and that all the glory was the Lord's; his soul passes and John Knox is Hallowed with Christ. (Cheers.)

Dr. Jennings then gave out the 132nd 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 eminent man, whose memory we have met to honor. It is frequently anything but an easy 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 foes. The difficulty is lessened somewhat in the present instance, by the strong and marked individuality of the man, and by the remarkable 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 nigh impossible even to the most hasty observer; while they are not the less susceptible of receiving 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 sixteenth century, as this evening he stands before us, and before the still wider Christendom of our day; a man of singular nobility of purpose, and of not less singular intrepidity 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 assertion of truth and right and in the performance of duty, or of what seemed to him to be such; a characteristically strong man, who seized the object before him clearly and firmly, and then moved forward to its attainment, in the directest way possible, and with a strength of purpose and an ardour of spirit, which swept away all opposition. Himself intensely in earnest 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 ever wielded the same power over his countrymen. "Where your honor exhorteth us to stoutness," writes an English Ambassador 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 trumpets continually blustering in our ears." This fiery 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 to the pulpit stairs, by two strong men, he gradually rose as the discourse proceeded to vehemence of speech and manner, that sweeping all before 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 countenance 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 fierceness of his nature. He knew nothing—happily for Scotland and for Scotland's children, wherever found—of those compromises with error, which bequeath legacies of difficulty and discord to future generations. His intense dislike of Popery is so well known to need more than a passing allusion here. The enemy then as now of human rights, invading 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 ceremonies and superstitions, identified in his mind by all that is crafty, tyrannical, and degrading; in his view the very antichrist of Scripture, the hatred of it was with him a passion. We are not called on in these days of fuller enlightenment, to approve of all he said and wrote on this subject, but while conceding to our Roman Catholic fellow-subjects all the liberty we claim for ourselves to worship according to their conscience, and to proselytise to their faith, a liberty, he it observed, which the head of the Roman Catholic Church never conceded within his own territories, we do not the less rejoice in the dislike of Popery, which Knox 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 unscriptural system.

But with all his hatred of Popery, and notwithstanding his characteristic directness and intensity of nature, the Scottish Reformer was essentially a broadman, we may say, a man of singular breadth of view for his age, as far in advance of the station and condition of his country in enlightened views of life, as he was their superior in nobility of purpose and purity of character. In keeping with this feature of his mind, it was his constant aim to secure a wide and gen-

erous culture for all classes of society, while he has sought in stamping on the church, which he may be said to have originated, a breadth of Catholicity of sentiment—in striking 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 naive modesty and diffidence—shrinking from the assumption of the ministerial office, until all but forced into it by the solicitations of his brethren, his disinterestedness and freedom from vulgar ambitions; his invincible integrity scoring all baseness in word and act, his exquisite tenderness and sensibility, his unflinching firmness, as reminding some times by his bearing, of the rugged hills of his native land, yet remaining unmovable as they amid the tale of tears or the storm of passion by which he was assailed—these qualities of the man—must be known to all and cannot be farther referred to now.

In sketching, however briefly, the character of John Knox, it would be an unpardonable oversight to omit a distinct reference to his piety, a piety characterized not only by robustness and intelligence, but by great depth and spirituality. He was a patriot, a reformer, a friend of human liberty, and of human progress, a careless assessor of the rights of men, the humblest and most defenceless, against all 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 sacrifice of the cross, and ever striving after greater conformity to the will of God. Overlook this feature and you cannot understand either the man or his work. Nature had done much for him, had put within him 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 selfish aims, and he fought bravely and was over confident of victory when others despaired, because he was on- listed 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 those about him, that his vehemence 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 midst of intriguing bishops and courtiers, disinterested and selfish 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 intrepid in action, so true a friend, so enlightened a patriot, so thorough a Protestant, and so humble, yet so ardent a Christian, so enthusiastic 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 unmet that, three 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 patriotic and Christian zeal, 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 commencing he expressed his regret that there was not upon the platform Rev. Dr. Jenkins, who, he believed, was present, and also a distinguished gentleman in public life in this country, who was in the audience. (Applause.) He expressed the great pleasure with which he had listened to the Hon. Mr. Mackenzie's able and eloquent address at the Hamilton celebration 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 requirements were alluded to. Prof. Cavan insisted upon the great importance of education being provided over in all its aspects by religion.

Rev. Dr. Topp, in addressing the meeting 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 then 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, because he had no hesitation in saying that all the benefits that had accrued from our education and our civil and religious liberty were inseparably connected with it. To the question sometimes put by the opponents of Protestantism—"Whose was your religion before

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LIBERAL OFFER.

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 securing 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 subscribers, 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.

British American Presbyterian.

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 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 enthusiasm in Philadelphia. The 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 occasion were very abundant. The Rev. Dr. Samuel Wilson preached a very able sermon and Dr. Musgrave brought the services to a conclusion. At 3 in the afternoon another immense congregation assembled in the same church. Papers on the different phases of Presbyterianism were read by Drs. Paterson, Dale and McCosh. In the evening a grand reception was held in the Publication House. Altogether it was according to the estimate of those present "the grandest field day of Presbyterianism in the city of Philadelphia."

Harvard College has suffered severely by the Boston fire. Stores belonging to it to the value of \$500,000 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

at one blow 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 abundantly. 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 the 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 ended." 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 made. The Franco-German war however, prevented it, and now the 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

English Presbyterian Church in order to the establishment of a Sustentation 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 £200.

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 persuade 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 electoral clubs and political associations, and they hold meetings, publish addresses, pamphlets, newspapers, and keep up an incessant course of canvassing. 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 cafés, 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 for a rich bride. Henceforth he is master in the household. But it is to educational agencies that the Ultramontanists have devoted themselves most zealously. Already their institutions for secondary and superior instruction have twice as many pupils as those of the state."

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, and 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 usefulness 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 record it is able to give of its past contending for truth and righteousness. The

Presbyterians in the Lower Provinces 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-and-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 conducted. While all 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 poor. A change for the better can only be inaugurated by those who are notoriously well off, and known not to be stingy. 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 those 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 funeral be rigidly at the hour advertised, and that to a minute, whoever may be present or absent. It is a positive shame to keep people who are punctual 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 people 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, it has been found to work admirably. Why any other should ever have been thought of, we acknowledge, is to us a profound mystery. In those cold winter days, let the bereaved take pity on their friends, and keep to the hour. If they can't be ready at three o'clock, let it be later. Persons could then calculate what they are about when they go to a funeral.

"AMERICAN LIQUOR MEN'S ADVOCATE"

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 leader enter 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 once."

TAXATION OF CHURCH PROPERTY.

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 length an old editorial of ours, which it says has "the right ring" in which we protested against the appropriation of public money for sectarian purposes, and it asks: "But does THE *INDEPENDENT* carry you so far as to demand the taxation of Church property? Of course we do. This is one of our old hobbies. We have said it again and again. To exempt a piece of church property from taxation is simply a roundabout way of paying to that church the amount of the tax. And so long as church property is untaxed, the churches thus favored are to that extent established churches. We utterly disbelieve in all-state support of religion, and under whatever disguise. Is the *Index* satisfied that we have eyesight enough to bridge the distance from a principle to its application?"

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 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 Magdalene, 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 enemies; but when John saw that the napkin that was about the head of Jesus was folded, and lying in a place by itself, this showed him the reverence with which the wrappings had been treated.

When did Mary see Jesus? After Peter and John left the sepulchre. 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. 11-18.

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?

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

2. Jesus is to be worshipped. Until the ascension of Jesus the disciples did not perhaps worship Jesus in the highest way; but there is a near approach to it in the woman. 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 evils of unbelief. The apostles 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 misjudge 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 urging a companion to remain to a meeting, "Never mind, let her go her own way; she is determined to perish." This was the means of her conversion. Mr. Matheson was once singing at a meeting in Perth, 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 Magdalene wept the loss of Jesus, and Jesus revealed himself to her.

6. The weapons of the Gospel are truths, and of its enemies 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 himself "by the book," but familiarity with the views of others will give his mind an inquiring 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, routine system, in which all thought of investigation or improvement is lost. A farmer's mind should be as active as his body, or even more so. Labour without thought, without observation or inquiry, is such as horses and oxen perform, and a good deal of manual labour transacted in that way is what has brought upon farming the reproach of being a "plodding" vocation. Books, essays, discussions, club meetings—all act as a stimulus to thought, suggest inquiry and comparison, incite to experiments, 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 surely 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 something which may be of value in some way, perhaps in a way the author never dreamed of.—Country Gentleman.

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 Young Folks.

RAGAMUFFIN.

Ragamuffin was a boy,
He was born to be a joy;
But he always tore his clothes;
How he did it, gracious knows!

Dr—s him in a brand new suit,
Give him good advice to boot;
Toll him to beware of nails,
Broken walls and jagged rails.

Not to grub upon his knees,
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 loose;
Jacket-sleeves not fit for use;
Or his trousers-knee was ripped;
Or a button off was stripped!

By his friends (at this appellation)
Ragamuffin 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 tear his clothes?
(How he does it, gracious knows.)

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

We will look for better days;
Otherwise, this sad disgrace
Must continue still, and he
Ragamuffin named 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 interested in arithmetic, she had asked her mother to give her a "sum to do." This was the question her mother had proposed.

Nellie 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 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 a year."

"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 be in your power to make somebody else 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 PEOPLE.

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 morning 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 seemed 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 sure I will die with him."

"No, you won't—no, you shan't!" said the tender-hearted child, and feeling in his pocket, brought forth his treasured half-dollar and placed it quickly in her hands. Seeing the hesitation to keep it, notwithstanding her great need, Charlie told her it was all his own, to spend as she 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-windows, which were full of tempting New Year's presents, he went bravely 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

what he had bought. So his first salutation was:

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

Now Charlie's grandfather was not a religious man; and the boy knew that though he sometimes gave his money to his relations, he seldom or never bestowed it upon the poor—he had rather disliked to tell him what he had done 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 half-dollar, foolish boy? You'll never get it again, I know."

"Oh yes, I shall, grandpa—for I've got a promise 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, eh? 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 fudge!" 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 threw him another half-dollar, "seeing your money is gone where you will never 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 me," said the old gentleman, as he walked quickly away.

"TAKE NO THOUGHT FOR THE MORROW."

A poor wood-sawyer, infirm by reason of age, came to a wealthy neighbour, seeking 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 then 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 went cheerfully to work, and before sunset had completed the task and received the reward. Then the owner made the same arrangement 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 length the whole huge pile was sawed. When he first looked upon it, it seemed far beyond his feeble strength, but by the simple 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 both thinking 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 prayers in public; there are pious conversations with friends and pious exhortations in the assembly; there are crosses, and self-denials, and persecutions, and lions of every kind in the way; and where is the strength sufficient for all these 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 huge, irregular mass 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 Hercules to accomplish it. 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 Reformer.

"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 retired part of her low roofed dwelling, and showing me the hamp 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 treasures 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, eye, and in the world, are indebted to the prayers offered there, eternity alone will reveal; it seemed to me holy ground; hard by the very gate of heaven.

Reader, 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? Alas! if the heart be not right, the key will be worth little. Alas! alas! how many weary aching hearts, burdened with earthly treasures, would give all they possess 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 a sorrow which can experience but Jesus in the treasury of grace has an exact corresponding solace for. In the multitude of the sorrows I have in my heart, "thy comforts delight my soul."—Macduff.

Scientific and Useful.

POTATO FAILURE IN EUROPE.

The failure of the potato crop in various parts of Europe this year has evoked a vast deal of writing in reference to the cause and cure of this very serious misfortune. As to the former, some very curious statements have appeared in the English press, tending to prove that the failure of this excellent is almost invariably connected with the electrical condition of the atmosphere. It is pointed out that the year preceding the first outbreak of the disease in Ireland was, like the present year, quite exceptional regarded thunderstorms; and a clergyman 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 never 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 explanation, namely:—"The whole district is wonderfully 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 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 Fontenay, whose potato crop had more than once proved a failure, 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 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. Angel Marvaud, who has been experimenting on the physiological and therapeutical effects of coffee, tea, cocoa, mate or guarana (Paraguay tea), and alcohol which he classifies together as aliments of economy, or anti-waste foods. He considers their influence on nutrition from two points of view; as stimulants to the nervous system; as anti-waste foods or anti-assimilators. Alcohol acts directly on the sensory apparatus of the spinal cord, and indirectly on the motor apparatus. Cocoa acts directly on the motor apparatus, which it excites in the same manner as strichnine. Coffee, tea, and mate act principally on the brain. Alcohol and cocoa excite the exercise of the muscles; coffee, tea, and mate, the exercise of thought. Further, by lessening 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 their action 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 regimen; hence, too, their utility in alimentation, and their important place in hygiene. The abuse of these aliments has, it is true, two principal inconveniences. 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—indispensably necessary to life—of combination, transmutation, and decomposition, they may cause arrest, suspension, or even complete suppression of the nutritive changes in the cellular elements, and may produce as results, torpor, fatty degeneration, and necrobiosis of the tissues. Thus are explained alcoholism, coffeeism, thomism, and cocaineism.

THE MALIGN INFLUENCE OF THE STARS.

To cast the horoscope of public health, and read the signs of coming pestilence, blight, famine, and general woes, by perusing the starry vault, calculating the conjunctions of the planets, and this in a literal sense 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 epidemic visitations and the blights of vegetation. He makes some efforts to explain this on scientific grounds, but credits Judæus 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 Pharmaceutical Society, in which, after reviewing all the methods employed in the manufacture of absinthé, and the great loss of life entailed by its use in France and the colonies, they recommended that this article be included under the list of poisons, and that its sale be interdicted excepting by pharmacists, on prescription of a physician. They think its sale should be visited with heavy penalties, and that every effort should be made to break up the indulgence in an article possessing such poisonous properties. It is not the absinthé 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 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 sent 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. K. JUNKIN, D. D.

The "bar" is always supplied with the choicest liquors.—HORN ADVERTISEMENT.

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

Be this as it may, 'tis a capital name, Short, easily said, and of meaning most pregnant; And I rather suspect from the devil it came, For 'e'en to his friends he is slyly malignant.

But what is its meaning? Why call it a bar? Because, you may fancy, it bars from the liquor. But that's not its full, honest meaning by far. But hush! the money, the ruin follows quicker!

I'll tell what it means—'tis a bar to all good, And a constant promoter of every thing evil; 'Tis a bar to all virtues—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 piety.

A bar to the sending of children to school, 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 enjoyments of home, A bar to the holiest earthly fruition; 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 consensual love; To the purest delights that on earth we may claim, A bar to salvation and heaven 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 cage-door; and Dick flies out and lights upon her shoulder, where he stays until the meal is over. He has been taught that he must be quiet still while Mr. M.—asks a blessing on their food; so unless he comes at once when the cage-door is opened, he waits in silence until the blessing is over.

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

One day Mary was ill, feeling no appetite, and growing often very faint. The doctor ordered brandy and water to revive her; and when she tasted it, Dick, as usual, called for his share. He laid his little head against her face caressingly, peeped and coaxed, till just for fun, 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.

O that our boys, when spirits are offered them, rejected it indignantly 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 fellow 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 won't take the beer, here's a penny for you to buy some ball's eyes—a kind of sugar confectionery."

The boy took the penny, and said:

"I thank you, but I had rather not buy ball'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 fifteen, and carefully 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 bleeding of the nose, ten had disturbed sleep, and twelve had slight ulceration 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 strength were soon restored.

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

While Israel marched through the wilderness, the blackest night had a pillar of fire, and the brightest 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 rod and a pot of manna.—Arrow smith.

Scotland.

ABERDEENSHIRE.

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

"The Aberdeen Medical Student" is the title of a new magazine.

The Aberdeen Free Presbytery have been offered £800 to aid in a scheme for church extension.

The Free Presbytery of Aberdeen have agreed to acquire ground for a site on which to build a new Free Church at Ferryhill, Aberdeen.

A surface man named John Keith was found dead in the waiting-room of Fraserborough station on the 9th ult.

The Aberdeenshire members of the Scottish Chamber of Agriculture recently discussed the question of land tenancy. 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 disappearing from Dalry.

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

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

On the 3rd ult., Thomas Hope, a drover, residing in East street, Lochmaben, was found dead in bed.

John Currie, Kirkeoch, has 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, Gretina, and Mr. John Smith, Half-Morton, passed their first professional examination for graduation in medicine.

Miss McLaren, teacher of the industrial department of the parish school, Mauchline, who is leaving for a situation in West Calder, was recently presented by her pupils and friends with a gold brooch and ear-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 preparing plans for the erection 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 completely covered with water. In the harbor above forty vessels sought shelter, and notwithstanding 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 Dunso, has been abolished.

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

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, entitled "God Preserve our Soldier Prince."

DUMFRIESSHIRE.

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

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

The Dumfries Free Presbytery have granted leave of absence for six months to Mr. Grierson, Irongrey, and an additional three months leave to Mr. Brown, Ruthwell.

EDINBURGH.

A bust of the late Professor Sir James Y. Simpson, 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'Groats, Cathness, and the second to Alfred W. Munnery, London—both students of Edinburgh University.

The literary remains, with a memoir, of Miss Susan Ferrier, author of "Destiny," &c., are being prepared 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 unprinted compositions of Scott, Campbell, Layden, 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 killed in a coal pit near Dunfermline, on the 8th ult.

Mr. Patriek, the clerk of the Fifeshire Local Authority has had his salary raised from £26 to £40.

The Dunfermline Free Presbytery have agreed to approve of the Building Fund of the church, granting the sum of £100 to aid in meeting the cost of a steeple for Mr. Jenkins, Culross.

FORFARSHIRE.

James Cox has been elected Provost of Dundee.

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 Fyrol, including the mansion-house of Errol Park has, been sold to Thos. Wiso, Esq., for the sum of £115,000.

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

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

The following gentlemen have been elected as magistrates of Montrose:—Provost, Mr. Nitchell, Bailies—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 Leo, 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 Presbyterian 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 Sustentation Funds of the Free Presbytery in this city.

An interesting little pamphlet by the late Dr. William Anderson, of Glasgow, entitled "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. Smith.

The first annual introductory address to the re-organised University Missionary Association 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.

Bailie Porteous has been elected chief magistrate of Haddington.

INVERNESSSHIRE.

Bailies Maclean and Bailie 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 Mac-lachlan, 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 a number of presentations from various associations prior to his leaving for London.

The trustees for the Law and Castlehill Penny Savings Bank are the Rev. Dr. Whyte, 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; Councillor J. Cairns, junior Bailie; Town Clerk, Mr. Edward P. Dykes; Water Commissioner, Councillor Taitish.

Mr. Claud Wilson, who, for upwards of eighteen years, has acted as gardener at Earbeck House, Lanark, was recently presented with a purse containing twenty-eight sovereigns, in testimony of his personal worth and integrity of character.

LINLITHGOWSHIRE.

Mr. Adam Davison, jun., has been elected Provost of Linlithgow.

On the 8th inst., the memorial stone of a new public hall and Working Men's Institute was laid by Lord Cardross.

The committee appointed by the Free Church, Lerwick, have re-appointed the Rev. F. C. Robertson, of Crofthead, to the church as their pastor.

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

MORAYSHIRE.

Provost Cameron has been re-elected Chief Magistrate of Elgin.

Bailie Pent has been re-appointed third bailie and Mr. Gillan Dean of Guild of Forres.

Messrs. Low & Orr, not manufacturers, Kilbrnie and Elgin, intend erecting a new manufactory in Elgin, and have purchased as a site, from the Rev. Dr. Brander, for £140, about an acre of ground near the west saw-mills.

NAIRNSHIRE.

Mr. Leslie has been elected Provost of Nairn.

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

The annual competition for prizes given by John Gordon, Esq., of Cluny, for the best turnips on his estate of Kinsteary, has just been decided. The award of the judges is as follows:—1. Mr. C. C. Shaw, Knocknagins, silver medal and £1; 2. Hugh Mann, Meadowfield, bronze 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 letter addressed to the Bishop of St. Andrews, the Earl of Glasgow states that he is not a Trustee of the Sisterhood in Perth.

The death of Joseph McLean, Esq., of the firm of Stirling & McLean, solicitors, Dunblane, is announced.

Hand-loom weaving in Dunning is in a very dull state at present. More than half of the hands are unemployed, the supplies of wools 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 Dewar, son of Mr. Dewar, Mitchell Street, Crief, gained the first prize along with a student of the University.

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 sortie at the battle of Bayonne, and was discharged with a pension on the 10th of November, 1814. He had medals with clasps for Talavera, Busaco, Fuentes d'Onore, Ciudad Rodrigo, Salamanca, Victoria, Noyde, and Nive.

RENFREWSHIRE.

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

The wooden bridge which crosses the Lovers at Barrhead, has been swept away.

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

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

Within the Paisley Free Presbytery there has been for the last five months a decrease of £60, from eight congregations to the Sustentation Fund, and a decrease of £21 14s. 9d. in six congregations.

ROSS-SHIRE.

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

In the absence of the parish minister of Stornoway, his pulpit was filled on a recent Sunday by the Rev. Mr. Darroek, rector of Wimbledon.

The annual examination of the Lochcarron parish school take place on the 10th ult., Right Honourable Sir John Stuart presiding.

Dr. Macfadyen, who for some time back was provincial medical officer at Ullapool, has left the parish to fill an appointment in Beaulieu.

A call from Free Church of Bogart to the Rev. G. L. Campbell of Lochs, Lewis, 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 handsomely declined to accept the honor of the money as originally proposed. The Duchess of Sutherland contributes £150.

ROXBURGHSHIRE.

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

Robert Milligan has been appointed third bailie, and Edward Wilson, junior, bailie of Hawick.

The Rev. Robert Fordyce has been ordained to the pastorate of the Territorial Free Church, Hawick.

James Youngson, one of the police constables who left Jedburgh 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 Selkirk hiring fair on the 6th ult., ploughmen were hired at a rise of from £2 to £3.

On the 3rd ult., an old man named Pringle Ramage, residing at Castle street, Selkirk, was found dead in his bed.

The Galashiels' East U. P. congregation have agreed to increase the stipend of the minister, the Rev. John Pollock, from £250 to £300 per annum.

STIRLINGSHIRE.

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

On the 5th ult. the Rev. Dr. Monro, minister of the parish of Campsie was presented with a silver salver, a timepiece, a musical box, several other valuable articles and a purse of 800 guineas—the contributions of over 1200 subscribers.

We (Daily Review) understand that Mr. H. 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 Hutton 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.
3. 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 His love.
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 Jesus, but do not know the way.
8. Because they are not safe until they have come.
9. Because the child's heart is tender, and not yet hardened by a long course of sin.
10. Because the child receives the truth in more simple faith than the adult.
11. Because it is easy for children to love, and therefore they may be taught to love Jesus.
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 make the most earnest and consistent Christians.
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 difficult 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 people.
21. Because these children may become the fathers and mothers of the next generation.
22. Because they may die while they are still young.
23. 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 seashore.
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 opportunities of individually pointing them to Jesus.
28. Because this work among the young does not want special gifts as much as earnestness and love to souls.
29. Because it is a work that brings us so near Christ.
30. 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 CHURCH.

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

We have no sympathy with the sentiment that would excuse the little ones from attending church, simply because they cannot understand all that the preacher says. It is quite possible that they do not understand much that is spoken and done in an ordinary church sermon. 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 apprehended and fairly 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, seldom, to be the word of the Spirit which saves a soul. But the question of understanding aside, the habit of attending church is invaluable, and the practice should be insisted on when the child is young, till it becomes a fixed habit. "While my boy sits at my table," says one, "he must sit in my pew. A good dictum perhaps; but should not the parents and the preacher, come to an understanding about the fare? Should not the pulpit, in its mental provision for the child, offer some of the nourishment and attractiveness of the parents' table?"

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