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Contributors and Correspondent

Psalmody under the New Testament Dispensation.

BY REV. JOHN DUNBAR, DUNBARTON.

we flud that in its spread the poets of that

Following the Reformation into Britain

period began to turn their attention to the versification of the Psalins. In imitation of the version began by Merot, and completed by Belza, a courtier of the King, by the name of Hemhold, published in 1549, thirty-seven of the psalms in English metre. Another fifty were about the same time rendered into English verse by one Hopkins, a clergyman and schoolmaster in the county of Suffolk. Among the others who sided in completing the metrical version of the psalmody, the chief was one Whyttengham, successor to John Knox in the congregation of Geneva, and afterwards Dean of Durham. This diguitary carried the love of versification to such an extent as to turn into metre the ten commandments, the creed, and the Lord's prayer, and had them all sung in his cathedral in Durham. The cutire book of Psalms in English metre was first published by the above Hembold and Hopkins in 1562. Among the most noted composers of the period was one Tallis, whose fame soon became European, for not only then, but even to this day his works are esteemed as models of excellence. Belonging to the Romish Church, he in the earlier part of his life, wrote sacred hymns in Latin for the use of that church, but, afterwards becoming a convert to the Reformation doctrines, he composed to English words some of the finest sacred music in existence, and especially in its solemn devotional gravity, it has never been surpassed. He was a man of deep and earnost plety, and he consecrated all his musical accomplishments to the service of the church. In such ways metrical psalm singing was introduced into England in the early part of the reign of Queen Elisabeth. This was first practised in St. Antholin's, London, where, -after prayer a psalm was sung in the Geneva fashion, all the congregation both young and old singing together, and thus, says Bishop Jewell, "the singing of psalms begun in one church in London, did quickly spread itself not only through the city, but in the neighbouring places, and sometimes at St. Paul's Cross as many as 6000 people were singing together." It appears that so popular and wide-spread had this practice become, that all the more distinguished musicians of the day gave their attention to the subject, and laboured so assiduously and successfully as to leave to posterity but little to do. Among the more noted composers of the day was one Bavenscroft, whose book of psalm tunes has been, with all compilers, from that day to this a standard of reference. He was at an early age chorister of St. Paul's, and afterwards Bachelor of Music in the University of Cambridge. In 1621 his collection of psalm tunes, on which his fame rests, was published, and entitled "The Whole Book of Psalms, with Hymns Evangelical and Songs Spiritual, composed into four parts by sundry authors, to such several tunes as have been and still are usually sung in England, Scotland, Wales, Germany, Italy, France, and the Netherlands, and never as yet before in one volume published." To this was appended a directory by which it might be "known what tune each proper pealm may be sung unto." In preparing this collection Ravenscroft employed the most eminent musicians of his time to assist him, amounting to twenty-four in number, and in consequence the book contains the best tunes of all former collections, and justly regarded as the fount of English psalmody. In this the tunes are all extremely simple in their construction, and although the harmonies are always masterly and scholarlike, yet they are such as the least learned singers may execute. While many masters

In the music of that period there is a possitiarity which distinguishes it from that of the present day, and that is this, that the melody or plain song, as it is

were employed on the book, yet they were

mostly all of one school, and the great sim

of all seems to have been to produce an

easy fluency or a tuneful progression of

the parts; indeed, some of these parts are

so melodious as to form tunes or airs of

themselves, and have not unfrequently

been employed as such. All this shows

met only the exquisite taste and skill of

these old musicians, but the great care

and labour bestowed upon the work, for

while many have followed it, yet in many

respects it has not yet been surpassed.

voices and not, as in modern music, to the treble. This mode of arrangement was derived from the Romish Church, where the molody or plain song is to this day always sung by the men. It was, no doubt, intended that the congregation should sing the tune, as the tenor from its pitch and compass would suit any kind of voice, and that the other parts should be sung by the o who had suitable voices and the requisite skill. Thus the tenor of the tune is always plain and equal, and although the bass is generally of the easier kind, the two upper parts are often learnedly ornate. In an age when psalms were sung with great energy by large masses of the people, the men's voices predominating by their power would engross the ear and clearly sustain the melody. The devout musician, therefore, leaving the melody to be sung with all simplicity and fulness, employed a few superior voices to encompass it with rich and agreeable harmony. A trace of this old Roman custom is even yet to be seen in many remote places of Scotland, where, as customs are long in changing, the melody is still called the tenor or church part. In this respect, however, all music, sacred and secular, has since that time undergone a change, and the melody is invariably assigned to the treble voices which, so far as the music is concerned, is a manifest improvement. bout the end of the seventeenth century a curious controversy seems to have arisen among some of the Dissenters in England on the subject of sacred song-whether singing in public worship had been partially discontinued to avoid informers, or whether the miserable manner in which it was performed gave persons a distaste to it history saith not, but it appears that at that time a Mr. Keach published a tract entitled "The breach repaired in God's worship, or psalms, hymns, etc., proved to be a holy ordinance of Jesus Christ." It may appear strange to us that such a point had ever been disputed, but it is said that Mr. Keach had long to labour very earnestly and prudently to obtain the consent of the people to sing a hymn at the conclusion of the Lord's Supper. After six years more they agreed to sing on thanksgiving days, but it required fourteen years more ere he sould persuade them to sing on every Lord's day, and then only after the last prayer, so that those who were opposed to the singing might withdraw. But even this did not suffice, for the opposing party left the congregation and formed a new one, in which upwards of twenty years elapsed ere the singing of the praises of God could be endured. (To be continued.)

MARITIME PROVINCES.

(From our Own Cobrespondent.)

The demand on the part of leading congregations down by the sea for ministers from the west still continues. St. Andrew's Church, St. John, has called Mr. Mitchell of Montreal, and St. James' Church, Charlottetown, has made a temporary engagement with Mr. McLennan of Peterboro, but a settlement will very likely be the result. Both of these are Old Kirk congregations; the former is the oldest | less is required for that laudable purposecharge in the Province so far as is known The first settled minister was George Burns, one of the four brothers of that name, who in 1818 opened the first Scotch Church in St. John, and ministered there for some fifteen years. It is not yet a year since Dr. Burns passed away, aithough it is not far from sixty years since he came to St. John. St. Andrew's is still an influential and desirable charge, though relatively it does not now occupy the place in St. John it once did. The largest and most influential congregations of our connection in St. John now are St. David's and St. new Stephen's, presided over by Dr. Water and Mr. D. Macrae. St. Andrew's Church is a wealthy corporation; fully half the salary offered to the new minister comes from rents. St. James' Church, Charlottstown, is for wealth and social influence the first in the island. Rev. Thomas Duncan, the present Moderator of Synod, has just left there to take charge of a congregation in Halifax. In many respects the Island is a very attractive sphere of labour. For one thing the rate of living is cheaper there than in any other of the Provinces, a very important element to ministers. Besides it is very much to the credit of the Island people that no Presbytery in our Synod can show for the last eight years such a relative advance of ministerial income.

We are not fated to have done with the question of Sabbath Observance and the railways yet. The discussion of the question and the remonstrances forwarded by Prospyteries effected something. Promises were obtained from the authorities that sometimes called, was given to the tenor epecial traits on the Subbath would not be

Sabbath work of any kind would be restricted within narrow limits. Of course this did not please the secularists and others. A correspondent who was so lacking in manliness as to fire a pop-gan from behind a hedge, vented some personal spleen against a brother who was somewhat energetic in his Presbytery and otherwise. In the same company appeared the speaker of the House of Commons, who tried to hold up to ridicule the fanaticism of the Sabbatarians. The hatred manifested by some to the Bible word Sabbath is significant. But right on the back of the check which we thought was put on Sabbath traflic comes the establishment of Halifax as a winter port, an event in which we all rejoice, just as we rejoiced in the completion of our national railway, and with that the running of a Sabbath train with the mails for the steamer. In a communication which the Presbytery of Miramichi received from Mr. Brydges the statement was made that no trains were started on Saturday night. It is notorious that from May last up till the present trains were dispatched every Saturday night from St. John and Halifax respectively. In a timetable issued not long since the public were i iformed that the train leaving St. John on saturday night would stop at Truro over Sunday, and the train from Quebec which reaches Moncton at 5 a.m., would stop there over the day of rest. In a week or two after that table was issued the whole thing is changed because of the winter port; both trains now thunder into Halifax, the one arriving at 9.15 a.m., and the other at 1.80 p.m. That with the arrival of the steamer in the evening goes far to rob Halifax of its Sabbath altogether. Such is the reverence which politicians, railway managers and steamboat proprietors have for the day of rest. LEUMAS.

COLLEGES AND THEIR CONSTITUENCIES.

Editor British American Presenterian.

Sir,-The communication in your issue of the 15th inst., to which my letter in your last number adverts, is mischievous in its tendency. By suggesting an appropriation from the western, for the benefit of the eastern, constituency, it reflects upon the authority of the Assembly. Ignoring the grounds upon which the recommendation adopted by the Assembly, respecting the territorial arrangement for the support of Colleges in Quebec and Ontario was based, it questions the fairness and justice of the arrangement on grounds that are new, unreliable and misleading. Before the arrangement has been tested by any practical results, for it came into force only in June last, it is virtually declared to be worthy of rejection because of its partiality. At the very time that College authorities in the western constituency, impressed with the magnitude of financial needs, are endeayouring to induce earnest efforts to make the ordinary revenue for the year at least equal to the necessary outlay, it is represented in the interest of the eastern constituency, and, one is constrained to feel, by direct inspiration therefrom, that much a purpose which the Assembly has ordered to be kept in view-than what has been officially declared to be "the very lowest estimate for current expenditure."

Is it by such means as these that acknowledged difficulties are to be overcome, that the peace and prosperity of the Church are to be promoted? Is it conceivable that any tactics, deliberately designed for mischiavons nurnoses, osn he more effectual in the production of widespread distrust, or more fruitful of the worst evils of a demoralizing sectionalism?

Further, the article requires the application of some powerful solvent to remove from it all evidence of dishone ty.

I. It is more than suggestive of what is false. The estimated amount " at present required to be raised annuality, by collections, for Knox," is said to be \$8 750.

(1.) For the allegation the the sum mentioned must be raised annually there is no authority whatever. The estimate should be the equivalent of the amount required for the year. This is to sense in which \$11,900 is, by the Kinx Board of Management, said to be required. Next year it may be more or less. Who can certainly tell, although all may think it probable that not so much will be needed? The amount of the collections this year is one of neveral circumstances that will cause it to rise or fall, as the case may

(2.) When the writer of the article speaks of "the estimated amounts at present required to be raised," the impression most likely to be produced on the reader's mind is, that he is about to give the

granted again, and that as far as possible | compet to mehanty Were there no corrective information to refer to, this impression would remain. But there is an annonnesment of the true estimate by the only authority competent to make it, namely, the Board of Management. The B ard says \$11,900, not \$8,750, is the estimated amount required.

(B.) Was the writer of the article under review ignorant of the printed statement which contains that announcement? It is not conceivable that he was, since it is beyond question, that the estimate for Queen's, which he gives correctly, is to be found only in the same printed statement. The tightres-\$2,450-which express the estimate for Queen's, are so peculiar as to be beyond the reach of more conjecture. and no informant could have fairly supplied them to your contributor, without, at the same time, associating with them the estimate fer Knox. If we must conclude that the writer was not ignorant of the printed statement, then it follows that he printed statement, then it follows that he sident in Canada's chiof City, shall ever either closed his eyes to everything in it have occasion to wait in such touching except the estimate for Queen's, deter. words as those of Virgit: mined not to be enlightened on any other point, or else extracted that estimate, and took upon himself to reduce the estimate for Knox, which appears in immediate conjunction with it, from \$11,900 to \$8,750. Either consequence is a proof of dis-honesty. But now, let the reasonable sup-position be adopted, that he saw and read the printed statement, the supposition be-comes aubstantial truth, when it appears, from what the writer says, that he subjected some estimate for Knox to a process of reduction, and that the manipulation of the true estimate, namely, \$11,900, by deducting from it interest on the bequest from the Hall estate, specially mentioned by him, gives very nearly his estimate of \$8,750. Interest at 8 per cent. on \$40,000 subtracted from \$11,900 gives \$8,700. It is much easier to account for the difference of \$50, than to reject the belief that the process indicated was resorted to. But if the writer of the article saw and

sat it the writer of the article saw and read the printed statement, with what notion of honesty can the reduction of the officially declared estimate of \$11,900 to \$8,750 be reconciled, when it is positively asserted in the statement that the former nmount is required "this year," and that it is "the very lowest estimate for current expenditive."

rent expenditure."
II. The article suppresses truth which is of material consequence. It does not mention the bequest from the Hall estate to the Montreal College. It makes no allowance for interest from it. It deducts nothing from the given estimate of \$7,000 for the College, on account of interest.
Were the subject of much less importance than it is, a writer with a desire to submit the whole truth essential to a fair and honest statement, would have omitted none of these particulars, the omission of which cannot be accounted for except by a resistance of suggestions and promptings to be as communicative with regard to the bequest to the Montreal College, as with regard to the bequest to Knox College.

These things being so, the disclosure of your contributor's name, (for his communiyour contributors name, (for nis communication, ambitious to rank as an editorial, is anonymous,) would be attended with one of two results. It would either reveal some one possessed of a marvellous capacity for explanation, or it would introduce us to a fit subject for a process by libel, for practices plainly contrary to the Word of God and the Confession of Faith.

I believe the effusion, which is the occasion of this and a former letter, is the cul-mination of a plan, to which sundry "gushing" paragraphs recently made "gushing" paragraphs recently made public through newspaper columns and by telegraphic aids, have been working n the object being, in the first instance, to attract special attention and favour to the Montreal College, and next to amass support for the opinion that the said institu-tion has been unfairly dealt with in the existing arrangement for the pecuniary sustenance of the Colleges, and that it is entitled to a larger recognition than it has received. Hence particularly frequent references to the attendance of students, and the parading of numbers and classification, the purpose of which, until the article under review appeared, was obscure and doubtful. And so, with refreshing simplicity, the author of the article adverts to "last week's RRITISH AMERICAN PRESBY TRRIAN" for the number, and to "a late issue of the British American Pressy-TERRIAN" for a classification of the "students enrolled," as if, prior to the appearance of such statistics in your pages, he had no connection with the working out of the scheme; and now, struck with the figures that have been catching his eye week after week, he for the first time assumes the role of a contributor to the gathering volume of literature on the subject, puts his hand to the business, and, in manner we have seen, settles the question so very carefully and satisfactorily that never after can it have two sides. And what are some of the supplementary

notes by which his great exposure of injus-tice is carried triumphantly beyond the region of doubt and disputation?

This matter of numbers and classification is one. These prove the success of the College, and success "unmistakably" proves the necessity for it. Just think of it! 34 students from Ontario In that Province there are two Theological Halls. One of them, namely, Knox College, is in "the very heart of Canadian Preebyterianiem," and it is manned by Professors deserving of "the highest respect,"
Do not these facts, with reference to College accommodation and efficiency, certify amounts as they have been teams and by exclusively that there is no alternative open

to the young men of Ontario, but to flock to Montreal, which, your correspondent assures us, " has few congregations finding it difficult to maintain ordinances and meet current expenses at home -- whatever at home may mean, - and in which, by latest accounts, (see your last No) "the multip-lication of Presbyte ian Churches" is going on so rapidly that one energetic, popular minister, and he too a lecturer last winter in the College, has found in that circum-stance a reason for regaining to another more easterly Province. And since it will never do to burden still more a community already coolenastically overburdened, by making it provide for the wants of the western constituency, it is of course but right that the said constituency should inorease its contributions in behalf of the city of refuge in its straits. This arrange-ment, if complied with, will at least afford ecologiastical statisticians a novel illustration of the laws which regulate demand and supply, for as ministers, through stress of Church extension, retire in one direction, students and money will flow in from another, and thus no merchant. province or princely benefactor, no orthodox Professor for exiled clergymen, once a re-

Fuimus Troes, fuit Ilium et ingens Gloria Tenerorum.

I have said that for the proper concep-

tion of a subject or the practical application of a principle, mere numbers are usually "a delusion and a snare." There are other classifications than the one made public, about which a desire for information might prompt some pertinent questious, and with regard to numbers, if the writer of the article under review will send me his name and address, I shall communicate to him some facts (character not particular) which to a certain extent may serve to ac-

count for them being so large.

Another supplementary note gives promimence to the teaching of the professors in the Montreal College, which says your correspondent, "is as orthodox and as loyal to the standards of the Church as either of the two who middle of the control of either of the two who unitedly derive their support from one and the same con-stituency." The shouting of loyalty and scenting of heresy have turned many a curious wheel, and created many a strange copartnership. Really one cannot get past this puissant, significant appeal by your contributor, without experiencing an inordinate excitement of curtosity. The writer connects himself with the teaching by describes. He constitutes himself on he describes. He constitutes himself an authority for its character. A sort of Siamese affinity is revealed. However intimately or remotely he may be related to the staff of professors, orthodoxy and loyalty are found to be, where they have often been before, unashamed of the association and risking all danger of contamination-in suspicious company; and for that reason they expose themselves to sus-picton. Doctrinal orthodoxy cannot count for much, when it joins hands with practical heterodoxy. All the orthodoxy and loyalty that can be found in any college, not excepting the one at Moutreal, can never atone for such falsifications as have been made, by the writer who testifies to the efficiency and soundness of the Montreal Professors. Yours, etc., W. Snodgrafs.

Queen's College, 23rd Dec., 1876.

The Wonderful Revolution in Japan.

No civilization, it may be said, springs into existence like Athena from the head of Zeus. In this solitary case (Japan), however, we see the curious spectacle of "two hundred and seventy-eight princes, possesing regal power, vast wealth and separate rmies, abdicating, from purely patriotic motives, the stations which their families had held for twenty centuries." Their Tycoon, Shogun or Vice Emperor, consents to become a mere Daimio or county chief; next, to abdicate even that position. He quietly spends his time in sketching and shooting game, and now Sir Charles Dilke tells us that his ex-imperial Majesty may some of these days accept a portfolio from the Ministry of the revolution that

overthrew him.

That same Cabinet is fashioned on the European model, with Ministers of Justice, War, Marine, Finance, Education, Public Worship, Foreign Affairs and Affairs of the Interior, all of them the growth, or rather the creation, of the last eight years. And over them all stands the hear of the oldest dynasty in the world—a cloistered emperor whose house "dates from Nel uchadnezzar" -who before 1868 had never seen the outside of his own palace at Kato; who, in fact was deemed too sacred to touch volgar earth; but who has just been sesisting at the opening of a new rails sy; and when perhaps, will lay many a fic store before he departs to the realm of the Sun Goddessfrom whom both he and his house have des-

cended. These are sober realities of the Japanese revolution. That they are not superficial realities—that their results are likely to be permanently beneficent-that, at all events. there is no reason why they should not be so, will, we think, be admitted by most people who study the subject with care and impartiality.—London Examiner.

What assurance osu I have that Josus died for me if I am not living truly unto Him?-Dr. Cuyler.

CHRIST and His cross are not separable in this life; howbelt, Christ and Line ero me part at heaven's door, for there is no houseroom fer crosses in heaven. One tear, one sigh, one sad heart, one fear, one loss, one thought of trouble cannot find lodging

Eastor and Reople.

Principal Caird on Ecclesiastical Distinctions.

The inaugural services at Parkgrove Congregational Church, Paisley Road, Glasgow, of which the Rev. Palmer G. Grenville, LL.D., is minister, took place Grenville, LL.D., is minister, took place the other day. Principal Caird occupied the pulpit in the afternoon, and selected as his text Matthew xx. chapter, 26th, 27th, and 28th verses. At the close of the discourse the rev. Principal said:—I have gladly yielded to Mr. Grenville's request that I should express my cordial sympathy that I should express my cordial sympathy with his efforts by taking part in to-day's services, and by asking the members of my own or other Churches to come to his help. Nor, I will take leave to add, in doing so, would we betray any lack of loyalty to that particular section of the Christian Church to which we ourselves Christian Church to which we ourselves may belong. The natural result of experience and reflection on all candid natures is, I think, along with a growing love of truth, a growing tolerance of intelectual and formal diversities, and, if not an utter indifference to ecclesiastical distinctions, at least an incapacity of sympathising with the head-strong zeal of those who make to much of them zeal of thosse who make to much of them. We can only be truly religious men by in-dividual conviction: but whether we are Churchmen or Dissenters, members of this or the other ecclesiastical communion, is determined, I believe, very much by the accident of birth and hereditary connection, or, at most, by a temper of mind which makes one kind of Church institution or organization more congenial to us than another. It was said, I think by Coloridge, that every man is born either a Platonist or an Aristotlian. Perhaps that affinity of nature to which he referred finds an even more marked illustration in mat-ters of Church polity than in philosophical thought. It comes, I believe, very much to this—that there is no absolute or authoritative criterion of what is true or false, rightor wrong, in such matters, but that for each individual is the best kind of Church government by which be finds himself best able to serve God and to do good to men. If, by the turn and temper of his mind, or by the old and venerated traditions, or by the dear associations of childhood, a man finds that in a particular Church the needs of his religious nature are best met, and that through its instrumentality he can work with greater freedom and ardour in the cause of our common Christianity, then, so far from moving heaven and earth to make preselytes, I would not cross the street to induce that man to leave his own Church communion and come to own Churen communion and come to mine. My Christian brethren, it is because I believe that yours is a form of ecclesiastical life which specially suits the genius and temper, or, if you like, intellectual and spiritual affinities, of some minds—because I know that it is hallowed by managing and and the minds—because I know that it is hallowed by managing and and the minds. ed by memories as sacred and traditions as noble and venerable, and names as illustrious as those of the religious community to which I belong—and, above all, because I believe that in this great city because I believe that in this great city there is crying need for the agency and coperation of all good and earnest workers in the common work of warring with ignorance and vice, of reclaiming and Christianising the multitude around us—it is for these amongst other reasons that I have gladly taken part in the services of today. I offer my humble congratulations to this congregation, and to its realous and able minister, on their growing prosperity as a church; and I pray God yet more abundently to bestow upon them the influence of His grace and love, to inspire them with ever-increasing real and energy and success in His service.

Feeding on God.

and success in His service.

at is the grand endeavor of the gospel to communicate God to men. They have un-dertaken to live without Him, and do not see that they are starving in the bitterness of their experiment. It is not, as with bodily hunger, where they have a sure instinct compelling them to seek their food, but they go after the husks, and would fain be filled with these, not even so much as conceiving what is their real want, or how it comes. For it is a remarkable fact that so few men, living in the flesh, have any conception that God is the necessary supply and nutriment of their spiritual nature, without which they famish and die. It has an extravagent sound when they hear it. They do not believe it. How can it be that they have any such high relation to the Eternal God, or He to them? It is as if the tree were to say—What can I, a mere trunk of wood, all dark and solid within, standing fast in my rod of ground—what can I have to do with the free, -what can I have to do moving air, and the boundless wea of light that fills the world? And yet it is a nature made to feed on these, taking them into its body to supply, and vitilize, and color every fibre of its substance. Just so it is that every finite spirit is inherently related to the infinite, in him to live, and move and have its being. It wants the know-ledge of God, the eternal manifestation of God, the approbation of God, a consciousness lighted up by His presence, of His fullness, to be strong in His might, to rest in His love, and be centered everlastingly in His glory. Apart from Him, it is an incomplete creature, a poor, blank fragment of existence, hungry, dry and cold. And still, alas! it cannot think so. Therefore Christ comes into the world to incarnate the divine nature, otherwise unrecognized, before it; so to reveal God to its knowledge, enter Him into its faith and feeling, make Him its living bread, the food of its eternity. Therefore of His fulness we are called to feed, receiving of Him freely grace for grace. When He is Him freely grace for grace. When He is received He restores the conciousness of God, fills the soul with the divine light and sets it in the connection with God which is life—eternal life.—Dr. Bushnell's Sermone on New Life.

Tross who merely accumulate or pre-serve wealth are its servants. Those who expend it upon tuemselves become its vic-tims. Those only who use it grandly are its masters.—Chief-Justice Bradley.

Ancient Hymns.

Most of our hymns are of modern somposition. At the outbreak of the Reforma tion there was a new departure in hymnology, and the victories of the true doctrine were gladdened with bursts of sacred song. Luther was tuneful as well as orthodox. His "En festeburg," a "Strong Tower is our God," will last as long as the 46th Ps., of which it is a metrical translation. In England, Sternhold and Hopkins, Tate and Brady, Wests and Company 1217 with, John and Charles Wesley, have greatly on-

John and Charles Westey, have greatly our riched our pashnody and hymnology. Bonar is rather a beautiful spiritual lyrist than a writer of hymns proper.

Dr. Schaff, who is fond of subject, says that the psalms of scripture were the first sacred songs, and will outlast all others. The all other hymner compositions, hymns Like all other human compositions, hymns

have their day.

How seldom do we now hear the favorite strains that thrilled vast and solemn assemblies in our boy-hood! Some of them come back to us with great sweetness and power; as

O tell me no more Of this world's vain store.

The words and the tune are forgotten by the Church of to-day.

A few of our hymns will probably last, as a few have come down to us from antiquity. The Odes of Horaco and to our dar could hardly have been sung to our modern tunes. The Gregorian chants were modern tunes. The Gregorian chants were suitable for either prose or poetry. But in course of time compositions came into vogue in which accent rather than quality guided the verse. Rhyme was superadded, and the foundation of our modern hymn-

ology was laid.

The most noted of the Latin Hymns is the Dies Irac. It is attributed to Thomas of Celano, a Franciscan monk of the thir teenth century. It has never been sung generally by Protestants. A few verses translated by Sir Walter Scott have found a way into our hymn books under the heading of

"The day of wrath, that dreadful day."

In the Romish burial service it appears

in the original Latin, as for instance in Mozart's famous Requiem Mass.

No translation of this Ode has ever seemed to us to equal the original. There is a weird terror in its simple stanzas that you can never forget, but it evaporates in the process of translation. One reason is that most translators insist on copying the measure of the original and reproducing the three line rhymed stanzas. This measure is comparatively easy in the Latin where rhymes are as plentiful as the leaves in Vallambrosa's vale. But in English it is troublesome, especially when you are confined to the thought of another.

It is questionable whether a simple translation, closely following the Latin, would not give the English reader a better idea of the simple grandeur of this famous ode than all the versified renderings that we

It is worthy of remark that our fellow countryman, and sometime antagonist, Gen. John A. Dix, has furnished one of the very best of all the English translations. He is said to have written it at Fortress Monroe in the second year of the late civil war. I will quote the stanza that used to effect Dr. Sam Johnson so much,

Quaerens me sedisti lassus, Redemisti, crucem passus; Tantus labor non sit cassus

Gen. Dix renders thus:

Worn and weary thou hast sought me By thy cross and passion bought me-Spare the hope thy labors brought me

A nearly literal rendering would be, Seeking me thou sattest wearled, Cross-enduring didn't redeem me. Not in vain be so great labor !

The reader will notice that in Gen. Dix's version one allusion is almost if not quite lost. Jesus sat wearied at Jacob's well. He was not seeking to save the woman of Samaria merely; every devout heart will cry, He was seeking me, even me

I have translated the first two verbs by the past tense of the English instead of the perfect. The Latin admits of either of these two tenses, but the sense seems to me to suggest the past. The distressed spirit exclaims. Thou didn't yonder in the past redeem me. Let that mighty work not prove fruitless now.

The Duty Done.

A Presbyterian minister tells the follow.

ing story:

He was at one time pastor of a church in a town where the richest, and in every way the most prominent man, was noto iously a neglecter of religion, and openly hostile to the ministers. Seeing the old man in his carriage before a store in the place one day, he felt a strange impulse place one day, he lett a strange impulse "to go near and join himself to his chariot," and ask the liberty of visiting him, that he might preach the Saviour. Fearing a scene, he refrained, and was conscience-smitten. Six weeks later he met the carriage on the street again, and the problem was annually and the same was annually and the same was annually to same was impulse was renewed, and the same words impulse was renewed, and the same words suggested. He immediately consulted one of his judicious deacous, who advised him not to visit him. He would be driven from the door—there would be a scandal, and he would become the object of derision. But he could not rest. He felt it was God calling him. derision. But he could not rest. He let it was God calling him "to go near and join" the Godless old man, and in disobedience to advice, the next day he approached the stately mansion trembling. He saw the old man, and was seen by him. The door was opened. He expected insult. Instead, two trembling hands were extend. Instead, two trembling hands were extended in welcome, and the strange words uttered, "I have been looking for a visit from you for six weeks. I have been longing to know more about the Lord I have so long rejected." The wife and daughter were selled in, and there he "preached unto them Jesus," and all three soon afterwards believed, and "went on their way rejoing." When one is prompted by the Spirit to speak, it is safe to hope and believe that the Epirit is prompting to hear.

A long life without rest and peace in God, is nothing but a long martyrdom,—

God.

e arrà sustains thee, Since thy Fath Peaceful be; Woon a chastening hand restrains theo, It is He.

know His love; in full completeness, Fills the measure of thy weakness; If He wound thy spirit sore,

Trust Him more

visnout murmur, ancomplaining,

In His hand Lay whatever things thou canst not

Understand. Though the world the folly spi rneth, From thy faith in pity turneth. Peace the inmost soul shall fill,

Like an infant, it thou thinkest Thou canst stand— Childlike proudly pushing back The offered hand— Courage soon is changed to fear, Strongth does feebleness appear; In His love if thou abide,

Lying still.

Ho will guide. Fearest sometimes that thy Father Hath forgot?
When the clouds around thee gather.

Doubt Him not: Always hath the daylight broken, Always hath the comfort spoken. Better hath he been for years Than thy fears.

Therefore, whatsoe'r betideth, Night or day, Know His love for thee provideth

Good alway. Crown of sorrow gladly take, Grateful wear it for his sake, Sweetly bending to his will-

Lying still. To his own the Saviour giveth Daily atrough:
To each Christian soul that liveth Peace at length.

Weakest lambs have largest share Of this tender Shepherd's care: Ask him not, then," when," or "how," Only bow.

Repetitions of the Bible.

"God speaketh once, yea twice, yet man perceiveth it not." Even children must have noticed the repetitions of the Bible. There appears no attempt to economize reom, for the Book of Numbers could have been compressed into the twelfth of the space. Here everything is related with the precision of a catalogue or legal document. The same might be said of the Acts, where space, so to speak, is more precious. In a measure this is due to the facts that the Bible, as far as its human writers were concerned, is not one book but a collection of books overing a long space of time in their production, and without any mutual understanding, each author putting down what he considered necessary for his own purpose. Then again, reiteration was characteristic of the Orientals as seen in their poems, of which the Bible is the most beautiful specimen. The reason of most beautiful specimen. The reason of all this is ebvious. Are not children taught by iteration and reiteration? We impress knowledge and conviction on their mind by repesting many times the same thought in the same words. To complain of this repetition in the Bible is most unreasonable. It proves conclusively that the Bible is an old and genuine book, and that it was neither written in our time or country. The object the inspired writers country. The object the inspired writers had in view was to render a deeperimpression. It is in the words of the text—"God speaking once, yea twice." The Lord in ancient times would send a prophet again and again with the same message to warn the people, and this heaping up of line up-on line left them without excuse in the day of their trouble. It was the same in gospol times, and it is so in our own day. God sends to the people preacher after preacher, saying the same things, and there is nothing more grievous to God and to the minister than to see people growing hard under an awakening ministry. Every prescher repeats, or ought to repeat his testimony, although a skilful preacher will vary his method and language This is rendered necessary by the very nature of moral and religious truths, and the inaptitude of the human mind to receive it in its purity. People don't like monotony and limitation, and this should be avoided, because it is not of God. The clear and faithful reiteration of cardinal truth is of God, and becomes the strength of the teacher and preacher of Jesus Christ.
John the Baptist's ministry was a repetition, calling upon the people again and again to repent. But there was variety in his preaching. Paul well knew the need of saying the same thing more than once. Curist Himself, above all others, repeated His sayings freely. He did not deliver Himself once for all in a studied manner, but had recourse to the topic again and again.—Donald Fraser, D.D.

Poor Men's Wisdom.

The Royal Preacher says he once knew of a small city, whose name he does not mention, which had only a feeble garrison to protect it. It was suddenly put under the severity of a siege. Attacked by a large army, and menaced with much skill of engineers in bulwarks, the downfall of its splendid ramparts was just at hand. among the citizens an inconspicuous labor-ing man was opportunely disclosed, who conceived a new plan of defence, so wonderfully ingenious in construction, and so easy to push into rapid employment, that it proved successful even at first trial. He delivered the city.

And that was the end of it. Nobody "remembered that same poor man." Want of social standing ruined all his chances. His valiant service went just for nothing, because he was not rich. All his helpful activity was accent his helpful activity was accepted, but re-

his helpful activity was accepted, but received without reward or record.

The old, familiar story: a humble artism summoned by a mighty exigency to the head of affairs, and then abruptly dropped, after he had been exhaustively used. In that impertinent little town it appears that property-qualification was one of the conditions of permitted public excellence. His subsequent history is not related. No one can doubt that this extemporaneous

soldier was most eminently disgusted with the ingratitude he met. If he declared in his haste that the entire commonwealth might be blown to splinters thereafter and not a wave of trouble should roll across his peaceful breast, nobody wouldes in-the heart really to blame Jould he expect? petuosity. But - Jat 1 Parato success is a public offence. A citizen's fame is a city's disgrace."

One of our best lessons from this inci dent is that which suggests itself carlies and plainest. The story was published about a thousand years, more or less, be-fore Jesus of Nazareth was born. So we learn that the communities in Solomon's time were agitated by the same interminable questions and apparently actuated by the same envious and illogical temper as When anybody newadays does a outs. When anybody nowadays does a noble thing, or says a good one, people are apt to take all the dew off from it, and all the sunshine out of it, by asking the quiet irrelevant question—Who is he?

King Solomon seems to have felt some-

what the soreness of the scandal. He remarks: "Then said I, wisdom is better than strength; nevertheless, the poor man's wisdom is despised, and his words are not

heard.

Consideration is the first gospel grace "Blessed is he that considereth the poor." Let us respect honest worth for its sake, and dignify manual labour. Let us be quick and generous in recognizing real value in a man. Let the rich be willing to accept wisdom from a citizen clad in homeaccept wisdom from a citizen clad in homespun. And then, on the other hand, let
the poor keep themselves worthy of respect. Let laboring men have dene with
the hypocrisy of demanding hours for
study, and spending them on the corners
or at the gin-shops. Let them read profitable books, as they say they will if the
time be allowed them. While the libraries
are crowded, then mechanics and artisans
will be a force. "The words of wise men
are heard in quiet more than the cry of
him that ruleth among fools."

For there is no limit to the influence of
an honest, intelligent Christian, no matter

an honest, intelligent Christian, no matter what may be his calling, if he has given his heart to Christ, and is willing cordially to give his "wisdom" to his fellows.—Chris-

tian Weekly.

Origin of the Basilican Churches.

If the temple was unsuited to Christian purposes the basilica, the hall of justice, was of all building the best suited. The basilica was in fact the temple turned inside out. As the temple consisted of a walled building surrounded by external colonnades, so the basilica consisted of internal colonnades placed inside a walled building. Exactly as in the temple, the colonnades in their various forms long remained the only architectural feature, and it was a standing difficulty to know what to do with either the outside or the roof. Both at Rome and at Ravenna we are constantly struck by the mean and shapeless outside of buildings which are of a truth all glorious within. It is only in St. Appollinaris at Classis that we meet with the first feeble approach to the later Romanesque forms of external ornament. But the temple thus turned inside out became, in the form of the basilica, exactly what was needed for Christian uses. -There was the long nave ready to receive congregations which needed to assemble within and not without their houses of worship. There was the apse or tribune with its rows of official seats, ready to become the official seats of the bishop and his clorgy; there were the cancelli ready made to part off the holier part of the building from the less holy. In those basiless which had the chalcidice or transept, the symbolical form of the cross was already impressed on the buildings in heathen times. The basilica was in every point a ready-made church it could at once be used as such, and it could become the model of new churches built after its likeness. And out of the basilica have grown all the forms of churches commonly used in Western Europe. The main internal features of all are the same; the chief difference is that Northern architects learned to give their buildings an external outline to which Italy even in its best days, in the days of Plea and Lucca, always remained a stranger. The bell-tower, which in Italy stood apart, became part of the building, and was multiplied in number; the crossing, unmarked in the ancient basilica, was marked by the central cupola or tower. By these means the unadorned outside of the old basilica grew into the varied outlines of Caen and Ely and Lichfield, and into the outlines more varied still of Worms and Bamberg and Gelnhausen. To have thus turned the basilica to Christian uses was almost a greater triumph than to have done the like by pagan temples. To destroy the temples and to consecrate the basilicas was the most speaking expression of the facts that the pagan worship had come to an end and that the empire itself had become Christian. When the seat whence the heathen indge had handed over the martyr to the sword or to the lions became the seat from which the bishop arose to celebrate the Christian mysteries, no more speaking embodiment could be needed of the triumphant climax, "Christus vincit, Christus regnat, Christus imperat." It was a sign regnat, Unristus imperat. It was a sign that the Roman Empire was beginning to deserve its later title of Holy, a sign that the Chief Pontiff of idols was passing into the advocate of the Universal Church.—

E. A. Feeeman's "Historical and Architectural Sketches."

THE most heart-rending of all the troubles and agonies of life is to know that some trusted friend has deceived us.

THE same Bible that gives us the Ten Commandments enjoins that charity, which believeth all things, hopeth all things.— Guthric.

"DID it ever strike you," said one,
"what grand men ought to be, who have
been praying so many years? If prayer
to us has been a reality, if beside being petition it has been communion with God,
how near Him we estight to be by this time,
and hew like Him we estight to have become.
Communion with Christ should make us
Christ-Hise."

Sabbath Hypochondria.

A writer in the Christid remedy of a malthe symplom church members, which he sails "Sabbuth Hypochondria." It is known by late lying abed on Sabbath, slopping around all forenoon in the week-day Clothes, and is worse in hot or cold weather.
We might add that damp weather provokes it to great acuteness. Its causes are late hours on Saturday night, great worldly care, hour times, appeals for practice, appeals hard times, appeals for pastors support, and plain preaching. It is very contagious. The cure is given as follows:—Where the disease was caused by too plain and prac-tical preaching the minister should be dismissed, and one secured who, thought less orthodox, should present a sugar-coated Gospel, which could never give offence. Where the low spirits and want of energy are occasioned by the real or imaginary under-estimation of the patient's worth by the church and community, administer, in rapid everysides. rapid succession, large doses of commenda-tion, increasing the doses necessarily as this remedy begins to lose its effect. A bugle should be furnished the diseased at the expense of the congregation, and while this is being blown in self-praise, every one should smile his approbation, or cry out, "Amen!" Everything irritating in connection with the congregation ought to be removed out of his sight. No pressing appeals for money should be made in his presence, and he should be allowed, in every thing, to have his own way. When the case is incurable the only thing left to do is to use diligently Gospel disinfectants to prevent the spread of the contagion, since "evil communications corrupt good manners."

A Religious Railway.

For some time past paragraphs have appeared in the Romish press to the effect that a Signor Pierotti had obtained from the Sultan of Turkey the authorization to construct a railway from Jaffa to Jerusalem, that he had obtained the blessing of the Pope or his undertaking for a consideration, and the permission of the College of Cardinals to solicit funds from wealthy Cardinals to solioit funds from wealthy Catholics for the undertaking. According to the circular of Signor Pierotti the object sought is to facilitate the transport of Roman Catholic pilgrims to Jerusalem, and as a means of placing Roman Catholic missions on a par with those of other Christian sects in that city. It is not stated whether Roman Catholics are to have a monopoly of the line; but perhaps his re-ligious feelings will be satisfied with trans-porting his co-religionists in first-class carriages, and other Christian denominations in third-class cars or luggage vans. The idea of a religious railway is certainly novel, and breaks upon the mammon-worshipping world with all the force of a new sensation; and breaks upon the mammon-worshipping world with all the force of a new sensation; but nevertheless, it must be a great satisfaction to find Romanists consenting to transform pilgrimage into a pleasant railway excursion. However, we have not heard that the capital has been raised, and the whole idea may only live in the devout imagination of Signor Pierotti.—Weekly Review. Review.

Random Readings.

WE do not believe immortality because we have proved it, but we forever try to prove it because we believe it.

WHAT are Raphael's Madonnas but the shadow of a mother's love, fixed in permanent outline forever?

Make a little fence of trust Around to-day; Fill the space with loving work, And therein stay.

Look not through the sheltering bars Upon to morrow. God will help thee bear what comes Of joy or sorrow.

A LowLy Christian woman said that she found it very easy to pray always, for everything suggested to her a new prayer. When she awoke, she prayed that she might finally awake to the resurrection of the just. When she arose, she prayed that she might at last rise in Christ's likeness. When she washed, she prayed that the blood of Jesus might wash her soul. When she ate, she prayed that she might be fed with spiritual food. Thus every duty, every day, suggested prayer.

FAITH and hope, though distinct, are vitally united. They come from the same source, are sustained by the same evi-dence, are exercised on the same realities. Faith is the perceiving; hope the anticipating faculty. Faith sees heaven opened; hope says you are on your way, to it. Faith cames by hearing; hope by experience. Faith has respect to the truth of the Word; hope to its fulfilment. Faith looks to doctrine and promise; hope to reward. Faith is founded on what is in heaven !—Stanford.

DR. ARNOT tells of a machine in the Bank DR. ARNOT tells of a machine in the Bank of England into which gold sovereigns are thrown in bulk, that it may be seen if they are of full weight. "As they pass through, the machinery, by unerring laws, throws all that are light to one side, and all that are full weight to another." In the day of final testing every work and every worker will be weighed, and stamped, and assigned a place according to God's unvarying standard. "Be not deceived; God is not mocked; for whatsoever a man God is not mocked; for whatsoever a man soweth that shall he also reap."

Ir a church have good principles as the Ir a church have good principles as the basis on which it rests, it must expect opposition as it tries to maintain and propagate them. This being so, every member of it ought to feel called upon to put forth all his energies for the purpose of repelling absult and pushing forward its enterprises. In this there is often a mistake. A Christian says, "My shurch has an unexceptional creed, such as the gates of hell hall never he able to desiroy, therefore I ceptional creed, such as the gates of hell shall never be able to destroy, therefore I need not be anxious about it, for God will take eare of his own." History, philosophy and common observation all tell us his mistake. It can only exist and succeed through the energetic action of those who are its members, and when that is withheld it will be in danger of destruction.—United Presidents.

Our Young Holks,

The Bible in the School.

At reheel, at school! and shall we take The Book of books away? Withhold it from the little ones? Leave thom at will to stray Upon dark mountains helplessly, Witnout the guiding light That Gol intrusts to us, until They porish in the night?

Shall hunks and chaff be freely given, And not the Bread of Life? And shall the Word of Peace become A contre of mad strife? Shall those who name the name of Christ His own great gift withhold? Our Lamp, our Chart, our Sword, our Song, Our Pearl, our most fine Gold!

Why would we have "no Bible taught?" it for fear? or shame? Out, out upon such coward hearts, Rolen to their Master's name. If God be God, if truth be truth, If Christian man be men, Let them arise and fight the fight, Though it were one to ten!

With battle cry of valiant faith, Lot Britain's sons arise.
"Our children shall be taught the word
That only maketh wise!" So, dauntlessly, will we unfur! Our banner bright and broad The cause of His dear word of life, Our cause, the cause of God.

The Rhinoceros.

A rhinoceros lately died in Paris that had been in the Jardin des Plantes for twenty-two years. He was so surly and cross that not even his keepers contured to take any liberties with him. One day, however, the little lap-dog of the wife of the director got into his house by squeezing in between the bars of the ironwork. Instead of killing the intruder, as was expected, the rhinoceros allowed the was exposed, her innecess allowed the little creature to play with him, scampering over his back, biting his neck, and playing off all manner of sportive tricks. The two became great friends, the "wee doggie" passing several hours each day with his undemonstrative acquaintance, which put up patiently with all its teasings. One day the thinoceros unintentionally set his foot on his little pet, killing it instantly. The poor brute's grief for this sad accident was pitiable; for two days he did not eat a particle of food. So that even the rhinso cross, with a hide so tough and a temper so cross, had a soft part in his heart. It is so with men. We must not think that their hearts cannot be touched because they seem so hard.

The Boy Who Kept His Word.

One day I heard the softest little tap-atap at the door, low as though made by a kitten's paw, and when I opened it, a beau-tiful little boy, with brown eyes, red lips,

and rich clive complexion, stood there perspiring, and holding his old battered hat in his sun-burnt hand.

"Would you lend me a wheel-barrow to take some walnuts home? I will bring it back this evening," said he respectfully, and he appeared like a dear little gentle-

"Be sure, my little man, I want to accommodate you," said I laying my hand on his moist brow, and turning his sweet face fairly up to view, "but how do I know that you are an honest little stranger? Your eyes and face look very honest, but sometimes a boy's acts belie his truthful face. Yes, I'll lend you the wheel-barrow, and take your word for it that you'll bring it back this evening. But you look so tired and sweety that I believe you'd like

one of my nice cookies, would you not?"
"Yes, ma'am, thank you," said he; and
then I put the sideboards on the wheelbarrow and ran it out at the gate for him, and helped him to lift a sack of nuts into it. In the evening, as we sat at tea, I heard the wheel-barrow coming up the dusty road with a creaking "wheek, whack," and I felt rejoiced to know that my little stranger was a boy who could be

"I did bring it home now, didn't I,"

and he puffing along.
"Thank you," said I. "It does me good to meet a boy who regards his word as something sacred, because I think an honest boy will make an honest man," and I shook hands with the little fellow, and told him to sit down and rest.

He took off his hat and sat down, saying, "I can't stay long, because I have to get the cow for mother, and we keep her in Mr. Irving's pasture."

I learned who the child was-that he was the new blacksmith's son, and that he had a little brother and sister at home, and that "Sissy Zos" was the darlingest baby in the world. I talked to him about keeping his word always, regarding it as some-thing sacred—of building up a character for truthfulness; and for a few moments I talked little boy-talk as hard as I could His big eyes watched me closely—he understood and appropriated every word I said. I gave him a cookie to eat then, and one for after he got home, and one a-piece for the little brother and sister, and told him to mind what his mother had said about getting the cow, and that I believed he was rested and had better go now; but whenever he wanted any favors hereafter, I would not be afraid to trust

Oh, he walked off so royally! just as rich and honorable, and he took strides like a young Goliah! And I! I felt good to meet with a specimen of manly integrity in such a lump of a boy. I felt a deep in-terest in the child, and resolved to watch him, and do him all the good I could .-Exchange.

him.

Judson said, as he was approaching Madison University, "If I had a thousand dellars, do you know what I would do with it?" The person asked supposed he would invest in Foreign Missione. "I would put it in such institutions as that," he said, pointing to the college buildings. "Planting colleges and fitting them with staffant young men and women in planting seed-corn for the world."

A Heroic Boy.

Some years ago a steamor took fire on the St. Lawrence River, and became a complete wreck. Very many, in their attempts to escape death by fire, met with a watery grave. A boy, named Narcisse Lamontayne, aged thirteen years, saved eight children from the wreck. He accomplished his noble deed by seizing the door of a state-room, placing the children upon it, and pushing it before him while he awam. By soveral such trips he succeeded in landing on a dry rock, or on the beach, eight of the children that were on board

the ill-fated vessel.

Now this, boys, is true courage. Many a boy who can double his flat and make a great threatening noise before his playmates, would have been too great a coward even to have attempted what the noble Narcisso Lamontayne so bravely accomplished .- S. S. Visitor.

Walking with God.

The difficulty which most people have in religion is to bring the thought of God into their daily lives. His very greatness makes it hard to connect him with homely very-day matters. We get some sense in every-day matters. We get some sense in the church, or in the prayer-meeting, or in rare hours of exalted feeling. But when we go into the busy world, where most of our life is spent, God fades away into heaven, that is farther off than the blue sky above our heads. This is a great loss to us. It is neglect on our part of our highest opportunity. God walks with us, in closest nearness, at every moment. There is in him, if we could learn to take it, a provision of helpfulness, of sympathy, of aufficiency, for every step in the round of our daily life. The very things that seem insignificant and without spiritual meaning, are set round us by God as part of our education. And if we habitually recognize his presence in them, all the incidents of business and our household care and daily walk would become threads of gold, holding us in the sweetest, noblest friendship with our Heavenly Father.

Carrying Their Own Brimstone.

After a service in a place where the people had been a good deal bewildered by a self-ordained preacher, who accepted only so much of the Bible as suited his whims. and who was wont to make merry over the idea of future punishment, a man stepped up to me, and said in a canting

"Bishep do you believe in a hell?"
I said, "Are you anxious to know what
I think of hell?"

I think of hell?"
He said, "Yes."
"Well," said I, "the best answer I have
ever heard came from a poor negro woman.
She had a young neice, who sorely tried
the poor soul. The more she atruggled
to keep this wilful charge in the right

to keep this will charge in the right way, the more she seemed to wander. One day, after hearing a new preacher, the niece came bounding into the room:

"Aunty, aunty, I ain't gwine to believe in a hell no more. Ef dar is any hell, I just wants to know where day gets all dere brimstone for dat place. dat's what I'd brimstone for dat place; dat's what I'd

like to know!"

The old woman fixed her eyes on her, The old woman nice her eyes on her, and with a tear on her cheek, said:

"Ah! honey darlin', you look out you don't go dare, for you'll find dey all takes dere own brimstone wid 'em."

I said: "Is there any other question in theology you would like to ask?"

He said, "No."

And he want home. I hope with a new

And he went bome, I hope with a new idea that sin brings sorrow, and that to be saved we need deliverance from sin. Some men carry "their own brimstone" even in this world.—Bishop Whipple.

Certaintities, Not Opinions.

Dr. Henry Warren, of Brooklyn, recent. ly delivered before a scientific association an address on "Scientific Certainties, not Opinions, about Alcohol." Some of these certainties, he said, were that alcohol is never assimilated to the human system, nor changed into any other compound in the living body, hence it never can be food; that it has no power to aid, but rather retards, the digestion of food; that it is not a source of strength, nor a producer of animal heat; that the microscope shows the blood deteriorated, the brain injured by it; and that statistics prove that life is shortened by its use. The lecture was very interesting, as each assertion was well illustrated as well as proved. It would do good service if printed in tract form for general circulation among the people as a temperance tract. Its close as follows:

Allow me to come down from things mathematical, sure and minutely measurable, and introduce a single deduction, which has nevertheless all the force of a demonstration, namely, that drinkers of all grades are a terribly vitiated lot of hu-manity. This is seen in the sureness with which contagious diseases smite them down.
"Four-fifths of those who were swept
away by the dreadful visitation of the
cholera in 1882, were addicted to intoxicating drinks." Drunkards and tipplers cating drinks." Drunkards and tipplers were searched out with unerring certainty as to show that the arrows of death were not indiscriminately flung. In St. Petersburgh and Moscow the whole population ceased to drink spirits, so sure were they that they drank death. Out of a thousand deaths, only two were members of a tempc:ance society; and at that time every temperate person was a member. Of thirty thousand victims in Paris, nearly every one was a user of intoxicating liquors. Nine-tenths of those who died in Poland were of the same class. In some towns every drunkard was swept away. Monsieur Huber saw two thousand one hundred and sixty persons perish in twentyfive days in a town in Russia. He says, "Persons given to drinking were swept away like filed." In Tiffic, containing twenty thousand inhabitants, every drun-kard feli. Dr. Sewell stated that, of two hundred and four cases of cholera in the Park Hospital, New York, there were only riospiesi, New York, there were only air fewingerate persons, and they recovered. Out of these hundred and sixty-two who died in Albany, three hundred and twenty-six were habital drinkers; while of those who drank no spirits whatever, there were

ONLY SOYSU.

Sabbath . Tencher.

New Comers at the bath School.

It is an excellent thing to have Sunday School children in the with zeal to hunt up new scholars and aring them into the school. They can do far more at this work than their teachers and superintendont. But there is another point that should be equally impressed on their minds; that is, the importance of keeping them in the school when they get them there. This, again, will depend more there. This, again, will depend more more the children than the teachers. If the stranger child feels that she is coldly scanned and criticised by her classmates, if no one volunteers a kindly word, or a friendly deed, she will very likely hesitate much about coming again. Of course, well-bred children will always treat a stranger with politeness. But many children in our Sunday Schools, who dress in purple and fine linen, are fortunately not woll-bred. A teacher finds its a very serious, as well as important, duty to teach among other things a little good manners. It is often as difficult a task as it was for the fishes to teach the little crabs to walk forward instead of backward. Directly, when they returned to their parents, the good lessons were all unlearned.

I think the child-like qualities which our Lord so commended are becoming ve y rare. We do not find them in the bold stare, the curled lip, the whispered sar-casm, that pass so freely among the children of the present day. Have they gone out with the simple attire with which Christian mothers are accustomed to array their little ones?

A school can never be truly, or permanently, prosperous where Christian politeness does not prevail. "Kindly affectioned one to another," should be every class's motto, and the teacher should often seek to impress the lesson. There is no book of etiquette like the Bible. One whose soul is filled with its spirit and teachings need not fear to stand before kings.

Place the new-comer in your class beside the most genial, kindly member of it. By

a quiet understanding between you, let it be felt that you wish the stranger to be made to feel at home. Do not press him made to feel at home. Do not press him with burdensome attentions, which will only make him feel more ill at ease; but let him glide quietly into place, in the regular order of the day's lesson. When school is over see if any one goes the stranger's way home, and if so let them walk together. It is a little thing, but does much towards making the comfortable.

The Children of the Church.

Baptism is the sign and seal of the covenant, which God makes with believing parents on the behalf of their children. When parents bring their children. When parents bring their children to the church, and give them in faith to the Lord in this external ordinance, they recognize the covenant of God not only, but exercise faith in the covenant faithfulness of God. And as weighty consequences of blessing hang on and follow every act of faith, so here the weightiest blessings we can receive follow the dist of faith in the can receive follow the sees of faith in the covenant which baptism represents. All this is taught by the fact that the truth which the covenant teaches, the blessing which it promises is signalized by being put in the framework of one of the two sacraments of the church. Certainly the sacraments make eminent what God regards as most noteworthy, and the truth contained in the coverant which God contained in the covenant which God makes with parents on behalf of their children is so signalized. The sacrament of baptism shows then that the relation of of baptism shows then that the relation of believing parents to their children is most marked and blessed. The children are beloved for their father's sake. God has purposes of good that ceneern them, and parents and the church may well be glad because of these purposes. But as in all else that concerns the promises which cladden up the anisoment of the good gladdens us, the enjoyment of the good comes not without a preparation on our part for the reception of the blessing. Do we, then, wish this covenant to be fulfilled, and the children of the church to be blessed? This can only be by its being that the children on the church to be blessed? first fulfilled to us, the parents. The covenant does not read: I will be the God of thy children and thy God. But it does read, I will be a God unto thee, and to thy seed after thee. The blessing of the parents must precede the blessing of the children. The parents must have God for their God, and then the covenant is valid, and the blessing sure in response to faith. We need, therefore, to keep our eye steadily fixed on the words of the coven-ant, and to remember that if God establishes an order according to which the blessing shalf be dispensed, he will not depart from that order or reverse it. And the whole matter may be briefly summed up in two sentences:
1. Godly parents, believing the covenant

and training their children in the fear of God, may expect their children to be godly.

A godly church, thus believing and exercising a care for the children of church, may hope to have God raise up the children to take the places made vacant

by the death of godly parents.

But, alas! it is just here where the lack is found. Faith in this covenant of God, thus signalized by baptism, and the corresponding care and nurture of the children are the two related points in which indi-vidual Christians and the collective church are most deficient. Bnd it is strange it should be so strange that we Christians should be so blinded and unbelieving in regard to a subject of which God evidently makes so much, and which is so fraught with good for them who believe and are faithful. Let us strive to know our privifaithful. Let us strive to know our privi-lege and to live and act in accordance with

The essence of the Gospel comfort is that I am not my own; that I belong to snas I am not my own; that I belong to Christ; that I am removed from my old standing altogether; that Christ has taken my place literally, and that I am put into Christ's place as literally; that the ex-change and transfer are complete, and that with these the responsibility is shifted.

SABBATH SCHOOL WORK.

AN ADDRESS TO TEACHERS BY REV. WM. COORRAND, D.D., BRANTFOLD.

(Continued.)

III. Because vast numbers have been saved through the instrumentality of Sabbath Schools.

Here statistics fail us. We can, however, appeal to the aggregate experience of the Church in support of the statement. In what part of the world are not Sabbath schools now found? Go to India and China and the South Sea Islands, and you find brave men and women who, trained in the Sabbath School, are now heroically de-fending the Gospel of Christ and winning souls. In the pulpits of our land how many there are who trace their conversion to the same agency? In every department of Ohristian agency we flud that the pro-minent leaders have been brought into the tingdom of Ch ist through the efforts of the Sabbath tohool. And how many happy death-beds prove what peace and consolation the lessous of Divine truth, given by faithful teachers, afford in a dying hone. But to know the grand results we must await the disclosures of the judgment day. How many crowns of glory, shall then fall to the lot of humble, per evering teachers, whose record is in Heaven?

The beneficial effects and actual results

of Sabbath School instruction, are not to be estimated by the silent nature of its operations. There are some associations which, from their very constitution and object, partake more of the character of public agencies, and are at once recognized by the community and eulogised for their achievements. Not so the Sabbath School. Teachers labour in secluded fields, concealed from the busy world; they steal quietly along their way unapplauded by the world—their patience and self-denial un-rewarded. We are ever ready in the ab-sence of tangible evidence to conclude false ly, imagining that facts and results should thrust themselves upon us, without investigation or enquiry; and yet are not the mightiest projects and operations in nature carried on silently, and by what seem to be insignificant agents? The omniscient mind has in many cases laid hold, not of the most powerful elements but the weakest, as if to demonstrate that the carrying out of his plans, whether the creation of a world or the salvation of a soul, depends not so much upon human instrumentality as on the strength of omnipotence, and the influ-ence of his spirit. By individual and associate agencies, ottentimes working concealed from common observation. God brings about mighty results, that cannot be orings about mighty results, that cannot be fully understood until the present system of his moral government shall end. It is so with Sabbath Schools. We can, doubt-less, point to many in this land whose conversion to God took place in the school, bu the complete success of the enterprise shall only fully be made known when we stand he makes up his jewels"—when the judgment shall be set and the books opened, and the secret of all hearts be made manifest, then shall the mighty influence exerted by the Sabbath School be made manifest and "the Lord shall count, when ne writeth up the people, that this man and that man was born there."

The work is largely one of faith; to be the work is largely one of takin; to be discouraged or despondent because our expectations are not realized is unbecoming in any child of God. If we are blessed in seeing one after another of our scholars converted to God, let us be thankful and glad, but if otherwise continue to labour. It is no uncommon thing to hear aged workers mourn over the lack of success. Some cannot point to a single instance of conversion after years of conscientious labour. They fear that the Lord has a controversy with them, and tremble lest the blood of souls should be demanded at their hands. But how know we that our efforts are unsuccessful? How know we that all the seed sown has withered and died? In after years, when teacher and scholar are far separated, the lessons of the Sabbath school may flash back upon the mind in the hour of trial and temptation with thrilling power. Patience is needed in waiting for results in the natural as well as in the spiritual world. The seed is oftentimes long in shooting forth, and the husbandman fears lest he may be overwhelmed with the horrors of famine. But in due time the windows of heaven are opened, the rains descend, the earth yields her increase, and the fields wave with rustling grain, and may sow in tears, but we shall reap in joy; we may go forth weeping while bearing the precious seed, but we shall return rejoicing, bringing our sheaves with us. In the final unfolding of the mysteries of Providence, the truth shall be realised that "God has chosen the foolish things of the world to confound the wise, and the things to confound the mighty." Patience can achieve all things. Throughout the whole range of human philanthronhy patience is power. As has been most beautifully said, "It is not the water spout, but the mighty dew which freshens vegetation-not the flashes of lightning which mature our harvests-but the daily sunbeams, and that quiet electricity which thrills the atoms, and which flashes in every ripening ear. Niagara, in all its thunders fetches no fertility, but the Nile coming without observation, with noiseless fatress overflows, and from under the retiring flood. Egypt looks up again a gainer of golden coin. The world is the better for its moral cataracts and spiritual thunderbolts, but the influences which do the world's great work—which freshen and fertilise it, and which are maturing its harvests for the garner of glory are not the proud and po-tent spirits, but the patient and persevering. They are not the noisy and startling phenomena, but the steady, silent operations. They are the Sabbath schools, which line upon line repeat the Gospel lesson, and keep alive in youthful millions the fear of God. They are the good and loving moth-God. They are the good and loving mothers, who begin with the cradle-hymn, and who try to make the sweet story of Jesus as dear and as memorable as their own kind voices. They are the weekly Sab-baths which softly overflow the land, and which when they obb again leave every-where the freshness and the fertilizing ele-

ments conveyed in their heaven-accended

But for the labours of our Sabbath school teachers, the towns and cities of our land would be uninhabitable. Classes of society which for years have defied every species of social and moral reform, have been gradually elevated by the combined agency of the Church and the Sabbath school. By these agencies there have been accomplished, on behalf of outcast and neglected children, greater transformstions than the face of the globe has under-gone during the past six thousand years. Not very long ago our marine plants were despised amid the beauties of Nature's flora. The very name of sea-weed, how-ever beautiful and graceful might be the forms of these offspring of the storm, cansed their merited neglect; and, as we are told that the most valuable alga grows in the deepest waters, and are taken from their birth-places by the most violent storms, so we always find that the neblest characters are matured by the severest discipline, and cradled in the deepest external misery. Apply chemistry to these sea-weeds tossed upon the sea beach, and they afford the most valuable products; apply the chemistry of Christianity to these hapless waifs of humanity—let her come forth and do in the laboratory of the spiritual world, what science has done for the algo in the laboratory of nature, and still more marvellous will be the results.

Sabbath school teachers magnify your office. It is one not excelled, if equalled, by angelic work. L t your language be:

"Hast Thou, my Master, aught for me to do
To honor Thee to-day?

Hast Thou, we would be the to some poor and

Hast Thou a word of love to some poor soul

That mine may say?

For, see this world that Thou hast made so fair. Within its heart is sad:

Thousands are lonely, thousands sigh and weep, But few are glad."

"Consequences."

"Consequences," as a game, may be very amusing, and a good pastime for an hour of an evening. But when we think that all the world is playing at consequences, in quite serious fashion, and as an every-day, real-life business, it becomes a

every day, real-ine business, it becomes a more serious matter.

That "Gen. Butler meets Queen Dido," and he says "Which is the way to Boston?" and she says, "Shoo Fly," and she consequence ie, "They both run for office," is good to laugh over, since joining things which have no natural connection is absurd. But when John sees a pretty face surd. But when John sees a pretty face, and he says, "Will you marry me?" and she says, "Yes," and the consequence is that they live in mismated misery for the rest of their lives, it may be just as absurd, but not nearly so amusing.

And yet it is just what men and women are doing every day. Joining things that have no natural connection expecting re-sults from causes that can never produce them; looking for grapes from thorns and figs from thistles. All life, in fact, is a succession of cause and consequences. The things we do are causes; the things we want, unless, indeed, it is the things we don't want, are the consequences; and he is a wise man indeed who really knows what he wants and how to go to work for it.

We see it in small things and in great

The girl wants beauty and pleasure. She laces lightly and takes unreasonable exposure at unreasonable hours, and the consequence is sickness and misery.

People shun merely suggested dangers, just as a horse shies at an innocent black stump. It is easier in any particular case to consult their feelings and shy out of the way of even a suggestion, than to be bravely reasonable, and the consequence is they become timid and nervous, and in the bonds of fear to imaginary evils.

Men grasp and hoard and crowd for wealth and pleasure, and the consequence is Ley become hard, narrow, unloving, and wretched.

We do not consider the plain rules of cause and effect. We look for results without any, or any related causes whatever, and trust to luck and hope for the best and don't get it. We live causes, but hope to avoid consequences, and sow our wild cats with a free hand. We even invert the natural order of things, and expect to be good as a consequence of going to heaven, instead of getting heaven as we attain to goodness; forgetting that it is to him that overcometh that it shall be granted to sit in the kingdom, and not that he that is taken into the kingdom shall be

I think no man preaches a true sermon unless he has first somewhat lived it himself, and the words are noble and life-giving in consequence of their first havgiving in consequence of their nest having given him life. Giving is a consequence of getting,
You cannot give alms till some ene
at least has earned the money which you
cannot give better things than

at least has earned the money which you give; you cannot give better things than money till you yourself have worked for and earned them. You cannot teach till you have first studied. You cannot go into society and talk well without having gathered into your life material of plea-sant and witty and true and earnest things which you can command.

You cannot give anything of best values until you have first made it a part of your own life; and so we give our lives for the brethren and find that giving is both a consequence and a cause, bringing back blessings to ourselves. Life is a growth. We send our roots down into the dark still earth, and we spread our branches out in the light and gladness of heaven's sunshine, but both roots and branches but contribute to the consequence of the sweet, beautiful fruit, and that in turn holds the seeds of future and more abundant harvests.

Let us be wise, then, for there is nothing truer than the Scripture law of the comeequences :-- "Whatever a man soweth, that shall hr also reap."-Christian Weekly.

Bishop Hall, commenting on the New Testament story of the Syrophenician wo-man, remarks:—" O, woman, say I, great is thy humility, great is thy patience; but, O woman, says my Saviour, great is thy faith. He sees the root, we the stock. Nothing but faith could thus temper the heart, thus strengthen the soul, thus charm the tongue."

British American Pregbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, MTC , SEE EIGHTH PAGE. C. BLACKETT ROBINSON Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue hould be in the hands of the Editor not later

than Tuesday morning.
All communications must be accompanied by the writer's name, otherwise they will not be inserted. writers name, otherwise they will not be inserted.
Articles not accepted will be returned, if, at the
tims they are sent, at request is made to that effect,
and sufficient postage staring are enclosed. Mantracepts not as accompanied will not be preserved,
and subsequent requests for their return cannot
be complied with

QUR GENERAL AGENT.

Ms. Ch sures Nicol, General Agent for the PRESUTTERIAN, is now in Western Ontario pushing the interests of this journal. We commend him to its best offices of ministers and people. Any gas atmos sendered him in his work will be taken by us as a personal kindness.

British American Bresbyterian.

FRIDAY, DECEMBER 29, 1876.

The daily meetings in charge of Mr. Hammond, in Philadelphia, are largely attended. Upwards of a thousand persons have signed the covenant expressing a hope in Christ.

The week of prayer, extending from Jan. 7th to 14th, will be universally observed throughout the world. Nearly all the cities are providing for the usual daily meetings which are held during the week, while most congregations soize the opportunity as a valuable one, of rekindling the flame of piety at the altar of devotion.

The Rev. Dr. Phin is to be nominated as moderator of the next General Assembly of the Established Church of Scotland, and Rev. Dr. Gould as Moderator of the Free Church Assembly. The latter news is of special interest, as Dr. Gould is the representative man of the Reformed Church which was incorporated with the Free Church at the assembly in May last.

The Rev. L. D. Bevan and family, arrived in New York from London, on Saturday week, in response to the call of the Brick Presbyterian Church. They immediately took possession of the new manse in readiness for them, even to a salt-cellar. Mr. Bevan commences his labours under the happiest auspices.

THE labors of Mesers. Moody and Sankey the Evangelists, were concluded in Chicago on Sabbath week. Messrs. Whittle and Bliss will now carry on the meetings for a time. That the work of the Evangelists has been successful beyond measure is ground for gratitude to God for His mercy. In their new field of labor at Boston, we doubt not that the success which has followed these Christian workers, will be given to them, and that they will have many souls for their hire.

THE youngsters are enjoying themselves to their heart's content. The weather supplied by their friend Santa Claus is perfect, the snow being in admirable order for sleighing, and the ice for skating, with a temperature that is mild and chaiming. As Saturday night had to do duty for Christmas Eve, the streets of Toronto were unusually prowded to a late hour. Judging from the thronged condition of the candy and toy stores, Monday must have looked upon many a happy boy and girl.

Another dreadful fire calamity occurred on Tuesday night, at the Convent of St. Elizabeth, near Joliette, by which thirteen little shildten lost their lives Rollowing so closely upon the Brooklin horror, the lesson is doubly enforced as to the danger from fire, and the uncertainty of human life. Since the destruction of the Brooklin theatre fresh warnings have been given as to the traps for human lives which are built in the form of theatres and other places of amusement. It is now seen that a quiet and orderly nunuery may be quickly enveloped in flames. The number of fires, rapidly following one another, shows that flimsy structures and modern inventions for heating building are constant sources of danger.

THE members of the Toronto Skating and Curling Rink, situated at No. 270 Adelaide Street. West, are to be congratulated on the accomplishment of their undertaking. The building they have been for some time erecting is almost completed. The ice which constitutes a solid and even floor, is in perfect condition, and the cas illumination which is provided, all make the building a source of attraction to skaters, and of interest to onlookers. It is by such provisions for healthful and innocent recreation, that we shall second the efforts of semperance men in their endeavors to wrest the young from the enclaving vice of drink. The members of the Rink are fortunate in the weather which enables them so soon and so complete'v illustrate the important value of the work they have almost

A HAPPY NEW YEAR.

There is something peculiarly interesting in looking upon the work of the year now brought to a close. Whatever may be our f. olings as to the imperfections and errora that have marked our course during a certain period of time, there is the fact of the task we gave ourselves to do being now accomplished, as we sit in solitude after all the household have retired to rest, and with the feeling of a parent to a child, we turn over the leaves of this year's British AMERICAN PRESBYTERIAN, it is pleasant thus to take in at a glance what we have done. What a number and variety of articles does a year of Editorship represent? Every possible subject we find has been touched upon. Here are thoughts gathered from the pages of the great theological writers of ancient and modern times; there are the poetical or philosophical effusions of our correspondents who have favored us with their contributions. In one place we find that a valuable controversy on some special topic has gone on. lu aupher there are full and ample reports of the doing of Presbyteries. Synods, and of the General Assembly Without undue assertion, we may say that this Journal during the past year, has endeavored to do full justice to every matter of interest connected with the churches or with the onward movements of Caristianity, and to have represented on its pages the talent of our Presbyterian Church. It is not asserting too much when we say that the volume for seventy-six will be found by those who have carefully filed its numbers, to be a valuable epitome of all manners of news-of the ongoings of society, of the work of the Church Boards, of conventions of Sabbath Schools, of social meetings and happy reunions amongst churches and pastors

While thus glancing back upon the past it is natural that we should forecast the future. We close this volume with a feeling both of sadnes and satisfaction-of sadness because we are yet so far from accomplishing the lofty ideal of journalism we have in mind, and of satisfaction because we have done much for the interest of the church and C ristianity. At the same time, in entering upon the labors of another year we promise ourselves to do our very ut most to make the BRITISH AMERICAN PRESBY-TERIAN worthy of the noble church and cause it represents. It will be our endeavor, as it is our ambition, to serve up a goodly fare to our readers. Our aim will be to please and instruct the young with lively and entertaining stories that shall enforce the Divine lessons of wisdom and truth, to furnish solid matter to the learned and thoughtful, to enliven our columns with interesting discussions, with the views of the churches, and with the work of the Sabbath School, to give the best selections from the distinguished authors of the past and the present, to enrich the Poet's Corner with the effusions of original talent or with quotations from works of recognized merit. It further enters into our plan to treat in well written Editorials of all the pressing questions of the day, and to do our best in the discussion of the great underlying principles of church polity and of church work. It is delightful thus to ex-cogitate our ideal of journalism-to fill our mind with the thought of what we may accomplish for Truth and for God. But how much more pleasant it is to dwell upon the task before us, when we think that our ideal may be actual through honest effort, invincible courage, and earnest determination to do our duty. If spared to turn over the pages of the volume of the coming year, we trust to be able to look upon the results with satisfaction, and to point to it as worthy of the Presbyterian Church of our Dominion. As we write these words, the feeling grows withia us, that our work is not ignoble, that we are preachers of the Truth from a higher platform than the pripit itself, and to a larger audience than can be reached by any single human voice, however powerful and eloquent in its utterance, that our calling is to take part in every philanthropical movement, and to help on the work of the Church in every department. With this overpowering sentiment within us, while we can hardly hope to be free from fault, or to be other than blame-worthy in many points, we feel we do not utter unmeaning words when we say that we shall do our

best to satisfy all our readers. Our readers will surely profit by the example we have presented in these seutences. Let them with ourselves learn from the past, and enter upon the task of the coming year with a faithful spirit, with zeal and ability, and with appreciation of the work that is required of them. Whatever be thy calling, reader, see that you discharge its duties heartily and with sincerity of purpose. If you are a minister of the Gospel, take courage and go forward to the fulfilment of your noble mission with carnest determination. Let the Sabbath School teacher grow out of the errors of his past experience, and give himself heart and soul to his precious work. Let the merchant, and lawyer, and physician, determine, if God spare them, to see the close of another year, that they shall [B. Carpenter, Pref. Huxley, Richard A.

prove themselve factors of their race by discharg devery duty.

Let the wife and begin the year asking the blesst to Lerd for her family, and doub there years she shall rejuce in view askeaves which she has gathered to do doub.

To our readers, one and all, we wish a ' Happy New Year." It is ours to say with John, "Beloved, I wish above all things that thou mayest presper and he in good health, even as thy soul prospers." It may be that the coming year is to be the last we shall spend upon earth, but it will be a happier year than we had anticirated, if it sees us safely in the arms of Jesus, and called to experience the higher joys of heaven.

Ministers and Churches.

[We urgently solicit from Presbytery Clerks and our readers generally, itoms for this department of our paper, so as to make it a general epitome of all local church news.]

On Tuesday, the 12th of December, the Prosbytery of Montreal met in the church at Elain, and ordained and inducted the Rev. John Joseph Casey into the pastoral charge of the congregation of Athelstane and Elgin. The Rev. Mr. Johnstone preached and presided. The Rev. Mr. Patterson addressed the minister and the Roy. J. B. Muir, the people. There was a good congregation present to witness the interesting services. Mr. Casey enters upon his field of labour under the most encouraging auspices. Three Roman Catholics have left their church, and are now regular in their attendance on the ministrations of the Rev. J. B. Mnir, Huntingdon. One of them has become a member of the congregation.

A surprise party met at the house of the Rev. Mr. Baikie, pastor of the Presbyterian congregation, Port Stanley, on the evening of Wednesday, the 20th inst. About sixty of the friends, bringing with them an abundance of the necessaries of life, took possession of the house, and after tea enjoyed themselves in a very pleasant manner. During the evening a very agreeable surprise was given. After an address by Mr. Strathdee, Misses Moore and McCallum, on behalf of the congregation, presented Miss Baikie with a well filled purse as a token of their affection for her. Mr. Baikie replied for his sister, thanking them for their great kindness, assuring them that all their tokens of affection had greatly sheered him during his illness, and expressing the hope and prayer that the Great Head of the church would abundantly reward them for all the tokens of affection they had shewn him and his sister .- Cox.

THE new Presiderian Church in the village of Sunderland was dedicated to the worship of God on Sabbath, December 24th inst. The services, morning and evening, were conducted by Dr. Caven of Knox College, and in the afternoon by Rev. J. L. Murray of Woodville." Able discourses were delivered by both gentleagen to large and attentive audiences. On Monday evening a very successful soirce was held. Ter was served in the Town Hall, from four till half-past six in the evening, after which the people betook themselves to the new church, where addresses were given by Mr. D. C. Mackenzio, Rev. J. McNab, Beaverion; Rev. W. Barker, Milbrook; Rev. J. Campbell, Cannington; Mr. R. E. Perritt, Sunderland; Rev. J. E. Murray, Woodville; and Rev. H. Currie, Senya. Rev. Jno. McCling, Wick, discharged the duties of chairman, which were by no means easy, as the building was filled to its utmost capacity. Sweet and pleasant music was furnished by a band of Chippawa Indians, under the leadership of C. Big-Cance. The collections on Sahhath with the proceeds of the entertainment on Monday evening amounted to \$221. The Presbyterians of Sunderland, though few in numbers, have displayed great zeal and energy in erecting a suitable house of worship which it is to be hoped will in a comparatively short time be entirely free of debt .-- Cox.

Book Reviews. *

LITTLE'S LIVING AGE FOR 1877 .- The continued and increasing success of this periodical (now over thirty-three years old) is doubtless owing to the fact, more generally recognized every year, that it affords the most comprehensive and, all things considered, the cheapest means of keeping well informed in the best literature of the day. With its weekly issue, and its three and a quarter thousand large pages of reading matter a year, it is enabled to present with a freehness and satisfactory completeness attempted by no other publication, the ablest essays and reviews, the choicest serial and short stories, the most interesting sketches of travel and discovery, the best poetry, and the most valuable biographical, historical, scientific and political information from the entire body of foreign periodical literature.

In its pages are represented such emin ent authors as Prof. Max Maller, Prof. Tyndai, Rt. Hon. W. H. Giadstone, Dr. W.

Proctor, Frances Power Cobbe, The Duke d every duty. of Argyll, Jan. A. Froude, Mrs. Muloch, Mrs. Oliphaut, Mrs. Alexander, Miss Thackeray, Jean Ingelow, Geo. MacDonald, Wm. Black, Mathew Arnold, Henry Kingsley, W. W. Story, Auerbach, Ruskin, Carlyle, Tennyson, Browning, and many other leaders in science, fiction, history, biography, philosophy, poetry, theology, politics, criticism and art.

> It is, in short, a thorough compilation of an indispensable current literature,-indispensable because it imbraces the work of the foremost writers upon all topics of living interest; and as such, its importance and conveniences to every American reader can hardly be over-estimated. It has always ranked as chief among the eclectics. giving an amount of reading unapproached by any other magazine; it has absorbed its competitor " Every Saturday;" and in the multiplicity of periodicals it can hardly be dispensed with by any person or family desiring a satisfactory compendium of whatever is of immediate interest or permanent value in the literary world.

> The subscription price (\$8 a year,) is cheap for the amount of reading furnished; while for those desiring the cream of both home and foreign literature, the publishers make a still cheaper offer, viz.: to send, postpaid, The Living Age and either one of the American \$4 monthlies, or weeklies, a year for \$10.50. With The Living Age and one or other of our leading American monthlies; a subscriber will at small cost, be put in "command of the whole situation."

An extra offer, also, is made to all new subscribers for 1877, viz.: to send them gratis the six numbers of 1876, containing. besides other valuable reading, the first instalments of a new and unusually powerful serial story by George MacDonald, now appearing in The Living Age from advance

The volume begins Jan. 1st, and we recommend the periodical to the attention of our readers. We know of no other way in which so much of the best work of the best minds of the time can be obtained so cheaply and conveniently as through .this standard weekly magazine. Published by Littell & Gav. Boston.

Correspondence.

Aged and Infirm Ministers' Fund. Editor British American Presuterian.

The tressury of the Aged and Infirm Ministers' Fund greatly needs, I will not say, to be replenished, for it has never been much over half plenished, but to be much more abundantly supplied than it has been in times past.

The expenditure last year exceeded the income by upwards of \$2,000. At this date, the whole capital shall be absorbed in three years. I am not auxious that the capital should increase very much, but I am desirous both that it should not be reduced, and the grants be more liberal than they are. Yet the capital must be reduced, and the grants also unless the Church awakes to a sense of her duty to-

wards her aged Ministers. If ministers had such incomes that they could accumulate money, a fand for their widows and orphans, or for aged and infirm ministers, would not be needed, unless to meet very exceptionable cases, but, till the Church rises to a much higher degree of spirituality, and pours more freely into the Lord's treasury, both funds must be vigorously supported. The governments of the world make some provision for persons disabled in their service, and surely the church of God should not neglect or deal with niggard hand, with those who have expended their energies in doing her work. The largest grants made at present, are only \$250 a year. Some of those persons on the roll have no other means of subsistence; and, I a-k, is it creditable to us as a church, that the sum necessary to secure this pittance, should not be forthcoming? I am satisfied that the lack arises from want of information, and that if the members of the Church were only aware of the necessity that exists, for more liberal aid, it would not be awanting. I plead now for a larger income. I do so, not on behalf of the aged and infirm ministers alone, but on behalf of congregations, to whom some of these are trying to minister where they feel not able for the work, but because they have no means of retiring from work they love, but cannot now perform in any measure as they would like. None of those now on the roll are in charge of congregations, but some in charge of congregations would willingly give place to younger men, if they could. It would be for the advantage of such congregations, and thus of the Church as a whole, if aged and infirm men could retire from charge of congregations, and work otherwise for the Lord as he might enable

Let me also remind the Church, that this fund has no connection with the Widows' Fund, except, that the collections for both, has, in the Canada Presbyterian Church been taken up together. If money is sent in for one of these funds, the other

is sent in for one of these man, the other gets none of it. If it is sent for both, it is divided.

These sending money should remember this fact, and state, when sending, whether the ameent is for both, or if for one only, which it is for. Yours truly,

Jean McTavan.

Woodeleck, Dec. 20th, 1876.

OUR COLLEGES AND THEIR CON-STITUENCES.

Editor BRITISH AMBI .CAN PRESEYTERIAN.

Sir,-Your last issue contains an ex. cellent letter from Dr. Snodgrass, in which he examines a communication in the issue of the previous week respecting "Our Colleges and their Constituencies." Dr. Snedgrass confines himself, however, to the question of finances. Will you, therefore, permit me to make some remarks on the subject of the attendance of students, to which the writer of the communication refers? As a reason for obtaining a larger constituency for Montreal College, the writer says that he has learned from your paper that this college has seventy-one students enrolled for the present session; that although only nine years in existence, it has more students than any of the other colleges with the ex. ception of Knox; and that the number now approaches that in Knox. Seventy. one is certainly a large number-larger even than that reported by any of the other colleges last year, or than any of them probably will report for the present session. The writer, however, seems to be imperfectly acquainted with the real state of affairs. If he had seen a statement recently issued by the authorities of Montreal College, he would have learned that of the seventy-one students eleven are absentees. Even without such a distinot statement, if he had carefully examined the reports made to the Assembly by the Montreal Senate, he might have inferred that it is their practice to report absentees who have been enrolled. This, at least, seems to be the natural inference from the fact that the names of a large number of students re-appear as students of the same year for several successive sessions. This is particularly the case in regard to literary students of the first year. Now, I do not think that any of the other colleges give the names of absentees in their reports to the Assembly; and hence it is difficult to compare the attendance at Montreal College with that at any of the other Colleges.

There is another peculiarity in the Montreal reports which increases the difficulty. Because of its affiliation with McGill University, the Montreal College reports among its own students the students belonging to that institution who are looking forward to the ministry of our Church. Queen's reports only its own students; Knox College reports only its own theological students, and some literary students who study partly in its classes and partly in University College. It does not report about thirty others studying in the University and looking forward to the minis. try. Last year, for example, it reported forty-two theological and seventeen literary students, but reported none of about thirty others who were studying in the University, Toronto, with a view to the ministry in our church-and reported no absentees, theological or literary.

There is yet another peculiarity in the Montreal reports which cenders it difficult to compare the attendance of students at the different colleges. In Montreal reports of theological students are found the names of several who, in other colleges, would be regarded as literary students. For example, Montreal reported last year twenty-two theological students. But of these there were five who belonged to McGill College, who only took part of the work of the first theological year, but who did not complete the studies of that year, and who must, of course, if they are in attendance this year, attend as first year students. Of the remaining seventeen, iwo reported as first year students seem to have been absent, inaemuch as they were reported as having completed their first vear's studies in the previous year. It would thus appear that the number of regular theological students in attendance at Montreal last year was fifteen, at Queen's ten, and at Knox forty-two. The number of graduates of Montreal College during the nine years of its existence is thirty. During the last three years the graduates of Knox College have numbered thirty-seven.

Before closing I desire to supplement to some extent Dr. Snodgrass' remarks on college finances. The writer of the communication in your paper of the 15th inst., calculated that sixty-five and a-half cents per member will be required from the Montreal constituency for the support of Montreal College, while the western members will only need to contribute twenty cents each to the joint fund of the western colleges. He omits to state not only that Montreal College has reseived \$15,000 from the estate of the late Mr. Hall, of Peterborough, which may yield \$1,000 per annum, but that it has a special subscription for one of the theelogical professors to the extent of \$1,900 amenally. He omits also to state that the Montreal College receives a large portion of the funds contributed by the whole shursh for French Evangelization. The amount received last year is not reported; but the amount received in the previous

recommended to aim at a minimum rate of

year was, for the French Professor \$1,600, and for the Board of French Students \$648. Montre ai College has, besides the Hall bequest, an endowment capital of \$25,000, which yields over \$1,500 yearly. Its whole expenditure, as estimated in 1875, was \$8,000 It may be larger now; but yet, when the proper deductions are made, it will require little over one-third of the sixty-five cents permember for ordinary expenditure. The western Colleges will require at least as much for current expenses, after the proper deductions are made, in addition to the weighty sum of about one dollar per member, still due on the new Knox College building from its old con. stituency, which is about half the amount already paid. Unfortunately the colleges, both in the east and west, have large balances against them for current expenses of former years. To meet these, as well as to provide for the current expenses of the present year, will require, as I suppose, about thirty-five to forty-five cents per member, both in Ontario and Quebec. I have made these explanations to prevent injury being done by the communication which appeared in your paper of the 15th.

Toronto, 26 Dec., 1876. WM. GREGG.

Our Colleges and their Constituencies Editor BRITISH AMERICAN PRESBYTERIAN

In last week's " B. A. Presbyterian " a letter appears from Principal Sandgrass purporting to be an answer to my former communication on this subject. The letter does not affect one iota the position I took, nor does it refute a single one of the arguments I adduced.

(1.) As to the substitution of or for and in quoting the Resolution of the Assembly in the clause " those congregations west of the St. Lawrence and Ottawa Railway shall contribute towards the support of Queen's College and Knox College." That this was either a printer's mistake or a clerical error in transcribing and not intended to mislead, is evident to the most cursory reader of my former contribution, because I there explicitly stated that Queen's and Knox, as to territory, had "had their fortunes linked together," and "a common fund originated" for their support.

(2.) As to the remarks made by Dr. Snodgrass concerning the congregations "on the Line" of the St. Lawrence and Ottawa Railway, including those in the city of Ottawa, the fact still remains-Ottawa is on that Line.

Were a visitor to Canada to ask the question, "Where is the Capital of the Dominion?" the common sense answer would be, " not west of, but on the Line of the St. Lawrence and Ottawa Railway. Besides, it is well-known that many of the members of the Ottawa churches reside East of the track of said Railway. I stili hold, therefore, that this territory is "debatable."

(8.) Dr. Snodgrass infers as "strongly probable " (and afterwards argues somewhat on this assumption) that I had read the printed statement on the financial support of Queen's and Knox Colleges, issued from Toronto on the 16th of November by the authorities of the Colleges, and he assigns as his reason for this " strongly probable" inference that the estimated amount for Queen's as given by me "occurs nowhere else." My answer to this is: I had never seen the circular referred to, and the estimated amount for Queen's as given by me does occur somewhere else. I have it before me as I now write in three newspapers, one of which is the BRITISH AMERICAN PRESBYTERIAN of De-

(4.) Dr. Suodgrass proceeds on the assumption that my article had exclusive reference to the amounts required, etc., for the current year. The assumption is a gratuitous one. I spoke of the amounts annually required. My words were "the estimated amounts at present," (that is, with the present endowments, staff, etc.,) "required to be raised annually." Had I been referring simply or mainly to the present year I would have included in my estimates the deficit of last year in the several College funds.

(5.) As to the Hall bequest, Dr. Snodgrass assumes that while I included it in the assets of Knox College, I omitted it in those of Montreal, and then goes on to refer to "hewildering" " omissions and commissions." The assumption is entirely gratuitous. I included the Hall bequest in both, viz: \$40,000 to Knox and \$15,-000 to Montreal College.

(6.) In my estimate of the amount required annually for Knox College I deducted the interest to be derived from the Hall Estate because though the full benefit of this legacy may not be enjoyed this year it will annually hereafter. Dr. Snodgrass tells us that the following sentence appears in the official statement-" From the period at which" the Hall bequest "was paid, as well as from other circumstances, the interest accruing from it will not greatly decrease the amount required for the present year." What the "other circumchances" are, I know not. That the he-

quest was received by the Tressurer of the College at the latest early in August is shown by the acknowledgment of it in the September 'Ricord.' That the money did not necessarily lie any time without bearing interest is seen in the fact that \$36,549.87 of it ware paid in debentures. That the Church Books close on let May is well-known, so that under ordinary circumstances about nine month's interest would be available for the present year.

(7.) Dr. Suodgrass says that the same process applied to my estimats for Mon-treal College as to Knox—concerning the Hall legacy—would reduce the amount re-quired for Montreal from \$7,000 to \$5,800. My answer is, I did apply the very "same process to Montreal as to Knox, and yet found \$7,000 to be the amount required for Montreal College. The Treasurer of the Montreal College reported to the last Assembly a total on hand of a little less than \$18,000. Suppose this sum were all invested at eight per cent., the annual revenue would be \$1,440. Deduct this from the expenditure of last year (\$9,060) there would remain \$7,620 to be raised by odleations at. Dr. Spedgrass agenmes lections, etc. Dr. Snodgrass assumes that I referred exclusively to the current year in my estimate. Now on that assumption and with the above flaures in the printed minutes of the Assembly, and knowing as Dr. Snodgrass did that only a portion of the revenue from the Hall bequest was available this year, how does he reach the conclusion that \$7,000 under interest from the Hall bequest, was all that was needed for Montreal College this year? That the expenditure in more ways than one will this year be much greater than last on account of the large increase in the number of Students is evident.

Dr. Snodgrass quotes a few words from the printed report of the Montreal Col-lege Board of June last. I will not apply the rule he adopts in my case, and at once draw the inference " as strongly probable" that he saw that report and road it all including the Treasurer's statement, and consequently was cognizant of the fact that \$7,000 was much under the amount required if the Hall bequest were not taken into account. I prefer charitably to conaluda that he wrote in ignorance of the facts of the case.

(8) As an example of "omission and commission," Dr. Snodgrass states that in the Report of the Committee which met in Montreal, in September, 1875, \$6,500 was the estimate given for Montreal College. He omits to add that the estimate then given for Queen's was \$2,000, and for Knox \$10,680, though the former now requires \$2,450 notwithstanding its Watkin's legacy of \$4,000 since bequeathed, and the latter \$11,900 notwithstanding the revenue derived in part this year from the Hall bequest. I am neither surprised nor disappointed at the increase, as in some respects it indicates progress.

(9) Dr. Snodgrass, quoting my question, "on what principle of fairness and justice does this territorial distribution rest? says, "the answer to this question put as he puts it, is, that the single basis of membership is a delusion and a snare and again he says that the territorial principle was not "arrived at from considerations pertaining exclusively to membership." This is another example of "omission and commission." I did not argue exclusively as to membership as Dr. Snodgrass well knows. To show the candour with which the principal of Queen's College argues, I reproduce a portion of my former communication after asking the question referred to, and pointing out the fact that the members of our Church in the Montreal Constituency were required to contribute for College purposes much more largely on an average than those in other Constituencies. I thus wrote,—"Why should the Montreal constituency be dealt with so differently from the others?'

"Is it because there is greater wealth there than in the other college constituencies? All who are acquainted with the church know that the reverse is the case. Not only is the soil more productive generally, and the farming community in better circumstances in Western Onin better circumstances in Western On-tario than in the Montreal district, but, in the former there are a large number of prosperous cities and towns such as Kingston, Toronto, Hamilton, London, Chatham, Windsor, Sarnia, St. Mary's, Stratford, Clinton, Goderich, Seaforth, Guelph, Galt, Brantford, Paris, Ingersoll, Woodstock, St. Catherines, Barrie, Ower Sound, Oshawa, Bowmanville, Peterboro, Port Hope, Belleville, Brockville, Perth, etc., hesides numerous villages, etc., while in the Montreal College constituency, with the exception of Quebec and Montreal the exception of Quebec and Montreal cities, where are the towns and villages of any size with a large Presbyterian population? Even as to the two cities named, the one, Quebec, is interested in Morrin College, and the other, Montreal, has few congregations with a large mem-bership, the great majority finding it very difficult to maintain ordinances, and meet current expenses at home."

The basis of membership a "delusion and a snare!" This is "quite respectful to the Assembly, I suppose" seeing that the Assembly largely acts on this basis in apportioning grants to our supplo-mented Congregations.

I believe I am prepared to show, on any reasonable basis Dr. Snodgrass pleases to name, that the preponderance is relatively as great in favour of the constituency

of Queen's and Knox as it is on the basis of membership or ability.

I confess to a desire to know more of the minutely careful statement of ascertained facts and probabilities as to the wants of facts and probabilities as to the wants of the College, and the capabilities of the constituencies assigned to them" which weight so heavily with Dr. Snodgrass. Did that statement embrace any comparison of the constituencies now assigned to them at all? If so, on what havis?

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was an editorial in the "B.A. Presbyterlan" on College Revenues, in which, while Montreal College was utterly ignored, (unintentionally I have every reason to boliever, the interest of Knoz and sucons were warmly advocated, as if they bere the only two Colleges in the Church, the many and special advantages she pussents to young men seeking enti-mee into the Gusper Ministry, being among too pithete employed in speaking of the latter institution.

(.1.) It is scarcely necessary to add that I decline to make any change in my former figures. I repeat what I then said, they will be found as nearly corner as possible." If little or no benefit is to be derived from the Hall bequest to Knox this year, the amount required for the ourrent year will be greater than the estimate I unde of the annual amount required. But the came romark will be largely applicable to the bequest to Montreal college. It was not, however, the present year exclusively or mainly of which I wrote, but the estimated amount needed annually. and I maintain my former position that with the present staff, the present audow-ments, &c., the amounts required to be raised annually by collections, are for Knox \$8,750; Queens \$2,450; Montreal \$7,000. Should my estimate of the revenue to be derived from interest on endowments be too high requirements of the Colleges, as the amounts invested for Knox and Montreal are not so widely different, and I have estimated the interest at the same per-centage in both cases.

I also maintain the correctness of my figures as to the average contribution per member required in each of the two constituences, viz: twenty cents in that of Knox and Queens, and sixty five and a-half cents in that of Montreal, though the ability in the latter to contribute for College purposes is much less, I believe, than in the former, and I again ask the question," on what principle of fairness and justice does the rritorial distribution rest?" This is the main question, side issues being irrelevant. I repudiate the imputation that I write in the interests of any College or section; I write in the in-torests of the Church at large, and in the in-terests of fairness and justice to all Colleges and Sections. With sectional feeling I have no sympathy—sectional interests when they run counter to the interests of the Church as a whole shall ever meet with the strongest opposition from

YOUR CONTRIBUTOR.

Baptist Misrepresentatio.

Editor British American Presbyterian DEAR SIR, -A copy of a pamphlet has come into my hand, recently issued by the Rev. A. A. Cameron, Baptist Minister, Ottawa, containing two lectures of his on "the Subjects and Mode of Christian Baptism," and "published" he says in the preface, "by special request,"—for avowed circulation among the Pedo-Baptists of that city, etc. In support of his arguments, which are conducted in vigorous style, he gives a number of quotations (a favorite resort of Baptists) from eminent infant Baptists. It may be interesting to your readers to see in the following specimens of his how in this way their Anabaptist onuse is sought to be advanced.

1.1. He says (p. 7): The promise to you and your children (Aots ii. 39) is made to

do duty in the Pedo Baptist cause. De. Doddridge remarks: "The word in the original, tekna, rendered children, signifies posterity; and does not necessarily imply infancy." On which I note (1): by the mode of connection here the reader would suppose Doddridge to mean that in his opinion infants were not referred to in that promise. (2) Mr. Cameron does not state which of the many volumes of Doddrige contains these words ascribed to him, which makes an effort at verification very difficult to the few of his readers who might have his works. (8) Happening to have them, I find him (vol. v. sec. coiii.) refer to that same passage as a proof for infant baptism. (4) I have to say, after careful examination, that no where does Dr. Doddridge make that statement as-eribed to him! But (5) I have, by mere accident, found it elsewhere. In looking over a book issued by the Baptist Publicaover a book issued by the Baptist Publica-tion Society—"Pengilly's Scripture Guide to Baptism"—to see how many of the Ot-tawa minister's quotations were taken from it, I came on it, (p. 29) where it is not given as Doddridge's but as Pengilly's own! He there uses three arguments to show that the above passage of the Acts does not re-for to infents which he marks 1 2 2 fer to infants, which he marks 1, 2, 3. And as the second, his words are,—"2. The word in the original, takna, rendered children, signifies posterity; and does not necessarily imply infancy." Let your readers now compare this with Mr. Cameron's professed quotations from Doddridge, and they will see them identical not only in the words, but even in the commas

semicolon, period, and italies!
2. In pages, 9, 10, Mr. C. gives a series of quotations, at the beginning of which is one as from Rev. Dr. Wm. Cunninghan, Principal of the New College, Edinburgh. He does not specify which of the several works of the author he takes it from beworks of the author he takes it from, besides stating which section or page should be given. But evidently inquiry into the original was not desired nor convenient, as we shall see. Happening to have Cunningham's works, and after considerable trouble, I found the passage in his "The Reformers and the Theology of the Reformation, Essay v." (p. 249.) In opposition to the Romish doctrines on the sacraments he is showing that the Shorter Oatechism (like the Larger and the Confession) teaches that these are means of spiritual benefits only through faith and not by their own direct operation. I will in question and now place his statement the Ottawa Baptist minister's representation of it in parallel columns.

son of the constituencies now essigned to them at all? If so, on what have a constituencies and all that it implies, as to my getting Montreal figures from "headquarters" is unworthy of neties. My communication was but one of a series on various Church topics, and was neither dictated nor suggested nor inspired by any one connected with Montreal College.

I have put in capitals the limiting clause in the heart of Dr. Cunningham's sentence, which your readers will ree is silently kept out with Jestitical art by the Baptist procelytizer. Dr. C. by that clause anopts what he immediately after refers to as "the special case of infant baption." But Mr. Cameron, by the omission, makes him stirm of baptism by implication that our Cate-chism teaches it is only for being a and hence not for infant. And not to loss his alm, he puts " only for believers in italics. Besides all this, (and more your space docs not admit extension upon, he remarks in his preface,—"A careful peru-al of the on this matter. All is submitted in the interests of pure ovengolasi truth.

Several of the other quotations he uses

are exposed in my book incently published on "Baptist Misrepresentations, lately reviewed and now advertised in your columns. Yours respectfully, Jan Bernent. Yours respectfully, John I Chestey, Ont., 1st Dec., 1876.

Young Ladies' College, Brantford

CHRISTMAS CONCERT.

The Christmas concert of the Young Ladies' College took place on Thursday evening in the hall of the institution. The attendance was large, but there was no overcrowding to spoil the pleasure of the entertainment. The hall was gaily adorned, the Union Jack and Stars and Stripes flowing in graceful folds on either side of the platform, while the room was festconed with overgreens and bunting. Over the platform was a handsome motte, "A Merry Christmas and a Happy New Year. The walls were hung with the productions of the pupils under the manipula in of brush and pencil, which reflected much credit on the young artists and their teacher, Professor Martin. Rev. Dr. Kemp, the Principal, presided, while Professor Norman, the accomplished musical tutor, took charge of the musical part of the entorkainment. The programme opened with a piano-forte duet, "Daisies of the Meadow," excellently rendered by Misses Carrie Argo and Florence F. Large. Miss Carrie Argo and Florence F. Large. Miss Maggie Bunton sang with much pathos and grace the good old song, "Kathleen Mavourneen," which was followed by a French diologue, in which Misses E. Watson, L. Brothour, M. Bunton, K. McLeod, M. Blakeley, J. McCallum, M. Widder, B. Cameron, M. Tisdale and A. Agur, took part. "It was a dream," a song by Miss Eva Tisdell, was received with meritad ap-plause, showing a voice of much sweetness and compass, while the "Valse de Concert" on the piano by Miss Lizzie Hood, evidenced a full command of the ivories. The vocal duet, "Excelsior," by Miss Kemp and Prof. Norman, evidently a very difficult piece, was rendered in the happiest manner, Miss Kemp showing an improvement since we last heard her, while Prof. Norman was in the best of voice. An English recitation followed, being Long-fellow's, "Death of Minnehaha," the young ladies entering dramatically into the spirit of the piece, while their articulation was wonderfully clear and distinct. The reciters were Misses M. Bunton, M. Blakeley, L. Copson, A. Agur, A. Chisholm and L. Elliott. A piano solo, "Concert struck," given by Prof. Norman in his usual excel-

lent style, concluded the first part.

The second part of the programme was introduced by a duet on the piano, "Pearl of the Sea Valse," from Misses Louisa Livingston and Jennie Wilson, showing considerable skill in touch and tone. The song, "Should he upbraid," by Miss Alice Chisholm, was beautifully rendered in all its portions, some of which were very difficult. The German dialogue, "Die Jahrezeiten," by Misses W. Smith, L. Cam-eron, A. Weinaugh, L. Livingston, was laughable, if it was incomprehensible to most of the audience. Miss Eva Tisdell appeared again at the piano in Herz's "La Violette," and fully demonstrated her skill at the instrument, as she had already in the vocal selection. A neat little German recitation, "Erl Koenig," from Miss Har-riet James followed, and was well done. Miss Kemp's song, "My dear little one," was all that could be desired, and received its full meed of applause. Miss Alice Park gave in French "Les Adieux de Marie Stuart," with much confidence and evident appreciation of the piece. The duet, "I know a bank," was done full justice to by Miss Tisdell and Miss Chusholm, being sung in a most correct and tasteful manner. Tue programme was brought to a close he a dashing instrumental piece, "Qui Vive," from Miss Woinaugh and Prof. Norman. The concert was through out somewhat of an improvement on any which have preceded it. A good many of the relatives of the young ladies, and some of the old pupils were present at the entertainment. Each additional concert and commencement of the College gives evidence that it is taking a wider range and rising in the estimation of the people both here and at a distance. Dr. Co and Dr. Kemp, in a few closing remarks, referred to the encouraging success the College had met, many coming to it from the ucighboring States of the Union, and from the farthest confines of the Dominion. Much credit is due to the Principal, Miss Macphie and the other governesses for the aptitude shown by the pupils in their publie performances, and for the graceful de-portment which marked one and all in performing their allotted pieces. The pro-ceedings concluded with "God Save the Queen," the College closing till the fourth day of January next.

Presbytery of Hamilton.

This Court met in Central Church, Hamilton, on the 19th and 20th inst. There present twenty-three ministers and The Rev. D . Topp, of Tortwelve siders. The Rev. Dr. Topp, of Tor-onto, and Mr. Mullen of Fergus, address-ed the Presbytery in reference to the ne-cessity of a special effort being made in support of Queen's and Knox College. \$1650 was mentioned as the amount which might be expected from this Presbytery, and it was reselved that sessions should be

seventy-reven cents for each communicant, so as to obtain the amount required, while the action of the Presbyters was not to be the action of the Freebyters was not to be regarded as amposing a tax on congregations. A petition from Brierly was brought before the Presbytery, asking that if it could be done, action might be stayed in the master of separation be ween the congrega ion and its paster, as Mr. Campbell had encouraged them in the hope that he would return to h bour among them, with the content of the Presbytery. Mr. with the content of the Presbytery. Mr. C was not precent, and as there was no evidence on his part, of any wish to have the matter considered, the petition was summardy dismissed, and Mr. Carystal was appointed to Jeolare the vicace vicest Sab-bath, leave was granted to in Jerate in a call at Thurold and Merritton, arrange-ments were made for holding a conference of Sabbath School touchers within the bounds, on Tuesday the 1st of February, and following day, and it was resolved that Schools having ten teachers and under, should send one representative, those have twenty teachers, two, and those having thirty, three. A committee was appointed to accomplish the proposed conference. Rev. W. F. Clarke, of Welland, tendered his resignation on account of bad health, and his determination to enter upon literary work. The congregation are to be cited to appear for their interests on January, 11th prox. The greater part of the afternoon sederant, and part of the evening were spent in conference on the State of Religion, and the Presbytery agreed to put on record its regret that many of the ministerial brethren were absent from the conference without known cause, thus manifesting unbecoming indifference to the important matter under consideration. It was resolved to remove Ayne's Avenue Church, St. Catharines, from the list of vacancies, and obtain, if possible, a missionary to labour there for a tin Dr. James was present and intimated his acceptance of the call from Knoz Church. He had been regularly released from his charge in Albany, N. Y., and gave in Presbyterial certificate of good standing. It was resolved that the Induction take place at 7.30 p. m., on Thursday the 11th day of January, 1877, Mr. Fletcher to preside, Mr. Gordon to preach, Mr. Burson to address the pastor, and Mr. Laing the people. Mr. Smith withdrew the motion of which he had given notice, regarding the appointment of a Presbyterial Missions agent, but gave notice of an overture at next ordinary meeting for the appointment of a Synodical Missions Agent, by the Synod of Hamilton and London. The re-Synod of Hamilton and London. The remit of Assembly anent the Ministers' Widows' and Orphans' Fund was considered and agreed to, with the following amend-ment of the ninth Regulation, "That in the event of a minister leaving the Church, the continuance of his connexion with this fund, he subject to an examination by the committee; and in the event of his ceasing to participate in the fund, he shall receive such an amount as shall be deemed able. The amendment was carried by a majority of two. Also the remit of Assembly, on the aged and infirm Ministers'fund. was considered and approved, with the addition to the second regulation of the words, and ministerial assessment." Other business transacted was not of public interest. John Laine, Clerk.

Anti-Missionary Movement in China.

The Shanghai correspondent of the London Times writes :- The anti-missionary movement, to which I have several times lately referred, seems rather inclined to spread than to subside. A letter from a French missionary living at Cheng-ta, the capital of Sze-chuen, describes some horrible atrocities perpetrated in that Province. On the morning of the 20th of July a cordon of several thousand men, with arms in their hands, drew round the market-place in the town of Yuen-hin-chang. and set to work to catch the Christians among the crowd who were thus enclosed. They manufactured a large wooden cross, on which they tied their victims, and then cut them to pieces. Among the victims were two heathen, of whom one was the father of a convert, and the other a young girl of fifteen, whose brother was a Christian. Like the others, she was stripped and cut to pieces. Altogether eight were killed: many were wounded and escaped. days later the assassins went to another town and repeated the proceedings. The authorities appear to have taken no notice of these outrages, any done of the persecutions in the reighbour-hood of Chung-king, to which I have allud-ed in former letters. There is no doubt the circular by the literary Chancellor of Szechuen, which I quoted some months ago, has bad much to do with avoiting these proceedings, and an anti-Christian book, called tre "Ki-king-lu," which is also in circulation there, is calculated to excite the graves: excitment among an ignorant and superstitions people. The skill and intelligence of foreigners are stated to have been obtained by robbing the Chinese; one method by which this was done was taking an extract from the eyes of Chinese who had become Christians and touching their own eyes with it, when they were able to see and understand astronomy and perceive the mineral wealth of the earth. Another valuable medicine for the purpose of producing intelligence was manufactured with the brains of a Chinese girl who had joined Christianity; other medicines were mixed with these and the whole made up into pills, which were further improved by incantations. The writer professed to have lived three years in England, and to have had three princesses given him to wife by the Queen! After "enduring" that term of residence, he got permission to return to China, on his promising not to expose to his countrymen the improprieties he had witnessed.

Such are the tales circulated for the pur-pose of exciting hostility and contempt among a people so ignorant and supersti-tious that no charge, however outrageous, seems too extravagant for belief.

Every branch of the true vine produced the sam , kind of fruit, let that be much or htile.

Choice Biternture.

One Life Only

CHAPTER IX .- Continued.

To certain generous, deep-toned natures, the sentiment of compassion can become an influence more powerful than love, or ambition, or even the intense human desire for personal happiness. To women, especially, the suffering of one towards whom their sympathies have been strongly drawn out is intolerable, and when their tendency to hero-worship is roused, along with a restless rebellion against the pain they cannot reach, it is well-nigh inevitable that a power is thereby established over their heart and soul and life itself, from which they never more are free while thought and feeling last.

So at least it was with Una Dysart; a very tyranny of pity held her in its grasp as she stood an hour later on the threshold as she stood an hour later on the threshold of her home, and let her hand rest for a moment in that of Humphrey Atherstone while he took his leave of her. But mingled with her aching regret for the darkening of his life, by the baleful shadows she dimly perceived, but in nowise understood, was a sense of strong admiration for the sacrifice of himself to some high theory of honour or rectitude, which she believed, from what he said, to have been the cause of all that was strange and unusual in his mode of existence. Little enough did the young girl know of the complicated difficulties that beset even the most whiterobed souls when they seek to walk with their garments spotless through the tor-tuous paths of this bewildering world; but her own pure instincts taught her that there is nothing upon earth more noble than the man who flings away life and its hopes like dross, that he may keep unal-loyed the fine gold of truth and justice; and she believed she had discerned that this was the case with Humphrey Atherstone, although she was aware that she had as yet obtained but a glimpse of the singularly intricate web of trials and per-plexities which seemed to surround him on every side.

They had come down together from the "Eagles' Nest" after that strange meeting, when during a moment Una had thought she saw the vision of a soul in pain, for whom the days of expiation were too surely gene, and found instead that it was a liv-ing, breathing man who stood before her, whom the burden of the flesh still lay. with all its marvellous contradictions of miserable weakness and glorious strength. It was scarcely a matter of choice that he should go with her when she started to reshould go with her when she started to return home, for the descent by the steep and rocky path was much more dangerous than even the ascent had been, difficult as she had found it; and often her two little white hands were clasped in his, while she bounded from some impracticable rock to the lower lever where he stood; or his strong arm held her lithe figure in his grasp when the shelving path threatened a precipitous fall. And when at last they had passed from the cliff to the heath-clad mountain-side, they walked on together through the dewy morning air, talking almost with the freedom of old acquaintances, on the strength of a tacit compact ances, on the strength of a tacit compact that henceforth they were to be special friends.

Poor little Una, in her naive inexperience, thought that nothing could be much more charming than to have a confidential friendship with a man who never intended to marry, especially if he happened to possess such great qualities as those with which she invested Humphrey Atherstone, and had the additional merit of being unhappy, for it was so very pleasant to comfort people who were unfortunate; and under these felicitous circumstances, she could be as kind to him as she pleased, without the least risk of his mistaking her; without the least risk of his missaking her; and she could give him her confidence, and benefit by the hard-headed wisdom and freedom from pettiness of all kinds, by which she honestly believed men were distinguished from the weaker vessels among whom she herself was numbered. So she was a she with a treat and sympathy turned to him with a trust and sympathy which gave exquisite pleasure to the worldworn man, and roused in him a response of a somewhat stronger nature than she at all

suspected.
Of course they exchanged confidences as to the past. It was as easy as it was de-lightful for Humphrey Atherstone to look through and through the transparent, sunny all that pure-hearted Una had yet tasted of human experience; but it was a very different matter when she turned her eyes, clear and unclouded as they were, on the veiled existence, whose hidden struggles had made him what he now was. He could speak to her of his youthful days, when the world and its joys were as free to him as to any one on earth; of his exploits at school and college, and of the period after his return home, when he made the old Abbey one of the gayest centres of the county society, and he was himself foremost in all the field sports for which Northangleshire was famed; but when he came to the point where the grave of Maurice Atherstone seemed to lie across his path in life, and cut off that which was past from all that was to come, his lips became looked in an impenetrable silence, from which she learned indeed, better than words could have told her, that out of that grave had arisen the dark, inexplicable mists through which he was now stumbling on, like a man who has lost his way, and knows not whether the course he has taken will lead whether the course he has taken will lead him to safety or destruction. But she sould read no further than this one fact in the riddle of his history. Very bitterly he speke to her, however, of the suspicions which had fallen upon him, even while he offered no explanation of the change in himself which had caused them, and it was for this especially that Una longed to comfort him as they stood on the doorstep of her home, scarcely conscious how unwilling they were to separate.

It was, perhaps, fortunate that an inter-iption came. The old builer suddenly runtion came. appeared, ushering out Mr. Northeote, somewhat to Una's surprise, as it seemed an early hour for a visitor. He shook hands with ber, merely saving he had called to see her father on business; and then, as he went down the steps, Ather-little.

stone gave a quick pressure to her hand. and followed him at ones, with a bitter ex-pression of self-scorn on his silent lips as he felt the pain it caused him to leave her.

CHAPTER X.

"Rather an unexpected meeting, Mr. Atherstone," said the outspoken Squire Northcote with his gonial laugh, as they walked down the avenue together. "I dare say you did not look to find me at Vale House so early, and I certainly did not satisfact a saing you as a roung lady." not anticipate seeing you as a young lady's escort at this time in the morning."

"An accidental encounter," said Atheration, so grimly that Mr. Northcote hur-

riedly changed the subject, and plunged into explanations as to his own proceedings, which had he paused for reflection he would probably have withheld.

"Colonel Dysart asked me to come and advise him about his will, which he wishes

to draw up in the course of the next few days, while Mr. Cunliffe is with him,"
"Who is Mr. Cunliffe?"

"An Australian judge, who came over in the same ship with him from the Cape. It seems Dysart has some property in Australia. Which he has never seen, and he thinks this man can advise him as to the proper testamentary disposal of it, so he has asked him to come and visit him for a few days, and he wishes me to be one of his exicutors.

"Is Colonel Dysart feeling ill, that he is

making these preparations?"
"Not worse than usual, I imagine; but he tells me he has some malady which is likely to carry him off suddenly, though he may live for years yet. Of course, his only auxiety is about his daughter, to whom he wishes to secure this property."
"What would become of her if he died?"

"She has some relations on the mother's side to whom she could go, I believe, though she has never made acquaintance with them. But Dysart naturally expects she will marry and have a home of her own; and I should think there could be no doubt that she will, for suc is an uncommonly pretty, attractive girl," added the squire, glancing at his friend. But when Mr. Atherstone spoke again it was to ask, with much apparent solicitude for Mr. Northcote's comfort, how he came to be on

foot at such a distance from his home.
"My horse cast a shoe, and the groom took him to the blacksmith's; but here he stone," he continued, after he was mounted and ready to start, "the Dysarts are coming to dine with us the day after to-morrow, and they bring their guest with them; will you join us? I fancy this Cunlifie is a

shrewd old fellow, well worth knowing."
For a moment Atherstone stood irresolute, with a frown on his face, as if he were in a sort of angry perplexity; then, with an impatient stamp of his foot on the ground, he turned impulsively to Mr. Northcote and said, "I will come with the greatest pleasure, Mr. Northcote. What is your hour?—seven? Thank you; I shall not fail to appear;" and therewith the men shook hands and parted.
"Blees me!"

"Bless me!" exclaimed Mr. Northcote to himself as he trotted away, "what on earth will Mrs. Northcote say? she has such a horror of Atherstone nowadays and I nover dreamt he would come. What and I nover dreamt he would come. What possessed me to ask him?—old habit, I suppose. Well, the deed is done, and cannot be undone. I must do the best I can with her;" and thus philosophically making up his mind to endurance, the oppressed squire trotted on to his doom.

Never in all her life had Una Dysart felt so restless as she did during the remainder of this day. It might have been supposed that after her fatiguing walk in the morning she would have been glad to have rested in peace; but instead of that, if she attempted to sit still for five minutes, her impatent little for form which the statement is the form of the statement in the statement in the statement is the statement in impatent little feet seemed to carry her off in spite of herself. From room to room she flitted like an unquiet spirit, tormenting her father by her efforts to make him leave the papers with which he was occupied; then making wild proposals to go and meet Mr. Cunlifie at the station, to which plan Colonel Dysart strongly objected; and finally, in spite of the heavy rain which had quenched the brightness of the morning and made it constitutions. ing, and made it seem to her more like a sunny, far-off dream than a reality, she determined to go and visit Lillith Crichton, whom she had not seen since the cricket

match a few days previously.

Una had often thought with great wonder and distress of the strange state of suffering in which she had found the rector's sister, by the river-side, on that occasion but after the few words already recorded which Lilith had spoken when first taken by surprise, she had said nothing which out explain the seemingly unnecessary pain she was inflicting both on herself and lupert Northcote. Their marriage had been considered an almost certain event by every one who knew them, including Ru-pert's own family, for with his usual cool nonchalance he had spoken quite openly of his wishes respecting Lilith, and she her-self had seemed too entirely childlike and simple to make any concealment of the fact that she returned his affection with the utmost devotion. Yet there could be no question that she had refused to be his wife, and had flung all her hopes of happi-ness to the winds, on that sunny summer's day, when she stood with him beneath the suade of the drooping willows, while the river at their feet flowed onward to the soa, with its plaintive, ceaseless murmur, like

ti e voice of a never-dying regret.
Rupert Northcote had left the cricket field immediately after he passed Miss Dysart in such hot haste, and it became known that he had gone that same evening to London, where it was supposed he still Northangleshire; while Lillith, abruptly quitting Una, had sought out her brother Richard, and besought him to take her home at once. This the rector had done with the natural being solutions of the control of the co with the utmost alacrity, being only too glad to escape from that peculiar phase of his duties which he was at the time per-forming with infinite labour, as he tried in his stiff, awkward manner to join in the

amusements of his parishioners. (To be continued.)

Every branch of the true vine produces the same kind of truit, let that be much or

(Por the Presbyterian.) A Scotch Minister's Love Story.

CHAPTER A. continued.

Miss Johnson being the greatest tactician going in the parish, executed the commission in a very short time, and to the admiration of all. Whether it was that the lady concerned reflected that she was now past thirty, or that she was so en-amored of Mr. Dunning that her heart respouled to the proposal, we cannot say. But after a little manoeuvring and laughing at the absurd idea, she became serious, and said that if Mr. Dunning would propose to her she would consent, but make a coulding the said that if Mr. but made a condition that her father and sistor should know nothing about it till her consent were given, and promised that on a certain day she would be ready to re-

reive her suitor's addresses.

The committee for the management of Mr. Dunning had a difficult task before them, but one in which they greatly delighted. They called on the minister at about ten o'clock next morning. The convener, Mrs. Ormiston, was very clever and bold, and soon put Mr. Dunning in a cor-

ner.
"We have called this merning, Mr. Dun-"We have caused one merming, mr. Dun-ning, upon a very important matter that concerns the welfare of your congregation, and of the parish generally." Mr. Dun-ning, who had been studying deeply at his dry divinity and metaphysics, scarcely heard what she said, and being hardly conscious of the presence of his fair visitors, looked at them in a strange, abstracted manner. So she began again, "all the ladies in the parish, Mr. Dunning, are very anxious for your own happiness, and the good of your conversation, that translated good of your congregation, that you should

"What," roared the bewildered divine, all his senses now thoroughly awakened, and indicating by his tone a determination to act on the self-defensive. "The ladies who are really your friends, Mr. Danning, feeling that Betty, your good house-keeper, is getting so old and infirm, are very desirous that you should get a wife. Betty, the poor body, (the consent of Betty had been boughtiwith a handsome bribe) feels herself no longer able for the work of your house, and says that if she could only see you with a wife she would take her rest now !"

The mention of Betty's feelings fairly overcame the good-hearted minister. Having been so long accustomed to her ways, the thought had never crossed his mind that his old house-keeper was losing in strength, and he almost cried when he reastrength, and he almost cried when he realized the truth. Then, turning to the ladies, in some desperation he said, "I thank you sincerely for the kindly interest you take in me. But whom am I to marry? who will take me?" Mrs. Ormiston here interrupted him, saying, "We all think Miss Malcolm is the very person you should marry. There is not a better lady in the parish, and we know she will make an excellent wife." Mr. Dunning fairly started off his seat at this, and then rising, and walking to and fro amongst his piles of books, seemed lost for a time in deep reflection. At last he said, "Well, if I thought she would have me, I would indeed be the she would have me, I would indeed be the happiest of men. But she will not leave her father's comfortable manse and some to my humble dwelling, and what will Dr. Malcolm say to it? No, no the thing is impossible.

"Well, but," said Mrs. Ormiston, "suppose you try. There's no saying. You can just go up to the manse on Tuesday morning next week, when the Doctor will be out on his usual visits, and ask Miss Malcolm then and there. We are sure she will not say no. And then we'll all dance at your wedding. It will be a merry day in the parish, and what a good will come out of it. It will be a true union of come out of it. It will be a true union of the Kirks." At last Mr. Dunning said he would try, and as the ladies bade him goodwould try, and as the ladies have him good-bye, wishing him every success, they heard him sighing behind them, "poor old Bet-ty! what will become of her."

The ladies of the other committee,

whose principal duty was to fit up the min ister in a proper attire, were at first puz-zled how to proceed. To have sent a tailor to him would have proved fatal to their designs. But at length one of their numbor, a young lady of great ingenuity, suggested that they should send for a tailor to the chief fown of the shire, who was celebrated not only for his good workmanship, but also for his knowledge of phrenology; that he should visit Mr. Dunning ostensibly to examine his head, but really to measure his body, and then make the suit of clothes as quickly as possible. The

Scheme was heartily approved by all.

And so the tailor—a very intelligent little man—was brought the very next day;
who introduced himself to Mr. Dunning as travelling about to advance the great truth he had at heart. Mr. Dunning received him very cordially, his strong faith in necessity and election predisposing him to look favourably on the new science, and more especially as the little tailor adroitly expressed an earnest wish to examine such a splendid development as that before him. The minister consented, and the tailor proceeded quickly to work. "Benevolence very large," he said aloud, and whispered to himself, forty-one inches round the waist. "Extraordinary mathematical power," (aloud), "fifteen inches to the arm" (to himself). And thus he proceeded name bump, and repeating "benevolence 41," etc., to impress the inches on his memory. At last the minister enthusiastically said, What an extraordinary science ! "Yes," have read my character exactly." "Yes," said the tailor to himself, "I have measured your body pretty accurately," and so when the interview was ended, the minister pressed his visitor to return soon that he might learn more of this wonderful knowledge, and the tailor, forgetting himself for the moment, had nearly said aloud, "The coat would be ready in a couple of days." (To be Continued.)

CHRIST and His cross are not separable in this life; howbeit, Christ and His eross part at heaven's door, for there is no house room for crosses in heaven. One tear, one sigh, one sad heart, one fear, one loss, one thought of trouble cannot find lodging The Difference.

are a Protestant.

Will you tell me something about the difference between your religion and

mine ?" asking you a few questions.

Bible to you."

"The catechisms teaches us that the church is the infallable interpreter of the Holy Scriptures."
"And who is the church?"

"The church is the pope, the bishops and the priests."

" So that to interpret the Bible you must have recourse to men?"
"And you, to whom do you have re-

course?' "To the Holy Spirit."

"Ah! that is indeed different." "An I that is indeed different."

"Certainly, for your interpreter is a man, mine is God."

"Very good I what next?"

"My second question to you is, who is the head of your church?"

"The pope."

" The pope.

"Who is the pope?"
"The pope? the pope? He is the pope."
"No doubt; but I want to know what kind of a being he is; is he an angel? is

"Not at all! Not at all! not even a saint; the pope is a man, that's all."
"Whall than, while you have the pope "Well, then, while you have the pope for head of your church. Jeaus Christ is the head of mine. Your pope is a man, Jeaus Christ is God."

"But we also have Jesus Christ for head of the church."

"Yes but who gives you his orders?"

"The pope, his vicar."
"And how do you know that they are really the orders of Jesus Christ?'
"The pope himself says it."

"So that to guarantee the pone you have the pope! Surely you can see that at last it is the pope who orders you, the pope who is your head; for it is he that names

who is your head; for it is he that names himself the vice-gerent of Christ."

"Ah! I see your aim: you have just said that the Holy Scriptures are explained to Roman Catholics by the church, composed of men, and to Protestants by the Holy Spirit, who is God; now you say that the pope, our head, is a man, and that yours, Jesus Christ, is God."

"Yes, exactly; I am showing you that your religion is of men, and mine of God."

"Oh, oh! but let us see the end of this. Do you pretend to say that the Protestant is also a God?"

"No my dear friend, no; the Protest

"No my dear friend, no; the Protestant, as well as the Roman Catholic, is a man who has much less likeness to God

than to Satan." "What do you say?"

"I say that man is naturally wicked, and so wicked that before God he is con-

demned and lost."
"Oh, you go too far; there is meroy for every sin; he has taught us that we must forgive, not only until seven times but seventy times seven. Therefore we shall be pardoned."

"Yes, but to be pardoned we must at least feel and confess our faults:"
"Doubtless, and therefore we Roman

Catholies confess." To whom?

"Oh, to the priest, and you?"
"All the world knows that Protestants confess to God."

"That must be much more pleasant.

"Yes, and more reasonable to." " Why?"

"You shall judge. Tell me, when you were young no doubt you often offended your tather."

"Yes, indeed."

"And then did you go to your cousin for pardon?"
"I understand you: God is my father,

and the priest is my cousin."

"Precisely. But this is not all. To make amends for a fault it is not enough make amenus for a fault it is not enough that we ask pardon for it: the debtor who pleads his excuse, yet goes to prison: and the murderer, though he weep, mounts the scaffold, unless indeed some friend pay the debt of the former, or the king extend clemency to the latter."
"That is just."

"Well, according to the Protestant faith, it is Jesus who pays our debt; and who pardons us; or rather who dies for us, so that he becomes our Saviour."

" And ours also." "No.

"Why not?
"Were you not much surprised when
just now I said to you that men are all
wicked?"

"Doubtless I was."

"Then yee believe they are good?"

"At least in part."

"So good that you think them capable of meriting heaven in part, or at least of effacing their faults by their virtues, and thus of contributing in part to their own

"That seems to me right." "In part then, man is his own Saviour. Now, we are not gods; you are a man, no less than I."

"True, but I rely also on Jesus Christ to save me; as for instance in the sacrifice of the mass."

"Who says this mass?" "The priest."

"The priest therefore is necessary to this sacrifice of Jesus Ohrist."

" Cartainly."

"So that the priest too is in part-your saviour. You see plainly therefore that I am right in saying that while my Saviour is alone Jesus Christ, who is God, yours is simply a man, whether it be yourself or the priest. When the priest has said his mass, when he has pronounced his absolution upon you, are you perfectly saved?"
"No; after the absolution, I must perform certain penances and good works."

"That is to say, you sanctify yourself by your own works, while, as for me, I believe that I cannot be sanctified save by the power of the Holy Ghost. Here therefore again, in sanctifying yourself by your own

* From "The Difference between a Protestant and a Roman Catholie." from the French of Rons-sel, recently published by the American Trace So-ciety.

The Difference.

"Ho there, neighbor! they say that you re a Protestant."

"It is true, I am."

"Will you tell me something about the difference between your religion and nine?"

"Willingly; only permit me to begin with sking you a few questions."

"Just as many as you wish."

"Inst then, tell me who explains the fible to you."

"The patron saint of my parish."

"The patron saint of my parish."

"The patron saint of my parish."
"Who besides?" "All the saints in paradise."

"The saints, they are—"
"Oh I know it, they are men."

"Yes, men; while, as for me, I have re-course only to the all powerful intercession of Jesus Christ, God, according to that de-claration of the Bible, "There is but one Mediator between God and man, that is Jesus Christ.'

"Now let us review. To interpret the Bible, you have the church composed of men; I have the spirit of God. For head men; I have the spirit of God. For head you have the pope, a man; I have Jesus, the Son of God. Your confessor is man, mine is God. To save you, you have a mass chanted by a priest, a man; I have the sacrifice offered on the cross by Jesus Christ, God. For sanctification you count upon your nemances and good works, that

Christ, God. For sanctification you count upon your penances and good works, that is to say upon the power of man; I depend simply and solely on the gracius power of the Spirit of God. For intercessors you have in heaven created beings, once men; I have Jesus Christ, for ever God. You see therefore that your religion is of men, and that mine is of God."

What a Picture Did.

The heading of The Reformer-an illustrated tract paper presented by Mr. E. Remington, of Ilion, New York, to the Woman's National Temperance Union, and published monthly by them—is composed of three pictures. The first represents a drunkard staggering home to his family. In his hand he holds a bottle; his wife, with her base in head of the stage of t with her babe in her arms and her little boy clinging to her dress, is shrinking from him. Terror and fear are depicted upon the countenances of the three.

The second picture represents the same The second picture represents the same man, standing at a table, a woman holding out a pen to him with one hand, and with the other a paper upon which are seen the words, "Temperance Pledge."

In the third picture we see the same man, well clothed, walking erect, with a cane in his hand and leading a little boy up a flight of stens to a nice house. in the door

cane in his hand and leading a little boy up a flight of steps to a nice house, in the door of which stands the wife, with a bea ning smile upon her face, and hardly able to hold the babe who is overjoyed at seeing the father.

A bundle of these papers was sent to one of the ladies of Cincinnati, who distributed them in the market, at the hospital and jail.

Two months afterwards she was stopped

on the street by a German woman, who told her the following story:

"You shoost stop von minute vile I tells, you vot is in mine heart. You come von day to mine stall in de market, you gives mine old man a paper, and you gives me a paper.

paper.

Ven I goes to mine home, mine child-

"Ven I goes to mine home, mine children dey cries for dere dinner. I says, 'You
shoot keep still, and I will gives you von
paper a womans give me in the de market.'
So dey spreads de paper out upon de floor,
and dey kicks up dere heels, and dey looks
hard at dey pictures. Vile I gets mine
dinner, dey visper. Mine leetle poy he
says: 'Dat is pap mit the pottle! dat leetle
poy what hides hind his mudder's dress is
me, ven I'm skeered at pappy, and de paby me, ven I'm skeered at pappy, and de paby is Helwig, cause dat is shoost de way he hides hind mudder's ear when pappy's drunk.' Den dey say, 'Mudder, vot dat woman do mit de tablo?' I says, 'De temperance woman vants de man to sign de pledge, and say he drinks no more beer nor whiskay; den his sur in hills and more beer nor whiskay; den his surfection of the same to sign de pledge, and say he drinks no more beer nor whiskay; den his surfection hills. whiskey; den his wife and children be no more feared of him.'

"Dey look hard at de picture, den dey vispers and dey say, 'Mudder, will pappy look nice like de udder picter, would he sign de pledge?"

"And I says, 'Yes, childens, your fadder would look shoost like dat if he go

no more to saloons.'

dinner. He loves his childen ven he be sober. My children dev see he no drunk. so day runs to him mit de paper, and dey say, Pappy, dat is you mit de pottle, and dat woman is mudder, and de paby vot hides hind his mudder's ear is Helwig. Pappy, von't you go to de temperance voman's mit de table, and sign the pledge, and den you will look shoost like dat nice man mit de cane, and Helwig he will look shoost like dis paby vot tries to jump out of his mudder's arms, and he is so glad to see his pappy?" Mine old man he gets so mad, and he says, 'I eats no dinner, I hates de temperance, I hates de temperance, and my childen dey cry dey be so scared. Mine old man he slams de done, and he goes off. He comes home to sup-per and he says the first ting, 'I hates de temperance, I hates de temperance, and he no speak to de childen, and dey be skeered.

"After supper mine old man he makes de childen go to ped, and he puts his feet on de stove, and he smokes, and he scolds, and he gets so mad he no goes to de saloon, like he always does all his life mit

me.
"Ven it was ped time mine old man he lay down his pipe and he says, 'Old wo-man, I'se no been good to you; I gets drunk no more; I goes no more to salcons; mine heart is sick mit vat mine childen say. I loves mine vite, I loves my childen ven I gets no drunk.' Den I put mine ven I gets no drunk.' Den I put mine apron to mine eyes, and I cries, and mine old man he cries. Den we stand py de childen's ped, and mine old man he kies me, and he kiss de childen, and he says, 'Mine heart is so sick all de day mit wat

"I tells you I loves dat little paper, mine heart is so glad dat you gives it to me. I folds it up shoost so nice, and I puts it mit a handkershief around it, and I handkershief around it, and I keeps it in mine under drawer in mine bureau mit raine childen's tings what died."

Why the Shark is Pierce.

Two things contribute to the shark's determined flerceness. In the first place, we may refer to his teeth, for of these engines of destruction nature has been to him par-ticularly bountiful; and this species of ticularly bountiful; and this species of bounty he has a peculiar pleasure in exercising. If he could speak he would probably tell us that besides being troubled with his teeth, which he could not help keeping in use, he had been gifted with enormous abdominal viscera, and that, more particularly, a third of his body is occupied by spleen and liver. The bile and other digestive juices which are secreted from such an immense apparatus, and poured continually into the stomach, tend to stimulate appetite prodigously—and what hungry animal with good appetite was ever tender hearted? In truth, a shark's appetite can never be appeased; for, in addition to this bilious diathesis, he is not a careful masticator, but, hastily bolting his food, produces, thereby, not only the moresoness produces, thereby, not only the meroseness of indigestion, but a whole host of parasites, which goad as well as irritate the intestines, to that degree that the poor squalus is sometimes quite beside himself from the terments, and rushes, like a blind Polyphomus, through the waves in search of any-thing to cram down his may that may allay such urgent distress. He does not seek to be cruel, but he is cruely famished, "It is not I," expostulates the man in the orowd, "that is pushing; it is others behind me." The poor wretch must satisfy not only his own ravenous appetite, but the constant demand of these internal parasites, either with dead or living food; and therefore it is that, sped as from a cataput, he pounces or: a quarry, and sometimes gorges himself beyond what he is able to contain.—Appleton's Science Monthly.

The Catacombs.

Beneath the ruined palaces and temples, the crumbling tombs and dismantled villas, of the august mistress of the world, we find the most interesting relics of early Christianity on the face of the earth. In traversing these tangled labyrinths we are brought face to face with the primitive ages; we are present at the worship of the infant church; we observe its rites; we study its institutions; we witness the deep emotions of the first believers as they commit their dead, often their martyred dead, to their last long resting place; we decipher the touching record of their sorrow, of the holy hopes by which they were sustained, of "their faith triumphant o'er their fears," and of their assurance of the resurrection of the dead and the life averlasting. We read in the testimony of the Catacombs the confession of faith of the early Christians, sometimes accompanied by the records of their persecution, the symbols of their martyrdom, and even the very instruments of their torture. For in these halls of silence and gloom slumbers the dust of many of the martyrs and confessors, who sealed their testimony with their blood during the sanguinary ages of persecution; of many of the early bishops and pastors of the Church, who shepparded the fleck of Christ amid the dangers of their troublous times; of many who heard the words of life from teachers who lived in or near the apostolic age, perhaps from the lips of the apostles themselves. Indeed, if we would accept ancient tradition, we would even believe that the bodies of St. Peter and St. Paul were laid to rest in those hallowed crypts
—a true terra sancta, inferior in sacred interest only to that rock hewn sepulchre consecrated evermore by the body of our Lord. These reflections will lend to the study of the Catacombs an interest of the highest and intensest character .- With row's Catacombs of Rome.

Judicial Oaths.

When a Galla of Abyssinia sits down over a pit covered with a hide, imprecating that a pit covered with a hide, imprecating that he may fall into a pit if he breaks his word, or when in our police courts we make a Chinaman swear by taking an earthen saucer and breaking it on the rail in front of the witness-box, signifying, as the interpreter then put it in words, "If you do not tell the truth your soul will be cracked like this saucer," we have here two full oaths, which the penalty, magical or religious, is which the penalty, magical or religious, is

shown in pantomime before us.

The rude natives of New Guinea swear by the sun, or by a certain mountain, or by a certain weapon, that the sun may burn them, if they lie. The savages of the Bra-zilian forests raise the hand over the head

zilian forests raise the hand over the head or thrust it into their hair, or they will touch the points of their weapons.

As to swearing by weapons, another graphic instance of its original meaning comes from Aracan, where the witness, swearing to speak the truth, takes in his hand a musket, a tword, a spear, a tiger's tusk, a crocodile's tooth and a thunderbolt (that is, of course, a stone ceit). The eath (that is, of course, a stone celt). The oatl by the weapon not only lasted on through classic ages, but remained so common in Christondom that it was expressly forbidden by a synod. Even in the seventeenth contury to swear on the sword (like Hamlet's friend in the ghost scene) was still a legal oath in Holstein.

One of the accounts from New Guinea is that the swearer, holding an arrow, calls on heaven to punish him if he lies; but by turning the arrow the other way the oath can be neutralized.

An Abyssinian chief, who had sworn ar oath he disliked, has been seen to scrape it off his tongue and spit it out. There are on ms tongue and spit it out. Inere are still places in Germany where the false witness reckons to escape the spiritual consequences of perjury by crooking one finger, to make, I suppose, not a straight but a crooked eath; or he puts his left hand on his side to neutralize what the right hand is doing. Here is the idea of our "over the left," but so far as I know this has come down with us to mere schoolboy's

shuffling. Probably to this day there may be seen In Russian law courts in Siberia the oath on the bear's head. When an Ostayak is to be sworn a bear's head is brought into court and the man makes believe to bite at it, calling on the bear to devour him in like manner if he does not tell the truth.

Among the hill tribes of India a tigor's akin is sworn on in the same sense as the bear's head among the Ostayaks. Rivers

again, which to the savages and barbarians again, which to the savages and balanchine are intelligent and personal divinites, are sworn by, in strong belief that their waters will punish him who takes their name in vain.—Macmillan's Magazine.

Religious Intolorance in Spain.

The position of the Spanish Protestants is becoming alarmingly intresting. The latest cable diepatches, at the present writing, indicate great auxiety among the Christians, who are even in peril of being threatened by a fanathal meb. In view of the general interest attaching to the subject, we give below an extract from an English paper, clipped from the Independent, on the present attitude of the Spanish Government in relation to Protestants in that peninsula:

"A social analysis of Spain may be summarized in a single sentence. She is the victim of the politicians and the priests;

victim of the politicians and the pricets; and these two dominant classes, as far as possible, play into each other's hands. Spaniards, as a nation, are courteous, industrious, and temperate; and in respect to commercial virtues they are, at least, equal to average European communities adual to average European communities. But the despotiem to which for ages they have been subjected by the Church and State has rendered them pre-eminently skeptical with regard to the proceedings of both. The male part of the population, in general, are not attracted to the public services of religion, but, under the guise of professing Catholicism, secretly discredit it, and in Barrelona during the rembof professing Catholicism, secretly discredit it; and in Barcelona during the republic their hatred of ecclesiastics became so bitter that the clerical garb actually endangered the life of the wearer, and for a time no priest could be identified by his costume in the streets. Nevertheless, the apparent anomaly remains to be accounted for, that, coincident with this religious indifferentism, marked intolerance of Protestantism should distinguish the authorities. Article XI. of the new Constitution reads as follows: "Without doubt, although those of other religions than the Roman Catholic may worship in than the Roman Catholic may worship in their own way, so long as they do not outrage public decency or Christian moral-ity, yet no public manifestations of ceremonies will be allowed save those of Mother Church." This clause was carried Mother Church." This clause was carried in the Cortes by a majority of 128, notwithstanding intense opposition on the part of the Moderadoes; and its passage was hailed by the friends of Protestantism as a passage of the triumph of religious liberty throughout the length and breadth of the country. But no ministry could long exist which did not strive to conciliate the priests, whose cause is now strongly re-enforced by the presence and influence of the ex-Queen Isabella, who is shortly to be received with every mark of honor in Madrid. There was found to be an ambiguity in the phraseology of this 'toleration clause,' as it was called, through which the typical 'coach and six' could be drivon. The expression 'public manifestations' was of doubtful interpretation, and it was not difficult for casuistical logic to it was not difficult for casuistical logic to discover a meaning which might be successfully turned against obnoxious sectaries. Not many weeks passed, consequently, before the Protestants of Leon, in the Balearic Group, were so vexatiously interfered with by the authorities that they resolved to leave those islands. They sent a remonstrance of Medical stills below the appoint strance to Madrid, which brought a special commissioner to investigate their grieven ces; but, thus far, without affording them redress. More recently a Spanish Protestant in the Basque Provinces, selling Bibles out of a small hand-cart, was rudely driven from the town where he had come to pass the night. In Valladolid the prefect has been sustained by the Government in utilized down many accountables. putting down persons exercising the same calling. Within the last three months priests in another locality, conjointly with certain Conservative families, have brought certain Conservative families, have brought to bear a system of terrorism to prevent adults from attending the churches and children the schools of the Protestants. Hundreds of poor men and women, we are informed, have become martyrs to their religious convictions, and not a few non-Catholic schools have been emptied. The parents make no objection to the education invaried; but their course is unequal to imparted; but their courage is unequal to the taunts of friends and the threats of employers incurred by hose who openly dis-sent from the established faith. Adver-tisements of Protestant services are for-bidden; children are prohibited from leaving the schools in groups, under the pretext that by so doing they are trans-gressing the law. For the same reason, no funeral procession is allowed. Singing of hymns in chapels or schools is also presented by some of the local authorities as a 'public manifestation,' and the Madrid Cabinet has further given its sanction to the removal of all signboards from the front of Protestant places of worship."

—Herald and Presbyter.

Special Aotices.

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OPINIONS.

minion, Postal Laws, etc., etc.

OPINIONS.

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We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESETTRIAN. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000! If each of our present subscribers will only send us anormes name we shall at once reach 12,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this par-

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kiesbyter, of Paris.

The Presbytery of Paris met on Tuesday, the 18th inst., in Knox Church, Woodstock. There was a line attendance of ministers and elders. Mr. Gavin Florang, M.P., was received as representative elder from telemorris. The committee appointed to meet with Mr. Kelloch, with a view to his being certified to Knox Ocilege, and recommended for employment in the floras Marketing. mended for employment in the Home Mission field of the church, gave a report through Mr. Grant the convener. The matter was left in the hands of the committee, to report further at next meeting of Presbytery. A list of the congregations Presbytery. A list of the congregations within the bounds of the Presbytery, that have failed so far, to send in their contribution to aid in removing the debt upon the Home Mission Committee, was read. It was resolved, that the Committee entructed with this matter, she ald deal with such congregations at once, either by correspondence or deputation, so that the entire amount allecated the Presbytery may be raised. Mr. McLeed reported that he had moderated in a call for a minister to Glonmoderated in a call for a minister to Gren-merris. The call was laid on the table, in faver of the Rev. Andrew Glendin-ning signed by eighty-four members, and thirteen adherents. Messrs. Fleming and Harvey were heard in support. The Presbytery on motion of Mr. McTayish, sustained the call, and instructed the clerk to transmit it to Mr. Glendinning. Arrangements were made for his induction in the event of his acceptance. The Rev. Principal Caven, of Knox College, was heard at length on the claims of Knox College, Toronto, and Queen's College, Kingston, and the necessity of increased liberality on the part of the membership of the church, in order to maintain them in a state of efficiency. On motion of Dr. Cochrane, the thanks of the Presbytery were tendered Dr. Caven for his interesting and comprehensive state-ment. The Presbytery then entered upon ment. The Presbytery then entered upon the question of College Finance as brought before them by Dr. Caven. On motion of Dr. Cochrane the following deliverance was agreed upon: The Presbytery hav-ing heard the Rov. Principal Caven regard-ing the claims of Knox and Queen's Col-lege, and the urgent necessity for increased liberality towards these institutions on the liberality towards these institutions on the part of the members of the church, resolved: That the Presbytery bears testimony to the efficiency and success that has attended the labors of the professors in the colleges, and the supreme importance of sustaining theological education in our church. The Presbytery regret to find that the annual contributions from the congregations in the territory alloted for their support, is so far below their actual requirements, and gives cause for alarm to all who have at heart the vigorous equipment of these colleges, and the extension of our church throughout the land, by means of a thoroughly trained ministry. The Presby-tery in view of all the facts submitted by Principal Caven, and believing that the membership of the church is abundantly able to provide a generous support for our Theological Hall, and further, that the con-gregations within the bounds of this Pres-bytery are prepared to do their part when the necessities of the cause are placed before them; Resolved—That every minister within the bounds be requested to take an early epportunity of laying the claims of these colleges before his congregation by preaching or otherwise, and endeavor to increase the contributions for the college fund, in proportion as the case imperatively demands." The Presbytery also appointed a committee consisting of Messrs. McTavish (convene), McLeod, McEwan and McMullen, to consider the whole question of our theological colleges, with a view to further action by the Presbytery. The Presbytery then proceeded to examine Mr. D. C. McIntyre with a view to license, and to bear his preparatory exercises. Mr. Mo-Intyre passed a most satisfactory examin-ation in all the departments of study, and was highly commended by the Presbytery for the excellent trial pieces presented. He was afterward in due form, heened by the moderator, Mr. R. N. Grant, to preach the gospel. Mr. McMullen on behalf of the committee appointed to prepare a minute concerning the translation of Mr. McQuarrio from Princeton to Wingham, reports the following, which was unanimously adopted by the Presbytery, and ordered to be grossed in the minutes. In granting the translation of the Rev. Doctor McQuarrie from Princeton and Drumbo, to the pas-toral charge of Wingham in the Presbytery of Huron, the Presbytery desires to record their deep sense of the loss which they sustain in the removal of a member who has been so exemplary in attendance on the meetings of the court, so faithful, so devotand laborious as a Pastor, and who atands so high in the esteem of all his brethren. The Presbytery also records their sympathy with the congregations of Princeton and Drumbe in their sorrow and discouragement, at the removal to another charge, of a Pastor, whom they have learned onargo, of a rastor, whom they have fearned to esteem very highly in love, for his personal quality, as well as for his work's sake." The clork reported the deductions made in supplemented grants to congregations within the bounds, and was instructed to notify said congregation of the same. Dr. Cochrane intimated to the Presbytery the opening of a Mission Chapel in West Brantled for Schatch School corrects and the opening of a Mission Chapsi in West Brantord, for Sabbath School purposes, and for service in the Sabbath evenings, in con-nection with his congregation. The Pres-bytery expressed their high satisfaction with the new enterprise, and their best wishes for its success. It was agreed to hold the next meeting of Presbytery at Transcall, and within Ersking Churchithera. Ingersell, and within Erekine Church there, on the second Tuesday of March, 1877, at 11 a.m., and to devote the evening to an evangelistic service. At this meeting of the Presbytery the commissioners to next

Pope Pius V.

The future life of Pins V. justified his elevation. His daily fare was an humble, his elothing as mean, his fasts as frequent, and his household arrangements as economical, now that he were the tiara, as when he was a simple monk. He rose with the first light, he kneeled long in prayer, and often would he mingle his item with his supplications; he abounded

in alms, he forgot injuries, he was kind to his domestics; he might often be seen with naked feet, and head uncovered, his white teard sweeping his breast, walking in pro-cession, and receiving the reverence of the populace as one of the holiest Popes that had ever trodden the streets of Rome. But one formidable quality did Pius V. conjoin with all this—even an intense, unmitigated detestation of Protestantism, and a fixed, inexorable determination to root it out. In his rapid ascent from post to post, he saw the hand of God conducting him to the summit, that there, wielding all the arms, temporal and spiritual, of Christendom, he might discharge, in one terrible stroke, the concentrated veugeance of the Popedom on the hydra of heresy. Every hour of every day he occupied in the execution of what he believed to be his predestined work. He sent money and soldiers to France to carry on the war against the Huguenots; he addressed continual letters to the kings and bishops of the Popish detestation of Protestantism, and a fixed, ters to the kings and bishops of the Popish world, inciting them to yet greater zeal in the slaughter of heretics; ever and anon the ory "To massacre!" was sounded forth from the Vatican, but not a doubt had Pius V. that this butchery was well pleas-ing to God, and that he himself was the appointed instrument for emptying the vials of wrath upon a system which he regarded as accursed, and believed to be doomed to destruction.—From "The His-tory of Protestantism," by the Rev. Dr.

Water as a Luxury,

Water has other qualities than the allaying of thirst. It has a permanent deter-mination to evaporate which nature obeys, and as it cannot evaporate without heat, it positively diminishes in the process of the heating of our rooms. Pans of water, the cooler the better, stationed about the bedroom will positively reduce, not the sensation of heat, but the heat itself. Let sation of near, but the near itself. Let anybody that doubts that have his tub, with its shallow depth and wide surface, filled with spring-water, or water with a good block of ice in it, and placed in his bedroom, and mark in half an hour how many degrees the thermometer has fallen. It ought to be six degrees at least, and will be Itought to be six degrees at least, and will be eight if he is not stingy with his ice, and the improvement, equivalent in comfort to a fire on a winter's night, will last for hours. If that is still insufficient, let him throw up his bed-room windows, fasten an old blanket or travelling rug across the the space, and drench that well with water, and in five minutes the air in the room will be reduced to that water's tempera-ture. Never mind about breeze. The air will seek the cooler place of itself, with-out being driven ip from the outside, and the temperature will decline almost instantaneouly to a reasonable point. Not one of these expedients necessitates any architectural improvements, or any change of habits, or any expense whatever, though of course a shilling or two laid out on ice will make the improvement more rapid, and in the case of a sick room, or of any one who really suffers from heat—suffers as if in etckness, we meat—will be money well laid out. And so in the case of little children especially, will a few shillings on the sheet of woven cane—we have unfortunately forgotten the trade name—which is read in the hetter tempers of the East is used in the hottest corners of the East Indies and China for pillow-cases and sofa-covers. The silica with which this ma-terial is coated will not get warm, and every other covering for beds or pillowa with which we are acquainted will. It keeps perfectly dry, cannot get dirty, and can be procured as soft as any covering that was ever placed upon a mattress. There is hardly any luxury like it in intense and stifling heat, and we have known sick people half maddened with heat actions are absorbed to the control of the contro ing on exhausting frames, sleep on it when sleep seemed otherwise unprocur-able. With plenty of wholesome water, wetted blankets for window-curtains, and a sheet of cane, no one in London ought to be rendered electless by heat, or indeed, unless he persists in gorging himself with the food which he needs only in cold weather, to suffer any appreciable discomfort .- Exchange.

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On the 19th inst., at the residence of the bride's father, by the Rev. A. Rowat, Robert A. Cheley, to Agnes, eldest daughter of William Scott, Esq. of West Winchester, formerly of Woodhead, Berwickshire, Scotland.

At the manse, West Winchester, on the 20th inst, by the Rev A Rowat, Joseph Fraser, to Lizzle, third daughter of William Hopburn, Esq., all of North Winchester,

At the manse, Indian Lands, by Roy. K. McDonald, Mr. Norman McLeod Murray to Mrs. Cathrine Gleason all of Dunvegan, Glengarry, Ont.

Official Announcements.

MEETINGS OF PRESBYTERIES

HURON.—The Presbytory of Huron will meet in Clinton on 2nd Tuesday of January, at 11 a.m. LINDSAY - Nort regular meeting : D V , at Wood wille on the last Tuesday of February, at 11 a m. PRIERBOHOUGH - 1 no Presbytery of Peter-borough will meet in St. Androw's Church, Peter-borough, on the third Tuesday of January, at 11

a.m.

KINGSTON—Next meeting to be in St. Andrew's Hall, Kingston, on the 2nd Tuesday of January 1877, at 3 p m.

BARRIE.—The meeting of this Presbytery will meet on the first Tuesday in March, 1877
TORONTO—The Presbytery will meet in the usual place on the first Tuesday of January, 1877, at eleven a.m.

eleven a.m.

OTTAWA --The Presbytery of O'tawa will meet
in St. Andrew's Church, Ottawa, on the first Tuesday in February, at 3 o'clock.

Paris. --In Erskine Church, Ingersoll, on the
2nd Tuesday of March, at 11 a.m.

GLEMGIRRY --In St. John's Church, Cornwall, on
Tuesday, 9th January, at noon.

HAMIERON. --In Central Church, Hamilton, ad-

Hamilton -In Central Church, Hamilton, ad-journed meeting on the 11th day of January, at 11 a.m.

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other purposes
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