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Contributors and Correspondents

INTRODUCTION AND PROGRESS OF CHRISTIANITY IN SCOTLAND.

BY REV. J. R. BATTISBY.

No. 6. The last article closed with a reference to the doctrine of Transubstantiation. This doctrine, as laid down by the council of Trent, was not very generally received till the 9th century, and was resisted till its full recognition, by many able and loarned men. And as far as this cardinal point of Romanism is concerned, the early Scottish church seems to have been in utter ignoronurous seems to have been in utter ignor-ance of it, until foreign influence was brought to bear upon her. It must also be noted that in connection with this point, that the people received both bread and wine, when the Sacrement of the Lord's Supper was dispursed. This is clearly stated in the life of Columba, and this authority no member of Rome should set aside. Now surely this was vastly differ-ent from the practice of the Romish church. ent from the practice of the Romish church, both in early and modern times. From these points, then, I think it is beyond dis-pute, that the early Scottish church was not Romish in her constitution or doctrine, and from facts which I shall yet notice, we shall see that the breach between them was wider still. There is a passage in Bede which throws some light on this difference, which throws some light on this difference, of which we are now speaking. In speaking of King Osway he says: "Though brought up among the Scots, he understood quite well that the Roman was the Catholic and 'Apostolic church." Now it will not be disputed but what King Osway was in the Scottish hat I am a small that the the Scottish, but I am very sure that the Scottish clergy never taught Lim what Bede mentions above. There never were more strenuous opposers to Romieh pretentior in the early Scottish church, than these sams Scottish clergy, and were among the very last to give way to that soul degrading system. Let Romanism once get a foothold either in the heart or in a country, and it will die a hard death before it yields. It must of necessity, from its very nature, be aggressive, bold, and unserupulous, and has never known any other watchword than this: "Rice, Peter, Kill and eat." Soon after the arrival of Augustine in England, the early Scottish chirch felt this, and saw that there was no mercy to be expected from that unrelenting in the early Scottish church, than these mercy to be expected from that unrelenting system. It was not long, after 597 A.D. when a collision took place between the parties mentioned, regarding the observance of Easter. The Scotish elergy observed Easter between the fourteenth and twentiath days of the Anil more while twentieth days of the April moon, while the Romish church observed it between the fifteenth and twenty-first. At the time of which we are now speaking, there were many Scottish clergy in England, sent from Iona and other establishments, and it was with these that the collision first be gan. In course of time they were obliged to retire to the north, but the unrelenting foe was close behind. England succumbed to the wily Augustine and his followers, and then they turned their attention to the north. In the year 684, the matter was agitated at Rome, and excited a great deal of interest. And in 685, Pope John addressed a letter to the Scottish church, charging them with the rejection of the Romiah Easter, but it had not the desired affact. They preferred to held by the Arc.

garded this as of far more value and weight, than the authority of the Roman Pontifi. An opportunity however very soon pre-sented itself, which seemed favorable to the interests of Rome. About the time I have mentioned, Adomnan, who resided at Iona, went to Northumbria and requested the re-lease of some priconers from King Egbld. While he was there, he was led by the Sax-on clergy, to embrace the Romish system er, and when he returned to Iona, he endeavoured to pursuade his companious to adopt his views, but this they sternly resisted. So independent were they, and so thoroughly convinced that they were right, that they did not give way, even when he left long, and retired to Ireland. Shortly after this, however, Naitan, the Pictish King, had been led to adopt the Romish method of observing Easter. After getting what information he could, he became convinced, as he thought, that the Romish system on this point was right, and he accordingly set himself to beabout a reformation. He soon after about a reformation. He soon after ordered all the Pictish ministers to observe the Romish system, but the Soottish clergy among them resisted the king's authority, for which they were expelled from the kingdem in the year 717 A.D. After this, however, their minds were gradually prepared for the change, and what they tread the Advanced and what they retused to the letters of popes and the mandates of Kings, was afterwards accorded to the reasonings of a monk. That monk's name was Egbert, who brought about the compliance of the members of Iona to the Romish custom, in the year 716 A.D. What this observance may have to do with the advancement of Ohristianity, or with the edifying of God's people, or whether it has any ranction at all from the sacred word, is not for me now to disease. But in noticing the observance of it, and the dispute between the early Scottish Church and that of Rome regarding it, we see how widely they stood apart one from the other. We see from it that the Scottish Church did not ackacy wiedge the authority of Rome, did not not be supported by the authority of Rome, did not not not set them at defiance. And in tracing the history of these struggles, we see clearly the paggreesive and intolerant spirit of Rome, the same spirit in fact which is now clearly avident in miserable and unhappy Snain.

effect, They preferred to hold by the example and authority of Columba, and re-

Spain.
And now the last point that I shall notice,
although it is not by any means the deast,
is that there was no apostolis accession,

and no diocesan episcopacy. Of course we often find the word "bishop" used in connection with the records of the early Scotnection with the records of the early Scottleh Church, and there are many feeble attempts made now to prove the bishops a superior order of the clergy. Now, in order to understand the meaning attached to the word in the early Scottish Church, as well as in the early Christian Church in other parts of the world, let us look for a little to the Word of God, and there ascertain the meaning of the word "bishop." tain the meaning of the word "bishop." The word episcopss, which is often translated bishop, occurs five times in the New Testament. In Acts xx. 28, it is applied to the overseers, who are called presbuteras or elders, in the 17th vorse of the same or elders, in the 17th vorce of the same chapter. In Phil. i. 1, it is again applied to pastors or overseers. In 1 Tim. iii. 2, in Titus i. 7, and in 1 Peter ii. 25, the same word is applied to the same class of office-bearers in the church. Indeed, in the passage in Peter already referred to, it is applied to Peter himself when he says, "Who am also an elder." And so on the other hand, the word episcope occurs twice in the New Testament, in the sense of the in the New Testament, in the sense of the office of an elder or overseer. The first of the two words referred to expresses elder or overseer, but in the modern acceptation of the word, never expresses, and cannot mean prelate.

And so the word episcope, twist it as you may, can never express the office of a diocesan bishop. Having now seen what the word means in the Word of God, and also that its plain and obvious meaning was given to it in the early Scottish Church, we shall go on to show that this same church had not a prelatic form of government. The historians who mention the mission of Ninian to the southern Picts, are Bede and Ailred. Bede calls him a most reverend bishop, but in no case can it be shown that he exercised prelatic functions, either over the people or those teachers who laboured with him., According to Ailred's statement regarding him he was a Briton by birth, was the first apostle of his countrymen, and yet we are told by the same writer that the people received him as a prophet of God. They also had the Scriptures among them, but did not understand them as Ninian did. He laboured hard to bring them into his way of understanding the sacred volume, but it was to a great extent fruitless work.
And if, as Alfred says, Ninian was the first
appetle or bishop to the southern Piets,
then he must have been the first sent from Rome, for he certainly did not introduce Christianity among them. His reception by the seuthern Plets was nothing else than a hearty welcome by a Christian people. I have shown already that Christian than the fact did not be a constant to the constant that the con years before the time of Ninian at all, and yet there is not a word about diocesan bishops or prelates. Here, then, we have a church in existence. Obristianity spreading and flourishing for more than 800 years, and no hishop, in the modern sense of the term, exercising prelatic functions. Is it reasonable to suppose that Christianity existed among the Piete so long, exercised such a mighty influence over them, and yet for that length of time they had no spiritual

(To be Continued.)

PSALMODY UNDER THE OLD TES TAMENT DISPENSATION.

BY REV. JOHN DUNBAR, DUNBARTON.

Music is, beyond dispute, of very ancient erigin, and is held by many to be the direct creation of God. Be this as it may, it is the oldest of the arts, and is found it is the oldest of the arts, and is found among all nations, even among those which are totally ignorant of every other art. The earliest allusion to music is the simple Scripture record that "Jubal was the father of all who handle the harp and the organ," implying thathe was either the inventor or instructor of both. But while the brief record leads us back to all but the haginning of Bible history, yet our race had ere this existed for upwards of a thousand years, and are we warranted to conclude that man had lived so long without some successful effort being made to produce musical sounds? Doubtless the birds of the air had from the beginning ceaselesely poured forth their varied melodies, inducing, if not instructing, him to attempt an imitation, but it may be that all his attempts hitherto had been vocal until Jubal discovered that instruments could be constructed to send forth musical sounds of far greater compass and power. Poets foster the fond fancy that Jubal first caught the idea of instrumental music from the musical ring of Vulcan's anvil under the stroke of his hammer, and they hold that he first employed his instrument to sing of God, of man, and of creation, and therefore to soothe and solace the turbulent spirit of Cain, who had long been maddened by the lashings of a guilty conscience. In view of this, one who gave free play to his poetic fancy singe,

"The lyre of Jubal, with divinest art Repelled the demon and revived his heart, Thus music's empire in the soul began,

The first-born poet ruled the first-born man." The allusions to music in Scripture are so scant and so indefinite, that it is impossible to form therefrom any satisfactory estimate of the state of musical science among the ancient Hebrews. This much, however, we may warrantably conclude that from the nature of their instruments the music must have been of a shrill charactor, and that from their performance they seem to have known nothing of musi-cal notation. It would appear instead of this that in their choir music, after the singing of one party, other parties repeated in succession the music which had just been subg, three, four, or five notes lower or higher. Such, evidently was the singing led by Miriam on the shore of the Red Sos, and such also was evidently the

mode in which many of the psalms were

afterwards sung.
From the earliest ages music seems at all times to have formed an important part of the religious worship of God. The first song on record was a song of thanksgiving to God, and the artistic manner in which it was sung, shows that even at that early period the musical faculty had been culti vated to a high degree of excellence. Pre-vious to the time of David there are frequent allusions, but only allusions to music, and there is very good ground for the belief that in most cases, if not in all, it was employed in connection with religious observances. But it is not till we come down to the posicion of the Towich come down to the period of the Jewish monarchy that we find anything like demonarchy that we had anything like de-tailed information on the subject. In the history of sacred song, the name of David stands pre-eminently and deservedly con-spicuous, being emphatically as he was designated "the sweet singer of Israel." That David even in his early youth touched the harp with a cunning and skilful hand is evident, as being selected from among all his compeers in Ierael to soothe with sweet sounds the troubled spirit of King Saul. But it is specially after his own accession to the throne that he is seen putting forth special and praise-worthy efforts to elevate and improve the service of song in the worship of God. For this purpose he composed and had set to music that sublime collection of sacred odes that yet bear his name, which, while the composi-tion of a Jew of a far bye-gone age, still their's is the high and distinguished honor of having imparted to the public praises of the Christian church, no less than to the Jewish that elevated tone and character which they at first assumed, and which they have ever since retained. Their lofty inspiration none can doubt, while their hallowed utterances, the outwelling their hallowed utterances, the outwelling exponents of the sanctified heart, have constituted them the mother tongue of devotion in every age of the church. With the view of rendering the services of the sanctuary more interesting to the people, and not less acceptable to God, as well as calling forth and cherishing among the worshippers the purest sentiments of devo-tion, David took the music of the sanctuary under his own special patronage and protection, carefully selecting and instructprotection, carefully selecting and instructing competent parties for the seemly performance of the service of song. Amid all his kingly duties, the psalmist entered upon this work, so agreeable to his mind and so congenial to his heart, with a grand and exalted conception of its importance, employing no fewer than 4000 in the service, and rejoicingly dedicating all to the honor and dignity of the public worship of his God. The one only business of this wast choir was to learn and to practice music, by which they attained to great proficiency in the art. The example of their illustrious master was ever before their eye as an incentive to diligence and their eye as an incentive to diligence and excellence, for amid the wear and the worry of his regal requirements, he ever found a soothing and a hallowing consola-tion in singing the praises of his God, while as inclination incited or occasion de-manded, his pen was ever ready to record the praises of God, and add to the number of his sublimely inspired psalms. David's own asknowledged profisiency in music, and the large number appointed by him to enduot it in the worship of God, must not only have tended greatly to promote its cultivation and elevate its character, but also to exercise a wide, a healthful, and a Need we wonder, then, that the memory of this master of sacred song is ever remembered and revered by the Jew as second only to Moses, or that Christians ever look backwark and upward to him as the father of sacred psalmody, and remember and revere him not so much for his prestige as a monarch, as for his plety as a pealmist, as one who has risen high above his race, and stands out nobly as he ever will do facile princeps the master of sacred song.

cessor of David, public worship was con-ducted on a scale of magnificence even sur-passing that of his father's time. If we might credit Josephus, who, it may be, is not without a slight dash of patriotic weak-ness, he tells us that "Solomon made 200,000 trumpets and 40,000 other instruments of music to record and praise God withal." This much, however, we do know, that the lofty position to which the arts of poetry and music had been raised during a former reign was fully sustained in this, and although we have no positive proof that Solomon inherited any of his father's talent as a musician, yet his songs, we are told, were 1005, and it is generally believed that the sublimely majestic hymn sung with such effect by the priests and Lovites at the dedication of the temple, was the product of his own prolific pen. Never, perhaps, was a grander display of vocal and instrumental music ever before wit nessed in Jerusalem than on that great day in which Solomon dedicated the newly erected temple to the service of the Most High. The whole scene in all its imposing and unparalleled grandeur, is thus graphic ally described in the sacred record: Levites, which were the singers, all of them of Asaph of Heman and of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cym-bals, and pealteries, and harps, stood at the east end of the altar, and with them 120 priests sounding with trumpots. It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice, with the trumpets, and cymbale, and in struments of music, and praised the Lord saying, 'For he is good, for his mercy endureth for ever,' that then the house was filled with a cloud, even the house of they call a "guitar;" and our organ bears the Lord, so that the priests could not shand to minister by reason of the cloud, Jowe, as a mountain does to a mole-hill. The sacred music of David's time stems to

house of God." Indeed, it would seem as if this were the collminating climax of all their ritual splendour, for at no after period does there ever appear to have been such a grand and magnificent display. In due course, however, Solomon slept with his course, however, Solomon slept with his such a number of voices as were often employed. fathers. During his long and peaceful reign, the glory of the Jews seemed to have reached its highest meridian, for its after-history is but the history of its wane, till it dimmed and died out in Babylonish

captivity. During the 890 years that intervened be-tween the death of Solomon and the Baby-lonish captivity, little mention is made of lonish capticity, little mention is made of music among the Jews, and that little only serves to show its gradual neglect and decline. True, indeed, in connection with the signal victory of Abijah over Jereheam, we are told that the priests were there sounding their silver trumpsts. Also, of Jehosaphat it is said "that he appointed singers unto the Lord, who went out before the army and sung, 'Praise the Lord, for his mercy endureth for ever,' and when they began to sing and praise the Lord, the children of Ammon, Moab, and Mount Seir, which were come out against Judah, were smitten." The Hebrews, we know, off attributed their success in battle to the enkindled enthusiasm among their troops enkindled enthuelasm among their troops caused by their trumpet music, alike pious and patriotic, performed by the priests who were highly revered by the people. Onward and downward in the roll of history the Jewish Church and State became subjected to various, and oft vexatious, vissi-tudes, during which their service of sacred song suffered not a little by successive wars, as well as by intercourse with foreign and idolatrous nations, while the efforts to retain it or restore it to its original place and power, became fewer as well as more feeble and ineffectual, till, as in some periods of their history, both king and people became proselytes to idolatry. The most decided and effectual attempt to restore the temple service of song to some thing like its former splendour was made by the good king Hezekiah, who caused the Levites as well as the temple to be prepared, by a lengthened and much needed preparation for the service of God. After which it is said "he set the Levites in the house of the Lord with cymbals, with house of the Lord with cymbals, with pasiteries, and with harps, ascording to the commandment of David, and the Levites stood with the instruments of David, and the priests with the trumpets, and when the burnt-offering began, the song of the Lord began also with the trumpets, so there was great joy in Jerusalem, for since the time of Solomon, the son of David, there was not the like in Jerusalem." But this hopeful state of things was not deathed to continue, calamity and misfortune again overtook the amity and misfortune again overtook the unhappy Hebrews, till about eighty 5 are after the temple itself was burned to the ground, and the people carried exptive into Babylon. Among the captives, we are told by Ezra, were "many singers, the sons of Asaph," but their number is not given. These, while they carried their harps with them to mitigate the misery of their cap-tivity, yet they had not the heart to sing the songs of their endeared, but now far distant Zion, by the rivers of Babylon. Indeed, so intensely had these sacred and patriotic songs become associated in their pariotic songs become associated in their minds with the recollection of other and happier days, that they dare not trust themselves to attempt to sing them, but sorrowfully hanging their harps upon the willows, "they wept when they remem-bered Zion." On their return from capbered Zion." On their return from cap-tivity, they were accompanied by at least 200 singers, and we read that "when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, and they sang together by course in praising and giving thanks unto the Lord, because he is good, for his meroy endureth for ever toward Israel." his meroy endureth for ever toward Ierael."

And again, when the temple was finished, they had another grand public demonstra-

into two great companies facing each other, and then by the tower of David they ang aloud with every demonstration of joy, "For God had made them to rejoice with great joy, so that the joy of Jerusalem was heard even afar off." It is of little use for our present purpose farther to follow out the history of the Hebrew nation. In looking for a little it would appear that instrumental music at all times seemed to have formed a prominent feature of the Hebrew service of song, but in what manner or to what extent we have little or no means of determining. Sometimes it would appear that the trumpets were employed only in filling up the sauses of the singing, while at other times they joined in concert with the choir. The only instrument mentioned by Moses in his ordinances is the trumpet, and down to the time of David it was the only instrument employed for sacred purposes, al-though others are frequently mentioned as being used in processions and on occasions of special joy and festivity. The use of the trumpet was confined exclusively to the priesthood. In the time of David musical instruments were greatly increased, for w read of harps, and peateries, and timbrels, and cymbals, and trumpets, but with the exception of the trumpet, we can in most eases form but a very vague idea of what these instruments were. True, our translators have given them, names, but it is more than questionable if they understand their nature. For instance, what we call a "harp," is by the French translated "violin;" and what we call a "psaltery," they call a "guitar;" and our organ bears

tion in keeping with the character of such

other grand gathering assembled to cele-brate the completion of the city wall, there again in their order were the priests with their trumpets, and the Levites with their

instruments of music. These were divided

Twelve years after this, an

dedication

ployed, sometimes even as many as 4,000, some musical notation would be needed; but beyond the peouliar chant resembling that to which the Bible is still reduced in the synagogues of the Jows, we have scarcely a trace left to aid us in forming scarcely a trace left to aid us in forming any well-grounded opinion of their mode of procedure. True, indeed, there are a few Hebrew airs traditionally present by the Jowish race to the present day, and are by them held to be of very great antiquity; but even these are so modified by the graces and elegancies of modern musical art, that they cannot be regarded as anything like fair epeciment of the ancient Hebrew melodies. Perhaps the most probable opinion that can now be formed of the ancient Hebrew music is, that it greatly resembles the music of Egypt, seegreatly resembles the music of Egypt, seeing that the Hebrowe must have acquired many Egyptian customs and modes of life during their long residence among them

Special Religious Services in Harriston.

Pditor British American Preservation.

Dear Sir,—Permit me to send a few additional notes about these services.

Last ditional notes about these services. Last Sabbath they were brought to a close for the present. From first to last the most brotherly Christian feeling has prevailed between the two churches, Knox Church and the Methodist—not one unpleasant word has been uttered. The grand essential doctrines of the sinner's great need of a Saviour, and the infinite sufficiency of the Lord Jesus Christ as the Saviour of sinners, together with the urgent call of the Holy Spirit to receive Christ, peace, and everlasting life at once, were faithfully and earnestly presented. When churches engage in this great work in the spirit of love, it is wonderful how closely they approximate, and with what cordislity they proximate, and with what cordiality they co-operate.

FRUITS.

These are most precious. On the clesing Sabbath evening service, about two hundred persons testified that they had received spiritual blessings during these meetings. Ninety-two persons professed to have found peace in believing in the Lord Jesus, and what is remarkable, this harvest was reapof equally by the two pastors and churches, forty-six being gathered into Knox Church, and forty-six into the Methodist Church. This beautifully crowns the united work. The two churches labored together, and the major together. they rejoice together. If we thus labor in love, with one spirit and one mind, may we not lock for the Saviour's gracious apportionment of joy at His coming.

FRUIT STILL GATHERING.
In Mr. McIntyre's Bible class the spirit is still working with power. At the last meeting of the class one young woman was in deep spiritual distress.

The female prayer-meeting of the con-

gregation is also sharing largely in the blessing. The attendance has increased, and many of the young converts, are gathering there for instruction and prayer. So are the fine old words being ulfilled. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves him." Yours, J. K enves with J. K. S.

Galt, Nov., 28th, 1876.

The Globe Cringing to Popery.

Editor British American Presenterian.

Sir,—Some time ago, the Globe in an editorial reviewed Cardinal Manning's letter to Rev. Mr. Wittington regarding Roman Catholios in Britain interfering on behalf of the Protestants in Spain, who are at present persecuted by the Government. The the Protestants in Spain, who are at present persecuted by the Government. The Editor very justly said that His eminence's letter countenances persecution. He concluded with the following words.—"We have the true the tree begins of Cardinal honld hope that th Manning is not, in this particular, the doc-trine of his church. If it is, it is well that all should know it and understand exactly when and how persecution, even unto death, for religion's sake, is not merely allowable, but a duty not to be neglected without mortal sin."

Well, I sent the editor a letter in which I

gave extrats from several standard works of the Church of Rome which teach the duty of persecuting heretics, even to death, as plainly as it is possible for language to do it. Of course, then, when Cardinal Manning inatifies persecution of a religious nature. he does so in perfect harmony with the doctrines of his church. In consistency with his language in the last of the sentences quoted above, the Editor should have published my letter. I had not the least expectation that he would. I was suce that he would "draw in his horns" in the hour f trial. I sent him my letter merely to Well matiers have turne i try bun. exactly as I expected. The apparently bold language in the sentence referred to, proves to be only bluster. "sound and fury signifying nothing." For fear of offending the Romanists, he refuses to publish certain truths which he said, if they be truths, ought to be published to all the world. His conduct, in this instance, reminds me of the subjects of the following stories: An old man, who was carrying a burden, was so wearied with it, that he several times called for Death. At last, Death came. "O," raid the old man, "I wanted you only to help me along with my burden." A "an in the United States once shouted, "Show the United States once show the states of the states of the states of the states once show the states of the states me a Democrat and I'll show you a liar." I'm one, what have you to say?" said a person coming to him and making ready for a duel with fists. "Come with me round the corner," said the first, " and I'll show you a liar, for I'll show you a man who said I could not find a Democrat in the whole ward."—yours respectfully.

A BROTESTANT.

Eastor and Leople.

Ohristianity and The Law.

Same warm controversies on the quastion whether Christianity is part of the common law might have had a different result if the disputants had agreed at first on the merning of the que ti n. To illustrate the stumbing block in this much m oted subject let as a k who ther mathematics is part of the common law. If we say No, the answer is ready that the law uses is, and settles men's controversies socording to it and compels them to abide by its rules. If we say Yee the objection arises that we cannot learn mathematics from the books of the au, nor can all the power of the law alter as principles in the least, nor on the other hand is it illegal to disbelieve or dispute the doctrines of math-

Mathematics, then, is in one sense superior to the law, is her anized by the law, and is no d by the law, in dealing with Whether in any just seuss it is a part of the law or not in a question of secondary consequence. This is not an inapt illustration of the extent to which the law now recognizes Christianity. The law can not alter or interfere with religion; but it can and door recognize, not only the exis-

tence but the truth of religion, and may rely on its aid and promote its usefulness.

This it does by the legal canotion which it gives to the Sabbath, by the recognition and enforcement of oaths, in which there is a distinct appeal to a Supreme Being, by its legal recognition of accountability to Him, and of a future punishment by Him, by its employment of chaplains in our prisons and referenatories, and in our Houses of Legislatue; by its incorporation of churches, by the validity which it gives to many of the decisions of the ecclesiastical courts, and by other smiler acts of a publie and official character.

It is obvious, m vio s of these facts, that it is not improper for the public schools to teach something of religion. If it is the duty of a judge on the bench to instruct a chid-witnes in the solemnily of an oath, it is not improper that all children should be taught our qualification for good citizenship in the public schools. If the law tenders to every voter, officer, suitor, or witness, a copy of the Scriptures, or appeals to him in the name of the ever-living God, it is not improper that it should re quire the children of the state to be instructed as to the Soriptures and the knowledge of God. If it be lawful for a magistrate to arrest and punish citizens for blasphemy, profanity, disturbing divine worship, and secularizing the Sabbath, it cannot be unlawful for the state to teach the young the wrongfulness of these acts, and the reasons why the law forbids them. It cannot be the part of a law-abiding citi-sen to prevent the children from being taught by the state what the law of the state requires of them in these respects Ignorance is no excuse for violation of the law, and the state should supply that common instruction which the courts require in every citizen brought before them.

Respect for religion and respect for the law are intimately dependent. Men cannot put contempt on the truth of religion without weakening the foundations of law and imparing civil order and good faith among men. Ohristians cannot disregard the requirements of the law without bringing reproach upon religion. And a generation of children cannot be allowed to grow up in ignorance of the respect due to both withendangering the perpetuity of the

We see, too, that yielding to the demands made in some quarters for a repeal of the "Sunday Laws" and the exclusion of the Bible from the common schools would only be a beginning. If the princi-ples on which the demand is made are conceded, they involve the exclusion of the Bible and of chaplains from prisons and reformatories, the entire seculariza-tion of Sunday, the abolition of legal oaths, and the legalization of profamity.—Austin Abbott.

Keep Thy Trust.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain habblings, and oppositions of science so called." This strong entreaty addressed by Paul to Timothy has remarkable point and adaptedness at the present day. appeal is a direct, personal application to every Christian among us, but especially to those in our congregations, theological seminarics, and among our clergy, who having once received the trust of Christian discipleship, and having accepted the promises as revealed in Holy Scripture with a sincere and believing mind, are now in-dulging in vain disputations concerning them, frittering away their means by subtle hair-splitting, or who we substituting mere buman reason or cievating it above Word of God. Every man who is indulg-ing in these vain babblings; every one who anrenders his faith to fascinating novelties suggested by the pride of intellect or scientific attainment; every one who runs after the "oppositions" of science and suffers them insidiously and almost unconsciously to undermine the hope that is in him every one who permits his faith in God and revelation to be shaken by the doubts which these "oppositions" inject upon his heart—to all these the warning of Paul to Timothy comes as a direct and personal message, uncovering the dangerous tendenmessage, uncovering the dangerous tenuen-cies of dalliance with every species of science that places itself in opposition to the Scriptures. True science is humble, and sits at the feet of revelation, a loving interpreter of its unchangeable—though sometimes dimly perceived—truths. False scionce is arrogant, proud in its own conceit, and strives not so much to interpret the truths that have been revealed as to embarrass and beeloud them by its factious "oppositions" or its wild inferences. Listen oppositions or us wild inferences. Listen then, Christians, to Paul's warning so ful of special meaning in those days, and while you proceed your researches and perfect your accomplishments in the field of true science, as you value your hope of everlacting life, avoid "the oppositions of science so called !"

An Encouraging Dream

I have read of one who dreamed a dream when in great distress of mind, about religion. He thought he stood in the onter court of heaven, and he saw a glorious host marching up, singing sweet hymne, and banners of victory, and they passed by him through the gate, and when they vanished be heard in the distance sweet strains of music.

Who are they?" he asked. "They are the goodly fellowship of the prophets, who have gone to be with God."

And he heaved a deep sigh as he said: Alas! I am not one of them, and never

shall be, and I cannot enter there. By-and-by there came another band equally lovely in appearance, and equally triumphant, and foled in white. They passed within the portals, and again were shouts of welcome heard within.

Who are they?" he asked. "They are the goodly fellowship of the

"Alas!" he said, "I belong not to that

fellowship, and cannot enter there."

He still waited and lin ered, in the hope that he might yet go in; but the next mul titude did not encourage him, for they were the noble army of martyrs. He sould not go with them, nor wave their palm bran-ches. He waited still, and saw that the next was a company of godly ministers and officers of Christian churches; but he could not go with them, At last, as he watched, he saw a larger host than all the rest put together, marching and singing most melodiously; and in front walked the woman that was a sinner, and the thiof that died upon the cross, hard by our Saviour; and he looked long, and saw there such as Manassch and the like; and when they entered he could see who they were, and he thought:

"There will be no shouting about them."

But to his astonishment, it seemed as if all heaven was rent with sevenfold shouts as they passed in. And the angel said to

him:
"These are they that are mighty sinners, saved by mighty grace."

And then he said:
"Blessed be God! I can go in with

them.

And so he awoke. Blessed be God! you and I, too, can go in with that company. I cannot hope to go in anywhere but with that company. is my own sense of how I expect to enter heaven, and we will go together, brother sinner, and sister sinner, trusting in the precious blood, and washed in the blood of the Lamb. God grant it may be so 1-C. H. Spurgeon.

The Devil's Four Servants.

The devil has a great many servants, and they are all busy, active ones. They ride in the railway trains, they sail on the steamboats, they swarm along the high-ways of the country and the thoroughfares of the cities; they do business in the busy marts, they enter houses and break open shops; they are everywhere, and in all places. Some are so vile looking that one instinctively turns from them in disgust but some are so sociable, insinuating, and plausible, that they almost deceive, at times, the very elect. Among this latter class are to be found the devil's four chief servants. Here are their names :

"THERE IS NO DANGER." That is one.
"ONLY THIS ONCE." That is another. EVERRBODY DOES SO." That is the

third.
"By-AND-BY." That is the fourth. When tempted from the path of strict estitude, and "There's no danger" urges rectitude, and you on, say, "Get thee behind me, Satan."
When tempted to give the Sabbath up to
pleasure, or to do a little labour in the workshop or the counting-room, and "Only this once," or "Everybody does so," whispers at your elbow, do not listen for a moment to the dangerous counsel. If the Holy Spirit has fastened upon your conscience the solemn warpings of a faithful teacher or friend, and brought to mind a tender mother's prayers for your conver-sion, do not let "By-and-by" steal away your confidence, and, by persuading you to put away serious things, rob you of your life. All four are cheats and liars. They mean to deceive you and cheat your soul of heaven. "Behold!" says God, now is the accepted time, now is the day of salvation." He has no promise for "By-and-by."—Christian at Work.

Conformity to the Will of God.

There are and will always be, innumerable things in the Divine government im-possible for us to comprehend; and as those which are more known to us require our thanks and praise, so the former call for other sentiments and dispositions of mind equality reasonable,—admiration, submission, trust; and all conspire to demand the conformity of our lives to the will of God. In cases which we understand we see there is great reason for this: and and in those we do not, there may be greater.

When we read of the miracles done by the aportles, and find that, in ancient times, the blind received their sight, the deaf heard, the leners were cleansed, the lame walked and the very dead were raised at the speaking of a word, we are amazed at the power bestowed on the first preachers of the Gospel, and should be willing to submit to any degree of rigor in our lives, that ourselves also, if it were now possible, might be honored with the same signal endowments.

Men may work miracles in support of God's true religion, and yet be found at last to have been the servants of another master; and the preacher of righteousness be condemned for his sins.

There will be found among the workers of wonders, among aposites, prophets, martyrs, who shall be "cut off, and east into outer darkness:" but of those who love (lod and keep his commandments, not would be the commandments of the commandments o one shall be lost. The obedient shall all be received into the state of bliss, and be made "kings and priests to God, for ever and ever."—Dr. Ogden.

A SCOTHTH for promoting legislation for the control and care of habitual drunkards has been formed in London.

Why Do Sinners slight the Gospel?

Very many persons manifest a strange dislike to the Gospel, and act as though they regard it as the cause of all their persenal troubles, and as designed to bring upon them greater ovils in the yet future. How thoughtless, and how unreasonable thus to

Every one knows that he is a sinner whether he believes the Bible account of the introduction of sin into our world

A man may be sick-dangerously sick, without knowing how he came to be so How toolish would he be to argue against the use of offered medicine, because he did not feel sure as to how he contracted his sickness! How much more foolish to find fault with the remody kindly proposed and offered, as though it had caused the sick-

It is thus that very many do when the Gospol with its rich and saving provisions is named to them.

Some turn proudly away, and find fault with the Bible account of man's sin and man's ruin, while others seem without going so far back, or caring how sin came to exist, to regard, some how or other, the Gospel as the cause of its existence, and having caused the evil to threaten the sinner with eternal sorrow and wretchedness. Thus esteeming the Gospel, it becomes to them hateful and is unhesitatingly rejected. Was there ever such culpable thoughtleseness? Was there ever folly equal to this!

The man is a sivner and he knows it. If he be sick he needs a physician, if he be a sinner he needs a Savior.

Again, he not only knows that he is a sinner, but apart from the Gospel he knows Savior-no salvation. In his hour of need-in his extremity, the Gospel is proposed to him as a divinely prepared and all sufficient romedy. It comes not as sin's cause but as sin's cure. Its mission is not to destroy but to restore—not to make sick but to heal—not to kill but to make alive. Its message is salvation, full and free. Salvation purchased and suited from God, and under condemnation.

No, the sinner hates the Gospel because

it opposes sin and desires not holiness. He wishes salvation but not the salvation provided. He wishes salvation from suf-tering, but not from sin. He lightly es teems, yes more, he hates the Gospel. Rejecting it, he lives and dies in his sine. He lives and dies condemned. He is lost here,—lost hereafter. He is elemally lost to God—lost to happiness. To him hereafter how great and how strange will that folly appear, which treated the Gospel as the oause, rather than the cure of hu-man wretchedness i—Transylvania Pres-

True Prayer Always Answered.

The triumph of prayer is the submissive spirit in which it culminates. Oh, what a victory it is for the Christian when he can say, My soul is as a weaned child." us strive for this faith-that in their noblest meaning all our prayers are indeed answered. If we lack this conviction, we shall go on mourning in our pilgrimage. What fdeeper sorrow can we reach than the belief that God does not hear our prayers? How painful our blindness if we fail to see the answer because it comes not in such a form as our poor hearts choose for it! It all things are for the sake of the life of Christ which is in us, whatever God sends is His Amen to our supreme desire. The Good Shepherd is surely leading us to just the place we would find; therefore let Him lead us the way which is hardest, even though it be the valley of the shadew of death, if His own wisdom so appoints. We may not see the blessing, so as to find in it what we most sought, till after many days; perhaps never, while we see through a glass darkly, but only when we see as we are seen. The tressur is veiled to our present sight, but is laid up for us where no thief approacheth. It is safe in that radiant land to which shadows and disappointments never come. Will it not be an occasion of immeasurable joy, when the veil is lifted, to find that all true prayers which we have offered on earth are indeed answered? that the desires of our hearts have ripened into immortal fruits, and that we shall feed upon sem in the hongé not made with he while the Lamb, which is in the midst of the throne, leads us into living fountains of water?—From Helps to a Life of Prayer, by J. M. Manning, D.D.

No Armor for the Back.

Let me advise you to wear no armor for your back when you have determined to follow the track of truth. Receive upon Receive upon your breast-plate of righteousness the sword cuts of your adversaries; their stern metal shall turn the edge of your foeman's weapon. Let the right be your lord paramount, and for the rest be free and your own master still. Follow truth for her own sake, follow her in evil report ; let not many waters quench your love to her. Bow to no customs if they be evil. Yield to no established rules if they involve a lie.

Do not evil though good should come of it.

"Consequences!" this is the devil's ar-

gument. Leave consequences to God, but do right. If friends fail thee do the right. If foeman surround thee, do the right. Be genuine, real, eincere, true, upright, god-like. The world's maxim is, trim your sails, and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help to make your times rather than be made by

You must not yield to enstome, but like the anvil, endure all the blows, until the hammers break themselves. When misrepresented, use no crooked means to clear represented, use no crocked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distruct of friends, gird up your loins, and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Finally be just and fear not; "corruption wins not more than housety;" truth lives and reigits when falsehood dies and rots.

The Covenanters.

The London Daily News of May 25th, An old and remarkable sect, professing

opinious, which, however impracticable, have at all times been defended with courage and endurance is this day to cease to exist. The Reformed Presbyterian Church in Southand will be morged with the Free Church of that country in a joint meeting of the Assembly of the one and the Synod of the other. The fact may seem almost trivial, as under its official name the Reformed Presbyterian Church is not very widely famous. But the case is altered when we remember that the torm is only a nother title for the Cameronians, that the last of the believers in the Covenant are to lose their identity, and the great Covenant itself to pass away. There is always something melancholy and romantic in the position of the last adherents to a forlorn cause, and it is difficult to say why the last Cameronians should be objects of less interest than the last Jacobites. The history of the Covenant after 1688 is

a history of an attempt to make a popular and spiritual impulse into the mainspring of political mechanism. The Covenant had its army encamped on Dunse Hill; each Scottish earl burning to defend "Ohrist's Crown and the Covenant." After that as Mr. Carlyle says, they never had any "noble national act, which it was given to them to do." The great political triumph was the signature of the Covenant by the Euglish House of Commons, in 1648. The vow was solemn enough, but it was an item in a piece of political bargain-making. Later the king of Scotland was Covenanted, but this was no triumph. The sine of his father and the idolotry of his mother were believed to weigh on him, and the coven-anters began their eternal process of "purifying" themselves by purifying Charles out of their army and their councils. The grotesque side of the earnestness was made very manifest on the day when Charles II. of all people was the centre of a public fasting and humilation, A spirited poet has represented Charles with ingratitude to the Scotch, who loved him, but it must be owned that Covenanters dissembled their love with great success. From the day of the humiliation of Charles, the friends of Covenant were split off from each other in proportion to the amount of practical political insight on the one hand, and of reli-gions certainty and republican fervor on the other. There were Engagers and non-Engagers, Resolutioners, or friends of Charles II., and Remonstrants against him. Then the Remonstrants split off among

themselves at Sanguhar, as we have seen the real romance of the Covenant began. Surely honor is due to the remnant that lived in marshes, on the hill-tops, in eaves, in hollows of the rock, behind linns, or waterfalls, in haunted farm houses. The hierarchy of their visions the Covenant made manifest, was impossible indeed, but it had the value of all pure ideals. Without the leaven of the "hill-felk, and the constant persecution they endured, Sectland might have forgotten to dread her two spectres, Popery and Arbitrary Power.
"Among their caverns and morasses the Cameronians kept alive the memory of freedom, the hatred of oppression. In the fullness of time the bunch of bitter worm-wood brought forth the bundle of sweetsmelling myrrh," as one of their own tracts declares. That they still hold their ex-trems doctrines after the Bevolution is a slight reproach compared with the praise due to their obdurate hatred of priestoraf and kingcraft. They have acknowledged at last that their ideal, like all other ideals, is only to be found in a spiritual city; that their Covenant, like all other systems, has its day and ceases to be. The ancestors of the Cameroniaus had their share of evil things and their lives were no wise lovely but Scotland will not soon forget what she owes to the men who sleep in many green graves of the western and border hills.

The London Christian Globe gives an interesting account of an impressive scene which took place in the Free Assembly at Edinburgh, on the last Thursday in May. the occasion being the consummation of the union between the Church and the Reformed Presbyterian or old Church of the Covenant. The hall was crowded with an assemblage of over 4,000 persons, and about as many failed to obtain admission.

The Clerks of Assembly (Sir H. Monerieff and Dr. Wilson) being deputed to proceed to Mar'vra' church. George IV. Bridge over-looking Old Greyfriars Churchyard where the members of the reformed Presby terian Synod were assembled, conducted them to the Assembly Hall. On the entrance of the forty members of the Old Cameronian Church, the audience rose to their feet, and there was a breathless silence while they walked down the building in pairs, and took the seats reserved for them. This, however, was at length broken, and for five minutes there was an enthusiastic, almost tumultuous cheering and waving of hats and handkerchiefs. many persons bursting into tears. The Assembly immediately afterwards adiourned.

Drink, But Remember.

If you think it is your duty to drink intoxicating liquors, by all mean do so. On no account violate your conscientions convictions, but while you raise the cup to your lips remember that this draught represents the bread of some starving bro-ther; for the food of at least six thousand persons is grasped by the maister and dis-tiller, and its nourishment destroyed.

Remember that so long as you are in health these liquors are unnecessary; 2,000 medical men have asserted it, and hun-

dreds of thousands of testotallers prove it.

Remember that most persons who act as ou do rain their health and shorten their lives by so doing,

Bemember that not drunkenness alone, but drinking, fills our jails and peniten-tiaries, our poor houses, and our lunatie tianes, our poor notese, and our image asylume; employs our coroners and our hangmen, and works mischief incalculable on all ranks and both sexue of which no human institution takes cognizance.

Remember that drinking retards education, industry, and every sort of political and anall impropresents.

and social improvement.

Remember that multisudes from your

" moderate ranks recruit the wasted army

of drankards.

Remember that every drankard once taled to follow the example you set, and on trial fell from his s'ippery grounds into the whirlpoul of intemperance.

Remember if you sanction the custom you are answerable for its fruits.

Remember that the weak and 'mpt dones look to you, and that under Golfs depends on you whether they may be drunk. ards or sober men.

Remember that "to him that knoweth to do good and doeth it not; to him it is a sin," and that there is " woo for that man through whom offenses come to the little

Remember that you can not be neutral and there will be a day when you will be unable to plead ignorance.

Remember that all this weight of responsibility rests with you, as you raise the cup, if you think it right, but we envy not your conscience .- C. D. Scotfield.

Bandom Bendings.

Or seventeen thousand hymns which are known to exist in the English language, only two hundred and sixteen have so far received the approbation of the Church as to appear in ten different church books.

It is estimated that the number of " Friends' throughout the world amounts to about eighty thousand, of whom nearly fifty thousand are in America. Indiana holds the largest number, over sixteen thousand.

THE N. Y. Independent expresses the opinion that "at no time for many years has so strict and severe Calvinism and Augustinianism been taught to the stu-dents for the ministry in Presbyterian Theological Seminaries as now."

NINE ladies recently left England as missionaries to the women of India. In an address at their farewell meeting. Canon Duckworth said that a native gentleman made the discriminating remark to him while in India with the Prince of Wales, We want not Christianity from England, but Christians."

AT the late meeting of Evangelical Alliance the Rev. William Arthur read a paper on the present condition of Papal Europe, in which the writer referred to the general decline of the Papal power, and aserted that there are now less Roman Catholics in England and America than there were when Pius IX. ascended the throne.

Dr. Cuyler stated to the young men at Andover Seminary lately, that he has preached thirty years, and lost only two Sundays from sickness in all that time. He attributed this uniform good health to hisobservance of three rules: (1) Take abundance of the state of th dant sleep; (2) use no stimulants; and (8) never touch a sermon on Saturday night.

To THE question, "What have missions done?" Africa sends back a response from 180,000 church members; Asia 120,000; Europe, with Seandinavia and Germany, 58,000; America 22,000; Polynesia 70,000; the West Indies 150,000. A grand total of 500,000 gathered out of the darkness of heathenism into the light of the church of Christ.

A Unitarian preacher once said to Mr. Newton, "Sir, I have collated every word in the Hebrow Scriptures seventeen times; and it is very strange that the doctrine of atonement which you hold should not have been found by me." Mr. Newton replied, "I am not surprised at this; I once went to light my condle with the extinguisher on it. Prejudices often form an extinguisher. It is not enough that you bring the candle; you must remove the extinguisher.

METHODS of preaching are changing, and the Methodists will be found, if they are not careful, on the losing side. Witness the following item:—A Providence (R. I.) lady, who lately did an unusual amount of Sunday gadding, closed the day with this reflection. (Well, I have heard with this reflection: "Well, I have heard three sermons to day—one by a Baptist, one by a Congregationalist, and one by a Methodist, and the Methodist was the only one that used notes."

A CORRESPONDENT who has been investigating the statistics of the denomination writes to the Philadelphia Presbyterian that the Presbyterian ministry " is largely itinerant." Here are his facts: "Out of 5,077 churches 1,074 are marked vacant, and 1,799 have 'stated supplies.' In all, more than half of the whole number of our churches are without pastors-2,878-nearly 8,000 out of 5,000! Out of the whole number of ministers (4,744) there are only 1,978 who are pastors or pastors-

Mr. Spurgeon's sermons are prepared for by severe study. His omnivorous and apparently purposeless reading is pursued with two clearly defined objects—the "sweetening" of the mind by the introduction of new matter and the collection of novel and striking illustrations. Thus he has always a good stock-in-trade to bring to bear upon any text he may select; but it is nevertheless certain that the fluent discourses rolled out in magnificent tones, without halting or faltering, or, as Latimer has it, "humbling and mumbling," have all been previously well throughout.

REV. Charles H. Spurgeon is thus pen pictured in the London World: time is spent in moving quickly to and from the Tabernacie, the Pastor's College, the schools, almshouses, and orphanages of which he is the guiding spirit. Perhaps the most hard working man on the Sur-rey side of the Thames, he finds but little leisure for taking his case in his house in Wightingale Liaue—a quiet nock hard by Wandsworth Common. Wrapped in a rough blue overcoat, with a species of soft deerstalker hat on his head, a loose brown neck-tie round his massive throat, a cigar bearing merrily in his mouth, he is surely the meet unelected of all procedure of the gospel. Yet that short, thickly built man, with the shock head of hair hardly yet with the sincer meet of his revery yet touched with gray, with ample brewn beard severing his beary jowl, and a thin line of thouston bearing his capacious mouth, is the hundres presented for whom, when yet a very young man, no building could be found sufficient to held his audience."

Our Foung Lolks.

Harry's Temptation.

"I don't begin to make enough money, and I would leave Mr. Tardin's store if I could find a better place. You know mother, the doctor says you should have good food and medicine, and I don't know how I can buy thom unless I get a better place, or Mr. Hardin raises my salary."

"Don't worry, Harry; we will get along.
Yor are receiving three dollars a week, and
we can't expect more than that. I am very
thankful, indeed, that he has given you a situation in his store. Three weeks you could find no work, I did feel that we were in danger of want; but the prospect is brighter now, and I know we will get along

very well."
"That's just the way with you, mother; you never complain. But I don't want to starve, and I want you to have the medicine. How can you get well if you don't have the medicine the doctor ordered? O, it is awful to be poor."

"Come, Harry, do not repine. Our lot may seem bard; but we are all in the hands of a kind Father, and he will watch over us, and care for us, and provide for our wants. We are told in the Bible that not even a sparrow can fall to the ground without His knowledge, and do you not think He can see and know our wants."

Mrs. Thompson was a widow and lived in a tenement in the city of B. Her in a tenement in the city of B.—. Her husband had died in a few years after their marriage, and she and her two children, Harry and Annie, were left in straitened circumstances. For some time she had taken in plain sewing, and done different the state of the state kinds of work to keep the wolf from the door, but at last she fell sick, and her small savings were used up before she was again restored to health.

About this time, however, Harry had succeeded in obtaining a situation in Mr. Hardin's store, and they felt encouraged. Harry straitened himself up manfully, and

"Now, mother, you will get along very well. I have a situation, and I'm going to

keep you like a queen." But Harry soon found out that if a queen and her family could live on three dollars a week, they couldn't be charged with extravagance and high living. The dialogue at the begining of our little story shows that Harry had "reckoned without his

Harry had been at work about four weeks for Mr. Hardin, and was engaged one morning in sweeping the store, when he discovered a twenty-dollar bill lying on the

floor. "Whew!" he exclaimed, as he picked it up, "now I'm rich. Twenty dollars! I wonder who lost it? Some of last night's customers, I suppose. Well, they'll never miss it, and I can buy the medicine now; and I'll get a picture book for Annie, too." Well, they'll never

So, with a beating heart, he thrust the money into his pocket and continued his sweeping. But he didn't feel quite right. His con

science troubled him, and he imagined that something was saying to him — The money is not yours. Do right and sin

Before the time came for leaving the store in the evening he had decided to tell Mr. Hardin of the circumstances, and to give him the money.

He said to himself several times that

afternoon, "The money is not mine, and I will not keep it. So that's a settled matter."
When his day's work was done he wentinto the calce where Mr. Hardin was, and

into the cfilce where Mr. Hardin was, and handing him the money, remarked that he had found it on the floor in the morning "In the morning!" said Mr. Hardin, somewhat sternly. "And why didn't you bring it to me at that time?"

"Why sir, 1—I—" said Harry, his lip quivering, "I was tempted to keep it. I supposed it had been loss by a customer

quivering, "I was tempted to keep it. I supposed it had been lost by a customer who would not know where it had been dropped, and would never return for it. I didn't want it for myself; but my mother was no manay to buy the mediis sick and has no money to buy the medi-cine which the doctor has ordered. I thought of the many nice things it would buy, and I wanted my mother to get well. But I don't want the money now. I have But I don't want the money now. I have some out all right; I know it wouldn't be right to keep it, and I don't want it.

Truly you have come out all right," said Mr. Hardin. "I left the money on the floor to test you. Honesty is a rarity among boys. Here Harry," he continued, rising and advancing, "let me shake your hand—the hand of an honest boy, just such a boy as I want to have in my store all the Here take the twenty dollars and buy what your mother needs. I will see that she doesn't want for anything. Run home and tell your mother that she has a noble boy, and that his salary will be raised immediately."

As he finished speaking he thrust the

bill into the boy's hand.
"Oh sir," exclaimed Harry, "how can I

thank you?" Of course there was rejoicing that evening in Mrs Thompson humble home. Harry rejoiced because his mother would now want for nothing; the mother rejoiced be-cause her son had remembered her teach-ings and proved himself houset; and Annie

was glad because she could now have a "picture-book" and some "tandy."
And that night, at the family altar, the mother's prayer was a prayer of thanks-giving, not only for the timely aid they had received, but that her only son, her darling boy, had been strengthened in the hour of temptation, and enabled to choose the path of truth and right.—Christian at Work.

Mr. Tennyson is now sixty-six years old ms. Tennyon is now sixty-six years old a man still in his prime of thought and capacity for work. The only ill he's heir to is an annual hay fever. He is six feet in height, is broad-shouldered and largein height, is broad-shouldered and large-boned, but not stout. His hands and feet are enormous. His face is long, and some-what resemblos that of Dante, saye that it, has not bet the rigid mcld and expression of the great Florbutine, and the nose is not as agailline. His hair is long and very blash, his complexion which. Once upon a time, in apeaking of Mr. Tennysen's personal appearance, Ruchaman Read called him." a dilapitated Jupiter"—a piece of description at once pictures que, acute, and

Sabbath School Teacher.

LESSON LI.

Dec. 17. 1876. PETER'S RELEASE.

COMMIT TO MEMORY VS. 6, 7. PARAILEL PASSAGES .- Prov. x. 25; Dan. iii. 24. 25.

SCRIPTURE READINGS .- With v. 1. comparo vs. 28, 24; with v. 2, 1end Mart. xx. 22; with v. 8, read Deut. xvi. 8-8; with v. 4 (Passover), compare Matt. xxvi. 2; with vs. 5, 6, read Heb. xiii. 2; with vs. '-10. read Isa. xiv. 2; with v. 11, read Ps. xivi. 1; with v. 12, read Acts xiii, 1-9; with v. 18, compare John xviii, 17; with v. 14, compare Luke xxiv. 41; with vs. 15, 16, compare John x. 20; with v. 17, compare Acts xv. 18.

GOLDEN TEXT.—The angel of the Lord escapeth round about them that fear him, and delivereth them. -Ps. xxziv. 7.

CENTRAL TRUTH .- Angels minister

saints. While Paul and Barnabas are busy, pos sibly while in Judea (see v. 24), and the Church at Antioch is prospering, "about Church at Antioch is prospering, "about that time" troubles arises at Jerusalem. It comes from Heron, grandson of Herod the Great (Matt. ii. 1-3), and nophew of the Herod of Mark vi. 14, brought up at Rome, descended from the Maccabees, a pr. feesed Jew, but an ambitious and unprincipled man. He acquired all Palestine and the title of "king." He took active steps to "vex," not in our modern mild sense, but in the Bible sense, to harrass and oppress the Church, and (whoever else suffered in other ways) he killed a prominent man. Being king, he had power of life and death. Had the Jewe sentenced James he would have been stoned.

Years before, a fond mother begged a place near Christ in his glory for her two sons. Turn to and read his reply in Matt. xx. 28. One of them, John's brother, Zebedee's son (both of them "sons of thunder"), drinks of the cup, and is baptized with the baptism of suffering for Christ, suffers with Him and for Him, and in a deeper sense than he or his mother then knew, comes to than he or his mother then knew, comer-reign with Him. How often we also know not what we ask! James witnessed the transfiguration like Peter and John. He meeded faith, strong and confirmed. He was "slain with the sword." Herod had his own reasons for this, but seeing how popular the act was (v. 8), proceeded against Peter (v. 3), one of the most prominent, no doubt, of the Christians, and a blow the confirmed was thought and doubt the confirmed with the confirmed was thought and doubt the confirmed was thought and doubt the confirmed was also were considered. at whom would, it was thought, no doubt make a great impression. The Passover was at hand, and included, in common language, the festival week after the rite, when no leaven was used. (See Ex. xii. 18-27, and Luke xxii. 1-7.) It was a good thing to have the content of the rite of the rite of the rite. time to show his affected zeal for Ju sism,

The whole thing was done with much impressiveness. Peter was arrested, imprisoned, made a state's prisoner, guarded by sixteen soldiers, four for each of the four watches of the night (see Matt. xiv. 25); two perhaps, inside and two outside his

prison. Our translators were less exact when they put "Easter" here, the only case in which they employ it, when more than twenty-five times they rightly translate the word Passover. So, of course, it ought to have been here. Herod's intention was to parade his zeal and Peter's sufferings so soon as the week of unleavened bread had passed, in which, it is said, no execution

ould take place. But the Lord had other designs. The Church, as such, ceased not to pray to God. Memorials to Herod they possibly thought useless. Probably they asked, as we in the circumstances should have done, his preservations. vation, and if that were not God's will, grace for him in the hour of suffering. What an example !

The Church praying, Peter chained, but sleeping, on the very eve of Herod's intended display, the guards watching, and the angel hasting on his way to deliver him; this is the situation. Two soldiers were enamed to him, one to each arm, and two "mounted guard" outside.

(V. 7.) The prison is lighted by the angel's presence or his care. Peter is sharp-ly struck on the side, roused promptly, and instantly unchained. Angels do their work thoroughly! How often men are struck, that they may be awakered and delivered !

As in the resurrection of Christ, there is no tremulous haste, and there shall be no aign of it. The angel nation. Nothing, either shoe or garment, is left behind (v. 8), as Peter is bidden to follow the angel. No time is to be lost, but there is time enough for all. Apart from his chained position, Peter would, in sleep-ing, be simply ungirded, i. c., his girdle loosed, and his sandals off. No change of clothing took place, but the outer garment was laid aside.

Mechanically Peter had obeyed, and in the same way he followed the angel, the whole seeming to him a glad vision. As we say, he did not "realize" that he was

V. 10 describes the further course of events. Ward after ward (he was, we may suppose, in the inner prison) or watch after watch of several men is passed, and the great outside, and perhaps well known, iron gate is reached, opened without any visible porter, one street (or perhaps, as we say, a street) is traversed, and the angelie

Ore can fancy Peter standing for a moment alone, in the cool night air, taking in the situation, coming to himself, his face gradually brightening with a new joy, and the instinctive feeling swelling in his spirit that he who had begun this work would carry it on. "Hath delivered me,"

The believers were gathered together praying, likely with reference to the crisis and Peter's danger. It was late, but they were in earnest. Any paraphrase is likely to obscure a picture which is as vivid as it oan well be. Even in rich men's houses, a female, servant-like Rhoda attended, the onter door (Matt. xxvi. 69). Rhoda, meaning Rose, knew Peter well, and as we should say, "liked "him. The sound of her works "mee Matt. xxvi. 79) gladdened her... She knew the anxiety about him, and without waiting to open the door, rushed in to tell the news. And instead of Even in rich men's houses. &

opening the door and settling the point, these good praying people had a little dis-cussion about the fact, bandying strong language, and, as it often happens in such cases, setting up an utenable theory to account for what they ought to have taken as a prompt answer to their prayer. "It is his angel," alluding, we think, to a wide-spread and amount idea of a ghoetly appearance of a dying person to friends, when there is anything tragic us to the desth. It was an unfounded superstition, and had no basis of reason; but agitated and hasty Christians do not always reason rightly Meantime they were neglecting plain duty, and were reminded thereof by Peter's (v. 16) continued knocking. Their astonishment is not positive proof of unbelief. The way, the promptness, the timeliness of the answer, surprised them, just as something in the circumstances of each death gives certain features of its own to it, and awakens surprise, though not lied is more common or to be expected than ceath.

Peter, with a motion of the hand fitted

to hush and quiet them, told the story of his deliverance, ascribed the fact to the Lord, usually meaning in such cases, Jesus Christ, and directed that James, the son of Alpheus (James, son of Zebedee, had been slain), probably the only other apostle now in Jerusalem, should be informed. The idea that the latter part of this verse refers to the angel's words and after-course is without support. Feter's direction and departure, whither we are not told, are de-scribed. The allegation that he went to Rome, and remained, has no foundation, and is rendered unlikely by Paul's silence regarding him. He probably sought a place of safety from the immediate dan-

ger. The following points may be fixed in the

pupils' minds: 1. It is dangerous to yield to pride and the love of popularity. (See the beginning and the end of this chapter.) "Pride gooth before destruction" (Proverbs xvi. 5; Ps.

2. It is safe to be in God's service, whether dying like James, or preserved like Peter (2 Tim. ii. 12). The mode in which we die is of little consequence. How brief the story of this martyrdom !

8. Prayor—special, united, earnest, is a power with God (James v. 17, 18). 4/ Augels are ministering spirits (Heb. i.

5. Vices keep hold of families. Herod. the grandfather, killed the babes; the un-ole killed the Baptist; and the grandson and nephow of these two killed James.

SUGGESTIVE TOPICS.

The new persecutor—his first leading victim—the mode of his death—the effect on the people—the temptation to Herod—his second attempt—how far he proceeded—the time—the probable motive for taking that time-his intention-the action of the Church—the place of meeting—the joyful surprise—to Peter—to the Church—the angel's work—Poler's course—his "own son"—names—earer—and connection with Barnabas, and the lessons.

Chautauqua Normal Workers.

At the Chantauqua Assembly a committee selected from the various denominations there represented was appointed to ations there represented was appointed to consider the practicability of preparing a Chautauqua normal course of study. The fact of the report was duly chronicled by Mr. Hurlbut, in his sketches of the Assembly, in the columns of the Times. The report itself is now reproduced here. port itself is now reproduced here.

REPORT.

With a view to greater interest, uniformity, and efficiency in the work of normal-class instruction for Sabbath-school teach ers among the various denominations of Christians, the undersigned committee, members of nine different denominations of Christians, appointed at the Chautauqua Sunday-sound Assembly, August 8, 1876. for the purpose of recommending a course of subjects, and suggesting a basis of operations and plans of organization, respectfully saggest:

1. That the course comprise forty lessons, to be called the "Chantauqua Course of Sabbath-school Normal Lessons;" the time of each lesson to be divided between the consideration of the Bible and its contents, and the theory and practice of teaching.

2. The Chautauqua Course of Sabbath-

school Normal Lessons may be adopted and used by any church, society, union association, or institution of learning.
8. We recommend that normal-classes

organizing to study, the Chautauqua Course of Sabbath-school Normal Lessons, appoint a local committee of instruction, who shall have charge of the work of the class, conduct examinations, and who may issue diplomas to graduates.

4. Normal classes who desire to issue

diplomas may obtain them from the Chautauqua Committee, with the heading "Chautauqua Sabbath-school Normal class Diploms" and upon which may be placed and upon which may be placed the stamp or name of the church, society, union, association, or institution of learnthese diplomas to be signed by the local committee of instruction.

5. Normal-classes organizing to study the Chantauqua Course of Sabbath-school Normai Lessons are requested to forward to O. F. Presbrey, E.q., Washington, D. O., Secretary of the Chautsuqua Committee, a statement of the name, location, church relation, numbers, and committee of instruction thereof, to be filed and preserved by said committee.

CHAUTAUQUA SABBATH SCHOOL NORMAL CLASS SERIES.

LESSON 1-a. Books of the Bible, author-LESSON 1—a. Dooks of the Bible, authorship, and classification; b. Place and purposes of Sabbath-schools.
LESSON 2—a. The Bible a Divine book; evidences and inspiration; b. Home and

the Sabbath-school. LESSON 8—a. The Bible a Divine book;

evidences and inspiration; b. The church and the Sabbath-school. LESSON 4—a. The Bible a Divine book; evidences and inspiration; b. Organization

of Sabball. school.

LESSON 5-s. The Bible a Divine book;
evidences and inspiration; b. Management

of Shibath-school.

LESSON 6—s. The English Bible; b. Sabbath-school classification.

LESSON 7-a. General review of the Bible topics; b. Lesson system in Sabbathschools.

LESSON 8-a. Bible history and chrono logy; b. The superintendent's office and work.

LESSON 9-a. Bible bistory and chronology; b. The teacher's office and vork.

Les-on 10—a. Bille his cry and chronology; b. The week day work of the superintendent.

Linson 11-a. Bible geography; b. The teacher's Bibl. and how to use it. LESSON 12-a. Bible geography; b. How

to use the concordance LESSON 18-a. Bible geography; b. How to use commentaries and helps.

Lesson 14—a. Bible geography; b. Dif-

ficulties in teaching.

LESSON 15—a. Bible biography; b. Mistakes in teaching.

LESSON 16—a Bible geography; b. How

to secure attention.

LESSON 10—a Bible manners and customs; b. Lines of approach.

LESSON 18—a. Bible manners and customs; b. Lines of approach.

toms: b. Practice in lines of approach. Lesson 19-a. Bible manners and customs; b. Analysis of the lesson.

LERSON 20-a. General review of Bible topics; b. Practice in analysis. topies; b. Practice in analysis.

Lesson 21—a. Natural history of the Bible; b. Seeking for root thoughts.

Lesson 22—a. Bible institutions; b. Practice in seeking root thoughts.

Lesson 28—a. Bible institutions; b. Seeking for the central thoughts.

Lesson 24—a. Rible institutions; b.

LESSON 24—a. Bible institutions; b. Practice in seeking central th ughts.

Lesson 25—a. Bible interpretation; b.

Illustrating the lesson.

LESSON 26-a. Bible interpretation; b. Practice in illustration.

LESSON 27-a. Bible interpretation; b Word pictures. LESSON 28-a. General review of Bible

topics; b. Practice in word pictures.

LESSON 20—a. Eible destrines; b. Slate and blackboard work. LESSON 80-a. Bible doctrines; b. Map

drawing. LESSON 81-a. Bible doctrines; b. The

art of questioning.

Lesson 32—a. Bible dectrines; b. Practice in framing questions. LESSON 88-a. Bible doctrines; b. Teach-

LESSON 35—a. Bible dectrines; b. Teaching adult classes.

LESSON 84—a. Bible dectrines; b. Teaching primary classes.

LESSON 35—a. Bible dectrines; b. Teaching intermediate classes.

LESSON 36—a. Bible dectrines; b. Teaching intermediate classes.

LESSON 86—a. Bible doctrines; b. Teaching careless scholars. LESSON 87-a. Bible doctrines; b. Cul-

tivating the memory.

LESSON 38-a. Bible doctrines: b. Practice in cultivating the memory.

LESSON 89—a. False religious mentioned

in the Bible; b. Specimen lessons and criticisms. LESSON 40-a. Review of Bible topics

b. Class reviews.

TEXT BOOKS. The Committee recommend that the The Committee recommend that the Committees of instruction of the various Normal classes shall prescribe a list of Text Books, to be read by their schelars, which shall cover; as nearly as possible, the topics embraced in the foregoing course of study.—J. H. Vincent, L. M. Kuhns, Richard Newton, J. D. Cooper, James McNab, W. E. Knox, O. N. Hartshorn, A. J. Baird, Charles Rhoads. O. F. Fresbrev.

The Importance of Sabbath Schools. BY REV. ALEXANDER M'KAY, D.D.

Baird, Charles Rhoads, O. F. Presbrey.

The importance and utility, of Sabbath School instruction seems to be universally admitted. The system of Sunday school territion is no longer regarded as an experiment of doubt. Even men of the most moderate pretentions to Christianity have by observation and reflections been com-pelled to regard it as a nursery of useful pened to regard it as a nursery of useril knowledge, of pious dispositions, and of virtuous habits; and it is very cheering to think that during the last thirty or forty years especially, they have vastly increased years especially, they have vasity increased in number, and proved such a beneficial agency for promoting the spiritual well-being of the children of all classes of the community. The interest taken in this community. The interest taken in this department of Christian work is constantly increasing. All Christian denominations are engaged in it to some extent. In fact in this age of progress and invention, whenever a Christian church is crganized, a Sabbath school in connection with it is considered an absolute necessity to its prosperity. Sunday schools are valuable auxiliaries to the Church of Uhrist. They have supplied the pulpit with ministers, the pews with Christians, and heaven with sainte. How highly requisite that those who conduct them feel the deep responsisainte. bility that rests upon them, and ever keep in view the great end of Sabbath school instruction, which is not merely to explain the difficult words in the lesson or to point out the geographical location of places mentioned in that portion of Scripture. This is all well enough in its own place but those who are teachers of the right stamp are seeking something nobler and higher, something far more important. They are seeking to win the young to Jesus. They are anxious to secure, within the fold of mercy, the lambs wandering in the wilderness of this world in which abound snares, pitfals, and precipiees, and all that is injurious and destructive to the soul. Oh blessed and glorious work to endeavour to rescue these little ones which constitute a part of that family for which Christ suffered and deed on the cross; anything short of this will not meet the end in view. Sabbath school teachers ought to be able to say conscientionaly that they are seeking for the conversion and salvation of their tender charge, and not merely to bring them over to this or that other seet. Sabbath schools have been blessings to children. Many thousands have thus been trained to habits of reading, thinking, and attending public worship, who would otherwise have been altogether neglected. great many parents never attend to the religious instruction of their children and ratigious matrostion of vacir united and if it were not for the efforts of plans Sabbath school teachers, such would not be taught in the doctrines and precepts of the Bible. Many have learned in the Sabbath school the evil of sin, the value of the

soul, the necessity of vital godliness, and the way to heaven. Many children have died in hely triumph who have been indebted to the Sabbath school as the means of their conversion and happiness. Sabbath schools have been blessings to teachers, not only by employing their time, exercising their talents and calling forth their ener-gus, but by awakening their consciences, and producing that saving change of heart and decision of character which are neceseary to holiness, happiness, and glory. They have been blessings to parents, many a child has taught his parents to read, many interesting and instructive religious books have been carried home from the school, and perused in the family with profit. Many parents have been induced in this way to hear the Gospel which preved the power of God to their salvation, and many of them have borne testimony to the improvement of their children in sound knowledge and good conduct. They have been the ings to Christ an otherches, it is a well known fact, that many honorable and useful members in our congregations, many godly ministers in our palpits, and several active and zealous missionaries now laboring in heather lands, received their first religious impressions in the Sab-bath school. How encouraging must be the results to society of multitudes of children, assuing from such an institution, trained in the ways of religion and morduy, and prepared for acting their part in all the interests and duties of life, with fidelity and propriety. But never shall we be able to comprehend its vast importance and great value until the day of the revelation of all things. Then it will appear that of all things. Then it will appear that this appearent humble accuey, however uttent may be thought of by infidels and scoffers of religion, has been the means, under God, of laying, in cases innumerable, the foundation of a pious and upright life, of a peaceful and triumphant death and of blessed and should immerable, a blessed and glorious immerality in heaven. Is it not then the dury of every one who sincerely desires the advancement of the Redeeme's kingdom, to exert his utmost ability and influence in encouraging, promot ug, and multiplying them? Let church members in general, and elders in particular, smile upon the efforts of the teachers, frequently visiting the school, and render them all the nest tanco in their power; and above all let ministers plead their cause with God, in the devotions of the sanctuary, that children, teachers, and parents may see and hear for encouragement and comfort that their care is every Sabbath laid before Him whose blessing is essential to success. Let the prayer and desire of all be in the language of the

May Sunday schools increase around, Till not a village shall be found, Where wicked children are not taught. To mind religion as they ought.

May pious teachers multipay, And young one's rise as old ones die, Till steady time his wheels shall stay, And death and sin be done away.

Reasons Why You Should Attend the Prayer Meeting.

1. God is there. Father, Son, and Holy Ghost. He is there to meet you, to bless you, to hear your requests, to hold communion with you.

2. It is the appointed meeting place of God and His children. A place between heaven and earth—the mercy-seat. He says: "There will I meet thee, and will commune with thee from off the mercy-seat." seat.

8. It is good to be there. There you hear His word, sing His praise, and call upon him by prayer. The soul is refreshed the attention of the soul is refreshed. ed, the strength is renewed there, that wait upon the Lord shall renew their strength," etc.

4. Your condition requires it. "To obtain mercy and find grace to help in time of need," to be separate from sunners, to be with Jesus and his children, to receive the strength, the refreshings, the light, the encouragement found there.

5. Your character demands it. prove that you are consistent, that you serve God and not mammon, that you love Christ and his service above all others ..

6. Your profession demands it. To prove your obedience to Christ, your consecration to Him, your preference to Him, to His society above all others. To show it not a vain, a more profession. 7. To fulfil your yows. You are in covenant with God and with His Church—set

apart to His service. You have solemnly promised to serve the Lord, and you ought to feel, "Thy rows are upon me, O God."

8. To prove to the world your petty. By your fruits they are to know you. If you gather not with God's children, how can

what you profess to be.

9. To encourage your pastor and others.
10. To do good and to get good.

11. For the welfare of the church. Sho cannot prosper without it.

12. Not to hinder the cause of Christ.

Staying away is hindering, is opposition, is so much loss to the church, and so much

hindrance to its spirituality.

18. To be free from the blood of souls. By discouraging others to go, and thus to lose their salvation.

14. To maintain peace of conscience.
15. To prevent backsliding.
16. To secure the Holy Ghost for the

Church. 17. To die happy. Ponder these reasons, and then deter-

mine your duty and do it.

Habitual absence from the prayer meetng is not an evidence of the true Christian life, but is an evidence of the want of it.— N. Y. Christian Intelligencer.

THERE are many indications in England of the probability of a large demand there this winter for Canadian wheat. A writer in the London Times says that last year the British wheat crop was 22 per cent. below an average, whilst this year it is 11 per cent. below. The amount this year available for consumption, after deducting the wheat necessary to be retained for seed, is stated at about 72,000,000 bushels, the a stated at about 72,000,000 bushels, the average yield per acre being twentyfive bushels this year. The requirements of the population for the year are estimated at 184,000,000 bushels. Therefore 112,
§00,000 bushels must be imported.

British American Bresbyterian. DE 102 BAY STREET, TORONTO.

EFOR TERMS, STO., SEE EIGHTH PAGE. 75 Bditor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should 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. Articles not accepted will be returned, f, at the limit Asy are sent, a request is made to that affect, and sufficient posters stamps are enclosed. Manuscripts not so a compenied will not be preserved, and subsequent requests for their return cannot be compiled with

OUR GENERAL AGENT.

MR CHARLES NICOL, General Agent for the PRESENTERIAN, is now in Wester Outstropushing the interests of this journal. We commend him to the best offices of interests and people. Any assistance readered him in his work will be taken by usea a personal kindness.

British American Presbuterian. FRIDAY, DECEMBER 8, 1876.

Mr. Froude, the distinguished English historian has been delighting the people of the Metropolis of Scotland with a lecture upon the landed gentry. Considerable disoussion has arisen from it. There is not much toadyism in the lecture, while it proved so conservative as certainly not to promise much in the way of a civil revolu-

THE Sabbath School Institute held in this City has proved a great success. ? The style of Dr. Vincent is attractive. The subject matter is all important away from the educational influence of the Institute. In the matter of training and benefiting teachers, it is of vast consequence by bringing to light the great numbers who are interested in the work of Sabbath Schools. The meetings have been decidedly interesting, and must do much to advance the cause of Biblical instruction.

An interesting case of mutual eligibility has occurred in Orkney, Scotland. The congregation of a parish church has given an unanimous call to a minister of the United Presbyterian Church. We are not informed as to whether the call is likely to be accepted. Should it be ac. cepted, it will be an important step towards the unification of the Presbyterian Churches of Scotland. At the same time the aspect of things must have; greatly changed to allow a voluntary to accept of an endowment.

On Monday evening a number of the friends of Temperance met in the Temperance Hall to consider the propriety of submitting the Dunkin Act to the voters of Toronto. Letters from upwards of a dosen elergymen were read, excusing their absence, on account of other engagements. Some of these thought the time had not yet some for taking such a decided step, while others promised enthusiastic support to the earrying of the Dunkin Act, were it the mind of the meeting to precipitate action upon the matter. The meetings in Shaftsbury Hall and Knox Church interfered no doubt with the attendance at Temperance Hall. The meeting however though not large was influential, and will do much in preparing the way for steps being taken in the direction indicated as was shown by the resolution passed to canvass electors as to how they would vote in the event of the Dunkin Act being submitted.

Ray. Charles Clarke has afforded our citizens a great deal of pleasant amusement and solid instruction by his invaluable s and sermons. Tower of London was quite a masterpiece, and was certainly worthy of the large number drawn together to hear it, and of the valuable historical subjects which the lecturer undertook to portray and illustrate. We felt that Mr. Clarke was doing an importa: t work by giving solid instruction in the shape of amusing and recreative lectures. His elecution is almost too perfect. Mr. Clarke by every action and word reveals art instead of concealing it. We desiderated the absence of earnest, burning, heartfelt words in the midet of a rhetorical display so absolutely minute and perfect. Mr. Clarke would never carry us away with his eloquence, though he certainly commands our admiration, and imparis the utmost pleasure. While we would rather hear a few words from a man who bleeds at every pore in uttering them than this highly cultivated and artistic display, no one will deny Mr. Clarke the merit of pleasing and even entrancing the audience by his skilful modulations of voice, and the graceful motions of his body. Were it not for some witticisms which seem to be impromptu, the whole lecture partakes too much of the nature of a recitation, to fix itself indelibly upon an audience. Still the entertainment Mr. Clarke furnishes is worthy of the enthusiastic patronage it commands and receives.

Goom sheds are being erected at St. An-I draw's Church, Hockstone, of which Rev. A ... H. Cameron is pastor.

SYSTEMATIC BENEVOLENCE.

Systematic benevolence is being brought prominently before the churches. Every denomination is alive to its importance. The General Assembly has over and over again endorsed it, and enjoined Synods and Presbyteries to bring the matter before ministers and congregations on its merits. The Presbyteries, as a rule, have been alive to the pressing necessity of the subject, and have almost vied with one another in the introduction of plans for its accomplishment. As an instance, we refer with pleasure to the proceedings of the Presbytery of Guelph at its meeting on the 21st ult. A committee, which had previously been appointed to consider what steps should be taken to induce all congregations within the bounds of the Presbytery to contribute to the schemes of the church in some measure in proportion to their circumstances, placed upon the table an exhaustive report on the subject. The Presbytery, recognizing the extreme importance of the matter, resolved itself into a committee of the whole, and after con ference, agreed upon a resolution, which was afterwards adopted, in which these words occur :- "That Missionary Associations be formed where none exist at present, and that existing Associations be instructed to work systematically and vigorously for the schemes of the church." Every friend of the church who has this subject at heart. will rejoice that the Presbytery of Guelph has taken such an important step in the right direction, and we feel confident that an example so excellent and telling will be quickly followed by other Preshyteries who have not as yet acted upon the As. sembly's instructions.

The subject before us is commended and enforced by the Word of Ged. The practice of giving systematically was a question that admitted of no choice in the economy of the Jewish Church. It was incumbent upon the people to pay tithes for the support of religion. In the Book of Deuteronomy we read that "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." In Nehemiah we have these words: "Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the services of the house of our God." The wise king gives his people this precious proverb, "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. In the New Testament Christians are enjoined not only to give unto the Lord, but to give systematically. The Apostle Paul, while in one place presenting the example of our blessed Lord, who, "though he was rish, yet for our sakes became poor," and gave himself to die for the ungodly, as an incentive to his followers to abound in charity; in another place commands his Corinthian converts, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." The whole scope and genius of Christianity are in favor of an entire consecration of oneself and of his property to the Lord. The more the Bible is studied by the members and adherents of our churches, the more they will see it to be their duty to render unto God the things that are God's. In the light of the Divine Word we cannot understand how any one, who professes to have come under its influence, can close his heart and shut up his pocket against the calls of the church for the means of proseenting her wast enterprises both at home and abroad.

The value of system is a matter of common sense and every day experience. We see what it does for the merchant, z aking it easy for him to carry vast responsibilities upon his shoulders. Behold the important part it plays in the traffic by sea and land, furnishing about the only security we can get when we trust ourselves on board the vessel that is to plough the Atlantic waves; or take our ceat in the express train that numbers the miles with the moments of the journey. It is the talisman in the hands of the statesman, which enables him to take the foremost place in the guidance of a nation's affairs. It is the secret power which solves the mystery of the life of the physician, who is ever on duty, never turning a deaf ear to a single call, and smelling from afar and with desire to do good, the battle with disease and suffering. One regards with a feeling akin to awe the rows of books on the library shelf that bear the name of one author-for example, the writings of Sir Walter Scott, or of Lord Macaulay. But it is no longer a mystery when we learn that in addition to the wonderful talents of imagination and memory with which they were endewed, they had learned to work with plan and purpose, the one employing the early hours of morning, and the other giving himself doggedly from day to day to his task. The eareer of a Chalmers, a Guthrie, or a Spurgeon, which reveals se much work done, and many valuable results accomplished, is easily explained when we learn that bepowers, they had learned the value of moments, and of system in their work.

The value of system is seen in the works of God. In nature every thing is done according to plan. Nothing befalls by chance. With what unerring certainty the sun rises and sets, and the stars hide thomselves from our gaze, and again in the darkness of night come forth to charm us with their sweet and heavenly rays. The seasons come and go; Spring and Summer, Autumn and Winter; with absolute regularity following one another. The planets with their satellites ceaselessly rolling around the Sun; the Suns again with their planets moving around some greater central orb; these orbs again for anglit we know with their suns travelling in some vast orbit around some other luminary still greater than any orb and grander than many suns merged into one; all this evinces the orderliness of the Divine mind. What valuable results arise from the Divine economy. Our crops of golden grain, the rich produce of orchards and vineyards, the sustenance and multiplication of animal life, the comfort and happiness of the human race, are amongst the many gains that accrue from the Divine system. The stones with which we build our houses and churches are the results of the orderly action of the laws of matter: the coal measures are the stores of light and heat which, during the years and ages of the past, the sun has been imparting to our earth; and long before the black diamond shall have been exhausted, there is a prospect of man being able to utilize the oxygen of the air and of the water. Who can tell what all the worlds of this vast universe by their motions, and bygiving and receiving light and heat, are momentarily accomplishing. Every revolution of our planet, every movement of the ocean, the trembling of the summer's leaf, the rippling of the stream, from all these there may be issuing new forces and energies, which may be of yet greater consequence than is reen in their immediate results, and as preparatory for the further undertakings of the Divine providence.

System is necessary in the work of the Church. If everything is left to chance, nothing great will be gained, and there will be constant friction and disturbance experienced. Let two congregations in all respects as mearly as possible equal-equal in number, in social position, in wealth, in their equipments and appointments, follow out for the same length of time, the one benevolence without system, and the other benevolence with system, and we venture to say that the former would have but a mean success, while the latter would be surprised at the results. The illustration is still stronger in its application, if we take one and the same congregation in its history when no special system was followed, and in its experience after a trial of the plan of systematic benevolence. We could point to some country churches where the contributions have increased fifty and even a hundred per cent. after adopting the envelope mode of giving, and we know of city churches where the effects of system have been seen to be still much more satisfactory. Why, look at it for a moment. A farmer or artisan is asked to give twenty dollars a year for his pew in church. That looks quite a large and respectable sum inits quarterly or half-yearly payments. But adopt the weekly plan, and it will seem contemptible even to himself to put thirty-eight cents on the plate. The chances are that such a man will give a dollar, and there in one instance is a clear gain to the church of upwards of or Home Mission schemes. It doing something great by giving five dollars to one of these schemes. Let him give every Sabbath to Foreign Mi sions; and would be feel satisfied by putting less than ten cents in his envelope, and yet that is all he is doing for this grand work of the church by his munificent donation of five dollars. There are many, again, who content themselves with giving nothing to the schemes of the church, because they have to support their own church and minister. What are they doing for their own church and minister? Giving twenty or thirty dollars a yearperhaps fifty cents a Sabbath, and that is all they pay for a whole year of sermous, and prayer-meetings, and pastoral visits, and attendance at sick beds and funerals, and for the minister's presence and influence at every family gathering, and in every social meeting, and in all the reform movements with which, as a parishioner, he is proud to identify himself. Brought down to common sense, the whole thing is ridiculous, and it is time that some strong action were taken in favour of establishing systematic benevolence in all our churches.

REV. JAMES WHYTE'S congregation at Long Island Locks intend building a new shursh at Manetick this Spring. A new brick mance was finished about a month ago, and when they complete the church at a cost of \$1900, Manetick will have set an sides the consciousness of their great example worthy of imitation.

CLERICAL INTERPERENCE IN PO-LITICAL ELECTIONS.

(COMMUNICATED.)

The priests of the Church Oof Rome claim the right, whenever they have the power, as in the Province of Quebec, to determine who shall be members of Parliament; and thus the right to control the Legislature and compel it to anact laws to suit their purposes, such as the Legislature of Quebec has cuacted to prevent any Roman Catholic joining a Literary Society at peril of being refused Christian burial, so that another Guibord case cannot occur. It is held by most Protestants that the Priests of Rome should not be allowed to denounce from the altar the right of the people to vote as they please.

On the other hand, a writer in the Globe about the beginning of September last, argues that if a Protestant, whether minister or layman, was at liberty to tell an elector that by voting for a certain candidate he would endanger or loose his soul, there is no reason why a Roman Catholic Priest should not have liberty to express a similar opinion, which is really all that is meant by threatening spiritual penalties. In either case, if the electors are so weak or credulous as to be influenced by such threats, that is their misfortune, with which the law cannot interfere; nor can the law make any distinction between the right of olergymen and laymen, to express an opinion of this kind. A layman must be punished for threatening spiritual penalties just the same as a clergyman, if a law inflicting punishment for such threats is to be enacted—this line of argument evidently confounds things which widely differthis was shown in a sensible letter by "A Minister of the Gospel," which agreed with some parts of the article in the Globe, but strongly condemus its reasoning in defending the right of the priest to threaten electors who vote for certain candidates with spiritual penalties. He admits that because of intense political partisanship it is unwise and injudicious for ministers of religion to mingle actively in political contests, yet he maintains that it is the right and obligation of ministers to recognize and discharge the duties of political citzenship.

But with regard to the doctrine that the expression of a condemnatory opinion by a layman respecting an elector's vote, is as proper an object of legal punishment as the "threat of a spiritual penalty by a priest," " A Minister of the Gospel " says :---"Bvery one knows that such a threat in the mouth of a Roman Catholic Priest is altogether a different thing from the same threat in the mouth of a layman-if a voter was brought to the polls, and compelled by mere brute force to vote for a particular candidate against his wishes, those exercising that brute force could be made answerable to the law of the land, and justly. New the threat of excommunieation, or even the threat of temporal pains and penalties by a Roman Catholic priest, has a force with the loyal subjects of the Roman Catholic Church, as powerful in effecting the priest's will as the brute force above supposed. It is a lash in his hand by which he can drive the faithful up to the polls and compel them to vote as he directs. He need not be at the polls t witness their conduct; he can extract from them all that they do there."

And in view of the power which the confessional gives the priest over the conscience of the devout Roman Uatholiche argues that we need a law on our statute books which will inflict severe one hundred per cent. And so with our penalty on every religious teacher of whatever denomination, who may be found guilty looks to many a man as though he were of threatening spiritual pains and penalties against electors for the use of their franchise. This is met by an article in the Globs, which argues that the Roman Catholic religion, like every other, is only a matter of opinior, and that any such law would prevent liberty of action, on the part of both minister and laymen-of all churches-and would prohibit them from using moral and religious considerations as a reason for urging any one to vote for any person or party. As the power of the priest depends on the credulous faith of the people, there is no other remedy but to enlighten the people, and the proposal to punish priests for threatening to inflict penalties which Protestants deem unrealis represented as analogous to the burning of witches for the supposed exercise of imaginary powers of mischief-and the threat of the priests are deemed similar to the declaration of the Old Scotch Minister that ill fortune befell all his enemies.

What is implied in enlightening the Roman Catholic people as to the absurdity of the claims of the priests and the efficacy of excommunication, but a mission against the whole Popish system as false, for this claim is a part and parcel of the whole system. Such a method of freeing the people from the control of the pricets, however right in itself, political parties and papers are searcely prepared to advecate. We will not here discuss the propriety of such a law as has been referred to; but we enunct admit that suck priority threats are nothing more than the Globe represents

them to be. When that paper insinuates that similar threats are made use of by Protestant ministers and laymen, as a means of inducing electors to vote for certain candidates, the main difference being that Roman Catholics believe and are influenced by them, we maintain that serious injustice is done to Protestant ministers and laymen by such a representation, as we do not believe there is any ground for such a charge. When or where have Protestant ministers used threats of expulsion from the church to deter an elector from voting for one candidate, or to induce him to vote for another? But even if this uiterly, groundless allegation were well founded, the effect of it would be entirely different from that complained of in the case of the threats made by Romish Priests.

In the case of the Protestant minister or layman it would be a merely foolish expression of opinion or passion rather, and would be universally laughed at and only expose the offender to ridicule as acting contrary to the principles of Protestantism. But the threat of Romish Priests is not a mere expression of opinion as to the moral consequences of voting for a certain person or party. 1. It is the threat of ex. comomunication from the church on earth and in heaven, by ecclesizatios who claim to have, and who are by many of their adherents believed to have, the right and the power to inflict this fearful penalty. 2. The priestly act also differs from the mere expression of opinion by a Protestant, in that it does really interfere with the independence and liberty of choice of Roman Catholic electors, whereas no one will pretend that such a result follows the expression of Protestant opinion. 8. Apart from spiritual penalties, ecclesiastical censure from Roman priests, who claim to possess the keys of heaven, brings upon the object of it real temporal loss, socially and in business, such as may naturally deter an elector from voting in a way that exposes him to such serious disadvantages. Any one asquainted with Roman Catholic communities knows that excommunication has even yet a real and practical power over the masses, and nowhere perhaps is this the case to a greater extent than in our own Canada. The history of the Province of Quebec is full of such infinences. The question is not whether the spiritual is real or imaginary, but whether it is a real interference with the freedom of the people. Now it cannot be disputed that to those who believe in the spiritual nower and authority of the Romish pricets, their threat has a real power to interfere with the freedom of the voters, the same as a bribe or threat of bodily injury.

Besides, the maledictions of the clergy have real disadvantages, such as would influence the votes of those who have me faith in the spiritual power of the priests, as well as of those who had. If the threat of the priest has the same effect on the voter as a bribe or a threat of bodily injury, why should not the law take cognizance of it, the same as it does of them? We are told that its power to injure depends on the opinions of the people. So also, when a swindler tells a plausable story, or when a false and damaging slander about any one is circulated, it might be said that if nobody believed the falsehoods they would injure nobody. This is true; but it does not prevent the .law from protecting those who are injured by such falsehoods being believed by themselves or others. To say that Protestant ministers and laymen may also be restrained from using religious considerations as a motive to induce slectors to vote in any particular 1 from the point altogether. Do they claim the right or the power to exclude from the kingdom of heaven those who will not do their bidding? Do they even forbid church members from holding fellowship with them, or doing business with them? We

The plea that a law which would prevent the priests from anathematising those who repudiated their political views, will interfere with liberty of conscience, will not bear examination. Every man has a right to carry out his religious convictions, so far as he does not infringe upon the right and interest of others, but no farther. No one has the right to plead liberty of conscience, in order to enjoy the liberty of inflicting injury upon either individuals or communities. No man is bound to govern himself by snother man's conscience. Nor are our legislative bodies bound to govern themselves-in their legislation for the general good of the opuntry-by the Roman Catholic canscience, as the Globe's reasoning seemed to imply. It is certainly a surprising thing to see the Globe pleading the sacred right of conscience on behalf of those Roman Catholic priests, who desire to enjoy the plone laxury of cursing the independent members of their flocks, with the orthodox church by maledictions. If such pricetly interference and control prevailed go ally, it would corrupt and porvert the fountain of our laws, and make our par-liament the tools of a serrupt and retrograde church, which has ever been ready

to sacrifice all other interests to her own selfish agrandizement.

It is well known that the English and Trish judges (some of them being Roman Catholics) have held such terrorism as the priests exercise as being a contravention of the same election law as ours, and if such an interpretation applies in Ireland it must apply still more strongly in Quebec, where the influence of the clergy is greater and more absolute. The question seems to be simply this, is there danger to the country? Legal theories fall under the maxim salus populi suprema lex-the safety of the people is the highest law. The fact that there is danger to the country hardly needs higher proof than what has lately become public, and the opinion of such a well informed states. man as Sir. A. T. Galt. A large proportion of the people receive the voice of the Boman Catholic clergy as the voice of God, and scarcely hear any other. The Romish clergy by claiming to submit whatever they choose to an alien authority,—are an enormous conspiracy against the supremacy of the state in law-making. This is rendered all the more dangerous and powerful for mischief from the claim of the clergy to immunity from being brought before civil tribunals, which has been lately sanctioned by Judge Routhier, speaking in the name of the law in the Province. This claim is also upheld by the Canadien. the organ of M. Langevin. Bunsen in his " Signs of the Times" says, "the highest authorities of the Roman Catholic church declare that they waive the unconditional claims only in deference to the overpowering force of circumstances, that they will never give way except under coercion-and then only as a matter of fact, not of principle." It is therefore evident that to ignore the aggressions of this power upon electoral liberty is to resign the government of the Province of Quebec, and possibly of the Dominion, to the dictation of the court

Theory is an easy matter for abstract reasoners and men far removed from the facts; but it seems possible for conduct which might be permissable for individuals to become, when it is the joint action of a very large and powerful body, a necessary subject of legal interference. This principle is acknowledged in law. Every man has a right to stand at the street corner, but if ten men stand at the same corner they will have to be bid to move on.

Individuals may say the most egregations things with regard to eternal damnation, but when a body enjoying greet influence with the majority of the population seriously sets itself to the enforcement of similar doctrines, thus intimidating large masses of voters from following their own convictions, public law should then step in and say this is going too far.

Ministers and Churches.

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

REV. John Leishman's Church, North Mountain, has undergone a large amount of repairing of late, making it a very comfortable place of worship.

THE Rev. Archibald Stewart, of Mosa, thus received a unanimous call to the Congregation of North Easthope, formerly ministered to by the Rev. Daniel Allan.

The United Charge of Molesworth and Trowbridge, in the Stratford Presbytery, has called the Rev. A. Glendenning, who returned from the Province of Manitoba

Smon the induction of the Rev. Geo. M. Clark, on May last, the Presbyterian congregation of Kemptville have erected for their minister an elegant brick manse adjoining the church. Rev. Mr. Clark has evidently infused new life into this important charge.

THE Congregation of Chalmer's Church, Montreal, have been cited to appear at a meeting of the Presbytery of Montreal, to be held on Thursday the 14th inst., in the matter of the call to their pastor, Rev. W. Mitchell, B.A., from the Congregation of St. Andrew's Church, St. John, N.B.

A CONGREGATIONAL and Sabbath School Temperance Association has been organized in connection with Knox Church, Montreal. A constitution and by-laws were adopted at a numerously attended meeting last week, when nearly all present signed the pledge. The pastor, Rev. Jas. Fleck, is President of the Society.

THE Rev. J. J. Casey has received a cor. dial and unanimous call from the United Congregation of Elgin and Athelstane, the salary offered being \$825 per annum and Manse. At a meeting of the Preebytery of Montreal, last Friday, the call was sustained and accepted by Mr. Casey. The Ordination and Industion was fixed for Tuesday next, the 12th inst., in Elgin, at half-peat two e'clock, the Rev. W. A. Johnston to present and preedds, the Rev. J. B. Mule, M.A., to address the minister, and the Rev. Jas. Patterson the people.

American of the confrogation and Sab-

was salled on Monday evening, Nov. 27th, for the purpose of forming a total abstinence society. The pastor, Rev. Jas. Fleek, occupied the chair, and after free dissussion it was unanimously agreed to, and the work was begun with vigour. The constitution, pledge, and by-laws were submitted, approved, and promptly signed by nearly all present. The Society is called
"The Knox Church and Sabbath school Temperance Association.

THE capacious school room of St. Paul's Church, Montreal, was filled to overflowing on the evening of Monday, of last week, the occasion being a Conversazione, given under the auspices of the Young Men's Association of the Church. Rev. Dr. Jenkins eccupied the chair. Among those who took part in the meeting and belped to make it enjoyable were: Miss L. Taylor, who gave two songs; Miss Lyon, a piano solo; Miss Henderson, a reading; Mr. E. Houghton, a piano solo; Messrs. Oroil and Kerr a piano duet; Messre. G. Houston and Bain, a vocal duet; Mr. W. Stophen, a reading; and Mr. C. P. Davideon an address. Refreshments were served during the evening. The entertainment was a very pleasing one and a thorough successes.

The congregation of Keady and Desboro in the Owen Sound Presbytery, has called Rev. Hugh Currie of Napier. The Stipend is \$700 and a Manse. A young men and women's association exists in connection with the Unionists from St. Andrew's Church, Montreal. The society inaugurated for the season, on Tuesday by a very pleasant and social gathering, Rev. C. A. Doudiet presided and gave an address; a number of pieces of vocal and instrumental music were given, as also a reading by A. T. Drukmond, Esq. The attendance of the congregation and friends was large, and the meeting a most successful one.

HITHERTO the Presbyterian congregations of Blyth and Belgrave have been under the ministration of the Rev. Mr. Mc-Lean. The rapid growth of the Blyth charge has induced the congregation to consider the propriety of securing a minister for themselves. At a congregational meeting recently held, this step was unanimously agreed to, and Mr. McLean was with equal unanimity chosen pastor. We congratulate the congregation and the esteemed pastor on their progress, and feel convinced that under the able and earnest ministration of Mr. McLean the progress will be continuous and even more rapid in the future than it has been in the

Ox Wednesday evening, the 22nd ult., a large number of the friends in the congregations of Perrytown and Knoxville. paid their annual visit to the manse, took possession pro tem, and appeared quite at home. Agreeable conversation soon sprang up, and the company seemed bent on enjoyment. Several young ladies furnished music, while the older ones prepared for the enterfainment of the gathering at supper. The company retired in due time, leaving the minister and his family much indebted for their words of sympathy and cheer, and for the material benefits deposited in these several places. The most cordial feelings exist between the minister and the congregations of his charge.-

THE new Presbyterian Church in the village of Londesborough was opened on Sabbath, the 26th Nov. The Rev. Dr. Ure of Goderich, preached morning and evening, and the Rev. Mr. McCuaig of Clinton, in the afternoon. There was a soirce on the Monday evening. The Rev. Mr. Young occupied the chair, and addresses were delivered by Rev. Mesers. Sieveright of Goderich, McLean of Blyth, Andrews of Manchester, and Hartley of Exeter. The Londesborough choir, under the leadership of Mr. N. Warner, were also in attendance, and did much to add to the enjoyment of the meeting. The shurch is a well-finished and comfortable building. and though the Presbyterians are not very numerous in and around Londesborough. yet they have with commendable liberality subscribed sufficient to cover the entire

THE new Presbyterian church just completed at Wellington, township of North Gower, was opened for divine worship on Sunday, the 12th inst. Rev. C. I. Cameron. M.A., of New Edinburgh, presched excellent sermons morning and evening, and Rev. G. M. Clark, of Kemptville, delivered an eloquent discourse in the afternoon. The day was clear and fine, and the church was crowded at each service, many being unable to gain admittance. It is a plain, though tasty structure, of brick material, and seats about 500 persons. The pulpit, powe, etc., are of modern style, the design throughout being nest and well-executed. The entrance is surmounted with a lefty tower, which, with the beauty of the situation, facing down the Ridonn River, gives it a most ligable appearance. The work it entirely finished, the cost in all being about \$1,000. The paster, Ber. Alex. G. Stewart, in to be stuinted on having a church equical;

with a liberal and rapidly increasing congregation, at Wellington, previously a school-house preaching station, all within the first year of his pastorate. The congregation, too, are deserving of credit for their hearty co-operation and liberality, and are admenished net to relax in the good work until the last farthing of church debt be wiped out.

Contributors and Correspondents.

EVANGELISTIC WORK .- V.

"ACCORDING TO YOUR FAITH,"

The following remarkable history of God's dealings with one of our congregations has been recently received partly from the lips and partly from the pen of a brother in the ministry:—

"We had heard of the shewers which

were falling in Scotland and England in connection with Mr. Moody's labors, and the rumour made us both glad and sorry. Tidings reached me of revival scenes nearer home-indeed almost in our immediate neighborhood. My own soul was parched and thirsty. I went tospent several days among the "disciples," breathed the intense spirit of earnest workers and new born converts, and returned home convinced that something must done for my own beloved people. At a meeting of session I suggested a series of daily meetings. The proposal was received with tears. Every elder in the session was impressed—indeed for some time had been with the desirableness of something of this kind. Yet each hesitated to suggest it to his brethren, for all our hearts had filled with some degree of dislike for what were popularly called "revivals." We resolved We resolved upon a series of meetings at once, and held our first prayer-meeting that day. Each one in turn pled for the presence and power of the spirit of God. Already we felt the quickening of his breath, for prayed as we never did before On Sahbath our theme was, 'Not by might nor by power,' etc. Our public meetings began on Monday evening. Our ordinary prayer meetings averaged about twenty-five up to this period. Our first special meeting brought one hundred and fifty persons to gether. We first only proposed to hold them one week. We reduced them to three meetings per week at the end of nine weeks. Eternity will not offsee the impressions of those weeks of blessing---amracing within them mere than the joys of nineteen years of previous ministry. We had amongst in a noted sceptic; a moral, educated, intelligent man, whose influence we had long felt to be a serious barrier to the progress of the truth, and for whom we had recently agreed to unite in earnest prayer. He sometimes attended service, but we had never seen him at a prayer meeting. He was present at our first special meeting—again at our second. Then I felt impelled to, go and speak to him. I found him alone in his office at the bank, for which he is seent. Across the eranter I said to him, Mr. ______ I wish to ask you a question, "Do you believe on the Son of Jod?" With considerable emotion he replied to this effect, "If you mean, do I believe that Jesus was the Son of God? I can now say I do. But that I believe in him as my Saviour I cannot yet say. Yet this I must say, that for some time back I have been much concerned about the matter. Yesterday alone

God for mercy, and I hope he will speedily nswer my prayers."
The next night he rose and stated that he had all his life long looked upon religion from a speculative standpoint, but now he felt his need of a Saviour and made an unconditional surrender of himself to the Lord Jesus Christ. Up to this point our meetings had been solemn, but we saw no special indications of religious interest. The effect of this dear man's statement was like an electric shock. We bowed as before the rushing mighty wind of Pente-cost. Our church was full and not a dry eye could be seen. When the speaker, till now so proud of his intellectual and moral qualities, with a broken voice said, "Pray for me that I may be enabled to stand fast in the Lord! There was not a man in the whole congregation who could com-mand his voice to pray. For at least ten minutes nothing could be heard but sighs and sobs-some weeping in an agony of joy, others in an agony of conscious guilt before God. At last our new found brother lifted his own voice for the first time in publie prayer, and his humble petitions and thankegivings for the light deepened the impressions. One of our elders whispered to me, 'Pastor, the blessing is coming sooner than we looked for it !

in that vault I spent some time erying to

OTHER INCIDENTS,

One or two evenings afterwards at the close of a quadrille party a young man said laughingly to a young woman with whom he had just been danging. Let us go up to the Preabyterian Church and see what they are doing at the prayer meeting.' They came, and that very night the Lord arrested them both. They went to the dancing parties no more. The young man was a married man, his wife's mother was also among our inquirers, or rather she had borne public testimony to her peace in This lady had a single daughter-Jesus. a wild reckless person, whose character may be gathered from the fact that she was greatly disgusted with the conversion her mother and brother in law. This young lady sent in a request that prayer should be offered for her conversion. This was done wholly in mockery, and at the evening meeting she was in the front of the gallery laughing and earrying on me young companions. Her letter was read all except the name, and the hand of persons acquainted with the facts made her case a specialty before God. She left the shurch that night with a troubled con-

ed at last a hopeful believer. She made many requests for prayer afterwards that were not in jest.

We had many special answers to prayer in those weeks and since. I will only add one more. A man whose wife and daughters had entered the fold, was sitting in his pew just before the beginning of a meeting. I felt moved to speak to him, and I went and told him so, and said that I should be so glad to count him in too. He said with much levity, 'I think you will have to count me out.' I said, 'Take care my friend that the Lord Jesus does not count you out when he comes to cail his own.' I told my fellow workers of the incident, and we prayed specially for his conversion that night. Next morning I was called out of my bed unusually early. A man wanted to see me. I found my care less friend of the night before with his head between his hands weeping like a child. It was a striking testimony of God's power. He had not slept, he said. The words 'Christ may count you out !'t were ringing in his ears all night. With tears of joy and gratitude I sat by his side and preached to him Jesus. Blessed be God the light came, and it has tarried with him ever since."

Our brother adds that about two hundred were added to the church, whose walk and attainments are still, after the lapse of two or three years, of a high character—above the average. Amongst them, "our friend, the sceptic, is now one of our most zealous and efficient elders, and teacher of the married men's class in the Sabbath school. He told me not many days ago that he is not conscious of any abatement in the fervency of his Christian feelings since the day he gave his heart to Christ. I have in hand quite a bundle of letters received from auxious ones at that time. I read some of them when I want to get stirred up sometimes. They are a precious souvenir of our time of blessing for which we cannot sufficiently praise the Head of the Church."

Other details, equally striking, from other quarters might be added, but that this might be wearisome to the readers of this paper, besides being unnecessary to the object in view, viz., to show the importance, practicability, and effectiveness of "evangelistic work," wisely conducted, and its value as an addition to our ordinary methods of church work. God has evidently been making this plain. Let us give to Him all praise, and show due consideration to the indications of His Providence. "If the Lord delight in us He will give us the land."

November 29, 1876. W. M. R.

(For the Presbyterson.) A Sunday in an American City.

Watertown is a thriving city in the Northern part of New York State, and contains about 18,000 inhabitants. It is situated on the Black River, and is the principal manufacturing centre for that section of country, and was until a short time ago the terminus of the Rome, Watertown and ogdensburgh Railway,—a line of travel which has been largely patronised the past season. In Watertown there is published two daily and two weekly papers, the leading one is the Despateh, which is the only morning paper, and which is owned by Mr. C. J. Hynes, and edited by Mr. Geo. Moss, sousin to Mr. Justice Moss of Toronto. On the whole the Sabbath is well kept in Watertown, and a fair propertion of the population turn out for "Church," which includes Presbyterian, Episcopal, Wesleyan Methodist, Episcopal Methodist, Baptist, Universalist, and Roman Catholic. Your correspondent went to the First Presbyterian Church, which is cituated on Washington Street, a beautiful part of the city and which is a very handsome building. The pastor is the Rev. Dr. Porter, who has in charge some dozen of years or more, and whilst he would seem to be verging on the "three score," yet it can be said of him "that his eye is not dim nor his natural force abated." The sermon was based upon force abated." The sermon was based upon the last clause of the 24th verse of the 9th chapter of St. Mark's Gospel, "Lord I believe, help Thou mine unbelief," and the subject discussed was "Defective faith," which was treated in a masterly manner, and exhibited in rich vein of thought the purpose. throughout. The discourse occupied less than thirty minutes; but presented in that sompass a large amount of Gospel truth, and I wish to state here that I have no fear for the cause of truth, or the progress of Preabyterianism in the great Republic so long as her pulpits are filled by such men as Dr. Porter.

The Subbath School met immediately after the congregation was dismissed-twelve o clock sharp—and continued for an hour. An important part of the exercise being singury—some five or six hymns having been sung at the opening, among which was the National or "American hymn," was engaged in evidently with much heartmess. One feature noticeable here is the elegance and comfort of the shursh, parler, or Sunday School room, which is admirably adapted for the purpose, and which is conducive to health and comfort as most of our drawing rooms are. The floors are carpeted, the seats cushioned and suitably arranged for the classes, the walls freecoed, and at the end a nice balsony or gallery for the infant class. Another feature noticeable in the Sabbath School was the large proportion of grown up and elderly persons present. The class to which your correspondent was invited was comceed of elderly ladies not a few of whose hair was silvered with age, and a number of whom is in the enjoyment of a ripe Christian experience. I noticed further that a number of the Elders waited to assist in the Sunday School and of whom it might be said: "That in old age, when others fade, thy fruit still forth shall bring."

with some young companions. Her letter was read all except the name, and the band of persons acquainted with the facts made her case a specialty before God. She left the church that night with a troubled composition of a school. The school room instead of being repulsive and unbelieves, and the next morning her mother sent for me, and when I entered the house the young weenen met me. Her halr unknown this young weenen met me. Her halr unknown the place and time of meeting has something to do with the attendance and composition of a school. The school room instead of being repulsive and unhealthy effers every inducement to both old and young, and whilst sitting there I could not suppress the wish that a deputation consisting of the Minister, Elders, manahas and half the members of some of extraction of a school. The school room instead of being repulsive and unhealthy effers every inducement to both old and young, and whilst sitting there I could not suppress the wish that a deputation and young, and all the members of some of extractions of a school. The school room instead of being repulsive and unhealthy effers every inducement to both old and young, and whilst sitting there I could not suppress the wish that a deputation and young and while sitting there I could not suppress the wish that a deputation and composition of a school. The school room instead of being repulsive and unhealthy effers every inducement to both old and young, and while sitting there I could not suppress the wish that a deputation and young and while sitting there I could not suppress the wish that a deputation and young and while sitting there I could not suppress the wish that a deputation and young and while sitting there I could not suppress the wish that a deputation and young and while sitting there I could not suppress the wish that a deputation and young and while sitting there I could not suppress the wish that a deputation and young and while sitting there I could not suppress the wish that a deputation and young and while sit

damp dark "basements" and consign it to the flames, and consider that what they call a school room or feeture room would be a fit and proper place to keep coal and wood

in.

The time of meeting may also have something to do with the prespecity of a school.
At twolve o'clock the congregation is not wearied with much walking or tedious services. The people know when they go in and they know exactly when they will get out, and they can arrange secondingly. I will not here stay to argue what is the length a forenoon service should be, whether an hour, an hour and a half or two hours; but what I submit is that our Presbyterian service might be more regular and uniform, that is if the service is understood to be an hour and a half it should not be occasionally stretched to two hours without some good reason. When a service is prolonged past the usual hour (if there be any hour fixed) the congregation begin to feel uneasy—they flag, and the possibility is that the effects of a good sermon is much lessened in consequence. But this is a little degressive from my point, let me get back to Watertown on Sunday. At two o'clock the new Methodist Episcopal Church was to be opened for public worship, with a sermon by Bishop Peck, and the announcement that a Bishop was to preach attracted me thither, not that I never had heard a bishop preach, as I generally hear one every Sabbath from some Presbyterian pulpit, but who in the ordinary sense of the term are called Pas-tors. The new church was crowded on the pocasion, and the magnificent discourse delivered by Bishop Peck will be long remembered. His text was: "The sword of two Lord and Gidson." Only that your space is so limited and I fear that I have trespassed too far on it already, I would give a few extracts of the more eloquent parts of the sermon, but suffice it to say that no matter by what form of ordination, or designation, Bishop Peck holds his office, one thing is sure, he preaches Apostolic doctrine, and that too with a power and eloquence not often to be met with, even among the exalted ranks of Bishops.

At seven o'clock I attended the Second

At seven o clock I attended the Second Presbyterian Church, which is a good substantial brick building, but which at passent is, I understand, without a stated pastor. The pulpit, however, was effectively supplied by a gentleman, whose name I was unable to learn. In this church as well as in Dr. Porter's there is an organ, which seems to add to the attractiveness of the music; but as this is not a general admitted principle among our Canadian churches perhaps the less said about it the better. I might be permitted to say, however, in conclusion, that a little more uniformity in the "praise" part of our services would be a decided improvement. Some congregations sing nothing but Falams, others hymns only, whilst others sing Psalms, paraphrases and hymns. May, I hope that the day is fast hastening when we all shall see eye to eye on this very important subject.

A TORONTO PERSETTERIAN.

The Late Dr. Nathaniel Paterson.

We beg leave to direct the attention of our readers to a book written by the Rev. Alexander-Anderson, of Helenaburgh, Sootland, and published by Mr. Andrew Elins, Princes St. Edinburgh. It contains a short memoir of Dr. N. Paterson, and as Mr. Anderson very modestly designates his volume, "Letters to his family,"-also a very fine selection of exceedingly well written and useful letters. The book is very highly spoken of, and favorably reviewed as one of the most interesting blographies of recent date. It goes on a principle somewhat different from most compilations of the kind, but allowing the subject of the memoir to speak largely for himself by his own writings, and is very free from the ordinary beaten track of such narratives. The letters are addressed to Dr. Paterson's family during intervals of church business and relaxation from the ordinary duties of a large and important city charge, and the memoir is a short account of the leading incidents of his life, and the scenes of the great disruption con-flict, through which he was called upon in the providence of God to pass.

While the reader is not fatigued in his

explorations of long details of personal experience. which a imagina anmatima encumber books of this kind, he is cheered by the natural and loving utterances of a truly great and good man. The happy and useful side of Christian life is continually The happy and presented to his mind, and the atrong aversion which Dr. Paters n always manifested to any thing like display, summed up in a favorite expression "I am ashamed of nothing but sin," is well illustrated by the painataking manner in which Mr. Anderson has done his work. The best way, son has done his work. The best way however, is to read the book, and the stu dent will be pleased by the sympathy which it manifests for true science, the a pirant to the ministry will be interested by the letters addressed by the Doctor to his son Nathaniel, who is a minister in Canada, and the general reader will perience no regret in perusing a reasonable number of pages of amusing and instruc-Mesers. Clougher & Bros., tive matter. Messrs. Clougher & Bros., King street, Toronto, have copies for sale. One dollar each.

Knox College Temperance Association.

The first regular meeting was held in Class Room No. 1 on Wednesday Evening, Nov. 29th. The attendence was large, and much interest was manifested by the Structure in the proceedings. An excellent easay was read by F. R. Beattie, M.A. and appropriate speeches delivered by A. F. Mekensie, D. Beattie, and H. McKeller, Mimionary to Prince Albert. Sweet music was furnished at intervals by the choir. composed of several of the students. Officers for the ensuing year: Precident, F. R. Beattie, M.A.; Vice-Precident, J. Johnston; Secretary, D. C.Maskensie; Treasurer, A. Leslie, M.A.; Councillors, W. M. Hunter, D. Munro, B.A., D. Beattie, J. Wilkie, M.A., H. Mackay. After having determined to hold a public meeting during the Secules, the benediction was prenounced and the meeting closed.

Choice Biternture.

One Life Only.

CHAPTER VI.-Continued.

Are you not herrified to see a modern butler instead of a heary senesshal, Una?" said Colonel Dysart, in a low tone, as that and Colone Dysars, in a low tone, as that functionary came up with various other servanta; but Atherstone heard him, and the gloom of his face passed away in a smile of amusement. "Thorpe might almost enact the part," he said, "he has been in our family forty years; but I hope before your make your miletimage through the fore you make your pilgrimage through the house. Miss Dysart, you will not disdain some nineteenth century tea and fruit, instead of a boar's head, or any little dainty

"Spurs in an empty dish is the only food that would suit my ideas," she snawered, and her merry laugh woke the schoos of the

"We have not heard such a sound as that this many a day, sir," said old Thorpe, as his master went up to give him his or

"it does my heart good to hear it." "It is pleasant music, doubtless," said Atherstone, "but I fear it scarce suits our old Abbey, anyhow we are not likely to

Turning back to the Dysarts, he helped Una to dismount, and then led them into a fine old hall, and through various large rooms filled with costly furniture of a somewhat antique description, till they eame suddenly upon a sunny, tastefully-arranged boudoir that was in complete contrast to the rest of the house; a conser-vatory opened out from it, filled with the choicest flowers, and Atherstone placed an easy chair for Uza close to it, so that she

might enjoy their fragrance.
"I thought you would like this room,"
he said; "it was the one my mother almays used, so I take pains to have it care-ally kept exactly as she left it, though I generally sit in the library myself."

"Is it long since you lost her?" said

Colonel Dysart.
"Yes, it is indeed; I was only six or seven years old."
"Do you remember her?" said Una,

softly.
"Just enough to know that this is an excellent likeness," he answered, taking a miniature from the table and showing it to her. It represented a dark, aristocratic-looking beauty, with the same liquid hazel eyes that Humphrey himself possessed, but not otherwise resembling him. Una remarked this at once, saying she should mever have guessed it was a portrait of his

mother.
"No," he said, with a rather melancholy smile, "I am too complete an Atherstone to be like her at all, and this was painted when she was very young, before her marriage with my father." Ho turned round the miniature as he spoke, and showed engraved on the gold at the back of it the name of Philippa Devereux.

"Devereux!" exclaimed Colonel Dysart; "was she of the Mount Devereux family?"

"Yes, she was the youngest daughter of the last lord."

"In that case she was distantly and

"In that case she was distantly con-nected with the Molyneures, which fact constitutes my daughter in some sense your kinswoman."

"I am exceedingly glad to hear it," said Atherstone with a smile, looking round to

"Do you mean that Mr. Atherstone and

"Do you mean that Mr. Atherstone and I are cousins?" she exclaimed, starting up as she eagerly waited for her father's reply.

"Only in a very remote Caledonian degree, I am afraid; but I believe if you could both get high enough in the genealogical tree you would meet somewhere at last," said Colonel Dysart.

"If it is only enough to prevent the mecessity of my being on my best behaviour at Atherstone Abbey, very stiff and polite," said Una, "I shall be quite satisfied."

"Pray do let us coneider curselves related to that extent at least," said Atherstone, "and I hope you will do exactly as you please in all ways within these walls."

"I think if I did I should ruch off this very moment and explore the whole house very moment and explore the whole house quite by myself," said Una, with a rather saucy glance at him, anxious to see if by chance he proved himself afraid of her discovering any mystery; but he looked perfectly at his case as he said, "You shall do so if you like, but I must warn you that the only result will be your losing yourself

hopelessly in a labyrinth of passages, in ave minutes' time." "Then I must resign myself to go in a preper and reasonable manner, I suppose." "And I think we must not delay if we are to be at home again before nightfall," said Colonel Dysart; so they started at once for a thorough inspection of the

It proved to be simply an exceedingly fine specimen of an old mediaval castle, and Una appreciated and crived it all enough to satisfy even Atherstone's almost morbid love for the place. At last they eached the picture gallery, where there was so much to be seen that it was impossible they could complete the inspection on that occasion, and Colonel Dysart was obliged to agree to Atherstone's earnest entreaty that they would come another time and spend a whole day with him, in order to give as much attention to some of the masterpieces as Una desired.

They were turning to leave the gallery, and Colonel Dysart had already preceded them out of it, when his daughter's attention was attracted by a picture, before which was hung a veil of black crape. She paneed and looked up at Atheratone, hardly liking to ask him if she might see it. The sombre expression which his face sometimes were suddenly darkened over sometimes were studenty darkened over it; but he did not hesitate to grant the mute request of her eyes, and in perfect silence he draw back the covering and let her look at the picture. Una stood before it, transfixed with a painful sense of awe, for never had she seen a representation of homan life in any stape, which had made such a powerful impression upon her as that now before her. It was a large and

corner, and at the other end was an enermore stone cross; in front of this, kneeling with clasped hands and head turned unwards in a perfect angulah of supplica-tion, was a man still young, but haggard and emsciated to the last degree. He wore a coarse brown dress, with a knotted cord at the waist; and the syldeness of a cord at the waist; and the evidences of a life of terment and penarce which were all around him were as nothing compared with the terrible revelation of his despairing face, which spoke of a remorse and horror that could find no rest. But the most painful sensation which this strange picture caused Una was the unmi-takable likeness she could trace in the wild mournful countenance, to that of Hamphrey Atherstone Atherstone

It was with a timidity in her voice which she sould not conquer that she whispered at last, "Who is the?" and he answered, more like a man talking in a dream than one who knew what he was saying, "Fulke Atherstone, of evil memory." He let the black drapery fall over the picture while he anake and they made no attempt. while he spoke, and Uns made no attempt to say another word on the subject.

They left the gallery, and as they continued to explore the interminable rooms, the corridors built in the thickness of the wall, and other matters of interest, Una quite recovered her galety, and went fitt-ing about like a sunbeam through the lurking shadows.

lurking shadows.

"It is growing late, Una, and we really must go," said Colonel Dysart; "we have detained Mr. Atherstone too long already."

"I hope we have not quite tired you out," she said, looking up at their host with her charming smile.

with her charming smile.

"On the contrary, it has given me the greatest possible pleasure to show the Abbey to those who can appreciate it so well," he said heartily.

"Other if I might see the care of the

well, "he said nearmy.

"Then, if I might see the cave of the refractory monks, I will ask nothing more."

"Oh, by all means," said Atherstone.

"It will not detain you long to go round to the back of the house, where the entrance to it is; if you will come down this turret sain whe shall reach it in a moment." stair we shall reach it in a moment."

He took them out through a little posters He took them out through a little postern gate, which led to a terrace running the whole length of the house, and from which a precipitous cliff rose abruptly and towered far above them. The rocky foundations of the house were here quite exposed the course and the mouth of the cave remedel. to view, and the mouth of the cave yawned visibly before them, closed in by an iron grating. T is was opened by a key which Thorpe, who was in attendance on them, Thorpe, will was in attendance on them, produced from the ponderous bunch he carried. A flight of stone steps led down to the vault, and Colonel Dysart, glanning in, said he was sure it was frightfully damp, and that he "must decline visiting the bones of the refractory monks, or whatever it was they were going to see.

it was they were going to see.
"I am afraid there is not even anything "I am afraid there is not even anything so interesting as their bones," said Athorstone; "but it is a curious old cave, and Miss Dysart may as well see it. Let me go first," he continued, "to show you the way;" and she followed him down the steep flight of steep, while her father sauntered away to the other end of the terrace. There certainly was not much to he

There certainly was not much to be seen, except the moist walls of an underground cave, and the atmosphere was sufficiently chilly to make Una willing to go back very soon to the sunshine. She stumbled on the first step going up, and as they were all rather broken and rugged, Atherstone took her hand in his and went in front of her, guiding her safely to the top. He had stepped on to the terrace, and she was just following, when suddenly she felt his graep tighten on her hand with a convulsive movement, of which he was clearly unconscious, for his eyes were fixed on some objects at a little distance, that seemed to have aroused in him a perfect passion of anger, which transformed his whole countenance in a manner that sotu-ally her, Eagerly she followed the direction of his eyes, and saw a man, whom she recognised as the strange-looking foreigner she had seen with Mr. Crichton, stealing away round the corner of the house, and evidently trying to escape observation.

As he disappeared, Atherstone dropped her hand, apparently forgetting her presence, and striding up to Thorpe, he seized hold of his arm with a violent grasp, and said, "What does this mean?—how have you dered to disobey my most positive orders?"

"It was not me, sir, indeed; I would somer have died than let him in. It must have been the new footman, who does not know him by sight."

Let every servant of the house be told that if he ever enters within the park walls again they leave my service, one and all; and go now at once, Thorpe, and see him well off my ground."

The old man hurried away, and Ather-stone came back to Una, still frowning and

"I b g your pardon, Miss Dysart. I was annoyed by the intrusion of a person who has no right here."

"I want you so much to tell me who that man is," she said eagerly. "What do you know of him?" he asked, in an abrupt, stern tone.

"Nothing whatever; but I saw him once talking to the rector, and I took the strong est antipatby to him, for no reason that I could account for to myself."

"An instinct of what he is, probablyvillain, a base, deep villian, in the fullest sense of the word. His name is Edwards." Una said not another word, and soon was riding home with her father, finding aboudant food for reflection in her first visit to Atherstone Abbey. It was not her last.

CHAPTER VII.

Among the helday gatherings which took place at Valehead during Whitsuntide, was the anniversary celebration of the foundation of a cricket club, which Humphrey Atheretone had been the first 40 establish with the view of about a company. phrey Atherstone had been the mas to establish, with the view of securing some better recreation for the young men of the village, than could be found in the public-houses where they were wont to congregate. houses where they were wont to congregate, such a powerful impression upon her as that now before her. It was a large and most masterly painting, executed with strong effects of light and shade, and showing the interior of a gloomy old tower, lit had been very successful, other parishes had joined in it, the great people all round patronised it, and in the last week of May a great day of feativity was held, when the Eleven of Valehead played a match against all Northangleshire. The field used as a cricket ground on this occasion was at some distance from the village, and was most easily approached by the river, which was always thronged with boats conveying the inhabitants of the neighbouring houses

to the scene of action.

It was the fashion of the county to go, and so the county went, and made its own little arrangements for amueing itself, quite irrespective of the duty of encouraging the cricket club. This year the weather proved extremely propitious, and by noon on the appointed day many a merry party was moving down the river with pennons flying and gay voices filling the summer air with Two beats were allowed precedence of the others as conveying a specially illustrious freight. Mrs. Northcote was seated in the first, with an air as solemn and feigid as if she were personating Charon himself, while her husband, much subdu-d in such close proximity to the great arbitress of his destinies, sat on one side, and the rector on the other. Colonel Dysart and a few more persons unknown to fame completed the number, and in sober and stately fashion they passed on in advance of the gay party which followed them.

In the next boat Will Northcote and Una

Dysart sat together, with Mr. Knight and Hervey Crichton on either side of them. Further on, Mrs. Burton, the doctor's wife -an affected, languishing invalid, who, suffered chiefly from want of occupation, was placed beside a very quiet curate, to whom she was detailing the extreme susceptibility of her nerves, and on the other side Rupert Northcote, deliberately turning side Rupert Northcote, deliberately turning his back on every one else, looked admiringly into the pure sweet face of Lilith Crichton. She seemed to be a being almost of another mould from the rest, as she sat there, perfectly still and unexcited, drooping her fair head like a graceful flower, her white robes glistening in the sun, without a fragment of colour about them to mar their spotlessness. their spotlessness.

She appeared to be as much absorbed in Rupert's presence as he was in hers, but when she raised her great blue eyes and looked on him, they were filled with an instrangely at variance with the knowledge strangely at variance with the knowledge she could not but have of his devoted affec-tion, and the extent to which she apparently

shared it.
Una Dysart often looked towards her with great interest, for Lilith was in many respects an enigms to her, though Hervey left her very little time to think of anything but himself, as he did his best to please and amuse her in every possible way. Una was slightly restless, however, way. Una was slightly restless, however, and at last she somewhat suddenly turned round to Hervey, and asked him whether Mr. Atherstone did not appear amongst his people on this the gala day of the institu-tion he had founded.

"Yes, I believe he is always there," he

answered rather shortly.
"Only he rides down instead of going by the river," said Will, "for the express purpose of avoiding such parties as ours, and when he gets there he devotes himself to the cricketers and their friends, and ignores the society of his equals with a sublime indifference.

"By the way, Miss Dysart, we were all much surprised to hear that Atherstone had sonducted you himself over the Abbey.

hadwonducted you himself over the Abbey. It was an extraordinary feat for such a determined myscgamist. I feel sure you are the very first lady he ever indulged so far," said Hervey Criohton.

"I am very glad I was so much favored then, for the house is well worth seeing."
"You did not find a wife imprisoned in any of the rooms did you?" said Will. "I sometimes wonder whether the fact that he has one stready may not be the explanation has one sheady may not be the explanation of his determination never to marry—any

of us at all events." "I saw no one in the house but a fat old butler," said Una, laughing.

"No; Atherstone will never marry," said Mr. Reight. "I do not know his reason, but he is much to be pitied, for there is certainly some painful motive which makes him quite immovable in this determination. Poor fallow! I feel for him. which makes him quite immovable in this determination. Poor fellow! I feel for him deeply," and Mr. Knight accompanied this remark with so meaning a glance at Will, to whom he had most vainly been endeavouring to make himself agreeable, that she started up, seeming determined to find a means of putting a stop to his attentions. She had a resource at hand. Stooning She had a resource at hand. Stooping down, she drew out from under the seat small violin-case, and took from it a dainty little violin, which she proceeded to adjust on her shoulder in the orthodox fashion, then taking the bow in her firm little fingers, she began to draw forth the most exquisite melody from the strings, playing with all the grace and execution of an ac-complished artist. Una was delighted, and even Hervey ceased looking at her in order to listen to the enchanted sounds, while ittle Will's bright black eyes grew soft under the influence of her own music, and only Mrs. Button whispered plaintively to the curate, "How that masculine sight must pain you! I are so fominine in all my ta-tes."

(To be continued.)

THE British Post Office is about taking an advance step in the transmission of the sidies to the Canard and Inman lines, which have hitherto received them, it proposes to give the mails to the steamers which make the quickest passages, paying the companies according to weight.

WHILE the English Arctic Expedition, though fitted out so com letely, has failed of accomplishing antiopated results, Prof. Nordouckiald, an eminent Sweedish scientist, has settled the fact that there is an open route between Europe and China by way of the Arctic ocean and the Yenisei river which traverses Siberia nearly to the frontier of China.

THE Congress in behalf of a better observance of the Sabbath that met at Geneva, Switzerland, the last of September, is va, Swiverland, the last of September, is another indication of the growth of a better sentiment in Europe. Several hundreds assembled from nearly every country ou the continent, and thousands vainly attempted to gain admission. The Em perces of Germany and Austria, the King of Wurtemburg, and the Grand Duke of Baden each sent representatives. It was resolved to form a confederation "of a Balblica basis" Biblical basis."

What Makes the Man?

AN OBTOINAL PORM BY A. WANLESS. Read on Halloween, the 21st Anniversary of the Caledonian Society of Montreat.

This hallow night—this Halloween. Auld Scotland's blithesome bairns convens. In lowly cot, or lordly ha', At hame, or in a foreign inc.

To crack and spend an hour or twa;

At hame, or in a foreign land,

Brither grasps brither by the hand,

And kindly at lik ittor speir

For both and him and at thirty large. For kith and kin and a' that's dear; For arth and an annua a chars upor.
And thoughts and scenes of auld lang syne
In memory's mirror brightly shine,
Which tells this truth, the world o'er, Scotchmen are Scotchmen to the core!

What makes the man. I ask of you. What idol rises to the view? Is he a man of wealth and fame,
Doss flattery trumpet forth his name?
Come list, while we attempt to sean,
And picture up what makes the man. I dream'd a dream—an angel bright Appear'd in robes of dazzling white. Her heavenly mion was past compare, Love nestled in her golden hair. A child lay cradled on her broast, She to the child these words address'd—

Behold the tyrant thron'd on high, With hatred flashing in his eye, He holds aloft a burning brand And huris destruction through the land! Though Mercy whispers in his ear, Though Pity sheds the deteful tear. Come wreck, come ruin unconfin'd, Ambition's ladder must be climb'd Kindness can still the lion's rage, But tyrant man in every age Has risen to deal the deadly blow And glory o'er his fellen (oe. Better 'twould be to emulate, Of what in man is good and great; The golden rule is heaven's plan, The tyrauti he is not the man.

Behold you wretch with luring smile, With serpent tongue and heart of guile, Tempting the innocent to stray From virtue's pure and spotless way, Weep for his victim, tattered-torn Cursing the hour that she was born; To make amends is not his plau, The libertine is not the man!

Behold you miser, gaunt and pale, Hark! listen to the widow's wall, She tells him that her husband's dead, And that ber children cry for broad; See how she pleads, the widow's mean Falls heedless on a heart of stone, Unmindful he of woman born, He treats her tears with bitter scorn, To cheerfully give is not his plan, The miser, he is not the man!

Oh world of guile! Oh, world of woe! Is there no good on earth below? Yesi great's the man whose chiefest aim Is to preserve an honest name Who after years of toil and care, To heaven can lay his bosom bare, And say, though wreck'd on fortune's tide, "My God, my Maker is my guide,"— Still loves the right, detests the wrong, He is the monarch of my song; The honest man, he leads the van. He is the man-mind makes the man i

The vision flitted slow away, On the gold wings of dawning day, And Faith and Joy sang songs of praise As Hope proclaim'd the better days.

Canada beloved i my stops once more Have sought your friendly tertile shore; O, may thy sons, and daughters fair, The richest gifts of heaven share; O, may they be in power or place An henor to the himan race.

Sons of auld Scotland, far away From classic Tweed and winding Tay, From Dee and Don, and Forth and Clyde, From Yarrow braes and Solway tide, From Highland hill, and Lowland glade, Auld Scotland in her tartau plaid, With parent pride, on highest height Is stretching forth her hand to-night, Telling mankrud the world o'er Her Sons are Scotchmen to the core

Home of our fathers! ever dear Your name, your record we revere, While heather blooms, while waves the fern White neather blooms, white waves the Can we forget the martyrs cairn?
The suld kirk-yard, the battle-field Where warriors fell and rose and reel'd, And died, that all her sons might see The glorious light of liberty! Illustrious dead! in every age Your names are stamp'd on history's page.

Trac'd on the map, our sea-girt land Is smaller than an infant's hand; Yet under Heaven's fostering care, Men have arisen to do and dare,— Arisen from a lowly lot To grace and guide a world's thought; There, on the pinnacle of fame Is chissel'd out Hugh Miller's name, And reverently we point the while To mighty-minded grand Carlyle! In world of song, how great the fame Of Ramsay, Burns, and Scott and Graham, And Tannabill, whose living lyre, Was touch'd with pure poetic fire!

Ye Scotchmen, upon life's pathway, O he'er forget the Sabbath Fond momery lingers over the scone, The school, the church the village green, The pulpit, where the words were given, Pointing the way rom earth to heaven, There Knos, ' ith piercic geagle-eye, Did superstition's anks pery. Honor the great the good and wise, Their memories let us fendly prize; And may the rulers of this land Be guided by a higher hand To wisely in the and mond the laws, As gain the poorest man's applause.

Scotchment in this Canadian land. O sake your chil 'ren by the hand, And 'ead them with att intive care To God's own house -the house of pray'r.

Auld Scotland, in her best array'd, With bonnet bine and tartan plaid, With paront pride, on highest height, Is blessing : il her sons to-night, Telling mankind the world o'er— Hor Sons are Scotchmen to the core!

A NEW Reman-catholic sisterhood has been organized in England, and has received the sarction of the pope. Its objectels to prepare homes and religious instruction for poor factory girls,

CARDINAL ANTONELLI, the Pope's, prime minister, has at last passed away, aged seventy years. In at least the special affairs of the Pontificate he has been the real Pope. He was one of the ablest politicians of Italy of this century.

Scientific and Aseful.

TO BOIL EGGS.

Pour boiling water over them till it rises an inch above the oggs. Cover close, and let them stand five minutes. Pour off the water, covor again with boiling water, and let them stand five minutes. They will be thoroughly cooked without being hard.

Two cups of meal, one cup of wheat flour, one tablespoon of sugar, one saltspoon of sait, two eggs, well beaten. Milk to make a rather stiff batter. Three icaspoonies of sea learn or other baking newsler.

STEAMED PUDDING.

Three eggs; one teacup of sweet milk; a pinch of salt; one teaspoonful cream tartar; one-half ditto soda; a little sugar, if preferred; one cup of fruit of any kind, and flour to make a stiff batter. Steam one hour, and eat with gream and sugar. one hour, and eat with cream and sugar. Very nice; try it.

THE SHINE. To make shirt bosoms shine like those of the laundries, take enough of common starch to make a pint when boiled. Add spermaceti, half a drachm, white wax, half drachm. Then use as common starch, but have the iron as hot as possible.

The editor of the Journal of Horticulture, Lonaca, says sawdust is a good thing
for earthing celery, placing it between the
rows and around the plants after the
leaves and stalks have been brought together, pressing the sawdust about them
so as to compact and insure blanching perfectly. It is better, he think than soil,
not being so liable to cause stalks to rot,
and is a good protection against frost.
The only objection is that some sawdust
may impart a tast to the clery. SAWDUST FOR CELERY. may impart a taste to the clery.

CAUTION IN VISITING THE SICK. Do not visit the sick when you are fatigued, or when ir a state of perspiration, or with the stomach empty—for in such conditions you are liable to take the infection. When the disease is very contagious, take the side of the patient which is near the window. Do not enter the room the first thing in the patient. room the first thing in the morning, before it has been aired; and when you come-away take some food, change your clothing immediately, and expose the latter to the air for some days.

TURPENTINE FOR WOUNDS. For all ordinary burns, spirits of tur-pentine will be found to give a great relief from pain. Turpentine is also an excellent application in case of punctured wounds. It relieves the pain at once, promotes a It relieves the pain at once, promotes a rapid healing, and tends to prevent the sad consequences of lockjaw. We have known of very ugly wounds made with a pitchfork in the hand, being filled up impitchfork in the hand, being filled up impitched to the same than the same mediately with turpentine, greatly to the comfort of the patient. People have an idea that it must irritate and sting, which is not the fact.

OFFENSIVE BREATH.

Take from six to ten drops of the concentrated solution of chloride of sods in a wineglassful of pure spring water. Taken immediately after the ablutions of the the morning are completed, it will sweeten the breath by disinfecting the stomach, which, far from being injured, will be benefited by the medicine. In some cases the odor from carious teeth is combined with that of the stomach. If the mouth is well-rinsed with a teaspoonful of the solution of alum in a tumbler of water, the bad odor of the teeth will be removed.

DEFECTS OF THE HUMAN MYE. OFFENSIVE BREATH.

DEFECTS OF THE HUMAN EYE.

In a recent discussion before the Physical Society, London, one of the speakers remarked that, though the eye has been considered to be achromatic because it practically is so, it is easy to cite evidence of the defects of the organ in this respect. For instance, to short-sighted persons the moon appears to have a blue fringe; and, in using the spectroscope, the red and blue ends of the spectrum cannot be seen with equal distinctness without adjusting the equal distinctness without adjusting the focusing glass. Again, a black patch of paper, on a blue ground, appears to have a fringed edge if viewed from even a short distance, while a black patch on a red ground, when observed under similar conditions, has a perfectly distinct margin. In the opinion of the speaker referred to, at is the overlanding of images in the even et is the overlapping of images in the eye which produces the mental impression that there is no want of achromatism.

EXCESSIVE USE OF MEDICINES.

The London Times, in speaking of the excessive use of medicines, says that it would be utterly impossible to tell how many constitutions have been impaired, how many digestions ruined, how many complexions spoiled, and how many purses emptied, through medicine. The wiser philosophy of the present day is gradually delivering us from these potent perils. Nature has a self-righting power within Nature has a senergiting power wishin her; there is a kind of vis medicatrix in the physical frame. Treat the body kindly; let as much pure air as possible get to the lungs, and as much fresh water as is needful be applied to the flash, and as much healthy exercise as duty permits be given to the muscles, and as early rising as circumstances %.ll allow be afforded to the recruitment of the brain, and then medicines will be an avoidable affair. NUTRITIVE FOOD.

The problem of feeding the young and the poor physiologically is not easy, but it is simple if considered from the scientific point of view. That the bulk of the food of the pomer classes must always be bread is unque the vable. Peas, beane, and other like leguminous plants, however rich in albumen, can never be expected to successfully compete with bread; first, because fully compete with bread; first, because they require steeping in water and boiling for hours—next, they become hard so easily, and then are indigestable, while at all times they are not so easily digested as bread. But bread is not so good a food as meat—and here chemistry comes in, and shows that bread soaked in broth made from extract of meat is as good food as the best meat diet. Indeed the most criment ehemists and physiologists are needle agreed in the opinion that, when people will use more of such simple vitalizing extract, and a little less tea, for their strangth and health, they will be willing to dispense with the present artiflees of cookery as numberless as they are useless.

Key to Photograph of the Presbyterian Church in Canada.

Continued.

12TH ROW. 1. Rev. J. Allister Murray, Lindsay, O. 2. Mr. George Forrest, Brucefield, O.
3. Peter Budge, Hamilton, O.
4. Peter Ross, Hopewell, N.S.
5. Rev. J. M. Sutherland, Pugwash, N.S. 5. Rev. J. M. Sutherland, Pugwash, N.S.
6. "W. Craigie, Port Dover, O.
7. Mr. Alex. Eadle.
8. Rev. A. McLean Sinclair, Springville, N.S.
9. "J. B. Muilin, Fergus, O.
10. Mr. A. O. Cla-ke, Montreal.
11. Rev. A. M. McKinnon, Belmont, O.
12. Rev. Samuel C. Gunn, West River, P.E.I.
18. "D. W. Morrison, Ormstown, P.O.

18. "D. W. Morrison, Ormstown, P.Q.
14. "T. Gallagher, Pittsburgh, O.
15. Mr. A. McGoun, Montreal, P.Q.
16. "John A. Stuart, Montreal. 17. Rev. George Roddick, Durham, Picton. 18. "James Thomson, Picton, N.S. 19. Mr. John M. Garland, Ottawa.

19. Mr. John M. Garland, Ottawa.
20. Rev. R. S. Patterson, N. Bedeque, P.Erl.
21. Mr. George Rodgers, Montreal.
22. Rev. Jan. France, Leitchfield, Bryson.
22. Mr. John O. Thomson, Quebec.
24. Rev. S. W. Fisher, Watertown, O.
26. "A. McLepnan, Uxbridge, O.
26. "Neil McDiarmid, Puslinch, O.
27. Mr. Robert Bell, Carleton Place, O.

28. Rev. James A. Little, M.A., Hamilton. 18rn Row.

1. Rev. R. Thynne, Vanneck, O. Mr.Alex.Simpson, Charlottetown, P.E.I. R. F. Pegan, Shannonville, O. Rev. James Pritchard, Wingham, O. Mr. Wm. Gray, Chatham N.B.
 Rev. J. Fraser Campbell, Halifax, N.S. " M. Tulley.
" D. J. McInnes, Clarkeburg, O. 8. "D. J. McInner, Clarksburg, O.
9. "A. Dowesley, B.A., Lansdowne, O.
10. Mr. Warden King, Montreal.
11. Rev. John Fergusson, Brussels, O.
12. Mr. Thos. B. Chisholm, Onslow, N.S.
18. Rev. John Dunbar, Glenmorris, O.
14. Mr. Peter Christie, Meaford, O.
15. "G. A. Blanchard, Kentville, N.S.
16. Rev. Donald Ross, B.D. Chatham, P.Q.
17. Hon. George Bryson, Mansfield, P.Q.
18. Rev. Wm. Meikle, Oakville, O.
19. "Wm. Forest, Valetta, O.
20. "P. Galbraith, Bathurst, N.B.
21. Mr. Alex. Baptist, Three Rivers, P.Q.

21. Mr. Alex. Daptist, Three Rivers, P.Q. 22. "John Anderson, Oxford Mills. 28. "James B. Gushing, Chatham, P.Q. 24. Rev. T. L. Stuart, B.A., Montreal. 25. "John K. Hislop, Avonton, O. 26. "Patrick Greig, Orchardville, O. 27. "O. Fraser, West Point, P.E.I. 14TH BOW.

1. Rev. Donald Fraser, Port Elgin, O.
2. "Wm. Millioan, Garafraxa, O.
3. "John A. G. Calder, Orono, O.
4. "John Turnbull, Melrose, O. " John Baxter, Onslow, N.S.
" Donald T. MoLeau, Araprior, O.
Mr. James Macfie, M.D., Dundas, P.Q.
Rev. Wm. Barnbill, Toronto, O. 9. Mr. Wm. Miller, York Mills, O.
10. Rev. Robert Wilson, St. Stephen, N.B.
11. "James Stuart, Pakenham, O. James Gray, Sussex Wale, N.B. John Campbell, Halifax. Walter Coulthard, Gananoque. James Wellwood, Cote des Neiges.

16. Mr. Alex. McMillan, Thamesford, O. 17. Rev. Alex. McKay, Morristown, O. 18. "D. D. McLennan, Luther, O. Robert Wallace, Toronto, O. M. McKenzie, Inverness, P.Q. D. B. Cameron, Acton, O. James Carmichael, King Laskey, O.

22. "Samuel Porter, Bradford.
24. "Robert Gray, York Mills, O.
25. Mr. A. G. Northrup, Belleville.
26, Rev. Dr. Neil, Burnbrae, Seymour, O.
27. Mr. Wm. Dickson, Richmond, P.Q. 15TH ROW. Rev. Wm. McConnell, Innisfil.

1. Nev. Vam. McConnell, Innish.
2. Mr. James Young, Owen Sound, O.
8. Rev. Henry McLesn, Sherbrooke, N.S.
4. "John McClurg, Wick.
5. Mr. Robert Douglas, Cambray, O.
6. "George Laing, Whitby, O.
7. Rev. T. Sedgwick, Tatmagouelie, N.S.
8. "T. C. Meck. Carlton. 9. " R. A. C. Stewart, Saudhill, O. 10. " Wm. Cochrane, Middleville.

11. " Henry McLean, Sherbrooke. 12. Rev. Dr. Barrie, Eramosa, O. 18. Dr. Bain, Perth, O. 14. Rev. Wm. Ross, Kirkhill, O. Mr. Alex. Gemmel, Toronto.
 Rev. Thos. McKee, Clover Hill, O. 17. "D. Fraser Sage, Parkhill, O.
18. Mr. James Logan, St. John, N.B.
19. Rev. James Boyd, Crosshill, O.
20. Mr. William Wilson.

21. "James Yuill Almonte, O.
22. "Alex. McBean, Halifax. 22. Rev. Isaac Murray, Cavendish, P.E.I. 24. " James Soiveright, Goderich, O. 25. Mr. A. B. Hudson, Brantford, O.

" James Insch, Hamilton, O. 16th Row. Mr. A. Perry, O'tawa.
 George Thomson, Kippen, C.
 Rev. Robt. McKibbon.

 Kev. Robert Methodol.
 Mr. Robert Morion, Ayr, O.
 " David H. Taylor, Buxton, O.
 " James Patterson, Woodstock, O.
 Rev. D. Aberdeen, Chippewa, O. 8. " Lewis Jack, Springville, N.B. 9. Mr. Wm. Richardson, Toronto. 10. Rev. John M. Rogers, Peterborough, O. 11. "W. McKenzie, Almonts, O. 12. " J. Ross, Grand River, C.B.
18. " Obas. Innes Cameron, Kingston, O.

14. " J. Smith, Toronto, O. 15. Mr. Thos. Short, Teronto, O. 16. Rev. G. Bell, B.A., LL.D., Walkerton, O. " Wm. Hodnetts, Perrytown, O. 18. Mr. Duncan McDonald, Cremore, O.

18. Mr. Duncan McDonaid, Cremore, C.
19. Rev. Peter Wright, Quebec.
20. "Geo. Chrystal, Lynedoch.
21. Mr. John Charlton, M.P.P., Lynedoch.
22. "A. O. McDonald, Mayfield, O.
28. Rev. M. McGillvray, M.A., Collingwood.
24. Mr. T. D Patterson, St. John, N.F.
25. Rev. J. S. Mullin, Osnabruck, O.
26. "Alex. Gilray, Toronto, O.

17TH BOW.

1. Mr. Alex. Kennedy, Dumbarton, O. 2. Rev. John Burson, Belleville, O. 14 P. S. Livingston, Basseltown, B.Q.
14 D. Beattie, Mados, O.
15 D. Beattie, Mados, O.
16 M. McDonald, Alexandria, O. Robt. Laing, Montreal. D. Drummond, Gabara, C.B.

9. " G. McRobbie, Mandatonin, O.

9. " 3. McRobble, Mandatosin, O.
10. Mr. Wm. Fraser, Glensanfield, O.
11. Rev. F. McCussig, Clinton, O.
12. " Samuel Archibald, Halifax.
18. Dr. Holden, Belleville, O.
14. Rev. D. Blain, Barney's River, N.S.
15. " T. Alexander, Mount Pleasant, O.
16. " Wm. Clark, Gaebec.
17. " D. McLeod, Sydney, C.B.
18. " James Bavne, D.D., Pictou, N.S.
19. " D. B. McCrae, Parry Sound, N.S.
20. " J. Sutherland, Wood Island, Wood-ville, P.E.I.

20. "J. Sutherland, Wood Island, Wood-ville, P. E.I.
21. "J. M. Allan, B.A., Chatham, N.B.
22. "D. H. Wletcher, Hamilton, C.
23. "Rolt, Murray, Halifax, N.S.
24. "John Gauld, Kumitoock, N.S.
25. "Kenneth McKenzie, Baddock, C.B.
26. "Alex, McFaul, Caledon.
27. Mr. L. G. Bedyet, Montreal 27. Mr. J. C. Becket, Montreal.

18TH ROW. 18TH ROW.

1. Dr. Christie, Lachute.
2 Rov. Hy. Edminson, Melbourne, P.Q.
3. Mr. Duvald Ferguson, Mandaumin, O.
4. "Richard Loucks, Osnabruck, O.
6. "Walter McKenzie, Picton, O.
6 Rev. W. M. Black, Montreal.
7. Mr. P. Poebles, Quabac.
8. "J. Sterling, Montreal.
9. Rev. D. Wishart, Madoc, O.
10. "Isaac S. Simpson, Nerepis, N.B.
11. "George Burton, St. Catherines, O.
12. "A. Campbell, Strathalbyn, P.E.I.
13. Mr. G. J. McKenzie, M.D., Pictou, N.S.
14. Rev. John Ross, Brucefield, O.

14. Rev. John Ross, Brucefield, O. Wm. King, Buxton, O.

WM. Ring, Buxton, U.

O. B. Pitblado, Halifax, N.S.

Josoph Hogg, Moneton, N.B.

Walter Inglis, Ayr, O.

T. B. Watt. Trenton, O.

H. Gibson, Bayfield, O.

20. "H. Gibson, Bayfield, O.
21. "W. Bennet, Springville, O.
22. "John Laing, Dundas, O.
28. Capt. Ross, Pt. St. Charles, Montreal.
24. Rov. M. Leask, St. Helon's, O.
25. "A. S. Thomson, Mabou, C.B.
26. "Thos. McGuire, Jarvis, O.
27. "George Fortecus, Matilda, O.
28. "M. McCaul, Three Rivers, P.Q.
29. "Alex. Grant, Lake Anslie, O.B.
80. Mr. Wm. Wilson, Appleton, O.

19TH ROW. 1. Rev. J. W. Nelson, Shebenacadie, N.S. 2. "Alex. Campbell. Beachburg, O. 3. "Thos. Gordon, Longwood, O. 4. "John Eadle, Milton, O. " John S. Lochead, Kelso, P.Q.
" Thos. Wardrope, Guelph, O.
" James M. Douglas, Cobourg, O. 6. 7.

44 Solomon Mylne, Smith Falls. 64 John Milloy, Grinan, O. J. M. Cameron, Toronto. 44 Hon. J. McMarrich, Toronto. 18. Rev. James Hastie, Prescott, O. " Chas. Chiniquy, Montreal.
" J. Patterson, Hemmingford, P.Q.

15. John Porteous, Kirkwall, O. J. Gardner Robb, B.A., Toronto. Donald Ross, Dandee, P.Q. D.M. McClise, D.D., St. Johns, N.B. 44 44 19. Geo. Cuthbertson, St. Thomas.
A. B. Dickie, Sheet Harbour, N.S.
Robert Hall, Missouri West. O.
C. Doudiet, Point. St. Charles, P.Q.
R. Chambers, Nairn, O.
LM Molland Charlestown P.E. I. 46 46 22. 28. 41

I. Olambers, Nairn, O.
J.M.McLeod, Charlottetown, P.E.I.
James McEwen, Westminister, O.
Robert Burns, D.D., Halifax.
Robert Campbell, M.A., Montreal.
W. Taylor, D.D., Montreal.
J. S. Black, Montreal. 44

80. 20TH ROW. 1. Rev. Alex. Maclennan, Heath Head, O. 1. Rev. Alex. Macienan, Heath Head, C.
2. "Robert Anderson, Kincardine, O.
3. "J. McMechan, Picton, O.
4. "D. Gordon, Harrington, O.
5. "Prof. Weir, Quebec.
6. Mr. J. L. Morris, Montreal.

28.

14.

Rev. Prof. Williamson, Kingston, O. "Dr. Proudfoot, London, O. 8. J. K. Smith, A.M., Galt, O. Wm. Burns, Perth. Geo. Christic, Yarmouth, N.S. John McColl, Hamilton, O. 44 46 12.

Dr. Topp, Toronto.
James Bennet, St. Johns, N.B. " ** John Gray, Orillia, O W. Cochrane, D.D., Brantford, O. J. C. Smith, Hamilton, O. 66

15. 17. " Dr. Ormiston, New York.
" J. Serimger, M.A., Montreal. 19. James Cameron, Chatsworth, O. 21. " Dr. Jennings, Toronto. 22. Mr. James Croil, Montreal.

28. Rev. Dr. Jenkins, Montreal. 21st Row. 1. Rev. Wm. McCulloch, Truro, N.S. " Gavin Lang, Montreal.
" Hugh Currie, Napier, O. 2. "

Alex. Ross Pictou, N.S.
D. T. MoDonald, B.D., Teronto.
Prof. McLaren. Toronto.
Prof. Mowat, Kingston, O. " "Tuos McPherson, Toronto, O.
"D. Waters, LL.D., St. Johns, N.B. 9. A. Wilson, Kingston, O. Prof. Grieg, Toronto. 11. " John McTavish, Woodstock, O. "Rober' Ure, Gederich, O. 18.

" Prof. Campbell, Montreal.
" Pr'l.McVicar, Montreal Ool. Mont'l. 15. 16. "J. C. Baxter, Montreal.
17. G. Patterson. D.D., Greenhill, N.S.
18. Mr. Henry B. Webster, Kentville, N.S.

Mr. C. B.R binson, British American Presenterian, Toronto. 22ND ROW.

 Rev. James Watson, Huntingdon, P.Q.
 " Mr. McMillan, Salt Springs, N.S.
 " Neil McKay, Summerside, P.E.I.
 Pro'l. Dawson, McGill College, Montreal. 5. Rev. Prof. McKerras, Kingston.
6. "Frincl. Sandgrass, Queen's Univer-

sity, Kingston.
G. M. Grant, M.A., Halifax, N.S.
J.Oook, D.D., Prin'l. Morin Ool. Que. P. G. McGregor, Halifax, N.S.
W.Caven, Prin'l. Knox Col. Toronto.
Alex. Young. Valleyfield, P.Q.
Wm. Roid, M.A., Toronto.
Alex. Falconer, Dartmouth, N.S. " 18.

Wm. Fraser, Bond Head. A DISPATCH from Calcutta, India, says the district of Backergunge was ravaged by a cyclone on Tuesday last. A thousand houses of natives were destroyed. The town of Downtkhan was submerged by a wave, and five thousand persons are billeved to have pastabed. The government has sent relief to the desolated section.

"Ought to had dynos in every Frency sorket borne" — Collingwood Bulletin.

British American Bresbyterian, FOR 1877.

TERMS: \$2.00 per annum in advance. Postage prepaid by Publisher

Efforts will be made during the coming year to make the Presententan increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strengthough; a larger variety of Missionary In telligence will be furnished by Dr Fraser, Formosa; Roy. J. Fraser Campbell, and Roy. James Douglas, India; and special papers are expected from the following gentlemen.

Key Dr Waters, St. John, N.B. Rey Prof Bryce, M.A., Winnipeg, Ma. Rey. Principal McVicar, LL.D., Montroal. Rev. John Cook, D.D., Quebec. Rev. Prof. Gregg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Prof. McKerras, M.A., Kingston Rev. W. D. Ballentyne, B.A., Pembroke. Rev C. M. Grant, M.A., Halifax, N.S. Rev. W. Houston, M.A., Bathurst, N.B. Rev. Geo. Bruce, M.A., St. Catharines Rev. John Gallaher, Pittsburg, O.; etc., etc.

The Sabbath School Lessons will be continued: ard increased attention will be paid to the question of Prohibition not. heppily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion duly examined.

We invite the cordial co-operation of ministers elders, and people generally to aid in extending the circulation of the Prishyterian. 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 10,0001 If each of our present subscribers will only send UR ANOTHER NAME We shall at once reach 12,000 and then to get the remainder will be a compara-tively eas, matter. Friends, help us in this particular.

Remittances and Correspondence should be addressed to

C. BLACKETT ROBINSON. Publisher and Proprietor.

P.O. Drawer 2484, 2 oronto, Ont.

Sabbath School Bresbyterian FOR 1877.

Notwithstanding the almost insuperable diffi-culties in the way of getting our Sabbath Schools to even hitroducethe S. S. Parasyttzhan, we have resolved to continue the publication for another year, believing that superintendents and teachers will ere long see the justice and propriety of mak-ing room—among the numerous papers usually ordered—for a few copies of a menthly get up specially for our own schools.

It is true that we have not by any means reached our ideal of what such a paper should be, but marked improvements will be made in the next volume.

In order to insure an interesting quantity of

volume.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman in every way competent to conduct such a publication; the illustrations will be more numerous; and the issue of the periodical earlier and more regular than in the past. Last year we promised letters from the Rev. J. Fraser Campboll; but he only left a couple of months ago, so that it was impossible to redeem this promise, Both Mr. Campbell and Mr. Douglas will (D.V.) write during the coming year, and Dr. Frazer, who is already so well and favourably known to our young readers, will continue his valuable contributions.

Ministers and superintendents are fearnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.

TERMS.

"The paper is good, and both printing and illustrations no well executed.—London Advertiser.—"Very much needed by the Presbyterian Schools of our country,"—J. E. Hutt, North Petham.—"It should certainly meet with a wide circulation."—Rev. W. Ross, Kirkhill.—"The children of the Church should have a Sabbath School paper of their own."—H. and F. Record.

Address,
C BLACKETT ROBINSON,
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Scribner's Monthly.

An Unrivaled Illustrated Magazine.

When Scribner issued its famous Midsummer Holiday Number in July, a friendly critic said of it:—"We are not sure but that Scribner has touched high-water mark. We do not see what worlds are left to it to conquer" But the published do not consider that they have reached the ultima thule of excellence—they believe "there are other worlds to conquer, and they propose to conquer them"

or other worlds to conquer, and they propose to conquer them."

The prospectus for the new volume gives the titles of more than fifty papers (mostly fillustrated), by writers of the high stmerit. Under the head of "FOREIGN TRAVEL,"

we have "A Winter on the Nile" by Gen. McClollan, "Saunterings Ab-ut Constantinople," by Charles Dudley Warner, "Out of My Window at Moscow," by Eugene Scharbre, An American in Turkistan," etc. Three serial stories are an-

"NICHOLAS MINTURN," "NICHOLAS MINTURN,"

By Dr. Holland the Editor,
whose story of "Sevenceks" gave the highest satisfaction to the readers of the Monthly.
Another sorial, "His Inhoritance," by Miss Trafton, will begin on the completion of "That Lass o' Lowries," by Miss Holgson Burnett. Mrs. Burnetts stry, begun in Angust, has a path s and dramatic power which have been a surprise to the public.
There are to be, from various pens papers on

"HOME LIFE AND TRAVEL"

"HOME LIFE AND TRAYED
life, village improvements, etc., by well-known specialists.

Mr. Barnard's articles on various industries of Great Brite in include the history of "Some Experiments in Co-operation," "A Scoutish Loaf Factory" in the Nevember number, and 'Toad Lane, Rechdale," in December Other papers are, "The British Workingman a Home, "... Nation of Shopkeepers," "Ha'penny a Wook for the Child," etc.

ote
A richly illustrated series will be given on "American ports by Flood and Field," by various writers, and each on a different thems. The subject of "HOUSEHOLD AND HOME DECORA-TION"

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Presbytery of Whithy.

A pro re stata meeting of the Presbytery of Whitby was held in St. Andrew's Church, Whitby, on Friday, 24th ult, at eleven o'clock in the forencen. There was a full attendance of members. After the Court was constituted, the Moderator's gircular colling the meeting was a state of the court was constituted, the Moderator's gircular was constituted. calling the meeting was read and his conduct in doing so was austained. The business before the meeting was the consideration of a call from St. John's Church, Almonte, in the Presbytery of Ottawa, to the Rev. J. B. Edmonson, of Columbus and Brookin; and the reconsideration of the Brooklin; and the reconsideration of the Euniskillen matter, dealt with at last regular meeting. The Presbytory proceeded to take up the call to Mr. Edmonson, when there appeared Messrs. Carswell and Stuart, Commissioners from the Presbytery of Ottawa, who addressed the Court, urging in strong terms the translation of Mr. Edmonson. There appeared also Messrs. Calder, Radoliff and Michall, on behalf of the congregation of Columbus and Brooklin. ongregation of Columbus and Brooklin, who handed in answers to the reasons of translation put in by the Kirk Session of St. John's Church, Almonto. They also addressed the Prosbytery in support of these answers. Members of the Presbytery were then heard offer which Mr. Edmonson. snewers. Members of the Presbytery were then heard, after which Mr. Edmonson spoke and intimated his acceptance of the call. The Presbytery thereupon, on mo-tion, agreed to release Mr. Edmonson from his present charge, on Monday the fourth day of December, and enjoined him to wait for and obey the orders of the Presbytery of Ottaws, as to the time of his admission to the congregation of St. John's Church, Almonte. The Presbytery then proceeded to deal with the second item of business mentioned in the circular, viz: The reconstruction of the circular, viz: The reconstruction of the circular vicinity of the ci aideration of the Enniskillen matter. Some discussion ensued as to the legality of rediscussion ensued as to the legality of reconsidering any matter that had been dealt
with at a former meeting. It was finally
agreed to proceed with the reconsideration
of the matter, and after discussion the following motion was proposed by Mr. Edmonson, and carried by a majority—"That a
grant of \$170 be asked from the Home
Mission Committee on behalf of the Enniskillen congregation." Messrs. Peattic and
Drummond dissented from the resolution
of the Presbytery to reconsider the matter.
This finished the business of the meeting,
and it was closed with prayer by the Moderator.—Walter R. Ross, Pres. Clerk

Our Winter Port.

The question of the winter port for the eastern part of the Dominion would seem to have been practically decided on the part of the government, by a notice given a few days ago to the Messrs. Allan, requiring them to call at Halıfax with the Canadian mails. The new arrangement was to come into operation on Saturday the 2nd inst., when the "Peruvian" was directed to take the first mails brought by the all-Canadian route. This is as it should be. We do not believe in sacrificing every Canadian interest in order to aid in building up the Republic south of us; which, they tell us, is so great as well as so big, and has also allotted to it by the Fates, so noble a destiny, that it can surely get along very well now without any more sacrifices on our part. This plan will also tend to obviate any objections that may have been raised to the Intercolo-nial Railway, by making it subservient to what we have no doubt will ultimately become the best interests of the Dominion. The change will cause a delay of some twelve hours a trip, as well as a higher rate of insurance, so that it is said the Messrs. Allan will lose considerable thereby. We should have thought however that way of putting the question was not the correct one, because we should presume that when the contract was entered into all these things were included in the calculations that were made.

The Late Chag. I. Hemans.

Mr. Chas. I. Hemans has lately died at Lucca. He was a son of Mrs. Hemans, the poetess, of whom Byron said that the only rivalry he feared was from the Bard of Clwyd. Mr. Hemans left England in early life and finally settled in Italy. His learning was extensive in ancient and modern literature, and chiefly in archeology. He was secretary and librarian to the English Archeological Society at Rome, and was a most logical society at Rome, and logical society at Rome, and logical society at Rome, and was a most logical society at Rome, and a most logical society at Rome, and a most logica kind and friendly instructor to the English residents. The works he has left behind him are invaluable to students of Italian history. His recent ones, "A History of Mediaval Christianity and Sacred Art in Italy," and "Historic and Monumental Rome," contain the re-sults of his mature studies. He was one of the correspondents in Italy of the Daily Nous, and will be much regretted in several circles.

Some idea of the far-reaching benefits of the fund given by George Peabody for education in the Southern States may be gathere I from the fact that over a million children are attending the schools that are in part supported by it.

Y. M. C. A., INGERSOLL.—On the 18th inst., Mr. W. P. Cromble, Dominion Secretary Y. M. C. A., commenced special services here in connection with the Young Mon's Christian Association, and the interest manifested has grown greater nightly. The new Town Hall and Music Hall has been crowded to the door, great numbers apply not gain admittance. great numbers could not gain admittance. Rev. Mr. Cameron, of Brantford, the Rev. Mr. Commingham, of Petrolia, Dr. Case, of London, and the resident ministers assisted heartily in the work. A large Choir from the different churches led the singing. The young men attended in large nambers. God's spirit is working mightily

Special Jotices.

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At the residence of the bride's stepfather, by the Rev Thomas Medure, on the 1sth vetober, Thos. Laddlew, of Oneida, to Nellie J. McMoran, of Wal-pole

On the 1st November, by the Rev. William Morton, assisted by the Rev. Thomas MacGuire, at the residence of the bride's father, Mr. Charles G. Alten, of the firm of Armour & Co. to Esther A. Hodgers, second daughter of John Rodgers, Esq., all of Jarviz.

On 28th November, at the residence of the bride's mother, by the Rev. 'homas MacGuire, John R. Massecar, of the firm of Burwak & Co, to Margaret Smith, youngost daughter of the late John Smith, all of Jaryis. DIED.

On the 12th November, at Kincora Villa, Hel-mont Park, near Belfast, Ircland, Mary, wife of Charles Todd, Esq., and sister of Rev. 1t. H. War-den, of Montreal.

Official Announcements.

MEETINGS OF PRESBYTERIES,

HUBON.—The Prosbytery of Huron will meet in Clinton on 2nd Tuesday of January, at 11 a.m.

BROCKVILLE.—The Presbytery of Brockville will meet at Smith's Falls, on the 3rd Tussday of De-cember, (19th inst.,) in Union Church, at 11 a.m.

CHATHAM.—The next regular meeting of the Presbytery of Chatham will be held in Adelaide St. Church, Chatham, on the 3rd Tuesday of De-cember, at 11 o'clock a.m. WHITDX.-The Presbytery of Whitby will meet in St. Andrew's Church, on Tuesday, 19th day of December.

PRIERBOROUGH.—The Presbytery of Peter-borough will meet in St. Andrew's Church, Peter-borough, c., the third Tuesday of January, at 11

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

STRATFORD.—In St. Andrew's Church, Stratford on Tuesday, 19th December, at 10 o'clock, a.m. Owen Sound.—In Knox Church, Owen Sound on third Tuesday of December next.

Barris.—1st Tuesday of December, at 11 a.m. at Barris.

HAMILTON —The next ordinary and stated meeting will be held in Central Church, Hamilton, on the third Tuesday of December, at 11 o'clock, a.m. London,—Adjourned meeting on 1st Tuesday of November, at 2 p.m., in 1st Presbyterian Church, legular meeting 3rd Tuesday of December, at 2 p.m., in the same place.

TORONTO.—The Presbytery will meet in the usual place on the first Tuesday of January, 1877, at

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

Paris.—The Presbytery of Paris meets on Tues-day, the 19th 1'scember, at 11 s.m., in Knex Church, Woodstock.

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