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Introduction and Progress of Christian ity in Scotland.

> BY REV. J. P. BATTISBY. No. 8.

In the year 1057-8, Malcolm Canmore or big-headed Malcolm, as he was called, anconeded to the throne of Scotland, and after a time was marriel to Margaret, one of the royal family of England, who was expelled by William the Conqueror. She uad been brought up in the Angle-Saxon Church, which was then under the authority of Rome, and was very zealous for all that pertained to that church. As a matter of course, when she came to Scotland, she found the church so very different from that of England, that she began to work with a will for what she considered

its reformation.

Mr. Naismith, in his "Story of the Kirk," has drawn a very fine picture of this Queen. Very fortunately, however, he has saved any person the work of contradicting what he has said in her favour.

After giving her a character, almost equal to that of the Virgin Mary, for fervere piety, loaded her down with secret acts of charity and benevolence, set her up as a model Queen and mistress in her own palace, declared her to be one who sub-dued her barbarous husband with piety dued her barbarous husband with piety and kindness, he then spoils the beautiful picture by the following words:—"We might say he and his mother (that is this Queen and her con David I.), were 'eair saunts' to the Kirk,' for their great aim seemed to be to suppress the Unidees, and conform the religions of the land to the Roman Catholic type." I don't believe that a more narrow-minded b' got ever set foot in Scotland, than the same Queen Margaret. Margaret.

Zeal and prejudice are not piety, and it is quite possible to have all the forms of Romanism centred in the soul, and not have a vestige of true piety in the heart. grant that this Queen was very religious, but I deny that she had any more piety than the veriest devotee of the Church of than the veriest devotee of the Church of Rome. She was a true daughter of that spottate church, and she brought all her evil machinery with her, when she found an asylum in the north. She found the Scottish Church without diocesan bishops, and then saw many rites that were peculiar to itself. She labored actively to bring it into conformity with the church in England, and thus to her, to some church in England, and thus to her, to some few who preceded her, and to others who followed her, we have to trace the gradual yielding of the Sectish Church to Rome. Indeed, it cannot be shown on trustworthy. authority, that there was one episcopal diocese in Suotland before the days of Malcolm and his Queen. Turgat, who was the confessor of this Queen, tells us that "she summoned the Scottish clergy into her presence, reasoned with them to forsake their perverse ways, conform to the true church, accept the doctrine of the real body and blood in the sacrament, and fall in with the unity of the Catholic faith."

It is needless to say that her influence was fatal to the freedom of all the church of Scotland, and that it drifted more rapidly toward Rome than it had ever done before. English customs and fashions were adopted, both in Church and State, and a dismal cloud of spiritual gloom spread with fear-

cloud of spiritual gloom spread with fear-ful rapidity over almost the whole nation. Margaret, however, did not manage the complete subjugation of the Scottish Church in her day, but she began the work that her sons carried into effect. David I., her third son, succeeded to the throne in 1124. He spent his early years in the English court, embraced their principles of government, both of Church and State, and is that one designated by James IV. as the "sair saunt." This name was given him because he set apart so much land for the use of the clergy, that the public coffers were thereby im-

poverished. Abbeys, priories, and monastaries, sprang up in abundance, and in these the doctrines and ritual of Romanism were rampant. The clergy became the creatures of the king, were loaded with favours, and in course of time became wealthy, influential, and arrogant. One can easily see the demoralizing effects of royal favours, and from the date of which we are now speaking, may be traced back to the beginning of patronage, that proved a curse to the church for many generations. The progress of Romanism at this time was rapid and sure, and all its hideous and repulsive features were in due time embraced and adopted. David I, then may be said to have completed what his mother began. Previous to the year 1150 there was no hishon in Caithness or Sutherland, and about the same time David I. established the See of Dornoch. The See of Ross, at Rossmorkie, was also founded by him, McBeth being its first bishop. The see of Moray is said to have been founded by Alex. I., who reigned from 1107 till 1124. Now it will be remembered that this prorince was Christianized by Columba, nearly 500 years before that time.

The diocese of Aberdeen is said to have been founded by David a little before the year 1137, along with a grant of land, fishing waters, and some churches. He also founded the dioesse of Brechin. The See of St. Andrew's is said to have been founded in the eighth century, but not on reliable authority. It was the seat of a church before that time, but not of a dibbese. I know it is said that the primacy of Iona was transferred first to Abernethy, from there to Dunkeld, and thonce to St. Andrews. But we have seen already that Andrews. But we have seen arready that I can had nothing but: Presbyters, and it certainly could not have been transferred to St. Andrews in the eighth century, for in the year 717 the Sebit diergy were expelled from the Pietish kingdom, and St.

Sontributors and Correspondents | Andrew's was in it. Indeed, it cannot be speedily superseded by another set comshown that Ions ever exercised jurisdiction over it, nor can it be shown that there was any diocesan bishop there till the year 1109, when Alex. I. placed Turgat, his mother's confessor, in the charge. The See of Dunkeld is also said to have been founded in the year 820 by Constantine McForgus, the Pictish King. It is a very difficult matter to tell how this See was founded by him for the statement regard. founded by him, for the statement regarding it is simply this: "The King built Dunkeld." There is not a single word about a diocese in this act of the King, and the episcopacy of the early Scottish Church must be hard pressed for proof when this is quoted in its favour. The King founded a monastry of Cuidees there in the eighth

a monastry of Culdees there in the eighth contury, and those in cour-o of time were expelled by David I., and the place converted into an Episcopal See.

Among the many founded by David, he formed the diocese of Dunblane and that of Glasgow. The first bishop of the latter place was John, who was raised to the anisonets by David having hear for some episcopate by David, having been for some time the King's tator. The See of Gallo-way is said to have been founded in the way is said to have been founded in the eighth century, but we must remember that this place followed the fate of the Anglo-Saxon Church. Nothing more is heard of it for nearly three centuries, when it again comes to light in the time of Fergus, Celtic Lord of Galloway, in the time of David I. The diocese of the Islee was founded by Olave in the year 1134 the seat being in the Isle of of the Islee was founded by Olave in the year 1134, the seat being in the Isle of Man. Up till this time it cannot be shown that the church in the Isle of Man had anything episcopal in its character, but was the same in its form and government as the early Scottish Church. In short, the whole powerful hierarchy of Scotland was set up by Margaret and her sons was set up by Margaret and her sons, and every diocese in it founded between 1100 and 1158 A.D. Alex. I. founded an abbey at Scone in 1114, and David founded

one at Holyrood in 1128.

Here, thon, we have between the years 1098 and 1158 no fewer than twelve bishoprics established for the first time, along with six abbeys and three priories of Augustinian monks, and eleven other abbeys of different orders; an to this black list may be added five or six convents of nuns. And one of the most remarkable features of the whole thing is this: That with one or two doubtful ex-ceptions, all these bishops, monks, and nuns, were importations, and not a native

Scot among them.

The practices and principles of Roman-The practices and principles of Romanism were importations, and the men to organize and put these into effect were imported as well. The early Scottish Church until compelled by superior force and intrigue, had neither part nor lot in the matter. Such being the case, what then are the claims of Rome founded on, as far as her antiquity in Scotland is concerned? I think I have shown very clearly that a church has existed in Scotland for 1800 years, and out of all that time the Church of Rome can only claim 400 years of usurpation. She may be said to have been established in 1150 under David L., and to have been overturned in the year 1550, by the principles of the Reformation. I have thus and cannot be the work of God thus endeavoured to trace the work of God in that land, which has proved herself in the Providence of God, to be a faithful the Providence of God, to be a faithful witness of the truth. I have brought it up as far as the middle of the twelfth century, and have endeavoured to give historical fasts and figures which cannot, I think, be well disputed. There is still, however, a part of Scotland's history that is not widely known, vis.: from 1150 to the beginning of the Reformation. I may, therefore, at a future time give some artitherefore, at a future time give some arti-cles on this dark period of the church's trouble and internal agony.

#### Psalmody under the New Testament Dispensation.

BY REV. JOHN DUNBAR-DUNBARTON.

(Concluded.) This enthusiasm soon extended far be youd the bounds of the Reformation, finding its way even into the Catholic of Francis I, of France, and in 1540, one of his courtiers of the name of Merot addressed himself to the task of versifying some of the psalms to meet the rapidly spreading taste for sacred music. At first he published thirty metrical translations because that for a time the people sung notking else. He afterwards translated twenty more of the psalms, but dying at this stage, the task of completing them was undertaken and accomplished by Belza, a man well fitted for the work, and thus the whole one hundred and fifty were completed and published in A.D., 1545. While the whole psalms were thus prepared and published, yet there were no musi-cal notes published with them, and in consequence the people of France at first sung them to the tunes of the popular ballads of the day. Calvin however, disapproved of this, and employed a musician of the name of Franc to prepare a set of plain and solemn melodies, such as could be, at once, easily learned by the common people, and suited for the service of the sanctuary. These tunes seem to have been modified sections from the Chant of the Romish Church, and from the hymn book of the Bohemian Brethren. In this book the music was published only in one part. The air or melody, for although much of the music in the Romish Church had long before this, been publised and performed in its various parts, yet it was not tid A.D. 1566, that the peatter of Merot and Besa was published with music in four parts, by a colobrated musician of the time called

posed by one LeJenne, in which the four parts were written in simple counterpoint, and in a style similar to that in which they have ever since been written, and which, by common consent seems to be hold, for the purpose, incapable of improvement.

While such was the state of things in

France, it appears that in Germany the

practice of writing and singing hymns in

the German language began at a very early date. These, the devotional songs of the first Reformer, breathe a high and forvid devotion, no longer invoking or praising the virgin, the saints, or the martyrs, but are addressed solely to God in Christ. The early Reformers such as Huss, Jerome, Luther, Beza, etc., contributed much to swell that rich stream of devotional harmony which from that day to this has so off refreshed their own sonle as well as those of their brother believers. By their fondness for music, and their so frequent use of it, they received the byname of Lollards, from the Gorman word devotion, no longer invoking or praising name of Lollards, from the German word "Lollen" or "Lullen," which means to sing or hum in a low or plaintive tone, and which, was first given them on account of which, was first given them on account of the low mournful strains which they sung when burying their dead,—a name which was long applied to the adherents of the Reformed faith, and thereafter applied by the Romish Church to the followers of Wyeliffe in England. The oldest speci-mens of German music known are to be found in a work called, "A fine new hymn book." In it the hymns are all set to book." In it the hymns are all set to musical notes, and among these are seen many which, unobjectionable in themselves and suited for the purpose, were selected from the Romish collection called "The Gregorian Plain Song." Indeed, this col-lection seems to have had a wonderful and wide-spread influence over all the after mu-sical productions of those times, and it is a circumstance worthy of note, that almost all the tunes of the early Reformers were of a plaintive kind; indeed, the minor key seemed to be the prevailing feature of their beck. Among the noted names we have mentioned that of Luther stands proudly prominent not only in the theological but also in the musical would for metrical also in the musical world, for metrical singing never had a more ardent admirer, or a more active and zealous promoter than he, possessed as he was of no little skill both as a composer and performer. His enthusiasm grew with his years, and not all the everwhelming and corroding cares of his eventful life could either daunt his zeal or silence his tongue in advocating and advancing the attainment and employ ment of sacred music. Inther was not only master of the plainer, but he also practiced the difficult and more complicated pieces as well, and when oppressed by despondency and threatened with danger he resorted to music to cheer his sad heart and revive his drooping spirits by singing that noble and heart-stirring pealm, "God is our refuge." He was auxious not only to have music taught in his family, but also in all the schools, and in this we see the wisdom and the far seeing foresight of the great Reformer. "We must," says he, "of necessity maintain music in schools; a schoolmaster ought to have skill in music, otherwise I would not regard him. Youth ought to be brought up and accus-tomed te this art, for it maketh fine and arment people;" and so highly did by relied expert people;" and so highly did he value the possession and employment of music that he says, "I verily think I am not ashamed to say that next to divinity no artis compared to music." Such were the opinions of this great and gifted man, princips which manifested the realized and the same and the same and the same artists of the same and the same artists of the opinions which manifested themselves not simply in strong expressions, but in corresponding and commendable action, for although the Latin language was long in giving way to German in the services of the Church, yet one of the wise steps which Luther took to promote the revival and establishment of true religion, was to restroated. tablishment of true religion, was to restore to the people that share in the service of song in the church, of which they had been so long deprived. Accordingly he collec-ted all the old hymns of the church, selected therefrom the most beautiful, altered and amended whatever tended to supersticion and error, and translating them into German verse introduced them into the public and private worship of God, and not only so, but he himself also added most materially to the stock. Gifted with an ardent temperament, fine taste, lofty feelings, and a poetic imagination, all under the influence of an earnest fervent piety, Luther composed many pieces hitherto unsurpassed as sacred lyrics, while at the same time he did a similar service for the music. Being an ardent admirer and justly so, of the old Roman chants, he selected and set many of them to the new hymns, altering and arranging them as the case might require, and it was fortunate indeed, for the church and for the Reformation that such a service, so much needed, was indertaken by one so skilful and ac-complished. The majestic simplicity and solemn grandeur of the ancient "Gregorian Plain Song" was in no way injured or impared in the hands of such a proficient, for in the transition, not only was nothing of value lost, but on the contrary not a little added thereto, and in this way Martin Luther indelibly impressed upon the psalmody of the Protestant Church much of that solemn grandeur and soul-stirring power, not unmixed with tenderness, which it has ever since retained, and of which the universal favorite "Old Hundred" is a noteworthy example, for "compared with such. Italian trills are tame." gether with much of the music and many of the melodies in the collection to which reference has been made, are said to be from Luther's own pen; and ene of the latter beginning with "Our God is a strong tower," was not only from its inherent value, but also from the circumstances

which called it forth, a special favorite with Luther himself, and when the timid-idity of his friends would discourage him

and disenade him from any hazardous

undertaking, he was wont to answer them by singing, in a tone of dauntless and defiant enthusiasm, this his favorite

"With our own strongth we nought can do,

Destruction yawns on every side; He fights for us our champion true, Elect of find to be our guide.
What is his name? The anointed one,
The God of armies be

Of earth and heaven, the God alone With Him on field of battle won, Abideth victory, etc., etc."

While it is said that Luther sung this fine hyr.n before starting for Worms, as well as ere he entered that noted city, its influence in inspiring an heroic fortitude in the hour of danger has not been confined to its honoured author. It became the grand battle hymn of the Protestants during the cares and the conflicts of the Reformation, sustaining their energies in their wearisome marches, and animating their wearisome marches, and animating their spirits when advancing to meet the foe. The Moarvian brethren, too, adopted it and sung it amid their multiplied persecutions, and even to this day it may be heard morning and evening in almost every church and every house of that community. While Luther translated many of the Psalms into German verse, and pubof the Psalme into German verse, and pub-lished music therewith, he did not confine the music of the church to the plain psalm tune, for there is to be found amongst the music many of the fine old chants of the Romish Church, expanded into the most graceful and flowing melodies, and clothed in rich and graceful harmony, and these he caused to be sung for the edification of the menule. Indeed on the whole subject on he caused to be sung for the edification of the people. Indee?, on the whole subject of sacred psalmody further evinced a large-ness of view and a liberality of sentiment worthy of the man; and, while he took special ware to render the public services of the church interesting and intelligible to the very humblest of its worshippers, he at the same time believed that art and science and all human attainments might science and all human attainments might be most profitably employed in rendering homage to God and furthering the cause of true religion. In this enlightened com-prehensiveness of view his character is well worthy of our careful and diligent study, as well as our judicious imitation, for it is difficult to tell how far the enabling of the people to sing, each in their own tongue the wonderful works of God, tended to spread and to establish the doctrines of the Reformation, or how much and how well it is fitted to lead souls to Jesus, and advance pure and undefiled religion in our own day.

#### THE COVENANTERS.

Editor British American Presbyterian. Sir,-In your issue of the 8th inst. ap peared an article from the London Daily News under the above heading, the reading of which would lead your readers to believe that "Covenanters" have gone out of existence, and that the testimony they once maintained has disappeared from the face of the earth. Now, Sir, I take leave with your permission to challenge the correctness of all this. Allow me to inform those of your readers who don't seem to be posted on this subject, and all who are concerned that the last of the Covwho are concerned that she has of the Cor-enanters has not been seen, and to inti-mate my conviction that the principles for which the Reformed Presbyterian Church has all along contended are principles

which will never die.

The maintenance of those principles for a period of two thousand years some may designate "as one writer has," "one of the most romantic chapters of Scottish history." But it was no romance when our fathers stood up to witness before hostile powers for the crown rights and preroga-tives of the Lord Jesus. It was no ro-mance when they braved the frown and fury of the persocutor, and sealed their testimony for great Bible truths with their blood.

Nor has it been a matter of romance with the true descendants of these heroes, when amid the detection and looseness of the churches, and the obloquy and con-tempt of the world they have held their ground, and aised aloft the banner which aved over those battle fields of old in the

struggle for civil and religious liberty.
It is no romance to raise a full and faithful testimony against all the evils of the day in church and state and society, but a work of prayer and toil and pain. I gladly admit that the Free Church of Scotland has gone a considerable way to hold these principles; at least, she did so at one time. But I fear she has of late years greatly shifted her ground; and, indeed, not a few of her own sons are often engaged in protesting against her defection. The time, therefore, I think, has not come for true Covenanters to become incorporated with her. Nor has such an event yet come to pass, for who are these who were admitted into the General Assembly on the 25th of May last. I deny that they were "the true representatives of the Covenanters." It is true they bere the name of "Reformed Presbyterians," but had they any right to that honored name. I say, "and am prepared to prove," they had no right to it. Having flung down the principles of the Church, having cast their testimony behind them, the retention of the name was a usurnation and something worse. The defection of the party, led by Doctor Goold, was consummated in 1868, when the church was rent seunder, both parties assuming the same designation. But no impartial judge can for a moment hesitate to ac-know.edge that the minority alone, which stood fast by the Church's principles, had right to the title "Reformed Presbyterian" or "Covenanter." Thirteen years ago Dr. Goold's party, as I maintain, ceased to be Reformed Presbyterians, and in common honesty and decemoy ought to have given up the name.

All, therefore, that can be said of the union so recently accomplished is, that a body calling themselves Reformed Presby-terians "has become absorbed in the Free Church." "So much for that part of the matter in hand."

But the ancient body is still represented and its principles maintained by a faithful minority yet left in Scotland as a with seing remnant. Then, bestdes these, there are in Ireland and the United States two are in treiand and the United States two bodies of Covenanters which are not without their weight in their respectives countries. In England as have congregations, and in Gerlong, Australia, there is a little spark of the same hollowed flame until kindled the hearts of the warriors of old in the struggle against area and treatment. It the struggle against error and tyranny. It may suit Dr. Goold's purpose to talk of the sufferings of his fore tathers, and he may thrill his audience with his sophistical locations and resort to the stage track of holding up a blue flag while the multitude may cheer, and newspapers exclaim. The last of the Covenanters. But still, for all this, there are many true-hearted sons of the Covenant in the British Isles and elsowhere who know the truth, and many who feel persueded that their date a grant of the covenant in the structure of the covenant in the British Isles and elsowhere who know the truth, and many who feel persuaded that their duty to Zion's King demands a continued adherance to those God honoring principles for which their martyred fathers laid down their lives; principles which the Reformed Pres-byterian Church has been honored to main byterian Church has been honored to maintain from the dawn of the reformation tilt
the present hour; and God speed the day
when those grand old Protestant and
Presbyterian principles, for which the Coventers fought and bled, may be taken up by
those who have in the present day treated
them as a thing of the past. It is true
that in comparison with many other
churches ours is small and even insignifcant; but as a writer said not long since cant; but as a writer said not long since, speaking of the union in question,is nothing where truth is concerned, for it is not the first time that the largest truth and the purcet faith have been in the con-temptible minority of one. Hoping to see this in your next issue, I am, yours &c., COVENANTER.

#### Induction of the Rev. H. Maguire, M.A.

At a meeting of the Presbytery of Ottawa, on the 11th inst., the Rev. Hugh Maguire, M.A., laboring for the past two years as ordained Missionary in Ayiwin was inducted into the pastoral charge of the consecution of Walfadd

gregation of Wakefield.

The Rev. A. Smith, of Chelsea, presided on the occasion. The Rev. D. M. Gordon addressed the Pastor, and the Rev. F. W. addressed the Pastor, and the Rev. F. W. Farries the people. In the evening a social meeting was held by the congregation for the purpose of welcoming the pastor. At this meeting the former pastor, the Rev. Joseph White, was voted into the chair. W. D. Leslie, Esq., read an address of welcome to the new pastor, the Rev. H. Maguire, to which Mr. Maguire gave a prompt and happy reply. Thereafter addresses were given by Messrs. Gordon, Farries, Smith and Home.

Mr. Maguire enters upon his laboura as

Mr. Maguire enters upon his labours as pastor in a large and important field, and under auspicious circumstances. This congregation occupies a part of three townships,

gregation occupies a part of three townships, Hull, Wakefield and Masham, and is situated about twenty miles north of the city of Ottawa. At Wakefield there is a new brick church, and a good manse, beautifully located on the bank of the Gatineau river. There are two preaching stations, the one in Wakefield, and gives its name to the congregation; the other, six miles distant, is in the Township of Masham. There was a good representation of the congregation present, from the most remote localities, expecially from Masham. We saw some aldpecially from Masham. We saw some elders and members of the congregation present from a distance of twelve miles. Such indications of interest angur well for the future prosperity of the congregation. In this field Mr. Maguire will find ample scope for his energies, and with the blessings of the Lord resting upon his labours a wide field of restings.—Cov.

#### Overture on Home Mission Work.

The following is the Overture referred to in the notice of the meeting of the Presbytery of Barrie, on 5th inst.

Whereas, the Home Mission work of the Presbyterian Church in Canada, constitutes one of the most important depart-ments of labour, calling for constant and increased efforts to maintain it in an efficient state; and whereas, great injury is in-flicted upon the Home Mission Field by the inadequate supply of missionary services provided for the winter, as compared

with the summer months.

It is humbly overtured to the Presbytery of Barrie that the following plan be adopted, or at least one equally effective, with the view of accomplishing the more effective supply of ordinances to our Mission field

during the winter months. 1. That the entire Home Mission field be divided into two districts, to be respectivaly known as the 'near' and 'remote,' and that the former district be, during the winter, attached for supply to the pastoral charges most convenient or contiguous to said district; that lay missionaries, capable of conducting religious services, be appointed temporarily from these charges to hold service in said Mission district, giving their services gratuitously for that purpose; and that the carrying out of such arrangements be under the supervision of the several Presbyteries.

2. That, with the view of more fully supplying the missions of the remote district. may be accertained how many of the Students connected with the services of the Oh arch would be willing to remain in the Mission field during the winter, and that a Council of the Professors of said Colleges be called, with a view of arranging a sum-mer Session in theology, for such students as may spend the winter in the Mission field.

#### Pastor and Leople.

#### The Significance of Death.

With the reinra of autumn come and thoughts and melancholy recellections. Not so which to those who five in the city; for the processes of unture and the sentiment of reasons, except, perhaps, in the sky and the drifting clouds, are shut out by brick walls; but to dwellers in the country, who see the pretty vines and flowers that have cheered them all summer long, disfigured and killed by the frost, and the withered leaves shirling down from the trees, and feel how keenly the east wind aw ope over the desolate atable. east wind aw ope over the desolate attable-fields, the fall brings many combro reveries and suggestions. The village poot is quite theero in the mournful verses on the "Death of the Flowers," which he prints in the village paper. The minister preaches a surmen on "The Falling Leaf;" and there are tears in the good man's cyes as he speaks of these who have elready tallan, and how won the time work sirendy tallen, and how soon the time must come for all. It is, no dcubt, the sugges-tion of death, in all its mystery and inevit-ableness, that touches us with this feeling of uncertain andness, and makes us question within cursolves what it means—what is the use and purpose of decay in the economy of the world. We see that all things are subject to it; most of all those that are levelest and lost. Not less, surely, than the return of autumn, do men and women and little ones that we love fade away., What is the significance of death? Has it anything of promise for the

The answer, thank God, is not far to seek. It is a law of the universe, written quite plainly in simple words and illustrations, that decay is the necessary condition of growth. Life out of death is nature's method. "Every end," some one has has served its purpose and fallen, comes something vital, carrying along the same spark of life, working a new and better result. Death in nature is but a change of form. The energy, the germinal power, remains, and is transmitted. It is as if it dropped its garments, to emerge in a new covering of beauty and vigor. And even the cast-off forms are made serviceable to life. The withered leaves fall to enrich the ground about the tree that bore them. The wild flower, dying, fertilizes the spot where its own seeds have planted them-selves. And the seed itself, instinct with life, the very symbol of vitality, must pass through this gateway of decay into full development. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Its form and character must be changed by decay; the mass of food which formed the body of the grain must perish; as a corn of wheat, it must die before it can emerge into its new existence as a liv ing plant.

Darry the same law into the history of Carry the same law into the history of the human race, and you will find that it controls the phenomena of society. Hu-man inetitutions do not periel until they have fulfilled their uses; when that time comes they die; and from their ruin-others arise, to take their places, and perform new and higher functions. The germ of truth that is in them is the vital thing; that does not become extinct, but is transmitted from one to another. Look at the history of the church. The mission at the history of the church. The mission of the Jewish Theoracy was to preserve a pure Monotheism. When that was accomplished the church of the old dispensation died; but the spark of life was not lost, it dwelt, quickened, and enlarged in Christianity. The mission of the Holy Catholic Church was to protect and spread the Gospel until it had gained a firm, steady footing in the world. When that was accomplished it died as a church universal, and from the side of effete Romanism sprang the Churches of the Reforma-Doubtless, when the mission of the Protestant denominations, which is the many-sided development and propagation of Christian dectrine, is effected, they in their turn will give way to another and a higher form of religious life.

Carry the same law into the history of the individual man, and see how true it is that death is the condition and forerunner of renewed life. Men rise

### "On stepping-stones Of their dead selves to higher things."

Not until the old error has peri hed does the new wisdom emerge from the wreck; not until the old character has been sloughed off does the new man appear. The human body dies in some of its partieles day by may, and by that process of de-cay it grows and is strong. The human soul, if it be alive and growing, must pass through the same constant death and renewal. It is in this way that Paul describes the processes of the Obristian life. Likewise, reckon ye also yourselves to be dead indeed unto sin, but slive unto God through Jesus Christ our Lord." That deep repentance, those passions of angulah for ain, thrench which the soul passed, were the death-threes of the old existence, as well as the hirth-pangs of regeneration.

Looking at the physical death of man, that inevitable, dark event, whose shadow underlies most of our earthly sadness and nares, ney we not interpret its mystery in the light of this law of decay and growth? Paul does so in that wonderful chapter of Fust Corinthians on the resurrection of the b dy. May we not take the consolation of these hopeful symbols, and look upon the "second hirth of doeth" as the process of some beautiful and marvellone change in the soul? With such a faith as this, we may not, indeed, lose all the sadness which the imagery of autumn brings to us; for there yet remains much mystery, and to the timid soul all change is sad : but the melancholy will have no bitterness, for we can say with Longfellow,

"There is no death. What seems so is transition; This life of mortal breath

Is but a suburb of the life Elysian, Whose portal we call Death

-Phil. Presbyterian.

" IT is generally the case with bad boys. philosophically remarks Mark Twain, "that they look like their mother and act like their father."

#### The Mule in the Church.

A few words with your readers about a well-known quadruped of mongrel breed. Some regard the animal in question as the only proper synonym of a very had hu man peculiarity, or as the possessor of this one ugly characterism and nothing more i The mojestic aural appendages that adorn its solemn head are taken for some indications of an unconquerable stubbornaces.

During the recent war, while rerving as a chaplain in the army, I was so frequently shocked by the professity of mule drivers, that I received, if possible, to stop some of it by the offer of a fine Bible to every one who would "drive a male team four weeks without swearing." Having published without swearing. Having published the offer, and completed sutisfactory ar-rangements with the Bible Scoiety for a liberal distribution of the sacred volume among a needy class of sinners, and willing to spend a respectable portion of my salary for this object, I waited in my tent for applicants. But the crowd that I expected, came not. Only one man applied. He a poor, honest Dutchman, a member of an orthodox church.

When questioned on the subject, he declared it as his opinion that, by nature, no man was able to do it, but by the grace of God alone mules could be driven without oathe.

Here is his solemn affirmation, in his own words, which are buttlessed by two certificates, one from his class-leader, and the other from his captain: "Dis is to serify dat I have triven a mule foar weeks widout brofanity." He further more declared that ever since his conversion he had entirely abandoned

swearing.
This man received the premium, and doubtless deserved it.

From that day, however, it has been hard for me to tell which of the two classes—the mules or the swearers—ought to have the prependerance of our sympathy. Those who are accustomed to the use of mules, and have sense enough to treat them properly, say that no other animal is more appreciative of good government or more easily managed by kindness. Some even contend that the mulo is far more intellectual than the horse I

But the object of this article is not to furnish ideas for the enrichment of an address to be delivered at an agricultural dress to be delivered at an agricultural fair. I have written this simply for the purpose of illustrating a moral subject—"The mule in the church." And I affirm, here and now, that when people copy the trait for which the mule has taken out letters patent, they are far less willing to part with the transcript, than is the mule to part with the original!

The early settlers in Ohio contended that after Simon Girty left the whites and joined the Indiaus, he became the most

savage among his now entrades.

Thus is it also with the man who incorporates into his manhood the singular trait that belongs pre-eminently to the mongrel quadruped of which we are discoursing. quadruped of which we are discoursing.
"A bratish man knoweth not, neither doth a fool understand this;" but it is a fact, nevertheless, that a mulish man is worse

than a mule!
"Eleven of the stubbornest men I ever were the words uttered by the Spotch deacon after an angry discussion all night on the subject of a verdict. It was intended as a very virtuous remark in reference to his trouble with the men in the jury-room, whom he had "hung" until their patience was gone, and then they all

submitted to his opinion.
Yes, it was virtuous indignation. We will so mark it on our own book. But was this all? I always have painful mis-givings concerning the peace of Jerusalem when I see a member of the church taking a wrong stand in opposition to the majority. Then am I reminded of the expres-sion of a friend in Missiesippi, who had a colored servant, to whom was committed the management of a mule. One day the team stuck in a mud hole, and the colored man "gave up in despair." When asked why he made no attempt to urge the mule forward, he simply pointed to the animal and said: "If that thing once sets her ears as she has 'em now, there's no use of trying to make her go."

If the person in the church who improperly adjusts his ears, belongs to what is termed the "light material," it matters but little but if he are the state of the but little; but if he commands any influence, his motion portends trouble. I then see a mule in the church. From that day forth we must anticipate something, against which omniscience alone can guard us. The ordinary remedies for allaying disturbance are all powerless now.
"Reading the Ruot Act" has no effect.
All signs fail in dry weather. The predictions of Old Probabilities are not worth reading. Slam bang! go the doors, so x faces, fretful expressions, unkindinuendoes, and other evidences of unsanctified human nature, and the presence of an unchained devil, are "plenty as blackberries." The mule is doing mischief. "Howbeit, this kind goeth not out but by prayer and

That was a singular confession of a stern old Covenanter, who, in his prayer, asked to be kept right, because if he once went in the wrong direction, the Lord himself could not get him back! 282

could not got him back!

It was the honest utterance of one who
perhaps understood human nature much better than theology. He knew too well his liability to an attack of mulishness, but rejoiced that the spell was not yet on bim, and so he preferred the ounce of prevention

to the pound of cure.
"I am determined to have the highest seat in the pinnacle, or none," was the stern declaration of a mother in Israel, who had auddenly resolved on a change of base among the pews of the church that she attended. In order to carry her point it would be necessary to drive out an outsider," who had wanted the pew that she now wanted. Be it remembered, she had already selected hers and used it for several weeks, when this strange freak took her. But the paster and several members of the church called on her and ressoned the case with her, but without aucoess. The quotation that has been given actually fell from her lips, and it brought sadness to our hearts, because, by insisting upon the change, she virtually insisted upon driving one from the congre-

gation who had but recently expressed a desire to become identified with us But this female mule was now in the church!

Her intelligent daughter, chagrined not only at her misquetation, but her misconduct, ventured kindly to say, in an undertone:

"Ma, you mean not the highest seat in the pinnacle, but in the synagogue."
"None of your importingent interfe-

"None of your impertment interference, Lizzie. I mean just what I said," was the response.

Perhaps David's advice to her, and all such, would have proved equally beneficial. "Bo ye not as the horse or the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee .- N. Y.

#### The Church in Thy House.

In his tender, earnest, and courteous letter to Philemon, his "dearly beloved fellow-laborer," the Apostle Paul, then a prisoner of and for Jesus Christ, salutes a godly woman Apphia, Archippus "a fellow-soldier," and the "church in thy house." It is likely that a portion of believers in Colosso were went to meet at the house of Philemon for worship and instruction, for in the times of the apostles there were no public edifices used by Christians for what we have come to designate public worship. Companies of the faithful assem-bled where they could for the hearing of the Word and the breaking of bread. The vast revolutionary forces of the Gospel began to touch, quicken, and lift society by rocesses which were obscured to the eves of those who found in the florid pomps and gorgeous spectacles of heathenism the completest expressions of the religious spirit. The individuals, the households, and the groups of like-minded people-most of thom in humble stations—that composed the early church were at first dispised, as being gaite beneath the notice of the philosopher, the priest, or the poli-tician. The kingdom of heaven moved forward, for a time enjoying the contempt of the chief masters of mankind. Yet the Word of God grew and prevailed. Its strongholds were in loving hearts, and in hose families where the Church was established in the beauty and power of the truth as it is in Jesus. At length these little domestic clusters of believers were multiplied until their light combined in a glowing galaxy that arched the clouds of ancient superstition, and began to disperse

As it was at first, so it is now-the Church of the First Born sends the roots of its strong and sturdy life into the household, there to be watered with the tears of ponitence, and invigorated by a faith that discerns the grace and majesty of its sovereign Head.

A declension in religion, a decrease of moral power in the community, and a fatal lukewarmness in the service of Ohrist, have ever sprung from some gross neglect in families of those duties and ob-ligations which conscience has recognized, and habit nullified. A return of spiritual activity in the Church, and of improved public virtue, have also been found to be connected with a revival or a reformation in the households of the people; so that we come back and take up Paul's phrase, "the church is thy house," and find it to contain a meaning quite universal in its bearings and applications.

How many families there are who go to church, but never bring the church home with them! How many who delight in ordinances and hate the commandments! How many who are devout in listening to public prayers, but quite averse to having prayers in the house! How many service to the rules of sect who do not wish an undivided Christ to reign over the domestic circle! Much there is of true, sincere, celf-sacrificing piety, of well-in-structed faith, and of the beauty of un-offected holiness to be found among the homes of the American people; but there is also a fashionable, showy, or outward seeming religiousness, which parades itself in a vain-glorious apirit, attracts attention, gets renown, and flaunts its triumphal banners amid ostentations tricks and devices, and which at home maintains neither the form nor the power of godliness. It is from this real severance of the order of a family from the order of the church, that many of the most deadly vices of society forth to pollute the land.

When the church is in thy house, the When the church is in the first too, to Head of the Church will be there too, to the honorant sway. His authority will be confessed, and the culture of the family will be shaped according to the mind of Christ. The reading, the engagements, the recreations, the whole life of the household will receive a direction from the Holy Ghost.

When the church is in thy house prayer uttered or unexpressed will abound there for the spread of the truth, and the success of all those good agencies which the church employs for the establishment of the truth the wide world round. Thus there will exist a f-llowship of spirit with the highest and best movements of an enlightened benevolence. The family thus raised above selfish isolation, or narrow cares, will feel the inspiration of great hopes and worthy aims, and be in sympathy with the grand and elevating evangelical efforts that are

being made for the recovery of mankind.

The church in thy house will consider that lavish expenses at home, attended by extreme penury of giving for the enlargement of the church on every side, is a crime which our Lord condemned when He shamed the Pharisces by citing the example of the poor widow who gave her all in the single mite which she cast into

the treasury of the temple. To sum up the matter, it is certain that only those families obtain the best results of religious instruction, who sincerely and faithfully apply such instruction at home, and unite the influence of the sanctuary to the quiet and steady influence that should pervade every relation of the household. A genuine revival felt in any congregation usually has its beginnings in families that in some way have been moved to resolve, in the language of Joshua, "We will serve the Lord.

#### Pastoral Calls.

" Husband your strength for making and receiving calls," said Dr. John Hall in one of his late Yale Seminary lectures "On Preaching." Some of the papers, says a contemporary, thought the statement facetious, and so animal verted on it; but if they had read for they are result longer. if they had read further, or waited longer, they would have understood the Doctor better; for in a subsequent lecture, in descenting on the elements of paint power, he took occasion to emphasize the necessity of giving thought and study to the manner of making and receiving pastoral calls. One of his illustrations was this: "Dr. Norman McLeod, of the Barony parish, Glasgow, had immense power as a preacher to working men. When you heard him, as I did, you were most struck with the sensible advice Le gave them; but back of his unadorned words lay the visits he made at their homes, the counsels of their clubs, and the organizations he built up for their good." Concession was made as to the difficulty of thinging strength and time for regular extensive pastoral work; but at the same time the Doctor urged that we ought to give as systematically of both these things to pastoral work as to pre

paring for the pulpit.

But what kind of "calls" shall these pastoral visits be? We find an answer in pastoral visits be? We find an answer in one of the papers. Comparatively small value do we attach to these, as a mere parish formality. The "going from house to house," unless it results in a true acquaintanceship and unveiling of the heart, is but wasted time and effort. A pastor cannot afford mere gossiping calls. He had better be in his study, or even off trouting. But the calls that are valuable, both to himself and to his people, which will enable him to preach better, both in the pulpit and out of it, are calls in which the truest and deepest emotions of the soul the truest and deepest emotions of the soul come to the surface. Therefore, be frank with your minister. Tell him your reliwith your minister. Tell him your religious thoughts and feelings plainly, clearly, honestly. Through such a call he will know you better, understand your needs, spiritually; be better able, and far more likely, to speak the "word in season" for your advantage. Such a coming together, too, is just as valuable if it take place on the start and the season. the sidewalk or in the cars. Some of the most valuable "ministerial" calls ever made have had for witnesses only the jolting seat of a waggon-load, or the dusty beams of an old barn, or the steaming kettles of the kitchen stove, and apologized-for "looks" of the unswept room; or the old wood pile where we caught the man with his "frock" on, and in a twinkle got our hearts together, for the moment thought only of the one fact of our being travellers to eternity together, who might help each other. Such pastoral calls can never lose the gold out of them. Their memory will make heaven itself the sweeter. Would that we could make more of them! Ah! it takes two to make such calls as those. You must call on the pastor the same time he calls on you.—Churchman.

#### A Serene Old Age.

I once knew a dear old lady-so sweet, so bright, so clever; wearing her eighty years" as lightly as a flower." When you talked with her you would have thought her a woman of thirty, so full was she of all the quick sympathy of youth, the wise tenderness of middle age. Of the weak-nesses of old age she had absolutely none. Her interest in all those about her was such that she never seemed to think of herself at all. No complaint, no murmur at her own ailments—and she had ailments and sorrows too-ever fell from her lips; her only anxiety was about the cares of other people, and how she could lighten in great things and small. Her bounty knew no limits except her means, which were not great "but," she once s. i, smiling, "I need so little; and then you see, my dear, I always pay my bills every week, so as to give no trouble to anybody afterwards." Thus she kept house, with the utmost order, yet with ceaseless hospitality. It was, indeed, the House Beautiful, to whose gates all who came departed refreshed and strengthened, and whence no creature who came in want or grief was

eversent empty away.

I need not name it: many now living will remember it; and none who were familiar there could never forget it, or her, as she sat in her quiet corner, with her old face and her lovely little ringed hands —peaceful, idle hands; since for some years before she died she was nearly blind. Yet her blindness—though, coming so late in life, it made her very helpless—never made her sad or dull; she coul! still listen to and join in conversation, and she greatly liked society, especially that of the young. There was always a tribe of young people coming about her telling her all their doings and plannings, their amusements and their troubles. She was fond of them, and they-they adored her! One girl in par ticular owned that the first time this doan old lady voluntarily kissed hor, she felt as if she had been kissed by her first

When she died-at over eighty, certainly; but her executors had to guess at the date, for she was an old maid, without any near relation, and had often said she did not even know her own age, it was so long since she was born-when she died there was found among her private papers a portrait of a young man in a foreign military dress. No one could guess who it was the name—there was a name—no one had ever heard of. At last some old acquaintance recalled a far-away tradition of her having been once about to be married; somehow the marriage was broken off, but the two remained friends, and, it was helieved, corresponded and occasionally met, till his death, which happened when she was about fifty years old. For his nephew- and heir, he having died unmarried—had then been to see her; somebody recollected having met the young man at her house, and her introducing him by the name on the minia-ture. After that all was silence. She was never heard to name the name again. Yet she lived on for thirty more years.

"What do you do w on you are quite one?" was once asked anxiously ci der alone?" when she was too blind either to write or new or read.

"What do I do? My dear, I sit and think. I have so much to think about—and so many."

"And are you never dull?"
"Dull! Oh, no! I am quite happy."
She was, I am sure. You could see it in her face. Her last act—the last time she her face. Her last act—the last time she ever crossed her thresheld—was, I remember, a visit of kindness, partly as an excuse to take for a drive a person who was too feeble to walk much. She was then extremely feeble herself; and climbing a steep stair, one who assisted her said an xiously, "I fear you are very tired." "Yes," she replied, "I am always tired now. But," turning suddenly around with the hrightest of smiles, "never mind; it will be all right soon." Four weeks after she lay in her final rest, looking so young, so lay in her final rest, looking so young, so pretty, so content, that those who best level her choked down their sols and smiles, eaying, "it was like putting a baby to sleep."—Sermons out of Church, by Miss Muloch.

#### Random Rendings.

If the rebuke of a popular sin be not "in good taste," how many people will be of-fended more by the rebuke than by the sin which called it forth?

The word "busybody" (1 Pet. iv. 15) is a very remarkable expression. The Greek word means literally, "a bishop in another man's diocese."

An old minister once said to a young preacher, who was complaining of a small congregation: —" Its as large a congrega-tion, perhaps, as you will want to account for at the day of judgment."

Ir is not honorable to God to believe that he makes his plans from day to day, even as a child wanders through the fields, gathering daisies here, nightshade there, guided only by the moment's fancy.

Horack Mann's way for accounting for the success of the early Christians should be remembered:—"I have never heard anything about the resolutions of the ciples, but a great deal about 'the Acts of the apostles.

FAITH is the master-spring of a minister. "Hell is before me, and thousands of souls shut up there in everlasting agonies. Jesus Christ stands forth to save men from rushing forth into this bottomless abyss. He sends me to proclaim His ability and his love. I want no fourth idea. Every fourth idea is contemptible!—every fourth idea is a grand impertinence!"—Cecil.

THERE is no one way in which we are to do Christian work. Not more diverse are the countenances of men than their dispositions and tastes, and the character of their work will be according to these. And it is well it is so. There would be a tire-some monotony in the world if it was go-ing on in the sing-song way of unvaried uniformity, and its life would inevitably tend towards a duliness and torpor.

Ir the disposition to speak well of others were universally prevalent, the world would become a comparative paradise. The opposite disposition is the Pandorawhich, when opened, fills every house and every neighborhood with pain and sorrow. How many enmittee and heart-burnings flow from this source! How much happiness is interrupted and destroyed ! Envy, jealousy and malignant spirit of evil, when they find vent by the lips, go forth on their mission like foul fields to blast the reputation and peace of others.

NEVER forsake a friend. When enemies gather around, when sickness falls on the heart, when the world is dark and cheer-less, is the time to try true friendship. They who turn from the scene of distress betray their hypocrisy and prove that interest only moves them. If you have a friend that loves you, who has studied your interest and happiness, be sure to sustain him in and nappiness, be sure to austain him in adversity. Let him feel that his former kindness is appreciated, and tust his love was not thrown away. Real fidelity may be rare, but it exists—in the heart. They only deny its worth and power who never loved a friend or labored to make a friend happy.

THREE whole days I was at Augsburg without the imperial safe-conduct. Mean-while they carnestly entreated me-to say, "Revoco." After three days the Bishop of Trent came and showed me the safeconduct. Then I went in all humility to the Cardinal; fell at once on my knee, the second time on the ground, the third time prostrate there so long that three times he bid me rise. Then I arose. That pleased him much. He hoped I would think better of it. When I came to the Cardinal the second time, and would not recant, he said: "What meanest thou? Dost thou think the princes will defend thee with arms and armies? Surely, no! Where then wilt thou take refuge?" I said, "Under heaven."-Luther.

It is common with a class of persons to ridicule the old doctrines and practices of the past, as if, because they were different in expression and method from those of the present, they were stupid and superstitious. Thus one man will tell of the beauty of modern life, and then laugh at the rigid and harshness of the Puritun forefathers. Auother will praise the enjoyment of children as they read current youthful literature, and jest about the intolerance that compelled the young of fifty years ago to study the catechism. A third will describe the gladness of a nineteenth century Sab-bath, and then write caricatures of the dreary Lord's day which plagued the young of former generations. They are unthinking, heartless persons who do so. If we have made impovements-and it is to be hoped we have—they are not such that we can contemplate them without at the same time lamenting our losses and disasters; and we should always remember that the stern, inflexible life which was natured by the processes at which so many are ready to laugh, was that of which all that is good in our more maleable times is a legitimate product. If a good man reviles the Sab-baths and eaterhism of his fathers, and the life that was produced under their influ-ence, he is possessed in part by the apirit of a parrieldo.—United Presbyterian.

#### Our Young, Lolks.

#### Fairy-Folk

The fairy books have told you Of the fairy-folk so nice, That make them leathern anrons Of the ears of little mice; And wear the leaves of roses, Like caps roon their heads. And sleep at night on thistle down Instead of feather-beds!

These stories, too, have told you, No doubt to your surprise, That the fairles ride in coaches That are drawn by butterflies; And come into your chambers, When you are locked in dreams And right across your counterpaner Make hold to drive their teams; And that they heap your pillows With their gifts of rings and pearls, But do not heed such idle tales, My little boys and girls.

There are no fairy folk that ride About the world at night. Who give you ringe and other things, To pay for doing right, But if you'd do to others what You'd have them do to you, You'll be as blest as if the best Of story books were true.

#### Hindoo Children.

I remember a very funny incident that happened one day while I was visiting a school in India. This school was near the street, where passers-by could look in, and where we could see all that was going on outside. I was sitting near the door on a stool hearing the little girls recite. Pretty little girls they were too, with their shining black hair braided in tight plaits all over their heads, and spangled with tiny dots of ornaments. While they were noisily reciting, I noticed that quite a crowd of boys had collected at the door, and we were evidently objects of great curiosity to evidently objects of great currosity to them. They very soon began to be noisy, as boys are upt to be, when a policeman, gorgeously attired in blue coat and scarlet turban, and brandishing a luge bamboo cane, came and dispersed them. They did not "stay dispersed," however, notwith-standing his official grandeur, and as soon as he was quite out of the way, came back, bringing with them three forlorn looking calves, with which they frolicked and played seeming to enjoy it immensely; and I must say that I was very much amused, too.

The little girls have their games also, and dolls, such funny ones!—not elegant wax affairs like yours, with real hair, blue eyes that will go to sleep, and dainty dresses that will come off. No, they take a bit of cloth, roll it up tightly into a bundle, and put charcoal marks for the eyes, nose and mouth. Not very pretty doils, you see, but they love them, and pet them, and talk to them just as you do, and seem to enjoy them as much, and perand seem to eajoy them as inten, and perhaps more for they have so few pleasant things in their lives. I tell you these things, dear American boys and girls, to make you feel how much akin you at to these Hindoo children, and yet how vastly different; for this is the bright side of their filters the house inspectation. young lives; the happy innocent part. But if I could show you the other side, show you their unloved baby-hood, their untaught childhood, as they grow up in ignorance and the vilest wickedness, bowing down to their uncouth idols of wood and stone, with no knowledge of Him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven," I am sure you would strive more and more to help to send that knowledge to -that heavenly knowledge that will make them like you, make them really your brothers and sisters, because you will all be the "children of God."—Children's Work for Children.

#### What are you going to be?

Every boy has his idea of what he is going to be when he is a man. Cne will be a farmer, and have the handsomest span of horses in the place; one will be a lawyer, and have a fine office in town; and another will be a merchant, and keep a splendid store. But never a boy pictures to himself that he will be a drunkard. Ohl no; and yet all the seven hundred thousand drunkards in the country were boys once, and had their visions of what they were going to be, just as you have now, though they never planned to be drunkards. How did it happen that so many of them became what they did not intend to be? I'll tell you, so that you can look out, and not make the same mistake. When they were planning what they were going to be, they had in their mind some young man that they thought real nice, just about right, and what they saw him do they tried to do. Perhaps he might have heen a pretty good man in most things, and yet he had some bad habits. Well, the first thing the boy did was to imitate those bad habits. It is queer how it happens, but it is almost always so—the boy that imitates a man imitates his bad habits if he has any. If you know a man that you think is pretty smart, and pretty nice, you look sharp to see if he dosen's have some bad habit, and you will be almost sure to find it. If he uses tobacco, that is his failing, and it will hurt him surely some day, and it will hurt you, too, if you learn to use it; and it will very likely lead to something worse. That was the first step that many of these drunkards took. On the whole, I think it is best not to copy that the state of after anybody, but be just as good, and true, and gentle as you know how, and ask God to help you. Then you will be sure to make the right sort of man. There was a lad once who tried both these ways. His father was a shipmaster and did not seemed to help any the hoy thought he see much of him, and the boy thought he would make a man of himself right early. Before he was ten years old he would drink, and smoke, and swear, and play sards, like some of the sailors he had seen and imitated. Soon after he was ten years old his father took him on a voyage with him and began to see his boy's bad habits. One day he took him saide and asked him what he meant to be. "I mean to follow the sea," replied David. "Yee!" said his father, "he 's poer, miserable, drustess lit is indulged in at all?

sailor before the mast, kicked and cuffed about the world, and die in a fover bospital in some foreign clime." His father say what would come of all that. But that was not what David was planning. "No," said he; "I will trend the quarter dock and command as you do." "No, David," was the reply, "no boy over trod the quartor-dock with suob principles as you have and such habits as you exhibit. You will have to change your whole course of life if you become a man." This mortified David terribly, but it roused all his onergies. From that day he laid side his bad habits. From that day he laid side his bad habits. Soon after that he gave his heart to God and that saved him effectively. He grew up to be one of the best officers in the late war, and had the respect of all. Long will shine in the history of our country the name of Admiral David Farragut. You may never be so renowned as he, but if you are dilligent and earnest, and shun all bad habits, you will surely make a name for yourself of which neither you nor your friends will be ashamed .- Youth's Temper ance Banner, September.

#### Power in the Pulpit.

Those who never heard Mr. Moody have no idea of the tremendous force with which he at times presents the doctrine of redemption through the blood of Christ. An example is just now before us. On one An example is just now before us. On one occasion, week before last, while speaking on "the Blood," he said: "When Abraham took the knife to plunge it into the heart of Isaac, God cried, 'Abraham, Abraham, spare thy son.' But when God's Son hung on Calvary, no voice was heard, 'Spare him.' No; God so loved Abraham that he spared his son, but God so loved you and me that he did not spare his Only Son. You may preach the moral character of Jesus Obrist ten thousand years, and you will never save a soul. The blood was to be sprinkled on the one blood was to be sprinkled on the doorposts, but not on the threshold. God never wants the blood trampled on; yet that is what sinners are doing. It is not any thing in us, but only the blood, that SAVES.

Ministers who deny the Divinity of the Lord Jesus Christ, and the efficacy of His blood, but who notwithstanding all their wealth of learning and culture, see their churches becoming less and less every year, might have their eyes open by devoting some study in this direction. And pro-fessedly orthodox ministers who seldom say anything to their people concerning the atonement and the blood of Jesus as the only remedy for sin, but who are surprised that members of their churches are so lifeless and conversions so few, their sermons so powerless may find the ex-planation here. The preaching which sets forth our depravity, our destitution of all spiritual good, our guilt, our helplessness, our danger, and the value and power of the blood of Christ to save unto the uttermost, is the preaching which the Holy Ghost makes mighty to the saving of the soul. It was so when Peter preached on the day of Pentecost, and it has been so ever since. It is the blood of Christ that justifies the believer and condems the impenient sinner. The presentation of this gladdens the saint, stimulates him, keeps him on his way, and it will be his great theme of rejoicing in heaven. And it is only when the sinner sees and feels his need of the blood of Christ, and its preciousness to his own soul, that he will be brought to repentance. Let this blood be magnified in every pulpit in the land.— Presbyterian Banner.

#### An Ideal of Content.

At one of the stations on the plains east of Cheyenne, while the other passengers were taking their meals, we strayed away to breathe the invigorating air, and were attracted by a common house-keeping arrangement not far from our train. The horse and cow were grazing at a little distance from the empty wagon, from which the top had been removed and converted into a house. Upon a miniature cooking stove the lady of the mansion, a rosy cheeked young woman, was preparing the dinner, while the husband was engaged in an employment the practice of which would not have suggested itself to us—beating into flat slabs the tin cans that he had picked up on his journey. These he said, were for the purpose of covering his roof when he .built a liouse somewhere. "Somewhere? And where is that?" we asked. "Well, now, mister," he replied, "you are too much for me there. I suppose we must stop somewhere by and by, but the farther we go, the less we want to. I like to keep going this way; my wife likes it, and the baby in there seems to like it, for the grown like a weed. We see note of we she grows like a weed. We are none of us sick; wealways have plenty to eat, and so we don't see the use of stopping. One of these days, I suppose, we shall get to the Pacific, and then we shall be obliged to stop. In the meantime, if we strike a good place we build a house to live in for a spell, but for the present we are well enough off."
-Letter in the New York Evening Post.

#### Never get Angry. •

It does no good. Some sine have a seeming compensation or apology—a present gratification of some sort—but anger has none. A man feels no better for it It is really a torment, and when the storm of passion has cleared away it leaves one to see that he has been a fool, and had made himself a fool in the eyes of others too. An angry man adds nothing to the welfare of society. He may do some good but more kurt. Heated passion make him a fire-brand, and it is a wonder if he does not kindle flames of discord on every hand.\* Without much sensibility, and often bereft of reason, he speaketh like the piero ing of a sword, and his tongue is an arrow shot out. He is a bad element in any com munity, and his removal would furnish cocasion for a day of thanksgiving. Since why should

#### Subbuth School Tencher.

#### ANNUAL REVIEW.-1876.

END OF THE YEAR.

It so occurs that the last day of the year is the Sabbath. All "last things" have some peculiar interest. The last day of the year is peculiarly solemn. It was thought wise to leave two Sabbaths without a fixed lesson, in the belief that in some of the Sabbath schools the birth of Christ would be made a theme, and that in many there would be a de ire to turn to direct spiritual account the last day of

By a little effort on the part of superintendonts, a very uneful and a very spirited exercise may be conducted on some such plan as the following, which can shortened or altered and improved at will.

We have come to the last Sabbath and the last day of this year, a famous and memorable year to us. Since the year began, there have been changes among us. (Here it would be proper to mention teachers or officers removed by death, or gone elsewhere. In some instances, pastors have been removed. It would also be proper to mention additions, new teachers, or scholars.) These speak to us. (1.) Let us recall our BLESSINGS. Class after class may mention one each, or pupil after pupil; the reviewer calling for or giving a

The following would naturally be men-

(a) Our being—from God (Ps. c. 8).
(b) Our power to understand (Gen. i.
27; Gen. ii. 7).
(c) God's beautiful works that tell of

Him (Ps. xix. 1). How much they tell

(Rom. i. 20).
(d) Our fair country with all its blessings (Ps. xvi. 6): It has had a century of liberty and independence and growth and innumerable blessings, for which we should praise God. All celebrations and shows will be worse than nothing if they make us think of man only. (So Nebuchadnezzar's mistake, Dan. iv. 80.) If it is desired to vary the exercises, the hymn, "God bless our native land" may

here be sung.

here be sung.

(e) God's word; Sabbath; church; ministers; sacraments (2 Pet. i. 3).

(f) Jesus Christ, His Son, our Saviour, who is in the substance of the Word; the Lord of the Sabbath; the Head of the Church; the Chief Shephen of the ministers and the Life of the sacraments (John ters; and the Life of the sacraments (John iii. 16).

(q) As many of us as have hope in Him. (Here mention might be made of as many (Here mention might be made or as many as trust that they have come to Christ during the year and confessed Him (Eph. ii. 8). (At the close of this enumeration a doxology might be sung.)
But there are others who have not yet received the Saviour. Let us re-call today what we need to know and feel in the treat if me would have life.

heart if we would have life.

Take the "three R's," as they have been

(1) Ruin by the fall (Rom. v. 12). (2) Redemption by Christ (Eph. i. 7). (8) Regeneration by the Holy Ghost (Tit. Or the following order may be chosen to

bring out the way of life, and fix it in the mind:

mind:
(a) What has God done? Loved, pitied, and given Christ for us (Tit. ii. 11).
(b) What has the Son done for us?
Died for us (Rom. v. 8).
(c) What has the Holy Ghost done?
Inspired the Scriptures; qualified ministers et them with our hearts, and offered

ters; striven with our hearts, and offered Himself as our inward teacher and comforter (1 Thess. v. 19).

(d) What has the Church done! Borne witnes to the truth as it is in Jesus, prayed

for us, and set up the means, as the Sab-bath School, the good book, for our regular instruction (Acts xv. 22; 1 Tim. iii.

15).

(c) What have we to do? "Only believe" (Acts xvi. 31); or, which is the same, "receive" (John i. 12); or "come" (Matt. xi. 28); or "trust" (Matt. xii. 21).

(f) What follows? We have life (John lii. 36), for we are one with Christ (John xv. 5: Gal. ii. 20): have rightennanas xv. 5; Gal. ii. 20); have righteousness (Rom. x. 10); and become heirs of God (Rom. viii. 17).

Then we become "converts," for we have turned to the Lord. Then we are "penitents," for we look to Christ and mourn for sin. Then we are "saints" (Eph. i. 1). Then we are "believers" (Acts v. 14). Then we are "brethren" (Heb. iii. 1). Then we are "disciples" (Acts xx. 7). For all these words describe

true Christians, according as we look at them from one point of view or another. And those who have not come, may come to day. Here is the invitation to them (to be read solemnly from the Bible by the reviewer: Isa. lv. 1; John vii. 87;

Rev. xxii. 17). Is the year to end with Christ knocking at your heart's closed doors? or will you let Him come in?

(A moment of silence, to be followed by brief audible prayer for those not yet in Christ.)

Now we are looking towards another year. We are to live to God through 1877, if God spare us. We need some helps to knowing the way. He has given them. Among the plainest are the Ten Command-ments (which the school may be made to repeat; or if time is wanting, the substance of them may be drawn out by concise questions).

These were given when the church did races were given when the church did not know as much of Christ and the Holy Spirit as we now know. Here is another help to us in Gal. v. 22, 28. "Trees of righteousness" bear this fruit.

Many good men have been in our thoughts during the studies of this year. Let us make up our minds to be faithful in our places, like David; true to our friends, like Jonathan; to be bold, like Peter after Pentecest; gentle and good, like Barnabas; brave and forgiving, like Stephen; diligent, like Paul; obedient, like Philip and Cornelius. Let the girls learn

Rhoda, as seen in the year's lessons. The sins and faults to be avoided might be instanced : Saul's pride, Absolom's undutifulnese, Joal's hardnese, Solomon's Hola-try, Ananias' lying, Simon's double-mindodness, the ringgard's felly, the drunkard's onp, the Jews' birotry, and above all their unbelief. (All there might be turned into

The exercise may be closed by the singing of the hymn,

" For thy mercies and thy grace,

and the Lord's Prager.

Upon this, all the year's labors, and on the efforts of all the Lord's corrents, in every place, may there rost His abundant

#### Gnly One Child.

One time, when the army of Italy was crossing the Alps, threescore and more years ago, on that famous expedition with which all adventurous history rings, a nameless drummer boy was swept from the ranks by the sudden dash of an avalanche, hurrying him down into a deep hollow, lined with never-dissolving rnow, such as frequently lies along among these desolate mountains. Singularly enough, he was not seriously injured by the plunge; he had slipped and slid over the crust of ice, and his light hedy had not with recruit. and his light body had met with very few bruises and no blows that were fatal.

He clambered up to the top of the mass, and waved his hands aloft to show that he was alive Along the giddy brink, two-hundred feet above, the advancing train slowly and wearily filed on. His dram still hung suspended from his neck. It could not be said just what he intended,—
to keep his blood warm, or to attract the notice of the men,—but he began to beat the military calls and changes to which he had been trained. In that clear, frosty air, sound goes to an almost increditable distance. Every explose of the tester the re-Every stroke of the tattoo, the reveille, the advance, the charge, was heard by every soldier that marched on; they commented admiringly upon the pluck of the brave little musician, who patiently kept his

aticks flying.
Of course the path up the mountain side zig-zage, in order to rise over the immence acclivity. Thus it came to pass that for awhile the whole army would be out of sight, and then return again, near in line, but farther up the steep. Clear and echoing floated up that rathing drum-beat on their arm. their ears. Hardy veterans were there, who wept as the hours passed, and they perceived they were leaving the poor boy behind. No command seemed likely to come now for any effort to save his life. Word had already been sent to the Emperor, but he had decided to leave the lad where he was. What was one single drummer-boy to the army of Napoleon Bona-parte! And hefore long it became evident that so the lad understood it likewise.

He redoubled his activity. Natural fear of freezing atimulated him for a short time to renewed exertion, and he vigorously plied his arms to keep his life-pulses warm. Far along the thin bright ridge above him, he saw the vanishing columns growing fainter. At last he knew that they did not intend to give him resous. Then brave in the midst of absolute despair, he suddenly changed the brisk relief-call he had hear heating to a sadder strain and had been beating, to a sadder strain, and a deeper meaning. He paused a few mo-ments, then began a funeral march. They all heard these sober strokes of death in

the cold air, but could give no heed.

It can be well understood that every father of a son at home, among that vast host, yearned over the lad with deep suffering of agony that was almost stifling. For as he saw the courageous endurance, and finally, the heroic surrender, when the tired boy at last decently composed his limbs on the snowy bank to die, with the frost for his shroud, and the falling night for his pall, he shuddered to think this lost

lad might bave been his own.

Since that, for many a year so the romances of those days tell us—the veterans of the Italian campaign have hushed their voices at the camp fires as they told the tale of the drummer-boy of the Alps, and thought of the silent solitudes where now his slender body lay frozen beside his

Only a child! Yet children have souls. Souls are more than bodies. Immortal life is more than temporal. Yet the calm world marches on as if empires hung on the balance of a moment, and even the drum-beat of a soul calling for help need not be heeded or heard .- Dr. Robinson, in Sunday School World.

#### Evils of Gossip

I have know a country society which withered away all to nothing under the dry rot of goesip only. Friendships as granite, dissolved to jelly, and then ran away to water, only because of this; love that pro-mised a future as enduring as heaven and as stable as truth, evaporated into a morning mist that turned to a day's long tears; only because of this, a father and son were set foot to foot with the flery breath of an anger that would never cool again between them; and a husband and his young wife, each straining at the heated leash which in the beginning had been the golden bondage of a God-blessed love, sat mournfully by the side of the grave where all their love and all their joy lay buried, and all because of this. I have seen faith transformed to mean doubt, joy gave place to grim despair, and charity take on itself the features of black malevolence, all because of the spell words of scandal, and magic mutterings of gossip. Great crimes work great wreng, and the deeper tragedies of human life spring from the larger passions; but weeful and most mournful are the uncatalogued tragedies that issue from gossip and detraction, most mournful the shipwreck often made of noble natures and lovely lives by the bitter winds and dead salt waters of slauder. So easy to say, yet so hard to disprove—throwing on the innocent all the burden and the strain of demonstrating their innocence, and punishing them as guilty if unable to pluck out the stings they never see, and to silence to love, like the excellent woman; to labor, like Dorcae; to encourage the prayer-meeting, like Mary (Acts xii. 12); and to regioice in the joy of God's people, like

All the Year Round. words they never hear—gossip and slander are the deadliest and cruelest weapons man

#### The Morality of Sunday-Schools.

Mr. Goldwin Suith, in a letter written from England to the London Advertiser about the late Turkish atroonies and the English foreign policy, and that he had once been told that "a morall'y which would not do homage to auccers, however achieved, was it only for Sunday-Schools." And he adds, significantly enough, ' I be-lieve in the morality of Sunday-Schools. the the the morality of Sunday-Sonots. I believe that it is not only alone Ohristian, but alone strong, and that greatness, whether individual or national, can be achieved permanently in no other way. This testimony from a man whose profound study of political history entitles his

opinions to no little respect, might well put to shame the shallow sweers which we to often hear, of "the morality of Sunday. Schools." Mr. Goldwin Smith, cording to the subject from the demonstration of facts, finds that right-cousness alone truly "exalt-eth a nation," and that Sunday-School morality "is alone strong." It is so be-sauce it is based upon the revealed will of God, the Word which endureth forever," which "is pure, making wise the simyle;" because it is founded, not on man's fluctuating opinions and short sighted wisdom, but on the teachings of Him who spake as never man spake, who taught that sin begins with the sinful desire, and that "success" hes in the favor of Him who requires of men " to do justly, to love meroy, and to walk humbly with God." Let us rej dee that the children of a

young nation should be early grounded in the "morality of Sunday-Schools;" and let us hope that being trained in the way they should go, they will not depart from it. Mr. Smith further remarks that 'sybaritisma and cynicism have been very successful in sneering down humanity." It is a signifi-cant commentary on the "new gospel" of "humanitarianism," which takes the welfare of mankind as the divinity which is to shape its course. Afterall, man needs to find his Father in heaven before he can truly find his brother on earth—and with-out loving the God whom he has not seen, he is little likely to love the brother whom he has seen, to any purpose. Human self-ishness is too strong to be subdued by any love of man which does not spring primarily out of the love of God.

#### How to Lead Others to the Saviour.

Dr. William Ormiston, in the course of a sermon on the text, "Behold the Lamb of God!" at the late convention of Ohristian workers in Philadelphia, nttered these eloquent words: Are you going to point any one to Jesus? (1) Be sure you yourself have found him. (2) Have a deep human sympathy with the perishing. Hold them up to look as the Israelites held up their dying friends, turn around their heads, held open their eye lids. That is what I tried to do last night in the inquiry meeting. There is no patent way of being converted. Every conversion differ, from another, as does every face, form, or character. What we have in common is our anter. What we have in common is our sin and Saviour. You can't reason men into the kingdom of God. You must get nearer to their hearts than that. The hollest of all baptisms is the falling of a behavior lieving mother's tears upon her baby's head. I remember the room where my mother used to take me with her alone to pray. O, these congregations of one! This pray. O, these congregations of one I this preaching from the lips of our mother as she murmurs a prayer for our salvation i Whoseever will, may come to Christ. It requires much ingenuity and terrible squirming for a sinner to get beyond the reach of that Divine invitation. Come, and come now. The Spirit and the bride say come. It makes little difference between two men whether one dying Christless, dies upon a bed-of down, and another upon a pallet of stray. In three minutes their state will be alike. Turn ye, turn ye, for why will ye die!

#### " The King could not Sleep."

I was reading in the Book of | Esther, and at the first sentence of the 6th chapter, a picture came before my mind; a picture of poverty amid boundless wealth, of want, and longing, and unsatisfied desire, where everything was gathered that the earth could give. The pessant cornes home from his daily toil and falls asleep. The child, weary with its play, falls asleep. But the satrap of the East, "which reigned from India, even unto Ethiopia, over a hundred and seven and twenty provinces." could not sleep. He had couches of gold, covered with tapestry of purple and fine linen, but on them he could find no rest. He had costly wines, but they failed to stoop his senses in repose. He had singers and players upon instruments, but none of them had any effectual lullaby for the unhappy king. The best boon of Providence to this weary world was denied to its mightiest monarch. He could order the execution of thousands and se obeyed; but when he summoned sleep to his eyes and slumber to his ryelids, his mandate was in vain. How powerless, then, this despot. He could not secure, at will, one of the commonest of all blessings. How dependent on God, "who giveth sleep," this proud idolater, with the scepter in his hand, and the crown upon his brow! And hand, and the coordinate is of the poverty of riches, of the insufficiency of rank, or station, to make their possessor happy. How suggestive of the worthlessness of all mere earthly good, and of the value of the peace of God, of His love shed whead in the heart has the Hele Skith abroad in the heart by the Holy Spirit. "He giveth His beloved sleep." Those who are His children can cast themeelves into His arms anywhere, under any circumstances, and find rest to their souls. Then he who trusts in God is richer and mightier than Ahasucrus was. He can get freely, and for the mere asking, what all the king's wealth and power could not secure.—Herald and Presbyter.

Be economical of your time. Do not waste a minute. However long we may live, our lives will be but short at best, and the wast realities of the coming world require that we should spare no paine in get-ting ready to meet them. Lisbor, pray, watch, play—do all things always in their right proportion. But do something. ht proportion. But do something.

#### British Zmerican Bresbyterian, 102 BAY STREET, TORONTO.

POR TERMS, ETC., SEZ EIGHTH PAGE. C. BLACKETT ROBINSON Editor and Proprietor.

#### TO CORRESPONDENTS.

Letters and articles intended for the next same 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, if, at the time they are sent, a request is made to that offect, and sufficient postage that passed must be forestrong and subsequent requests for their return cannot be complied with

#### OUR GENERAL AGENT.

MR. CHARLES NICOL, Heneral Agent for the PRESUTTERIAN, is now in Western Outarlo pushing the interests of this journal. We commend him to the best offices of ministers and people Any agsistance readered him in his work will be taken by us as a personal kindness.

#### Britisk American Presbyterian. FRIDAY, DECEMBER 22, 1876.

THE Earl and Countess of Dufferin have accepted an invitation to visit Toronto in the month of January.

THE bankruptcy of a Y.M.C.A. is the latest Yankee notion. Three such failures have occurred within the year.

Hon. John Young has been appointed sole commissioner for Canada at the Sydney Exhibition, which will be opened next year.

THE annual sermon of the Upper Canada Truct Society was delivered last Sabbath evening in the Jarvie Street Baptist Church, by Rev. Dr. Castle.

THE Boston Watchman says, and the truth of the words cannot be questioned: "In all communities there is a class of religious Arabs, who travel from Oasis to Oasis for a drink of water and a handful of dates, who have no religious home, and who lead a useless, nay, a pernicious life."

HON. WILLIAM E. Dongs lately address sed a large audience of working people in New York, on the subject of Temperance. This gentleman is President of the Temperance League in the United States. It is full of promise when we find influential merchants taking the platform on behalf of abstinence.

COPIES of the Epistle to the Hebrews in Japanese, the Gospel of Matthew in one of the dislects of Northern India, and the Book of Isaish in Osmanli-Turkish, as set forth by Dr. Schauffler, were submitted on the 7th inst., to the managers of the American Bible Society.

THE week of prayer is laid out as follows: Sabbath is Christian fellowship; Monday, Thanksgiving and Confession; Tuesday, the Universal Church; Wednesday, Families: Thursday, Nations and Rulers; Friday, Missions among Jews and Gentiles; and Saturday, the Sabbath, Temperance and Beamen.

Dr. MoxLey, the Professor of Elecution in the Theological Hall of the U. P. Church in Scotland, led off his inaugural with this bearded arrow: "Imagine some daring yourg minister getting up in his place in the General Assembly of the Church of Scotland fifty years ago, and suggesting the appointment of a teacher of Elocution in their Divinity Hall! Why, he would have been deposed on the spot."

Rev. William Cochrane, D.D., of Brantford, in a letter to the Herald and Presbuter says: "Our united Church embraces as a Home Mission field, British Columbia, the Northwest Territories and Manitoba, the Lake Superior region, Ontario, Quebec, Nova Scotia, New Brunswick, Newfoundland, and Prince Edward Island, covering an area of nearly ten million miles !"

Another stupid refusal to grant Christian burial to a young and excellent girl on arcount of her not having been baptised, has been given by the vicar of the parish in which she recided. It only requires a few more such examples to rouse the people of England to sweep from the statute book, any law that entitles man, in the name of religion, to shock the Christian sentiments of the world.

SEVERAL newspapers from the other side of the Atlantic are discussing the Arctic Expedition in its relation to teetotalism. It having been said that all the temperance men broke down, the London News of 22nd ult., gives the other side of the story, one of the Alert's men, William Malley. avers that amongst the men who escaped scurvy, and did any sledging worthy of notice, there were four testotalers who enjoyed perfect immunity from all sickness, establishing beyond all doubt that the intense cold of the Polar regions could be endured without alcohol. "Grog and scurvy" may thus be viewed as sort of twin Bieters.

#### TAKE YOUR ONURCH PAPER.

Some families cannot, as the parents honestly think, afford to take and pay for a religious paper. It may be that there are such families in our own church. To all such we commend the following from an American exchange :- "Let us look at the case. It would cost them a little over a half a cent each day to have the weekly visits of our church paper. Is it seven there could not easily be saved of that which is expended for little or no benefit ten times this daily amount-at least this amount? Again, how many families suffer to go to waste, those things which would readily bring ten times the cost of the paper. But where is the family which could not earn, with little effort, ten times the cost of the paper additional to that which they now earn; and this often by simply rendering of utility the strength or skill of some of its members who are the worse off for want of labor? But if we look at the value of a religious newspaper, the absence of it from a Christian family is the more to be wondered at and deplored. Such a family is informed as to the affairs of the church in general, and even concerning portions of it quite near them. Some of the most important events in all the Christian world-events that fill all heaven with joy or commiseration—are transpiring, and this Christian family care nothing about it and of course know nothing about it. Revivals occur, not only in places of which the members of the family have had no knowledge, but also in places which they have known well, and they know nothing about it. But some say it is better to read the Bible. We would not have a family read the Bible less, but more; and it is a fact that those who do not take a religious newspaper do read the Bible less than such as take such a paper. This is especially true of the children. The religions paper not only increases the taste of children to read, but it also calls their attention to subjects which lead them to consult the Bible and become regular readers of it. But it may be said by some that few of their children have any taste for reading. Well, has one of them a taste for it, and, if so, will it not pay for his sake alone to take that which is food to his mind and heart? But why have some no taste for reading? It is because such taste has been uncultivated in consequence of want of a newspaper in the house, or by the careless example of the parents as to the reading. Is it not time to do all that can be done to remedy this want of taste for reading? It is a taste which grows with daily food. Give yourselves and children current religious reading, which you can find nowhere so well as in your own church

#### INTERPOLATIONS.

paper.

It is very annoying to go to Church and to be told that the text upon which is founded the sermon of the day is an interpolation in part or altogether, or that a meaning has to be given to it quite different from the ordinary sense of the words. Preachers are fond of showing off their scholarship before their congregations. They cannot forego the exordinm which has to contain minute and learned criticisms. and elaborate discussions as to whether the words are of Scriptural authority or otherwise. Now, what hearers in general want is to get right to the point. They have come to Church for instruction, and not to have their minds unsettled. They have come to receive a propulsion forward in to those who contribute towards the Church the pathway of virtue and piety, and not to of Rome,-men who from any cause give have big stumbling-blocks put in their way. And what shall we say of Sabbath school teachers, who gather all they can from a host of commentaries, as to the place and value of the Scriptural lesson, and after confronting the little children with a for nidable array of Greek particles, or words of the original Hebrew, and of discussions as to whether the words are authoritative. occupy the few remaining moments with the really common sense and practical meaning of the text; or, carried away by their abstractions, forget altogether the duty of bringing home the lesson to the hearts and consciences of their pupils. We are convinced the less we hear of interpolations, lucidations, wrong translations, the better. and the more we hear of the real marrow of the Gospel it will be the more excellent way. At the same time we believe when the revised Bible is put side by side with the ordinary version in our pews and in our closets, there will be more scope for the preacher and teacher to deal with questions of interpolations and so forth. But in general we would condemn the practice of starting difficulties before untutored minds. The Bible as it is has been good enough for many generations who have gone to heaven; and, if rightly expounded, it will be found equally precious for us.

CHINA, it is said, will appoint a minister to the United States to look after the welfare of the Celestials who have settled on the Pacific Coast. By the way, Cheep John is getting to be very popular with the Californians.

#### DEFECTS IN GIVING.

The subject of giving for the cause of Christ, is one demanding far greater attention on the part of the Church than is generally bestowed upon it. Few things are more closely identified with the higher life of the Church than correct views of Christian liberality, and in this and a subsequent article we purpose pointing out a number of defects on the part of those who possible that in a family of from three to profess to be the Lord's people, in relation to this subject.

I. How few, comparatively speaking, of the members of our congregations contribute for religious and benevolent schemes. We have before us the Annual Reports of seven of our congregations in which the names of contributors to missionary schemes are given. The total number of families reported in the Assembly's statistics last year in these seven congregation, is 1269, whereas the names of only four hundred and twenty-one appear in the Annual Reports of the congregations as giving anyanything for missionary purposes, not quite one third; and we fear about the same proportion will hold good not only throughout our own Church, but in all churches. This is not by any means a creditable state of matters, and no means should be left untried to remedy this serious defect. Through systematic oversight on the part of Ministers and Sessions, and the executive of Missionary Associations, would do much to effect an improvement here. If giving be a means of grace and an act of religious worship-as it is-then all connected with our churches, who are earning wages or in receipt of an income, should avail themselves of the privilege of contributing according to their ability, however small, for the furtherance of Christ's kingdom; and Sessions should see to it that those under their jurisdiction avail themselves of this means of grace. Faithfulness here would not only bring increased revenues to our various schemes, but would tend much to develope a higher Christian life in our congregations.

II. How many of our people continue, year after year, to contribute the same amount annually towards the support of ordinances, etc.; notwithstanding the fact that they are becoming wealthier and better able to give to the Lord's cause. We have upon our table the Reports for the last six years of one of our congregations. In analysing these we find thirty-one of the same names in each of the six reports, and opposite the names of twenty-two of these the same sum appears year after year-only four out of the thirty-one contributing more last year than they did six years before; and we are persuaded that the same thing is true of the contributions of people generally, to Bible or Missionary or other benevolent societies. Now, it is a well-known fact, that in Canada there is far more wealth in the hands of the members of our Church to-day than six years ago, and especially is this true of our farming community. Surely, then, there must be an utter-ignoring on the part of very many professing Christians of the Apostolic injunction to give "as God hath prospered them." We are convinced that on the part of some, at least, this is owing to "want of thought than want of heart;" and that were their attention plainly and pointedly directed to it from the pulpit and platform there would be a change for the better in this respect.

III. How many of our Presbyterian people give for the support of the schemes of other churches to the injury often of our own church's work. And here we wish to speak plainly. We are not now referring of their means to support and uphold that system of iniquity are unworthy a place in the membership of the Presbyterian or any other Christian church,-we refer to those who habitually respond to appeals for the missions of other branches of the Evangelical Church, who from motives of worldly policy-to better their business or increase their social or political influence-contribute year after year to swell the revenues and propagate the principles of other denominations. Were our own Church neglecting the heathen, or derelict in its duty to the destitute settlers of our own land, there might be some excuse for this, but when we are seeking to put forth gigantic efforts to make known the Gosper in Formosa and India, and the South Sea Islands; when we are striving to sustain ordinances in the more sparsely settled districts of the Dominion; when we are straining every nerve to evangelize the vast masses of degraded and priest-ridden French Canadians among ourselves; when our own Church's Missionary Schemes are burdened with debt and languishing for want of funds, loyalty to the Church de-mands that our people should cease to give to other denominations what is so urgently needed by our own. We could not, with a clear conscience before God, contribute one dollar to aid the missionary schemes of another church, while those of our own are so pressingly in want of funds. In this re-spect we would like to see far more of a denominational feeling among our people than seems in some quarters at present to

[The length of this article compels us to doter till next week the sounderation of other defects in giving.]

#### A MERRY CHRISTMAS.

Before another number of this journal shall be issued, the Christmas of the current year shall have come and gone. In another week our thoughts will be turned to the approaching New Year's day, when the year seventy-six, so full of great events, shall have come to a close. Christmas like every other important day in the calender speaks to us of the swiftly passing time, and of the moment fast coming upon us when the years of our lives shall be numbered with the past. Reserving to another week the lessons we are forced to learn from the closing days of December, let us meanwhile speak of Ohristmas as a period of peculiar joy and delight to all classes of men-to nobles and peasants, to rich and poor, to old and young alike.

Our readers do not require to be instructed as to the fact that the day of the nativity of Jesus Christ is not known with any degree of certainty. The Christmas, we observe, is of human appointment, and, as the affix of the word indicates, we claim for it no higher authority than that of men. From this we, as P-otestants, learn the very important lesson that the birth of our Saviour is not so essential to our salvation as his death. The grand, indispensable fact in the economy of redemption is the death of our Lord. The sacrifice of Christ is the one event which was foreshadowed in the types and ceremonies of the old dispensation, which was prefigured in the sacrifices which were appointed by God to be made from the period of the Fall of Man, and which were observed during the entire course of Jewish history, and which was the theme that filled the minds of prophet and priest alike with wonder and awe as they saw in vision the advent of the promised Messiah. With certainty we can point to the very night during which Christ was betrayed into the hands of wicked enemies, and to that dire and eventful day when the Holy One was nailed to the accuracd tree. To the death of Christ we look as the grand event which fulfilled the demands of the law and gave a sufficient atonement for sin. To the Saviour, riven and pierced, and shedding his precious blood for the remission of sins, we are accustomed to look, that believing upon him, we may have eternal life. It is ours to celebrate the death of our Lord in the service of the Communion, and as Christians we believe we are obeying one of the most precious of our Master's commands, which He communicated to His followers in the ever memorable words, "Do this in remembrance of me." In the absence of any injunction to keep the Lord's nativity, we do not regard the observance of Christmas as a matter that is binding upon our consciences. It is by proclaiming the death of Christ as the grand essential of our holy religion, and by worthily holding it in remembrance, we believe we are proving ourselves to be His willing and obedient followers.

On the human side of the question, it is natural that we should observe the birthday of the Redeemer. While it is probably the Divine intention that we should not with certainty know the day and the hour of Christ's Nativity, and that therefore we should not observe such to the exclusion of the essentual matters connected with the Atonement, it is in harmony with our feelings and customs that the birth of one so great and precious should have due and reverential attention given to it. The natal days of the most learned and pions, of heroes in every walk in life, of philanthropists, of poets, of philosophers, of distinguished statesmen and renowned warriors. are yearly observed by all who admire their genius and appreciate their labors. What an important part does the birth-day observance play in every well regulated and happy home. And surely it is natural to have some day associated with the wonderful advent of our Lord. It may well be conceded that an event that was foretold by the Augel of God, and concerning which the innumerable host of Heaven sung their celestial refrain, "Glory to God in the highest, on earth peace and good will to men,"may fitly be observed by us. But in another aspect the day of our Lord's nativity is to be valued as the beginning of that series of miraculous events, which ended in the world's redemption. While the birth of Christ does not enter essentially into the great salvation, yet it was the one event upon which all the others turned and without which the others would of course have been rendered impossible. The whole series of events in the career of the Redeemer form a complete chain, hanging necessarily upon the fact of the nativity. In this light what a gloricus day was that which made possible the redemption of mankind, and which gave the foundation stone upon which the Church of God might rest. Conceive for a moment the thought that Christ had not left the Heavenly mansions and emptied himse, of the Divine glory, and come down from the universal throne to the abodes of men, then we would not have had in our midst the great exemplar—the man who spake as never man spake—the kind Samaritan who went about

doing good-the manifold miracle worker who brought healing and blessing to suffering and afflicted mankind, Had not Jesus Christ been born, then the death on the Cross of Calvary would have been rendered impossible, and the event concerning which prophets sung would not have taken place. It is surely natural then that we should express our gratitude for the miraculous birth It is almost a matter of necessity that some day should be set apart for the consideration of this suggestive theme.

A natal observance of Jesus Ohrist is of great importance as confirming and teaching the reality of His human life. Just as it would be absurd for any one to deny the existence of some distinguished philanthropistor reformer in presence of the periodical observance of His birth, the nativity of Ohrist speaks to men, not of some myth, or ideal of the imagination, but of an actual person. Even worldly men when they keep the Merry Christmas of the olden times are unconsciously testifying to the facts of Christianity. The scene of revelry and unhallowed mirth which has too frequently accompanied the observance of Christmas has an important bearing in the estimation of the Christian Philosopher. For as counterfeit money proclaims by its imitiation of the real, that there is genuine gold in circulation, so these sensuous observances of Christmas speak to us of the reality of the Saviour's presence in the world. But this is only a side view of the matter. The day of the Nativity is after all for Christianity and for Christians. As such it is interesting to dwell upon the almost universal observance of Christmas. It is no longer a holiday and a time of religious service for Roman Catholics, or for English. It is taking hold more and more upon Protestant countries. It is observed to day in Scotland, even where probably the greatest antagonism was felt towards it as a day of Popish origin. Throughout the length and breadth of this great Continent, the day commands the reverent attention of all classes.

The season of the year has certainly much to do with this. The time in which we are living is favorable to multiplied holidays. In its close connection with New Year's Day, it is natural that men should include Christmas in the period during which they are passing away from the past year, and entering on the new. Our schools and colleges find it convenient to extend their winter holidays over several weeks-a kind of parenthesis made up of Christmas and New Year's day. It rises spontaneously from the heart to the lips to say-and it is natural to emphasize it by a warm shake of the hand," a merry Christmas and a happy New Year." Whether the time has not come when it would be well for Protestants to utilize this day for worship and instruction, is a question that must abide the decision of every individual congregation. Probably in many of our churches there will be appropriate religious services on Monday next, at all events to a large extent it will be so utilized by many of our Sabbath Schools for observing the pleasant fiction of Santa Claus. Probably in other years, it will be devoted to worship as well as feasting. Meanwhile as we have said our say on this matter, we will conclude by wishing all our readers "A Merry Christmas," and we trust in our next issue to be able to say "A Happy New Year."

#### Ministers and Churches.

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

THE Presbyterians of Dresden have secured the services of Dr. Tweedie for a

WE are requested to intimate that, for the future, the P. O. address of Rev. Rod. erick Henderson, will be Enterprise, Florida, instead of Madison, in the same State.

THE Rev. John Smith, of Bay Street Presbyterian Church, Toronto, preached the Anniversary sermon in Chalmer's Church, Guelph, last Sabbath.

IT is aunounced that the congregation of Mayfield, intend having a Soiree on New Year's Day, when their new and commodious hall, erected for Sabbath School purposes will be opened.

A new brick n.anse has been completed at Markdale, costing altogether about \$1,200, into which the minister and family have removed a few weeks since. Since his arrival numbers of friends have called with tokens of good-will in the shape of furniture and a variety of other useful articles.

WE are pleased to notice that the Rev. Dr. James, of Albany, has accepted the call extended to him by the congregation of Kuox Church, Hamilton. Our friends in Hamilton are to be congratulated; and we have no doubt that the rev. gentleman will be cordially welcomed back to Canada by very many outside the future field of his

THE Woodstock Review of last week, contained the following: "The Rev. Mr. McQuarrie, of Princeton, preached his fare-

well sermon to a very large audience last Sabbath. The sermon was an able effort, and was listened to with more than ordinary interest. The Rev. gentleman is deservedly popular in this section, and his departure will be generally regretted."

A snort time ago the minister of Knox Church, Shelbourne and Primrose, Rev. J. R. Gilcheist, B.A., received a letter through the Post Office presenting him with a beautiful sot of silver-mounted harness. The gift is highly prized, not only for its worth, but also for the manner of its bestowal, which largely enhances its value.

On Friday evening last, 8th inst., the Bible Class in connection with Knox Church, Harriston, presented to their pastor, the Rev. Wm. McIntyre, a cutter and harness, valued at \$100. The presentation was made by Mr. Blackwood, in a short address, on behalf of the class, to which Mr. McIntyre responded in suitable terms, thanking them for the kindness they had manifested towards him.

Since the induction of the Rev. E. Vincent into the charge of East Seneca, Blackheath, and Caistor, last January, the congregations have purchased five acres of land and erected a very pretty manse, built a fine row of sheds at Blackheath, and paid off their last instalment of the church debt, paid their minister's stipend in advance, and given him a denation of one hundred and thirty-four dollars .- Com.

THE Queen's College Journal says:-Rev. Donald Fraser, M.A., of Port Elgin. paid a visit to the Limestone City recently. Last Sabbath he occupied the pulpit of St. Andrew's Church. His sermon was an eminently practical one, and was highly spoken of by those who heard it. It is pleasing to have the old sons of Queen's coming back and giving such proofs of the gift that is in them. On the evening of the same day Mr. Fraser gave a capital address at the Temperance Meeting."

Ar a meeting of the Montreel Presbytery, held on Friday morning in St. Paul's Church, Montreal, the call of the Rev. Wm. Mitchell, 'now of Chalmer's Church, to that of St. Andrew's, St. John, N.B., was discussed, and, after due deliberation, was placed in Mr. Mitchell's hands for his deeision. The reverend gentleman, at the conclusion of an eloquent address, accepted the call. The loss of Mr. Mitchell, says the Star, will be very much felt in Montreal, and although he has only been a comparatively short time in this city, he has earned the reputation of an eloquent preacher and kind Christian man. He leaves very shortly for his new field.

THE anniversary services in connection with Esson Church on Monday evening the 11th inst., was well attended. The chair was occupied by Mr. Thomas Dallas. The choir of the church furnished excellent vocal music. Addresses were delivered by Revs. Jno. Gray, M.A., Keam, Fairbairn and McLean, and Mr. Robert Crawford. The proceeds of the soirce came somewhat short of accomplishing its object-the liquidation of the debt on the manse-but a suscription was started by Rev. Mr. Gray which made up the balance. In the course of the entertainment, Rev. Mr. Fairbairn was presented with a writing deak, accompanied by an affectionate address, which was read by Mr. Geo. Tudhope. Evidently Mr. Fairbairn's faithful services are appreciated by his people.

Ar a meeting of the Young Men's Association of St. Paul's Church, Montreal, on the evening of Monday last, the Rev. Dr. Jenkins delivered a lecture on the "Ruins of Pompeii." . The Dr. having spent some time in Italy, in the spring of this year, was able to describe from personal observation the various points of interest. Beginning with the road from Naples to Pompeii, with its countless throng of beggers, he carried his audience with him into the city, and described in minute detail the houses, shops, baths, theatres, schools, etc., of the city which has been entombed for nearly eighteen hundred years. In the course of the lecture, which was most interesting, he read the account given by the younger Pliny of the destruction of the city by an eruption of Mount Vesuvius. At the close the audience testified their appreciation of the lecture by a hearty vote of thanks to Dr. Jenkins.

Arour fifty members of the Queensville Lodge, United Temperance Order, held a surprise party at the residence of Rev. Thos. T. Johnson, of that village, on Monday, 11th of this month, and presented him with the following address:-To the Rev. Thos. T. Johnson, Queensville, Ont. Dear Sir and Bro., -We, them embers of Queensville Lodge, United Temperance Association, remembering with pleasure your efforts on behalf of our society since you became a member, wish to tender you our sincere thanks. When days were dark and our Order weak you stood valiantly by what seemed a sinking ship, and by steady perseverance and energy in those times of weakness and decreptively you enabled us to tile safely over our difficulty and launch into our present flourishing condition.

While meeting for an evening of social ar-

joyment and congratulation, wishing that | \$14,850. Without an italicized repetition the cosasion shall not be altogether unpro-fitable to you, we have contributed our mite, which we sak you to accept as a token of our good will. If the amount is not large it none the less expresses our humble appreciation of your aid, and hope you will accept it in the same spirit that prompted the denors. We pray that the blessings of the Almighty will attend your labors. May every good thing needful fall to yourself and your estimable lady; and health, happiness, and length of days crown the future life of your household with joy. During the reading of the above a well filled purse was presented to the reverend gentleman, who replied in a few words This over with, the company sat down to a sumptuous oyster supper, and spent a few hours in social enjoyment before they bade each other good-night.

#### Correspondence.

#### COLLEGES AND THEIR CONSTITUENCIES.

Editor British American Presbyterian SIR,-Every railway, like every question, has two sides. This fact causes a difficulty, it seems, with regard to some territory said to be " on the line" of the St. Lawrence and Ottawa Railway. The difficulty alleged arises, it is said, by the contri butor of a communication to your last number, from a want of clearness in the following resolution of the General Assembly :- "The congregations in the Province of Quebec and those in the Province of Ontario, on the east-side of the St. Lawrence and Ottawa Railway shall contribute towards the support of the Presbyterian College at Montreal; and those congregations west of the St. Lawrence and Ottawa Railway shall contribute towards the support of Queen's and Knox College." I italicize the particle and, because it occurs in the resolution of the General Assembly, and because the substitution of or for it, according to your correspondent's method of quoting, (perhaps it's a printer's mistake), creates and alternative which the Assembly never

The territory, which from want of clear-

contemplated.

ness in the Assembly's resolution, is called "debateable," is said to include the congregations "in the city of Ottawa," etc. Your correspondent has no doubt on that point. Neither has he any doubt as to those congregations in this "no man's land" being at liberty to contribute as they please, either to Queen's and Kuox, or to Montreal. His assurance on these particulars encourages him to predict that the congregations referred to "will naturally forward their contributions this year" to the Montreal College. The congregations may or may not be influenced by the terms of the prediction, when the time for its fulfilment comes, but it is a broad hint (quite respectful to the Assembly, I suppose,) that they may. Want of elearness in the Assembly's definition makes a certain territory "debateable," but on at least three points it does not impair the sight or foresight of your correspondent. Let it be understood hereafter by all travellers approaching the city of Ottawa by the St. Lawrence and Ottawa Railway, that although they must look westward of the line to see the capital, yet the Presbyterian congregations in the city are, for collegiate purposes, and by the General Assembly's resolution, on the line, and therefore in "debateable territory;" and the authorities of Knox College confess sion and a snare," as mere numbers the grave mistake they made in sending usually are, for the proper conception of a Resference McT-even formerly a minister in Desfersor McLaren, formerly a minister in Ottawa, to advocate the cause of Knox and Queen's in the pulpits of the city, and in asking me to accompany him on his welldefined important mission. I regret the inability which kept me from going, but my regret, I fear, will not mitigate the crime of being act and part in an attempt to interfere with congregational liberty in the capital. It is, however, clear that the question raised by your correspondent, like the railway which is the innocent ocession of doubts, has two sides, and that certain authorities, for whom your correspondent has the "highest respect, not found on the same side as himself. Is it requisite to add that it is just as clear, that the congregations in Ottawa and on the line are not at liberty to throw their contributions into a common fund, build a college for themselves, and afterwards plead the indefiniteness of the Assembly's deliverance for the reasonableness or the

necessity of such a proceeding? Your contributor gives \$2,450 as the estimated amount at present required to be raised by collections for Queen's. I infer from this, as strongly probable, that he read the printed statement on "the financial support of Queen's and Knox Colleges," issued at Toronto, and bearing the date 16th November last, and the reason for this inference is that the estimated amount for Queen's, as given by him, cocurs no-where else. The sentence in which it does occur in that statement is this:— "The amount which, to meet current ex-

ear, and it amounts to \$14,850. But I Italicize and repeat the statement, (1.) because your correspondent says:—"After deducting the income derived from endowments including the recent bequest from the 'Hall' estate) the estimated amounts at present required to be raised annually by collections are: for Knox, \$8,750; Queen's, \$2,450;" thus giving a total of \$11,200 instead of the \$14,850 officially announced, as "the very lowest estimate for current expenditure;" and (2.) because over correct expenditure and the contract of the state of the current expenditure; and the contract of the current expenditure of the current expension of the curre cause your correspondent says what has just been quoted from his communication, although in the paragraph of the official statement, next preceding that which con-tains the estimate for Queen's, the same as he gives it (\$2,450), it is explained, that "from the period at which" the Hall bequest "was paid, as well as from other circumstances, the interest accruing from it will not greatly decrease the amount required for the present year." Whatever required for the present year." Whatever ed are \$11,000 for Knox, and \$2,450 for Queen's. I hazard no conjecture, by Queen's. I hazard no conjecture, by way of explaining how it comes that your correspondent has failed to see what is clearly enough on the line. On ordinary principles it is unaccountable. Can it be that the constituency, misled by this writer, shall aim at \$11,000 instead of \$14,850? One thing is certain, your correspondent is on the wrong side of the greating have and by consequence his question here, and by consequence his elaborate calculations, as to "the average contribution per member required" for Knox and Queen's Colleges, and his comparison of it with that required for the Montreal College, are vitiated. The disturbing element is a difference of \$8,150. The respected authorities of Knox say We require \$11,900; your correspondent says \$8,750 is all that is required.

Your contributor says, with all the weight and solemnity of your editorial phraseclogy, that he is deeply interested in all our colleges, but it is evident he has a special mission quoad colleges, namely, to advocate the cause of Montreal College protect it from' unfairness and injustice With regard to it he should, therefore, know whereof he speaks. The estimated amount for it he gives at \$7,000. This information, one must believe, has been obtained at "headquarters." In the report of the committee, which met at Montreal in September, 1875, it is \$6,500, a sum probably found to be inadequate, although in the Report of the Board of Management to last Assembly, it is said that the expenditure for the year was "but slightly in advance of that of the preceding." But was there not a "bequest" to the Montreal College from the "Hall estate," not nearly so large as that to Knox, but enough to be worthy of mention in this connection? How has it escaped your correspondent's memory? Is it that when liberal gifts find their way to Knox they should be made to do duty in behalf of Montreal, or that when they go down from Ontario to Montreal, a becoming and opportune re-cognition of them will spoil the advocacy of the claims of the college there? Here, again, the ordinary principles by which one is accustomed to explain common matters

Your correspondent evidently finds his estimate of the amount required by Knox. by deducting interest on the gift of \$40,000 at the rate of 8 per cent. from the official estimate. The same process applied to his estimate for Montreal College, the gift to it being, as I am informed, the very liberal one of \$15,000, should reduce it from \$7,000 to \$5,800.

Such examples of "omission and commission" are bewildering. I should now go over your correspondent's calculations nd ascertain how his results compare with those which corrected estimates would produce. But I leave this exercise to your correspondent.

After testing the territorial principle by the application of one factor-that of membership in the respective constituencies—your correspondent asks, "On what priniple of fairness and justice does this territorial distribution rest? The answer to this question, put as he puts it, is, that the single basis of membership is " a deluprinciple. The fragile structure, so carebefore the first breath which escapes him after the effort at erection. Neither the recommendation of the territorial principle by the committee, nor the acceptance of it by the Assembly, was arrived at from considerations pertaining exclusively to membership. It was argued and decided on fairer grounds. Two of the ministers of Ottawa—Messrs. Moore and Gordon—by a minutely careful statement of accertained facts and probabilities, as to the wants of the colleges, and the capabilities of the constituencies assigned to them, were chiefly instrumental in convincing the committee of the justness of the apportionment of which the Assembly has approved. The time has not yet come for fully testing "the practicability of sustaining the colleges according to the present territorial arrangement." We are in a transition state of things. The statistics presented to last Assembly, even had they been complete, could have given no more than a remote approximation to the truth. But they are very incomplete, as any one by looking at them, especially those for the Montreal constituency, may see. The efforts made by the authorities of Knox and Queen's may or may not succeed, in producing the requisite material for a fair determination of the questions involved. Such communications as the one I have been noticing will not, except by a reactionary process, tend to secure the success which is desired.

It has been in my mind to offer some information, and a few thoughts with respect to the exultant notes contained in the concluding paragraph of your correspondent's communication, but for the present, at least, with other and more con-genial work on hand, I forbear.

Yours truly, W. Broses Quen's College, 18th Dec. 1876. W. SHODGRAM.

#### SABBATH SOHOOL WORK.

AN ADDRESS TO TEACHERS BY REV. WM. COCHRANE, D.D., BRANTFORD.

In the pages of one of our religious monthlies, there is to be found the following simple but suggestive anecdote. A gentleman was walking over his farm with a friend, exhibiting his crops, his herds of cattle and flocks of sheep, with all of which he was well pleased, but with nothing so much as his splendid sheep. He had seen the same kind before, but had never seen such noble specimens. With great earnestness he asked him how he succeeded in rearing such flocks. His simple answer was, "I take care of my lambs, sir."

In this brief roply, we have presented us, the great duty of Sabbath School Teachers, and the indissoluble connection between early piety and subsequent holiness. If the lambs are cared for—if the mass of children in our land have their minds pervaded by Scripture truth—their hearts softened by the Holy Spirit, and their budding affections drawn out towards the Saviour,—then the future of our Church and nation can easily be perdicted. In the words of the Psalmist:—"Truth shall spring out of the earth and rightcourness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps."

The question of the absolute necessity for Sabbath School instruction has long ago been settled. All good men, no matter what diversity of opinion exists on other points, agree in this. May v indeed, who in regard to prominent destrines of the Gospel hold views other than evangelical. unite in the commendation of the Sabbath School as one of the most efficient means for the godly uptraining of the young. Christians at the present day expend their energies in defending the existence of Sabbath Schools, which no one disputes. In-stead of detending the cause by argument and reasoning, we ought rather to vising the best means for a successful prosecution of the work. Sabbath School instruction has been eminently blessed of God. It has been stamped with His approbation second only to the preaching of the Gospel, and by the aid of the Holy Spirit has been instrumental in rescuing hundreds of thousands from misery here, and perdition hereafter.

Nor is it necessary to point out the relations and mutual dependence existing be-tween the Church and the Sabbath School; and the Sabbath School and the family. The Chursh and the School are in no sense rivals. Separated they are comparatively weak—united they are strong. They sow the same seed—work for the same end and look for the same blessing. The minister or office-bearer who looks with suspicion upon the self-denying labours of the Sab-bath School Teacher, and who fears lest his own influence may be crippled, has but a limited conception of what constitutes a Christian Church. None the less in beau-tiful harmony are the respective labours of the family and the school. Without doubt the best training school is home, and a mother's teaching the most impressive and abiding. And were all the families in Christian lands like those of the Patriarchs in Bible times,—were all our parents like Hannah, who dedicated her child to the service of God,—or like Eunice, under whose piety and prayers Timothy grew up thoroughly indocrinated in Bible truth and wise unto salvation, there would be less need of Sabbath Schools, or rather I should say, the labours of Sabbath School Teachers would be ten-fold more successful. For even to the children of converted, pious parents, the Sabbath School is a priceless blessing. Whatever serious impressions are awakened at the family altar, and Whatever serious impressions whatever holy purposes are there enkindled are developed and matured in the public services of the school.

The great aim of the Sabbath School then is the salvation of every scholar.

1. Because every child has a soul pre cious beyond conception to be saved or lost. "Know't thou the value of a soul immortal

Behold the midnight glory-world on worlds— Amazing pomp! redouble the amaze, Ten thousand add—and twice ten thousand more, Then weigh the whole—one soul outweighs them

For the redemption of these souls the precious blood of Christ was shed. To rescue them from perdition the garden of Gethesemane witnessed a Saviour's tears and His bloody sweat—the Cross of Calvery was erected, and the incarnate God died in agony. Nor need I remind you of the tender language employed in Scripture when speaking of children. "Suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God. "Verily I say unto you, whosever shall not receive the Kingdom of God as a little child, shall in no wise enter therein." "Verlly I say unto you, except ye be converted and become as little children, you shall not onter into the Kingdom of Heaven." Whoseever therefore shall humble him self, as this little child, the same is the greatest in the Kingdom of Heaven. But whose shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." In any case, "the loss of a soul is a greater catastrophe than the sum total of all the misery endured upon the face of the globe, from the period of the fall to the final conflagration." But it would seem as if the Saviour was specially interested in the early conversion of the young. Nor is it wonderful why so much interest clusters around the salvation of children, when we take into account the momentous issues that depend upon their religious training. Generally speaking, endless joy or endless perdition hang upon andless joy or endless perdition hang upon the early years of life. Of the large numbers brought into the field of Christ, very few are converted in maturity or old age. In proportion as youth is left behind, the heart hardens. The neares that the grave had the judgment seat are approached, the greater is the danger that life may end in the blackness of darkness. This is nell a coupy his time and talents.

matter of mere speculation. Some of you have read the statistics propered by the late Dr. Spencer. Speaking of the danger of delaying conversion, he says:-

"I once made an examination of this sort in respect to two hundred and fiftythree hopeful converts to Christ, who came under my observation at a particular period. Of this two hundred and fifty-three, there were converted,

Under 20 years of age, Between 20 and 30 years of age, Between 30 and 40 Between 40 and 50 " Between 50 and 60 " Between 60 and 70 " Beyond seventy, not one! What a lesson on the delay of conversion!

If this is true, and it is not merely the result of experience, but in accordance with the teachings of Scripture, need we wonder that teachers, impressed with a sense of the uncertainty of human life, should labour o earnestly among the young? lait won-derful that so many prominent men in Christian communities should consecrate their energies to this special department of work? and is it surprising that at the present day there should be so much genuine enthusiasm in Sabbath School instruc-Why, my hearers, if the members of the Christian Church were adequately impressed with the importance of the cause, instead of our deploring the lack of teachers and vainly appealing for assistance, volunteers by the hundred would come forward gladly to engage in the service. When the gallant liberator of Italy many years ago unfurled the banner of freedom over his down-trodden land, and proclaimed in the hearing of Christendom, that Italy should be a free and independent kingdom, though its emancipation should cost the lives of thousands, and deluge the fair fields of that sunny land with precious blood— Italians flocked to his standard and consecrated their lives to the cause of liberty, and British hearts responded with substantisl sympathy. And shall it be, that when Christians are summoned to engage in the more glorious work of training immortal souls for glory, they shall exhibit more indifferentism and unconcern than those who spill their heart's-blood for civil liberty? Surely not. When we reflect upon the solemn trust committed to us, and the destiny of these immortal souls, let us be animated with the desire to speak to them more earnestly, and labour more diligently for the salvation of their souls!

11. Because the professed end of Sabbath School instruction is to save souls.

There are many minor advantages arising out of Sabbath School organizations. They form the neucleus of congregations; they afford scope for Christian effort and develope latent energies—both moral and intellectual; and they afford incidentally opportunities of inculcating the more common duties of life, which as individual members of society we awe to our fellow-men. But the primary end of Sabbath Sehool instruction is higher than all these. Simply and only to save souls, under the blessing of God upon the efforts of teachers, is the grand design for which they are organized; and when anything else is simed at the motive is false, and success cannot be expected. "Out of the mouth of babes and sucklings praise is to

be perfected."
To accomplish this end, every lesson and every illustration presented should directly or indirectly exhibit the love of Christ, and all our instruction concent te around the cross of Calvary. The Icholars in the school, as in the family, are to be trained in the nurture and admonition of the Lord. And this can only be accomplished by constant reference to the Bible as the source of all true knowledge—the fountain head of all true morality and the emboidiment of a living Christianity. Children, no more than nations, are first to be civilized and then evangelized; on the contrary, religion once received into the heart will refine and ennoble the entire outward deportment and character. Secular education may produce a race of educated infidels, but can never produce enlightened Christians. A mere knowledge of the arts and sciences is not enough for the moral and religious cultivation of our youth. This, indeed, is true of every species of education, for every national system should more or less recognize the religious element. Sabbath school the religious element. teachers are not debarred from entering the fields of natural science and revealing to their classes the wonders of nature; but their aim must ever be to show the harmony that exists between the God of nature and the God of grace, and display that matchless unity which pervades the entire universe of being. If they are called to speak of the rise and fall, the glory and dissolutions of Empire, they must trace the hand of God in history, and recognize the mysterious workings of a superintending providence, "by whom Kings reign and princes decree justice;" the infinite dura-tion and unchangeable character of Him who is the same yesterday, to-day, and for Or, if they enter the field of animated nature, and speak of its teeming millions from the stately monarch of the forest, down to the tiny fly "that sports its little hour in the April sunbeam," let them

"The unambiguous footsteps of a God Who gives his lustre to the insect's wing, And wheels his chariot on the rolling worlds." (To be Continued.)

As we predicted in our article on the Arctic Expedition, the public mind is not satisfied with the unfinished work of the North Pole. Another expedition is likely to he undertaken.

Ir seems likely that we shall soon hear of serious trouble in the Transvasi Republic, unless the governor of the Cape Colony, or Sir T. Shepstone, be armed with more power than they have at present at their disposal.

THE late Premier of Great Britain is translating for the press the Latin preface to the Welsh Bible, published by Bishop Morgan in the reign of Queen Elizabeth. It is well that Mr. Gladstone, in his retirement from politics, is thus able to

#### Choice Literature.

One Life Only.

CHAPTER VIII.

Over the heath-clad hills that surrounded quiet Valchead, the sun had risen on a bright June morning; the air was full of that exquisite purity and freshness which source survives the earliest dawn; tender and evanescent as the fair innocence of human souls, which is dispersed for ever by the first breath of the world and its evil knowledge. Glittering dewdrops were on the little heath-bells, while they seemed to bend and whisper in greeting to the faint soft breeze; keen rays of light shot down through the branches of the stately pines, as though they were golden arrows, sent as though they were gotten arrows, sort from heaven to wake the darkling earth; one pure pale star trembled and faded in the growing brightness, like the spirit of a saint dying into paradistacal glory; but it alone remained to speak (f night or gloom, for over all the clear blue sky was not a cloud, and high up in its crystal vault a lark was losing itself in a very costasy of song, while a thousand bird-voices from a lower sphere sent up the joy ous tidings that day was come again, and the sunny hours were all before them, full of hope and pleasure.

"How beautiful!-how beautiful this "How beautiful!—how beautiful this dear world is!" thought Una Dysart, as she stood on the r oky path leading up the mountain side, and looked back over all the fair glad scene. A vision of brightness she was herself, with the light of youth and hope on her radiant face, and the happy smile of a heart at peace playing on her unconecious lips. But little did she dream that she had reached the last hour of life's that she had reached the last hour of life's sweet dawn; that never again would she know the freshness of a free spirit, untouched, untrammelled by the burden of its own human sympathies; unmoved in its passionless peace by the knowledge of its true nature and strong capacity for suf-fering. It was the last hour when she could look up to the blue sky and think only of its beauty and not of the power of appeal against the tyrauny of life, which might be found beyond its lucis denths the last hour when gazing down on the earth in its greenness, she could forget the dark graves that were hidden beneath.

When she turned away at length from her long gaze over the smiling landscape, she knew not that it had been, in truth, a final farewell to the hope-lit scenes of her careless youth.
Una Dysari had never forgotten the

glimpse she got of the strange old tower called the "Eagles' Nest," and the history of long-buried agony and crime which had been told her in connection with it. had made up her mind from the first that she would see it. She knew that the dis-tance from Vale House was not at all more than she could walk, and she had no doubt that her own active little feet would enable her to scale the ascent, steep as she was assured it was; but she had all along been quite determined to go alone. She did not like the idea of visiting a spot where so terrible a penance had been performed, and so bitter a sorrow endured, with the gay companions who were now associated with her in all her pleasure-excursions; and her father, even if she had wished for his society on such an occasion, would have resolutely refused to make the exer-tion. She resolved, therefore, to go very early in the morning, when she would run no risk of meeting any one by the way, and could return to the house in time to greet Colonel Dysart on his first appearance for

Una found the path very pleasant at first, rocky and moss-grown as it was, and she went onwards rapidly, till she reached the foot of the tremendous cliff, on the very summit of which the "Eagles' Nest" was placed. There was a zig-zag track leading up to it, that might have suited a goat or a chamois well enough, but which would have been almost impracticable to one less surefected and light of tread than Una Dysart, and looked formidable even to her She was not to be daunted, however, and thinking it best not to look behind her, or give herself time to consider the positive dangers of the ascent, she started off as swiftly as she could, and never drew breath till, by the help of an overhanging branch of a tree, she fairly swung herself up on the little rocky platform which supported the ancient tower. Then she paused, panting and flushed, her limbs trembling under where she might sick down and rest, feeling that between excitement and fatigue she could not stand a moment longer. But she soon saw that there was no place outside the building where she could sit down, for it occupied almost the whole space on the top of the high, pointed rock, where it had been perched, and the only thing to be done was to go inside and rest on the ground, if there proved to be no available seat. She turned round and prepared to enter by the low-arched doorway, but as she put her foot on the threshold a sense of sbrinking timidity came over her at the idea of entering that unknown chamber in the midst of such absolute solitude, and for a moment she hung back; the next, however, she was laughing at her own fears for she was thoroughly brave at heart, and accusing herself of expecting to meet the penitent, who so many centuries before had made of this tower a sort of ante-chamber to the grave.

"I do not suppose the poor remorseful ghost would harm me if I did meet him," thought Una, and at once plunged boldly into the gloomy little building. It was so dark that, coming from the dazzling sunshine, she could at first distinguish nothing except that the floor was encumbered with rubbish and a few large stones, on one of which she sat down, thankful to rest at last. After a little time her eyes grew ac customed to the partial light, which was admitted only through the open doorway, and she could ascertain that she was in sand she could ascertain that she was in a small cotagon room, the walls of which were, in fact, the actual rook, joined to massive stone masonry, which formed the remaining portions It was very lofty, extending up the whole height of the tower, no that the roof was lost in imparaint? so that the roof was lost in impenetrable shadows, and there was no window and no furniture that she could perceive.

striking object only met her eye, because it happened to be exactly opposite the gleam of light admitted by the narrow door; it was a huge roughly-executed cross hewn out of the living rook, and standing forward in bold relief against the indistinct background. Una gazed at it with great interest, thinking how before that awful symbol the poor lonely penitent of the old legend, night and day, poured out his anguish of remorse, and wondering if ever in this wor'd he found peace. But while she looked on it long and steadily, a sudden terror shook her whole frame from head to foot, and made her very heart seem to cease its heating, for it appeared to her that she saw standing by the side of that cross, a tall dark figure, perfectly motionless, but with gleaming eyes fixed upon her, from amidst the shadows. For a moment she tried to persuade herself that it was a delusion, but as she forced herself to look again the apparition only grew more distinct, and completely overmastered by a superstitions fear, her courage failed her altogether; she gave a stifled shrick, and starting up, rushed to the door, stumbling as she did so over a stone, so that she was thrown violently forward, and would have fallen, had not the figure which had so terrified her daried towards her and caught her in his arms.

"Miss Dysart, I am so grieved to have alarmed you; there is nothing to fear." Still terrified and bewildered, she struggled in his grasp, exclaiming, "Who-what

are you?"
"Humphrey Atherstone; do you not

She looked for a moment into his face, on which the sunshine from the door at which they now stood was shining, and when she met the dark monrnful eyes. gentle and softened now as they gazed into hers, she ceased to struggle and drew a long breath of relief. But the reaction was too sudden, and she still trembled so violently that she was fain to lean against him to avoid sinking to the ground. His powerful arm held her fast, as he looked down tenderly into the young fair face, now blanched to the very lips. But soon, with a heavy sigh, he moved, as if he dared not remain in that position another mo-

ment.
"Will you not sit down?" he said; "I

can find you a seat inside."

"Oh! don't take me back in there," she said, shuddering. "Let me stay in the sunshine; I am better now," and she raised herself from his arms and stood upright.

"Wait one moment," he said, and going into the tower, he brought out a seat for her, which he placed in such a position that she could lean back against the rock. "You can rest here in tolerable comfort, I think," he said, and she thanked him with a smile as she sat down, while he stood beside her supporting his tall frame against the doorway. "Now, let me beg your pardon a thousand times for the needless terror I caused you," said Atherstone; "I saw you come in, and was aware also that you did not perceive me, and I was afraid should startle you if Ispoke too suddenly. I was just thinking how best to make my presence known, when you gave that sad little shrick of dismay.'

"I was very silly, and I am quite ashamed; but the truth is, I was so com-pletely convinced when I first came in that there was no living being there but myself, that when I saw a dark figure beside the cross, I thought——" She paused and seemed unwilling to finish her sentence.
"What did you think, Miss Dysart?" he

said, gravely.

"You will laugh at me if I tell you." "This is the last place where I am likely

to laugh," he answered. "I thought then," she said, in a low tone, that it was the spirit of Fulke Atherstone."

Not a word did Humphrey speak for a few minutes; then he said, "It is strange, indeed, that you should have connected him and me in this manner in your mind. "He was your ancestor, was he not?" asked Una.

"Doubtless; but I often think there is a closer connection between us than that fact

need imply.

"I should hope you are not so unhappy as he is said to have been?" said Una, "I never-committed a murder certainly

said Atherstone, in a voice so harsh that Una was quite startled. Did he, your ancester, do so?" she

asked "Yes-at least so the legend goes-he the younger son, and he wanted the Abbey and the good lands of Atherstone to be his own, so that he might win with them the woman he loved, as well as a place of honour in the country. So he killed the rightful possessor and took them to him-

#### self." Having said this much, Atherstone turned away as if unable to proceed. CHAPTER IX.

There was silence for a few minutes, then Atherstone faced Una again with his usual calm. "Do you wish to hear more of my ancestor's life?" he asked.

"Orly this," said Una; "tell me if he truly repented."
"Yes, he repented, for his crime brought nothing but evil days upon him; although in those old, lawless times, when deeds of violence were frequent, he escaped the judicial punishment he so well deserved. and was allowed to live. The woman for whom he committed the crime refused to touch his blood stained hand. She left him, and passed her life in praying for him; and when even in loveless solitude he sought to reign as lord of Atherstone, his equals in the land all combined to disown and shun him; no man would speak to him, no woman would smile on him, and they say that his brother's face, pallid in death, was ever before him. So at last remorse seized him, and it was like a worm gnawing at his heart. Then he built this tower and carved out the cross from the rook, and spent the rest of his life prostrate He was found there dead at before it. He was found snew dead as last, and is buried where he lay, for the remains of a murderer could not rest in

What a dreadful history," said Una: "I almost wonder that you can bear to come here, Mr. Atherstone. I came my-self from mere surjectly; but I think if I

consecrated ground."

had known all about the tower, I should

nad known all about the tower, I should not have ventured to visit it."
"I come here continually," said Atherstone, gloorally. "It is the place where beat I can wrestle with the inexorable difficulty of my life—where I try to solve the never dying problem of the true nature of evil; to adjust the balance of right and wrong, in cases which do not seem to be touched by any known laws, and to prove touched by any known laws, and to prove to myself whether my own position is founded on immaculate righteousness or on a hideous wrong.

Una locked up to him with a glance of wistful compassion. "You speak in riddles, Mr. Atherstone. I suppose you do not wish that I should understand what you say. But I fear there is one fact con-nected with you which I can comprehend too well; your life is very unhappy, I am

He fixed his eyes keenly on her face. "Miss Dysaxt, will you tell me what you have heard concerning me? It seems an odd question, but I beg you not to refuse to answer it. What have you been told of

my history, past and present?"

"Of the past, I have been made acquainted with all that is known of the circumstances of your uncle's death; and of the present—"she stopped and hesitated.

"Pray go out," he said entreatingly, handing down to her with anyious ages.

bending down to her with anxious eyes.
"Of the present," she said in a low voice "I have heard that you have firmly resolved to lead always the solitary life you are living now; that you will never allow any human tie to break its loneliness."

"Yes, you have rightly heard." he said.

"Yes, you have rightly heard," he said, "but my will has no share in this harsh decree; it is a doom laid upon me. Miss Dysart, since you know that in this respect I am shut out from the common humanity, it will not, I trust, offend you if I say, that I never understood the extent of the sacrifice I am compelled to make till I saw, the other day, how your sweet presence made sunshine in my gloomy old home, and taught me what life might be for happier

She bent down her head and made no answer, and after a few minutes' silence, he said, more calmly, "What do you think of a life in which the chief element is not leve, but hatred—hatred feltand returned?"

"Oh! it must be terrible," she said;

" but surely it never can be right to hate?"

"Not even to hate evil?"
"Mr. Atherstone," she said, with a win-"Mr. Atherstone," she said, with a winning frankness, "you do not wish me to penetrate the mystery of your life, and therefore it is impossible I can rightly comment upon it; only of this be very sure—I feel deeply for you in the evident suffering which it entails upon you. I wish I could think you would one day be happier than you are now."

than you are now."
"Can I ever be happy when that irrevocable sentence has been passed, which shuts me out from all human love; which condemns me to drag on through my hopeless days, a solitary, childless man, with none on earth to care whether I live or die?"

"But you may have friends," she said, with a tender earnestness; "do let that thought comfort you: even though you are deprived of neaser ties, you may have much sympathy and joy in them."

Her voice was so full of the intense com-passion she felt for him, that the strong

man was greatly moved. He stooped down and gently took her hand. "Those words sound very consoling, spoken by your lips; may I count you among the friends you promise me?"
"Indeed you may now and always"; he

"Indeed you may, now and always," she exclaimed. But as she raised her sweet brown eyes to his face, as if to seal the promise with her eloquent look, and he saw the world of feeling that lay behind them, he felt his very heart sink down with despair, and he new as he never had known before of what he was bereft.

#### (To be continued.) A Generation on the March.

A generation on the march from the cradle to the grave is an instructive spectacle and we have it carefully presented to us in and we have it carefully presented to us in the report by Dr. Farr, an English physician. Let us trace the physical fortune which any million of us may reasonably expect. The number, to begin with, is made up of 511,745 boys and 488,255 girls, a disproportion which, by and by, will be redressed by the undue mortality of the boys, and will be reversed before the close of the strange, eventful history. More them the strange, eventful history. More than a quarter of these children will die before they are five years old-in exact numbers, 141,387 boys and 121,795 girls. The two sexes are now nearly on the level. The next five years will be much less fatal. In the succeeding five years—from ten to fifteen—the mortality will be still further reduced. Indeed, for both sexes, this is the most healthful period of life; the death rate, however, is lower for boys than for girls. There will be some advance in deaths in the next five years, and still more in the five which follow, but 654,045 will certainly enter on their twenty-sixth year, Before the next ten years are at an end, two-thirds of the women will have married. The deaths during that period will be 62,052, and of those no fewer than 27,134 will be caused by consumption. Between thirty-five and forty-five a still larger "death-toll" will be paid, and little more than half the original band—in exact numbers, 502,915—will enter on their forty-sixth year. Each succeeding decade, up to seventy-five, will now become more istal, and the numbers will shrink terribly. At seventy-five only 161,124 will remain to be struck down, and of these 122,559 will have perished by the eighty-fifth year of the march. The 38,565 that remain will soon lay down their burden; but 2,153 of them will struggle on to be ninety-five, and 228 to be one hundred years old. Finally, in the 108th year of the course, the last solitary life will flicker out; such, then, is the average lot of a million men and wo-

PROBABLY scarcely a day now passes but sees the last leaf, the last tattered remnant of the last copy of some work (great or small) of some author or other, perish by violence or accident—by fire, flood, or the erumbling of mere deeay. It is surely an impressive thought—this silent, unnoticed extinction of another product of seme once busy and aspiring mind!—Rogers.

men .- The Economist.

[For the Presbyterian.]

A Scotch Minister's Love Story. CHAPTER II.

We have said that Mr. Dunning's visits to the manse were always welcome. Neverto the manse were always welcome. Novertheless, it not unfrequently happened that the discussions of the friends became warmer than the welcome. And then, Mr. Dunning having a failing—like every other good man—and that failing consisting in meeting opposition to his views with fiery indignation, it sometimes occurred, after an unusually hot encounter with the Docan unusually hot encounter with the Doctor, that he would hastily soize his hat and umbrella and rush out of the house determined never to set foot in it again. But the fresh air and the mental abstraction together soon calmed his augry soul, and then he would forgot all about his speedy exit from his friends house, and a few days would find him again reposing calmly in the Doctor's cosy study.

Well, it so happened that one evening the discussion of the friends became unusually warm, and there followed the results we have just described. Mr. Dunning was in the street hastening to his home, his anger disappearing, and his benevolent heart resuming its sway. But here we must leave him to return to his solitary study, while we describe a parlor scene that was going on in the village, in which affairs intimately connected with Mr. Dunning's future happiness were being gravely considered.

But before doing so, we must first intro-duce to our readers Dr. Malcolm's two daughters (of whom, himself, and an old tried servant his family now consisted), especially as they figure largely in the gossip of the village parlor. The elder, Catherine, was upwards of thirty years of again a somewhat masquling pature, yet age, of a somewhat masculine nature, yet not to such an extent as to prevent the exhibition of many fine womanly traits of character. She was very useful in the parish, actively employing herself at sick-beds, and amongst the women and chil-dren, helping her father in his correspondence, and attending to all the minutia of his household affairs. She was the Martha of the manse, and her activity and zeal acted upon every one. She was high y valued by all who knew her, and especially by her father. But every one was conscious of a different kind of feeling towards her sister, Lucy. She was womarly to the entire exclusion of the masculine; children nestled in her bosom; the afflicted came to her for sympathy; men were fascinated by a neguliar charm that hang core her to her for sympathy; men were assumated by a peculiar charm that hung over her, and that was expressed by deep, tender, thoughtful eyes, by a sweet voice whose notes went straight to the heart, by a hand whose touch communicated an electric spark of sympathy from her soul. The two sisters—though so unlike—were truly one. The merry hearty laugh of Oatherine was a counterpart to the calm, deep joy of her sister. The activity and zeal of the one, and the tender sympathy of the other, had a continuous activity and zeal of the cher, had a great influence in the parish, and in the manse, children aimed at saying their lessons, and doing their work well before Catheriue; but they loved to have Lucy near them when they were at their play, for she seemed to rejoice in their gambols as much as she did in the singing of birds, or in the blossoming of flowers. Catherine, at the sick bed, was ever ready with her hands; and the things which she brought and did to alleviate pain and to impart comfort, were quite a marvel to behold; while Lucy's presence in the same place communicated a deep feeling of peace and resignation. had a great influence in the parish, and in resignation.

In the parlor referred to there was a con-clave of ladies met for no other purpose than to get Mr. Dunning married right off to Dr. Malcolm's elder daughter. The ladies of the parish, both Church and Dissenting, had come to the unanimous conclusion that Mr. Dunning needed a wife, and that Miss Malcolm was the very woman that had been designed by providence for him. Some of the keen Dis-senters did not like the idea of their minister taking a wife out of "Babylon," and many of the strong-minded church-women scorned the idea of letting such a useful, active lady go over to the ranks of the Dissenters. But all objections had now been got over by the ladies of either party, and they were a sworn confederacy to bring about the union—if not of the old kirk and the new, at least of the old kirk minister's daughter and the minister of the 11088 assembled in the parlor were a committee appointed by themselves, and they were now convened to consider with all earnestness the important business

they had on hand. "Well," said Miss Johnson, the most active leader of the movement, "We'll have no great difficulty with Mr. Dunning. We will just require to order him to get married, and, poor man, we'll so worry him that he'll be glad to consent. But we will have to get him a new coat, something like the Doctor's, and rig him out from top to toe for his courtehip. The only difficulty will be to have his measure taken. Once we have the coat, we will put it in the place of the present one, and he'll never notice the difference, and then Betty, his housekeeper can manage the rest. But who will undertake to speak to Miss Malcolm shout it," " perhaps it will not be so difficult as some of us think," she added in a tone remarkable in young ladies who have been marriageable for some years...

All the ladies present unanimously agreed that Miss Johnson was the very person to speak to Miss Malcolm, and she was deputed accordingly; while a sub-committee of three was appointed to go to Mr.
Dunning, and inform him of the wishes or rather commands of his own congregation and that of the Parish Church; and another three were set apart for the im-portant purpose of managing the minister's outfit and preparing a present for the united ladies of the parish to the elected

#### (To be continued.)

Az, what a mercy it is, believer, that it is not your hold of Christ that saves you. but His hold of you! What a sweet fact that it is not how you grasp His hand, but His grasp of yours, that saves you!

#### Scientific and Alseful.

PROSTED FEET.

To relieve the intense itching of frested feet, dissolve a lump of slum in a little water, and baths the part with it, at the same time warming the part affected before the fire; one or two applications are sure to give relief.

#### CURE FOR CHOKED CATCLE.

In regard to choked cattle, a correspondent of the Rural New Yorker Says that he has tried pouring a half put of melted lard down the throat of the cuffering animal, and has never known it to tail to give relief.

#### WINDOW WASHING.

In washing windows, a narrow-bladed wooden knife, sharply pointed, will take out the dust that hardens in the corners of the sash. Dry whiting will polled the glass, which should first be washed with weak black to mixed with a little alcohol. Save the tea leaves for the purpose.

#### MOTHS IN CARPETS.

Moths will work in carpets in rooms that are kept warm, in the winter as well as in the summer. A sure method of removing the pests is to pour strong alum water on the floor to a distance of half a yard around the edges before laying the carpets. Then once or twice during the season sprinkle dry salt over the carpet before aweeping. Insects do not like salt, and sufficient adheres to the carpet to prevent their alighting upon it.

#### TO REMOVE STUMPS.

A single fact, given by Gen. Colquitt in a speech, will, we hope, be of great practical benefit to the farmers of his section, He aid that, to remove stumps from a field, all that is necessary is to have one or more sheet iron chimneys, some four orfive feet high. Set fire to the stump and place the chimney over it, so as to give the requisite draught at the bottom. It the requisite draught at the bottom. It will draw like a stove. The stump will scon be consumed. With several such chimneys, of different sizes, the removal of stumps may be accomplished at merely nominal labor and expense.

#### A GOOD.HASH.

A GOOD-HASH.

There is a good deal said against "hash" but mostly jocularly; yet it is true that when it is poor, it is poor indeed. But good hash, and it is easy to prepare it, is one of the most appetizing dishes for broakfast. It can be made of any cold meat—beef or veal being the best. It should be chopped fine, and put into the stew-pan with a sufficiency of butter or lard; and, after stewing some time, a little hot water should be supplied. Add some finely chopped onion, a little tomato, and some prefer a dash of good vinegar. Of course pepper and salt to taste. It should be cooked thoroughly. Try it after this fashion. Try it after this fashion.

#### BUTTER TUBS.

I wish to say a few words in regard to using "old butter tabs" or boxes for the second, or more times. I have used two butter boxes almost constantly for more than thirty years; they are better now than when new. It is not the number of times than thirty years; they are better now than when new. It is not the number of times tubs or boxes are used that makes them unfit for future use, but the want of the right kind of preparation before they are first used, and the care of them afterwards. If they are well soaked with strong brine just previous to filling, and are thoroughly wet with it at the time the butter is packed, the butter will not adhere to them, nor be absorbed by them. Then, if after the butter is used, they are well washed with boiling water and thoroughly washed with boiling water and thoroughly dried, they are better than new ones, for this one reason at least, they have lost a portion of their original wood-flavor, especially when made of some kinds of soft wood.—Gongregationalist.

#### FATTENING POULTRY.

In France, where poultry breeding, feeding, and fattening has been reduced to a science, they feed vory little whole grain. A very popular feed is one-half bran and one-half buckwheat, barley, or oat-meal, made into a stiff paste, and fed to old and made into a sim passe, and set so on analy young alike, twice a day. They claim that this feed is less expensive and promotes laying. Whole grain, however, will pro-duce fat, when fed abundantly, but it also produces disease, by impairing digestion. Buckwheat is regarded as the great egglaying stimulant. A system of "liquid eramming" is practiced by many who follow fattening fowls as a trade. Barley and milk, mixed, is crammed into the fowls by means of a funuel. It is said that one person can cram sixty fowls per hour, and the fattening process only lasts two or three weeks. At three markets named, upwards of 6,900,000 head of fat poultry are sold annually, all fattened by this process.

#### HOW TO BREATHE.

The mouth has its own functions to perform in connection with eating, drinking, and speaking; and the nostrils have theirs. and speaking, and side dossile have energy namely, smelling and breathing. In sum-mer time, the error of respiring through the mouth is not so evident as in the winter season, when it is undoubtedly fraught with danger to the person who commits this mistake. If you breathe through the mucous membrane lining, the air be-comes as warm as the temperature of the body before reaching the lungs; but if you take in air between the lips and through the mouth, the cold air comes in contact with the delicate lining membrane of the throat and lungs, and gives rise to a local chill, frequently ending in inflammation. Many persons, without knowing the reason why they are benefited, wear respirators over the month in winter, if they happen to go out of doors. By doing this they diminish the amount of air which enters between the lips and virtually compel themselves to breathe through the nostrils. But they to breathe through the nostrile. But they could attain just the same results by keeping the lips closed—a habit which is easily acquired, and conduces to the proper and natural way of breathing. We believe thatif people would only adopt this simple habit—in other words, if they would take for their rule in breathing "Shut your mouth"—there would be an intense diministration in the two closes of Alexander ntion in the two classes of affections, namely, those of the lungs and throat, which count many thousands of victims in this country in the course of a single year.—Public Health.

#### Christmas Carols.

BY PLONENCE PERCY.

The children sang 2 song this Christmas morning Mellow and clear outside my chamber door Waking me softly from my pleasant dreaming Of unforgotten Christmas days of yore.

Sweetly they sung, my neighbor's happy children Two merry girls and one glad-hearted boy, Bopeating of their god's rejoicing burden, -On Christmas morn the angels sing for joy!

Sweetly they sung; but ah their cheerful voices B ake up my soul's deep fount of hidden wee: And pressing down my fece against the pillow, I let the bitter torrent overflow.

Missing the little child that warbled softly Two years upo to-day a song like this, And when the joyful melody was ended, Held up her sweet mouth for a Cipistmas kiss,

Only one Christmas Evo my fair eyel darling Lisped of dear Santa Claus he dreams among, Only one Christmas morn, white-robed and joyful-Lifting her clear voice in a Christmas song.

1 soo her little figure standing tiptoe, To haug her dainty stocking on the wall;— Oh, sinless heart oh, perfect faith of childhood, Believing everything and trusting all!

Poace, aching heart ; oh lot me trust entirely With faith and strongth that nothing can destroy, That my sweet baby is among the augols, Who on this Christmas morning, sing for joy!

#### "When A Man Comes Home."

When a man comes home, Don't begin to wrangle; Better far to sleep In the hungry deep, Neath white sheets of foam, And of sea-weed tangle. Poace, peace, peace; Coage, cease, cease. When a man comes home, Don't begin to wrangle.

When a man comes home, Let him enter smiling; Take the children sweet. Playing round his feet; Throw off grief and gloom. And the world's beguiling. Peace, peace, peace; Cease, cease, cease. When a man comes home, Let him find all smiling.

When a man comes home, He should still remember Tis not always May, Hither work or play-Sure as June will come There will come December. Peace, peace, poace; Coase, coase, coase. Evening brings all home, And sunshine in December.

#### Hell Bridge.

There is a narrow pass between the mountains in the neighborhood of Benderg, in the Highlands of Scotland, which, at a little distance, has the appearance of an immense artificial bridge thrown over an immense artificial bridge thrown over a tremendous chasm; but on nearer approach it is seen to be a wall of nature's own masonry, formed of vast and rugged bodies of solid rock, piled on each other as if in giant sport of architecture. Its sides are in some places covered with trees of a considerable size; and the passenger who had a head steady enough to look down may see the eyrie of birds of prey beneath his feet. The path across is so narrow that his feet. The path across is so narrow that it cannot admit of two persons passing, and, indeed, none but nativos attempt the dan-gerous route, though it saves a circuit of three miles; yet itsometimes happens that two travellers meet, owing to the curve formed by the pass preventing a view over it from either side, and, in that case, one person lies down while the other creeps

over his body.
One day, a Highlander wasking along the one day, a highlander waiking along the space, when he had gained the highest part of the arch, observed another coming leisurely up, and, being himself one of the opatrician order, called to him to lie down. The person addressed disrogarded the command, and the Highlanders met on the summit. They were Cairn and Bendearg. of two families in enmity to each other. "I of two families in enmity to each other. "I was first at the top," said Bendearg, "and called out first. Lie down, that I may pass over in peace." "When the Grant prostrates himself before the McPherson," answered the other, "it must be with a sword through his body." "Turn back, then," said Bendearg, "and repass as you came." "Go back yourself, if you like it," replied Grant, "I will not be the first of my name to turn before the McPhersons."

They then threw their bonnets over the precipice, and advanced with a slow and precipice, and advanced with a slow and cantious space closer to each other. Both were unarmed. Preparing for a desperate struggle, they planted their feet firmly on the ground, compressed their lips, knit their brows, and fixing fierce and watchful eyes on each other, stood prepared for an

onset. They both grappled at the same moment; but, being of equal strength, were unable to shift each other's position, and stood fixed on the rock with suppressed breath and muscles strained to the "top of their bent," ike statutes carved out of the solid stone.

At length McPherson, suddenly removing his right foot so as to give him greater purchase, stooped his body, and bent his enemy down with him by main strength, till they both leaned over the precipice, locking into the terrible abyes. test was doubtful, for Grant had placed his foot firmly on an elevation at the brink, and had equal command of his enemy; but at this moment McPherson sunk slowly and firmly on his knee, and, while Grant suddenly started back, stooping to trant suddenly started back, stooping to take the supposed advantage, whirled him over his head into the gulf. McPherson himself fell backwards, his body partly hanging over the rock; a fragment gave way beneath him, and he sank further, till, catching with a description of the control of t eatching with a desperate effort at the solid stone above, he regained his footing. There was a paner of death-like stillness, and the bold heart of McPherson felt cite. and faint. At length, as if compelled by some mysterious feeling, he looked down over the precipios. Grant had eaught with a death-like grip by the rugged point of a rookashie enemy was almost within his reach. His face was turned upwards, and there was in it horror and despair-but he uttered no word or cry. The next moment he loosed his hold, his brains were dashed out before the eyes of his hereditary foe;

the mangled hody disappeared among the trees, and his last heavy and hollow sound arose from the bottom. McPherson re-turned home an altered map. He purchased a commission in the army, and fell tighting in the wars of the Poninsula. The Gaelio name of the place where this trage-dy was acted signifies "Hell Bridge."— Ohan Times.

ANOTHER CORROBORATION.

Evidences of the truth of the statements about the Bulgarian outrages is continually accumulating. Sir George Campbell has visited that country in person. He found that, with reference to the report, published by the press, of the outrages, the massacres, and the plundering of property, there had been no exaggeration. Of many of these things, plenty of ocular proof was still left. The pro-Turkish party had en-deavored to make out that a large proportion of those supposed to have been killed had returned to their villages, but Sir George Campbell had ascertained there was not the least foundation for this statement. He was perfectly satisfied that no such atrocities had been committed in modern days. He says that, in the district round Pluispopolis, the French Consul states that not less than fifteen thousand had been killed. Sir George thinks that, while England does not take the position she ought, in actually securing that such occurrences shall not again take place in Turkey, Russia is perfectly justified in the course she has so far pursued.

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OPINIONS.

minion, Postal Laws, etc., etc.

OPINIONS.

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Ministors and superintendents are tearnestly invited to forward their or lors without delay, so that we may know in good time the number to be printed for January.

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Reports of mession work were given in
by Messrs. Paul, Currie, McLennan, McLung, McDonald, and the Moderator. A
memorial from St. Audrew's congregation. Lindsay, was presented, asking the Presby-tery to sanotion their mortgaging St. Andraw's church property for an amount not exceeding \$1200. Mr. James Watson was exceeding \$1200. Mr. James Watson was heard in support of the memorial. He stated that the object in view in raising money by mortgage was the improvement of the church building by a gallery and basement. The prayer of the memorial was granted. A communication was read from the St. John Presbytery, New Brunswick, intimating that Rev. J. D. Murray declined the call given him by Kirkfield and Victoriaville. Mr. Robert McNabb and Mr. John Cameron were received as students for the ministry, and the clerk was in. dents for the ministry, and the clerk was in-structed to certify them accordingly. It was agreed to leave the arrangement for missionary meetings and missionary sermons in the hands of the various sessions, with instructions to report at the next regular meeting. Deputations were also appointed to hold missionary meetings in mission stations. Rev. A. McLennan, B.A., andered his resignation of the charge of Scott and Uxbridge, giving for a reason a desire to travel for some months as a probationer with a view to recruiting his heakh. After several members of the court expressed sympathy for Mr. McLennan it was agreed to hold an adjourned meeting of the Presbytery in Quaker Hill church, on the 12th day of December, at 1 p.m., and to cite the congregation of Scott. nu., and to cite the congregation of Scott and Uxbridge to appear there for their interests. The next business was the licensure of Mr. Hugh McPhayden, who passed a creditable examination in Hebrew, Greek, Theology, Church History and Church Government, besides reading a Latin Thesis, a Greek article averages, a homity relating the contract of the a Greek critical exercise, a homily, a lec-ture and a sermon, all of which were sustarie and a sermon, all of which were sus-tained as satisfactory. Rev. J. Gray, M.A., of Orillia, who in connection with Rev. K. McLennan, M.A., of Peterboro, was ap-pointed to advocate the claims of Queen's College, Kingston, and Knox College, Tor-onto, addressed the court at some length. He dwelt on the excellent services rendered by these colleges in the next the efficiency by these colleges in the past, the efficiency and soundnesses of their professors, and and soundnesses of their professors, and the pressing demand for a more liberal financial support at the present time. It was moved, seconded and unanimously resolved: That this Presbytery having heard Mr. Gray's advocacy of Queen's College, Kingston, and Knox College, Toronto, do now express their sympathy with the object of his mission and their intention to make vigorous efforts to place our colleges make vigorous efforts to place our colleges in a more satisfactory financial position. An adjourned meeting of this Presbytery was held at Quaker Hill on the 12th day of December, 1876, at 1 p.m., and the regular quarterly meeting at Woodville will be held on the last Tuesday of February, 1877, 11 a.m.—J. L. Murray, Pres. Clerk.

#### Preabytery of Bruce.

This court met at Ripley on the 13th inst., for the induction of the Rev. A. Sutherland, late of Melburn, into the pastoral charges of Knox's Church, Ripley. The church was well filled with an intelligent and interesting audience. Roy, J. Fraser presided and preached. Mr. Stowart ad-dressed the minister, and Mossrs Wm. Anderson and Davidson the people at the close of the service. Mr. Sutherland receiv-el a hearty welcome from the people of his charge as they passed out of the church; after which the treasurer paid him a quarter's salary. Mr. Sutherland enters on his labors in this comparatively new field with the most cheering prospects of success. A. G. Forbes, Pres. Clerk.

#### Presbytery of Montreal.

This Presbytery held a special meeting on Thursday in St. Paul's Church, Mon-treal, to consider the call from St. John, N.B., to Rev. W. Mitchell. The Rev. R. Campbell represented the Presbytery of St. John, and also the congregation of St. Andrew's Church there, while Chalmer's church was represented by Messrs. McDongall, Rogers, Ross and Harvey. The commissioners having andressed the Presbytery the call was placed in Mr. Mitchell's hands, who signified his acceptance thereof. In the course of a lengthened address Mr. Mitchell frankly assigned as one reason leading him to accept the fact, that ac-companying the call there was a guarantee of a more edequate pecuniary support than his Montreal congregation were able to provide. He spoke in laudatory terms of the liberality of his people in Chalmer's Church, but owing to the unwillingness of some of the very men outside the congrega-tion who had induced the people to build a much more expensive church than they in-tended, to come forward with liberal sums, the debt was so heavy as almost to crush them; added to which the Presbytery had encouraged the formation of new corgrega-tions in the west end of the city, which would limit the field of Chalmer's Church, and operate against the ability of the peo-ple to give a minister an adequate sup-port for years to come. Mr. Mitchell fur-ther stated that such was the rapid multiplication of Presbyterian churches in the city, that the people of Montreal were required to contribute an average of nearly double the amount per family for stipond that is required in the cities of Toronto and Hamilton. Several of the brethren having expressed their regret at parting with Mr. Mitchell, the Presbyterv agreed to the translation. The Rev. R. H. Warden was appointed to preach in Chalmer's Church on the 31st inst., and declare the pulpit vacant, and the Rev. James Fleck was appointed Modera-tor pro tem of the Session. We sympa-thize with the congregation of Chalmer's Church in the loss of their minister, and trust that they may soon obtain the services of another.—Com.

#### Presbytery of Huron.

This Presbytery met in Clinton, on Tuesday last. Mr. McQuarrie's induction The stay last. Mr. McQuarrie's induction at Wingham was appointed to take place on the 23th inst., at 11 a.m.; Mr. Ferguson to preside and address the people, Mr. McLeau to preach, and Mr. Young to address the minister. The call from the congregation of Sherbrooke, Nova Scotia, to Rev. A. McLeau, of Blyth, was taken to Partice being drip, the days called to Rev. A. McLuan, of Blyth, was taken up. Parties being duly sited were called, when there aspeared Dr. Ure for the Presbytery of Picton, and for the congregation of Sherbrooke. Dr. Sloan, and Mr. McQuarrie for the congregation of Blyth, and Messrs, Gallagher and Anderson for the congregation of Belgrave, and Mr. McLewick Burney Were and Mr. McLean for himself. After parties were heard and the Presbytory deliberated for some time, it was agreed that Mr. McLean be retained in his presest charge—this being his own desire. Dr. Ure was appointed to write to the congregation of Sherbeake conveying to them. Sherbrooke, conveying to them the sympathies of the Presbytery in the circumstances in which they are placed.

#### Presytery of Peterborough-

This Presbytery met at Peterborough, on the 12th of December. The principal business was the consideration of Mr. Maclennan's resignation of the charge of St. Andrew's Church, Peterborough, which that brother, with the view of engaging in the Church's service in another part of the field, had placed in the hands of the court. After lengthened consideration, the Presby-tery agreed, though very reluctantly, and with the most cordial feelings of respect and affection for Mr. Maslennar, to accept his resignation. The following appoint-ments, rendered necessary by Mr. Maolen-nan's removal from the bounds, was unanimously made: Mr. Bennett to preach in St. Andrew's Church, Peterborough, on the St. Andrew's Church, Peterborough, on the 24th inst., and to declare the pulpit vacant; Mr. Torrance to be Moderator of Session during the vacancy; and Mr. Cleiand to be Treasurer of the Presbytery Fund, and Convener of the Presbytery's Committee on Finance and Statistics. Messrs. Cleiand and Donald were appounted a committee to death of the property of the proper draw up a suitable minute expressive of the Presbytery's esteem and regard for Mr. Maclennan, and their deep regret at his de-parture from among them. It was unani-monsly agreed that those congregations which have not yet remitted the amounts apportioned to them for the Home Mission Debt, should be arged to do so without delay; and if they should feel unable to pay the entire amount for which they have been assessed, that they be earnestly requested at least to take up a collection, and to forward the same to the Treasurer of the Church with as little delay as possible. Mr. Bennett gave notice that at next meeting of the Presbytery, he will move: First, that at an early sederunt of said meeting, commissioners be appointed to the General Assembly, indicted to meet at Halifax in June next. Second, that the business to which "Presbyteries are required to give attention," as appears on page two hundred and fifty-five of the Minutes of last Assembly, be considered as far as time will permit. WILLIAM DONALD,

#### Births, Marriages and Deaths. NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

On Friday, the 8th inst., in the village of Markdale, the wife of the Rev. J. A. McAlmon of a son. DIED.

At the manse, Baltimore, on the evening of Sat-urday, Dec 2nd, Many Gronorna, aged two years, youngest daughter of Rev. W. A. McKay.

#### Official Announcements.

#### MEETINGS OF PRESBYTERIES.

. Hunon,—The Presbytory of Huron will meet in Ulinton on 2nd Tuesday of January, at 11 a.m. LINDSAY —Next regular meeting (D.V.) at Wood-ville on the last Tuesday of February, at 11 a.m. PETERBOROUGH. The Presbytery of Peterborough will meet in St. Andrew's Church, Poterborough, on the third Tuesday of January, at 11

Kinoston.—Next meeting to be in St. Androw's Hall, Kingston, on the 2nd Tuesday of January 1877, at 3 p.m. Barris.—The meeting of this Presbytery will meet on the first Tuesday in March, 1877.

OWEN SOUND.—In Knox Church, Owen Sound, on third Tuesday of December next.

Toronto.—The Presbytory will meet in the usual place on the first Treaday of January 1877 at

nrst Tuesday of January, 1877, a

OTTAWA.—The Presbytery of Ottawa will meet in St. Andrew's Church, Ottawa, on the first Tues-day in February, at 3 o'clock. SAUGHEN.—The Presbytery of Saugeen will meet in Knox Church, Harriston, on the last Tuesday of December, at 4 o'clock, p.m.

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of Drugglet's approntices and assistants, and to other purpose. MAULENNAN. DOWNEY & EWART, Solicitors for the Courge of Pharmacy. Toronto, Dec. 6, 1975.

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