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Contributors and Correspondents

INTRODUCTION AND PROGRESS OF CHRISTIANITY IN SCOTLAND.

BY REV. J. R. BATTISBY.

No. 5.

II. The form of Christianity introduced.—Having now gone over the introduction of Christianity into Scotland, its gradual spread and development, the question may very properly be asked: What form of religion was it which was first introduced among the early inhabitants of that country? We have seen the small beginning that it had, one case only mentioned in the year 56 A.D., but like the mustard seed it grew and spread, until the whole of Scotland was brought under its influence, and others shared the benefits of her religion with her. But of what type was this religion? Was it that form of Christianity which is now taught and practised by the Church of Rome, or was it that of an episcopal character, based upon Apostolic succession? This is the real question now to be decided, and whether I may be able to make the answer plain and intelligible to others or not, I think it is perfectly clear to my own mind. I hope to be able to show conclusively that the form of Christianity introduced into Scotland, was neither the one nor the other that I have mentioned, but that form which was preached and practised by the Apostles themselves, and the early Christian Church. The Church of Rome has always boasted that Scotland, as well as the rest of Britain, was at first indebted to her efforts and that of her popes, for their first impressions of religion. Now, I have said already in a former article, that the intercourse of the Roman soldiers, who had embraced the Christian religion, and who were sent from time to time into Scotland, was not without good results among those with whom they associated. And still further, I have said already that recruits were drawn from Scotland to fight the foreign battles of Rome, and that many of them returning home brought the seeds of divine truth with them. But surely every student of history knows that the teachings of Rome now, and also for the last twelve centuries, are vastly different from what they were when she first received the truth. And not only so, but Rome has differed from herself in different ages, and has scarcely a vestige of resemblance now, to what she was in early times. In dealing with the form of Christianity introduced into Scotland, I shall endeavour to show that the teachings of Rome for the last thirteen centuries have been diametrically opposed to the primitive Christianity of my native land, and to begin with I shall give a quotation from Neander, the Church historian. He says:—"The peculiarity of the British church is evidence against its origin from Rome, for in many ritual matters of human device, it departed from the usage of the Romish Church, and agreed much more nearly with the churches of Asia Minor." And from these peculiarities of the early Scottish Church, many have held, seeing that it resembled the Eastern Church so much, that the first missionaries who came to Scotland and the east of Britain, were from the Eastern Church and not from the Western at all. I have mentioned in a former article that some of the Apostles themselves are said to have preached in Britain, and among others the apostle Paul. This, I think, is not certain; at least there is little, if any proof, that such was the case.

In order, then, to bring out more clearly the form of Christianity introduced, let us notice some points of difference between the early Scottish Church and that of Rome. In the former the Holy Scriptures were held to be the only standard of faith and practice, and were by the early missionaries the subject of close and constant study. Adomnan, who wrote the life of Columba, tells us that when that man of God was under his teacher, Finnian, of Clonard, he was "learning the wisdom of the sacred Scriptures." And Bede also tells us that "Columba and his companions only received those things which were written in the writings of the prophets, evangelists, and apostles." And again he says:—"In the remote parts of the world in which the Scots lived, they were unacquainted with the Roman decrees, and only taught their disciples out of the Scriptures." "His glorious doctrine that has ever been the foundation of civil and religious liberty, was held tenaciously as we see by the by the early Scottish Church, and upon the supremacy and infallibility of the Word of God, the whole superstructure of their religion was built. On this glorious principle the Protestant world stands to-day, and only on that truth will any nation or church live and flourish. It is this principle acted on and carried out that elevates fallen humanity, and it is this that seals the death-warrant of priestly craft, and wipes out Romish domination.

When did Rome require this at the hands of her priests, and when did they encourage or require this of their people? Again, it we take the practices of the early missionaries of Scotland, and compare them with those of Augustine and others of the same type, we shall find a very wide margin between them. Ninian settled on the Isle of Whithorn, Columba on Iona, Balthasar on Tyree, and Malrae on that of Crawlin. But Augustine, the full-blown schurman, made Canterbury the centre of his Jesuitical operations, preached submission to the pope and church of Rome, which by this time was becoming more and more corrupt. His mission to England took place the very year in which Columba died, 597 A.D., and the church of Rome by that time had wandered far from the simplicity of the faith. But although the church in England at that time had lost its primitive christi-

anity by Saxon invasion and Saxon idolatry, yet Augustine found a great deal of stern opposition. More especially was this the case in Wales, where vast multitudes fled from the Saxon invaders, and maintained the integrity of their worship. Augustine encountered Dionoth, who was looked upon as the President of the Welsh church, and demanded submission to the Bishop of Rome. The reply was: "We desire to love all men, but he is not entitled to call himself father of fathers, and the only submission we can render to him, is that which we owe to every Christian." Baffled and repelled time and again by the supporters of the British Church, Augustine and his followers had recourse to arms, the inevitable logic of the policy of Rome. With Augustine it was submission to him, an authority, with Columba and those of his school, it was submission to the word of God. Paulinas too, was of the same class as Augustine, who settled in York, the capital of the North of England. These two agents represented the ambitious and grasping spirit of their system, covetous only of place and power, while the missionaries of the Scots and Scots, were only covetous of sacrificing self, setting forth the glory of God, and exalting Christ their Master.

The doctrines too of these two churches were widely different. With the early Scottish church then was no Virgin worship. Adomnan, who wrote in the middle of the seventh century, makes no reference to the worship of the Virgin, nor yet do those who wrote before him. Now if the early Scottish church had believed or practised this, would it have been passed over in silence. In fact there was no saint worship of any kind, and not a single case can be shown, where believers had recourse to their intercession. The love and esteem of the early Scottish church for good people, could not perhaps be surpassed, but these did not go beyond the warrant of God's word. Another point of difference still was this: The early Scottish church believed in the all-sufficiency of the atonement of Christ, the convincing and renovating power of the Spirit of God, and therefore needed no purgatorial fire to cleanse the soul, nor is there any mention of it. Faith in Christ was then too entire, and the love of the saints too ardent, to admit of such a doctrine as that. And as for the doctrine of extreme unction, it was not then dreamed of, nor yet did the pious Columba receive it at his death, an event which he told his servant would happen on a certain day. It would have required a man of greater power than the Archbishop of Toronto, with all his delicate handling, and bolstering up of this doctrine, to have made the early Scottish church receive it. No doubt they were heretics in this respect. But there is also the doctrine of transubstantiation, so vital and fundamental to the Church of Rome, and yet even this was unknown to the early Scottish Church.

It is time that this point may be disputed, for in Adomnan's life of Columba, there are two expressions which seem in opposition to what I have said. These expressions are: "To consecrate the sacred mystic of the Eucharist," and "to form the body of Christ." But those who used these expressions never presumed to convert the bread and wine into the body and blood of Christ. Our Saviour himself spoke of the bread as his body, and the wine as his blood, when he had no reference at all to the sacrament of the Lord's Supper. When he says:—"Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you," what does he mean? Simply this: Ye are legally dead, and on the fair road to the second death, and the only escape for you is through my death and sufferings, by faith in me, as the great substitute for sinners. The absurdity of a carnal and literal meaning of his words was at once seen when he said: "The words that I speak unto you, they are spirit and they are life." And so the teachers of the early Scottish Church gave the words of Christ their spiritual meaning, such as the Lord intended, and never dreamed of converting the bread and wine into the soul and body, and divinity of Jesus.

(To be Continued.)

(For the Presbyterian.)

EVANGELISTIC WORK.—III.*

THE INQUIRY-MEETING.

All who have had much experience in the work unite in attaching great importance to this part of it. The reason is not far to seek. It lies in this, that not only does the natural man not know the things of God, but that his carnal mind is enmity against God, and ready to resort to every imaginable "refuge of lies" to evade the force of the truth. After the preacher has made things so plain, he fancies that the wayfaring man, though a fool, need not err. How often does he find in conversation after that the edge of the truth has been turned aside by some plausible excuse, rooted prejudice, or preconception. In the after-meeting you get into close quarters with the enemy, and can deal closely and effectively with these subtle forms of evil, and adapt that dealing to the individual in a way which is impossible in the long range which the pulpit affords. Now these methods of personal dealing are employed by every earnest soul-seeker in private; but with some especially who have not seen its workings, a prejudice exists against their use in public, though it is hardly correct so to speak of the inquiry-meeting, as the general public have been previously dismissed, and usually those only are present who are themselves seeking guidance, or in prayerful

*This article should have appeared last week, so as to have kept up the connection with No. II; and No. III. In our last week's issue should have appeared as No. IV.

sympathy with what is being done. Besides, these prejudices almost always vanish with the first opportunities of personal observation and experience in such scenes. Of course this does not apply to the scenes of excitement, confusion, and distraction to be found in the "protracted meetings" of some denominations, but when the work is in the hands of competent persons, carried on in a series of brief, quiet, earnest, private or semi-private conferences with one and another in succession, with the object of carrying out our Lord's instructions to follow the general proclamation—"Come, for all things are now ready"—by the more personal, close, discriminating dealing with different cases, "blind, halt, maimed," plainly enjoined in the words, "Go out and compel them to come in." Surely this means an individual urgency which aims at bringing them there and then to close with the Gospel offer. As to the particular method to be followed, this must, of course, vary with the state of mind found to exist, and must be left to the good sense and tact of the worker under the guidance of the Holy Spirit. "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire." The characteristic of Mr. Moody's dealing is said to be the directness with which he seeks to turn the inquirer from every side issue, drive him from every halting ground, and shut him up to an immediate acceptance of Christ as his duty and privilege. The records of recent work in the States and Great Britain contain many instructive narratives, which, however, are not to be regarded as perfect examples to be unquestionably followed. Spencer's "Pastor's Sketches" present many valuable suggestions and examples. I may be permitted in a future issue to give some details of a most instructive case which came under my notice some years ago, and did more to initiate me into the mysteries of personal dealing than anything else. Meantime I would like to add some facts which have recently come under my notice, illustrative of the readiness of our people to profit by such privileges as the inquiry-meeting affords, as well as the need for it, about which many persons are more than dubious.

(1.) In a town in Ontario special services were begun, but the exercises the first evening were confined to Gospel addresses, with the idea that it would be time enough to institute the inquiry-meeting when it became evident that there were anxious ones among the congregation. The minister was assured that that was sure to be the case whenever the Gospel was faithfully preached. It also came to his knowledge that some of the young people were disappointed at the absence of the after-meeting. The second evening it was announced that henceforth an inquiry-meeting would be held at the close. Many persons availed themselves of it gladly, and among the first who found peace was a young man residing under the minister's own roof, who had been in a state of anxiety for months, and now became a happy and consistent Christian.

(2.) Another, also living in a Godly household, who found freedom in the same meetings, said he had for some time been wishing much some one would speak to him. As he lay down at night his last thought was, "How shall we escape if we neglect so great salvation?" The same thought was the first in his mind in the morning. He remained to the after meeting and there found relief from his burden.

(3.) A young woman in Toronto was under deep concern and in great darkness. She applied for a vacant place in a minister's household, with the hope she would there receive the help she longed for, but to her disappointment, no one spoke to her, and not till she had left the place some time after did she find the light.

(4.) In a country charge a minister invited young candidates to his house for conversation. Among them came a woman of mature years, already a member of the church, but in anxiety as to her true state before God. However, she was passed by as all right, to her great disappointment. Of course such persons should speak out, but great diffidence often restrains them, and it surely becomes us at least to meet them half-way, and facilitate the matter by such opportunities as the inquiry meeting affords.

Let us watch for souls as those who must give account.

Nov. 9, 1876. W. M. R.

[It is proposed to publish the above in tract form. Persons wishing copies, please send in orders at once to the office of this paper.]

MEMORIAL TO THE LATE MR. TAIT.—A Granite Obelisk is erected in the Grave-yard of Trinity church, Rugby, with this inscription: "Erected by fellow-townsmen, to the memory of a God-fearing man, and a good citizen, Wm. Ironside Tait, Printer, born at Aberdeen, Scotland, 19th Dec, 1806.—died at Rugby 31st Dec., 1875." In 1846 he established the Local Newspaper in Rugby, the *Advertiser*. His life was duty, and his death peace in Jesus. "Be ye also ready." The Obelisk stands as an enduring memento of the kindly remembrance in which the memory of the deceased is held, not only by his immediate neighbors and fellow-townsmen, but by many of his old friends who have scattered far and wide—subscribers in Scotland, Canada, Australia, New Zealand, etc., having taken part in raising the Memorial, and to whom in common with the other friends whose names are associated with the work, the surviving members of the family owe a lasting debt of gratitude. N. B.—Mr. Tait was cousin to the Rev. Thos. Alexander, Mount Pleasant. They had not seen each other for 60 years, till June, 1875, when they unexpectedly met in Montreal.

(For the Presbyterian.)

French Evangelization

THE DEATH-BED OF ONE OF OUR FRENCH CONVERTS.

Just as in seasons of revival in Protestant communities, there are many spurious conversions, so doubtless to some extent in connection with the work among the French Catholics in Montreal last winter. While it is true that of the hundreds who received Romanism there were not a few impostors, it is equally true that many French Catholics were then not only brought out of Rome, but brought to the feet of Jesus—the reality of the change wrought by Divine grace being evidenced by the consistency of their walk ever since.

It will not only be interesting, but encouraging to the friends of the mission to hear particulars as to some of these recent converts, and for the present we select one incident out of many which could be narrated, viz:—The death-bed scene of one of our last winter's converts—what our Missionary, who has had considerable experience as the recent pastor of St. Matthew's Church, Montreal, describes as the most triumphant death he has ever had the privilege of witnessing. We prefer to give it in the words of the missionary, the Rev. C. A. Dondio, who thus writes under date Nov. 14:—"I have lately attended pastorally one of our French converts, who was dying in consumption. She was a faithful hearer of the Gospel in our Church, Russell Hall, so long as her health allowed her to go out. In the month of September, at her own request, I procured her admission to the General Hospital, where I had several opportunities of reading the Scriptures and conversing with her about her future hopes. Her mind was troubled at first at the thought of leaving her only son, a delicate boy of twelve, almost alone in a strange land (her husband being in such poor health that it is very improbable he will live long), but upon my promising to stand a friend to the lad, should he require my help, she was more tranquil, and henceforward set her mind more exclusively on "things above." She spoke frequently of her joy at the prospect of seeing in heaven a dear babe she had lost some time ago. The last day I visited her she was very weak, and asked me to read only a few short and easy verses. It was difficult to understand what part of Scripture she evidently wished, and was unable to point out. Catching as I thought the words "demeure de mon Pere" (My Father's House), I read the beginning of the fourteenth chapter of John's Gospel. She stopped me at the sixth verse by a significant gesture, and repeated quite distinctly the words—"the way, the life." We prayed together, and she asked me to fetch her husband and boy as she did not think she could survive the night. I immediately complied with her wish. The distance was long, so that nearly an hour elapsed before they came. By that time she lay dying. Some one, thinking her a Roman Catholic, asked if she would have a priest. She shook her head in the negative, and grasping her husband's hand, she said twice, quite distinctly, "The way! The life!" and breathed her last. Thus another of Christ's lowly ones has entered into rest. If any doubt the power of the Gospel let them look upon such a death-bed scene and they will say with me, "Let me die the death of the righteous."

Such is one illustration out of many of the results of last year's work in Russell Hall. We ask an interest in the prayers of God's people for the missionaries and colporteurs engaged in this work of French Evangelization, and for the outpouring of the Holy Spirit upon their labors, so that during the coming months there may be many such trophies of Divine grace. We also solicit liberal contributions to enable the Board to meet promptly the salaries of the laborers, and the other expenses of the work. At present the treasury is empty, their being no funds even to pay the missionaries the amounts due on the first of next month.

3 Montreal, Nov. 18th, 1876. R. H. W.

St. Thomas Aquinas.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR—"A. K. H. B." has written an essay on "The art of putting things." Well, "T. T. J.'s" communication in the PRESBYTERIAN of Nov. 3rd is an instance of that art. He there says that I, in effect, charge him with "fabricating what is false," in his history of the subject of this article. A fair interpretation of my criticism will not bear out his statement. I say in it that he gives us a very pleasing picture of the saint. Any one who reads "T. T. J.'s" history of him will agree with me in this. For example he uses the following language regarding him:—"Heroic in mind," "thinking acute and profound," "piety deep and genuine." When he says: "There lies the power of preaching as it gushes forth warm and fresh from blood bought and love kindled hearts," he evidently looks on the preaching of Aquinas as of that kind, for he immediately before speaks of it in terms of commendation. At the close of his article, he quotes a part of the well known hymn: "I would not live away," in which are the following lines:

"I would not live away; we welcome the tomb.
Since Jesus hath lain there I dread not its gloom.

Where the saints of all ages in harmony meet
Their Saviour and brethren transported to greet."

I further say in my criticism that I am sorry to spoil "T. T. J.'s" beautiful picture, but that not I, but the truth is to be blamed for it. That is I will spoil his picture not by any fiction of mine, but by an appeal to simple facts. This language

is in perfect harmony with the view that as "love is blind" "T. T. J." has overlooked certain very glaring defects in the subject of his article. I maintain that it was my duty to direct public attention to these defects. I shall again state them. The "Secunda Secundae" of Aquinas is one of the standard works of the Romish Church at the present day. Well, looking at him as he appears in it, I do not know if it be much, if at all, too harsh to apply to him the language of the Psalmist, "a bloody and deceitful man." Let us see.—"Bloody." He says that heretics deserve to be excluded by death from the world—that heretics are worse than robbers of money, yet than murderers, and, therefore are more deserving of being killed. And that the Church provides for the safety of others by leaving them with the secular judgment to be exterminated by death from the world." Now, among heretics are to be found multitudes of "the excellent of the earth," "the light of the world," "the salt of the earth," who shall stand at the right hand of the Judge at the last day, and on whom He shall bestow a crown of righteousness. But our saint says of them that they are worse than the vilest criminals that ever trod the earth, and, therefore, more worthy of death. Would any Roman Catholic of "deep and genuine piety" speak thus of them? Would "dear Martin Broos," as McOheyne calls him, have done so? "Bloody Mary," Bonner, Beaton, and "The Holy Inquisition" acted only in perfect harmony with the teachings of Aquinas, who, according to "T. T. J.," was a true child of God. Paul exhorts Christians to figuratively heap coals of fire on the heads of their enemies. Aquinas exhorts them to literally roast alive their brethren as well as unbelievers. "Deceitful"—he says, "An oath may be dispensed with whenever anything is promised by an oath in which it is doubtful whether it may be lawful or unlawful, profitable or injurious; either simply, or in any particular case; and in this any bishop can grant a dispensation." Here is an encouragement to false swearing, and if false swearing is not deceitfulness, I do not know what is.

"T. T. J." says, "If I had undertaken to defend the grave doctrinal errors of Thomas Aquinas, etc.; and again,—"He," that is myself, "aimed to prove the story of a life to be false by some of the heresies that were held and taught." All that I do in the article referred to, is to inform the public of the abominable and horrible teachings of Aquinas of which "T. T. J." in his history of him takes not the slightest notice of a particular kind. The following are specimens of the strongest terms of condemnations of any of Aquinas' teachings which I can discover in "T. T. J.'s" history. "He wrote numerous tracts in which one can see some of that bigotted polemical spirit which swayed the church during his day." Speaking of Aquinas's Commentaries on Aristotle's Logic and Summae Theologiae, "T. T. J." says, "The practical benefits that have been derived from them are not of great importance, either as respects the present welfare or future prospects of mankind; whereas much harm has been done by the speculative vagaries and subtle theories which are so skillfully interwoven with the good and true." It is not till he replies to my criticism that he speaks of "the grave doctrinal errors" of Aquinas, and says that many of his actions were unworthy of a Christian, and that many of his teachings were directly opposed to the tenets of Scripture." Observe the gentle manner in which he condemns the teachings of our saint to which I have already directed attention. He reminds me of Bishop Watson, who after the duel between the Duke of York, and Lord Lennox, expressed to His Royal Highness his joy that he had sustained no injury in a recent occasion on which he had imprudently exposed his life to danger. Such was the Bishop's condemnation of the Duke's having fought a duel.

But I shall now draw my remarks to a close. I maintain that I did what was perfectly right in informing the public of "the grave doctrinal errors" of Aquinas which "T. T. J." at best condemns in an extremely indistinct and gentle manner. Considering these errors, I am not "prepared to affirm" that he was "a true Christian at heart." As I say in my former communication; "the fewer of such saints in the world the better."—Yours, respectfully,
T. F.
Melis, Que.

What a Plant Did.

A little plant was given to a sick girl. In trying to take care of it the family made changes in their way of living. First, they cleaned the window, that more light might come to its leaves; then, when not too cold, they would open the window, that fresh air might help the plant to grow. Next, the clean window made the rest of the room look so untidy that they used to wash the floor and walls and arrange the furniture more neatly. This led the father of the family to mend a broken chair or two, which kept him at home several evenings. After the work was done he stayed at home, instead of spending his leisure at a tavern, and the money thus saved went to buy comforts for them all. And then, as the home grew attractive, the whole family loved it better than ever before, and grew healthier and happier with their flowers. Thus the little plant brought a real as well as a physical blessing.—*The Sanitarian.*

Men and women should work together and not in separate societies.

The believer has but one remedy; the world talks of its many remedies, I know of one. The believer's only refuge is God, the God of grace, the God of salvation.

Pastor and People.

Assurance of Faith.

The Augustinian or Calvinistic system furnishes the ground of the strongest assurance. If Christ is mine now, He is mine forever. By the Arminian system, I may be the child of God to-day, and the child of the devil to-morrow. What security can I have that I shall ever see God's face in peace? None except a reliance upon myself. True, there may be an indefinite sort of trust in God; a vague hope that He will help me, but after all He cannot keep me from falling on any Arminian hypothesis. He might desire to do so; His heart might yearn over me with an unutterable longing to present me blameless before His face with exceeding joy; but poor being, He cannot preserve me, He cannot preserve any of His children into everlasting life without interfering with our free agency. Man rules, not God.

The hearts of our Arminian brethren are sounder in theology than their heads. They hope in God in spite of their doctrinal errors. They love the doctrine of the perseverance of the saints in fact, while they deny it in theory.

How much better for head and heart to go together! How much better to have no gloomy misgivings, no cold fears creeping in serpent-like over the flower and fruits of our Christian experience!

In another aspect of the subject, our doctrines give the only perfect ground of assurance. We hold that Christ has done everything that was to be done. He has not only suffered for us; He has also obeyed the law for us; He has closed the gate of hell, and He has opened the gate of heaven.

Jesus paid it all All the debt I owe

Hence there is no condemnation to them that are in Christ Jesus; and being justified by faith we have peace with God.

HENRY CLAY.

This great man was at one time considerably annoyed by a debt of ten thousand dollars due the Northern Bank of Kentucky at Lexington. Some of his political friends in different parts of the Union heard of his condition, and quietly raised the money and paid off the debt without notifying Mr. Clay. In utter ignorance of what had been going on, he went to the Bank one day, and addressing the Cashier, Matthew T. Scott, so well known to commercial circles twenty years ago, said:

"Mr. Scott, I have called to see you in reference to that debt of mine to the bank."

"You don't owe us anything," replied Mr. S.

Mr. Clay looked inquiringly at him, and said:

"You do not understand me, Mr. Scott, I came to see you about that debt of \$10,000 which I am owing the Northern Bank."

"You don't owe us a dollar."

"Why! How am I to understand you!"

"A number of your friends have contributed and paid off that debt, and you do not owe this bank one dollar."

The tears rushed to Mr. Clay's eyes, and unable to speak, he turned and walked out of the bank.

This is a faint image of what Jesus has done for us. He has met our immense obligations to God's law. He has purchased eternal life for us. Dear Saviour, we cannot express our sense of the greatness and the tenderness of Thy love. Let our tears, our sighs, our sobs, let our broken utterances and our self-reproaches tell Thee what our lips cannot speak. We are bought with a price; therefore may we glorify God with our bodies and our spirits which are Thine.

Driven to the Bible.

One of the uses of affliction is to drive us to the Word of God for counsel and comfort. In prosperity we do not so much feel the need of the rich treasures contained in the Bible; but when afflictions, like mighty waves, roll over us, so that we are stripped of all human prospects, and must rely simply on God, then it is that we want to know what is our privilege to obtain from God by prayer; what God has done for others under similar circumstances; what our best course may be under our peculiar trials, and how we may find relief. These teachings and directions are in the Bible for us, but how few search them out or get a correct understanding of their practical import without being led to see and feel their need of them. The closest Bible-reader will find occasion, in times of affliction, to search more diligently for the deep things of God as revealed to us in His Word. After all, we should not wait to be thus driven to the Bible, but should make ourselves so familiar with its promises, that we might always have them at hand when we need the directions and the comforts which they alone can give us.

If, however, we have been negligent about searching the Scriptures until we have brought leanness of soul upon ourselves, it should be esteemed a mercy that afflictions come upon us and cause us to feel our need of the "green pastures" of God's Word. Who would ever learn how much others could or would help him, without first being brought into such a state of dependency as to call for aid? God often in mercy leads us through dark paths so that we may more clearly discover our need of His light. Often He permits us to come into such extremities as will drive us to lay hold upon His strength alone. Then it is that we want to know more of God. Then it is we fly to His blessed Word. And, as a hungry man relishes food, so do we relish the Word of God when driven to it by affliction. We do not wish to be understood as though we could not relish the Bible in days of prosperity, but when a deep sense of want leads us to search and meditate in the law of the Lord, we do it with unusually keen appetite and with great satisfaction to our souls. Blessed is the man that delighteth in the law of the Lord, and in it doth meditate day and night; and blessed be God for that discipline in life that leads us to discover the hidden treasures of His precious Word!—Exchange.

The Duty of a Public Profession of Religion.

At midnight, as the clock struck twelve, a messenger rang my door-bell, and announced that Mrs. D. was very sick and wished to see me at once. In the darkness of the night, aided by the glimmer of a few street-lamps, I hastened to the house. On entering it and ascending the stairs, I heard groans and exclamations that indicated the deepest distress. The house was beautifully furnished, and bore all the marks of comfort and luxury. Approaching the bed, I extended my hand to the sufferer, a young wife and mother, who had been suddenly prostrated by disease. I asked her the cause of her anguish. She replied: "I am about to die, and I have never made a public profession of my faith in Christ. Oh! if I could only live long enough to unite with the church I would willingly die. Pray earnestly that I may be spared just long enough to attend to this duty! I cannot enter eternity without doing it."

Moved by her deep distress and agonizing tones, I referred to her belief in the Saviour which she had expressed to me in the past; for at different times for two years I had conversed with her in regard to her soul's salvation, and finding that she gave evidence of being a disciple of Christ, I had urged her to come out from the world, and make a public profession of her faith. One excuse that she had given was, "at she was waiting for her husband to take this step with her."

In my attempts to offer what consolations the circumstances of the case permitted, I utterly failed to soothe her troubled spirit. Her passionate appeals, the deep agony depicted upon her countenance, and her cries to me to know what she should do, revealed a degree of distress over this neglected duty, such as I never before witnessed.

After the most tender expressions of sympathy, and quoting some of the Scriptural promises, I knelt by her side, and fervently prayed that God would extend His mercies to her and spare her life, that the earnest desire of her heart might be gratified. On leaving her, I promised to call again early in the morning, though, from her appearance, she did not seem to be in such immediate danger of dying as she supposed. Early in the morning I returned to the house, and the corpse on the door told me that all was over. She died about two hours after I left, her mind unrelieved to the last.

God had given to this lady many precious opportunities for professing her faith in Jesus. This most important Christian duty and exalted privilege she had neglected. She had been kindly and repeatedly urged to obey the Saviour's command—"This do in remembrance of me." She was familiar with the declaration of Christ (Matt. x. 32, 33): "Whoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."

In the light of this sad case, how impressive are these words of our Saviour. The original word here rendered confess is the same that is elsewhere translated profess, as in 1 Tim. vi. 12—"And has professed a good profession before many witnesses." The duty here inculcated is a public profession of the believer's union with Christ; his hope of salvation through the atoning sacrifice on the cross; his free and full testimony to the divinity, incarnation, death, and resurrection of the Son of God; and the public consecration of himself and all he possesses to the service of God. This duty is performed when the believer separates himself from the world and unites with the church, which is Christ's body, and of which He is the living head. "Whosoever therefore will do this," the Lord Jesus says, "him will I confess also before My Father which is in heaven." He will profess or acknowledge before his Heavenly Father, the Sovereign of the universe, and all the holy angels that such are his friends, and joint heirs with him of the holy inheritance.

Whatever diversity of opinion may prevail in regard to the importance of making a public profession of religion, and whatever speculations may be indulged with reference to the final condition of those who privately express their belief in Christ, and yet neglect to profess Him before men, it is clear that Christ and His Apostles lay great stress upon the duty we are considering. They present it as an essential proof of genuine faith; as an evidence of a true and ardent love for the Saviour; and as a means of growth in grace and in the knowledge of the Lord. St. Paul in his Epistle to the Romans says (x. 9, 10): "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

It is equally evident that if Christ is to have a visible church on the earth, His disciples must separate from the world and publicly confess Him. In Ephesians (v. 25, 27), we are told that "Christ loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without a blemish." But how is it to be accomplished, except through an organized body of believers who have come out from the world and publicly avowed their allegiance to Him.

Nothing can be clearer than that the place for a Christian is the Church of Christ. Here he becomes a vital part of the organization. Here he receives the commands from the leader of the hosts of God's elect, and comes under the blessings of His "exceeding great and precious promises." Here his influence is greatly augmented. Here he is a branch of the true vine, and may glorify God by bearing much fruit (John xv. 8). Here, having fulfilled the spiritual conditions of membership, he is a member of the body, of which Christ is the head, and derives his inspiration and strength from a divine source. Henceforth he lives and acts with Him who said: "All power is given unto Me in heaven and in earth" (Matt. xxviii. 18).—Dr. R. W. Clark, in *Christ. Intelligencer*.

The Ritual of the Temple.

Every morning before the break of day the Captain or chief officer of the Temple guard opened the door of the court, where the priests in residence for the week had slept for the night, and the procession often passed round the court in white robes and bare feet to kill the morning sacrifice. As the first rays of the rising sun struck upon the golden lamp above the porch, the trumpets sounded; and those of the priests who had drawn the lot entered the temple for the offering of incense. That was the moment, if any, for any preternatural visitation to the priests. Then they came out, and having slain the lamb on the altar, they pronounced the benediction, the only relic of the sacerdotal office which has continued in the Jewish Church to our own time. On greater days the solemnities were increased, but the general plan was the same, and it was this worship, with its sacrificial shambles and its minute mechanism, that furnished the chief material for the theological discussions and ecclesiastical regulations of the Jewish Church of that period. The High Priest was still to be kept from falling asleep on the eve of the great fast, by pinching him and by reading to him what were thought the most exciting parts of the Bible. Five times over in that day had he to take off and put on his eight articles of pontifical dress, and on each occasion, behind a curtain put up for the purpose between him and the people, he plunged into the great swimming bath or pool, which, if he was old or infirm, was heated for him. He then put on all his gilded garments—goat's hair gilt—to penetrate into the innermost sanctuary and sprinkle the blood, like holy water, round the pavement eight times, checking his movement, like the officer who laid on stripes on an offender, by numbering them. When he came up he was thrice to utter the benediction, when all were hushed in deep stillness to catch the awful Name—which then only in each year of an Israelite's life could be heard—pronounced in that silence so distinctly that, in the exaggerated Rabbinical traditions, its sound was believed to reach as far as Jericho. . . The story of the scapegoat still continued, though it had all the appearance of a terrified ritual in its last stage of decadence. The creature was conveyed from the Temple to Olivet on a raised bridge to avoid the jeers of the irreverent pilgrims of Alexandria—who used to pluck the poor animal's long flakes of hair with the rude cries of "Get along and away with you!" Then he was handed on from keeper to keeper by short stages over hill and valley. At each halt where he rested an obsequious guide said to him, "Here is your food, here is your drink." The last in this strange succession led him to a precipice above the fortress of Dok, and hurled him down, and the signal was sent back to Jerusalem that the deed was accomplished, by the waving of handkerchiefs all along the rocky road. —Dean Stanley's *Lectures on the History of the Jewish Church*.

Faith and Science.

Last Sabbath morning week, Rev. John Hall, D.D., selected as his text the third verse of the eleventh chapter of the book of Hebrews: "Through faith we understand that the worlds were framed by the word of God. So that things which are seen were not made of things which do appear." In the course of his sermon he said:

"The statement in the first verse of the first chapter of Genesis, that in the beginning God created the heavens and the earth, is the strongest mode of stating the fact furnished by the Hebrew language. It states that the world is a creature; that matter is created in an article of faith. Not so, however, is it that the world was necessarily created in six literal days of twenty-four hours each. We may view the verse last quoted as an introduction of all the rest of the first chapter of Genesis in stating that matter was made. The Fourth Commandment has been used as an argument in favor of the theory that the days mentioned were periods of twenty-four hours, but the essence of reason for the Divine resting was not the number of hours of resting, but the proportion of time, which recalls Dr. Chalmers's beautiful suggestion that in dividing the seven decades of a man's life he should use the first six of them in active work and the last of them as his Sabbath. But some may say that this theory of periods of creation has been invented for the purpose of answering the assaults of modern geologists. A glance at the history of the two theories is a sufficient answer.

"St. Augustine, whom you all know not only as a great theologian, but also, like St. Paul, of high literary and scientific acquirements, suggested the theory that the world was created during periods as distinguished from days. Leonardo da Vinci, a man of universal and wonderful genius, about the sixteenth century, was the first to call attention to the study of geology, and as a science it has had but little standing until the present century; so that we find that the Bible has been the leader of scientific thought; that imperfect science has caused misunderstanding of its statements, and that upon further progress of science its perfect truth has been established.

"Men of science are wont to regret that theologians do not know a little of science, and so I frequently regret the ignorance of scientists of Greek, Hebrew and especially of logic. There is a great difference between collecting facts and reasoning upon them. A simple illustration coined for the purpose will exhibit this point. Suppose a man comes to me and says that on the first of January, 1877, we shall be on a gold basis because the price of coal has fallen, and insists that I shall believe this. I ask him his reasons, and he says that he has just been to the gold mines of Colorado and the coal mines of Pennsylvania. I venture to differ with him, not seeing the logical connection. He triumphantly asks me whether I have ever been into a coal mine, then whether I have ever been into a gold mine. I tell him that I have never been into either. He says that he has been in both, and I say that I possess reasoning faculties and shall insist upon exercising them upon the facts which he has derived from his observation.

"There is nothing in the point that there are diverse readings of Scripture. I would ask whether there are not diverse readings of fossils? Faith rests on the testimony of the living God. Let me illustrate this, so that the children may understand what I mean. Suppose a boy, the son of a father who lived in a foreign country, has left to him by his father's will, his estate and a history of his early days and of his family. In the latter he finds an account of the old school house, where his father was taught, the fields in which he played, and the friends with whom he associated. The boy goes back to his father's home, visits the old school house and meets his father's friends. Now, because he meets friends of his father not mentioned in the history, does he believe that the whole story is false? Every lawyer will tell you that omission is not contradiction. The office of science is to corroborate the Word of God, even in those most advanced in their condition. It is publicly confessed, and especially in geology, where materials are so scattered and the gaps so many, that it cannot be relied on for evidence against the testimony on the other side. Especially does this apply to recent writings. A writer in Appleton's 'Encyclopedia,' apparently an earnest believer in the doctrine of evolution, states that discoveries made in regard to sponges in 1872 change entirely the doctrine of evolution. So that these people claim to overthrow the Mosaic account by a theory invented within four years."

"What did He Do About It!"

The mystery of iniquity works—so subtly and mightily in the heart of man and in the world, that there are times when all attempts to meet and overcome it seem vain. The regular means of grace are often half abandoned, as if they proved insufficient, and moral reforms are brought forward to supplement, if not supersede them. And yet there is a great longing for apostolic days, and a wonder what Paul would do, if he were placed in the discouraging circumstances by which we are surrounded.

But it is evident that the world is no worse at this time than it was when those immediately commissioned by the Saviour went forth to pull down the strongholds of Satan and administer the only true antidote for the all pervading poison of sin; and if we wish to know what the apostles would do now, we can best learn it by finding out what they did then. Nor is it hard to get at the truth of the matter.

When Paul went to Corinth, that city was about as "bad" as any the world has since known. The most debasing form of vice was indulged in unblushingly, and the best religion that cultivated Greece had yet known gave it sanction. Genius had exhausted its highest powers in building monuments and statues to those as much distinguished for their profligacy as their talents, and the finest expressions of art perpetuated the obscene. The temple of Venus crowned the Acrocorinthus, and to that temple were attached a thousand beautiful but lewd women, who, under the cover of holy rites, pandered to the passions of citizens and strangers.

To this place the apostle went, about seventeen years after the crucifixion of our Lord, and when the power of His resurrection was but little known in the world. The representative of the gospel was a sore-eyed person, of contemptible bodily presence, and there was little in his outward appearance to commend him to men. He went, as he himself tells us "in weakness and fear, and much trembling;" for notwithstanding his faith in the divine commission, he was often "cast down." He had seen too much of the vain glory of art in Athens to be greatly interested in Corinthian columns and gushing fountains. He had made a most adroit and courteous address on Mars Hill with so little success, that he had but poor confidence in splendid diction, and afterwards wrote to the Corinthians: "I came to you, not with wisdom of words or excellency of speech."

Still, there was the world's civilization and the world's sin confronting him. What did he do about it? Did he go to some retired merchant and solicit a subscription to build a church, and thus approach his work money-end foremost? Hush! hush! Did he try to get the endorsement of leading citizens and scholars to give himself prestige? No, no; a thousand times no! Did he go to the palaces of the rich, that the truth might flow from aristocratic heights upon the humber classes of men? No. He commenced his work in the tent factory of Aquila, probably on some back street, and doubtless among the toiling mechanics.

And what then? Did he inaugurate human reforms that were to raise men up to Christ? Did he establish an anti-lascivious society, and get men to sign a pledge, as if there was power in the unaided human will by which the evil in man could be overcome? Did he send Priscilla out on a crusade, to sing before the temple of Venus? No; he preached the simple Gospel of Him, whose regenerating, helping power alone could reach and eradicate the sin, and in two years there arose in that vile city a congregation that had a wondrous history, a congregation that was in the world and had its besetments of false doctrines—a congregation some of the members of which were enticed by the lusts of the flesh, requiring his rebuke, as his epistles show; but a congregation that grew in grace until its fame has filled the whole earth.—*Reformed Messenger*.

Preach Christ to sinners and bring individuals into fellowship with God, and you do more for the Master than all the conventions that ever assembled to palaver about the names and leagues and associations for massing a heterogeneous host of professors of religion into uniformity of Church regimentals.

The past is not; the hues in which 'tis dressed Fond memory supplies. The future is not; hope-born in the breast Its fancied joy arises. The present is not; like the lightning's gleam Its brief illustrations seem. This is the life allotted unto man— A memory, a fleeting moment's span;

Canon of the Old Testament.

No earlier direct statement of the number of the books of the Old Testament is found than that given by Josephus, and that is not free from difficulty. He counts up the books which are justly held to be divine as including five books of Moses, thirteen prophets, and four containing hymns and rules of life. The total makes up twenty-two, the number of letters in the Hebrew alphabet. It is not easy, however, so to arrange the books of the received canon, even taking the twenty-two prophets as a single book, as to bring the number of each group into harmony with Josephus's statement.

Singularly enough, the earliest actual list of named books is given by a Christian, not by a Jewish authority. Melito, Bishop of Sardis (A.D. 179), made a special inquiry into the exact number of sacred books, and enumerates all that we have, except Nohomiah and Esther, of which it may be conjectured that they were grouped with Esdrae or Ezra, as belonging to the same period. Origen gives the Jewish number twenty-two, but adds the Epistle of Jeremiah to Barnuch, which we now find in the Apocrypha. Practically, however, the views of Christendom on the subject of the Canon of the Old Testament have been fashioned more by the authority of Jerome than of any other writer. To him we owe the broad line of demarcation between the canonical and apocryphal books.

The books recognized as sacred by the Jews of Palestine corresponded closely with those of our present Bible, and so far as we may judge from the writings of Philo, the great Alexandrian interpreter of the first century, the Jews of that city recognized the same books and no others. The literary activity of Alexandria led, however, to the composition of other books in Greek, or to translation from Aramaic books, and these were read as religious and edifying books, first by Jews and afterwards by Christians. . . . In this way what is known as the Septuagint or Greek version of the Old Testament (from the tradition that it was made by seventy elders summoned from Jerusalem by Ptolemy Philadelphus, B.C. 271), presented a different order, and included other books than the Hebrew Bible as it was read in Palestine.

The volume thus made up was widely spread in the first century among the Hellenistic or Greek-speaking Jews, and though not read in their synagogues, was extensively studied in private. . . . It naturally fell into the hands of Greek-speaking converts to the Christian faith. If they were Jews, or under the influence of Jewish opinion, the traditions of the Palestine schools would keep them steady in their judgments as to the relative authority of the two sets of books thus brought together. But those who were converts from heathenism would naturally take the volume as a whole and make no distinction. . . . The tendency was for the most part in this direction; and one of the earliest extant MSS. of the Septuagint version—the Alexandrian—one used in Christian worship, contains a Psalm of David after his victory over Goliath, and Psalms of Solomon, which are not found even in our apocrypha. When the Septuagint was translated into Latin for the benefit of Christians in Rome and Africa, there was still less—removed as they were one step farther from the fountain-head—to check this tendency, and a spurious Apocalypse, like the Second Book of Esdrae, which had not even a Greek original, was received as part of the Scriptures of the Old Testament.

The drift in this direction was happily stemmed by the scholarship and spirit of inquiry of the great Jerome. When he undertook the work of revising the existing Latin versions, and, where necessary, translating anew, he determined to qualify himself for his task by learning Hebrew. With this view, when at his hermitage in Bethlehem, he put himself under the teaching of a Jew, and was thus brought into contact with the Palestine tradition as to the canon, which the Rabbinic schools had never modified. He recognized that they were in this respect true to their vocations as those to whom had been committed the oracles of God, and adopted their canon. In his prologues and introductions to the several books of the Old Testament he traced, more distinctly than had been done before by any writer of equal authority, the Jewish line of demarcation as to the books which were in the Hebrew canon. And though he did not exclude them from his version, and followed for the most part, the order of the Septuagint, he fixed on them the name of *Apocrypha*. His great contemporary, Augustine, less under the influence of Hebrew tradition, was less clear in his estimate, and oscillated in his language, and could not bring himself to disparage what the whole Church had up to that time received with scarcely a question.

The result of the conflict of authority was that Western Christendom was for about a thousand years more or less divided on this point. The term "*Apocrypha*" was seldom used as Jerome had used it, and "*Ecclesiastical*" took its place, as indicating that the books so called were read and acknowledged by the Church. The greater influence of Augustine, and we may add, the fact that the two sets of books were not divided from each other, even in Jerome's version, gave gradually a preponderance to the Septuagint rather than the Hebrew canon, and it was not till men undertook once again the work of translation, and thus came in closer contact with Jerome's writings, or with the Hebrew text, that the old distinction was revived. Thus Wiclif, though he kept the books in their old order, spoke of the non-Hebrew books as *Apocrypha*. Luther, in his first edition of his complete German Bible (A.D. 1534), grouped the greater part of the apocrypha together, as "books which were not of like worth with Holy Scriptures, yet were good and useful to be read." Coverdale, with a strange exception in favor of the Book of Baruch, places the books apart as "not held by ecclesiastical doctors in the same repute as the other Scriptures." Cramer's Bible followed this arrangement, but used quite inaccurately the middle term "*Hagiographa*" (holy writings) instead of "*Apocrypha*."—*Bible Educator*, published by Cassell, Petter, and Galpin.

Our Young Folks.

Make Me Loving

Make me loving, like the love divine,
Come to bless a heart that is unloving...

Heroism.

"Oh, dear," said Willie Grey, as he sat
down on the saw-horse, and looked at the
kindling-wood which he ought to have been
splitting for his mother...

"Why do you want to be a hero?"
asked his cousin, John Maynard, who,
coming up just then, happened to over-
hear his soliloquy.

"Oh," said Willie, coloring, "every one
admires a hero, and talks about him, and
praises him after he is dead?"

"That's the idea, is it?" said John. "You
want to be a hero for the sake of being
talked about."

Willie did not exactly like this way of
putting it.

"Not only that, but I want to do good to
people—convert the heathen—or—save a
sinking ship, or save the country, or
something like that."

"That sounds better; but believe me,
Willie, the greatest heroes have been men
that thought least about themselves and
more about their work, and so far as I can
recollect now, the great—I mean according
to the Christian standard—have always
begun by doing the nearest duty, however
small."

"And here John took up the axe and
began to split the kindling-wood."

Willie jumped off the saw-horse, and
began to pick up the sticks without saying
a word; but though he said nothing, he
thought the more.

"I've wasted lots of time thinking what
great things I might do, if I only had the
chance," he thought; "and I've neglected
the things I could and ought to do, and
made a lot of trouble for mother. I guess
I'd better begin my heroism by fighting
my own laziness."

Will every boy adopt Willie's resolu-
tion, and carry it out in his daily
life?

Little Kindnesses.

A little boy had a hard lesson given him
at school, and his teacher asked him if he
thought he could learn it. The boy
thought when his eye glanced over the hard
words and strange figures, that it would be
too difficult for him, and at first he hung
down his head at the teacher's question;
but after a few moments' consideration, he
looked brightly up, and said, "I think I
can do it, sir, if you will allow my sister to
help me."

"Oh certainly, my dear; if your sister
will assist you, she may."

"Oh yes, sir, she is always so glad to help
me."

"That is right, sister, help your little
brother, and when you are doing so, you
are binding a tie round his heart that
may save him in many an hour of dark
temptation."

"I don't know how to do this sum;
but brother will show me," says another
one.

"Sister, I've dropped a stitch in my
knitting; I tried to pick it up, but it
has run down, and I can't stop it."

The little girl's face is flushed, and she
watches her sister with a nervous
anxiety, while she replaces the naughty
stitch.

"Oh, I am so glad," she says, as she
receives it again from the hands of her sister,
all nicely arranged. "You are a good girl,
Mary."

"Bring it to me sooner the next time,
and then it won't get so bad," said the
gentle voice of Mary. The little one
bounded away with a light heart to finish her
task.

If Mary had not helped her, she would
have lost her walk in the garden. Surely
it is better to do as Mary did, than to say,
"O go away, do not trouble me!" or to
scold the little one all the time you are
performing the trifling favor.

Little kindnesses cost nothing, and beget
much love.

ALAS! how defiled in Thy most holy sight
are my garments and walk! No doubt
from day to day I brush away the dust, but
ah! how little good it does! Forgive me,
O my Father, and cleanse me, granting me
so to walk that I may at last enter, pure and
unsullied, Thy holy city.—Gottlieb.

WHEN we are fullest of heavenly love we
are best fitted to bear with human infir-
mity, to live above it and forget its burden.
It is the absence of love to Christ, not its
fullness, that makes us so impatient of the
weakness and inconsistencies of our
Christian brethren. Then, when Christ is
all our portion, when he dwells with us
and in us, we have so satisfying an enjoy-
ment of his perfection that the imperfection
of others are, as it were, swallowed up, and
the sense of our own nothingness makes us
insensible to that which is irritating in in-
dividual feelings and habits.

Sabbath School Teacher.

LESSON XLIX.

THE GENTILES RECEIVED.

COMMIT TO MEMORY, VS. 41-48.

PARALLEL PASSAGES.—Acts i. 1; iv. 31;
viii. 36.

SCRIPTURE READINGS.—With v. 33, read
2 Sam. xiv. 11, with v. 35, read Psalm xv.
1, 2; with vs. 36, 37, compare Rom. iii. 29,
with v. 38, read 1a. vii. 14; with vs. 39,
40, 41, read Acts i. 1, 2, 3 and 8; with v.
42, compare Acts xv. 31; with v. 43, read
Acts iii. 24; with vs. 44-46, compare Acts
ii. 4; with vs. 47, 48, read Matthew xxviii.
19, 20.

GOLDEN TEXT.—The Gentiles shall come
to thy light, and kings to the brightness of
thy rising.—Isa. lx. 3.

CENTRAL TRUTH.—All flesh shall see God's
salvation.

The mind of the pupil must be prepared
for learning this lesson, by being shown
first,

(a) The light in which the Jews regard-
ed the Gentiles, who, when received into
the Church, up till now came as "prose-
lytes" (which meant originally, strange-
ness), and were, as far as possible, made
Jews. Even the apostles took a long time
to get rid of the feeling in favour of this
course.

(b) The character of Cornelius and the
preparation of mind he had for receiving
the truth. A model congregation is gather-
ed under his roof and auspices. (See v.
33, which irregular, unpunctual churches
and schools ought to study well.)

When these two things have been made
clear to the pupils, they will be able to un-
derstand the heads of Peter's sermon here
reported to us. A sermon usually has an
introduction, a statement of truth and an
application. We have these elements here,
and this analysis of the passage may help
the memory.

I. THE INTRODUCTION.

Peter began with some solemnity of man-
ner and deliberateness, not as to make a re-
mark, but a lengthened address. He "open-
ed his mouth." His opening words were
very fitting, placing speaker and hearer in
a right relation to one another, and pre-
paring the way for what was to follow.
But while they were plain enough to the
hearers, many readers have failed to un-
derstand them.

They do not mean that God makes no
difference in His treatment of men that He
regards the believing and the unbelieving,
the wicked and the pious, alike. "I see
now," says Peter, "I catch the truth that
God does not confine His grace and favors
to one race or one nation." The idea is
taken, like the word, from the act of judg-
ing. If a judge should let a criminal slip
because he was of one state, while he pun-
ished all such from other states, or if a
man appointed to dispense public charity
gave to his own acquaintances, or set, or
party, or nationality, while refusing equal-
ly deserving persons not of this description,
he would be a "respecter of persons."
This God is not (2 Chron. xix. 7; 1 Pet.
i. 17), and man ought not to be. (See James
ii. 1, 9.)

(The teacher may find other and better
examples, but the great thing is to give a
clear idea.)

The next word (v. 35) does not mean
that a good heathen is just as truly accept-
ed as a good Christian. If this were so,
what need was there to take so much pains
to bring Cornelius to Christianity? This
error is dangerous. If we believed it, we
should feel less care for missions to the
heathen. The true meaning is, that a man
who "feareth God, and worketh righteous-
ness," is not rejected on account of race,
and it is not assumed that Cornelius had
reached this point, but that he could,
though a Gentile, be brought to it. Hence
Peter preached to him. It is Peter's con-
fession of his own former mistaken narrow-
ness, and it is no more. It is true both
of the Jew and Gentile, that "to him that
hath shall be given" (Mark iv. 24, 25).

II. THE STATEMENT OF TRUTH.

(vs. 36-43). The beginning of the state-
ment is linked in the closest way with the
sense of Peter's acknowledgment, for "the
word" is dependent on some verb or prepo-
sition understood. It is as if Peter
said, "I now see the meaning of that
word," etc.

The following points are brought out in
the apostle's address:

1. Men—Jews and Gentiles—need
"peace" with God (v. 36), are naturally at
war with Him. He opens arrangements
for reconciliation. Men do not first send
or apply to Him. He "beseeches" them.
Preaching is God's way of bringing men to
peace with Him. Hence ministers "preach
the word" (2 Tim. iv. 2).

2. Jesus Christ is the reconciler, medi-
ator, peacemaker. And He is "Lord of all,"
Jews and Gentiles. That this is the mean-
ing is proved by Rom. x. 12, which study.
No narrow plan, therefore, is His. This is
true still. Hence Christ is to be published
by ministers, missionaries, teachers, by all
who hear of Him, and to be believed by
men.

3. There is a historical order in the
course of his work.

(a) John the Baptist broke up the
ground, raised expectation, reprov'd sin
"in the spirit and power of Elias," and an-
nounced Jesus. His doctrine is called his
"baptism," from the outward rite which
marked his followers.

(b) Jesus Christ came "to the Jew first."
He began preaching in Galilee (Luke iv. 14,
15, 16, 23 and 31), and followed in the
course of John's ministry. He went
throughout all Judea. He taught openly.
His work was notorious. All men talked
of it. There was no secrecy about it.
Cornelius and his friends would naturally
know of it. In order to teach men, we
must begin with what they know, and
build on it.

4. Jesus was divinely qualified for His
work (v. 38). He received the anointing
of the Holy Ghost, which imparted power.
He is spoken of here not as Son of God,
but as Jesus of Nazareth." (Such forms of
speech are common: Acts xi. 24; 1 Pet.
iv. 14.) He proved this anointing by His
life, which was not only innocent but be-
nevolent in the highest degree; "went
about doing good." A good man might do

this, but His benevolence was superhu-
man. He healed the "oppressed of the
devil," in reference mainly to demoniacal
possession. The apostle puts the truth as
they could understand it, for "God was
with Him." (See Matt. i. 23.) He was
doing God's work, showing men what God
is.

5. When men put him to a shameful
death, "hanged on a tree" (v. 23), God, on
the other hand, raised Him up on "the
third day" (v. 40), and showed Him
by "many infallible proofs" to be the same
Jesus (Acts i. 3). (See 1 Cor. xv. 4, 8.)

6. These facts are duly attested by wit-
nesses (v. 41), fit, sufficient, chosen before
the events, by God, and in earnest, as their
sufferings proved. The apostle is not
an aid of weakening his case by admitting
that Jesus did not in His risen form mingle
with unbelievers, and show Him to prom-
iscuous multitudes. They had the means
of knowing from the closeness of inter-
course, "did eat and drink," etc.

7. These facts were preached to the peo-
ple (Acts i. 4, v. 23), and Jesus, the risen
Saviour, is to be witnessed for as the ap-
pointed Judge of all, the dead and the liv-
ing, at His coming (v. 42). (See 2 Tim.
iv. 1; 1 Thess. iv. 15.)

III. THE APPLICATION.

(v. 43). He is appointed Judge. He is
able to save. And now we tell you what
indeed the prophets going before heard of,
or read by you; witnessed, also, that who-
soever, Jew or Gentile, believes on Him,
shall receive forgiveness of sins. When it
is said "all the prophets," the meaning is
"the whole drift of prophecy is in this di-
rection."

While he was actually uttering the words,
in a way which could not be misunder-
stood, the Holy Ghost fell upon all; his
own companions receiving a new impulse,
and the Gentile hearers receiving the gift
so that Peter and the rest could be assured
of it. How it was shown, we are told in
v. 16, by their speaking with tongues, etc.,
as in Acts ii. 5-11. But the effort was in-
stantaneous (v. 45), in the amazement
of the Jews, and the impression on Peter's
mind. Jew and Gentile were "red alike."
They enjoy the same gift—tongues, once a
symbol and means of separation, are now
a sign of oneness. It was a Pentecost for
the Gentiles. Why should not baptism
with water follow this baptism from heav-
en now as then (v. 47)? But one answer
could be given, and on that he acted (v.
48). God had received them, why should
not the Church? So they were by His
command, baptized. He would not, by
himself baptizing, give the idea that the
efficiency depended on him that adminis-
tered it. (See John iv. 2; 1 Cor. i. 14.) The
point is that it is administered according
to his will (Matt. xxiii. 19.)

SUGGESTIVE TOPICS.

The preacher—the audience—the former
barriers between them—how removed—
Peter's present convictions—true meaning
of his introduction—the substance of the
gospel—to whom Jesus came—in what
places—how attested—how treated—by
men—by God—to what place raised—why
thus emphasized—the testimony of the prop-
hets—hearing of all this—effect—how evi-
denced—the meaning of this gift—Peter's
conclusion—the consequent action.

LESSON L.

SPREAD OF THE GOSPEL.

COMMIT TO MEMORY, VS. 22-24.

PARALLEL PASSAGES.—Isa. xi. 10-12; 2
Cor. ix. 1-7.

SCRIPTURE READINGS.—With v. 19, read
Ps. lxxvi. 10; with v. 20, Acts. ii. 10; with
v. 21, read Luke i. 66; with v. 22, read Acts
iv. 36; with v. 23, read Matt. 10, 22; with
v. 24, compare Gal. v. 22-24; with v. 25,
compare Acts ix. 30; with v. 26, read Ps.
cxxxiii; with v. 27, read Acts xxi. 10;
with v. 28, read Matt. xxiv. 7; v. 29, read
Gal. vi. 10; with v. 30, read Acts xii. 25.

GOLDEN TEXT.—They went forth and
preached everywhere, the Lord working
with them.—Mark xvi. 20.

CENTRAL TRUTH.—The kingdom of God
is like leaven.

(a) No one phrase would include all that
is in our lesson so well as that placed at its
head. The teacher will do well to look at
the atlas, mark in his mind the places
mentioned; and if any book descriptive of
these is at hand, it will be well to read what
is said of Phenice, Cyprus, Cyrene and
Antioch. See p. 183. The "Grecians,"
Barnabas and Agabus, may be studied also
in the Bible Dictionary.

(b) It is to be remembered, too, that this
book is fragmentary, and gives specimens
only of the acts of the apostles; and yet the
brief notices have a real unity, and are fit-
ted to convey just ideas regarding the plant-
ing of Christianity.

1. The first spreading of the gospel was
involuntary. The history goes back a little.
Stephen's death had been the signal for an
outbreak, and many had to quit Judea.
(See Acts viii. 1.) They found Jews, how-
ever, in such places as they reached. Phen-
ice is not to be confounded with a town
in Crete of the same name (Acts xxvii. 12).
It was a region north of Palestine, includ-
ing Tyre and Sidon, and running along
the Mediterranean coast, with Lebanon on
its eastern side. It had much trade.
Cyprus is an island off the coast of Pales-
tine, rich, fertile and luxurious. Antioch
was the Syrian capital, built on the Or-
ontes, and called after the father of its
founder. It was a place of great impor-
tance.

The believers, so far as appears, in ig-
norance of Cornelius' baptism, if indeed it
had occurred, preached only to Jews. They
were not office bearers, but private Chris-
tians, full of zeal and love. It would be
idle to think of "preaching" as formal,
public, and like our modern sermons.
They told of the Christian facts and truths
as they had opportunity. They "endured"
the cross, had to flee (Matt. x. 23), but car-
ried the truth with them and diffused it.

V. 20 has some obscurity in it, founded
on the ambiguity of "some of them," that
is of the dispersed, or possibly of those who
received the truth from the dispersed.
There is also a difference of view as to the
word for Grecians, the original copies vary-
ing. Some read Hellenas, which would be
Gentile Greeks. Some read Hellenistas,
which would be Jews speaking Greek. If

the former, the spirit of Christian love was
doing what Peter had been led to do. If
the latter, the meaning is that Greek speak-
ing Hebrew believers spoke to their Greek
speaking countrymen, as they found them.
The point is not very important, but the
weight of evidence is in favor of the reading
which makes it "Grecians." Cyrene, from
which some of these active laborers came,
was a great city, but on the coast of Africa.
Tropoli now includes its site. It had many
Jews, introduced by Ptolemy of Egypt;
was politically joined to Crete by the Romans.
Ample notices of the Jews in Cyrene
are found in Josephus. It was not without
design that men of Cyrene witnessed
Pentecost.

II. VOLUNTARY EFFORT.

(v. 23). One part of the Church is stimu-
lated by blessing on another part. There-
fore there should be no envy or jealousy,
but gratitude to God, when good is done
anywhere by anybody. The mother Church
at Jerusalem is gladdened by news from
Antioch. Peter's defence had prepared for
right action here (Acts xi. 2-18). The
persecution has already been turned into a
blessing! The Church sent forth Barnabas.
It is not set down as an apostolic act, nor
was an apostle sent. Barnabas was well-
fitted for the task. He was from Cyprus,
also, a good man, a "son of exhortation,"
as Acts iv. 36 means, prudent in counsel,
large-hearted and gentle. He was to preach
by the way, making Antioch his destina-
tion.

His joy over the working of God's Spirit
through the truth, "the grace of God," is
characteristic of him. He may have feared
mistakes or errors in the new state of
things, but on the contrary it was only
necessary that they should act with "pur-
pose," etc., in view of temptation, of perse-
cution, and of that fickleness which is so
common. The joy of the good man seemed
to require explanation; hence, v. 24, "For
he was a good man," etc. It is only good
men who rejoice over spiritual gain when
it is not to them, or their "side," or in their
way, or in some degree promotive of their
views. And such good men are apt to be
used as instruments. They break down
prejudices, are beloved in, get credit for
singleness of eye; honor the Holy Ghost,
and He honors them. He was full of the
"Holy Ghost and faith." Hence his use-
fulness, "much people were added unto the
Lord." "What a noble gift of God a true
bishop and minister is—a true Barnabas!"

Barnabas (v. 25) had no idea of being the
great man of Antioch, of covering himself
with the glory of this work. He wishes
aid, and he thinks little of himself. He re-
members Saul (Acts ix. 26, 27), whom he
had taken by the hand, whose ability and
fitness for service he recognizes, and sets
out to seek him for a colleague, no doubt
with the concurrence of the Church, some
think at the suggestion of the mother
Church at Jerusalem; this, however, is but
a conjecture. He is the same disinterested
servant of God throughout. Many good
men and even ministers find jealousy a sore
temptation. Barnabas was singularly free
of this type of selfishness. But how good
it is when brethren work "in unity."
Having succeeded (v. 24) in finding Paul
and bringing him to Antioch, the great
city of that region, and therefore so impor-
tant, there was a whole year of united,
steady, successful work "with the church."
How great is the value of such a year's
labor! There were comers and goers, and
much people learned the truth.

Owing in part to the prominence gained
by the believers; in part to the tendency of
the people of Antioch to give names, but
we may be sure under God's overruling
sway, they were publicly known, not by
the name of Jesus, for He stands by him-
self as Saviour, but by the name of Christ,
for we also are "anointed with the Holy
Ghost" that came on Him. (See 1 John
ii. 20.) The name, like Huguenot, Par-
isan, Methodist, was probably in scorn at
first, but like the cross, it has become a
name of honor.

III. WE HAVE, IN THE THIRD PLACE,

FRUITS OF THE GOSPEL,

which, in their way, also tend to spread it
(vs. 27-30). Agabus predicted a famine.

The time of the announcement, during
the year of joint labor, is to be noted (v.
27). The time of the famine is in the reign
of Claudius (v. 28), which was A. D. 41-54.
Josephus and Tacitus both mention this
famine. The whole Roman Empire felt it,
and, as long before, Egypt furnished corn.
The "prophets" had supernatural illumina-
tion, God ordering it so that warning
should be had. The miracles of the Bible
have adequate important ends, and are so
distinguished from spurious imitations.

Then followed a model "effort," as we
now indelicately say, of what should be a
joyous service. "Every man gave," and
"according to his ability," for the relief of
the brethren, "one of the fairest flowers in
the garden of the apostolic era."
Many a church has only "resolved"
(v. 29), but the Church of Antioch did as it
determined (v. 30). When they thought
of the mode of distribution, they found
ready to their hand a class of men recog-
nized on all sides. The synagogue had its
"elders" from the beginning.

It was a service of trust and importance
to convey this aid, and Barnabas and Saul
were sent with it. Whether Saul went to
Jerusalem or not at this time, or only to
Judea, is uncertain. He is silent as to this
journey in his letters. They made this a
special mission. (See Acts xii. 25.)

We may single out for notice the follow-
ing lessons:

- 1. A healthy church will grow sometimes
in knowledge, grace and influence, and
generally along with this, in numbers.
Providences will concur with the aims of
God's people.
- 2. Good men will be prompt to notice
indications of the divine will, and to act on
them. They will work together and sink
personal preferences about secondary
affairs, in behalf of primary interests.
- 3. The Church when thriving attracts
the world's notice, hostility and scorn, but
is none the worse for the same.
- 4. The Church is a body, and its mem-
bers care for one another in things temporal
and spiritual. Ministers are not out of
their duty when raising and dispensing
pecuniary aid.

SUGGESTIVE TOPICS.

The effect of persecution—places reached

—indirect results—sources of power—feeling
a Jerusalem action there—deputy sent—
his character—his mission—his joy—his
subsequent course—the year at Antioch—
the results—the new name—how given—its
significance—the famine—the relief—how
raised—how sent—to whom—and the prin-
ciples it illustrates.

An Icelandic Cave.

The interior of Iceland, so generally
known, is a great uninhabited grassless
desert, for the population (only about
70,000 for an area one-fourth larger than
Ireland) is mostly confined to the sea-
shores and neighboring valleys. In going
from coast to coast this desert must be
crossed; it edges the inhabited land as the
sea does on the other side, and gives a
wild charm—for us, at least, who suffer
from over-population. We were now on
the borders of this region, crossing a great
valley or plain of old lava, with a back-
ground of snow mountains. The lava was
rather like a very rent and crevassed
glacier, but all black, the sombre coloring
being only relieved by the patches of grey
and yellow lichen. Right in the middle
rose the isolated conical hill, Erick's
Jokul, with dark crags below, and perpe-
tual snow and ice above. Even on that
sunny day, the scene conveyed the strongest
impression of vast, weird, remote desola-
tion. We rode over the lava till we
reached a great gaping pit, and then dis-
mounting we clambered down over rough
rocks into the cave of Surtshellir, which
they say run for two miles under ground.
The floor of the cavern was transparent,
hardies, covered near the entrance with
some inches of water. The last sight of
daylight, looking back, was therefore very
pretty, as the ice gave a perfect blue reflec-
tion of the overhanging rocks. Now light-
ing candles, we scrambled over icy slopes.
Down in the clear depths we could see the
strange black shapes of the lava, as Dante
saw the traitors like flies in amber in the
ice of his frozen Inferno. All this cavern
must have been once a huge bubble in the
boiling lava, and these fantastic boulders
flung from some furious volcano. Then
came the frost-giants and made the place
their summer palace; for where the cavern
is at its highest, and the clear ice stands in
tall columns, and fretted arches reaching
to the roof, it is curious and pretty enough
for any fairy tale. In the light of our
torch, the whole place flashed back prisma-
tic colors with a blaze that made our
two little candles seem very dim when it
was out. At the far end of the cave, in a
hollow rock, we found seals, and coins,
and carved names left by former travellers,
some of them dating from early in the
century. We added our names, as we
were the first ladies who had been in the
caverns—ne that there is any special
difficulty about going there, but that,
speaking broadly, no ladies travel in Ice-
land. We were glad to return to the warm
daylight, feeling convinced that the out-
laws who once inhabited these caves must
soon have become the most rheumatic of
men.—Good Words.

Independent Journalism.

It is in the main a happy thing to be an
"Independent Journal," and yet the hap-
piest estates has its drawbacks. To the
vision of the independent journal there ap-
pear only two possible varieties of period-
icals, itself and the "organ." To be an
"organ" implies all kinds of meanness of
spirit. It is of necessity a hopeless and
helpless slave. Others think for it. It is
obained to creeds and mere party prin-
ciples. There is something sublime in the
excellent superiority of the free journal.
It hardly despises, it only pities. In
politics it soars as free as the American
eagle; in theology it spurns the trammels
of dogma—especially Calvinism. It locks
down with compassionate disdain on the
oraven souls that feel bound by duty, who
talk of "ought" and of "law" or doctrines.
From the calm heights of freedom it looks
pitily upon the great throng in servit-
ude. With a lordly air it gives its advice
on all conceivable subjects, commiserating
those who cannot, and overwhelming those
who will not hear the oracle.

But there are storms even on Olym-
pus, and we notice that there is one break
to all this fine and high delight. The
trouble is that notwithstanding the peren-
nial flow of wisdom from "independent"
fountains, such is the depravity of men and
things that the universe are generally awry.
And when matters become jangled there
most needs be scolding. And the one
drawback that mars happiness is the need
of perpetual fault finding. The political
independent is a sort of scold-in-chief;
it scolds the ins and it scolds the outs. In
its judgment everything is going to the bad.
It shows that all measures that have been
begun, were better let alone, and that all
which have been let alone ought to be
undertaken. The one unflinching canon of
its criticism is—if Mr. Pope will suffer the
spoiling of the rhyme—"whatever is is
wrong."

But it is in theology that the independ-
ent soul suffers the severest pang. Cal-
vinism is such an awful whome. The
most virulent symptom of independency is
seen when Calvinism is flouted in its face.
It is such a base surrender of the inalien-
able rights of the human freeman to bind
his soul in the bondage of doctrines. Alas!
that any one should believe, and above all
maintain a belief. The church is wrong.
It is not strong enough; it is too strong.
It is not strict enough in being less strict.
Modern Christians are wrong, and ancient
Christians were not right. Charity,
charity! The world wants charity. A
man is a fool and not a bigot who will
not persecute another who lacks sweet
charity.

And so it goes on till our admiration of
the serenity of the heights of independency
is mixed with wonder whether or not the
great are not themselves unhappy. We
remember "uneasy lies the head that wears
the crown," and are content to wear the
chains of creeds and convictions and
be free from the burdens of excessive
freedom.

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS SEE FIRST PAGE.

G. BRACKETT ROBINSON

Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning. All communications must be accompanied by the writer's name, otherwise they will not be inserted. Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENT.

MR. CHARLES NICE, General Agent for the Province of Ontario, is now in Western Ontario pushing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

British American Presbyterian.

FRIDAY, DECEMBER 1, 1876.

A NUMBER of colored men, candidates for the Ministry, have recently been licensed by Presbyteries connected with the Southern Presbyterian church.

YOUNG MEN'S Christian Associations are being extended far and wide. At Melbourne, Australia, the Christian young men have erected a building at a cost of £6,000.

The last number of the Queen's College Journal is on our table. There is a considerable display of adolescent talent in it, which gives promise of a supply of eloquence for the pulpit and the bar, such as the country greatly needs.

The Presbyterian Witness of Halifax says: "The Board of Superintendence will very soon put the matter of collecting one hundred thousand dollars for the endowment of the Theological Hall in Halifax, and for the erection of new buildings, in a practical shape before the congregations of the Synod of the Maritime provinces."

A LETTER has just been received by Dr. Duff, from Dr. Stewart, dated Quillman, on the Zambesi, 16th August, stating that the Mission parties of the Free and Established Churches, had all arrived there safe and well, and that they were occupied in collecting canoes to take themselves and goods up the Zambesi and Shire rivers.

Our cotemporary the Interior gives a department in its columns to the Elder's council, and thus furnishes a medium by which Elders throughout the church may exchange their views on vital points. How would the Elders of the Presbyterian church in Canada like to have such a channel opened to them for mutual advice and instruction?

PRESIDENT McCosh in his report to the trustees of Princeton urges that the teaching force of the College should be increased. The Board appointed two new professorships, one in Architecture and the applied arts, and the other an adjunct professorship in Mathematics and civil Engineering. They further agreed to appoint new professors of classics. Their committee are now on the outlook for candidates.

ARCHBISHOP LYNCH seems determined to Lynch the brethren of the Baptist church, judging from the way in which he puts the matter of immersion and infant baptism in his sermon of last Sabbath. The Romish theological taint appears in the first part of the address, in which Baptismal regeneration crops out largely. We expect the Archbishop will get immersed in hot water by the Baptist brethren, if he perseveres in his present course. Whither shall we look for our champion on the Evangelical side of Penance and Baptismal Regeneration. What has become of our friend Dr. Robb, who on a former occasion won his spurs on doing valiant battle with this same rev. Archbishop?

We have received a very clear and concise statement of the Financial affairs of Knox and Queen's Colleges which is signed by Dr. Proudfoot, chairman of Knox College Board, and Dr. Snodgrass, chairman of Finance and Estate Committee of Queen's College. It states that constituencies have been assigned to the several colleges for financial support. The congregations west of the St. Lawrence and Ottawa Railway, are the constituency of Queen's and Knox Colleges. For these institutions \$14,350 will require to be contributed this year—\$11,900 for Knox College and \$2,450 for Queen's. It is suggested to the Presbyteries, and to all friends of the Colleges, that the present year will virtually test the practicability of sustaining the Colleges according to the present territorial arrangement. The Board of these Colleges urges the necessity of all the congregations reaching in their contributions the amount proposed. We heartily concur in this practical recommendation.

TO OUR FRIENDS.

Our readers cannot fail to have noticed the decided improvement in our columns during the past few months, consequent upon the strengthening of our Editorial Staff. Still greater improvement we hope to make during the coming year, having been promised contributions from time to time from several of the ablest ministers of the Church. We are determined to spare no effort to make our paper increasingly useful in advancing the interests of our Church, and in deepening the attachment of our people to the principles of Presbyterianism, and to the general work of the Church in her various schemes. To aid us in this we invite the co-operation of all our readers. The *Conveners and Secretaries of Committees* and the *Clerks of Presbyteries* can render us most valuable assistance by furnishing from time to time reports of meetings, items of missionary intelligence and Church news generally. Such assistance we earnestly solicit and will ever gratefully receive. The *Missionaries* of our Church on foreign fields as well as those in our *Home Mission* districts can add materially to the interest of our columns by contributions bearing on their work—their difficulties, and successes and encouragements. Such contributions will not only enrich our columns but will do much towards interesting our readers in Christian work, and in developing more and more of a missionary spirit throughout the Church. The *Ministers and Sabbath School Superintendents* and *office-bearers* of our several congregations can all aid us by occasionally forwarding matter for publication, and by speaking a kindly word on behalf of our paper. *Each and all of our readers* can render us important service by endeavouring to secure additional subscribers. We are neither unmindful of, nor ungrateful for, the valuable assistance rendered us by our many friends in the past, and we bespeak the continuance of their help in the future. During the past few weeks we have made large additions to our list of subscribers, so that the circulation of our paper is now 6,000 weekly. The number of families in connection with the Church at present is about 60,000, of whom there are upwards of 40,000 in the Provinces of Ontario and Quebec. With a united effort on the part of our friends our circulation could easily be increased three or fourfold. If every reader were to interest himself on behalf of the paper during the present month we might begin the new year with a subscription list of at least 15,000. Were this the case we would then be in a position to alter the form and increase the size and add greatly to the efficiency of the paper generally. In the interests of ourselves and in the interests of the Church and of the cause of truth, we earnestly solicit the hearty co-operation of all our readers. Many subscriptions expire with the current month. We desire as early as practicable to adopt the principle of payment invariably in advance,—the principle now adopted by most of the leading journals and periodicals published on this continent, and would therefore respectfully ask those in arrears to remit the amount due, and those whose subscriptions expire in the end of December to renew their subscriptions at their earliest convenience.

There is still another matter on which the prosperity of a paper largely depends, viz.: its advertising patronage. While we cannot consent to devote a very large proportion of our space to advertisements, we have still room for a greater number of these than now appear in our paper.

There are few better advertising mediums in Canada than the BRITISH AMERICAN PRESBYTERIAN now is. With a *bona fide* circulation of 6,000 weekly, and that among the very best and most desirable families to deal with in our country—for it is an undeniable fact that our Presbyterian people on the whole are so,—our paper presents inducements to advertisers that few other newspapers do. In addition to our present subscription list very large accessions are weekly being made to it. An agent is at present employed in making a thorough and successful canvass of the City of Toronto and Suburbs; another is constantly engaged in systematic visitation of the families in our towns and rural congregations in Western Ontario; while in the East our list of subscribers is increasing at the rate of upwards of 100 per week. During the past month we have added several hundreds to our circulation in the cities of Quebec and Montreal. The Ottawa district is about to be canvassed, and arrangements are at present being completed whereby we hope to materially strengthen our position in various parts of the country. We can therefore with confidence solicit an increased patronage from advertisers, believing that their interests will be served by using our columns to secure increased custom and enlarge their business operations. Our rates will be found moderate, correspondent with the advantages to be derived from the use of our columns.

To the SABBATH SCHOOL PRESBYTERIAN greater attention will be devoted next year than formerly. More prominence will be

given to the missions of our own Church so as to elicit the interest and sympathy of the young of our congregations, and generally the paper will be improved. The price will continue as heretofore, 25 cents per single copy; in parcels of twenty and over 15 cents per annum for each copy. We invite the attention of pastors and Sabbath school superintendents to this monthly periodical for the young, and at this season of the year in ordering papers for their schools for 1877 we solicit their co-operation in increasing the circulation. We will gladly forward specimen copies to those who may desire to have them.

EARLY CLOSING.

The mass meeting held on the 23rd ult. in Shaftesbury Hall in the interests of the Early Closing Association was very successful. The house was crowded by an intelligent and respectable audience. Vice-Chancellor Blake occupied the chair, and spoke very effectively upon his experience as a young man in a dry goods store. He stated that the great annoyance he felt arose from being compelled to hang over the counter for twelve hours and more in order to do what could easily be done in seven or eight hours. He believed that it would be to the gain of all concerned, were the hours shortened. Rev. John Smith, of Bay Street Presbyterian Church, spoke specially in regard to the dry goods stores, and showed that the long hours were kept up in order to make money, that they were unfavorable to health and temperance, and to the moral and spiritual well-being of the people, and that our time should be so distributed, as not only to give due heed to the calls of business, but to secure rest and recreation for the body, and social and intellectual improvement. Rev. David Mitchell, of Central Presbyterian Church, regretted that some had fallen from their engagements in the matter of early closing, but spoke hopefully of the future of the movement. Like the Temperance reform, the reform now sought could only be accomplished by degrees. If we were thoroughly in earnest, every defeat only meant victory. He contended that the spirit and genius of Christianity favoured the movement, as it favoured every cause that tended to alleviate human suffering. He thought there were other interests at stake beside those of dry goods merchants and their employees. They should sympathize with all who are the victims of long hours and oppressive labors. He drew a graphic picture of the needle-woman, stitch—stitch—stitching during the long day and night to make a scanty living for herself and those dependent upon her. He referred to clerks in drug stores, and spoke feelingly of the kind physician ever active and toiling, with sleep broken, without leisure, and said that such men required kindly consideration. He affirmed that the public was the master-tyrant that made long hours necessary, and that the matter of early closing was in their hands. Hon. Dr. Tupper made a very happy and telling speech, in which he spoke of Canada as a noble country and inheritance, opening every possible channel for the enterprising and industrious and holding out the prospect of honor and reward to all. He hailed the early closing movement as furnishing the opportunity to young men of improving their time, and thus fitting them to become in time noble and worthy citizens. He referred in eloquent terms to the aspect of this subject which affected our fair sisters, and urged the point made by the previous speaker that their labors should be made lighter and more pleasant, especially in view of the fact that these were frequently undertaken in order to provide for helpless ones at home. The addresses altogether were excellent, and when Mr. Charles Page admirably focused these into a suitable motion, its adoption was at once unanimous and enthusiastic. The motion was as follows:—"Resolved—that this meeting, seeing the propriety, justice and necessity for shortening the hours of labor in the business establishments of this city, do hereby pledge themselves to support the movement by every legitimate means in their power." The proceedings were enlivened by the singing of Professor Jones, leader in the Bay St. Presbyterian Church, and by a number of anthems sung by the choir of the Central Presbyterian Church. We have no doubt that the emphatic endorsement given to the early closing movement by this mass meeting, will in the future bring forth valuable fruit. Let the Association persevere in their agitation of the matter they have so much at heart, and their efforts will yet be crowned with success.

The Queen of Madagascar has recently issued an edict prohibiting the traffic in rum. Her Majesty says, "I tell you that trade in good things makes me very glad indeed. Oh my people, if you trade in rum, or employ people to trade in it, then I consider you to be guilty, because I am not ashamed to make laws in my kingdom which shall do you good." Would that our rulers and our people were of the same mind as the good Queen.

SABBATH SCHOOL INSTITUTE.

We have much pleasure in directing attention to the forthcoming Sabbath School Institute. It will commence on Monday next, and will continue during four consecutive days. Knox Church and Carlton Street P. M. Church will this year divide the honor of holding the meetings of the Institute. In addition to the many attractions which are held out in connection with the coming week, it may be stated that the Rev. John H. Vincent, D.D., will be the conductor. A gentleman of his fame hardly needs any endorsement from pulpit or press. He is known as a Sabbath School veteran. He has devoted himself soul and body to this work. Like all men with specialities, he is an enthusiast in the right direction. It is well to have such a man, who can diffuse himself over the whole land and over the whole world, who can inspire others with his own devotion, who can lead a vast army of instructors in the Divine Word. A man with such a speciality is better employed in using his gift thus for the glory of God, than if he were the pastor of the biggest church in the world. The Sabbath School is Dr. Vincent's church, and Sabbath School work is the enterprise he has at heart. It is with confidence we say to our pastors, superintendents, and Sabbath School teachers, that they will do well for themselves and their schools by giving hearty and constant attendance upon the meetings of the Institute.

Those of our readers who were privileged to be present at the various meetings of last year's Institute, will remember with delight the crowded audiences which filled one of our most capacious churches, the delightful exercises which were conducted by Mr. Reynolds, and the addresses that were delivered by various well known speakers. This year the Institute promises to be still more interesting and instructive. Every evening at eight o'clock, Dr. Vincent will open with a theme, such as that for Monday night "The four elements in the term Sunday-school—Domestic, Ecclesiastical, Spiritual and Educational." This will be followed by conversational discussions upon the subject, and questions will be answered by Dr. Vincent. At half-past nine o'clock there will be a normal class drill in the school room. It will be well for all teachers and superintendents to attend this special meeting in order to have a practical illustration of all that makes up the Sabbath School of our day.

The normal class will be found to be the valuable feature of such institutes. The idea of this is that of a training school for teachers. And that not in the old didactic sense of a training school. In the past the great evil has been to try and lecture students and apprentices into their work. Lectures were to make doctors and lawyers and ministers and merchants and nurses. While we value lectures, they will play but a mean part in the education of any man for his future work, if they are not accompanied with the practice which they enjoin and set forth. Now-a-days we teach by giving the practice as well as the precept. The medical student has the advantage of the profections of his profession, but he is taken to the beds of the Hospital and Infirmary to learn his art. The Divinity student in our day besides attending his College in winter, has to go out to the missionary field in vacation time. The merchant apprentice, as well as studying the science of wealth, has to learn in the store or warehouse. And so the Sabbath School teacher while studying the Word of God, and listening to scientific lectures on the teaching of Scripture, has to exercise the art and practice of teaching in the Normal Class. This was admirably brought out in the Chataqua Assembly during the past year, and in the series of lessons which that Assembly have issued, we have an excellent illustration of the value of the method of the Normal Class Drill System.

CHICAGO CONVENTION.

The Convention held in the Tabernacle occupied by Messrs. Moody and Sankey, the Evangelists, during last week in Chicago proved to be one of great interest. Ministers and elders gathered to the spot from all the country round. The services were similar to those which were held in connection with the revival work in London, Philadelphia and New York, and were calculated to elicit a variety of valuable suggestions on the great subject every one had so much at heart. Amongst the many things serious and sacred that will occupy the attention of such a gathering, there was bound to be a little of the ridiculous. A minister arose and said he had attended ever so many funerals, and done ever so much work, and had never got any thanks for those services, and was going on to enumerate other thankless labors, when Mr. Moody with that promptness and pointedness which are so characteristic of him, stopped him by saying: "the brother has our thanks," and amidst applause, provoked by the appropriate remark, the brother had to sit down.

Messrs. Moody and Sankey continue their work in Chicago till the end of the year. They then commence operations in the Edinburgh of New England—we mean Boston, the Capital of Massachusetts, and it is to be hoped that they will do much to counteract the Unitarian and Universal tendencies of this centre of civilization.

Ministers and Churches.

We understand that the Rev. D. Cameron has decided to accept the call recently addressed to him by the congregation of St. Andrew's Church, Chatham, and that his translation will likely take place in the beginning of January.

On Sabbath, 19th ult., the Rev. Prof. De Launay lectured in Port Dover, in the Presbyterian Church in the afternoon, and in the Methodist Church in the evening, on "The Epitaphs in the Catacombs of Rome." The lectures of this rev. gentleman were ably delivered, full of instruction, and commanded the interest of crowded audiences.

On Wednesday, 22nd inst., the Rev. Mungo Frazer, lately of Barrie, was inducted to the pastorate of the St. Thomas Presbyterian congregation, the services, which were of an interesting character, taking place in the church. Rev. Mr. Simpson, of Westminster, presided as moderator; Rev. Mr. Thynne, of the English Settlement, preached; Rev. Mr. Murray, of London, addressed the people, and Rev. Mr. Sutherland, of Fingal, addressed the minister. In the evening a social was given by the ladies of the church.

The Young Men's Society of Erskine Church, Montreal, was also recently organized for the season by an able and exhaustive lecture, given before a large audience, by one of their number, J. S. Archibald, Esq., Advocate, on the recently adopted Quebec Parial Act. At the close the Rev. J. S. Black, pastor of the congregation, who presided, in a few well-timed remarks moved a vote of thanks to the lecturer, which was seconded by the Rev. Principal MacVicar, and adopted by the meeting. The membership of this society is large, and the interest well sustained.

REV. R. SCOBIE of Strathroy, delivered a remarkable sermon in his own church, on Sabbath evening the 19th ult. About a month ago Father Lennan officiated at the re-opening service in the Romish Church at Strathroy, and while preaching from Eph. iv. 5 tried to prove that the Church of Rome is the true church, and that there is no salvation in any other. He said abusive things about the Queen, Bismark, and others, and denounced and condemned all classes of Protestants. His sermon having been published, created great excitement. Mr. Scobie in answer to many requests preached a sermon from the same text, which is one of eloquent and convincing power.

In connection with St. Paul's Church, Montreal, there is a Band of Hope, of which the Rev. R. Laing, junior minister, is the President. It embraces a large membership, which is continually on the increase. On Friday last an open meeting was held in connection with it in the school-room of the church, when a good representation of members and friends was present. The Rev. R. Laing presided. The entertainment was given chiefly by the members of the Band, of whom the following took part:—Misses E. Bently, Alice Wait, and Annie Young; and Masters Murray, Watson, and J. Robertson. During the evening the Rev. J. S. Black, of Erskine Church, gave a short address. Eleven new names were attached to the pledge-book, making an addition of about 150 since the beginning of the season. Rev. Mr. Laing is doing a good work in connection with this Band of Hope.

The Young Men's Association of Stanley Street Church, Montreal, we observe, was organized for the coming winter by a public meeting in the basement of the church on the 20th inst. There was a large representation of the congregation present, and the entertainment was thoroughly enjoyed by all. After the opening exercises, the pastor of the church, Rev. J. C. Baxter, delivered a most interesting and instructive lecture on his travels in Egypt and Palestine a few years ago. During last winter Mr. Baxter gave a series of lectures on Sabbath evenings, upon incidents in the life of our Lord, describing from personal observation the scene of these incidents, and illustrating the manners and customs of the Jews from what he had himself witnessed. We trust that Mr. Baxter may be induced at no distant date to publish these lectures in a volume. At the close of the lecture on Monday evening, Mr. W. King recited in an effective manner the Legend of Loghri, and a well trained choir, under the leadership of Mr. Bain, sang "The Fall of Babel." The society enters upon the work of the present season with the hearty sympathy of the congregation, and with encouraging prospects of success.

A social gathering of the members and friends of the congregation of Nazareth Street Church, Montreal, was held in the church on the evening of Monday, the 20th Nov., the pastor, Rev. Jos. Elliott, presiding. There was a large attendance. Addresses were delivered by the chairman, as also by one of the students of the Presbyterian College, Montreal, and by Principal MacVicar. The latter gentleman

in the course of a masterly speech, gave a graphic outline of the history of the Province of Quebec, commenting on the vast power wielded by the Church of Rome, its pernicious influence on the course of education, and the unfair and one-sided measures enacted by the Local Legislature on behalf of that church.

Last evening the Presbyterian Church Extension Association of Toronto held a social in the lecture room of Knox Church, which was attended by almost all the pastors of the Presbyterian Church in this city, as well as by a large representation of elders, deacons, and managers.

Aged and Infirm Ministers' Fund.

DEAR SIR,—Is anything being done to replenish the Aged and Infirm Ministers' Fund. Last year's report was not the most hopeful, and unless something is done to fix the attention of the Church on the matter, next year's report may be no improvement on its predecessor.

The proposals of the Committee which it was agreed to send down to Presbyteries are very well so far as they go, still even if they are approved of by Presbyteries and sanctioned by the assembly, it will be some time before they tell upon the Funds, and even when they do, they will not tell largely.

IN INDIA 120,000 persons have perished during the great cyclone. Love thy neighbor as thyself. Borrow his plow, hoe or horse whenever you can, but if he wants to borrow yours tell him you are very sorry, but you were just going to use them yourself.

French Presbyterian Church, Quebec.

OPENING OF NEW CHURCH

Sabbath the 19th of November was a red letter day in the history of the ancient Capital of Canada, for on that day the new French Presbyterian Church was opened, and under very favorable circumstances dedicated to the public worship of God.

For a few years past the Rev. L. Langel has been laboring among the French Protestants in the city of Quebec, under the auspices of the French Canadian Missionary Society, and more recently in connection with the Synod of the French Protestant Church of Lower Canada.

The application was granted, so that this interesting people are now a part of our own Presbyterian Church.

Mr. Langel was born in Switzerland, studied for the ministry for six years in the University town of Bale, where he took his degree and was soon afterwards ordained to the work of the ministry, in Wurtemberg. He spent five years in India in the service of the Mission Society of Bale, and was there instrumental in inducing many to cast aside their idols; during one single year, upwards of six hundred having been received into the membership of the Christian Church in the district where he labored.

The building, a very neat and substantial structure, is situated on the south side of John street, the site being a most desirable one. The total cost of church and lot is \$10,000, all of which, with the exception of about \$2,000, has already been paid. The building is 68 feet long by 35 feet wide, the height from floor to arch being 28 feet. The front wall is built of Cape Rouge stone, and is designed in the early English style, the porch projecting four feet from the front wall.

As we have already stated, Sabbath the 19th of November was the day fixed for the opening service. Long before the hour appointed—2.30 p.m., the church was crowded to its utmost capacity, and many had to leave without gaining admission, even standing room not being obtainable.

After the singing of the first hymn, Rev. Mr. Langel delivered the opening address, and offered the dedicatory prayer. He asked his hearers to thank the Almighty, through whose goodness they had been enabled to get the means to erect this building.

After another hymn, Rev. B. Onriere delivered an address. The Rev. gentleman in an eloquent and forcible manner referred to the auspicious opening of the new little temple, which after many struggles and sacrifices had been provided for the congregation to worship God in from Sabbath to Sabbath.

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naments, nothing to catch the eye;" but Jesus Christ did not require gorgeous paraphernalia in his worship, he required heart service. But after all a house of worship was one of expediency. Man himself is the true Christian temple. God cannot be shut up in a house; he resides in the true temple of the living God, Jesus Christ says to every man, "I want your heart, your spirit. The speaker went on to refer to the time, some two or three years ago, when he was a Roman Catholic priest, and said that at one time he little thought the Almighty would ever lead him to abandon that system, and bring him into the pure light of the gospel. It was hard to abandon your religion, your relatives, and friends, and submit to all the persecution and contumely which such a course entailed; but when Jesus calls one must obey, and when after forty years of life he found himself called, he left friends and all to follow in the path of truth, and he blessed God today for making him see the errors of the Church with which he had been connected, and for bringing him out of darkness into the glorious light of the Gospel.

The reverend gentleman delivered an earnest and very eloquent address.

Another hymn was then sung, after which Rev. L. Beaudry addressed the congregation in a forcible and practical manner.

Rev. Dr. Cook, being called upon by Mr. Langel, said:—After the lengthened remarks, it would not be right to take up their time. He only wished to express his great satisfaction in seeing a place of French Canadian Protestant worship opened. He might also say it would in a great measure depend on the support accorded by the English-speaking people of the city whether the church was to go on and prosper or not.

Rev. W. B. Clarke fully concurred in all Dr. Cook had said. It was to the Protestants of France that Scotland owed a great deal of its Protestantism, and some of its most distinguished Protestant lights. As a Scot, therefore, he hoped that whilst the English would, no doubt, contribute liberally to help on this church, Scotchmen would not be behind and in giving both of their sympathy and of their means.

Rev. Mr. Wright followed in a few remarks. He concurred in what had fallen from Dr. Cook and Mr. Clarke, and would impress on the English-speaking people that their French brethren were yet too weak to stand alone, and he hoped they would receive help commensurate with their needs.

A collection was then made, and after prayer by Rev. Mr. Marsh, and the singing of a hymn, the congregation dispersed.

In the evening, at seven o'clock, the church was again crowded, the audience, consisting almost entirely of French Canadians, a very large number of whom were Roman Catholics. The Priests forbade their people entering such a heretical place, telling them that it would be a deadly sin even to go from curiosity, yet the people came in crowds and listened most attentively to the whole service.

Many of our Ontario readers can scarcely appreciate the importance of this new church enterprise, and its auspicious inauguration in the city of Quebec, without a riot or disturbance of any kind. A city containing 60,000 Roman Catholics out of an entire population of 57,000 according to the census of 1871, and a city not over tolerant heretofore of Protestant opinions, and especially of French Evangelization. Rev. Mr. Langel well remarks in a letter to our Church's Board of French Evangelization: "The building and dedication of our church is an event in the history of Quebec, which no man can ignore, and it marks a new era in the old capital of Canada, which needs the pure light of the Gospel as much as Spain. This most promising event is due to the good will and generosity of many English friends; but above all it is due to God, who by a wonderful grace and mercy subdued all the hindrances, objections and hesitations which often prevailed when it was thought to begin with building. Three years ago when I came to Quebec, meetings were held in a room almost unknown to the people, and holding only about twenty persons. Now we have a church in the most frequented street of our city, and a communion roll numbering sixty-seven members. The attendance at Divine Service, judging from the last few months, and the audience on Sabbath evening, will, I expect reach 200 to 250. After referring to the steadfastness of the members amid persecution, and the brotherly and Christian spirit prevailing among them, he adds, "we shall not forget that Quebec is the stronghold of Romanism. The people are almost entirely under the influence of the Priests, education is very imperfect, and wholly in clerical hands. The ignorance is therefore dense, for none have ever equalled the Jesuits in the art of teaching without educating. It is nothing less than a miracle that when a French Romanist in this city becomes a convert to Protestantism and to Christ, yet there are such miracles here, to the Lord's praise and glory."

We congratulate our friends in Quebec on the possession of this the first French

Protestant Church building in their city, and trust it will not long remain the only one such, and we heartily wish Mr. Langel and his congregation all success and prosperity in their new edifice.

Queen's College.

MISSIONARY ASSOCIATION.—The annual meeting of this Association was held in the Theological Classroom on Saturday morning the 11th inst., the Vice-President, Mr. A. Macgillivray, in the chair. The meeting was opened with devotional exercises, after which the minutes of last annual meeting were read and sustained. The Secretary, Mr. Ferguson, then presented his report, which gave a Summary of the workings of the Association during the year. During last session upwards of a dozen places were supplied more or less regularly with Divine Service, and a prayer meeting was conducted in the College every Sabbath morning. During the Summer twenty-one students were engaged in the Mission work—a larger number than had ever been engaged on any former occasion. Of these six went out for the first time. It is highly gratifying to know that in every instance the labours of our Student Missionaries have been attended with marked success. Several new congregations have been organized that will in a short time judiciously managed, be self-supporting. At some of the stations occupied, new churches were built, thus supplying a long-felt want of a suitable place wherein to hold service. From the Secretary's Report it appeared that eight new members were enrolled during the past year. Allusion was also made to two excellent and highly appropriate addresses delivered last session before the members of the Association, one by the Rev. M. W. McLean, of Belleville, and the other by the Rev. J. Fraser Campbell, Missionary to India. Another interesting feature in the history of the past year was the interchange of fraternal greetings with the sister Association of Knox College, Toronto. Nothing is more desirable than that the relations existing between the students of the various Presbyterian Colleges in the Dominion should be of the most friendly kind. The Treasurer, Mr. Cameron, made a financial statement showing a balance in the exchequer of over one hundred dollars, which will cover all existing liabilities. The Librarian Mr. Chisholm, the extent of whose duties in this connection only extended to taking care of one copy of the Presbyterian Record, combined with this office that of Distributor of Tracts, of which he had circulated over two thousand. After receiving the different reports and thanking the officers for their fidelity, the election of officers for the current year was proceeded with, when the following were duly elected.

President—Alex. Macgillivray. Vice-President—T. Dickey Cumberland, B.A.

Corresponding Secretary—Alex. H. Scott, B.A.

Recording Secretary—Jas. Ross. Treasurer—Jas. G. Stuart, B.A.

Committee—John McLean, Hugh Cameron, B.A., R. Nairn and M. S. Oxley.

Two committees were appointed—one to arrange for supply for the various Mission Stations in and around Kingston, the other to take charge of the Sabbath morning prayer meeting. We trust that every member of the Association will take a lively interest in all its workings, and that nothing it undertakes will be allowed to languish on account of lack of interest on the part of members.—Queen's College Journal.

THEOLOGICAL HALL.—The work in this department commenced last week. All the students are back with two exceptions. They will be here after the Christmas holidays. The matriculation examination was successfully passed by all, and the following valuable scholarships awarded on the result:

- Buchan Scholarship No. 1, value \$100—John Ferguson, B.A. Dow Scholarship, value \$90—Jas. G. Stewart, B.A. Buchan Scholarship No. 2, value \$80—Hugh Cameron, B.A. Dominion Scholarship, value \$80—Hugh Taylor.

Presbytery of Paris.

At a meeting of this Presbytery, held on Tuesday the 21st November, at Princeton, the Rev. H. McQuarrie of Princeton was translated to the Presbyterian church, Wingham, in the Presbytery of Huron. A committee was appointed to prepare a suitable minute expressing the high regard entertained by the Presbytery for Mr. McQuarrie. At the same meeting, the Rev. D. D. McLeod of Paris was appointed to preach and moderate in a call to Glenmorris church, on Tuesday the 12th November. The Presbytery holds its next meeting on Tuesday the 19th December, in Knox church, Woodstock, at 11 a.m.

AYER & SON'S MANUAL.—We have received from N. W. Ayer & Son, the well-known advertising agents of Philadelphia, a copy of the second edition of their Manual for Advertisers. It is a very handsome book of one hundred and twenty-eight large octavo pages, sixteen of which have been added since the first edition was published. This is one of the most complete and reliable works of the kind that we have seen, and gives evidence of having been prepared with great care. It contains much information of value to every advertiser. The book reflects great credit upon its publishers, and will materially aid in extending their already large and rapidly increasing business. Sent post-paid to any address, upon application to Messrs. N. W. Ayer & Son, Advertising Agents, Times building, Chestnut and Eighth streets, Philadelphia.

Your disposition will be suitable to that which you most frequently think on; for the soul is, as it were, fringed with the color and complexion of its own thoughts.

To do an ill action is base; to do a good one, which involves you in no danger, is nothing more than common; but it is the property of a good man to do great and good things, though he risks everything by it.

Presbyterian College Montreal.

A most enjoyable evening was spent on Friday last in the library of the above College, under the auspices of the Students' Philo-sophical and Literary Society. The Hall, which was very tastefully decorated for the occasion, was crowded in every part by the friends of the College, many even being compelled to stand in the corridors.

Rev. Principal MacVicar occupied the chair. After devotional exercises, Mr. W. D. Russell, the President of the Society, briefly stated the object and aim of the Association. A chorus, "Glorious Glee," was then sung by a choir of students, after which Mr. D. L. McCrea read with good effect a carefully prepared and instructive essay on "The Influence of Literature." Next came a quartette, "Le Temps S'enfuit," by Messrs. Amaron, Boudreau, Cruchet, and Roy, which was heartily applauded. This was followed by a debate, the question being, "Is the influence of the pulpit on the decline?" The affirmative was supported by Messrs. A. C. Morton and A. B. Cruchet, and the negative by Messrs. M. F. Boudreau and W. D. Russell. The subject was treated in an able and intensely interesting manner, the speaking power being of a high order, and the appreciation of the audience manifested by frequent and hearty applause. The decision was given in favour of the negative. Professor Campbell and Rev. Messrs. Scrimger and Mitchell, briefly gave their views of the subject discussed. In the course of his address, Mr. Mitchell remarked that he had often been present and taken a part in public meetings under the auspices of similar societies in the University College and Knox College, Toronto, but the ability displayed, and speaking power manifested on this occasion, he had never seen excelled, if equalled, in the West. The choir again sang a chorus, "See the Mountains Slopes Surrounding," and Mr. C. E. Amaron thrillingly recited "A journey into Calabria." Principal MacVicar eloquently reviewed the debate and the speeches made, after which the choir sang a piece entitled, "Good Night," and the first public meeting of the Society for this session was brought to a close, all feeling that a most pleasant evening had been spent.

The visitors could not fail to be impressed by the happy brotherly feeling evinced among the students, and the kind personal interest manifested by the Professors in their welfare. The students are most enthusiastic—as they have good reason to be—in regard to everything connected with the college. The interest taken in them, and in these public meetings, by the friends of the church in the city is most commendable.

The Piedmontese Massacres.

No general account, however awful, can convey so correct an idea of the horrors of this persecution as would the history of individual cases; but this we are precluded from giving. Could we take these martyrs one by one—could we describe the tragical fate of Peter Simeon Anagnone—the barbarous death of Magdalene, wife of Peter Pilon of Vilaro—the sad story—but no, that story could not be told—of Annie, daughter of John Charbonier of La Torre—the cruel martyrdom of Paul Garnier of Bora, whose eyes were first plucked out, who next endured other horrible indignities, and, last of all, was flayed alive, and his skin, divided in four parts, extended on the window gratings of the four principal houses in Lucerne—could we describe these cases, with hundreds of others equally horrible and appalling, our narrative would grow so harrowing that our readers, unable to proceed, would turn from the page. Literally did the Waldenses suffer all the things of which the apostle speaks, as endured by the martyrs of old, with other torments not then invented, or which the rage of even a Nero shrank from inflicting:—"They were stoned, they were sawn asunder, they were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented, of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens, and caves of the earth." These cruelties form a scene that is unparalleled and unique in the history of at least civilized countries. There have been tragedies in which more blood was spilt, and more life sacrificed, but none in which the actors were so completely dehumanized, and the forms of suffering so monstrously disgusting, so numberably cruel and revolting.—From "Caswell's History of Protestantism."

ROBERT HALL SAID: "When the devil sees a young man in earnest he gets on his back and rides him to death, that he may the sooner get rid of him." And statistics show that the greatest morality among ministers is during the first three years after settlement. For the sake of both health and work, make haste slowly at the outset.

It is a very indiscreet and troublesome ambition which cares so much about fame; about what the world says of us; to be always looking into the faces of others for approval; to be always anxious about the effects of what we do or say; to be always shouting to hear the echoes of our own voices.

The religion of the gospel calls us both out of the world, and into the world; out of it, as to its principles and maxims and temper; into it, as a field of labor and a sphere of usefulness, where we are to be diligent in business, to relieve the distressed, to teach the ignorant, to reclaim the vicious, and to do good to all as Christ did.—Jay.

Be brave, and be joyful, my dear child, and that in the very depth of your soul, for the angels who announce our Saviour's birth tell us in their song there is joy, peace, blessedness, to "all men of good will" in order that all may know that we need nothing to receive Him save good-will, and that even although our good-will has yet borne no fruit, He came to shower blessings on that good-will, and by degrees He will render it fruitful, so long as we give it up freely to His guidance, as I hope you and I mean to do, my child. So be it. Always wholly yours.—De Sales.

Key to Photograph of the Presbyterian Church in Canada.

In making a key to pictures containing large numbers of figures or likenesses, it has been customary heretofore to prepare a sort of skeleton of the picture, with a number on each figure or likeness, corresponding to the number prefixed to each name on the printed list, but we have adopted the present plan as being much neater and far more convenient for reference than the old method.

The likenesses on the picture are arranged as nearly as possible in 22 rows, numbered from 1 to 22, commencing at the top. Each row is numbered from left to right, No. 1 on each row being at the left, and the highest number on the right, so that in order to find the name of any person whose photograph appears in the picture, it is only necessary to note the No. of the row in which it appears, and its No. in that row, and then turn to the printed list, where the name will be found without any difficulty. As the two lower rows (21 and 22) are not quite as straight as the others, a diagram of these two rows, and of the four central figures in the picture are added on page 26, which will be found very useful.

1st row.

- 1. Rev. P. Lindsay, B.A., Sherbrooke, Q.
2. " Alex. Maclean, M.A., Strabane, O.
3. " Robt. Pettigrew, M.A., Weston.
4. Hon. S. Creelman, Stawicko, N. S.
5. Rev. D. MacRae, Notfield, O.
6. " Mark Turnbull, Des Joachim, Q.
7. " Robt. J. Craig, Kingston, O.
8. " James Cleland, Port Hope, O.
9. " Mr. Arch. Cameron, Acton West, O.
10. " James Burnside, Antigonish, N. S.
11. Rev. W. W. Johnstone, Rockburn, Q.
12. " James Black, Caledonia, O.
13. " J. Murray, New London, P. E. I.
14. " J. Gandier, Fort Cologne, P. Q.
15. Mr. James Barr, Norwich.
16. Rev. A. Ross, Hochelaga, P. Q.
17. " Robt. Ewing, St. George, O.
18. " Alex. Fraser, High Bluff, Manitoba.
19. Mr. Mal. McPherson, Kincardine, O.
20. Rev. Wm. M. Wilson, Chatham, N. B.
21. Mr. A. J. Reay, Russelltown Falls, Q.
22. Rev. J. Beckel, Thamesville, O.
23. Mr. Peter McNab, Claremont, O.
24. Rev. E. D. Miller, Shelburne.
25. " W. MacWilliam, Bowmanston, O.
26. Mr. Geo. Williamson, Walpole, O.
27.
28. Rev. W. Armstrong, M.A., Ottawa, O.
29. " James Watson, New Annan, N. S.
30. " Robt. Stevenson, Admaston, O.
31. " James Gordon, Crumlin, O.
32. Mr. J. C. Gilchrist, Woodville, O.
33. Rev. Arch. Currie, Sonya, O.
34. " David Mitchell, Toronto O.
35. Mr. Thos. Erebant, Summerside, P.E.I.

2nd row.

- 1. Rev. John Scott, Napanee, O.
2. " R. M. Crole, Olands, O.
3. " Jas. T. Paul, Balsover.
4. " Wm. Ballantyne, Whitby, O.
5. " J. S. Burnett, Martintown, O.
6. " Robt. Moodie, Stayner, O.
7. " Robt. Scobie, Stratroy, O.
8. " James Carmichael, Markham, O.
9. " John Mackie, Lachute, P. Q.
10. " John Fairlie, L'Orignal, P. Q.
11. " F. I. McLeod.
12. " J. L. Murray, Woodville, O.
13. " W. Mitchell, Milbrook, O.
14. Mr. James Laug, Chateauguay, P. Q.
15. Rev. E. S. Bayne, Plotou, N. S.
16. Mr. William Elliott, Iroquois, P. Q.
17. Mr. R. J. Carstane, St. Mary's, O.
18. Rev. W. Robertson, M.A., Chesterfield.
19. " David Taylor, Spencerville, O.
20. " G. A. Yeomans, Winterbourne, O.
21. Mr. John Beard, Dalhousie, O.
22. Rev. W. Peattie, Claremont, O.
23. " Geo. Mackay, LaGuere, P. Q.
24. Mr. Geo Gray, Langton, O.
25. Rev. John Thomson, Ayr, O.
26. Mr. G. H. Boulter, M.D., Stirling, O.
27. Rev. C. Fraser, West Point, P. E. I.
28. " John Gray, Windsor, O.
29. " John McDonald, Winslow, P. Q.
30. " Wm. Lochead, Fenelon Falls.
31. " Norman McPhee, Dalkeith, O.

3rd row.

- 1. Rev. H. McQuarrie, Princeton, O.
2. " John Abraham, Watford, O.
3. " A. Dawson, Beamsville, O.
4. " Geo. Simpson, Westminster, O.
5. " Robt. Varden, Toronto, O.
6. " D. D. McLeod, Ansester, O.
7. " A. Brown, Lynn, O.
8. Mr. James Hall, Perth, O.
9. Rev. Peter Neill, Elders' Mills, O.
10. Mr. Thos. McOrae Janefield, Guelp, O.
11. Rev. E. Smith, Middle Stawicko, N.S.
12. " W. H. Rensselaer, M.A., Ham. O.
13. " W. Wilson, Appleton, O.
14. Mr. John Milne, Agincourt, O.
15. Rev. J. Mackenzie, East Hawkesbury, O.
16. " Robert Knowles, Allister, O.
17. " James Pringle, Brampton, O.
18. " Alex. MacLaren, Bristol.
19. " J. Strath, Paisley, O.
20. Mr. Angus McMillan, Lachute, P. Q.
21. Rev. W. P. Walker, Ancaster, O.
22. Mr. R. S. Copeland, Merigonish, N. S.
23. Rev. John Logie, Rodgerville, O.
24. " W. T. Canning, Oxford Mills, O.
25. " W. W. Mason, Galt, O.
26. " James Mitchell, Mitchell, O.
27. " Donald Strachan, Hillsburg, O.
28. " Robt. Watt, Guelp, O.
29. " W. Cleveland, Bradford.
30. " Wm. Lochead, North Gower.
31. " Dr. Batu, Markham, O.
32. " A. Y. Hartley, Dunganon, O.

4th row.

- 1. Rev. E. W. Pantou, Lindsay, O.
2. " James Howie, Paris.
3. " Wm. Moore, Ottawa.
4. " A. H. Cameron, Swireville, O.
5. " John Leishman, South Gower.
6. " J. C. Burgess, Carleton, St. John, N.B.
7. " W. R. Sutherland, Strathburn.
8. " James Robertson, Winnipeg, Ma.
9. " John Bennet, Almonte, O.
10. " T. Cumming, St. Lawrence, N. S.
11. Mr. Angus Reid, Hamilton, O.
12. Rev. James Byers, Clifton, N. S.
13. " J. D. Murray, Buctouche, N. B.
14. " E. M. McKeecher, English River.
15. " John McAlpine, St. Mary's, O.
16. Mr. Thos. Jones, Cow Bay, O. B.
17. Rev. James Arthur, New Glasgow, N.S.
18. " M. G. Henry, Clyde River, N.S.
19. Mr. Robert Calder, Beaverton, O.
20. Rev. John Anderson, Tiverton, O.
21. " J. G. McNeill, Matilda, O.

- 22. " D. Camelson, London, O.
23. " J. W. Smith, Grafton, O.
24. Mr. Collin Plotchea, Toronto, O.
25. " J. D. Armstrong, Milbrook, O.
26. " John Parker, Dumbarton, O.
27. " S. Houston, Tecumseth, Michigan.
28. Rev. Chas. Campbell, Niagara, O.
29. " Arch. Stuart, Chatham, O.
30. " F. McNab, Mahone Bay, N. S.
31. " James Thompson, Sarnia, O.
32. Mr. John McNaughton, Gananquo, O.
33. Rev. D. McGivray, Brockville, O.

5th row.

- 1. Rev. D. McDougal, Cow Bay Mines, O. B.
2. Mr. P. S. Hulbeat, Craw dsaville, In. U.S.
3. Rev. Alex. McDonald, Duntroon, O.
4. " John Baikie, Brampton, O.
5. Mr. T. Bleakly, Bowmanville, O.
6. " Wm. Anderson, Woodstock, O.
7. Rev. John Anderson, Paris, O.
8. " P. Macgrave, Millvorton, O.
9. " James White, Osgoode, O.
10. " P. S. Fotheringham, M.A., Toronto.
11. Mr. A. McNaughton, Hinchinbrook, Q.
12. Rev. D. B. Whimster, Meaford, O.
13. " Wm. Duff, Malcoln, O.
14. " P. Melville, M.A., B.D., Georgetown, P.E.I.

- 15. Mr. Robt. Kerr, Montreal.
16. Mr. A. Wilson, Alexandria.
17. Rev. D. B. Cameron, Acton, O.
18. " R. W. Leitoch, Centerville, O.
19. " John B. Edmison, Columbus, O.
20. " Peter Scott, Cromarty, O.
21. " A. Maclean, Belfast, P.E.I.
22. " J. Irvine, Mille Isles, P.Q.
23. Mr. John Durie, Ottawa.
24. Rev. Alex. Smith, Chelsea, P.Q.
25. " R. J. Cameron, St. John's, N.B.
26. Mr. Robt. Cairns, Ormstown, P.Q.
27. Rev. John Ronnie, Ailsa Craig, O.
28. " Henry Gordon, Gananquo, O.
29. Hon. Judge Stevens, St. Stephens, N.B.
30. Mr. Joseph Taylor, Burnstown.
31. Rev. Robt. Cumming, Glenelg, N. S.
32. Mr. C. E. McLean, North Sydney, O. B.

6th row.

- 1. Rev. Wm. Duff, Lunenburg, N. S.
2. Mr. J. Brodie, North Georgetown, P.Q.
3. Rev. R. Millen Dayside, St. Andrews, N.B.
4. " Hugh Cameron, Kippou, O.
5. " J. Fowler, Bass River, N. B.
6. " J. M. McAlister, Danville, P. Q.
7. " J. Pullar, Richford, O.
8. Mr. John Mathis, Lindsay, O.
9. " Andrew Johnston, Truro, N. S.
10. " J. G. Murray, Grimsby, O.
11. Rev. J. G. MacDougall, Whitby, O.
12. " Alex. Carrick, Orangeville, O.
13. " Thos. McKenzie, Princeton, O.
14. Mr. Hugh Davidson, Thamesford, O.
15. Rev. R. D. Fraser, Toronto.
16. " J. A. Thompson, Erin, O.
17. " P. Goodfellow, Antigonish, N. S.
18. " Edgar Croly, M.A., Millbank, O.
19. " Robt. Bonwick, Newry, O.
20. Mr. Andrew McKenzie, Admaston, O.
21. " David Wylie, Almonte, O.
22. Rev. R. N. Grant, Ingersoll, O.
23. " Joseph Lowry, Point Edward.
24. " D. McMillan, La Have, N. S.
25. " James Breckenridge, Streetsville, O.
26. " Wm. Hawthorne, Corbin, P. Q.
27. " James Halley, St. Therese de Blainville, P. Q.
28. " John McRobie, Petrolia, O.
29. " J. G. Smith, Kingston, O.
30. " Robt. Torrance, Guelp, P. Q.
31. " T. Fenwick, Metis, P. Q.
32. " John Ferguson, Osprey, O.

7th row.

- 1. Rev. J. R. McLeod, Missionary.
2. Mr. Wm. Sutherland, Bondhead, O.
3. " Peter Dewar, Musselburgh, O.
4. Rev. N. Clark, North Duro, O.
5. " John McKay, Richmond, O.
6. Mr. Andrew Rowat, West Winchester.
7. " Peter Martin, St. Andrews, P. Q.
8. Rev. T. S. Chambers, Sunburg, O.
9. Mr. James Hutchison, Hamilton, O.
10. Rev. A. W. Waddell, Rondeau, O.
11. Mr. Rodrick Ross, Bristol, P. Q.
12. Mr. James Mitchell, Chastworth, Ont.
13. Rev. J. Rosboro, Musquodobit Hr., N.S.
14. " D. Wardrope, Teeswater, Ont.
15. " Arch. McLean, Blythe, O.
16. Mr. John Hart, Perth, O.
17. Rev. Wm. Blain, Clifford, O.
18. Mr. D. R. McPherson, Emlro, O.
19. Rev. Duncan Davidson, Langside, O.
20. " O. Gordon Glas, Montreal.
21. " J. B. Scott, Egmontville, O.
22. " Wm. Donald, Port Hope, O.
23. " James Tait, Fitzroy Harbor.
24. " D. Paterson, St. Andrews, P. Q.
25. Mr. George Black, Hamilton, O.
26. Rev. M. R. Paradis, Grandfalls, N. B.
27. Mr. David Sangster, Lancaster, O.
28. Rev. John Rennie, Chatham, O.
29. Mr. John Meikle, Lachute, P. Q.
30. Rev. Stephen Young, Hullett, O.
31. Mr. Rodrick McCremon, Lancaster, O.

8th row.

- 1. Mr. David Phoe, Galt, O.
2. " David Campbell, Smith's Falls, O.
3. Rev. W. A. McKay, Baltimore, O.
4. Mr. Ralph Donaldson, Stratford, O.
5. " Dingwall Fordyce, Ferguson, O.
6. Rev. H. J. McDiarmid, E. Gloucester, Ottawa.
7. Mr. Daniel Penman, Paris, O.
8. Rev. John McMillan, Truro, N. S.
9. Mr. Collin McIvor, Melbourne, P. Q.
10. Rev. Robert McKenzie, Brockville, O.
11. " David Neich, Musquodobit, N. S.
12. " Duncan Cameron, Lucknow, O.
13. " Samuel Bernard, East Noel, N. S.
14. Mr. George Graham, Mitchell, O.
15. Rev. W. T. McMullin, Woodstock, O.
16. Rev. Alex. Munroe, Valleyfield, P.E.I.
17. " W. Furlong, Lachute, P. Q.
18. Mr. James Wild, Economy, N.S.
19. Rev. James Carwell, Carlton Place, O.
20. " J. A. F. McBain, Drummondville, O.
21. " James Cormick, Kingston, O.
22. Mr. Wm. Eakin, Markham.
23. Rev. L. Cameron, Thamesford, O.
24. " P. M. Morrison, Bridgewater, N.S.
25. " J. M. King, Toronto, O.
26. " James McKinnon, Hopewell, N.S.
27. Mr. Joseph Lochead, Clifton, N.S.
28. Rev. Peter Currie, Teeswater, O.
29. " Kenneth McKay, Richmond, N.B.
30. Mr. George Hay, Ottawa, O.
31. Rev. J. W. Bell, Listowell, O.

9th row.

- 1. M. Thos. Douglass, Cambray, O.
2. " Wm. Scott, Martintown, O.
3. Rev. John Loea, Westville, N.S.
4. Mr. D. McCurdy, M.P.F., Baddock, O. B.
5. " Arch. McCallum, Danville, O.
6. " James Henderson, Hamilton, O.
7. Rev. Walter Ross, Beckwith, O.

- 8. " John McNabb, Beaverton, O.
9. Mr. James Logan, Erasmus, O.
10. " Wm. McPherson, Albion Minos.
11. Rev. H. D. Steele, Napanee, O.
12. " A. McDiarmid, Latona, O.
13. " S. G. Dodd, St. Johns, N.B.
14. " E. Grant, Up. Steviecko, N.S.
15. " J. Elliott, Montreal.
16. " Jas. M. Boyd, Price E.I. Co., O.
17. " A. Stirling Scotsburn, Picton, N. B.
18. " D. Sutherland, M.A., Warkworth, O.
19. " John J. Cameron, Shakspeare, O.
20. " J. Layton, Teviotdale, N.S.
21. " A. F. Thomson, Malou, C.B.
22. " J. H. E. Tanner, Montreal.
23. " Chas. E. Tanner, Montreal.
24. " W. R. Frazer, Mount Stewart, P.E.I.
25. " D. McDonald, Arthur, O.
26. " Samuel Johnson, Harvey, N.B.
27. " D. McEachren, Glenoco, O.
28. Dr. John Waddel, St. John, N.B.
29. Rev. I. Douglass, Kentville, O.
30. " E. Cockburn, M.A., Oxbridge, O.
31. " Joshua Fraser, Montreal.
32. " A. J. Mowat, Windsor, O.

10th row.

- 1. Mr. Henry Freehand, Brockville, O.
2. Rev. G. Bromner, White Lake, O.
3. " Joseph White, Wakefield, P. Q.
4. " W. M. Roger, Ashburn, O.
5. " R. Hennie, M.A., St. George, O.
6. " A. Farquarson, Glasco Bay, O. B.
7. " M. O. Aull, Ratho, O.
8. " H. B. McKay, River John, N.S.
9. " R. A. McCurdy, New Glasgow, N.S.
10. " J. F. Forbes, Union Centre, N.S.
11. " W. Barr, Seaforth, O.
12. " J. W. G. McKay, Economy, N.S.
13. " A. J. Travers, Brookville, O.
14. " Nathaniel Paterson, Martintown, O.
15. " Arch. Cameron, Howick, P. Q.
16. Mr. W. McKell, English River, P. Q.
17. " James Scott, Mount Forest, O.
18. Rev. Patrick Gray, Kingston, O.
19. Mr. Adam Harkness, Matilda.
20. Rev. Gustave Munroe, Emlro, O.
21. Mr. Donald W. Fraser, Lochell, O.
22. Rev. F. W. Farris, Ottawa, O.
23. Mr. Alex. McKee, Kinsale, O.
24. Rev. D. H. McLennan, Lanaster, O.
25. " James A. R. Hay, Delaware, O.
26. " D. McIntosh, Cashel, O.
27. " W. Stewart, Froderickton, N. B.
28. " Robt. Bennie, Cornwall, O.
29. " John Bruce, Markham, O.
30. Mr. J. Bruce, Aurora, O.
31. Rev. Muigo Fraser, Barrie, O.

11th row.

- 1. Rev. Geo. M. Mulligan, Detroit, U.S.
2. Mr. John Dewar, Tivont, O.
3. " James Ramsay, Princeton, P.E.I.
4. Rev. A. C. Gilles, Sherbrooke, N.S.
5. Mr. Duncan Stewart, Inverness, P. Q.
6. Rev. H. M. Scott, Merigonish, N.S.
7. Mr. W. E. Johnson, Grafton, O.
8. Rev. Wm. Grant, Vankleek Hill, O.
9. " J. M. McIntyre, Osabruk, O.
10. Mr. W. Johnston, Brockburn, P. Q.
11. Mr. R. H. Fullarton, Metherwill, O.
12. " M. Kerr, Kemptville, O.
13. " D. E. Johnstone, Orinano, O.
14. Mr. Thos. Crossier, Port Hope, O.
15. " Wm. Archer, Vaughan, O.
16. " Francis Hall, Perth, O.
17. Rev. James Sinclair, Springside, N.S.
18. " Robert Laird, Princeton, P.E.I.
19. Mr. Samuel Robb, Stratford, O.
20. Rev. T. Wilkins, Stratford, O.
21. Mr. Gabriel Orr, Cold Springs, O.
22. Rev. A. Jamieson, B.A., Glangarry, O.
23. " Peter Duncan, Colborne, O.
24. " Henry Crawford, Port Hill, P.E.I.
25. " J. Quinn, Scotch Ridge, St. Jas, N.B.
26. " H. McGregor, Ailee, Pembroke, O.
27. Mr. J. McGregor, Cote des Neiges, P.Q.
28. Rev. W. Maclean, Belleville, O.
29. " James Eakin, Kingston, O.
30. " A. Buchan, Stirling, O.

12th row.

- 1. Rev. Geo. M. Mulligan, Detroit, U.S.
2. Mr. John Dewar, Tivont, O.
3. " James Ramsay, Princeton, P.E.I.
4. Rev. A. C. Gilles, Sherbrooke, N.S.
5. Mr. Duncan Stewart, Inverness, P. Q.
6. Rev. H. M. Scott, Merigonish, N.S.
7. Mr. W. E. Johnson, Grafton, O.
8. Rev. Wm. Grant, Vankleek Hill, O.
9. " J. M. McIntyre, Osabruk, O.
10. Mr. W. Johnston, Brockburn, P. Q.
11. Mr. R. H. Fullarton, Metherwill, O.
12. " M. Kerr, Kemptville, O.
13. " D. E. Johnstone, Orinano, O.
14. Mr. Thos. Crossier, Port Hope, O.
15. " Wm. Archer, Vaughan, O.
16. " Francis Hall, Perth, O.
17. Rev. James Sinclair, Springside, N.S.
18. " Robert Laird, Princeton, P.E.I.
19. Mr. Samuel Robb, Stratford, O.
20. Rev. T. Wilkins, Stratford, O.
21. Mr. Gabriel Orr, Cold Springs, O.
22. Rev. A. Jamieson, B.A., Glangarry, O.
23. " Peter Duncan, Colborne, O.
24. " Henry Crawford, Port Hill, P.E.I.
25. " J. Quinn, Scotch Ridge, St. Jas, N.B.
26. " H. McGregor, Ailee, Pembroke, O.
27. Mr. J. McGregor, Cote des Neiges, P.Q.
28. Rev. W. Maclean, Belleville, O.
29. " James Eakin, Kingston, O.
30. " A. Buchan, Stirling, O.

(To be continued.)

Parallel Occupation.

One solution of the Eastern question that has been proposed, is that if Russia wishes to seize a particular part of Turkey, any other power that is dissatisfied therewith may seize and hold some other position, instead of making war. This is called "parallel occupation," and is scarcely likely to be adopted just now. Very little change has taken place for several weeks in Eastern affairs. There is considerable talk about war, which very probably will not take place. Russia and Turkey however are making extensive preparations, and Persia has placed troops on her Turkish frontier. A conference has been pretty nearly arranged, but the nature and probable results of it are still uncertain, indeed, its actual occurrence is doubtful. The integrity of the Turkish Empire seems to be the motto which British and Austrian statesmen have decided upon; but then we are told that integrity does not necessarily mean independence. The feeling of sympathy in England, appears to vacillate in its object, sometimes towards Mohammedanism, and at other times towards Christianity, as these exist in Turkey. This variation of sentiment does not, however, indicate any change of opinion. It just depends upon whatever party has the most to say, and speaks the loudest at any particular time. The feeling in England is just as strong as ever against Turkish treatment of Christians. The expression of it is kept back just now with the hope that something will be done to prevent a recurrence of such shocking barbarities. For ourselves we have seen nothing which could induce us to alter a single word we have said on the subject. The only possible excuse the Russians can have for going to war with Turkey, would be to secure good government for their Slavonic brethren. England and Austria could very easily prevent even this excuse, by at once demanding from Turkey the local self-government of Bulgaria and the other Christian Provinces. Should Russia declare war in order to secure this, England and Austria will, most probably, not interfere, unless Russia should threaten Constantinople or attempt to force the Bosphorus.

She is not likely to do that; should she however attempt it, the whole available power of the British Empire would, if necessary, be brought into requisition to counteract what would then be a Russian aggression. The Times has a powerful editorial, condemning past British policy, and remarks that: "If Russia took up the war from Servia's failing hands, English opinion would no more justify armed opposition to Russia than it did justify armed opposition to Servia. The diplomacy of Russia would show itself altogether delicate in the sagacity attributed to it, if it did not so despatch the objects of the war and restrict its operations, so as to prevent the occurrence of any sufficient reason for our interfering."

"Our age is even a sadder sight than a ship completing a long, long voyage. On a summer's evening the setting sun is grand to look at. In his morning beams the birds awake and sing, men rose for their work, and the world grow light. In his mid-day heat wheat fields grow yellow, and fruits were ripened, and a thousand natural purposes were answered which we mortals do not know of. And in his light at setting all things grow harmonious and solemn. But what is all this to the sight of a good life in those years that go down into the grave? It will begin again. Sublimar than the setting sun is the old age of a just and kind and useful life. And the pure soul, emancipated by Death. The Eulogy, shall attain its end predoomed. The eternal newness of eternal joy."

Special Notices.

A DOCTOR'S OPINION.

Messrs. Craddock & Co., 1082 Race Street, Philadelphia. You will perhaps remember that I sent for three bottles of East India Hemp about ten years ago, when I had a severe cough, and every one thought I was fast going into consumption, especially as my physician told me I could never get well. After taking your medicine I found myself cured. Lately I have not been feeling well, and having good faith in the Cannabis India from what it did ten years ago, I again order three bottles.

Respectfully, HENRY B. SPANGLER. MONTROSEVILLE, Lycoming Co., Pa., Sept. 20, 1876.

N.B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. There is not a single symptom of Consumption that it does not dissipate. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Sent at our risk. Address, Craddock & Co., 1082 Race Street Philadelphia.

1877.

CAMPAIGN OPENED! WESTERN ADVERTISER & WEEKLY LIBERAL. A \$6 PREMIUM GIVEN AWAY! Balance of Year Free!

READ! READ! READ! In opening the Annual Advertiser Fall Campaign for 1877, we do so with the full intention of making it the most successful one yet entered upon. We want to add at least 10,000 new subscribers to our roll this year. The Advertiser, in the future as in the past, will be devoted to every true Reform and every really liberal measure. Among other reforms we advocate an elective Senate and the passage of a Prohibitory Liquor Law. TO AGENTS.—In order to make this paper the very best and most remunerative one in Canada to canvass for, we will present to every subscriber for 1877 a copy of the great steel plate engraving entitled "Wellington and Blincher Meeting after the Battle of Waterloo," size 18 x 40 inches. It is, beyond doubt, one of the finest engravings ever produced, being the premium of the London (Eng.) Art Union for 1875, and sold strictly at one guinea in England and six dollars in the colonies. This magnificent pure line engraving was executed by Lumbe & Pears, R.A. from the wall painting in the Palace of Westminster by Daniel Maclise, R.A. It occupied six years of this celebrated painter's life, and the steel plate by the equally renowned engraver occupied five years more, costing the sum of \$1200. The best critics throughout England and Canada unite in praising this wonderful picture of the culminating point in the battle of Waterloo. We also give the balance of this year free to all new subscribers for 1877.

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