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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 Ohristianity into Scotland, its gradual of Ohristianity into Scotland, its gradual spread and development, the question may very properly be asked: What form of re ligion 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 in grow and spread, until the whole of Scot-land was brought under its influence, and land 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 approximately and intelligible. to be decided, and whether I may be able to make the answer plain and intelligable 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 beasted that Scotland, as well as the rest of Britain, was at first indebted to her efforts and 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 Scotlard, was not without good results among those with whom they associated. An 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 things of Rome for the last that the teachings of Rome for the last thirteen centuries have been diametrically continued the primitive of the diametrically opposed to the primitive Christianity of my native land, and to begin with I shall give a quototion from Neander, the Church historiau. 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 mange of the Romish Church, and agreed much more nearly with the churches of mage of the Romish Church, and agreed much more nearly with the churches of Asia Minor." And from these peculiari ties 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 neaf from the Western at all. 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 Scotlish 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 Seriptures." And Bede also tells us that "Columba and his companions only received those things which were written in the ed 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." This glorious doctrine that has ever been the foundation of civil and religious liberty, were hald tenacionaly as we see by the was held tenaciously as we see by the by the early Soutish Church, and upon the supremacy and infallibility of the Word of God, the whole superstructure of their religion was built. On this glorious prin-ciple 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.

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, Baithean on Tyree, and Malrue on that of Crawlin. But Augus-tine, the full-blown shurehman, made Cantine, the full-blown churchman, made Can-techury 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 chris-

tianity 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 to call himself father of fathers, and the to call himself lather of lathers, and the only submission we can render to him, is that which we owe to every Christian. Batiled and repulsed time and again by the supporters of the British Church, Augustue and his followers had recourse to arms, the inevitable legis of the policy of Rome. and his followers had recourse to arms, the inevitable logic of the policy of Rome. With Augustine it was submission to hum 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 seams, represented the ambitious and 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 Piets and Scota, were only covetous of sacrificing self, setting forth the glory of God, and exalting Christ their Master

The doctrines too of these two churches wore 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 to the worship of the Virgin, nor yet do those who wrote before him. Now if the early Scot'ish church had believed or practiced 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 he 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, 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 off, nor yet did the pious Columba receive it at his death, an event 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 Archibishop 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 horetics 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 expres-

tion to what I have said. These expressions are: "To consecrate the sacred myssions are: "To consecrate the sacred mysof 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 3 u," 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 sirners. The absurdity of a carsufferings, 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, the bread and wine into and divinity of Jesus.

(To be Continued.)

(For the Presbyteman.)

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 tru h. After the preacher has made things so plain, he fancies that the marketing man though a feel resolution. the wayfaring man, though a fool, need not err. How often does he find in conversation afterward that the edge of the truth has been turned aside by some plausible 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 are employed by every earnest soul-seeker in private; but with some especially who 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

sympathy with what is being done. Be-sides, these prejudices almost always vanish with the first opportunities of per-sonal 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 denotho and minations, but when the work is in the hands of competent persons, carried on in a series of brief, quiet, carnest, private or eemi-private conferences with one and another in succession, with the object of carrying out our Lord's instructions to follow the general proclamation—"Come, follow the general proclamation—"Come, for all things are now ready"—by the more personal, close, descriminating 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 tier. As to the particular method to be tollowed, this must, of course, vary with the state of mind found to exist, and must be left to the good sonse and tact of the worker under the guidance of the and must be left to the good sonse and tast 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 has been some or work side. seeks to turn the inquirer from every side leaue, 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 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 Grapel 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 aftermeeting. The second evening it was announced that henceforth an inquiry-meeting would be held at the close. Many persons availed themselves of it gladly, 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 wishings, 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 minis-ter'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 disap-pointment. Of cours, such persons should speak out, but great diffidence often restrains them, and it surely becomes us at least to meet them hall 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 crected 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. a good citizen, Wm. Ironside Tait, Printer. Born at Aberdeen, Scotland, 19th Dec, 1806, —died at Rugby 31-4 Dec., 1875." In 1816 he establi-hed the Local Newspaper in Rugby, the Advertiser. His life was duty, and his death peace in Jesus. "Be ye also ready." The Obeliek stands as an enduring memento of the kindly remerabrance in which the memory of the deceased is held, not only by his immediate neighbors and fellow-townsmen, but hy many of his old friends who have scattered far and wide—subscribers in Scotland, Canada, Australia, New Zesland, 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 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. Thor. Alexander, Mount Pleasant. They had not seen each other for 60 years, till June, 1875, when they unexpectedly met its Mondrea!

(For the Presbyteri in)

French Evangelization

THE DEATH BED OF ONE OF OUR PRENCH CONVIRIA.

Just as in seasons of revival in Protertant 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 impostore, 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 Just as in seasons of revival in Protec-

hear particulars as to some of these recent converts, and for the present we relect one incident out of many which could be narrated, viz:—The death bed scene of one of our last winter's converts—what our Missionour last winter sconverts—what our mission-ary, who has had considerable experience as the recent pastor of St. Matthew's Church, Montreal, describes as the most triumphant death he has over had the privilege of witnessing. We prefer to give it in the words of the missionary, the Rev. in the words of the missionary, the Rev. C. A. Doudiet, who thus writes under date Nov. 14:—"I have lately attended pastorally one of our French converts, who was dying c. 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 heaver warmer I presented her adber, at her own request, I procured her admission to the General Hospital, where I had several opportunities of reading the Seriptures 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 improba-ble he will live long, but upon my pro-mising to stand a friend to the lad, should he require my help, she was more tranquil, and henceforward set her mind more ex-clusively 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 only a low 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 "demeurs do mon P'ere" (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 pray a standard the words—the way of the life." ed 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 Reman Catho-lic, 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 Gaspel let them look upon such a death-bed scene them look upon such a death-bed scene and they will say with me, "Let me die the death of the righteous."

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 mistheir being no funds even to pay the missionaries the amounts due on the first of

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

St. Thomas Aquinas.

Editor BRITISH AMERICAN PRESETTERIAN SIR.—"A. K. H. B." has written an essay

on "The art of puttings things." Well, "T.T. J's" communication in the Presenter.
IAN 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. Je" history of him will agree with me in this. For example he uses the following language regarding him:—"Hercule un mind," "thinking acute and proiound," "piety deep and genuine." When
he says: "There hes the power of preach ing as it gushes forth warm and fresh from blood bought and love kindled hearts," he evidently looks on the preaching of Aquin-as as of that kind, for he immediately beseas of that kind, for he immediately be-fore 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 alway," in which are the following

"I would not live alway; we welcome the tomb Since Jeaus hath lain there I dread not its gloom

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

I further say in my oriticism 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 pleture not by any fletion 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 cortain very glacing defects in the subject of his article. I maintain that it was my duty to direct public attention to these detects. I shall again state them. The "Second of the control o cunda Secundar of Aquinas is one of the standard works of the Romich 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 Psainnet, "a bloody and decitful man." Let us see.—"Bloody." He says that hereties deserve to to excluded by death from the world"—that heretics are worse than lorgers of money, yea than murderers, and, therefore are more deserving of heing killed. And that the Church provides for the safety of others by leaving them with the secular judgment to be exter-minated 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 be-stow a crown of righteousness. But our saint says of them that they are worse than the vilest criminals that over tred the earth, the vilest criminals that over tred the earth, and, therefore, more worthy of death. Would any Roman Catholic of "deep and genuine picty" speak thus of them? Would "dear Martin Broos," as McCheyno calls him, have done so? "Bloody Mary," Bonner, Beaton, and "The Holy Inquisition acted only in perfect harmony with the toachings of Aquinas, who, according to "T. T. J." was a true child of God. Paul or by the Chystians to figuratively heap exhirts Christians to figuratively heap coals of fire on the heads of their enemies. Aquinas exhorts them to literally roast alive their brothren 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 that the same and the sa whether it may be lawful or unlawful, pro-fitable or injurious, either simply, or in any particular case; and in this any bishop can grant a dispensation." Here is an en-couragement 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

"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 falso by some of the heresics 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' teachcondemnations of any of Aquinas' teachings which I can discover in "T. T. J's" history. "He wrote numerous tractates in which one can see . . . some of that bigotted polemical spirit which swayed the church during his day." Speaking of Aquinas's Commentaries on Aristotles
Logic and Summae Theo logic, "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 sub-tle theories which are so skilfully inter-woven 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 ac-tions were unworthy of a Christian and tions were unworthy of a Chris ian, 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 denger. 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 serve the gentle manner in which he con-

which an extremely indistinct and gentle man-ner. 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, respectively,

Metis, 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 loisure 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 blesing.—The Sanitarian.

MEN and women should work together

Enstor and People.

Assurance of Faith.

The Augustinian or Calvini-tie 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 faling on any Arminian hypothesis. He might desire to do so; His heart wight yearn over me with an nuntterable longing to present me blame loss before His face with exceeding joy; but poor Being, He cannot preserve me, He cannot preserve any of His children into everla-ting life without interfering Man rules, not with our tree agency. God.

The bearts 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 persoverence 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 dootrines 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 thous-and 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

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

"You don't owe us a dollar."

"Why! How am I to understand you!" "A number of your friends have con-tributed and paid off that debt, and you do not ewe 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 pur-chased eternal life for us. Dear Saviour, we cannot express our sense of the greatness and the tenderness of Thy lcvo. 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 simply on God, then it is that we want to know what it 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 and 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 pro-mises, 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 our-selves, 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 ight. 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 transpar. World—Exchange. precious Word !- Exchange.

The Duty of a Public Profession of Religiou.

At midnight, as the clock struck twelve, a messenger rang my door bell, and an-nounced that Mrs. D. was very sick and wished to see me at once. In the darkness of the night, sided by the glummer of a few street-lamps, I hastened to the house. On outering it and ascending the sisirs, I heard grouns and exclamations that indicated the deenest distress. The house was beau titully turnished, and bore all the marks of comfort and luxury. Approaching the bed, I extended my hand to the sufferer, a young wite and mother, who had been suddenly prostrated by disease. I asked her the cause of her anguish. She repli ed: "I am about to die, and I have never made a public profession of my faith in Christ. Oh!' she added, "if I could only live long enough to unite with the church would willingly die. Pray carnestly that may be spared just long enough to attend to this duty! I cannot enter eternity without doing it."

Moved by her deep distress and agoniz-ing 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 saith. 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 consola ions the circumstances of the case permitted, I utterly failed to soothe her troubled spirit. Her passionate appeals, the deep agony depicte I 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 Sorip-tural 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 crape on the door told me that all was over. She died about two hours after I left, her mind un-

relieved to the last.

God had given to this lady many preci ous opportunities for professing her faith in Jesus. This most important Christian duty and exalted privileged she had neglected. She had been kindly and repeat edly urged to obey the Saviour's command -"This do in remembrance of me." She was f-miliar with the declaration of Christ (Matt. x. 82, 88): "Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in heaven. But whoseever shall deny me men, him will I also deny before my Father which is in heaven.

In the light of this sad case, how im-

pressive 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 hely inheritance.

Whatever diversity of opinion may pre-

vail in regard to the importance of making a public profession of religion, and whatever speculations may be indulged with re-ference 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 consider 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 (z. 9, 10): "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God bath reised Him from the dead, thou shalt be saved. For with the heart man believ th unto righteousness; and with the mouth confession is made unto sal-

vation.' 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 glori-

ous 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 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

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 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 Ohrist is the head, and derives his inspiration and attention and strength form a distinguishment. tion 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. Clarke, in Chris. 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 precession of-ten 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 visi-tation to the prieste. Then they come out, and having stain the lamb on the altar, they pronounced the benediction, the only relic of the sacordotal office which has continued in the Jewish Church to our own 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 tast, by pinching him and by reading to him what were thought the most excit-ing parts of the Bible. Five times over in that day had he to take off and put on his eight articles of pontificial dress, and on each occasion, behind a curtain put up for the purpose between him and the po 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 ms movement, like the clider who laid on strings 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 Israel-ite'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. 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 Alexan-dria—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 hut where he rested an obsequious guide and twhere he rested an obsequious guide said to him, "Hero is your food, here is yourdrink." The last in this strange suc-cession 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 handkershiefs 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 this of God. So that things which are seen were not made of things which do appear." In the course of his sermon hesaid:
"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 G.nesis 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 twen-ty-four huurs, 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 its Sabbath. But some may say that this theory of periods of croaanswering the assaults of modern geologists. A glance at the history of the two theories is a sufficient answer.

"St. A gustine, 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 dis tinguished 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 reience has caused misunderstanding of its state ments, and that upon further progress of science its perfect truth has been estab-

"Men of science are wont to regret that theologians do not know a little of science, and so I frequently regret the ignorance of science, and so I frequently regret the ignorance of scientists of Greek, Hobrow 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 comesto 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 reats 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 faught, the fields in which he played, and the friends with whom he associated. The boy goes back to his father's home, vielts 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 omission is not contradiction. The office of science is to corroborate the Word of God, even in those most advance lin 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 reent writings. A writer in Appletons' 'Eacyclopedia,' 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 evercome it seem vain. The regular means of grace are often half abandoned, as if they proved vain. 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 avident that the world is not the supplementary of the supp

But it is evident that the world is no worse at this time than it was when those immediately commissioned by the Saviour were sent forth to pull down the strongwork sent forth to pull down the strong-holds 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

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 statutes 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 Acroorinthus, 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 spostle went, about 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 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 What did he do about ht? 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 humbler 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 refor—s that were to raise men up to Christ? Did he establish an antilascivious society, and get men to sign a pledge, as if there was power in the un-aided human will by which the ovil in men 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 Hum, 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 entired by the memoers of which were entired by the lusts of the flesh, requiring his rebuke, as his epistles whow; 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 regimen-

THE past is not; the hues in which the drest Fond memory supplies.

The future is not; hope-born in the breast Its fancied joy arise. The present is not; like the lightning's Its brief illusions 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 Josephu, and found than that given by Josephur, and that is not free from difficulty. He counts up the books which are justly held to be divine as including five books of Moseg, 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 backy tupoes ceived canon, even taking the twelve minor 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 Sardia (A.D. 179), made a special inquiry into the exact number of sacred books, and enumerates all that we have, except Nebemiah and Esther, of which it may be conjectured that they were grouped with Esdras or Lzia, as belonging to the same period. Origen gives the Jewish number twenty-two, but adds the Epistle of Jeremiah to Baruch, which we now find in the Apocrypha. Practically, however, the views of Christendom on the subject of the Canon of the Old Test ment 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 Jows and afterwards by Ohristians. . . . In this way what is known as the Septuagint or Greek version of the Old Tostament (from the tradition that it was made by seventy elders supmened from Jarusalem by Ploles. ders summoned from Jerusalem by Ptolemy Philadelphus, n.c. 271, presented a dif-ferent order, and included other books than the Hebrew Bible as it was read in Pales.

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 toge-ther. 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 Beptuagint The tendency was for the 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 Septua-gint was translated into Latin for the beneit 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 Apoca-lypse, like the Second Book of Esdras, 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 stemme I by the scholarship and spirit of inquiry of the great Jercme. 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 Hobrow 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 ques-

The result of the conflict of authority was that Western Christendom was for about a thousand years more or less divided on sthousand 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 indicat-ing 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 Sentuagint rather than to the Horew 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. 1584), 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 ecclesisatical doctors in the same repute as the other Scriptures." Graumer's Bible followed this commences. Bible followed this arrangoment, but used quite inaccurately the middle term " Hagiogrypha" (holy writings) instead of "Apoc-rypha."—Bible Educator, published by Cassell, Petter, and Galpin

Our Houng Loths.

Make Me Loving

F vion who, ir love divint Came to bless a he at it! o min Make my sprit now thy shane-Nu! o me loving, Make me mild, Let me be Thine own dear child

Very field and weak and I, Off for etting Thou art als a., Homemy prayer, and weift very Make me loving.,

Make me mild, Let me be Thine own dear child.

Ever watch about my home, Never let its dear ere charm Where the Tempter's concessions My he me loving, Tender, mild,

Let me be Thine own dear child Through the hours of the day, When I study, 'ork, or play, Close to the a I fam would stay Make me loving.

Tender, mild, Let me be Thene own dear child

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, "I do wish I could do something for the world. Some great action that every one could admire, and that would make the country and the who world better and happier. I wish I ould be a here, like Wellington, or a famous missionary, like Judson, but I can't do anything, nor be anything."

"Why do you want to be a hero?" asked his cousin, John Maynard, who, coming up just then, happened to overhear his soldouty.

hoar his solitoquy.

"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

"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—or save a sinking ship, or save the country, or something like that."

"That sounds better; but believe me, Willie, the preatest 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 'umped off the saw-horse, and
began to pick up the sticks without saying a word; but though he said nothing,
the thought the more.
"I've wasted lots of time thinking what

"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 '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 resolution, and carry it out in his daily

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 questson; 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, eister, 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 ratioty, while she replaces the naughty stitch.

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 bounds 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 soold 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!—Golthold.

When we are fullest of heavenly love we are best fitted to bear with human infirmity, 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 weekness and inconsistencies of our Cirilatian brethren. Then, when Christ is all our portion, when he dwells with us and in us, we have so satisfying an enjoyment of his perfection that the imperfection of others are, as it were, swallowed up, and the issues of our own nothingness makes us insensible to that which is irritating in individual feelings and habits.

Sabbath School Teacher.

LESSON XLIX.

Des bit the gentiles received. Actes

Convit to Memory vs. 41-48.
PARALLET PASSIONS.—Acts if 1; iv. 31;

Sentetura: Resources.—With v. 33, read 2 Sam. aiv. 14, with v. 35, read Pslam xv. 1, 2; with vs. 36, 37, compare Rom. iii. 29, with v. 38, read 1 a vii. 14; with ve. 39, 10, 41, read Acts i. 1, 2, 3 and 8; with v. 42, compare Acts xvii. 31; with v. 43, read Acts iii. 21; with vs. 44 16, compare Acts iii. 4; with vs. 47, 48, read Matthew xxviii.

Gold's Trai.—The Gentiles shall come to the light, and kings to the brightness of the sleing.—Ten by the

thy lising.—Isa. lx. 3.

CharalTruth.—All flesh shall see God's salvation."

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

(a) The light in which the Jews regarded the Gentiles, who, when received into the Church, up till now came as "proselytes" (which meant criginally, strangers coming), 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

(b) The character of Cornelius and the preparation of mind he had for receiving the truth. A model congregation is gathered 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 cless to the pupils, they will be able to understand 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 manner and deliberateness, not as to make a romark, but a lengthened address. He "opened his mouth." His opening words were very fitting, placing speaker and hearer in a right relation to one another, and proparing the way for what was to follow. But while they were plain enough to the hearers, many renders have failed to un-

They do not mean that God makes no difference in His treatment of men that He regards the behaving and the unbelieving, the wicked and the pious, alike. "I see now, says Peter, "I catch the truth that God doee not confine his grace and favors to one race or one tion." The idea is taken, like the word, from the act of judging. If a judge should let a criminal slip because he was of one state, while he punished 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 equality deserving persons not of this description, he would be a "respector of persons." This God is not (2 Chron. xix. 7; 1 Pet. i. 17), and man ought not to be. (See James ii. 19.)

(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 accepted 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 rightoousness," 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 confession of his own former mistaken narrowness, 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 statement is linked in the closeth way with the sense of Peter's acknowledgment, for "the word" is dependent on some verb or preposition understood. It is as if Peter said, "I now see the meaning of that word," etc.

The following points are brought out in

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).

peace with Him. Honce ministers "preach the word" (2 Tim. iv. 2).

2. Jesus Christ is the reconcilor, mediator, peacemaker. And He is "Lord of all," Jews and Gentiles. That this is the meanmg is proved by Rom. x. 12, which study. No narrow plan, therefore, is His. This is true still. Hence Christ 1s 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, reproved sin "in the spirit and power of Elias," and announced Jesus. His doctrine is called his "baptism," from the outward rite which marked his followers.

(h) Jesus Christ came "to the Jew first." He began preaching in Galilee (Luke iv. 14, 15, 16, 28 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

4. Josus was divinely qualified for His work (v. 88). He received the annointing 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 annointing by His life, which was not only innocent but benevolent in the highest degree; "went about doing good." A good man might do

this, but His benevolence was superhuman. He healed the "oppressed of the devil," in reference mainly to demoniped possession. The apostle I ats the truth as they could understand it, for "God was with Hum." (See Matt., 23.). He was doing God's work, showing men what God

5. When men put him to a shameful death, "hanged on a tree" (v. 29), God, on the other hand, raised Him up on "the third day" (v. 40), and showed Him by "many man, little proofs" to be the same Jesus (Acts i. 3). (See 1 Cor. xv. 48.)
6. These facts are duly attested by wit-

6. These facts are duly attested by witnesses (v. 11), fit, sufficient, chosen before the events, by God, and in earnest, as their suiterings proved. The apostle is not anaid of weakening his case by admitting that lesus did not in His tisse form mingle with unbelievers, and show Him to promise uous multitudes. They had the means of knowing from the closeness of intercourse, "did eat and drick," etc.

7. These facts were preached to the people (Acts i. 4, v. 29), and Jesus, the rises Saviour, is to be witnessed for as the appointed Judge of all, the dead and the living, 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 whosover, 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 direction."

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 teld in v. 16, by their speaking with tongues, etc., as in Acts it. 5-11. But the effort was instantaneous (v. 15), in the amazement of the Jews, and the impression on Peter's mind. Jew and Gentile were 'r ed alike. They enjoy the same gift—tongues, once a s, mbol and means of separation, are now a sign of oneness. It was a Pentecest for the Gentiles. Why should not baptism with water follow this baptism from heaven now as them (v. 47)? But one answer could be given, and on that he acted (v. 18). 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 efficacy depended on him that administered it. (See John iv. 2; 1 Cor. i. 14.) The point is that it is administered according to his will (Matt. xxiii. 19.)

8UGGESTIVE 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—tr 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 prophets—hearing of all this—effect—how evidenced—the meaning of this gift—Peter's conclusion—the consequent action.

LESSON L.

Loc. 10. | Acts ix. 1978. | Acts ix. 1978.

COMMIT TO MEMORY, vs. 22-24.

PARALLEL PASSAGES.—ISB. xi. 10-12; 2

Cor. ix. 1-7.

Scripture Readings.—With v. 19, read Ps. lxvi. 10; with v. 20, Acts. ii. 10; with v. 21, read Luke i. 66; with v. 22, read Acts iv. 86; 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. cxxiii.; 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 xxi. 25.

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.

OENTRAL TTUTH.—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, mar't 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 spostles; and yet the brief notices have a real unity, and are fitted to conveyjust ideas regarding the planting of Christianity.

ing of Christianity.

I. 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 J. ws, however, in such places as they reached. Phenice is not to be confounded with a town in Crete of the same name (Acts xxvii. 12). It was a region north of Palestine, including Tyre and Sidon, and running along the Mediterranean coast, with Lebenon on its eastern side. It had much trade. Cyprus is an island off the coast of Palestine, rich, fertile and luxurious. Antoch was the Syrian capital, built on the Orontes, and called after the father of its founder. It was a place of great impor-

The believers, so far as appears, in ignorance of Cornelius' baptism, if indeed it had occurred, preached only to Jews. They were not office bearers, but private Christians, 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. 28), but carried 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 varying. Some read Hellenas, which would be Gentile Greeks. Some read Hellenistas, which would be Jows speaking Greek. If

the former, the spirit of Chr.stan love was doing what P-ter had been led to do. If the latter, the meaning is that tirceh speaking Hebrew beltevers speke to their Greekspeaking countrymen, as they found the The point is not very important, but the weight of evidence is in tavor of the reading which makes it "Greeks." Cyrone, hom 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 Jevis, introduced by Ptolemy of Fgypt: was politically joined to Crete by the Itomans. Ample notices of the Jews in Cyrene are found in Josephus. It was not without design that men of Cyrone witnessed Pentecost.

H. VOLUNIARY EFFORT

(v. 23). One part of the Church is stimulated by blessing on another part. Therefore there should be no envy or jadoury, but gratitude to God, when good is done anywhere by anybody. The mother Church at Jerusslem is gladdened by news from Antioch. Peter's detence 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 apostone 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-

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 "purposs," etc., in view of temptation, of persecution, 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 rej ioce 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 prejudice, are believed in, get credit for singleness of eye; hour the Holy Ghost, and He honors them. He was full of the "Holy Ghost and faith." Hence his usefulness, "much people were added unto the Lord." "What a noble gift of God a true

bishop and minister is—a true Barnabas!

Barnabas (*, 25) had no idea of being the great man of Antioch, of covering bussels with the glory of this work. He wishes aid, and he thinks little of himself. He remembers Saul (Acts ix. 26, 27), whom he had taken by the hand, whose ability and fitness for service he recognizes, and sots 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 important, 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 over-ruling sway, they were publicly known, not by the name of Jesus, for He stands by himself 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, Puritan, 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 prodicted 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 illumination, 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 infelicitously say, of what should be a joyous service. "Every man gave," and "according to his abidty," for the relief of the brethren, "one of the fairest flowers in the gurden 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 recognized on all sides. The synagogue had its "eldere" from the beginning.

It was a service of trust and importance

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 journay in his letters. They made this a special mission. (See Acts xii. 25)

We may single out for notice the following 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 Ohurch when thriving attracts the world's notice, hostility and scorn, but its note the months.

the world's notice, hostility and scorn, but is none the worse for the same.

4. The Church is a body, and its members 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

—induct results—rource of power-feeling a Jerusalem action there—deputy sent—his character—his mission—his jay—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 principles it illustrates.

An Icelandic Cave.

The interior of Iceland, as m generally

known, is a great uninhabited grassless desert, for the population touly about 70,000 for an area one-fourth larger than Ireland) is mostly confined to the seashores 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 levi was rather like a very rent and crevissed glacier, but all black, the sembre coloring being only relieved by the patches of groy and yellow lichen. Right in the middle rose the isolated conical hill, Erick's Joke.ll, with dark crags below, and perpetual snow and ice above. Even on that sunny day, the scene conveyed the strongest impression of vast, wierd, remote desola-We rode over the lava till tion. reached a great gaping pit, and then dis-mounting we clamber-d down over rough rocks into the case of Surtsheller, which they say run for two miles under ground. The floor of the cavern was of transparent, hard ice, covered near the entrance with some inches of water. The last sight of daylight, looking back, was therefore very pret'y, as the ice gave a perfect blue reflec-tion of the overarching rocks. Now lighting 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 from some turious volcano. Then flung 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 frotted 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 prismatic 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 Iceand. We were glad to return to the warm daylight, feeling convinced that the outlaws 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 happiest estates has its drawbacks. To the vision of the independent journal there appear only two possible varieties of periodicals, itself and the "o'gan." 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 chained to creeds and mere party principles. 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 craven souls that feel bound by duty, who talk of "ought" and of "law" or doctrines. From the calm heights of freedom it looks pityingly upon the great throng in servi-tude. With a lordly air it gives its advic-on all conceivable subjects, commissisating those who cannot, and overwhelming those who will not hear the oracle.

But there are storms even on Olympus, and we notice that there is one break to all this fine and high delight. The trouble is that notwithstanding the personnial flow of wiedom from "independent" fountains, such is the depravity of men and things that the universe are generally awry. And when matters become jangled there must needs be scolding. And the one drawback that mars happiness is the need of perpetual fault finding. The political independent is a sort of scolder-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 unfailing 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 independent soul suffers the severest pangs. Calvinism is such an awful wheme. The most virulent symptom of independency is seen when Calvinism is flouted in its face. It is such a base surrender of the inalienable rights of the human freeman to bind his soul in the bondage of doctrines. Alast 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 Christiaus are wrong, and ancient Christians were not right. Charity, charity I 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

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 wearsthe crown," and are content to wear the chains of creeds and convictions and be free from the burdens of excessive freedom.

British American Presbuterian. MIO2 BAY STREET, TORONTO.

FOR TERMS (LC , SEP ETGHIR PAGE. C. BLACKETT ROBINSON MERN . "Hittor antiProprutor.

TO CORRESPONDENTS.

Letters and acticles intemped for the next rough hould be in the mode of the i dater not later any fuesday morning. than fuesday monitors and the content of the Alt communications must be accommended by the writer's mann, officialise they win not no inserted Astronomy, officialise they win not no inserted Astronomy.

Articles not accopted will be betuned, if, at the time they are sent, a request to mode to that effect, 114 sufficient postage stampe are eached. Manuscripts not some again dwill not be preserved, and an extended with a pasts for their actual cannot be compiled with

OUR GENERAL AGENT.

MR CHARLES NEOL, Opposal Agent for the Prisery results, as now in Western Out trio pushing the interests of this journal. We commend him to the best offices of infesters and people. Any seestance re-dered into in his work will be taken by us as a personal ! induess.

Brilish 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 Mens' Christian Associations are being extended far and wide. At Melbourne, Australia, the Christian young men have erected a building at a cost of

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 elo quence 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 Quillimane, 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 cances 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 increas. ed. The Board appointed two new professorships, one in Arctitecture 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 aptism 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 persevere in his present course. Whither shall we look for our champion on the Evangelical side of Penance and Baptismal Regeneration. What has become of cur 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 Knoz 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 \$14,850 will require to be contributed this year-\$11,900 for Knox College and \$2,450 for Queen's. It is suggest. ed to the Presbyteries; and to all friends of the Colleges, that the present year will virtually test the practicability of sustaining th 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 recommenda-

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 trom time to time from several of the ablest ministers of the Church. We are determined to spare no effort to make our paper increasingly neeful in advancing the interests of our Church, and in despening the attachment of our people to the principles of Presbyterranism, 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 Seere. turies of Committees and the Clerks of Presbyteries can cender us most valuable assistance by furnishing from time to time reports of meetings, items of missionary intelligence and Church news generally. Such assistance we carneally solicit and will ever gratefully receive. The mission aries 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-its 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 coessionally 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 scenre 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 Cntario 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 curselves 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 respecifully 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 row appear in our paper.

There are few better advertising mediums in Canada than the BRITISH AMERICAN PRESBYTERIAN now is. With a bone 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 mouth 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

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 herotofore, 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 select their co-operation in increasing the circulation We will gladly forward specimen copies to those who may desire to have them.

EARLY OLOSING. 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 intolligent 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 anuoyance 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 Ohristianity 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. Tapper 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 furnish. ing the opportunity to young men of improving their time, and thus fitting them to become in time neble 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 cnes at home. The addresses altogether were excellent, and when Mr. Charles Page admirably focussed these into a suitable motion, its adoption was at once unanimous and enthusiastic. The motion was as follows:-" Resolvedthat 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 than formerly. More prominence will be 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 endorsation from pulpit or press. He is known as a Salibath School seteran. 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 specialty 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 entorprise 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 wili 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 halfpast 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 cur 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 prelections 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 heart 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 cut in the Chatauqua Assembly during the past year, and in the series of lessons which that Assembly have issued, we have an excellent illnet value of the method of the Normal Class Dull System.

CHICAGO CONVENTION.

The Convention held in the Tabernacle occupied by Messre. 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 off valuable suggestions on the great subject every one had so much at heart. Amongst the many things serious and sacrec 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 snumerate 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 applanse, provoked by the appropriate remark, the brother had to sit down.

Mesers 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. Cam. eron has decided to accept the call recently addressed to him by the consegnation of St. Andrew's Church, Chatham, and that his translation will likely take place in the beginning of January.

On Sabbath, 19th alt., the flev. Frof. De Launay lectured in Port Dover, in the Presbyterian Church in the attecnoon, 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 provided audi-

On Wednesday, 22nd inst., the Rev. Mungo Frazer, lately of Batrie, was inducted to the pastcrate 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 Eng. lish 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 Burial 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. Scone 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 series of lectures on Sabbath avenings, upon incidents in the life of our Lord, describing from personal observation the scene of these moidents, and illustrating the manners and customs of the Jows from what he had himself witnessed. We trust that Mr. Baster may be induced at no distant date to publish these lectures in a volume. At the close of the lecture on Monday ovening. Mr. W. King recited in an effective manner the Ledgard of Loghrt, 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.

Asocial 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 perniciona influence on the cause of siducation, and the unfair and one sided measures enacted by the Local Legislature on behalf of that church. He showed how the authority of the Queen had been superseded by the mandates of the Romish Church, illustrating this by the Burial Act of last Sassion, and by the fact that in the Statute Book of the Province, it was written, "Acts amended by our Holy Father the Pope are binding." During the evening refreshments were served, and the choir, under Mr. Forrest's leadership, sang several anthems, etc., Miss Norval presiding at the harmonium.

Last evening the Presbyterian Church Extension A sociation of Toronto held a social in the loture 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. There must have been upwards of one hundred gentlemen present. Dr. Reid, at the outset, remarked that he thought the meeting would have been more social in character had there been ladies present. Tea was served about half-past seven o'clock in the basement of Knox Church, during which an animated conversation was kept up, ranging over all possible subjects, secular and religious. Shortly after eight o'clock the gentlemen took their seats in the lecture-room. Mr. J. L. Blaikie, President of the Association, occupied the chair. After praise Mr. Blaikie stated that one object of holding the meeting was to allow the officebearers of the various churches to become better acquainted. Another was to promote the object for which the Association was organized. Already three important sites had been secured, viz.: at Brockton, Leslieville, and at the north-eastern part of the city. The people in Brockton and Leslieville were also taking steps to build churches. A church would shortly be opened at Brockton, when he (the Chairman) trusted they would have another social to celebrate the event. An informal discussion then took place, in which Rev. Mesers. King, Topp, Reid, Robb, Pomoipal Oaven, Professors Maclaren and Gregg, and Messis. Galbraith. McLean, Adamson, and other elders took part. A motion proposed by Principal Caven recognizing the importance of the object of the meeting, and instructing the officers of the Association to get up a large public meeting in the interests of church extension at an early date, was unanimously adopted. The meeting closed shortly after ten, the feeling of all evidently being that they had passed the time pleasantly and profitably.

Aged and Infirm Ministers' Fund.

Editor British American Presbyterian.

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 Ohurch on the matter, next year's report may be no improvement on its predecessor. There are quite a number on the Fund now, and the number may be expected to go on in-

creasing every year.

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

The ministers who are on this Fund cannot plead their own case. take any part in determining what their an-nuities shall be. It is necessary then that the masses of the working ministers should bestir themseives, and all the more so, as a considerable percentage of them must in course of time be aided out of it.

The Convener of the Committee would almost be warranted in visiting some of our large Presbyteries in order to stir them up to greater interest. On such a mission he could not fail to meet with a hearty res ponse, and in d ing so he would be able to act under the protection of a precedent. (I suppose him to have the consent of the Committee, which no doubt he could get.) In determining, what amount shall be given to retired Ministers, surely the necessities of a case should weigh more than length of service; although I admit of the proposal to make it obligatory to pay a rate of one half per-cent of salary be adopted, length of service will need to be taken into account, and not only so, but the amount paid in as rate, as well.

If there are good men and women contemplating the application of any part of their wealth to some church purpose, I do not know any Fund so deserving as the Aged and Infirm Ministers' Fund.—Yours, AN OBSERVER.

November 20th, 1876

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. A GENTLEMAN had a board put up on a part of his land on which was written. will give this field to any one who is really contented," and when an applicant came, he acked, "Are you contented?" The general answer was, "I am;" and his reply was, "Then what do you want with my field?" Franch Presbyterian Church, Quobec-

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 cheumstances dedicated to the public worship of God.

For a few years past the Roy, L. Langel has been laboring among the French Protestants in the city of Couches, under the auspices of the French Canadian Missionary Society, and more recently in con-nection with the Synod of the French Protestant Church of Low r Canada. After trying the experiment for a time and giving the matter prayerful consideration, Mr. Laugel concluded that it was unwise to attempt the permanent establishment of a French Church it Canada separate from the great Presbyterian family to which these people naturally and historically belong, and a few months ago applied to the Presbytery of Quebec to be received as a minister of the Presbyterian Church in Canada, at the same time making application, along with his people, to be taken under the care of our Board of French Evangelization.

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 degrees 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 in-Bale, and was there instrumental in in-ducing many to cast aside their idols; dur-ing one single year, upwards of six Lun-dred having been received into the mem-bership of the Christian Church in the district where he labored. Failing health compelled him to seek a change of climate, and he returned to Switzerland, and almost immediately afterwards was invited to come to Canada and labor in Evangelistic work among the French in the Province of Oughes. Mr. Langel has done good ser-Quebec. Mr. Langel has done good service in this connexion, and will be quite an acquisition to our church. The English speaking Presbyterians in Quebec have all along taken a deep interest in his work, and through their exertions this new church—the first and only French Protestant Church in the city—has been erected. To James Ross, Esq., is mainly due the oredit James Ross, Esq., is mainly due the creat of the enterprise, and its successful completion. 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 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 88 feet wide, the height from flor to arch being 28 feet. The front wall is built of Cape Rouge stone, and is designed built of Cape Rouge stone, and is designed in the early English style, the porch projecting four feet from the front wall. Owing to the lot being closed in on both sides by existing buildings, the architect was forced to obtain the light from front and rear only; each window is a three light, with traceried heads, excepting two single light windows, one on each side of the entrance. The windows in the front have moulded drips finished with carved bosses of Ohio stone. Open pine seats ciled and varnished have been provided for 300 persons. The pulpit, also of pine, stands in an arched recess at the south end. The building is heated by hot water pipes. The design was prepared by Mr. H. Staveley, architect, under whose superintendence the work has been carried out.

work has been carried out.

As we have already stated, Sabbath the 19th of November was the day fixed for the opening service. Long before the hour appointed—2.80 p.m., the church was crowded to its utmost capacity, and many had to leave without gaining admission, even standing room not being obtainable. Among the congregation were a great many French and a considerable number of Euglish speaking citizens. There were in and around the pulpit Rev. L. Langel, Rev. Dr. Cook, Rev. Messrs. P. Wright, W. B. Clark, D. Marsh. Prof. Weir, all of Quebec, and Rev. Messrs. Ouriere and Beaudry, of

The leader of the opposition in the Quebec Local Legislature, Hon. Mr. Joly, was

present among the audience. After the singing of the first hymn, Rev. Mr. Langel delivered the opening address, and offered the dedicatory prayer. He asked his hearors to thank the Almighty, through whose goodness they had been enabled to get the means to creet this building. But the spirit of God would not be in this place unless by prayer and supplica-tion they made it to descend. The possession of the edifice would only be justified by the use they made of it, and the attentive the use they made of it, and the attentive manner in which they heard and received the truth that would be there proclaimed. This day they inaugurated a church where God would be worshipped as a Father, Jesus Christ as the Saviour, the Holy Spirit as the Sanctifier, and where the Bible would be accepted as the bock which justifies or condemns all other books; and he trusted that many a man ignorant of the independent to come, and the ignorant of the judoment to come, and the eternity into which he must one day enter, or careless of his soul which was to be saved or lost, would stop at the portals of their cource, and entering in, find the way

of salvation and eternal life. After another hymn, Rev. B. Onriere de-livered an address. The Rev. gentleman in an eloquent and forcible manner referr-ed to the auspicious opening of the neat little temple, which after many struggles and sacrifices had been provided for the congregation to worship God in from Sabbath to Sabbath. He referred to its plainness as being in strict keeping with the sim-plicity of Protestant worship, in contradis-tinction to other systems where the thoughts were distracted and the mind unfitted for true communion with God by gorgeous vestments, singing in a foreign tongue, statuary, pictures, altar decorations, etc. The first temple of man was the universe itself. The places in which God was wor-shipped in the early Christian days were mere shelters from the storm and the rain, modest structures like this one. Peo-ple said, "Look at these temples of Chris-tians; the walls are bare, there are no or-

naments, nothing to catch the eye;" but Jeans 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; y recives are the true temples of the 11 . . g God. Josus Ohrist says to every n . I want your heart, yo r 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 con-tumely which each 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 fo. bringing him out of darkness into the glorious light of the Gospel. He congratulated the pastor of the church upon the crowning of his labours in the erection of this building, in which he could Sunday after Sunday preach to the people not the word of man, but the word of God; and he congratulated the French Protes-tant people upon having this place where they could freely come to hear the Gospel expounded. He thanked the English speaking people who had been so largely instrumental in providing the funds for the instrumental in providing the funds for the building, and trusted they would still hold out a helping hand to their French brethren. Wherever we found the English we found liberty of thought. intelligence, commerce, and freedom. He believed in the future of Canada, and that she would one day come back to the simplicity of Gospel truth. In Canada he found more than in truth. In Canada he found more than in France a deep religious sentiment, and some day the French Canadians would em brace the Gospel of Jesus Christ in its purity. For that day he hoped, for that

day he prayed.

day he prayed.

The reverened gentleman delivered an eernest and very elequent 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 great satisfaction in seeing a place of Freuch 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. Mr. Langel would meet with many difficulties in his

work. Might God bless and prosper him. 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 Scotchman, 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

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 brettren were yet too weak to stand alone, and he hoped they would receive help commensurate with

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 Addresses on gospel topics were given with earnest-ness and fervor, by Rev. Messrs. Ouriere and Boaudry.

Many of our Ontario readers can scarcely appreciate the importance of this new church enterprise, and its auspicious in auguration in the city of Quebec, without a riot or disturbance of any kind. A city containing 50,000 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. Rov. Mr. Langel well remarks in a letter to our Church's Board of French Evangel ization: "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 meroy 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 Sabhath evening, will, I expect reach 200 to 250. After referring to the steadfastness of the members amid persesteadfastness of the members amid persecution, and the brotherly and Christian apirit 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 elerical hands. The ignorance is therefore dense, for none have ever equalled the Jecuits in the art of teaching without educating. It is nothing less than a mirable that then when a French Romanist in this city becomes a convert to Protestantism and

Protestant Church hudding 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 pro-perity in their new edifice

Queen's College.

MISSIGNARY As octation .- The unnual meeting of this Association was hold in the Theological Class-room on Saterday 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. hierorary, Mr. Forguson, then presented hieroport, 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 Servier, 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 occas-sion. 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. Soveral new congrega-tions have been organized that will in a short time if judiciously managed, be self-supporting. At some of the stations occu-pied, new churches were built, thus supply-ing a long-felt want of a suitable place wherein to hold service. From the Score-tary's Report it appeared that eight new members were enrolled during the past year. Allusion was also made to two exellent 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 re-lations existing between the students of the various Presbyterian Colleges in the Do-minion should be of the most friendly kind. The Treasurer, Mr. Cameron, made a fin-ancial 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 ex-tended 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

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 Cam-eron, 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 mostions and that ly interest in all its workings, and that nothing it undertakes will be allowed to 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 pased by all, and the following valuable scholarships awarded on the re-

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, translated to the Presbyterian church, Wingham, in the Presbytery of Huron. A committee was appointed to prepare a suitable minute expressing the high regard cutertained by the Presbytery for Mr. McQuarrie. At the same meeting, the Rev. D. D. McLeod of Paris was appointed and applications and the Clark was appointed to the control of 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.

AVER & Son's MANUAL. - We have re-ceiv d from N. W. Ayer & Son, the wellknown advertising agents of Philadelphia, a copy of the second edition of their Manual for Advertisers. It is a very handsome book of one hurdred and twentyeight large ociavo pages, sixteen of which have been added since the first edition was published. This is one of the most com-plete 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 n 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 oity 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 Quebes on the possession of this the first French it. Presbytenian College Montreal.

A most top vable aroung was spent on binday last in the library of the above College, under the magness of the Students' Philo-ophical and Laterary Society. The Hall, which was sery to telling decorated for the occasion, was crowded in every perf by the frends of the College, many ven being compelled to stand in the corridor.

Rev. Principal Machicar o capad the chair. After devotional exercises, Mr. W. D. Russell, the President of the Secrety, D. In soil, the Pres uent of the Section, buelly stated the object and anim of the Association. A circum, "Chreeting Cife," was then soing by a circum of students, after which Mr. D. L. McCron read with after which Mr. D. L. McCree tend with good cheet a carefully prepared and instructive tessay on "The Influence of Literature." Next came a quartette, "In Temps Senfact, by Meser Ameron, Boudrean, Cruchet, and Loverl, which was hearthly applauded. The tothe wed a chate, the question being, "Is the attached of the pulpit on the decline? The affirmative was supported by Messis. A. C. Morton and A. B. Cruchet, and the negative by Messis. M. F. Boudreau and W. D. Russell. The subject was treated in an able and intensely interesting manner, to speaking power boing of a high order, and speaking power being of a high order, and the appreciation of the at hence manifested by frequent and hearty applause. The decision was given in favour of the negative. Professor Campbell and Rev. M. ssrs. 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 Uni-versity College and Knox College, Toronto, but the ability displayed, and speaking power manifested on this occassion, he had never seen excelled, if equalled, in the 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 again. for this session was brought to a close, all teeling 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 com-

The Piedmontese Massacres.

No general account, however awful, can 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 Augrogna—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 Rora, whose eyes were first plucked out. Rora, 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 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 inother forments not then invented, or which the rage of even a Nero shrank frem in-flicting:—"They were stoned, they were sawn asunder, 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 suf-tering so monstrously disgusting, so unut-terably cruel and revolting.—From "Cassell's History of Protestantism.

ROBERT HALL sa d: "When the devil soos 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

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 'e 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; our 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. Always wholly yours.—De Sales.

Choice Literature.

One Life Only.

CHAIRER V -Continued.

"He must have repented of his anger then, at the last, and wished Edwards to be convicted," said Una.

So Dr. Burton thought, and every one slee; but if it was so, Humphrey Atherstone did not act upon it. That is just one of his proceedings which people think so strange. The first thing he did, refore his ancle had been dead a day, was to put au end to the whole shair, so far as Edwards was concerned; he paid the money him-self to the bank on which the forged cheque had been drawn; declared at the triel that the matter had been explained by M. Atherstone before his death, and had Edwards liberated as speedily as possible. It is believed that he made it a condition with the Malay that he should leave the country at once, which the man did; but he very composedly left his wife and chil-dren behind him."

Was Edwards married then?

"Yes, I forgot to tell you; when he was quite young, not more than twenty, he married a handsome gipsy girl, whom he encountered in some of his vagahond expeditions. I believe old Mr. Atherstone was very much annoyed when he suddenly brought her home with him; but in spite of that he had the marriage ceremony repeated at the parish church here, in order to make sure that she was really his w'fe, and then he gave them a cottage on the estate, and was very kind to them. Humphrey Atherstone supported the family en-tirely during Edwards's absence; but I that the man has returned to this neighbourhood."

What a very strange story it is altogether; but it seems to me, though the circumstances of old Mr. Atherston's death were certainly very painful, that they contain no clue to the secret of the change which you say has taken place in his nephew since then."

"No, you are quite right, they do not, and that is just one of the reasons why people think there must be something

"Something mysterious there clearly is," said Una; "and I confess all you have told me makes me feel the greatest possi-

ble curiosity to see Mr. Atherstone."
At that moment a step sounded on the path which led along the river-bank, past the spot where Miss Northcote and Una were sitting, and as they looked up they saw a gentleman advancing rather slowly

towards them.

He was a tall man, broad-shouldered and strongly built, but with an air of dis-tinction and refinement, which prevented his comewhat massive proportions from giving him the least appearance of coarseness. He had a strikingly intellectual face, with an unmistakable look of power, and with strong indications of a passionate temnerament in the dark, closely-meeting brows and the finely-out nostril; his haughly, determined expression would have been almost repelling but for the wonderful softness of his large hazel eyes, and a certain sweetness in the curve of the lips—which, however, were scarcely to be seen under his thick black beard.

Lifting his hat to Miss Northcote as he came up to her, he showed a broad, welldeveloped forehead, bronzed with the sun, the effect of which was somewhat neutral ised by the masses of dark hair that waved over it. Altogether, he was a remarkablelooking man, and one who would not have

escaped potice even in a crowd.

na observed with some interest the pe ouliar quietude of his manner and the vibrating tones of his deep voice, as he paused for an instant beside Miss North-cote, and asked if he should find her father at home. She answered that he certainly would, as she had left him with Colonel Dysart, who was still, as she knew, at the Manor, whereupon, bowing silently, the gentleman passed on and was very soon completely lost to sight among the trees of

the park.

Will Northeote waited till his footfall had entirely died away, and then, lying back on the bank, she went into fits of laughter, from which she could not recover herself for some minutes.

Una sat watching her, much amused at her merriment, without having the least idea what was the cause of it, till at last Will composed herself sufficiently to speak.

"Never was a more opportune encount-er," she said; "we need no longer have the slightest doubt to what class of beings the gentleman bolongs, whose history I have been telling you. You know who it is that appears whenever people are speaking about him; even at the Cape of Good

Hope you must have heard the proverb."
"Miss Northcote! you do not mean to say——" Una stopped, she could hardly have told why.
"I mean to say that you have just seen

Humphrey Atherstone.

CHAPTER VI.

It is not often that any of the inhabitants of this world are able to say that they consider it an entirely pleasant place to live in but such was, undoubtedly, the conviction at which Una Dysart had arrived, after she had spent a little time longer at her new home in Valehead. She and her father speedily became, not only intimate, but thoroughly friendly with the Northcotes and Crichtons, and they were on terms of pleasant acquaintanceship with various other families; but it was with those, their first friends, that they chiefly associated.

They met constantly-riding out together, and spending the evening at each other's houses, and both Will Northcote and Lilith Crichton became very dear to Una. Will was, however, the one whose society she most enjoyed; she was so racy and original, so unfashionably honest and sincere, and so very much better in all essential good qualities than she chose to appear. With Lilith, though it was impossible for any one to know her without leving her, Una often felt a sense of awe and constraint, from the very extent of her child-like innocency and goodness, which seemed to make her unable even to understand the possibility of any compromise with evil.

Happily her brother Hervey was quite liberal permission to strangers to ride

pleasantly human, and he managed somewhat persistently to make his way to Miss

What persently to hake in a way to the Dysart's side, whenever and wherever he could succeed on estohing a plimpse of her. It chanced one especially bright warm day, however, that Colonel Dyrart and his daughter were going to ride out alone to gether, and as they passed through the gates of Vale House, Una asked her father if there was any particular direction in which he wished to go.

"None whatever, my dear; I am quite at your service, and I conclude from your asking the question with such extreme politeness, that you have entirely made up

your mind want we are to do."
"Yes, I have," she answered, laughing, "you are quite right; I want to go to Atherstone Abbey."

"What! to pay a visit uninvited to Mr. Atherstone? Would not that be rather an eccentric proceeding for Miss Dysart?

"Possibly, but I do not mean to go near him. I only want to see the place; and Will Northcote told me that any one who leaves their card at the lodge can have leave to drive through the grounds, which are splendid, I believe, and also, if they like, they may see the fine old house, where there is a good gallery of pictures amongst other attractions."

"That is very public spirited on the part "That is very public spirited on the part of Mr. Atherstone; most English proprietors seem to grudge letting their beautiful parks be seen by any one but the rabbits and hares, and even those they shoot for their temerity. We will by all means profit by his benevolence, only we must not go to the house, Una; for I made his acquaintenant the first dear the ways to Northeric ance the first day we went to Northcote Manor, and he said he should call upon me, but he has not appeared."

"What did you think of him? You have never told me, and people do spread such extraordinary stories about him."

"There is, undoubtedly, a strong presiding account him in the country to the straordinary stories."

judice against him in the county; but I saw nothing to justify it in the few minutes during which I conversed with him. There is, certainly, a rather peculiar reserve in his manner, and he looks proud enough to be descended from Lucifer himself; but he is a perfect gentleman, and he was very courteous and agreeable to me. You did not meet him, I think."

"Not at the house—he was gone before we came in; but I just saw him when I was out with Will."
"Northcote told me his history, and a

strange enough one it is?"
"I heard it all from Will. Do you think he really has done anything wrong as people imagine?"

"It is hard to say. Northcote said Atherstone himself had told him that he considered himself in a sense guilty of his uncle's death, as he had driven the old man into the fit of rage which killed him; but I am sure I should have acted precisely in the same way with regard to the forger, with only this difference, that I should not have let him off as he did afterwards. I cannot conceive anything more intolerable than to be obliged, as Atherstone was, to associate continually with such an unmitigated secundrel as that fellow Edwards seems to have been."

"Yes, and to see his uncle so miserably deceived by him, that must have been the worst of all; but let us go on a little quicker, father. I want to reach the place while the sun is still high, so as to get all the effects of light and shade on the grand old house."

They cantered on, and soon reached the nearest gate of Atherstone Abbey, which was not more than four miles from their own home. Here they found a very urbane lodge keeper, who was quite willing to let them enter, and just as the heavy iron gates rolled back and they rode in, a horseman came at a hard gallop down the avenue towards them, whom they perceived to be none other than Mr. Atherstone himself. He was riding the powerful black horse, of which Una had heard already, and when he saw his visitors he checked him so suddenly as almost to throw him back on his haunches, which movement had the effect of making Miss Dysart's fiery little steed execute a cort of fancy dance, that raight have proved very inconvenient to a lady with a less firm seat than her own. Atherstone started forward as if to come to her assistance; but Colonel Dyeart, who was watching his daughter made him a sign to leave her to herself, and he soon saw that she was perfectly mistress of her position, and knew how to manage her horse and quiet his excitement, both with grace and skill. Her hat fell off in the process, however, and her bright beautiful face, with her long hair waving round it in the wind, seemed to Humphrey Atherstone the most charming ricture he had ever seen. She completed the conquest of her impatient horse by giving him a run on the turf at the side of the road, and then brought him quietly back, laughing merrily at the escapade, as she regained her father's side. Atherstone dismounted to resone her hat, which had fallen into a bush, and now brought it to her, fixing his dark eyes steadily, as he did so, on the fair smiling face that seemed suddenly to have brightened all the sun-

shine round him.

Una met his look with one of eager interest. She could not resist the temptation of scanning attentively the features of the man whose strarge history had so greatly excited her curiosity, and as his image im-pressed itself on her mind, never more to be forgotten, the indestructible conviction took possession of her, that it was a noble a soul worthy of all human love and devotion-which lay behind that proud, dark countenance, whatever might be the errors, or mistakes or trials that had distorted his life.

"He is a king among men, let them say what they will," she thought, and when Colonel Dysart introduced him formally to her, she returned his salute with the brightest and most winning of smiles, longing, almost unconsciously, to show him that she at least would never share in the injustice which she felt sure was dealt to him by

others. "I was just setting out for Vale House with the intention of paying my respects to you," said Atherstone, "and I am very glad I have been saved from missing you

through your beautiful grounds," said Colonel Dysart; "of course, we had no thought of intruding upon you at the house."

"But I hope you will now do me the favour of going there," said Atherstone, "tor there is a good deal that is worth seeing in my old place—at least for these who care to examine relies of former days, and in any case I think you will like to look at the pictures—we have rather a fine collec-

"I shall like to look at everything, Mr. Atherstone," said Una, with a frank, merry laugh. "I think it best to tell you at once. that I have been wildly anxious to get the that I have been wildly anxious to get the chance of seeing Atherstone Abbey, ever since I caught my first glimpse of it from the side of the hill. It looked from thence as if it might have been the palace of a Saxon king, or even, perhaps, the country residence of the high priest of all the Druids, in the days when those old gentlemen still went about with wreaths of mis tletoe on their heads and golden sickles in their hands.'

"It is tolerably ancient, certainly," said Atherstone, smiling, "and you shall see it all, Miss Dysart—from the battlements, where the old warders really did keep watch for any possible foe, down to the cave in the rock of the foundations, where it is said they used to put the refractory marks in the days when it was an abboy, though my own impression is that it was simply the abbot's wine-cellar."

"I cannot allow any prosaic explana-tions while I am here," said Una; "there is not much romance left in this work a-day world, and you must, at least, let it linger round a grand old place such as this is.

"I am not sure that the romantic element has really died out of the modern world, Miss Dysart, only people do not let their whole career pass under the gaze of their fellow-creatures as they used to do you may be sure it you would sift the lives of some of those around you, there would be found in them incidents quite as startling and terrible as ever in the rough days

"He is thinking of himself," thought Una, glaneing towards the face which seemed to darken as he spoke; and she was right. Atherstone lived a life of such continual introspection, such ceaseless brooding over one tremendous difficulty, that it seemed to connect itself with everything, however insignificant, and to follow him night and day like a ghastly spectre which

no exorcism could lay.
"Wait a moment, Una, and let us enjoy this view, it really is grand," said Colonel Dysart, as a turn in the avenue down which they had been riding brought them right in front of the Abbey; and there for the first time it burst full on her sight—massive, stately, imposing, with its dark-grey walls and its frowning battlements, and its background of somble pines clothing the steep hills behind it. She looked at it with wideopen eyes and parted lips, half breathless with delight; but if in that hour she could have known under what circumstances she should one day gaze upon that grim old castle, she would have urged her fleet herse to his utmost speed, and flown away from it to some distant spot, where she could never look on it or its master more.

"Oh! Mr. Atherstone, you have indeed something to be proud of," said Una at last. "I should think the possession of such a place would compensate for many of the troubles of life."

"It has need to do so." he muttered to himself. "Come, Miss Dysart," he added more lightly, "he me do the honours in proper style. This was once the drawbridge; but I hope you will agree with me that we have done well to make it a somewhat more safe and convenient entrance; and their horses' hoofs clattered noisily over an iron bridge which led to a huge arched doorway.

"Yes; but I am rather bewildered about the most—if we are passing over it now: I thought it ought to be filled with water."

"I am afraid that has long since been drained away; but I hope you will think we have turned it to good account." Which they certainly had, for the channel, which had once been deep enough to drown a man, was entirely filled with blossoming lants, so that the stern old fortress seemed to encircled with a garland of flowers.

"I think it has a most charming effect," said Una; "but that ponderous door seems to be opening by magic, for you have given

no summons." "Very easy magic," said Atherstone, laughing, "as the butler has simply seen our approach through the lcophole at the side," and laying his strong hand on Una's bridle-rein, lest the grating round of the massive hinges should startle her horse, he led her through the great entrance of Atherstone Abbey, and rode on with her to the centre of a stone courtvard, where they stopped to dismount. As he did so a sudden strange recollection came over him, that just in this fashion the Atherstones of old had been wont to bring in their brides, and lead them with triumph and joy across the threshold of that ancestral home, when by deeds of prowess they had won the lady of their love, to share with them its grandenr and its power, and his brows contracted with a dark beavy frown as he thought of it, for it would have been impossible for any man to be more deeply, more sternly resolved than was Humphrey Atherstone, that no bride of his should ever pass through the entrance to the Abbey.

(To be continued.) Protestantism in France.

A disruption of the Protestant Church of France now appears to be inevitable. We hear so little about French Protestantism that the announcement may not excite much attention even among persons who busy themselves with ecclesistical affairs yet for many reasons the history of that creed is full of interest, and it might safely be commended to the notice of the church Congress. The Huguenot church gave a wonderful example of tenacity during the generations in which it had to fight for existence or to worship by stealth. All the persecutions to which Catholics or Protestants have been subjected in England were trivial compared with those endured by the Huguenots. When we remember by what religious party those rigours were dictated, and how the same party still elamours for domination, we

may see some of the causes of that melancholy schism between clergy and laity to which the Revolution gave a terrible pro-minence, and which is still fresh to-day. The history of the Huguenot Church also shows how effective persecution may be if hoth relentless and prolonged. When feed from the worst of their disabilities more than a century ago, the French Protestants no longer possessed the rich store of moral and manly qualities which had once made a priceless addition to the pub-lic life of their country. Their spirit was cowed. They seemed no longer to have other the power or the will to propagate their own doctrines. Moreover, while they had been living in "the descrt," as their writers called their hiding places, the bolder spirits of France had been drifting far beyond the denials of Protestantism. Voltaire, and, in a different way, Rousseau. had not only occupied much of the ground which had once belonged to the Reformed Church, but they had also spread a spirit of irroverent criticism which disinclined a large portion of the French to stop short of Protestantism. Thus crowds went straight on to infidelity itself, and there many have remained. The French Pro-testants, when they regained their right to meet and preach and write, found themselves launched into a state of society which they did not know, and which did not know them. Political passion was loose; the oldest and most venerated institutions were about to pass away; all the sanctities of life were to be shaken; and amid the tempest of the Revolution no one took any notice of the obscure sectaries who, less than two hundred years before, had been able to dispute the mastery of France. They were like the released prisoner who had been confined so long that he scarcely knew what to do with his free-dom. It was difficult to see any likeness between the retiring Protestants and those Huguenots who had been as bold and aggressive as our own Puritans. When the State converted them into an endowed church, with all the checks of an Establishment, they became the tamost religious body that ever obeyed a ruler. They were given to understand as it would be indecorous for one salaried religion to attack another, they must abstain from assailing Catholicism in the pulpit. It was true that the Catholic Bishops and priests disdaired to be bound by such a restraint; but Catholicism was the religion of the State, and it commanded powerful political influences; so of course, the Protestants could not expect to obtain the same free-dom of speech as their rivals. This onesided compact has been accepted with a meekness which is one of the strangest facts in religious history. As a body, those Protestants who take the pay of the State have ceased to make any effort to spread their creed. The old Huguenots would scarcely recognize their degenerate descendants.

Although the French Protestants have ceased to be a proselytizing body, and may almost be said to be perishing of respectability, they have shown no lack of mental agitation in their own ranks. They have had many eminent preachers and scholars. Their theological schools have won a considerable reputation. A large portion of them have also been so greatly influenced by the rationalistic teaching of Germany that the Calvinism of their ancestors has become little more than a mystical and Christianized theism, in which the stern phrases of the old Huguenot faith float about in strange confusion. Adfaith float about in strange confusion. Advocated by men of virtue and genius, that form of religion has attracted a large minority of the Protestants. They call them-selves "the Liberals." Were they not connected with a church, many of them would doubtless have drifted away into Voltaireanism. The majority of the French Protestants, on the other hand, have for years had growing doubts when ther "the Liberals" are Christians at all, and they have been striving to cast out their heretical brethren. The shackles of the State, however, prevented the Orthodox party from taking the necessary legal steps until its leader, and, indeed, its pope, M. Guizot, persuaded M. Thiers, then the President of the Republic, to convoke the General Synod of the Church—a body that had not met for more than two centuries. When the Synod assembled, the war of the factions, led by M. Guizot on the one side, and by M. Coquerel on the other, speedily made a schism inevitable. It is interesting to remember that M. Guizot, who ended his ministerial career by breaking up a Monarchy, almost ended his life by breaking up a church. He would give no quarter to the "Liberala." He and his party insisted that the privilege of electing the pastors, and thus of determining the theological traching of the Church, should belong only to those who would subscribe a particular canon of crthodoxy. The Synod passed that decree, and the working or of it would, of course, gradually deprive the "Libertle" of all the pripit and all the State pay. They have tright hard to make musters at a public wor hip annul the real terms. the regulation, but without success. Troy have attempt distance up such a verbal statement of decrine as might be subscribed by both the parties, but the cituodex nearly refuse to not as if they believed in a unity of faith which is notoriously absent. It would seem, therefore, that the long expected set 1 in 8 now at hand. The Synod will soon be convoked, in order to hasten the process of severance, and when that process shall be complete the "Libwill appeal to the National Assembly for a share of the cold-metical funds. I is a melanche by epreste in the career of a church which has centributed many pathetle, many heroic, and some splendid chapters to the history of Christendom. But perhaps it may do one great good by breaking up the respectable lethargy of French Protestantism.—London Times.

PRESIDENT ELIOT says: "The employment of women in the schools in the enormous proportion in which they are now employed in many towns and cities is an employed in many towns and three it an unwise economy, because it inevitably tends, first, to make the body of teachers a changing, fluctuating body, fast thinned and fast recruited; and, secondly, to make teaching, not a life work, as it ought to be, but a temporary resort on the way to another mode of life."

Scientific and Ageful.

SORE TEATS AND LINSEED OIL.

J. Darham, in the Country G. atleman, recommends lineced oil for sore tests, and says that any dairyman troubled with cows having sore teats should use plenty of lin-seed oil before and after milking. He will find but little if any sores or cracks about his cow's teats if this is done. Many cows are kickers that would delight to be milked if a little imseed oil were used on the teats. recomend a vial of it to be kept in every dairyman s stable. Sometimes teats appear smooth that are tender, and only need a little oil to make the cow happy.

BOILING TLA.

Water which has been kept in abuilition does not make so good a totusion of tea as water 'just on the boil." A reason for this is suggested by a writer in the Chemical News, who says that the escaps of dissolved gases might possibly account for the inferiority of the tea infusion made with long-bound water. To test this he passes for ten minutes through boiling vater a stream of carbolic acid gas, and then made an infusion of tea with it. The result was decidedly better than when water was employed which had boiled for the same length of time without the addition of the carbolic acid gas.

PICKLED SWEET APPLES.

Pare, quarter and core the apples. To ten pounds of the fruit add four pounds of sugar, a half teacup of water, and one lemon, or the rinds of two. Stew the lemon, or the rinds of two. Stew the apples until they are a little soft, then skim them cut and place them on a sieve to drain: set tue seive over a pau. When to drain; set the seive over a pan. When the fruit is drained pour the juice into the kettle and boil 20 minutes. Add a quart of vinegar and pour over the apples. Cover only with a thin cloth till cold; then put a plate upon them to press the fruit down into the syrup. Two or three thicknesses of paper tied over the jars, excludes the air better than cloth.

FERTILIZERS.

The grases which in their decay annually enrich the prairie, and the leaves which render forest land so fertile, contain not only the three elements, nitrogen, potash, and phosphoric soid, which the chemists consider so essentrial for plant food, but a multilude of other elements, and especially carbon, which the chemists tells us is not essential in the soil, being profusely supplied to plants from the carbonic acid of the air. Every practical farmer knows that this earbon renders the soil friable and porous and much more capable of absorbing and retaining the moistures and gases of the air. By the aid of muck, which is mainly composed of carbon, we have seen heavy clay lands rendered light, easily worked, and productive, and sandy soils made retentive of moisture, aminonis, and other fertilizing gases. Barn-yard manure abounds with carbon, and produces the same effect on clayey and sandy lands. -American paper.

PHYSIOLOGY OF SABBATH.

As a day of rest, I view it as a day of compensation for the inadequate restora-tive powers of the body under centinued labor and excitement. A physician always has respect to the restorative power, because if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation as necessary to the restorative power of the body. The ordinary exertions of a man run
down the circulation every day of his life;
and the first general law of nature, by
which God prevents man from destroying
himself, alternating of day and night, that repose may succeed action. But although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven by the bounty of providence is thrown in as a day of compensation, to perfect by repose the animal system.—J. R. Farre, M.D.

MIND AND HEALTH.

The mental condition has far more influence upon the bodily health than is generally supposed. It is no doubt true that ailments of the body cause depressing and morbid conditions of the mind; but it is no less true that sorrowful and disagree able emotions produce disease in persons who, uninfluenced by them, would be in sound health; or if disease is not produced, the functions is disordered. physicians always consider the importance of this fact. Agreeable emotions set in motion nervous currents, which stimulate the blood, brain, and every part of the sys-tem, into healthful activity; while grief, disappointment of feeling, and brooding over present sorrows and past mistakes, depress all the vital forces. To be physically and the control of the c ally well one must, in general, be happy. The reverse is not always true; one may be happy and cheerful, and yet be a constant sufferer in body ... Brooklyn Journal of Edu-

USE FOR APPLES

In some parts of the country, says The Cultivator, through heavy crops and hard times, there is little market for apples. They should not be allowed to waste. They may be placed in heaps on the grass and covered with straw or cornstalks and will keep till winter; and if the straw is a foot thick long keekers will remain uninjured till spring. In this con-dition they are readily accessible for feed-ing. Properly fed to mileh cows, they largely increase both the quantity and quality of the milk. Always begin feeding in small quantities, and gradually increase the rations. Large quantities given at an outset will do more harm than good. Nothing is in more danger of choking a cow than smooth-skinned round apples. They must, therefore, be either passed through a slicing machine, or out on the floor with a clean spade, ground sharp. Fed in connection with corn meal, they are excellent for swine. Horses fed on dry hay are benefited by a few apples. Sheep eat them with avidity. A few in the hen-house are eagerly sought. In all these in-stances they do more good than the mere-amount of autriment they contain.

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 election of the picture, with a number on each figure or likeness, corresponding to the number profixed to each name on the printed list, but we have

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. I on each row being at the left, and the highest number on the right, so that in order to flut the parts of any perthat 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. that in order to find the name of any perfound very useful. 1st Row.

18 Row.

1. Rev. P. Lindsay, B.A., Sherbrooke, Q.

2. "Alex. Maclean, M.A., Strabane, O.

3. "Rebt. Pettigrew, M.A., Weston.

4. Hon. S. Croelman, Stewicke, N. S.

5. Rev. D. MacRae, Notfield, O.

6. "Mark Turnbull, Des Joachims, Q.

7. "Robt. J. Craig, Kingston, O.

8. "James Cleland, Port Hope, O.

9. Mr. Arch. Cameron, Acton West, O.

10. "James Burnside, Antgonish, N. S. 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. Lames Barn, Normich, P. E. I. 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. Resy, Russelltown Falls, Q.
22. Rev. J. Becket, Thamesville, O.
28. Mr. Peter McNab, Claremont, O.
24. Rev. E. D. Miller, Shelburne.
25. "W. MacWilliam, Bowmanton, 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. Brehaut, Summerside, P.E.I. 2nd Row.

2nd Row.

1. Rev. John Scott, Napanee, O.

2. "R. M. Crole, Claude, O.

3. "Jas. T. Faul, Balsover.

4. "Wm. Ballantyne, Whitby, O.

5. "J. S. Burnett, Martintown, O.

6. "Robt. Moodie, Stayner, O.

7. "Robt. Scobie, Strathroy, O.

8. "James Carmiobael, Markham, O.

9. "Lohn Markin Treabuth B.

1. Lohn Markin Treabuth B.

1. Lohn Markin Treabuth B. 5. James Carmiolael, Markham, O.
6. John Mackie, Lachute, P. Q.
7. John Fairlie, L'Orignal, P. Q.
7. J. L. MoLeod.
7. J. L. Murray, Woodville, O.
7. W. Mitchell, Milbrook, O.
7. Mr. James Lang, Chateauguay, P. Q.
7. Rev. E. S. Bayne, Pictou, N. S.
7. Mr. William Ellight, Iraqueic, P. O.

 Rev. E. S. Bayne, Pictou, N. S.
 Mr. William Elliott, Iroquois, P. Q.
 Mr. R. J. Carstane, St. Mary's, O.
 Rev. W. Robertson, M.A., Chesterfield.
 "David Taylor, Spencerville, O.
 G. A. Yeomans, Winterbourne, O.
 Mr. John Beard, Dalhousie, O.
 Rev. W. Peattie, Claremont, O.
 "Geo. Mackay, LaGuerre, P. Q. 22. Kev. W. Peattie, Claremont, O.
28. "Geo. Mackay, LaGuerre, 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 McPhes, Usikaith O.

Norman McPhee, Dalkeith, O. 8rd Row.

 Rev. H. McQuarrie, Princeton, O.
 " John Abraham, Watford, O.
 A. Dawson, Beamsville, O. Geo. Simpson, Westminister, O. Robt. Warden, Toronto, O. D. McLeod, Auguster, O. " A. Brown, Lynn, O. Mr. James Hall, Perth, O. Rev. Peter Nicol, Elders' Mills, O. 10. Mr. Thos. McCrae Janefield, Guelph, O. 11. Rev. E. Smith, Middle Stewiscke, N.S. 19. " W. H. Rennelson, M.A., Ham. O.
13. " W. Wilson, Appleton, O.
14. Mr. John Milne, Agincourt, O. 15. Rov. J. Mackenzie, East Hawkesbury, O. Robert Knowles, Allister, O.

16. "Robert Knowles, Allister, O.
17. "James Pringle, Brampton, O.
18. "Alex. MacLaren, Bristol.
19. "J. Stratth, 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 Looie. Rodgerville, O. 23. Rev. John Logie, Rodgerville, O.
24. "W. T. Cauning, Oxford Mills, O.
25. "W. W. Masson, Galt, O.
26. James Mitchell, Mitchell, O. Donald Strachan, Hillsburg, O. Robt. Watt, Guelph, O. W. Cleveland, Bradford. Wm. Lochead, North Gower. Dr. Baiu, Markham, O.

A. Y. Hartley, Dunganon, O. 4th Row. 1. Rev. E. W. Panton, Lindsay, O. James Howie, Paris. Wm. Moore, Ottawa. A. H. Cameron, Swirleville, O. John Leishman, South Gower. J.C.Burgess, Carlet'n, St. John, N.B. W. R. Sutherland, Strathburn. James Robertson, Winnipeg, Ma. John Bennet, Almonte, O. 10. "T. Cumming, Stellarton, N. S.
11. Mr. Angus Reid, Hamilton, O.
12. Rev. James Byers, Olifton, N. S.
13. "J. D. Murray, Bustouche, N. B.
14. "E. M. McKeracher, English River. 14. "E. M. McKeracher, English Elver.
15. "John McAlpine, St. Mary's, O.
16, Mr. Thos. Jones, Cow Bay, O. B.
17. Rev. James Arthur, Naw Glasgow, N. S.
18. "M. G. Henery, Olyde River, N.S.
19. Mr. Robert Calder, Beaverton, O.
20. Rev. John Anderson, Tiverton, O.
21. "J. G. McNeil, Maitland, O.

The same of the sa

22. " D. Camelon, London, O.
23. " J. W. Smith, Grafton, O.
24. Mr. Collin Fletcher, Teronto, O.
25. " J. D. Armstrong, Milbrook, O. 26. "John Parker, Dumbarton, O.
27. "S. Houston, Tecumseth, Michigan.
28. Rev. Char. Campbell, Niagara, O.
29. "Arch. Stuart, Xilmartin.
50. "E. MoNab, Mahone Bay, N. S.
31. "James Theory on Sarata O. 31. "James Thompson, Sarnia, O. 32. Mr. John McNaughton, Gananoque, O. 38. Rev. D. McGilvray, Brockville, O.

5th row. 1. Rev. D.McDougall, Cow Bay Mines, C. B. 2. Mr. P. S. Hulbert, Craw daville, In. U. S. 3. Rev. Alex. McDonald, Duntroon, O. 4. "John Baikie, Brannton O.

5. Rev. Alex. McDonald, Dunfreon, O.
4. "John Baikie, Brampton, O.
5. Mr. T. Bloakly, Bownienville, C.
6. "Win. Anderson, Woodstock, O.
7. Rev. John Anderson, Paris, O.
8. "P. Masgrave, Millverton, O.
9. "James White, Osgoode, O.
10. "P. S. Fotheringham, M.A., Toronto.
11. Mr. A. McNaphton Hustinghook G. 11. Mr. A. McNaughton, Hindunbrook, Q. 12. Rev. D. B. Whimster, Meaford, O. 13. " Wm. Duff, Malcolm, O. Rov. D. B. Whimster, Mealord, O.
 "Vm. Duff, Malcolm, O.
 "P. Mellvillo, M.A., B.D., Georgetown, P.E.I.
 Mr. Robt. Kerr, Montreal.
 Mr. A. Wilson, Alexandria.
 Rov. D. B. Cameron, Acton, O.
 "R. W. Leitch, Centreville, O.
 "John B. Edminson. Columbus, O.

18. "R. W. Leitch, Centroville, O.
19. "John B. Edminson, 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 Rennie, Ailsa Craig, O.
28. "Henry Gordon, Gananoque, O.
29. Hon. Judge Stevens, St. Stephens, N.B.
30. Mr. Joseph Taylor, Burnstown.
31. Rev. Robt. Cumming, Glonelg, N. S.
32. Mr. O. E. McLean, North Sydney, O.B.

6th now. 1. Rev. Wm. Duff, Lunenburg, N. S. 2. Mr. J. Brodie, North Georgetown, P.Q 8. Rev.R.Millen Bayside, St. Andrews, N.B 4. "Hugh Cameron, Kippen, O. Hugh Cameron, Kippen, O. J. Fowler, Bass River, N. B. J. M. McAllister, Danville, P. Q. J. Pullar, Richard, O. 7. "J. Pullar, Richard, O.
8. Mr. John Mathie, 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.
18. "Thos. McKenzie, Princeton, O.
14. Mr. Hugh Davidson, Thamesford, O.
15. Rev. R. D. Fraser, Toronto.

14. Mr. Hugh Davidson, Thomesford, O.
15. Rev. R. D. Fraser, Toronto.
16. "J. A. Thompson, Erin, O.
17. "P. Goodfellow, Antigonish, N. S.
18. "Edgar Oroly, M.A., Millbank, O.
19. "Robt. Renwick, Newry, O.
20. Mr. Audrew McKenzie, Admaston, O.
21. "David Wyllie, Almonte, O.
22. Rev. R. N. Grant, Ingersoll, O.
22. "Joseph Lowry, Point Edward.
24. "D. McMillan, La Have, N. S.
25. "James Breckenridge, Streetsville, O.
26. "Wm. Hawthorne, Oorbin, P. Q.
27. "James Halley, St. Therese de
Blainvillo, P. Q.
28. "John McRoble, Petrolia, O.
29. "J. G. Smith, Kingston, O.
30. "Robt. Torrance, Guelph, O.
31. "T. Fenwick, Metis, P. Q.
32. "John Ferguson, Osprey, O.

7th row. 7th Row.

1. Rev. J. R. McLeod, Missionary.
2. Mr. Wm. Sutherland, Bondhead, O.
3. "Peter Dewar, Mrsselburgh, O.
4. Rev. N. Clark, North Douro, O.
5. "John McKsy, 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.
18. Rev. J.Rosboro', Musquodobit Hr., N.S. 12. Mr. James Mitchell, Chastworth, Ont.
18. Rev. J.Rosboro', Musquodobit Hr., N.S.
14. "D. Wardrope, Teeswater, Ont.
15. "Arch. McLean, Blythe, O.
16. Mr. John Harte, Perth, O.
17. Rev. Wm. Blain, Clifford, O.
18. Mr. D. R. McPherson, Embro, O.

10. Mr. D. R. Mornerson, Empro, O.
19. Rev. Duncan Davidson, Langside, O.
20. " O. Gordon Glass, Montreal.
21. " J. B. Scott, Egmondville, O.
22. " Yun. Donald, Port Hope, O. 22. " Yim. Donaid, Fort Hope, O.
23. " James Tait, Fitzroy Harbor.
24. " D. Paterson, St. Audrews, P. Q.
25. Mr. George Black, Hamilton, O.
26. Rev. M. R. Paradis, Grandfalls, N. B. avid Sangstor, Lancaster, O. 28. Rev. John Rennie, Chatham, O. 29. Mr. John Meikle, Lachute, F. Q. 80. Rev. Stephen Young, Hullet, O. 31. Mr. Rodrick McCrimmon, Lancaster, O. 8th row.

1. Mr. David Phee, 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, Fergus, O. 6. Rev. H. J. McDiarmid, E. Gloucester, Ottawa. 7. Mr. Daniel Pennman, Paris, O. 8. Rev. John McMillan, Truro, N. S. 9. Mr. Collin McIver, Melbourne, P. Q. 10. Rev. Robert McKenzie, Brockville, O.
11. "David Neich, Musquodobit, N. S.
12. "Duncan Cameron, Lucknow, O.
18. "Samuel Bernard, East Noel, N. S.

14. Mr. Goorgo Graham, Mitchell, O.
15. Rev. W. T. McMullin, Woodstock, O.
16. Rev. Alex. Munroe, Valleyfield, P.E.I. W. Furlong, Lachute, P.Q.
 Mr. James Wild, Economy, N.S. 19. Rev. James Carawell, Carlton Place, O.
20. "J.A. F. McBain, Drummondville, O.
21. "James Cormick, Ringston, O. Mr. Wm. Eakin, Markham. 22. Mr. WM. Sakin, Markham.
28. Rev. L. Cameron, Thamesford, O.
24. "P. M. Morrison, Bridgewater, N.S.
25. "J. M. King, Toronto, O.
26. "John McKinnon, Hopewell, N.S.
27. Mr. Joseph Lochead, Clifton, N.S.
28. Rev. Peter Curric, Teeswater, O.

80. Mr. George Hay, Ottawa, O. 81. Rev. J. W. Bell, Listowell, O. 9TH ROW. 1. M. Thos. Douglass, Cambray, O. 2. " Wm. Scott. Martintown, O. 1. M. Thos. Douglass, Osmoray, O.
2. "Wm. Scott, Martintown, O.
3. Rev. John Lees, Westville, N.S.
4. Mr. D. McCardy, M.P.F., Baddock, C.B.
5. "Arch. McCallum, Danville, O.
6. "James Henderson, Hamilton, O.
7. Rev. Walter Rose, Beckwith, O.

Kenneth McKay, Richmond, N.B.

John McNabh, Beaverton, O. 9. Mr. James Logain, Eramosa, O. 10. "Wm. McPherson, Albion Mines. 10. " Wm. McPinerson, Abion Mine
11. Rev. H. D. Steele, Napance, O.
12. " A McDiarmid, Latona, O.
13. " S. G. Dodd, St. Johns, N.B.
14. " E. Orant, Up. Stewicke, N.S.
15 " J Elhott, Montreal.
16 "Jan M. Royd, Prives Ed. Co. J Elliott, Montreal.
Jan. M. Boyd, Prince Ed. Co., O.
A. Stirling Scotsburn, Picton, N.S.
D. Sutherland, M. A., Warkworth, O.
John J. Cameron, Shakespeare, O.
J. Layton, Teviotdale, N.S.
A. F. Thomson, Mubon, O.B.
J da E. Tanner, Montreal.
Class. E. Tanner, Montreal.
W. R. France, Montreal W. R. Frame, Mount Stewart, P.E.I. D. McDonald, Arthur, O. 26. " Samuel Johnson, Harvey, N.B.
27. " D. McEachren, Glencoe, O.
28. Dr. John Waddel, St. Johns, N.B.
29. Rev I. Douglass, Kentville, O.
30. " E. Cockburn, M.A., Oxbridge, O.
81. " Joshua Fraser, Montreal.
22 " A. J. Mowat, Windoor, O. 10TH ROW.

10TH now.

1. Mr. Henry Freeland, Brockville, O.
2. Rev. G Bremner, 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, Glace Bay, C.B.
7. "M. O. Aull, Rathe, 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, Scaforth, O.
12. "J. W. G. McKay, Economy, N.S.
18. "A. J. Travore, Brockville, 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. Rov. Patrick Gray, Kingston, O. 18. Rov. Patrick Gray, Kingston, O. 19. Mr. Adam Harkness, Matilda. Rev. Gustave Munroe, Embro, O.
 Mr. Donald W. Fraser, Locheil, O. 22. Rev. F. W. Farris, Ottawa, O.
22. Rev. F. W. Farris, Ottawa, O.
23. Mr. Alox. McKee, Kinsale, O.
24. Rev. D. H. McLennan, Lancaster, O.
25. "James A. R. Hay, Delaware, O.
26. "D. MoIntosh, Cashel, O.
27. "W. Stewart, Frederickton, N. B. 28. "Robt. Bennie, Cornwall, O. 29. "John Bruce, Markham, O. 30. Mr. J. Bruce, Aurora, O. 31. Rev. Muugo Fraser, Barrie, O.

1. Rev. Geo. M. Mulligan, Detroit, U S. 2. Mr. John Dewar, Tivett n. 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, Osnabruck, O. 10. Mr. W. Johnstone, Brockburn, P.Q. 11. R.v. R. H. Fullarton, Mctherwill, O. 12. "M. Kerr, Kemptville, O. 12. "M. Kerr, Kemptville, O. 18. "D. E. Johnstone, Orinnan, O. 14. Mr. Thos. Crossier, Port Hope, O. 16. "Wm. Archer, Waughan, O. 16. "Francis Hall, Perth, O. 17. Rev. James Sinclair, Springside, N.S. 5. Mr. Duncan Stewart, Inverness, P.Q. 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., Glengarry, 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, Alice, Pembroke, O. 27. Mr. J. McGregor, Cote des Neigez, P.Q. 28. Rev. W. Maclean, Belleville, O. James Eakin, Kingston, O. 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 dis-satisfied therewith may seize and hold some other position, instead of making war. This is called "parallel occupa-tion," 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 proparations, and Persia has placed troops on her Turkish frontier. A conference 1 as been pretty nearly arranged, by 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 senti-ment 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 brothren. 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 interfero, unless Russia should threaten Constantiple or attempt to force the Bosphorus.

She is not hkely to do that; should sho however attempt it, the whole available power of the British Empire would, if necessary, be brought into requsition to counteract what would then be, Rassian aggression. The Zons has a powerful editorial, condomining past Bertish policy, and remarks that -- 'If Russia took up the war from servin's failing hands. English opinion would no more justify armed opposition to Russia than it did justify armed opposition to Service. The diplomacy of Russia would show itself alfogether deficient in the sugnery ettributed to it, if it did not so describe the objects of the war and restrict its operations, so as to prevent the occurrence of any sufficient reason for our interfer-

"Or age is even a rebler 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 awoke and sang, men rose for their work, and the world grew light. In his midder heat wheat fields grow vellower. 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 grew 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. Sublimer than the setting sun is the old age of a just and kind and useful life.

'And the pure soul, emancipate by Death, The Eularger, shall attain its end predoc The eternal newness of eternal joy.'

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1877.

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TO AGENTS.—In order to make this paper the very best and most remunerative one in Canada to carvass for, we will prosent to every subscriber for 1877 a copy of the great steel plate engraving eutitled "Wellington and Blucher Meeting after the Battle of Waterloo" size 18 x 40 inches. It is, beyond doubt, one of the finest engraving ever produced, being the premium of the London (Eug.) 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 Lumb Stocke, 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 renowaed engraver occupied five years more, costing the sum of £3,10. The best crities threughout England and Canada unite in praising this wanderful pature of the culminating point in the battle of Waterloo

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Mr. Stanley in Africa. This remarkable traveller has been called a "pioneer of civilization;" but tne Aberigines' Protection Society and the Anti Slavery Society appear to de-mur somewhat to the correctness of this appellation, and to think the said explorer may be doing as much hario as good in the land he has undertriken to and useful to the large constituency it aims to re-discover—It would appear from his present. To this end the Editorial staff will be own statements, written on the spot, that in making his way among the population there, he has been unnecessarily and therefore unwarrantably shooting down the natives, just merely to give an idea of what he can do in case they were to attack him. This is too much like the plan which has often been pursued by the "pioneers of civilization" in the South Sees; and hence the murder by the natives, of some of our best and most valued men. The two above mentioned Societies have addressed a ine-morial to Lord Derby on the subject, whose official answer states that: "His Lordship has read with great regret reports of the circumstances which seem to have taken place in connection with Mr. Stanley's exploration, and which have created such a painful impression in the country. His Lordship cannot but hope, looking to the character which Mr. Stanley has won in this country by his expedition in search of Dr. Livingstone, that he may eventually be able to afford some explanation or justification of his proceedings, which is not apparent from the reports which have been as yet received. Mr. Stanley not being a Brit-ish subject, of course the British Government can have no authority over him. In reference to the Foreign Secretary's charitable hope, it is remarked that the only comment which suggests itself is that Mr. Stanley up to the present time has been the reporter of his own pro-ceedings; and if he is to be judged out of his own mouth, the appearance of any subsequent explanation or justification of his proceedings is in the last degree improbable, and that for the simple reason that he sees nothing which requires to be explained or justified. We would, however, rather feel inclined to agree with Lord Derby in the expression of a wish that some further explanation can be given of his summary proceedings. The present aspect of them is anything but satisfactory; and it would be a source of the deepest regret if the fair fame of this great African traveller should be sullied by a single act of wanton cruelty. The mischief that might be done in that way would probably be irreparable, and would prove a great hindrance in the way of future travellers and missionaries. There appears also to be an impression in England that Mr. Stanley has been guilty of "an audacious assumption of an English Mission;" and much gratification is expressed in learning that "Lord Derby will cause her Majesty's consuls on the east coast of Africa to be instructed to intimate to him, if any means of communication with him should be open to them, that he has no authority to use the English flag." The extent and importance of the fields lately opened in the middle

The whole story of life has been compressed into this dainty little poem, by Jean Ingelow:

of Africa, for missionaries, are so great

that every effort should be made to prevent unnecessary hindrances and ob-

Sweet is childhood-childhood is over, kiss and part.
Sweet is youth; but youth's a rover-

So's my heart

Sweet is rest; but all by showing

structions.

Toil is nigh.
We must! Alas! the going, Say, "Good-by.

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At Newmarket, on the 22nd Nov., by the Rer Walter Amos of Aurors, Andrew Ego, to Mary Grassam Lowe, both of Newmarket

Official Announcements.

MEETINGS OF PRESBYTERIES

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

CHATHAM.—the next regular meeting of the Presbytery of thatham will be held in Adelaide St. Church, chatham, on the 3rd Tuesday of De-cember, at 11 o'clock a.m. WHITEY - the Presbytery of Whitby will meet a St Andrews Church, on Luesday, 19th day of

PETERS MOTOR.—The Presbytery of Poter-borougu win meet in St Androw's Church, Peter-borougu, on the third Tuesday of January, at 11 a.m.

KINGSTON - Next meeting to be in St. Andrew's Hall, Augston, on the 2nd Tuesday of January 1877, at 3 pm

STRATFORD in t. Andrew's Church, Stratford on Tuesday, ... December, at 40 o clock, a.m. OWEN SOUND -In Knox Church, Owen Sound, on third Tuesday of December next.

Barris.—lat Tuesday of December, at 11 a.m. at Barrie.

HAMILTON.—The next ordinary and stated meeting will be held in Central Church, Hamilton, on the third Tuesday of December, at 11 o'clock, a.m.

London.—Adjourned meeting on lat Tuesday of Movember, at 2 p.m., in lat Presbyterian Church Regular meeting 3rd Tuesday of December, at 2 p.m., in the same place.

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--Callingwood Bulletin.

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+ florts will be made during the coming year to make the Pressure man increasingly attractive and useful to the large constituency it aims to restrengthened; a larger terrety of Missionary in telligence will be furnished by Dr Fraser, Formosa; Rev. J. Fraser Campbell, and Rev James Douglas, India, and special papers are c.pected from the following gentlemen:

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ket Prof (negg, MA, Toronto Rey John Laing, MA, Dundes.

Rev Prof. J. Kerras, M A., Kingston Rev W D 1 at attyne, F A Pembroke Rev G 1 Grant, M.A., Balfav, N S Rev W Hoaston, M.A., Bathurst, N.B. Rev, Goo, Eruce, M.A., St. Catharines

Roy John Guilaher, Pittsburg, O , etc , etc

The subbath School Lessons will be continued and increased attention will be paid to the question of Probibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion duly examined.

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

Remittances and Correspondence should be addressed to

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Sabbath School Bresbyteriau FOR 1877.

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

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

marked improvements will be made in the lock volume.

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

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

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LONDON.—Adjourned meeting on lat Tuesday of November, at 2 p.m., in lat Presbyterian Church Bequiar meeting 3rd Tuesday of December, at 2 p.m., in the same piace.

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

OTTAWA.—The Presbytery of Ottawa will meet in \$84. Audrew's Church, Ottawa, on the first Tuesday in February, at 3 o'clock.

Paris—The Presbytery of Paris meets on Tuesday, the 19th 1 coember, at 11 a.m., in Knox \$\frac{1}{2}\$ bluccs, \$\text{No.0001}\$ counter Means the presented for acquiring a thorough the meaning the properties of the presented for acquiring a thorough the meaning the properties of the presented for acquiring a thorough practical knowledge of Franch, which will be spoken throughout the school. In the French language, will open September 18th, at 9 a.m. Terms moderate. For partieutars, apply by post, or sater Monday, 1sth, at Mo. \$\frac{1}{2}\$ bluccs, \$\text{No.0001}\$ counter Means the presented for acquiring a thorough practical knowledge of Franch, which will be spoken throughout the school. In the French language, will open September 18th, at 9 a.m. Terms moderate. For partieutars, apply by post, or sater Monday, 1sth, at Mo. \$\frac{1}{2}\$ bluccs, \$\text{No.0001}\$ counter Monday, 1sth, at Mo. \$\frac{1}{2}\$ counter Monday and \$\text{No.0001}\$ counter Monday and \$\text{N

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