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Contributors and Correspondents

Introduction and Progress of Christianity in Scotland

BY REV. J. R. BATTISDY.

No. 7.

In tracing the progress of Christianity in Scotland, I brought forward the names of quite a number of the early missionaries of that country, and stated at the same time, that I would take notice of them again. I hope, therefore, that it will not be regarded as repetition, if these men are again mentioned under the second head of the subject, viz.: The form of Christianity introduced.

Palladius.—This man is said to have been sent as the first Bishop of the Scots, in the year 431 A.D. Now this may mean that he was sent, either to the Scots who were in Ireland (for Scotia was the ancient name of Ireland), or to those of their number who had settled in Scotland among the native Picts. Prosper, of Aquitaine, who wrote about the year 455 A.D., is the earliest authority we have regarding this mission. In his "Chronicon" he says: "Palladius, being ordained by pope Celestine, is sent as first Bishop to the Scots, believing in Christ." Now, whether this refers to the Scots of Ireland, or to those among the Scots, it shows clearly at least that the people were Christians, for it is expressly stated that they believed in Christ. Such, then, being the case, he was not sent for the conversion of the Scots, for they already believed, but in all likelihood to organize them after the Roman model. I have already shown that some of the Scots fought along with the Picts before the coming of Caesar, that they settled in the country of the Picts, and embraced religion with them. And that being the case, then we have the Scots in Scotland enjoying the blessings of religion for a period of more than 800 years before any bishop appeared among them, if Palladius were the first. Now, if the form of government in the early Scottish Church were prelatic, can we imagine that the Scots, and the Picts as well, were for 800 years without a bishop? Had they no teachers of religion during all that time, and if they had, then what were they? Here I shall give a quotation from Fordun, who wrote in the 14th century, and he too, a monk of the church of Rome, whose authority cannot lightly be set aside. He says, regarding the mission of Palladius:—"Before whose coming the Scots had as teachers of the faith and administrators of the sacraments, Presbyters only, following the order of the Primitive Church." Surely this tells against primitive and modern Rome. Some writers have held that these Presbyters had episcopal ordination, and if they had, where did they get it? The Picts had no diocesan bishops, and from the above quotation of Fordun, it is quite clear that the Scots had none either. Now I ask is it not quite evident that before the mission of Palladius, there were no prelates and no diocesan bishops in the early Scottish Church?

Patrik. as we have already seen, went as a missionary to Ireland, about the year 492 A.D. He was born in Scotland, and went to Ireland, actuated to do so from no other motive than a desire to save souls.

He was not sent by the authority of Rome, although some try to prove it, neither was he a bishop of that church, and yet none of the early missionaries did so much for the cause of Christ. I am aware that some have held that he went to France and thence to Rome, where it is said he was ordained by the bishop. But just as able historians have maintained that he never was outside of Britain, and that there is not a shred of reliable proof to show that he ever had his foot in the city of Rome. And by the same authority it is maintained that he never received Episcopal ordination, but lived and died a Presbyter. In one of the oldest Irish manuscripts, the book of Darron, he is simply styled "a Presbyter." And if we are to judge of his work in Ireland, what does it prove? It shows clearly that it was not of an episcopal character, and savoured nothing of prelatic distinction, at least if it did, it was not the prelacy of the present day. Nennius, who wrote in the eighth century, speaking of his work in Ireland, says:—"He founded 865 churches, and ordained 865 bishops." Here, then, we have a bishop for each church, which is certainly very different from modern prelacy. Indeed the episcopacy of Patrik was such that neither the advocates of Rome, nor yet the upholders of Protestant prelacy would be very willing to acknowledge.

Ternan.—I have already mentioned this man as one of the early missionaries of Scotland, in the year 481 A.D. In the Aberdeen Breviary he is mentioned as paying a visit to Rome, anxiously thirsting for knowledge, in the days of Pope Gregory. After remaining in Rome for seven years, he is said to have been raised to the episcopal office by Gregory, and then sent to preach to the unbelievers. Now if Ternan was baptized by Palladius in 481, as is stated, then he must have been at the very least 159 years old when Gregory was raised to the episcopal chair, for that event did not take place until 690 A.D. How absurd then is such an idea, and does it not clearly show the fraudulent tricks of Rome, in bolstering up a theory of its own. And it is just as utterly absurd for the advocates of Protestant prelacy to show that an episcopacy existed in Scotland, different from that transmitted from Rome. There is not a fragment of evidence to prove it.

Columba.—As already stated, this very eminent and devoted man, was the missionary of the northern Picts. He himself was only a Presbyter, and all those who settled with him were of the same order. And such being the case, it was beyond his

power and that of his companions as well, to ordain to a higher order than what they themselves possessed. That he and his companions were nothing but Presbyters can easily be proven, and that too on the authority of the advocates of Rome. Fordun, speaking of the Island of Iona, says:—"The monks of that Island were the most prevailing clergy of Scotland, who had no proper episcopal ordination but of Presbyters only." Here, then, Columba and his companions are called "Presbyters." Others were elected and ordained Presbyters by them, and in this way the early Scottish Church was supplied with pastors and teachers. Surely this tells against Protestant prelacy and diocesan episcopacy, vaunting though their claims may be.

If these are to be found, then they must be sought some where else than in the early Scottish Church. It was not a congenial soil for such high pretensions, and in modern times it is not so fertile in this respect, as the advocates of "higher orders" could wish. From the following quotation it will be clearly seen that a wide breach existed between the early Scottish Church and the Church of Rome regarding this very point. In the writings of Stephen Hiddins, it is stated that Wilfred had been elected bishop, and desiring ordination, he said to King Osway, of Northumbria, "It is to be considered now I may come to the episcopal degree without offence to any catholic man. For there are here in Britain many bishops of whom I would not accense any one, though in truth I know that they are either Quartodesimani (those who observed the Scottish method of Easter), as the Britons and Scots, or such as have been ordained by them, and that the Apostolic see hath neither received them into communion, nor them who consent to schismatism." And this state of affairs being in existence, he desired to be sent to France for episcopal ordination, for, as Bede tells us, that except Wini, of Winchester, there was not one bishop canonically ordained in all Britain. In early times there seems to have been no distinction between Presbyter and bishop, but by the time that Bede wrote (in 785) there was a distinction made, and he knew it. In speaking of Columba, Bede says:—"Who was not a bishop, but a Presbyter and a monk." Truly these teachers of the early Scottish Church did not possess orders such as Episcopals would accept in modern times. And it is just as clear that the Church of Rome did not hold the orders of these men to be valid. Theodore, Archbishop of Canterbury, applies the 8th Canon of the Council of Nice to Scottish bishops, and says:—"They who have been ordained by the bishops of the Scots or Britons, who are not united to the Catholic Church in the Easter and Tonsure, let them be confirmed again by a Catholic bishop, by imposition of hands." Lloyd, page 126. Here, then, we see that the orders of those men who were called bishops in the early Scottish Church, were not acknowledged by Rome, nor have we any proof that the existence of bishops, in the modern sense of the term, formed any part of the organization of that church. By degrees, however, she began to yield to the influence of her southern neighbors, whose conformity to the Church of Rome was brought about by the influence of Augustine and his followers. One of her first steps towards Rome was the adoption of the Romish system of Easter by the Pictish King and his clergy. The Scottish ministers, however, who were settled among them, did not yield on this point, and for this were expelled from the Pictish kingdom in the year 717 A.D. After this they did not return until 848 or 844, when the union of the Picts and Scots took place. The see of Galloway, as Bede calls it, being nearest to England, was the first part of Scotland to yield to the influence of the Romanized Anglo-Saxon church, and from it received her first impressions of prelacy and diocesan episcopacy.

PSALMODY UNDER THE NEW TESTAMENT DISPENSATION.

BY REV. JOHN DUNBAR—DUNBARTON.

When we turn our attention from the Old Testament Dispensation to the New, we see that it was ushered in with a hallowed outburst of celestial psalmody. "Glory to God in the highest," was the burden of this sacred, seraphic song, and from that day to this the Christian Church has never ceased fondly to cherish the remembrance, and fervently to sing the praises of redeeming love. Although the New Testament allusions to the service of sacred songs are comparatively few, yet they are suggestively significant. In the first of these we read that after the Sacramental supper Jesus with his disciples "sang an hymn," and this is mentioned not as something extraordinary, but rather as a customary service in connection with their sacred and festive seasons. Paul and Silas, too, "sang praise to God" in the prison. To the Corinthians, Paul says, "I will sing with the Spirit, and I will sing with the understanding also," and he enjoins upon the Ephesians to "be filled the Spirit speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." James also says, "Is any merry? Let him sing Psalms." Now, as the first Christians were Jews, it is more than probable that the Psalms of David formed, at least at first, the model of not the matter of their sacred songs; but, though this be admitted, it is not so easy to come to any satisfactory conclusion as to the kind and character of their music. While the transition from Judaism to Christianity was confessedly great, yet it was not of such a nature as to prevent the first converts carrying with them into the Christian Church many usages, at once dear to their heart and

sanctioned by Divine approval, and in this way we may warrantably infer that they still retained and employed the music as well as the melodies of former days. These airs while doubtless handed down from sire to son may have undergone, in their progress, so many and material changes, as to differ not a little from their originals, somewhat similar, it may be, to the changes which have come over many of our own good Scottish melodies, and transforming them to such an extent that in some cases it is all but impossible to discover the identity between many of the oldest copies, and tunes bearing the same name at the present day. It would appear, however, that the earlier Christian music was what is called antiphonal, that is one party singing one part and thereafter the other party responding thereto. History hath it, that Ignatius, the reputed disciple of John, introduced in his day this mode of singing into the church at Antioch, and in this way established the first Christian choir, which for a long time afterwards maintained a high degree of celebrity. This antiphonal mode of singing, however, amid all its modifications, clearly indicates its Jewish origin. Had the Christians all been Jews, this would have very much lessened the difficulty of determining the nature of their earlier church music, but many of them had formerly been Pagans, and if the Jewish converts retained most, if not all, of their sacred melodies and music, would not these Pagans retain and employ at least some of their sacred music, too? To this it may be answered that while there was much in the Jewish religion in keeping with that of the Christian, warranting them to retain both their melodies and their music, there was nothing in the idolatrous system of the heathen converts to warrant them in so doing, but everything opposed and repugnant to the pure and simple tenets of the Gospel, so that in becoming Christians they would not only abandon their idolatrous worship, but hate and avoid even the very forms in which they had offered it. But further, the only Pagan music at that time worthy of the name was the music of the ancient Greeks, and this, according to modern research, was regulated by an extremely intricate and complicated theory, and besides all this, it could only have been used with the peculiar measures of the ancient Greek poetry, which at that time had become well nigh obsolete, and when we add to this the fact that the first Christians were for the most part poor, illiterate and homely people who had never been initiated into the sublime mysteries and melodies of Grecian music, we are more and more confirmed in the opinion that the earlier music of the Christian Church was almost, if not altogether, after the Hebrew model.

It is a somewhat noteworthy fact, of which all may not be cognizant, that during the first thousand years of the Christian era, the Psalms and hymns of the bible were sung only in their prose form, and although the Psalms in the metrical form of the original Hebrew must have been familiar to the early Christians, yet there is not a trace of any verified hymns till towards the eleventh and twelfth centuries. Indeed they seemed to have had no devotion exercises similar to these of our modern service of song. About this time, however, there first appeared those hymns in Latin metre which still exist in the ritual books of the Romish Church, and along with them appeared also a kind of music adapted to their peculiar measure, and in this we detect for the first time the gem of the modern psalm tune. The first metrical singing in the Christian church of which we have any record was in an unknown tongue, and in consequence could not be participated in by those for whose benefit it was prepared, but at what particular period the singing of metrical hymns in the language of the people was introduced is a matter of considerable uncertainty. The earliest well authenticated examples to be found are a few old metrical hymns in the French language which were sung in festival and saint days, and date as far back as the beginning of the thirteenth century. The earliest known examples of metrical hymns in which any marked change in the music for the better are found in Italy. So early as the twelfth century there is notice of some pious persons exercising their talents in the composition of sacred songs in the Italian language. These were in praise of the Divine Being, the Virgin Mary, the saints and the martyrs. As early as the year thirteen hundred and ten a society for the performance of these sacred songs was instituted in Florence, and one of their habits was to sing them at night through the streets of the city, and particularly on the eve of the high festival of the church, and this peculiar custom is said to be continued down to the present day.

We now leave the hazy fields of supposition and conjecture, and walk more surely and safely in the light of well authenticated history, and in consequence the interest in our subject will increase as we advance. The subject now becomes so intimately and inseparably identified with the great Reformation as to form a prominent feature in its progress, for wherever the doctrines of the Reformation were taught and embraced, there, too was introduced the service of sacred songs, and the practice of this was entered on with a zeal and a zest, of which in the present day we can form but little conception; this is accounted for in part, by the fact, that the public services of the sanctuary had hitherto been conducted in the Latin language, intelligible only to the priests, so that when the common people found themselves for the first time singing the praises of the Lord in their own mother tongue their joy knew no bounds. Indeed pleasant and so popular did the exercise become that it formed a prominent feature, not only in their public assemblies, but also in their domestic associations and private devotions.

(To be Continued)

For the Presbyterians

OUR COLLEGES AND THEIR CONSTITUENCIES.

One great practical difficulty felt in arranging the details of the recent Union related to the number of Theological Colleges connected with the several branches of the Church, there being no less than five, viz.:—Knox, Queen's, Montreal, Quebec, and Halifax. As the Quebec one is self-sustaining and does not report to the General Assembly, it is not included in the following statement. The Colleges all came as they were into the United Church, and however desirable it may appear to some to reduce the number, there are grave difficulties in the way of doing so. For the support of these institutions the General Assembly has adopted for the present the "territorial" principle, though not fully, so far as they are individually concerned, two of them—Queen's and Knox—having had their fortunes linked together, the same territory being assigned, and a common fund originated for the sustenance of these. Without here discussing the correctness of this "territorial" principle, we proceed to show what is manifestly an injustice in regard to the relative strength of the respective Colleges. The Constituency assigned to Halifax College is clearly defined, viz.: the Synod of the Maritime Provinces. The resolution of the General Assembly does not, however, so clearly define the territory set apart for the other Colleges. It reads thus: "The congregations in the Province of Quebec and those in the Province of Ontario on the east side of the St. Lawrence and Ottawa Railway shall contribute towards the support of the Presbyterian College at Montreal; and those congregations west of the St. Lawrence and Ottawa Railway shall contribute towards the support of Queen's College or Knox College." This leaves as debatable territory the congregations lying on the line of the St. Lawrence and Ottawa Railway, including those in the City of Ottawa, etc., which are at liberty to contribute as they please either to Queen's and Knox or to Montreal. These having formerly been in the bounds of the Montreal College Constituency, will naturally forward their contributions this year to that institution.

The following calculations, compiled with some little care from the statistics of last year, will be found as nearly correct as possible. The membership of those congregations on the line of the St. Lawrence and Ottawa Railway is about 1,700. Deducting these from both Constituencies we find that sixteen whole Presbyteries and nearly two-thirds of other two Presbyteries, with a combined membership of 56,400, are within the Queen's and Knox College territory, while only three whole Presbyteries and about one-third of other two, with a total membership of 10,680 are embraced in the Montreal Constituency. In other words, the number of members set apart to sustain the former is *fully five times* that of the latter.

After deducting the income derived from endowments (including the recent bequest from the "Hall" Estate) the estimated amounts at present required to be raised annually, by collections are, for Knox \$8,750; Queen's \$2,450; Halifax \$8,500; Montreal \$7,000; the figures standing thus:—

Colleges, usually by Collections.	Amount to be raised annually.	Number of members in each constituency.	Average contribution per member required.
Queen's and Knox	\$11,200.	66,400.	20 cents.
Halifax	8,500.	23,100.	15 cents.
Montreal	7,000.	10,680.	65 cents.

Adding the debatable territory with its 1700 members to Queen's and Knox would reduce the average contribution per member of that constituency to nineteen cents, whereas if added to Montreal the average contribution required for the support of that college would be fifty-six and a-half cents per member. Now we ask, on what principle of fairness and justice does this territorial distribution rest? Why is it that for the support of the Presbyterian College in Montreal the members of our church in that constituency should be required to contribute an average of sixty-five and a-half cents each, while those in the territory set apart for Queen's and Knox, only need to give an average of 20 cents, and those in the Maritime Provinces only fifteen cents per member? Why should the Montreal Constituency be dealt with so differently from the others? Is it because there is *greater wealth* there than in the other college constituencies? All who are acquainted with the church know that the reverse is the case. Not only is the soil more productive generally, and the farming community in better circumstances in Western Ontario than in the Montreal district, but, in the former there are a large number of prosperous cities and towns such as Kingston, Toronto, Hamilton, London, Chatham, Windsor, Sarnia, St. Mary's, Stratford, Orlint, Goderich, Seaforth, Guelph, Galt, Brantford, Paris, Ingersoll, Woodstock, St. Catharines, Barrie, Owen Sound, Oshawa, Bowmanville, Peterboro, Port Hope, Belleville, Brookville, Perth, etc., besides numerous villages, etc., while in the Montreal College Constituency, with the exception of Quebec and Montreal cities, there are the towns and villages of any size with a large Presbyterian population? Even as to the two cities named, the one, Quebec, is interested in Morris College, and the other, Montreal, has few congregations with a large membership, the great majority finding it very difficult to maintain

ordinances and meet current expenses at home.

Is it because the Montreal College is *less deserving* of aid than those of Queen's and Knox? None will deny that it has as efficient a staff of Professors, and that its teaching is as orthodox and as loyal to the standards of the church as either of the two who unitedly derive their support from one and the same constituency.

Is it because the Montreal College has not proven a success so far as the number of its students is concerned? From last year's reports to the General Assembly we find that

In Knox there were 17 Latin & 43 Theo F. S. 1. 59.		
In Queen's " " 34 " " " 44.		
In Halifax " " 13 " " " 15.		
In Montreal " 32 " " " 51.		

We have not the exact figures for the current session, except in the case of Montreal College, which we observe in last week's BRITISH AMERICAN PRESBYTERIAN, has 71 students enrolled. Indeed, the success of this the youngest of all the Colleges has been most marked and unparalleled. With an existence of only nine years it has more students than any of the others—with one exception, Knox—and the number now closely approaches that in Knox, though the latter is situated in the very heart of Canadian Presbyterianism, and naturally possesses many advantages.

Is it because the Montreal College has not the confidence of the church generally? The classification of its students for this session as given in a late issue of the BRITISH AMERICAN PRESBYTERIAN should suffice for an answer. There are two from Scotland, three from the United States, two from the Maritime Provinces, thirty from the Province of Quebec, and thirty-four from Ontario, and such is the interest felt throughout the church generally, in its welfare, that many beyond the limits of its constituency would gladly contribute towards its support did they not feel prevented by the action of the assembly. We are of those who have the deepest interest in all our other Colleges, especially in Knox's, for whose Professors we have the highest respect, and we are free to express our regret that the assembly should have sanctioned a "territorial" distribution to the detriment of our Theological College in Montreal, the necessity for which has been so unmistakably proven by its past success.

We trust that the next assembly will devise some liberal and equitable scheme for the support and maintenance of the Presbyterian College, Montreal, as well as of all our Theological Institutions.

Crosby's Catechism.

From the BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In answer to "Watchman," in your last paper about Crosby's Catechism, it may be said that an edition of 1,000 copies was issued and exhausted (at a loss however). If a sufficiency of subscribers engaged to take a certain number of copies at the bare cost of issue, another edition would be published at once. Yours, Ed.

Presbytery of Barrie.

The Presbytery met at Barrie on Tuesday, 5th December. Present—sixteen ministers and four elders. In consequence of the translation of Mr. M. Fraser to St. Thomas, the Moderator's chair was vacant. Mr. John Ferguson, M.A., of Osprey and Mummu, was chosen Moderator unanimously. Authority was given to Mr. Gray, Moderator of Session of Barrie, to moderate in a call when desired by the Session. Supply of the pulpit was left in the hands of the Session till the close of the current quarter of the distribution committee. The Rev. Mr. Carmichael, of King, was introduced by Mr. Gray, and addressed the Presbytery on behalf of Queen's and Knox Colleges. Mr. Carmichael's address was acknowledged with thanks, and resulted in a motion pledging the Presbytery to lay the claims before the congregations, and to use all diligence in procuring for them all necessary support; also in the formation of a committee to consider the claims of the Colleges, and to apportion to each congregation the amount necessary to be met in order to their continued and successful working. The appointment of this committee was opposed by a small minority. The members of the committee are Messrs. Gray (Convener), Rodgers, A. McDonald, and Cleland. A committee was appointed to meet the congregation of Duntroon and Nottawa, and confer with them respecting the position of this congregation. The members are Messrs. D. McDonald (Convener), Gray, Ferguson, and McNab (Elder). An overture was introduced by Mr. Gray for the better working of our Mission fields, and for the training of students during the summer by the professors of the colleges, so as to enable some of the Student Missionaries to occupy the mission field during winter. The overture will be found in another column. It was supported by its author, and laid over till next meeting. An overture was introduced by Messrs. S. Acheson and J. J. Cochrane, having for its object that the Presbytery petition the county council of Simcoe to submit the

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to the people. The Presbytery agreed to do so, and appointed Messrs. Gray (Convener), D. McDonald, Acheson, and McNab (Elder), a committee to prepare the petition to present it and support it before the council. A Committee (Messrs. Ferguson, J. A. N. O'Connell and M. Kee) was appointed to prepare a plan or reorganization of Congregations in vicinity of Townline and Ivy.—Robt. Moodie, *Pres. Clerk.*

Pastor and People.

The Preacher in the Pew.

History tells us that a colony of white Jews once settled in Africa, and that after a while their skins became dusky like those of the natives. Other illustrations might be adduced to prove that man possesses the singular power of adapting himself to the climatic, political, social, and religious circumstances to which he may be placed. Paul says that to the Jew he became a Jew that he might gain the Jews. Every man who has been successful in wielding influence over his fellows, appreciates the force of the apostle's statement, and is well acquainted with the potency of his policy.

Perhaps, as a class, God's ministers do know how to adapt themselves to the particular exigencies in which they may be found; but, after all, there is something very peculiar about preachers. They differ from other men in some very essential points. It seems to be quite easy for members of certain professions to abandon their peculiarities and to assume a new role. Some of them are just as expert in this business as are sundry members, belonging to the lower orders of the animal kingdom, that possess the power of conforming to their surroundings. But this process does not work so well among preachers. There are some professional marks that cannot be rubbed out. It is hard for a preacher to imitate the peculiarity of a live frog or chameleon.

The pulpit is his appropriate place. Keep him there, and at work, and trust him well, and you will find that he is not a bad sort of a man. But drive him out of the pulpit, or let him abandon his calling, and in nine cases out of ten he is just "like a fish out of water."

Mythology tells us of the ancient hero whose garment became a part of himself. In a high and proper sense may it be said that the profession of a preacher becomes an important element of his identity. He may give up the work and cease to act as a minister, but there is a certain something that still clings to him and makes it impossible for him to be to the pew just what he would have been if he had never occupied the pulpit. Even a deposed member of the clerical body will be remembered less as a justly condemned criminal than as a fallen preacher. The guide in the penitentiary, whose duty it is to show the visitors our fellow-citizens who wear scort hair and striped uniform, will tell you with a knowing look that this man before his incarceration was a horse-thief, that man a murderer, and the other a preacher. He does this, not because he honestly believes that preaching is as bad as horse-stealing or murder, but simply because, in popular estimation, the fall of one who was God's ambassador was a more singular event than was the conviction of the other men for their alleged crimes. It is not so remarkable that they have been made to suffer for violating the law as it is that one of the heralds of salvation has actually disgraced his mission. The vendors of sensation papers that report police items can do far better with a criminal preacher than they can with a criminal lawyer or a criminal doctor. An item on the irregularities of the pulpit will draw far more effectively than anything that could be written on the irregularities of the pew.

In popular estimation, a minister in the pew is out of place. It requires wisdom of no ordinary kind for a preacher, who is a member of the congregation, to keep his feet out of mischief, and so to carry himself as not to make trouble for the regular pastor.

It was a wise caution by an eminent teacher of Pastoral Theology, when he said to the class, "Beware of trouble with a minister in your congregation, especially if you happen to have one in it who was the former pastor of the church that you are serving."

Many a hard-working, faithful, and earnest pastor has felt the force of that admonition.

During the whole of my experience as a minister I have had among my hearers beloved brethren in the profession, and they have been among my best friends and supporters; and I have known other pastors whose experience has been just like mine. But I recall also the sore trials of other pastors whose testimony is of a far different character, and who have been dreadfully afflicted by pew holders who once were preachers, but had found in exercising their gifts that they were killing churches, and retarding the work of evangelization, and so they abandoned their calling and became secularized; but after having done heaps of damage to the sacred cause they had not sense enough to keep quiet. Ever and anon the pastor finds his efforts foiled, his plans frustrated, and his expectations disappointed, just because of the untimely interference of the preacher in the pew. A word dropped by him at critical moments has served to start an influence for evil that can never be fully counteracted. A thoughtless or evil-disposed man can go into the most happy and united congregation and begin the manufacture of trouble. If he happens to be a minister, it is very natural for the members of the congregation to counsel with him, and he enjoys frequent opportunity to become entangled in the affairs of the people. It is the part of a wise and good man to keep clear, but it is the province of a fool to act otherwise in these emergencies.

Some of these preachers in the pew are vain in their conceits, and have short memories in reference to their own shortcomings and want of adaptation to the sacred work. It is not infrequently happens that the poorest of these preachers entertain exalted ideas of their acceptability and popularity, and consequently they watch with a jealous spirit the actions of the pastor. If he fails to treat them with distinguished consideration, they are at once "down on him," and cheerfully undertake the task of making him feel humble.

Happy is the preacher in the pew who can so adapt himself to his surroundings as to make only a proper use of his antecedents. Happy, thrice happy, the preacher in the pulpit who is able to satisfy all the

saints, sinners, and preachers, in his congregation, and so to manage the affairs of his parish as to be recognized by all as God's instrument in promoting the scheme of redemption, and preparing a dying people for a happy and a deathless existence in a home beyond the stars.—*E. B. Rayner*, in *N. Y. Christian Weekly*.

Sermon of the Sheaves.

The hot summer day was past. A beautiful summer's night had extended itself over the silent fields. Then a sheaf arose and cried out over the field: "Let us hold a harvest thanksgiving to the Lord under the calm night sky." And all the sheaves arose and by their confusion awoke the larks and quails that were sleeping in the stubble near by. The first sheaf began his discourse: "Bring to the Lord honor and praise; for He is good and His goodness endureth forever. He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. All eyes wait upon Him and He giveth them food in its season. Thousandsof years have passed over the earth and every year has gathered its harvest and prepared its food. The Lord has over-docked His table, and millions have been satisfied. His goodness is now every morning. Bring to the Lord honor and praise. Then the choir of larks sang a thanksgiving song. And another sheaf said: "Having secured God's blessing, everything is secured. The farmer moves his active hand, ploughs the field and sows corn in the furrows, but the increase comes from the Lord. Many cold nights and hot summer days intervene between the sowing and the reaping. Human hands cannot collect the rain cloud nor yet avert the hail. The Lord preserves the tiny kernel in the bosom of the earth, protects the tender shoot and ripened corn. Fear not. He has been with us. Having secured God's blessing, everything is secured." Now the third sheaf took up the discourse. "They that sow in tears shall reap in joy. With a sad heart a son went out to sow. Alas! his father had died and his bereaved mother was weeping at home, for the hard-hearted creditors had emptied their barns. A compassionate neighbour lent him the seed, but tears fell with the corn in the furrow. Now he reaps a hundred-fold, for the Lord has blessed his harvest. They that sow in tears shall reap in joy. They go out and weep and bear precious seed, and return with joy, and bring their sheaves with them." After that a fourth continued to speak: "Forget not to do good and to communicate; for such sacrifices are well pleasing to God. Could we shut this into the houses of the rich who are now filling their barns! Could we call to that hard-hearted man who yesterday drove the poor reaper from his field! He whom the Lord has blessed should open his hand that he may resemble Boaz who exercised mercy towards the pious Ruth. Forget not to do good and to communicate!" And the quails cried out aloud over into the village as if they wished to awaken the slumbering hearts. And the fifth sheaf closed thus: "Whatsoever a man soweth that shall he also reap. He that soweth sparingly shall reap sparingly; and he that soweth abundantly shall reap abundantly. Why wonder that tares stand among the wheat! Had you sifted the wheat before you sowed it? He that soweth weeds shall reap toil. Whosoever soweth to the flesh shall of the flesh reap corruption; whosoever soweth to the spirit shall reap life everlasting." And all the sheaves around bowed themselves and said, "Amen, amen."—*From the German*.

Growing Old.

A man may die at three-score and ten, and die all too early for his eternal peace. He has not wrought the will of God. On the other hand, a child may drop out of life, and not too soon. It had more true wisdom than the man of many years. The prediction of the prophet may be fulfilled, "And the child shall die a hundred years old." Years of time are not the measure of life. The trust life brings eternity into its embrace. There is a depth and broadness about it which time cannot span.

I think I can imagine the feeling of a man, when the consciousness that age is creeping on, first impresses itself upon him, when he says for the first time, "I am getting old; the morning of life is all gone; the best part is past. I am on the downhill side of life—only the remnant remains." A sad moment for him who lives for this world living for the world, and the world goes from him—the best part gone. The idol slipping from his grasp, the while the worshipper clutches it, and he has nothing besides. Withering from the grave, and yet life's real work undone, and not begun; the very purpose for which God put him into the world cast aside. A sad state, nothing more sad! What solemn, dreary things must birthdays be to such a man! So many strokes of the death-knell heard beforehand! But oh, not sad to the Christian to grow old! His work is done. The past has been given to God, the future dedicated to Him. And if he dies, immortal youth is before him. In reality, the Christian does not grow old. The earthly house of this tabernacle is dissolving, that is all; but the spirit is young. It has but just entered upon its immortal life, and it will grow young without ceasing. The clock cannot tick the moments of eternity, and that the spirit has already begun. Listen to what the late Dr. Guthrie says of his advancing years: "They say I am growing old, because my hair is silvered, and there are crow's-feet upon my forehead, and my step is not so firm and elastic as of yore. But they are mistaken. That is not me. The brow is wrinkled, but the brow is not me. This is the house in which I live; but I am young, younger now than I ever was before." O, blessed religion, which can make a man look down into the abyss of the grave, and out into eternity, with such a spirit as that!—*Rev. John K. Allen*.

The Empress of Brazil has given Queen Victoria a dress woven from the webs of the large South American Spider.

Sorrows and Joys.

Bury thy sorrows, and they shall rise As souls to the immortal skies. And then look down like 'mothers' eyes.

But let thy joys be fresh as flowers, That catch the honey of the showers, And bloom like odors on hazel towers.

No shall thy days be sweet and bright,— So solemn and sweet thy starry night,— Conscious of love each change of light.

The stars will watch the flowers asleep, The flowers will feel the soft stars weep, And both will mix sensations deep.

With those below, with those above, Sit evermore the brooding Dove, Uniting both in bonds of love.

Children of Earth are these; and those The spirits of intense repose— Death radiant o'er all human woes

For both by nature are akin; Sorrow, the ash on fruit of sin, And joy, the juice of life within

O, make thy sorrows holy—wise— So shall thy buried memories rise, Celestial, e'en in mortal skies

O, think what then had been their doom, If all unshriven—without a tomb— They had been left to haunt the gloom!

O, think again what they will be Beneath God's bright serenity, When thou art in eternity!

For they in their salvation, know No vestige of their former woe, While thro' them all the Heavens do flow.

Thus art thou wedded to the skies, And watch'd by ever-loving eyes, And warn'd by yearning sympathies.

—*Household Words*.

Change of the Sabbath.

While there are some sects that deny the change of the Sabbath, and keep the seventh day as the Sabbath, there are also some Presbyterians who say they do not see any certainty that the first day of the week is the day we should keep, but say they are doing as the rest do, supposing it to be unimportant which day they keep. Therefore, if more clearness can be had as to what day God requires us to keep, we should diligently search for it. The fourth commandment very positively fixes the Sabbath on the seventh day, and if there is not very clear evidence that the time has been changed at the coming of Christ, the seventh day must remain obligatory. But there are several hints in the Old Testament that the time of the Sabbath should be changed, such as Ezekiel xlii. 27, Leviticus viii. 33; ix. 1. The Sabbatical year, every seventh year for forty-nine years, the Sabbath on the fiftieth, the first of the next seven, have appearance of some evidence in favour of the change of the Sabbath predicted. Christ's rising from the dead on the first day of the week, his appearing to the women, then to two of the disciples, and the outpouring of the Holy Ghost on the disciples on the day of Pentecost, which was the first day of the week, and the assembling of the disciples on the first day of the week, all taken together make a very probable argument in favour of the change of the Sabbath from the seventh to the first day of the week. Yet when we consider the positive command to keep the seventh day of the week, we ought to expect something very clear to set aside that part of the command which specified the seventh day as the Sabbath.

But, in my opinion, there is proof much clearer than any alluded to above—or all that is usually presented in favour of the first day, Sabbath—buried under a bad translation. Take the 28th chapter of Matthew. Let any scholar take his Greek Testament and translate the first verse as literally as it will bear, and he will find it reads thus: "In the end of the Sabbath, as it began to dawn toward the first of the Sabbath," etc., evidently meaning the end of the seventh day Sabbath, and the first (or beginning) of the first day Sabbath, coming together without a secular day between them. This certainly gives the first day of the week the name Sabbath, and by using the plural number puts the whole succession of Sabbaths on the first day of the week, and should settle the question beyond a dispute. Some one might say that the word which we translate Sabbath in the second place means a week whenever it does not refer to the Jewish Sabbath. Sometimes it means a week, when used figuratively, but a day of rest always when used literally, and we should always translate literally when the connection and the sense will admit of it. This translation is also backed by good authority; and it carries in it more proof for the change of the Sabbath than all the other proofs put together, being of itself conclusive.

If wrong in this criticism, we will be obliged to any honest critic who will make the error clear.—*T., in United Presbyterian*.

Home and Children.

We are all endowed with humanity more or less, and some degree of intelligence which elevates us above the common level of the brute creation; but how few of us use that humanity and intelligence in making home and children the centre of attraction. Many, very many of our homes are dark and cheerless in the inside, and the outside is no better. If every man and woman in this nation would devote at least half their time to the comfort and social enjoyments of their families, and make their homes bloom in the sun light of love, and the hardwork of God's creation, we would have fewer profligate sons and daughters.

Fathers and mothers, think for one moment, and let that thought be for the adornment and comfort of your home and children. Already too much of time has been spent in idle gossip, office-seeking, and political strife. Supplant these with books, flowers, and music, and occasionally give them a draught of the honeyed milk of kindness, and see what a change you will make in the desolate hearts and homes of wanton neglect. If you cannot give them wealth, you can give them an education and kindness. Let us strive to make our homes attractive, so that our

boys and girls, when they have arrived at the years of maturity, may reflect upon the past with a sweet, sad pleasure, as being the happiest period of their lives. We were all boys and girls once, and not one of us is so far removed from the hey-day of youth that we have forgotten the pleasures of childish sports. Even while I write, pleasant recollections are crowding my memory, and filling my heart with youthful vivacity. When afflictions, adversity, unrequited hopes, and unsympathizing hearts rise up before us, faint would we say, "Oh! would I were a boy again." Then let us not, like an old polar bear, crouch down in our chill abode, where the very atmosphere that surrounds us is freezing everything into an iceberg. Think how many many hundred yearning hearts are craving to be anchored in the haven of home; how many thirty souls are starving for kind looks and gentle tones. Then let us gain the confidence and affection of our children. Breathe into their souls the spirit of love and devotion, that they may look upon us as being the bright orb of cheerful contentment, whose luminous rays are able to light up all the cranies and crevices of our domestic abode.

Sharpening Laymen.

One of the encouraging signs of the times is the large number of Christian conventions being held. Laymen are not content that the clergy shall have the only opportunity of preparing for effective work. Hence the more promising members of our churches are coming together for the purpose of gathering information and sharpening their wits. When Doctor Vincent gets hold of a class at Chautauqua, or Mr. Jacobs seizes an audience at Lake Bliss, the people wake up to their deficits in knowledge, and become ambitious for high qualification. Such conventions are valuable grindstones for putting an edge on dull faculties, and for the more we have of such grindstones, and the more rapid their revolutions, the better. We have hundreds of Sabbath-school teachers who spend the hour before their classes in talking infinitesimals, or trying to explain that which they do not understand themselves, demonstrating by their behaviour that they have more interest in the set of their glove or the frizzle of their hair than in the eternal destiny of their children. Such people need a course of conventions, and to be thundered at by men who have appreciated the magnitude and urgency of Christian work. Go on, then, with all styles of healthy conventions. A convention of church sextons would do good. Let the learned and eloquent Professor Doremus by experiment show them the difference between good and bad air, and some one else demonstrate in their hearing the difference between the noiselessness of slippers and the creaking of boots.

A convention of church officers would be well, with lectures on how elders should visit the sick, and deacons take care of the poor, and how the wives of officials should not get and distribute the private affairs of the church among tale-bearers and gossipers. Conventions, by all means; but let their results immediately be felt. Unless they have practical bearing they are merely places of useless gab. What are you going to do with all you learned this summer about the different styles of Christian work? You have heard how to drive, now take your place on the box, gather up the reins, loosen the bridle, crack the whip, and be off. In our schools and prayer-meetings and churches we shall find this winter whether Martha's Vineyard and Chautauqua and Lake Bliss amounted to anything.—*Christian at Work*.

Take Them to Jesus.

Burdens are numerous and heavy. What shall we do with them? Many are carrying them. Is that the best we can do? They cling to us with great tenacity. They load us down by day, and worry us by night. It is thought to be a good sign for one to become sleepless under responsibilities. A shrewd financier was asked by a bank director how they could insure the success of the bank. His reply was wise from a mere worldly standpoint. "Get a president who will take the bank to bed with him." On the same principle we should seek pastors who will take their churches to bed with them. But there is a better way; take banks and churches to Christ, cast all burdens on him, for he careth for us, and we shall have rest, and yet not lose zeal. In no other way can we escape the burdens without loss of interest and energy, but in this way we escape worry and increase our energy; sleep sweetly, and work refreshingly; feel the full weight of the burden, and find Almighty strength carrying it. We learn to live well when we spontaneously hasten to Christ with all our cares; lay them all on him, and feel that he is our wisdom and strength at all times, in all labors and trials.

The Claims of the Bible.

In pleading for a thorough mastery of this volume as the bounden duty of every man, without regard to his profession, it is enough to say that this Book is the basis of all history, for a whole generation of centuries, giving history before other history begins—the basis of literature, science, and art. Josephus says, that whereas other legislators had made religion to be a part of virtue, Moses made virtue to be a part of religion. It is idle to ignore the Book. The man who affords independence of it can yet scarcely think, or speak, or act, without confessing in fact his indebtedness to its oracles. Yet the ignorance remains. The lawyer must surely know that all jurisprudence among civilized nations founds itself upon the elements of law as given in this Book. And the politician may as well admit, though he may not consider or care, that the pattern and principle of all good government is found in the Bible. Dean Stanley has truly said:—"Many who would be scandalized at ignorance of the battles of Salamis and Causa know and care nothing for the battles of Bethoron and Megiddo."—*Rev. M. W. Jacobs, D.D.*

Random Readings.

Never sit down and brood over trouble of any kind. If you are vexed with your self or the world, this is no way to obtain satisfaction. Find yourself employment that will keep your mind active; and depend upon it, this will force out unwelcome thoughts.

When a person speaks coarsely, he has dressed himself clean to no purpose. The clothing of our minds is certainly to be regarded before that of our bodies. To stray in a man's talk a corrupt imagination is much greater offence against the conversation of gentlemen than any negligence of dress imaginable.

Our success in life generally bears a direct proportion to the exertions we make; and if we aim at nothing we shall certainly achieve nothing. By the remission of labor and energy it often happens that poverty and contempt, disaster and defeat steal a march upon prosperity and honor, and overwhelm us with reverses and shame.

Whenever useful love is the main-spring of men's actions; wherever happiness is placed not on what we can gain for ourselves, but on what we can impart to others; wherever we place our highest satisfaction in gratifying our fathers, our brothers and sisters, our wives and children, our neighbors and friends,—we are sure to attain all of happiness which the world can bestow.

I would fain know all that I need, and all that I may. But I leave God's secrets to Himself. It is happy for me that God makes me of His court, and not of His council.—*Bishop Hale*.

Most of our difficulties and perplexities arise from our discussing what belongs to God. He does not reason with us, but replies to our suspicious reasoning by displaying afresh the love of His heart, and the power of His arm.—*Bonar*.

CHARITY.—Proportion thy charity to the strength of thine estate, lest God proportion thine estate to the weakness of thy charity. Let the lips of the poor be the trumpet of thy gift, lest, in seeking applause, thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth.—*Quarles*.

When providences seem dark, and the way before me is not plain, do I still rest my faith on the wisdom and goodness of my Heavenly Father? Do I bear in mind that this world is not the world of results, but a state of discipline and trial? And looking forward to the future state, am I perfectly satisfied that they all will be made plain? And do I strive now to be found faithful in duty, leaving to the solution of the future all that is mysterious or painful in this earthly state?

Never teach false morality. How exquisitely absurd to tell girls that beauty is of no value—dress of no use! Beauty is of value. Her whole prospects and happiness in life may often depend upon a new gown or a becoming bonnet; and, if she has five grains of common sense, she will find this out. The great thing is to teach her the just value, and that there must be something better under the bonnet than a pretty face for real happiness. But never sacrifice truth.

CONSIDER THE POOR.—Do I constantly bear in mind that, as to all I possess, I am but God's steward? And as He has commanded, do I thoughtfully and habitually consider the poor? Do I aid them only when their necessities are forced upon my notice; or do I seek out the knowledge of their wants through my personal and self-sacrificing efforts? Is my aid given in a kind and sympathizing spirit? And do I seek to do good alike to the body and the soul?

HAPPY is the man who is out of debt, let his poverty be ever so small. The evils of debt have been most fearfully illustrated during the prevailing stringency of the hard times. Many a man who had money enough to make himself comfortable has lost every dollar by having it invested in property on which he had given a mortgage which he had been unable to carry. No matter how much a man is worth, if he is heavily in debt, his life is troubled. Let every young man lay down the rule, and stick to it, never to run in debt.

WORKERS NEEDED.—The greatest lack in the church to-day is not of members, but of workers. As it has been said that "the world needs not more men, but more man," so it may be said that the church needs not more servants, but more service. It is a rare church-fold where one in ten of the entire membership is active in the work of the church. If one member more in every ten could be brought into activity, the whole world would feel the influence, and respond to the labors of the new Christian workers.—*Exchange*.

Those good men who are so down on innocent amusements, who discourage checkers, backgammon, billiards, and even croquet, who think that we are doing too much for our young people, who frown on church socials and all that, do not know what they are doing. If they knew where many of the young men are now, if they knew what the devil is spreading before them, they would hardly think that the church is doing too much for them; they would perchance think it wise to increase the efforts to satisfy their demands for recreation by affording them entertainments that are at least innocent and clean.—*National Baptist*.

The very noblest result we ever achieve appears as nothing if it be seen that the motives prompting us to their performance were unworthy. A man is admired for his industry in a good cause. Men praise him for his liberality, his skill, his energy, and past innumerable enormities upon his almost faultless work. But after all it is found he is a mere self-seeker, and that he has done all for his own elevation. Immediately he sinks in the estimation of those who have given him unstinted praise, and the shadow of his own constructions are made to fall upon his name and darken all his future. Even the mention of his name will be a reproach to the achievements of his life.—*United Presbyterian*.

Our Young Folks.

Be Careful What You Say

In speaking of a person's faults, Pray don't forget your own. Remember those with houses of glass. Should seldom throw a stone. If we have nothing else to do, but talk of those who sin, 'Tis better we commence at home, And from that point begin.

Their Silence.

The sin of cruelty to animals is aggravated by two circumstances. First, by the great obligation under which we lie to the dumb creation, which are our servants. We owe so much to the horse, the mule, the cow, the faithful watch-dog, and we ought to treat them kindly, nay, gratefully.

"Mind you Manners."

It was the lesson of good mothers, to their boys, in country homes, fifty years ago, and a lesson of repeated, "Mind your manners." When John was to be sent off on an errand to the doctor's or the minister's, the father would see that his face and hands were clean, and his collar and jacket were in order, and his shoes were tied, and with the final instructions came the words, "Be sure and mind your manners."

How often we hear it said of one man, that his manner is so pleasant and obliging that we always like to trade with him; and of another, his manner is so coarse and rough we never go near him unless we are obliged to.

hope that boys and girls thus taught will grow up naturally and easily into all graceful forms and expressions, and readily and constantly cultivate the sweet amenities of life. They will avoid those silly affectations which are only a burlesque on good manners; they will not be dazzled by mere outside glitter; nor will they despise any one for uncomely dress or appearance.

Honor thy Father and thy Mother.

An old schoolmaster said one day to a clergyman who came to examine his school, "I believe the children know their catechism word for word." "But do they understand it?" that is the question, said the clergyman. The schoolmaster only bowed respectfully, and the examination began.

Son, Go Work To-Day.

If, concerning a mere enclosure of vines, one were to ask the question when there would be most busy for the laborers, or when any call for them would be most prompt, the answer would be swift and simple. All hands are needed at once; all hands are needed now, when the weather is favourable; all hands are specially needed when danger of any sort is menaced from dilatoriness or delay.

Such a period, we need hardly now to pause to prove, is that in which this autumn we are living. From every part of the city and country come the tidings of interesting activity and progress. The world is all alive. Events are hurrying. The earth abroad is full of confusion. All the forceful influences in use in upbuilding the kingdom of our Lord are in supreme vigor of advance.

Wickedness is rampant. Sabbath breaking is defended. Infidelity is deploring its forces. Violence is in the streets. Partisan clamors are heard on every corner. The mourn of the martyrs echoes from heaven, "O Lord, how long!" Vice is on the alert for young fresh victims. Satan goes about seeking whom he may devour. Covetousness is worshipping his usual idol of money. Pestilence is claiming his sacrifice.

Sabbath School Teacher.

LESSON LII.

Dec. 24. REVIEW FOURTH QUARTER, 1876.

GOLDEN TEXT.—A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in His time.—Isa. lx. 22.

SCRIPTURE READINGS.—M.—Acts vii. 1-40; T.—Acts vii. 1-25; T.—Acts ix. 1-43; F.—Acts x. 1-43; S.—Acts xi. 19-30; S.—Acts xii. 1-17.

We assume the review to be conducted by the minister of the church of which the Sabbath school is a portion,—for this is the right theory of a congregational school,—or by the superintendent. The object of these hints is not to put questions, still less words into the lips of such a reviewer, but to suggest one of many equally good ways in which the work can be done.

In a quarter's lessons, such as we have had, the danger is that the children will miss the connection between the lessons and the events therein recorded, and look on them as detached and isolated. In this case, they soon forget, for they have not the great assistance afforded by natural association of ideas; and moreover, they fail to understand the bearing of incident and biography.

To avert this danger, it may be wise to recall the topics of the quarter by themselves. We had three lessons on Stephen, XL., XLI., XLII.

In these he is the principal figure, the first martyr.

We had five lessons in which Peter is the central figure; namely, XLIII., XLVII., XLVIII., XLIX., and LI. He works for Jews.

We had three lessons in which Paul, then called Saul, is prominent, namely XLV., XLVI., and L. He works for Gentiles.

And one lesson, namely, No. XLIV., presents the interesting and unique episode of Philip and the Ethiopian eunuch. When this order is once settled in the mind of an examiner, questions will follow it, and Stephen, Peter, Saul, and Phillip, become key-names to both questions and answers.

The pupils should remember who Stephen was (Lesson, June 18); how he came to be in office; how he came to be prominent (Acts vi. 9); who were his accusers (Acts vi. 11); of what they accused him (vs. 11, 18); and before whom (v. 12) he made his defence.

This is Stephen's line of statement. He shows that if they rightly understood Moses, they would see that he did not offer himself as the end; that he was not the permanent prophet, but announced one "like him," namely, the Messiah. And as for the Temple, it was not an end, but a means toward an end; namely, to make men know one God, as opposed to polytheism, and one Holy, infinite, and almighty God, lifted above human reach, and unlike the poor and pitiful "gods" which the heathen made and could carry in their pockets.

A link of connection exists between this series of lessons and Nos. XLV., XLVI., and L. Saul, a young man of Cilicia (see Acts vi. 9), took care of the clothes of Stephen's executioners. Now let us watch him in his career.

A series of questions may carry him to the high priest (Acts ix. 1); show his temper; bring out his purpose (v. 2); the interruption of his course; the appeal to him; the effect of it; his after-course (v. 9); his helplessness; his enlightenment; his friend Ananias; the introduction of the latter to him, and the result (v. 18). This prepares for a view of him rising with characteristic promptness to work in the "early ministry" (Lesson XLVI.). In this connection we are introduced to Barnabas, not for the first time; where first? (Lesson, May 21). His amiable character appears here, as later in Lesson L. His name, place of residence, sister's name, and other interesting points, as his mission to Antioch, and search for Saul, all come under our notice.

Now turn to the apostle of the Circumcision, who stands out in Lessons XLII., XLVII., XLVIII., and XLIX. His history can be recalled; some of his well-marked features of character mentioned; his fall and its salutary impression on him reviewed; and then we see his fitness for st-

herding the Lord's sheep (John xv. 16, 17). We have seen him excommunicating a hypocrite in Simon, the sorcerer, the type of a large, bad class, who use the Church and the truth as a means of making money, and "getting on." This man was baptized, but not regenerated. Philip took his profession as genuine; supernatural insight was not exercised in judging of profession, and like many other good ministers since, Philip had the pain of seeing a man who had "joined the church," proving his worthlessness.

Next Peter is seen dispensing truth and giving comfort to believers, among other ways, by the miracle of the restoration of Dorcas to life (Lesson XLVII.). It will occur to every one that this lesson should be appreciated in female classes. The needle is a small thing, but how early it was employed for gentle ends; how early it had a place in Christian benevolence; how little notice we should have had of Dorcas if she had only been known by the splendor of her own own garments! This needle may have its place beside the sword and the pen, as a power among mankind.

Then we reach the mighty revolution of bringing unregenerated Gentiles into the Christian Church on their believing, brought about by a double vision to Cornelius and to Peter, all the details of which are good subject matter for questions (Lesson XLVIII.). On this, immediate action is taken, as we see in Lesson XLIX., where the Gentiles are received, and Peter uses, as in Pentecost, the "keys of the kingdom," stating authoritatively the conditions on which man may be admitted to the Church, and to heaven. This prepares for the miracle of which Peter was himself the subject in Lesson LI., which is so graphic in its details, as to give great scope for question and answer, and for striking and encouraging reflections.

If time be left, the eunuch's conversion may be noticed, and pains should be taken to print out its peculiarities.

- (a) Philip was an evangelist. (b) He was marvellously directed to this work. (c) The eunuch was trying to learn when God sent this teacher. (d) He was not in the same condition as the Gentiles, but if not a Jew (which possibly he was), he was probably a proselyte. His conversion is reported, because the gospel is to be for Samaritans, for Ethiopeans, for all; no matter what law seemed to be in their way; for eunuchs (Deut. xxiii. 1) were shut out from Jewish privileges.

Immortality.

I have always distrusted a philosophy which lessens or kills the dignity of man. I have always believed public liberties can not be founded without raising a luminous idea of morality in the conscience, and that this can not be done without admitting the immortality of our existence beyond the grave. No particle is lost in the universe, no atom is dissipated in life, no being is annihilated in the tomb; and can it be that our personality is to be lost and reduced to nothing? "The dead, alas! are in ourselves," said a strange contemporary thinker; and in fact, how many times have I seen in my youth, going to the cemetery in my village, to bear some offering or some prayer to the grave of my grandmother, over the turf of the dead the grass of the fields growing, the balsamic flowers of May opening; the butterfly, warbling with all the colours of the rainbow, fluttering; the bee humming, drunken with sweet juices; even the white and innocent juncos joyfully gamboling! It recalls to us the giddy dance of atoms, the transubstantiation of one material into another, the growth of one creature by imbibing the life of another, so that at last the fibres of the slave may be fed by the corpse of his tyrant in the mysterious chemistry of nature, wherever extends the warmth of provident attractions, the labor of incessant transformations, the renaissance of beings. Nowhere is death felt, nowhere is nothingness seen.

Do what you please with the atoms that course through the fibres of plants, the globules of blood that descend to the callous feet of the peasant, or rise to the brain of the philosopher, but do not attack my personality nor involve me in a barbarous communism of matter. I feel my close kinship with all created things, but at the same time I feel it with all uncreated things. We have been light, heat, gas, in the aërotic or cometary journey of our planet during its fluid state, as when it hung like a red tress from the head of the sun. We have felt our flesh condensing itself in the first condensation of our bodies in the fossils buried everywhere, like letters of rock which declare, in immortal carving and indelible epitaphs, the triumphal career of organisms. We have grown with the zoophyte, and swayed in bottomless seas with the sponge. We dragged ourselves with the reptile over the earth, after having passed through the transformation of the insect. We entered, full of warm blood and lyric nerves, clothed with variegated feathers, into the wide ether, singing in the sublime chorus of the birds. We have fought over and over with the beasts of the desert and the forest. We have made war with the lion and the tiger. We have run with the horse and the stag. We have been, if you please, the absurd buffoon of the universe, with the ape, the chimpanzee, and the parrot. But from the moment when we have come to our organization, we have felt flowing throughout our being something which did not live in time, which was not developed in space; something clearer than light, more rapid than electricity, more vivid than heat and magnetism, the spirit—the human spirit, and within it a never-setting sun which is called thought, an irresistible force which is called liberty. And when we had believed that this sun and this force were ours, and that we belonged to ourselves, tyrants and conquerors have made us pass through another street of bitterness,

through another passion longer than that which sufficed in our mutual voyages through matter; we have been pariah, and slave, and lord, and serf, the creature of others' pleasure, the instrument of others' profit, everything but free, until have arisen the prophets, the martyrs, the heroes, the reformers, and they have revealed to us our own being, and have broken the chains upon our hands, and freed our shoulders from the lash, and created us anew, giving us, as it were, a second spirit with the idea of our right. And now we are citizens—a victory which still cannot satisfy us, because, after having completed our destiny in the world, after having laboured for the good of humanity and of the planet, we sigh with the desire of new worlds, of new horizons, of new heavens, for the harmony of arts more beautiful, the light of a science more grand, and we must labor and struggle, through the love of the infinite, ascending in the scale of progress, bathed in light in blood and to-morrow in light, to meet face to face our Creator and our God.—Emilio Costelar, in Harper's Magazine.

Women and Wine.

Of the worst foes that women has ever had to encounter, says Dr. Holland in Scribner's Magazine, wine stands at the head. The appetite for strong drink in man has spoiled the lives of more women—ruined more hopes for them, scattered more fortunes for them, brought them more sorrow, shame and hardship—than any other evil that afflicts the country numbers tens of thousands, nay, hundreds of thousands of women, who are widows to-day, and sit in hopeless weeds, because their husbands have been slain by strong drink. There are hundreds of thousands of homes, scattered all over the land, in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love like wine better than they do the women they have sworn to love. There are women by thousands who dread to hear at the door the step that once thrilled them with pleasure, for that step has learned to reel under the influence of seductive poison. There are women groaning with pain, while we write these words, from bruises and brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement made in regard to this matter, because no human imagination can create any thing worse than the truth, and no pen is capable of portraying the truth. The sorrows and the horrors of a wife with a drunken husband, of a mother with a drunken son, are as near the realization of hell as can be reached, in this world at least. The shame, the indignation, the sorrow, the sense of disgrace for herself and her children, the poverty (and not unfrequently the beggary), the tear and the fact of violence, the lingering, lifelong struggle and despair of countless women with drunken husbands are enough to make all women curse wine, and engage unitedly to oppose it every where as the worst enemy of their sex. And now what do we see on a New Year's day? Women all over the city—women all over the country, where like social customs prevail—setting out upon their tables the well-filled decanters which, before night shall close down, will be emptied into the brains of young men and old men, who will go reeling to darker orgies, or the homes that will feel ashamed of them. Woman's lips will give the invitation; woman's hand will fill and present the glass; woman's careless voice will laugh at the effect of the mischievous draught upon their friends; and having done all this, woman will retire to balmy rest, previously having reckoned the number of those to whom she has during the day presented a dangerous temptation, and rejoiced over it in the degree of its magnitude. O, woman! woman! Is it not about time that thing was stopped? Are they stronger than their neighbors who have, one after another, dropped into the grave of drunkards? Look around you, and see the desolation that drinking has wrought among your acquaintances, and then decide whether you have a right to place temptation in any man's way, or do ought to make a social custom respectable which loads hundreds of thousands of men into bondage and death. Women, there are some things you can do, and this is one:—You may make drinking unpopular and disgraceful among the young. You can utterly discourage all drinking in your own house, and you can hold in suspicion every young man who touches the cup. You know that no young man who drinks can safely be trusted with the happiness of any woman, and he is unfit as a man can be for woman's society. Have it understood that every young man who drinks is socially proscribed. Bring up your children to regard drinking as not only dangerous, but disgraceful. Place temptation in no man's way. If men will make beasts of themselves, let them do it in other society than yours. If your mercenary husbands treat their customers from private stores kept in their counting rooms, shame them into decency by your regard for the honor of your home. Recognize the living, terrible fact, that wine has always been, and is to-day, the curse of your sex; that it steals the hearts of men away from you; that it dries up your prosperity; that it endangers your safety; that it can only bring you evil. If social customs compel you to present wine at your feasts, rebel against it, and make a special custom in the interest of purity and virtue. The matter is very much in your hands. The women of the country, in what is called polite society, can do more to make the nation temperate than all the legislators and tumultuous reformers that are struggling and blundering in their efforts to this end.

DR. JOHN HALL'S invitation to the communion is to "Members of sister churches" to unite with us in this "Christian Festival."

FRANK BISMARCK is again reported in bad health, his condition causing his family and friends much uneasiness. His physicians fear softening of the brain.

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE.

C. BLACKETT ROBINSON

Editor and Proprietor.

TO CORRESPONDENTS.

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

OUR GENERAL AGENT.

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

British American Presbyterian,

FRIDAY, DECEMBER 15, 1876.

TEN Christian Churches have in ten years been planted in Egypt. These have an average communion roll of forty members.

The main building at the Centennial was sold last week by auction for the sum of a quarter million of dollars, to Mr. John S. Morton, one of the directors of the Permanent Exposition Company. When that gentleman signed his check for twenty-five per cent. of the amount, which he did in the presence of those who witnessed the sale, he remarked to the assemblage, "The main building has been purchased for the Permanent Exhibition." His words were cheered enthusiastically, as well they might. Philadelphia is to be congratulated on the prospect of having added to her many noble institutions one similar in many respects to the Sydenham Palace. The Permanent Exhibition will be a worthy memorial of the Centennial, and will prove a useful educator and a constant attraction.

The Sheaf is the title of a monthly published under the auspices of the Young Men's Christian Association, of Jarvis St. Baptist Church, Toronto. It is intended to live during winter and to lie dormant in the summer, thus reversing the plan of the ants, who provide their food in summer and repose in winter. The intention evidently is to keep the members and friends of the church in question posted as to all the doings of the congregation and the various associations connected therewith. As such it is a good idea, and might well be followed by congregations generally. Besides containing a variety of interesting and instructive information, our eye falls upon two bright little articles upon "Spasmodic Religion," and "The S. S. Teacher's Success." These good brethren may look out for one danger connected with such a periodical, that is being almost under compulsion to admit into its columns everything that every body subscribing to it chooses to admit.

We have just received a beautifully printed pamphlet which is entitled "In Memoriam, Rev. William Taylor, D.D." It contains an admirably fine photograph of this well-known divine, and also the funeral sermons by Rev. J. S. Black, the colleague and successor of Dr. Taylor, and by Rev. J. M. Gibson, of Chicago, who was also associate pastor of Ereking Church, Montreal, for the space of ten years. The pamphlet further contains an address at the funeral by the Rev. Dr. Wilkes, obituary notices from Montreal Gazette and Witness, and biographical memoranda. The remaining part will be highly valued by the large circle of the friends and admirers of Dr. Taylor, as presenting them with the last sermon preached by him on the 30th July last. Those who wish to possess a permanent, and yet valuable and instructive memorial of Dr. Taylor, will do well to order this pamphlet immediately.

There is every prospect of Canada having an exhibition of her own in the year seventy-eight. That year is destined to be distinguished in the matter of Expositions, as Paris is again to the front, and is already making preparations for another exhibition to be held in the same year. It is to be hoped that the two will not conflict with one another. Meanwhile we see in this movement for a Canadian Exhibition one of the many important benefits that have accrued to the Dominion from the successful and triumphant display she made at the Centennial. The Dominion, like Lord Byron, has woke up and found herself famous. And now, from taking a first place in the exhibition of a neighbouring country, she finds herself able to get up one on her own account. We hail the coming exhibition as furnishing a new field on which we may emulate our friends across the line in all that goes to make up our common civilization, and on which they in turn may learn that we have many things that can best all manner of Yankee notions.

THE TEMPERANCE MOVEMENT.

The wonder to-day is that the cause of Temperance has already proved so triumphant. A few years ago, and teetotalers were laughed at as a sort of semi-insane portion of the community. They were called men of one idea—narrow-minded—fanatics, fools, anything in short to mark them with ignominy and shame. Now, they present themselves to us as a solid, well-disciplined, and almost countless army, who have set themselves against drink and drinking customs in every form and shape. And what have they accomplished? One thing, if not more—the creation of a sentiment against the usages of the past. Visits could not be made, funerals could not be attended, marriages could not be conducted, baptisms could not take place, unless under the patronage of John Barleycorn. The one essential for a feast or a holiday, was the production of the whiskey bottle. New Year's day was turned into a Bacchanalian revel, and first footing, and the exchange of good wishes could not go on without the invariable accompaniment of strong drink. Now a days it is all the other way. The decanter is seldom seen on the dinner table. Young people can meet and enjoy themselves to their hearts' content without imbibing wine. It is no longer the custom to press drink upon every visitor. Wine is discarded even from the marriage ceremony. But what is of more value than this, is the public sentiment against drinking which has been produced. The refusal to partake of wine or beer is not now made the subject of jest. Even those engaged in the traffic of strong drink no longer obtrude upon others, such as ministers and other well defined Christians, the intoxicating cup. They respect the feelings of those who are opposed to them. In fact, the cause of temperance has assumed a definite form. It is recognized by all. Whatever may be its future, it has succeeded not only in reforming drunkards, but in moulding and formulating the opinions of society on the vital question at issue.

During the past few years a great temperance wave has overflowed the North American Continent. It is safe to say that every Church as a whole is opposed to the free and unrestrained use of intoxicating liquors. The temperance cause has gone deeper even than our church life—extending to the outcast and profligate—and producing conviction upon them as to the damning consequences of indulgence in drink. What a mighty outgrowth of public sentiment is the National Temperance League of the United States! It overshadows the whole land. It embraces not only every State, but every territory. The best American names are enrolled in its lists. The most heroic are its staunchest adherents. It is the same with the Dominion of Canada. From small beginnings the cause of temperance has grown to gigantic dimensions. It can boast of having its upholders and advocates from amongst the most distinguished of divines, and lawyers, merchants, and physicians. Literature and art and science are brought to bear upon its advocacy. Temperance men no longer meet in garrets and cellars. They command the most commodious halls. In their corporate capacity they are represented by wealth and property. They do not now belong almost exclusively to the great middle class. They embrace all classes. The cause of Temperance has found its way to the poor. It numbers amongst its warm advocates many of the wealthy and best educated. Above all, it has been taken up with enthusiasm by the female sex. Ladies possess of themselves an almost uncontrolled power in regard to this great evil. If they put wine on their tables, and entice men, and especially young men, by their smiles and flattering words, and if they show the example by drinking themselves, their influence will be seen and felt in the society in which they move, and in all their surroundings. On the other hand, we look hopefully to the future of the Temperance Cause, because our women have the matter almost entirely in their hands. Let them abstain themselves, let them discountenance social drinking in every form; above all, let them win their lords to their sides by their loving attractions, and gentle ways, and pure enjoyments, and they will bring about a state of things in which drunkenness can have no part. It is hopeful for temperance that the women are now its staunch advocates. They are banded together in many places to crush King Alcohol under foot. They have triumphed in the West. In our Dominion they are forming into line. They are making up a grand crusade against the common enemy.

Oh, it is no matter of surprise that our sisters are taking up this subject earnestly and sincerely. Who suffer most from the drinking customs that have so long prevailed? If any of their sex drink, they are degraded beyond hope of recovery. How many thousands of women fall into the deepest degradation through drink? But what of the wives of drunkards? How many would be enjoying comfort and

affluence but for the bottle and the drinking saloon! How many who began their married life, proud of the talents and education of their husbands, have now to mourn over the miserable wrecks they have become through strong drink. And what of the children of the drunkards? Alas! the number who are neglected—neglected as to food and clothing, and all the necessities of life—neglected as to their education and moral training—neglected as to the higher interests of their immortal souls, through the power and influence of the intoxicating cup. And how many sisters are there who are mourning the disastrous ruin in which loved and loving brothers have been involved. How many mothers are going down with gray hairs and broken hearts to the grave, because of the destruction through strong drink that has overtaken their once promising sons. Thousands have wept bitter tears over those who have lost their lives on the battle-field; but tens of thousands of mothers, wives, and sisters are suffering from broken hearts through the dear ones that have been slain by the dire enemy—drink. No wonder we say that women are up in arms against the monstrous evil. No wonder the thought of the ravages of drunkenness is inspiring them to rise up and become the eloquent advocates of temperance. No wonder that everywhere they are banding themselves together for the repression of the crying vice of our day and generation.

The future of the Temperance Cause is, in our opinion, most hopeful. Much has been done by the creation of a sentiment against drink. Let every one aim at that as much as possible. Let ministers preach upon it. Let it be more and more understood as a matter of course, that the young and rising generation shall be abstainers; and already have they not indeed a great advantage over past generations in this, that they are not brought up on drink, nor are they accustomed to see it produced on every possible occasion? We rejoice also in what legislation has accomplished. Every one feels the great boon that has been obtained through closing saloons at seven o'clock on Saturday night. What a quiet and delightful Sabbath we have in consequence! And now that whole counties are rising up and carrying the Dunkin Act, surely we may congratulate ourselves on the prospect of the success and triumph that is before the Temperance reformer.

There is a long and serious struggle yet in store for us, before we can approximate to prohibition measures. But let temperance men be ever active and earnest, wise as serpents and harmless as doves, never despairing of ultimate triumph, doing whatever their hand finds to do, and it needs neither prophet nor son of a prophet to predict that in regard to drinking customs a bright millennial period of abstinence is before us.

A GOOD EXAMPLE.

As our readers doubtless know, the Board of French Evangelization are at present engaged in the erection of a new French Church in the west end of the city of Montreal. Not only has Russell Hall been found too small for the large congregations that throng to hear Rev. O. Chiniquy and the other French missionaries of the church, but being situated in the eastern part of the city it is difficult of access to many of the converts and others. In the west end, distant about two miles from Russell Hall, there are between seventy and eighty families who have renounced Romanism, and to provide for the religious instruction of these, the new church is being built. It is situated in the midst of a large French population, the vast majority of whom are still connected with the Church of Rome. The people being poor are unable to contribute much towards the erection of the building, and the ordinary fund being barely sufficient for the payment of missionaries etc., the board have made a special appeal for subscriptions towards the erection of the new church, which together with the lot costs, about \$12,000. We understand that the friends in Montreal have contributed \$1,500 toward the enterprise, but that so far little help has been obtained beyond the city. It is with great pleasure we learn that the students of Knox College, Toronto, have forwarded the handsome sum of \$54.25 to aid in the erection of the new church, and that the students of the Presbyterian College, Montreal, have also contributed a liberal amount.

When we consider that these young men are many of them dependent on the small sum they receive for missionary services in the summer months to carry them through their college course, their generous liberality in this matter is deserving of the highest praise, and we trust that their noble example will be imitated by very many to whom God has given means throughout the church. We know that our ministers generally give large contributions from their slender incomes for the various schemes of the Church, and it gives us much satisfaction to be able to report such generous liberality upon the part

of our students. We commend their example to all our readers.

The secretary of the Board of French Evangelization informs us that money has been borrowed for a term of years on the security of the property, but that a further sum of \$4,000 is urgently required during the next few weeks to meet the payments due the contractor on the building. We trust that the friends of the Mission will respond without delay to the appeal of the Board, and that this amount will be forwarded to the Rev. R. H. Warden, 210 St. James Street, Montreal, within the specified time. It is pleasing to be able to add that the Russell Hall congregation were among the first to contribute towards the new church edifice in the west end of the city.

MISSIONARY MEETINGS.

A very important matter at the present time is how best to secure the hearty cooperation of our people in the Missionary Schemes of the Church.

Various means are employed for this purpose, one of which we fear has not had given to it of late in some Presbyteries the prominence it deserves. We refer to the holding of Annual Missionary meetings in every Congregation and Mission Station throughout the Church. We know that from various causes these have come into disrepute in certain districts, and because they have not always been apparently successful, they have been discontinued. We are fully persuaded that this is a mistake, and feel confident that last year more than one of our funds suffered on this account. To give our people a warm interest in our missionary schemes, and to lead them to contribute intelligently and liberally to their support, it is necessary to give them information as to the work the Church is striving to accomplish. True, this is done by means of our monthly "Record," as also through the columns of the BRITISH AMERICAN PRESBYTERIAN, but it is a well-known fact that the living voice is a more powerful agency than the press, by which to impress facts on the minds of men, and addresses on missionary topics, from those who are personally cognisant of the work going on, are generally the most productive of good results. In some of our congregations reference is seldom if ever made from the pulpit on the Lord's day to our own church's mission work. We know that in many it is otherwise.

Where Missionary Associations exist, frequently a Monthly Missionary Prayer Meeting is held, when suitable addresses are given; but this is not invariably the case; and there are not a few congregations still where no Missionary Society is in existence, and where the opportunity of hearing missionary intelligence is seldom enjoyed by the people. Again, in some Presbyteries each Minister is allowed to arrange as to a missionary meeting as he pleases. The result too often is that in those congregations where it is most needed, no missionary meeting is held, and vacant charges and mission stations are deprived of the privilege of being stirred up in regard to the cause of missions, year after year. Besides all this, even in those congregations where Monthly Missionary Prayer Meetings are held, or where frequent reference is made from the pulpit to the schemes of the Church, the people are the better of having the Annual Missionary Meeting, and hearing stirring addresses from other than their own pastors, as to the advancement of the Lord's cause in the various departments of the Church's work. It may be said by some that Annual Missionary Meetings have not heretofore been successful, that the attendance has not been encouraging, and that the very persons who most need information are those who stay away from such meetings.

On the other hand, may not this be owing to some defect in the method of arranging and conducting the meetings? We have attended missionary meetings where the deputation announced to give addresses have failed to put in an appearance, or where having appeared they have come unprepared to give the assembled congregation information of a kind sufficient to interest them, but rather have given a dissertation on abstract principles, the result of which was to set the audience asleep, and cause them to vote missionary meetings a bore. We are thoroughly persuaded that were Presbyteries and pastors to devote time and care so to arrange for and conduct these meetings as to interest the people, by the introduction of suitable pieces of music, and by spirited addresses on our own Church's work, that before many years elapse no gathering in our churches would be larger, and no meetings looked forward to with greater pleasure than the Annual Missionary ones.

Such is now the extent of our missions in the Home, Foreign and French fields, and such the interest centering around these that it is comparatively easy to gather suitable material for an address by which to rivet the attention of any audience. We commend this matter very earnestly to the consideration of all the Sessions and Presbyteries of the Church, and hope soon to see the day when there will not only be an annual Congregational, but also an annual Sabbath School Missionary Meeting in every one of the settled Charges and Mission Stations of the Presbyterian Church in Canada. We are persuaded that the result would be seen in largely increased contributions to our various schemes.

The Boston brethren have erected a substantial brick tabernacle for the Moody and Sankey meetings, which are to begin early in January. It will cost \$20,000.

THE BROOKLYN DISASTER.

Again the fire king is on the war path. Not a day passes without bringing its quota of information concerning the ravages of this enemy to human life and property. From time to time the world is startled by some new manifestation of the destroyer. It was with bated breath every one read the newspaper accounts of the terrible fire which consumed one of the Brooklyn theatres in a very brief time. As it was announced at first that while the fire had occurred during the play, it was unaccompanied by loss of life, the news was read with some degree of satisfaction. But every morning made it more apparent that a fearful destruction of human life had taken place, and now with the certain information that upwards of three hundred of our fellow beings have been reduced almost to cinders, the whole world is thrilled with pity and indignation. The telegraph flashed the awful tidings across the seas, and now from London and Liverpool, from Glasgow and Edinburgh, from Dublin and Belfast, and from all the great centres of commerce, there come innumerable expressions of sympathy and condolence.

It adds to the horror of this calamity when we find that the majority of those who have lost their lives belong to the working class, and that much suffering beyond that of sorrow and bereavement will thereby be entailed. Many have been reduced to the condition of helpless widows and orphans because of this sudden destruction of their bread-winners. With such a loss of young life, which every investigation discloses, it must needs be that many a mother is mourning the loss of her son, and many a sister weeping for an absent brother, and upon whom they were dependent for their support. But while there is of necessity such a dark side to the picture, it is encouraging to learn that substantial aid to those sufferers is pouring in from all parts of the world. The words of Holy Scripture are felt by all to be true in such circumstances, that "pure religion and undefiled is to visit the widows and the fatherless." It is indeed something sublime to witness the whole world moved at sight of suffering, as it was when the Lancashire operators were reduced to starvation, when the Avondale disaster brought death and ruin to many a home, or when Chicago, the garden city of the west, was laid in ashes. The darkness surrounding such calamities has been illumined by the bright light of Christian charity. And so we doubt not it will be with this Brooklyn horror. Tidings come from across the seas as to funds being contributed freely for the relief of these sufferers. The golden city of the Pacific has opened her purse for this purpose. But what is perhaps more pleasing is the intelligence that the members of the theatrical profession in New York and Brooklyn, and over the length and breadth of the land, are contributing largely to alleviate if possible the present wide spread suffering. We are confident that a more than ample fund will be speedily raised to meet the necessities of the bereaved.

Another lesson has been again impressed upon us by this calamity. It is evident that those who go into such buildings for amusement or instruction, do so at the risk of their lives. They are hemmed in on every side. There is no way of escape should any panic arise. Architects seem to satisfy themselves with providing the means of entrance and exit, which will be ample only in ordinary circumstances, but which will prove miserably defective in the event of alarm. When we consider the matter it looks nothing short of sheer madness to have only one or two doors through which to dismiss an audience that fills a theatre from floor to ceiling. The gallery staircases lead to the same apertures as the main body of the house, and should the audience be seized with panic, and rush as one man to the small front door, there can only be one result—crushing and trampling one another to death. The weak and even the strong will be forced under, and the consequence is such a wholesale slaughter as that which has just taken place. When we think of so many theatres and public halls in every city and town, constructed on the very same principle as the doomed theatre in Brooklyn, the wonder is that such disasters do not occur more frequently, and that the waste of human life is not even more lavish than it is. It is not merely theatre-going people that are concerned in this matter. Those also, who repair to the public hall to enjoy an innocent concert, or to listen to an instructive lecture, might at any moment be similarly overwhelmed. The history of church buildings too, is not free of such records of accident and destruction. A few years ago the very same thing occurred in a church in New York. The very same scenes of maddened despair and blind trampling of one another to death have taken place in churches and public buildings in many parts of the world. Even hotels and workshops, stores and factories, are far from safe, and from the very same causes. Who can forget the New York Fifth Avenue Hotel disaster that took place but a short time ago, when many servant girls lost their lives through being unable to escape from their lofty bedroom, or that other most shocking fire in Centre street of the same city, when a large number of hard working and industrious girls were unable to escape, and were left to perish in the flames.

While we would thus by all means discourage anything like associating such disasters with Theatres and similar places

of amusement, and would emphatically discountenance all such suggestions as that these people were sufferers to this extent because of their sins, it is at the same time in place to say that there is peculiar danger connected with the ongoings of theatrical life. The taste for spectacular display leads to the erection of the most flimsy stag furniture, and to the employment of gas and fire, to an extent that even with every precaution is not free from danger. While the theatre, as we have it, is probably the shape best adapted for seeing and hearing, it is the worst possible in the event of any accident by fire or otherwise. And then in the excited condition of such audiences, as they follow the tragic or comic story, and are enthralled by the unnatural brilliancy of the stage, it needs but a word to be spoken to set like fuel upon the flame of fear or passion, and often by the utterance of that simple monosyllabic "fire," an entire audience may be thrown into peril of their lives, even when there is no danger near. The concert and lecture room and church are generally free from such evil conditions, though even in these the love of display is being carried to such a height as to make sudden fire and destruction not only possible, but extremely probable. We will have to be satisfied with simpler ways and with less of the merely spectacular element in order to ensure the safety of our lives when we repair to any public meeting place.

It is satisfactory to learn that the British and United States Governments have at length agreed as to the interpretation of the Extradition Treaty. Misunderstanding upon such a vital question is apt to give golden opportunities to all manner of evil doers. Now that the American interpretation is admitted as right, what a pity to have let off such scoundrels as Winslow and Brent. It is said that Winslow having learned that he might yet be required, has made good his escape. Brent has been taken into custody. Let us hope that the Extradition Treaty will be observed with equal integrity by both nations, and that if further legislation is needed to make it a more effective instrument, it will be gone into by both governments with the utmost sincerity and determination.

Ministers and Churches.

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

Mr. John Cunningham, deacon of Ivy congregation, presented the pastor, the Rev. J. J. Cochran, with a beautiful buffalo robe on the 1st inst.

We clip the following from *Queen's College Journal*, of which College Mr. Milligan was a graduate:—"The Rev. Geo. Milligan, formerly of Detroit, U.S., was recently inducted into the pastoral charge of Old St. Andrew's, Toronto. Mr. Milligan is an accomplished scholar and an eloquent speaker, and will no doubt soon gather around him in the "Queen City of the West" a large and attached congregation."

The congregation of South Gower, of which Mr. Leishman is pastor, has just finished building a large shed one hundred feet long and twenty-one feet wide for the accommodation of their horses. The work was begun about eleven o'clock on Monday morning, and entirely completed by four o'clock on Saturday afternoon, besides other improvements being made in the grounds about the church. A part of Wednesday very little was done owing to the rain, and a part of Thursday was lost on account of a scarcity of boards and shingles. The actual time in which the work was completed was not more than five full days. Last year sheds were built in the Mountain section of this congregation.

On Thursday evening last, at the close of the weekly lecture, the Rev. James Little of Bowmanville, was the recipient of a gift from the ladies of his congregation, consisting of a valuable Persian lamb skin overcoat. The donors are to be congratulated on the forethought which prompted such a gift, and the recipient on so early an evidence of his acceptability to the people over whom he is placed. It is but nine months since the reverend gentleman came to this charge, and (although the friends in Bowmanville have long enjoyed a good reputation, this kindly token of the largeness of their hearts, is not only an evidence of appreciation, but reflects most favourably as to his acceptability as a pastor. The congregation is enjoying a large measure of prosperity, and kindly deeds such as the present speaks well for them.

FISHERVILLE Presbyterian Church, Vaughan, was re-opened on Sabbath, December 3rd, after alterations it has undergone, and painting, were finished. The interior is greatly improved. Its appearance is neat and tasteful, and its accommodation slightly enlarged. Professor McLaren, Knox College, preached morning and evening to a full house, especially in the evening, when it was crowded. The discourse was listened to with much apparent interest, being as usual able and impressive. On Tuesday following, December 5th, a most successful Seiree was held in the same place. The church was again crowded to excess. The provision was ample and rich. The pastor, R. v. Robert Gray, presided. Excellent ad. cases were given by Rev. Wm. Aitken,

Maple, Rev. Alex. Gilray, Toronto, and Rev. Mr. Werne, M. E., Professor Jones, Toronto, sang a few sacred solos, with which he seemed completely to captivate the audience. A liberal collection was raised in the meeting which, together with the sums collected at the Sabbath services, and afterwards, will more than meet all the expenses of repairs, etc. It is sixteen years since there was a similar meeting in the church, but the present has given such satisfaction that a desire has been awakened to use a Seiree more frequently, as a means of bringing the people together, for pleasant social intercourse and instruction.

Correspondence.

Exemptions from Taxation.

EDITOR BRITISH AMERICAN PRESBYTERIAN. SIR,—It appears that the *Globe* and some other papers are greatly troubled about Christian churches and like institutions being exempt from taxation, and a deputation of the city fathers has waited on the Premier, asking that all such property be brought under assessment and pay its share of municipal and provincial expenditure. Now, I shall not defend all the exemptions which the present law allows. No doubt there is need of reform in respect to many things; but I fear that the *Globe* and other papers are misleading the people's minds in regard to the propriety of sweeping off all exemptions from our statutes. That course will be found very unworthy of any Christian people, and is in fact a blind policy which cannot afford the relief sought. Mr. H. unintentionally struck the key note, when he referred to "Turks and infidels," whom alone this extreme measure will benefit, i.e., so far as it refers to the taxing of Christian Churches. It will simply save the pockets of "Turks and infidels," and of them alone.

Suppose the City has a hundred churches now exempt from taxation. These, if assessed, would bring into the Treasury—say twenty thousand dollars (\$20,000), so that the other taxable property will require to be burdened with that amount extra, to make up the supposed deficiency in the funds. But these church buildings and property belong to Christian citizens, Episcopalians, Methodists, Roman Catholics, Presbyterians, Baptists, etc., whose personal property is assessed, and who are the parties who pay the taxes, and consequently pay their proportionate share of the alleged deficiency, i.e., of the \$20,000. If a denomination or congregation be large or small, their church edifices and property will, of course, be proportionate, and so the principle of equality will run through the sub-divisions—each paying a fair share of the twenty thousand. There could be no injustice done, therefore, to any Christian people by exempting all church property necessary for the worship of God—if all were Christians. Unfortunately they are not. There are "Turks and infidels," who have neither churches nor ministers. They don't believe in our religion, nor in any religion at all. If they did, they would have their place of worship too, and consequently their equal share of exemptions. So the proposed bill to impose taxes on the house of God is simply to benefit "Turks and infidels," and we as a Christian nation are to degrade our sanctuaries to the level of swine pens, for the benefit of "Turks and infidels."

Nay more, I maintain that the proposal is virtually to lay a double tax on all who worship God in any sanctuary.

The personal property of Christian citizens is equally assessed with that of "Turks and infidels" for the necessary revenue.

If in addition to this a tax is put on our places of worship then, this is extra; for "Turks and infidels" want no such institutions. So they have an "exemption" in their favour. The *Globe* says, we put so much capital in churches. They put it in a theatre or dog kennel, and the church and theatre should be treated alike. That logic lumps, and cannot command itself to serious people. They that worship God must have a place—a temple. The theatre and dog kennel are not necessary. "Turks and infidels" can save themselves that expense if they choose.

Again it will be found that not only do "Turks and infidels" suffer no wrong by exempting Christian churches from assessment. They have far more than an equivalent. If we enquire into the state of these countries where "Turks and infidels" reign, we shall find that taxes require to be don'ted to support policemen and prisons, and little safety can at least be secured against violence and robbery. The expense of protection and Government is, by the influence of Christians, reduced to its lowest minimum. For this religious instruction and godly education of the masses, Christians pay all. "Turks and infidels" pay nothing; and yet it is proposed to put an additional charge on godly citizens, for the good work they are doing—a work which is every day, and every way elevating, ennobling, and exalting the nation. One godly pastor is worth a dozen policemen, anywhere. His work prevents crime and promotes virtue. Theirs only punishes it.

Even in regard to ministers residences the same principle will apply. It is admitted by the "Globe," and all respectable papers that our Clergymen as a class are under-paid. If they have much to do to live on their present income and additional demands are made upon them for taxes, you must in justice increase their salary, and of course this brings the matter back to the people that support them, that is, those who are now paying the amount represented by the exemptions. If a certain amount must be raised from a certain municipality, the same people have to pay it whether you lay the assessment all on their own personal property or subdivide it, and make them pay part of it for their residence, and a part for their church and manse. It is from the people, not the property, the tax must be collected. Church buildings cannot be made to lay dollars in to the hands of the taxgatherer. It is a delusion to suppose the assessment of the people will be reduced by levying on their churches as well as their houses. They will have to foot the bill in any case with

this difference, that in putting the house of God into the hands of the taxgatherer, and maybe next him the sheriff, we declare ourselves a nation of heathens instead of Christians, and give the benefit of exemption to "Turks and infidels." It seems to me we are drifting into ancient and heathenish times. If our Lord and Saviour were within reach would they not tax Him since they propose to tax His house?
CHRISTIANITY.

The Elders' Column

EDITOR BRITISH AMERICAN PRESBYTERIAN. DEAR SIR,—In your issue of Dec. 1st, you ask the question, "Would the elders of our church like to have a space set apart in your paper for mutual advice and instruction?"

As one of the number addressed, I would answer, "Yes;" and feel very grateful to you for the privilege granted us, of meeting, as it were, in a sort of perpetual convention in some-by corner in your columns for our mutual improvement, without the fear of being called to order by our learned brethren—"the teaching elders"—for any slip some of us might make, through ignorance or inexperience.

There are many subjects that might be discussed with profit, and upon which I should like to learn the views of others more experienced than myself. Such as: How were elders set apart to that office in the Apostolic Church?

Are they set apart in the same manner now? If not, by what authority has the change been made? Also, the duties and privileges of the Apostolic elder, compared and contrasted with those of the present, wherein they differ, and a justifiable reason (if such can be found), based upon Scriptural authority, for such change. Also, (and what is of far more importance) the elders duties, and how best to perform them towards the Sabbath School, the prayer-meeting, the visitation of the sick, the supplying the minister's place in cases of unavoidable absence, and how we can best aid the minister in reclaiming the backslider, and in compelling the unwilling to come into the "marriage supper of the King's Son."

These and kindred subjects might all be profitably discussed in our convention. I shall now wait the introduction of some such subject, by some more experienced member of our order than I am.
King, Dec. 9th, 1876. EQUITY.

L'Amable Again.

EDITOR BRITISH AMERICAN PRESBYTERIAN. We desire to make this a heart-felt appeal to the Christian sympathies of the liberal-minded ladies in the Presbyterian Church in Canada.

Will seventy of the most active workers among our Christian sisters undertake to collect each ten dollars for the purpose of erecting a church for the spiritually destitute of L'Amable? The Lord hath need of thy help. Let the call not be in vain. The sincere prayers of a grateful people, the inward joy of an approving conscience, and the smiles of your Heavenly Master shall be your reward.

In a September number of the BRITISH AMERICAN PRESBYTERIAN there appeared a communication setting forth at some length the very pressing need of at once erecting a house of public worship for the Presbyterian families at the above-named place.

Although it was pointed out that L'Amable is destined to become an important central position; that by a vigorous effort it might become a Presbyterian stronghold; that its people has large claims upon the prayers, the sympathy, the liberality of their more highly favoured brethren, because of their many struggles and many hardships; their moral and intellectual qualities; their want of regular spiritual instruction, and their intense desire to receive such instruction, yet notwithstanding all this, lamentable to say, the only response I received was a note from a friend, containing one dollar.

I feel my heart almost burst within me when I think of this poor people—souls perishing, and none to help; sheep straying, and no fold; wolves in the flock, and no shepherd. O Lord, where are thy servants that they come not to the help of the poor and the needy?
CHAS. MCKILLOP.

Presbyterian College, Montreal.

Students' Missionary Society, Presbyterian College, Montreal.

The members of this society, tender many thanks for the following sums, received by the Treasurer, from April 20th, up to date.

From fields occupied by the society:—L'Amable, York River and Egan Farm, per C. McKillop, B.A., \$58.34; Thane and the Ridge, per C. McLean, \$23; Coaticook, per J. T. Donald, \$137.40; Desert, per M. H. Scott, \$132.44; Six Postages, per M. H. Scott, \$27.56; Portland, per J. Allan, B.A., \$19; Cantley, per J. Allan, B.A., \$17; From other sources:—Luther, Ont., per Rev. D. D. McLennan, \$1; Cote des Neiges, per R. McKibbon, \$18.50; Nazareth Street Church, Montreal, per J. T. Donald, \$3.50; D. Morris, Montreal, per M. H. Scott, \$10; R. Anderson, Montreal, per M. H. Scott, \$5; Judge Torrance, Montreal, per M. H. Scott, \$5; Montreal, Montreal, per M. H. Scott, \$1.50; Knox Church Miss. Soc., Montreal, \$55; Lake Megantic, per J. Matheson, B.A., \$14.24; Kenyon, per F. McLennan, \$12.50; South Branch, per J. R. McLeod, \$14.54; W. Drysdale, Montreal, per J. Mitchell, \$2; Mrs. Gunn, Montreal, per J. Mitchell, \$3; J. Oroll, Montreal, per J. Mitchell, \$5; Rev. R. H. Warden, Montreal, per J. Mitchell, \$3; W. G. Matthew, Gananoque, per J. Mitchell, \$1; Collected in Chateauguay and Beauharnois, per Miss Kilgour and Mrs. R. Lang, \$38.50; Rev. W. J. Dey, M.A., Spencerville, \$5; Dr. F. W. Kelley, Montreal, \$25.00.

J. A. Anderson, Treasurer. Presbyterian College, Montreal, Dec. 8th, 1876.

Order in the Sabbath School.

BY REV. ALEXANDER MCKAY, D.D.

The individual Sabbath School teacher is responsible for the success of his class and school, as to the order he maintains in the class. Without good order there can be no decorum, no beauty, no stability, no prosperity. Everything in our Sabbath School should be well regulated; all our plans should be intelligent, Scriptural, and systematic. There is nothing more desirable and important to the success of the class and school than sound, judicious, and healthy management. Many schools are rendered almost useless in their influence through the want of order; there is no regularity characterizing their proceedings, and nothing of the beauty of system pervading their arrangements and operations. All is noisy, confused, and disorderly. Everything seems to flag, and nothing appears to prosper. How highly important it is that all Sunday Schools should be invariably governed by the inspired declaration, namely, "Let all things be done decently and in order." A well regulated Sabbath School is like a lovely and well laid out garden, "where every flower and shrub occupies its appropriate place, and is beautifully disposed. Here we see the rose, there the carnation, here the jonquil, there the sweet pea, here the ranunculus, and there the lily, here the tulip, and there the sweet brier, and in the most desirable situations, blooming at their respective periods, and presenting the loveliest and most ornamental appearance to the beholder." Let it ever, then, be remembered by all our Sunday School teachers, that "order is heaven's first law." Unless order is observed they cannot perceive any moral loveliness, unless this course is pursued the enjoyment of the divine blessing cannot be expected. Unless this habit is manifested, and assiduously cultivated, they cannot expect that their scholars will be wisely and efficiently educated and trained in the Sabbath School in the manner they should be. Not that I would urge undue rigidity, the cord may be pulled till it snaps. Still, good discipline should ever be maintained. Every rule of the school should be minutely observed. Keep your class always orderly and quiet. Be firm in checking all light, trifling, and vain conversation. Intelligence, judgment, wisdom, and piety, should be brought into requisition, for all will be necessary; and without the combination, nothing important or effective will be accomplished. One of the many causes of unsuccessful teaching is the lack of order. In all the Sabbath Schools of our church that are favored with an efficient staff of officers and teachers, and attended by a large number of scholars, good government and strict discipline is uniformly maintained. What would be said of teachers in our common schools, if they taught from day to day without maintaining order in the school. Parents and trustees would at once see the inefficiency of such teachers, whatever other good qualities they might possess, and the same principle applies equally to the Sabbath School. In fact, keeping order in the Sabbath School is much more important than in other schools. Those kept on the Sabbath should feel the solemn sanction of religion. It is sacred time, when the annoyances and varieties of the world should be kept far away, and the themes of the lessons are about the Divine Being, the salvation of the soul and our everlasting destiny. Children go to the week school to learn to read, write, and cipher, to study geography, grammar, mathematics, and the languages, to get that knowledge that may be useful only for this life. Children go to the Sunday School not only to learn but to practice, not only to know about the better land, but to walk in the way that leads to it. If whispering and laughing ill become a school recitation in the sciences, much less do they become the opening prayer—a lesson on eternal realities. If such conduct or any kind of levity is displeasing to serious teachers, how much more to the Great Teacher, who is present in every class, and whose eyes behold every disorderly scholar, and every teacher who is not doing his best to maintain order. Some teachers if not some preachers, cherish the idea that to hold the reins of government somewhat loosely secures more love and makes things go more pleasantly, but this is a mistake; the most experienced teachers will readily acknowledge that he who governs the best, advances scholars most rapidly, and secures from them the best regard and love. We may expect early and good results from a well governed army, nation, family and school. The world hardly had time to know what Germany was doing in this respect, before results were shown on the bloody fields of France. This is still more true in religious things. Order has done no more for armies, nations, and modes of travel than it has for families and Sunday schools. God said of Abraham, "I know him that he will command his children and his household after him." All scriptures commanding parents to govern and children to obey, require family order. From the University to the Sunday school success is according to the order kept. A class without order, like a demoralized army, is worse than none. Whereas it is a pleasure to teach an orderly class, it is indeed a most pleasing and delightful employment to teach the lovers of order—such as are always reasonably on hand, have studied their lessons, and are prompt to obey every rule of propriety. It must therefore be apparent to every reflecting mind that the preservation of order is the individual duty of each teacher; and that the co-operation of all is necessary to secure complete regularity. No one should imagine that this may be all left to the care of the Superintendent, without exciting any of the teacher's solicitude. "One and all" must concur, and then the duty will be comparatively easy.

Tax general depression of trade is very marked in Russia. For the first nine months of this year the customs receipts are over four million dollars less than for the same period last year.

The President's Message.

President Grant's annual message has been a liberal and public one, and pretty generally commented on. It being the last he will have the privilege of sending to Congress, it recapitulates the principal events of the last eight years that have been connected with his position as President; at the same time he appears to have done this by entering as little as possible into such an examination of some of the subjects as might confront him to the adoption of any definite course during the rest of his Presidential career. The message appears to have given but little general satisfaction, partly because he refers so scantily to the great question now agitating the country—the election difficulty in connection with that hurling but much vaunted instrument—the Constitution of the United States. There are also other points which have caused considerable disapprobation on certain quarters.

The President very candidly confesses his own lack of political experience when he was elected to the highest political office in the country, and he admits that he has made mistakes, but contends that they have no right to be called by that most approbrious name of all, in the estimation of Tullyrand—blunders.

He says the appointments to the civil service, and as they may have been, should not be charged upon him, as they are really dictated by the people's representatives in Congress. The reconstruction of the South, also, he contends was not his business to look after, as the devising of means for that end rested, he says, with Congress, and all he had to do was to administer the law as he found it.

During his double term of office, the principal war-debt has been considerably reduced, and on a considerable portion of it lower rates of interest have been substituted for higher rates.

He states that the balance of trade has been changed from one hundred and thirty million dollars against the country in 1869 to more than one hundred and twenty million in its favor in 1876, showing that a great commercial revolution has been going on.

The President speaks of relations with foreign powers as satisfactory; and the business of the Alabama Claims' Court and of the Canadian boundary Commission are said to have been satisfactorily done. A future communication to Congress will state the condition of the extradition question with Great Britain. A treaty with Hawaii has been ratified; Mexico is disturbed, and American citizens on the border have suffered violence. An acknowledgment is made of the services of Sir Edward Thornton as umpire in the Mexican Claims' Commission.

The naturalization of foreign-born citizens is still under consideration. The evil of fraudulent naturalization demands a remedy. It is suggested that perfect uniformity in records and certificates might do much to abate the evil. It is also recommended that foreigners who do not know English should wait awhile before being naturalized. At this, the Germans have taken considerable umbrage, and they say that they can give an intelligent vote, at least, as well as the Irish.

The extra duty of the army involves an extra appropriation. The navy is pronounced to be tolerably effective; and although more powerful than ever before, has actually in comparison, fallen behind the superior armaments of Europe.

Postmasters in the Southern States have expressed apprehensions of personal safety. The deficiencies in this department are fast decreasing. The progress of agriculture is noticed, and over-production is deprecated.

A recommendation is made for a building in Washington to continue the exhibition of the country's products, as supplemental to the Centennial. The support of free schools should be made compulsory. The President thinks the scheme he proposed for annexing San Domingo would have been for the general good, and suggests that a great deal too much United States money goes to Cuba and Brazil.

The New Fishing Grounds.

Professor Hind has discovered immense fishing grounds in Northern Labrador. The discovery is considered to be of very great importance to the whole fishing interest of North America. It furnishes, he says, a comparatively new field for that kind of enterprise and industry in which Newfoundland is so distinguished, and from which she annually derives so much wealth. The seasons are sufficiently long to permit the Newfoundland fishermen to arrive on the Northern Labrador coast from the tenth to the thirtieth of July, and to return again from the tenth to the twentieth of September.

THREE Unitarian churches in Boston Mass., are now occupied by Roman Catholics, one by Presbyterians, one by Baptists, and one Universalist church by Baptists, and another by Jews.

Choice Literature.

One Life Only.

CHAPTER VII.—Continued.

When at last the strain ceased, to the regret of all, Una asked Hervey Crichton if he had observed that during the whole time Miss Northcote was playing, some one was keeping up with the boat on the bank of the river, running along behind the thick alder bushes, so that the movement of their branches alone was detected.

ing, and she very soon discovered that even those who might be supposed to understand it were entirely occupied with their own concerns, and paid very little attention to it. Atherstone was the only person who seemed really to try to make the day pleasant to the cricketers and their friends, of whom there were many hard-working men and women bent on making the most of their only holiday in the year.

"He loves you, Lillith—you do not doubt that, surely?"
"No; oh, that I could!"
"Then why, dear child? Forgive me for saying it, but I feel sure you return his affection."

A Scotch Minister's Love Story.
CHAPTER I.
"I think you are wrong," said Dr. Malcolm. "The views you express regarding election are certainly true, abstractly considered. But what good comes from preaching that subject in a way that terrifies poor sinners."

Prayer Consistent with Law.
Does the efficacy of prayer, if admitted, conflict with the reign of law? Does it not rather establish, confirm, complement it? For if we suppose prayer—the highest frame, the loftiest enterprise of the human soul—to have no consequence in the spiritual universe, we have then a cause without a result, an aim without an end.

The Apothecary's Squirrel.
An apothecary had a tame squirrel, which he was in the frequent habit of regaling with nuts, and which he used to keep in his own private room adjoining the shop. The little fellow was allowed plenty of liberty, for the door of his cage was frequently left open, and he used to climb up doors and windows, and spring thence upon his master's hand.

Two eggs; one cup of sugar; one-half cup sweet milk; one-half cup of butter; one teaspoonful of cream of tartar; one-half teaspoonful of soda; one and one-half cups of flour. Beat the butter and sugar together first, then add flour, cream of tartar, soda, milk, and eggs. Bake in a quick oven.

CLEAN A CARPET.
Shake and beat it well; lay it on the floor and tack it firmly; then, with a clean flannel, wash it over with one quart of cold water, and rub it off with a clean flannel or house cloth.

NATURAL FOR THE COMPLEXION.
The complexion may be improved by the use of oatmeal, which contains a small amount of oil that is good for the skin. The hands may be made soft and white by wearing at night large mittens of cloth filled with bran or oatmeal, and tied closely at the wrist.

TO DRESS A SHEEPSKIN.
To dress a sheepskin with the wool on, scrape the flesh from the skin and wash in soap and water: then spread the skin, wool downward and sprinkle thickly over the flesh side a mixture of equal parts of alum and salt, finely powdered.

PORK AND APPLES.
Labsels, linguals, and palatals unite in one thrilling cord at the bare mention. It matters little how they are combined—the pork and the apples. Roast pork and apple sauce, pork and apple dumplings, fried salt pork and fried sour apples, boiled salt pork and baked sweetapples.

10 INDOOR GARDENERS.
A correspondent of the Farmer says: Plants kept in a sitting-room, where frequent sweeping has to be done, should be covered until the dust has settled, as dust upon the foliage injures the plants by retarding their growth and bloom.

CURE FOR BLEEDING AT THE NOSE.
There are two little arteries which supply the whole face with blood, one on each side; these branch off from the main arteries on each side of the wind-pipe, and running upward toward the eyes, pass over the outside of the jaw-bone, about two-thirds of the way back from the chin to the angle of the jaw, under the ear.

When at last the strain ceased, to the regret of all, Una asked Hervey Crichton if he had observed that during the whole time Miss Northcote was playing, some one was keeping up with the boat on the bank of the river, running along behind the thick alder bushes, so that the movement of their branches alone was detected.

"I have not an idea," said Hervey; "a gipsy, at all events, most certainly."
"I know who it is," said Will to Una in a rather low tone; "it is Ashtaroth, the wife of the man Edwards, whose history I told you."

There is a Y. M. C. A. in Bombay, India, which has grown from a membership of seventy when it was started last year to over a hundred and eighty. It works largely among the crews of vessels in the harbor, and is accomplishing much good.

The Fall of Babylon.

"In that same night was Belshazzar the King slain" — so briefly and so terribly is the narrative of the fall of the city of Babylon...

A Sermon Preached by the Microscope.

The mineral polishing powder lately brought into use under the name of electro-silicon consists, as shown by the microscope...

When we were once visiting the cathedral of Strasbourg, Germany, an architect in our company made the remark that the artists who cut the ornamental stones had expended just as much care in giving the utmost finish to the highest parts at the top of the spire...

Special Notices.

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- Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, L.L.D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Greg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Prof. McKerran, M.A., Kingston. Rev. W. D. Ballantyne, B.A., Pembroke. Rev. G. M. Grant, M.A., Hill x N.B. Rev. W. Houston, M.A., Bathurst, N.S. Rev. Geo. Bruce, M.A., St. Catharines. Rev. John Galscher Pittsburg O.; etc., etc. Rev. Alexander M Kay, D.D.

The Sabbath School Lessons will be continued; and increased attention will be paid to the question of Prohibition now happily growing on the public mind.

We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already, but much still remains undone.

C. BLACKETT ROBINSON, Publisher and Proprietor.

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Notwithstanding the almost insuperable difficulties in the way of getting our Sabbath Schools even introduced, the S. S. P. S. has been resolved to continue the publication for another year...

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A New Aspect of the Eastern Question.

In the power of Europe so far weakened that what was possible and was done in 1860 is impossible now? This is the substance of a question proposed by the Times in discussing the subject of English interference in Turkey. The leading journal remarks that at that time Palmerston was Prime Minister, and was not predisposed to favor the designs of Russia; but, instead of leaving outraged humanity to the protection of that power, he joined England, France, and Austria together, and Turkey had to yield. Lord John Russell was Foreign Secretary, as proud of the honor of his country as any man. These two had come to manhood at a time when England faced an embattled world, and neither of them would for a moment think of anything that could detract from the memory of that matchless generation. In the aforesaid year of 1860 there was a frightful massacre of Christians in Syria. The number killed was not so great as those lately slaughtered in Bulgaria—not many more than four thousand males having been murdered. The "conscience of Europe" was horror-stricken then, however. At first the crimes were attributed to the sectarian fanaticism of the Druses over-powering the local force of the Turkish Government, but afterwards it was discovered that they were perpetrated by the Turkish soldiery themselves. The Turkish commander, Othman Beg, acted in Syria precisely as Shekhet Pasha has done in Bulgaria, in treacherously entrapping Christians in their doom. But within three months from the date of the first murder, the British government, acting with France, Austria, Russia, and Prussia, had secured the signature of the Sultan to a convention providing for the immediate despatch of European troops, not exceeding twelve thousand, to Syria, to re-establish tranquility. The Emperor of the French was to send at once six thousand to the scene, and if more were necessary they were to be furnished by the other powers. The Sultan sent his foreign Minister, Fuad Pasha, as commissioner-extraordinary to execute justice on the offenders; and the five powers sent special commissioners to inquire into the origin of the disturbances, to alleviate the sufferings of the Christians, and to make arrangements for the future government of Syria. Lord Dufferin was the British Commissioner. Under the pressure exerted by these commissioners Fuad Pasha hanged the guilty governor as if he had been an unknown Druse. The Turkish Minister tried his hardest to get him off, magnified the danger of outraging the sentiments of the fanatical Mohammedans, and offered to sacrifice any number of the rank and file instead. But the commissioners were inexorable. The troops of France were at hand, the governments of Europe were in earnest, and therefore justice was done; and, moreover, Lord Dufferin did not hesitate to attribute the outbreak to the dissatisfaction of the Turkish Government entertained on account of a certain amount of self-control those provinces had. The result was that peace was restored, and the commissioners somewhat increased the "autonomy" previously existing; so that from that day to this there has been comparative peace in those parts—that is, as much as could have been expected under the most wretched, mismanaged government ever known on the face of the earth.

In this way then were things arranged no longer ago than the year 1860, by men from whose political principles we should scarcely have expected so much. But now the cry is raised that the Turk must not be interfered with in the exercise of his undoubted right to govern just as he likes, because the "integrity of the Turkish empire" is not only a foregone conclusion, but must also be received as an axiom in diplomatic statesmanship. On this view of the case the Economist well remarks, that the emancipation of the negro was a great feat to accomplish, and so was the Irish Land Act, as well as the disendowment of the Irish Church, and the Abolition of Purchase in the army; but the idea of sending out a commissioner to maintain the integrity of the Turkish Empire under present circumstances, immeasurably surpasses all the rest in the sublimity and grandeur which the achievement would attain!

Old Ocean.

Now when we go back to even the nearer of those two eras we find that we must conceive of our ocean during that era as utterly unlike the seas which now encompass the earth. Its substance was the same, or nearly so, but its condition must have been altogether different. No water could for a moment rest upon the intensely hot surface of a globe raging with heat exceeding that of a smelting furnace. There could not have been during that era oceans of liquid water, though all the water of our present oceans surrounded the earth then as now. The water must at that time have existed in the form of mixed vapor and cloud; that is, it must have been spread through the air partly as pure aqueous vapour and partly in those aggregations of minute liquid globules and vesicles of water forming visible cloud masses. There must also

at that time, as now, have been various kinds of cloud-forms—an outside layer consisting of the light feathery cirrus cloud, below that a layer of the cumulus or 'woolpack' clouds, and below that again a deep layer of the densest nimbus or rain-clouds, from which perfect sheets of rain must at all times have been falling; not, however, to reach the glowing surface of the earth, but to be vaporized in their fall, and in the form of vapor to pass upwards again. We say that all this must have been; because, in point of fact, however doubtful we may feel as to many details of the earth's condition in the remote era we are considering, there can be no doubt whatever as to the general facts indicated above. We have only to inquire what would happen at the present day if the earth's whole frame were to be gradually heated until at last the surface glowed with a heat equal to that of a white hot iron. To perceive that, whatever other changes might take place, the ocean certainly would be entirely evaporated—boiled off, so to speak.—Cornhill Magazine.

AFTER we have done our best in any good work, we sit down to contemplate it, and find it was very little after all. It was only our duty, and compared with what we might do, and what ought to be done, it is as nothing. And then, too, when we have felt upon going into it that it would cost us a great sacrifice, we have found, on getting through with it, that we were as well off as before. Time, strength, means—all these are left us after we have yielded cautiously to what we felt were depleting exactions.

Official Announcements.

MEETINGS OF PRESBYTERIES

Huron.—The Presbytery of Huron will meet in Clinton on 2nd Tuesday of January, at 11 a.m. Brockville.—The Presbytery of Brockville will meet at Smith's Falls, on the 3rd Tuesday of December, (19th inst.), in Union Church, at 11 a.m. Chatham.—The next regular meeting of the Presbytery of Chatham will be held in Adelaide St. Church, Chatham, on the 3rd Tuesday of December, at 11 o'clock a.m. Whitby.—The Presbytery of Whitby will meet in St. Andrew's Church, on Tuesday, 19th day of December. Peterborough.—The Presbytery of Peterborough will meet in St. Andrew's Church, Peterborough, on the third Tuesday of January, at 11 a.m. Kingston.—Next meeting to be in St. Andrew's Church, Kingston, on the 2nd Tuesday of January 1877, at 3 p.m. Stratford.—In St. Andrew's Church, Stratford on Tuesday, 19th December, at 10 o'clock, a.m. Barrie.—The meeting of this Presbytery will meet on the first Tuesday in March, 1877. Owen Sound.—In Knox Church, Owen Sound, on third Tuesday of December next. Hamilton.—The next ordinary and stated meeting will be held in Central Church, Hamilton, on the third Tuesday of December, at 11 o'clock, a.m. London.—Adjourned meeting on 1st Tuesday of November, at 2 p.m., in 1st Presbyterian Church, regular meeting 3rd Tuesday of December, at 2 p.m., in the same place. Toronto.—The Presbytery will meet in the usual place on the 1st Tuesday of January, 1877, at eleven a.m. Ottawa.—The Presbytery of Ottawa will meet in St. Andrew's Church, Ottawa, on the first Tuesday in February, at 3 o'clock. Paris.—The Presbytery of Paris meets on Tuesday, the 19th December, at 11 a.m., in Knox Church, Woodstock. Sauguenay.—The Presbytery of Sauguenay will meet in Knox Church, Harrison, on the last Tuesday of December, at 4 o'clock, p.m.

YOUNG LADIES SEMINARY St. Catharines, Ont.,

REV. S. G. DODD, M.A., Principal. The third Half Term will commence On Thursday, January 4th. Special advantages for thorough individual instruction combined with home life. For Circulars address the Principal.

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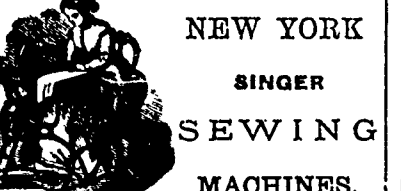
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Table listing various sewing machine models and their prices, including Singer, Grover & Baker, and others.



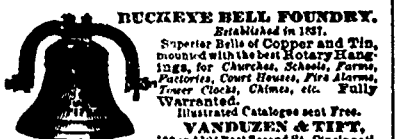
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