British American Presbyterian

Vol. 5-No. 46.1

TORONTO, CANADA, FRIDAY, DECEMBER 15, 1876.

Whole No. 254

Contributors and Correspondents

Introduction and Progress of Christianity in Scotland

BY REV. J. R. BATTISBY.

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 401 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 troland), or to those of their number who had settled in Scotland among the native Picts. Prospor, of Aquitaine, who wrote about the year 455 A.D., is the earliest authority we have regarding this mission. In his "Chronican" he says: "Palladius, being ordaned by pope Celestine, is sent as first Bishop to the Scots, believing in Christ." Now, whether this infers to the Scots of Ireland, or to those among the Biets, 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 cent for the conversion of the Scots, for they al-ready believed, but in all likelihood to organise them after the Roman model. I have already shown that some of the Scots fought along with the Picts before the coming of Creek, that they settled in the country of the Piots, and embraced rolligion 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 Fardun, who wrote in the 14th century, and he too, a monk of the church of Rome, whose authority cannot lightly be set aside. whose authority earnot lightly be set aside. He says, regarding the mission of Palladius:—"Before whose soming 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 Bome. Some writers have held that these Presbyters had episamal addination and if they had where copal ordination, and if they had, where did they get it? The Piots 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 bofore the mission of Palladins, there were no prelates and no diocesan

bishops in the early Scottish Church."

Patrick, 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

He was not sent by the suthority 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 ave 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 Episopal ordination, but lived and died a Presbyter. In one of the oldest Irish manuscripts, the book of Darron, he is simply etyled "a Presbyter." And if we are to judge of his work in Irsland, 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 sentury, speaking of his work in Irsland, says:—"He founded 865 churches, and ordained 865 bishops." Here, then, we have a bishop for each church, which is cestainly very different from modern prelacy. Indeed the episcopacy of Patrick Rose, nor yet the upholders of Protestant prelacy would be very willing to acknowledge.

acknowledge.
Ternan.—I have already mentioned this man as one of the early missionaries of Scotland, in the year 431 A.D. In the Aberdeen Breviary he is mentioned as paying a visit to Bome, 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 unbelieving. Now if Ternan was baptized by Palladius in 431, 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 590 A.D. How abourd then is such an idea, and does it not clearly show the fraudulent tricks of Rome, in bolstering up a theory of its own. Aud 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 tragment of

evidence to prove it.

Columba.—As already stated, this very eminent and devoted man, was the mission any of the northern Pists. He himself was only a Freebyter, 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, is 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 Reine. Fordum, speaking of the I-land of Iona, says:

—"The menks 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 Scotlish Church was supplied with pastors and teachers. Surely this tells against Protestaut 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 pretentions, 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 Stepheo Hiddius, it is stated that Wilfred had been Hiddius, it is stated that Wilfred had been elected bishop, and desiring ordination, he said to King Orray, 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 accuse any one, though in truth I know that thoy are either Quartodecimani (those who observed the Scottish method of Eartay), as the Britons and Scots, or such 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 con-sent to schismatics." 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 Win, 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) re was a distinction made, and he knew 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 Episcopalians would accept in roodern times. And it is just as clear that the Church of Rome did not hold the orders of these men to be valid. Theo-dore, 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 Boots or Britons, who are not united to the Catholic Church in the Easter and Tonsurs, let them be confirmed again by a Tonsurs, 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 covariants in of that aburch. 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 whose conformity to the Unuren 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 bingdom in the year 717 A.D. After this kingdom in the year 717 A.D. After this this they did not return until 848 or 844, when the union of the Piets and Soots 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. (To be Continued.)

PSALMODY UNDER THE NEW TESTAMENT DISPENSATION.

BY REV. JOHN DUNBAR-BUNBARTON.

When we turn our attention from the When we turn our attention from the Old Testament Dispensation to the New, we see that it wat 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 Ohristian Church has never ceased fondly to cherish the remembrance, and fervently to sing the praises of redeeming love. Although the New Tes-tument 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 "sung an " and this is mentioned not as something extraordinary, but rather as a customary service in connection with their sa-ored 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 un derstanding 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 Psame." Now, as the first Christians were Jews, it is more than probable that the Psalms of David formed, at least at first, the model if not the matter of their sacred songs; but, though this be admitted, it is nonge; but, though shis De numitied, it is not so easy to some to any satisfactory somelusion as to the kind and character of their musis. 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 usager, at once dear to their heart and

way we may warrantably infer that they still retained and employed the music an well as the melodies of former days. These girs while doubtiess handed down from sire to son may have undergone, in their progross, 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 calle I autiphonal, that is one party sing ing 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 introduced in his day this mode of singing into the church at Anticoh, 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 modications, clearly indicates its Jewish origin. Had the Ohristians all been Jews, this 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 Jowish 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 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 idolatrons 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 Encient 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 peouliar measures of the ancient Greek poetry, which at that time had become well nigh absolete, and when we add to this the fact that the first Ohristians 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 models

It is a somewhat noteworthy fact, of which all may not be cognizant, that dur-ing the first thousand years of the Ohristian era, the Psalms and hymns of the bible were sung only in their prose form, and although the Pealms in the metrical form of the original Hebrew must have been familiar to the early Ohristians, yet there is not a trace of any versified hymns till towards the eleventh and twelfth conturies. Indeed they seemed to have had no devotion al exercises similar to these of our modern service of song. Ahout 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 pealm 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 pre sumed to have been 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 exer cising 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 sa cred songs was instituted in Florence, and one of their habits was to sing them at night through the streets of the city, and parti-cularly on the eve of the high festivals 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 his tory, and in consequence the interest in our subject will increase as we advance. The subject now becomes so intimately and in separably identified with the great Reforma tion as to form a prominent feature in 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 cenception; this is accounted for in part by the fact, that the public services of the by the last, 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 mothe 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)

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, Qu en's, Monireal, Quebec, and Halifax. As the Quebec one is selfsustaining and does not report to the Gen eral 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 Constituencies set apart for the support of the respective Colleges. The Constitu-ency assigned to Halifax College is clearly defined, viz.: the Synod of the Maritime Previnces. 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 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 Oily of Railway, including those in the City of Ostawa, 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 Collegeterritory, 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

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 Kuox \$8,750; Queen's \$2,450; Halifax \$8,500; Montreal \$7.000; the figures standing thus:—

Amount to be raised an members in tribution per each corrections.

Amount to Humber of Average contribution per extended in the contribution per each corrections.

Adding the debatable territory with its 1700 members to Queen's and Knox would reduce the average contribution per memher of that constituency to nineteen cents whereas if added to Montreal the average ontribution 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 sixtyfive and a half cents each, white 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 circum-stances 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, Hamil-ton, London, Chatham, Windsor, Sarnia, St. Mary's, Stratford, Clinton, Goderich, St. Mary's, Strattord, Chinton, Goderion, Seaforth, Guelph, Galt, Brantford, Paris, Ingersol, Woodstock, St. Catharines, Barrie, Owen Sound, Oshawa, Bowman-ville, Peterboro, Port Hope, Belleville, Brockville, Perth, etc., besides numerous villages, etc., while in the Montreal College Constituency, with the exception of Quebec and Montreal cities, where 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 Morrin College, and the other, Montreal, has few congregations with a large membership, the great major-ity finding it very difficult to maintain

ordinances and meet current expenses at

Is it because the Montreal College is less describing of aid than those of Queen's and Kuoz? None will deny that it has as efficient a staff of Professors, and that its teaching is as orthodex and as loyal to the standards of the church as either of the two who unitedly derive their sup-

part from one and the same constituency.

Is it because the Mantreal College has not proven a success so far as the number of its students is concerned? From last years reports to the General assembly we find that

In Knox there were 17 Litery & 43 Theo 7: \$1. 59. In Queen's "31 "16 "44. In thatfax "-2 13 "4" 13. In Montroal "32 "81 "1 "52 "1 "52

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 Presentarian, 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.

tages.

Is it because the Montreal College has not the confidence of the church generally? The classification of its students for this sersion as given in a late issue of the the BRITISH AMERICAN PRESEVERIAM 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 Profesors 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 device some liberal and equitable scheme for the support and maintenance of the Presbyterian College, Montreal, as well as of all our Theological Institutions.

Croskay's Catechism.

Balto: BRITISH AMIRICAN PRESETTERIAN.

DEAR SIR,—In answer to "Watchman," in your last paper anent Croskay's Cate-chiem; it may be said that an edition of 1,000 copies was issued and exhausted, (at a loss however). If a aufficiency 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 te St. Thomas, the Moderator's chair was vacant. Mr. John Ferguson, M.A., of Osprey and Mulmur, 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 is troduced by Mr. Gray, and addressed the Presbytery on behalf of Queen's and Kuox 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 Mesers. Gray (Convener), Rodgers, A. McDonald, and Cieland. 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 Mesers. D. McDonald (Convener), Gray, Pergusur, 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, to 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 Simcos to anbmit the

DUNKIN ACT.

to the people. The Presbytery agreed to do so, and appointed Mesers. 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 (Mesers Rerguson, J. A. N. O Connell and McKee) was appointed to prepare a plan for reorganization of Congregations in visinity of Townline and Ivy.—Robt. Moodie, Pres. Clork.

Lastor and Leople.

The Preacher in the Pew.

History tells us that a colony of white Jews once settled in Africa, and that after a while their rkins became dusky like those of the natives. Other illustrations might be adduced to prove that man possesses the ringular power of adapting himself to the clumatic, political, sooial, 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 follows, appreciates the farce of the spostle's statement, and is well acquainted with the potency of

his policy.

Perhaps, as a class, God's ministers do know how to adapt the meelves 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

It seems to be qui e 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 free or chameleop.

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 fort of a man. But drive him out of the pulpit, or let him abandon his calling, and in hime 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 olerical body will be remembered less as a justly con lemned criminal than as a fallen process. The guide in the peni-tentiary, whose duty it is to show the visitors our follow-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, bu. 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 re-markable 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 botter 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

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 foot out of mischief, and so to carry himself as not to make trouble for the regular master.

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."

are serving."

Mary a hard-working, faithful, and earnest pastor has felt the force of that admo-

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 sup-porters; 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 dread-fully afflicted by pew holders who once were preachers, but had found in exercistheir gifts that they were killing churches, and retarding the work of evan gelization, and so they abandoned their calling and became secularized; but after having done heaps of damage to the sacred cause they had not sens; 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 be come 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 short-comings and want of adaptation to the sacred work. It not un requently happens that the poorest of these preachers entertain exalted ideas of their acceptability and popularity, and consequently they watch with a jealons spirit the actions of the paster. If he fails to treat them with distinguished consideration, they are at once "down on him," and chearfully 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 ante-edents. 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 parich as to be recognized by all as God's instrument in premoting the scheme of redemption, and proparing a dying people for a happy and a deathless existence in a home beyond the stars.—E. B. Raffen eperger, in N. Y. Christian Weekly.

Sermon of the Sheaves.

The hot summer day was part. 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 thankegiving to the Lord under the calm night sky." And all the cheaves arose and by their confusion cheaves arose and by their confusion awake the larks and qualis that were slieping in the stubble near by. The first sheaf began his discourse: "Bring to the Lord honor and praise; for He is good and His g odness endureth forever. He maketh and sendeth rain on the just and on the upjust. All eyes wait upon Him and Ha giveth them food in its season. Thousands of years have passed over the earth and every year has gathered its harvest and prepared its food. The Lord has over decked His table, and millions have been 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 strews corn in the furrows, but the increase comes from the Lord. Many cold plays and hot 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. Alast his father had died and his bereaved mother was weeping at home, for the hard-hearted creditors had emptied their barns. A compassion. ate 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 te communicate; for soch sacrifies are well pleasing to God. Could we short this into the houses of the rich who are now filling their barns! Could we call to that the Lord has blessed should open his hand that he may resemble Boaz who exercised meroy towards the pions Ruth. Forget not to do good and to communicate!" And the qualis 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 snaringly shall reaps sparingly: and he that 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 strewed it? He that soweth weeds shall reap toil. Whoseever soweth to the flesh shall of the flesh reap corruption; whoseever soweth to the spirit shall reap life everlasting." And all the sheaves around bowed themselves and said, "Amen, amen."—From the German. 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 truest 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 go, g from him—the best part gone. The idol slipping from his grasp, the while the worshipper clutches it, and he has nothing besides. Withering for 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 tabergrow old. The earthy nouse of this apper-nacle 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 crows'-feet upon my forehead, and my step is not so firm and elastic as of yore. 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 1 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 Brasil 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 immertal skies, And then look down like methers' eyes.

But let thy joys be fresh as flowers, That such the honey of the showers, And bloom sike on huts and towers.

No shall thy days to sweet and bright,— Solomn and sweet the 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, Sits evermore the bree ting Dove, Uniting both in honds of love. Children of Earth are these; and those

The spirits of intone repose— Death radiant o'er all human woes I'er both by nature are akin;

Sorrow, the ast on fruit of sin, And joy, the juice of life within

O, make thy sorrows holy—wise— So shall their buried memories rise, Celostial, 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 then art in eternity!

For they in their saivation, know No vestige of their former woo, While thro' them all the Heavens do flow. Thus art thou wedded to the skies.

And watched by ever-loving eyes,
And warned by yearning ey musthies.

-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 should diligently search for it. The fourth commandment very positively fixes fourth commanument very positively likes 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 Testions viii. 88: ix. 1. The xlini. 27, Levitions viii. 88; ix. 1. The Sabbatical 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 wo-men, then to two of the disciples, and the entpouring of the Holy Ghost on the dis-eiples on the day of Pentecost, which was the first day of the week, and the assem-bling 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 expeet something very clear to set aside that part of the command which specified the the seventh day as the Sabbath.

But, in may opinion, there is proof much elearer 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 28rd 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 Sabbaths, as it began to dawn toward the first of the Sabbaths," etc., evidently meaning the end of the seventh day Sabbaths, and the first (or beginning) of the first day Sabbaths, coming together without a secular day be-tween 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 Sabbaths 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 other proofs put together, being of itself

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

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 lesst 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 hardiwork 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 shildren. 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 tnem 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 ha, plest 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 afflections, adversity, unrequited hopes, and unayinpathizing hearts rise up before us, fain would we say, "Ohl 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 currounds us is freezing everything into an iceberg. Think how many many hundred yearning hearts are craving to be suchored in the haven of home; how many thirsty 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 orbs of cheerful contentment, whose luminous rays are able to light up all the crannies 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 premising members of our churches are coming together for the purpose of gathering information and sharpening their wits. When Doctor Vincent gets held of a class at Chautauqua, or Mr. Jacobs seizes an audience at Lake Biuff, the people wake up to their deficits in knowledge, and become ambitions for high qualification. Such conventions are valuable grindstones for putting an edge on dull faculties, and the more we have of such grindstones, and the more rapid their revolutions, the better. We have hundreds of Sabbatschool 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 frizzlo 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 orgency 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 good and bad air, and some one else demonstrate in their hearing the difference between good and bad air, and some one else demonstrate in their hearing the difference between good and bad air, and some one else demonstrate in their hearing the difference between good and bad air, and some one

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 gadabouts. 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 brakes, erack the whip, and be off. In curschools and prayer-meetings and churches we shall find this winter whether Martha's Vneyard and Chautauqua and Lake Bluff amounted to anything. — Christian at Work.

Take Them to Jesus.

Burdens are numerous and heavy. What shall we do with them? Many are carry-ing them. Is that the best we can do? They cling to us with great tenscity. They load us down by day, and worry us by night. It is thought to be a good sign for one to become elsepless under responsibili-ties. 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

The Claims of the Bible.

In pleading for a thorough mastery of this volume as the bounden duty of levery man, without regard to his profession, it enough to say than 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 leg-islators 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 affects independence of it can yet scarcely think, or speak, or ast, 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 Book. And the politician may as well admit, though he may not consider or eare, that the pattern and principle of all good government is found in the Bible. Dean Stanley has truly said :-- Many who would be seabdalized at ignorance of the battles of Salamis and Canne knowand care nothing for the battles of Berthoron and Megiddo." --Rev. M. W. Jacobus, D.D.

Anudom Bendings.

Navan sit down and broad over truble 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 bottee. To betray in a man's talk a corrupt imagination is much greater offence against the conversation of gentlemon than any nogligence 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 schiove nothing. By the remission of iaborand energy it often happens that poverty and contempt, disarter and defeat steal a march upon prosperity and honor, and overwhelm us with reverses and shame.

Wherever unselfish love is the mainspring 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 Halo.

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.

the power of this arm.—Bonar.

Charity.—Proportion the charity to the strength of thine estate, lest God proportion thine estate to the weakness of the charity. Let the lips of the poor be the trumpet of the gift, lest, in seeking applause, thou lose the 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 some, 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 sympathising 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 email. The evils of debt have been most formidably 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 chorch 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. It 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 oroquet, 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 apreading 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 appear 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 pass innumerable encontams upon his almost faultless work. But after all it as 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 represent to the sellevements of his life.—United Precept

Our Joung Kolks.

Be Careful What You Say

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

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide;
Some may have fallen—and who has not?
The o d as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'il tell you of a better plan,
And find it works full well:
I try my own defects to cure
Before of others tell:
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The fruits of others go.

Then let us all, when we commence
To slander friend or foo.
Think of the harm one word may do
To those we little know.
Remember curses, sometimes like
Our chickens, "roost at nome,"
Don't speak of others' faults until
We have none of our own

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 cught to treat them kindly, nay, gratefully. The want of these and other animals would be a felt caiamity. But we ought to remember that the sin is aggravated by their silence. They are dumb. If you are illused, you can cry for aid, and accurs it. If you are hungry, you can beg for bread, and act it; but the poor dumb beast cannot ask for food, nor appeal for protection to the officer of a law-court. Hence the erime of the man who illuses his beast is aggravated by the meanest and most contemptible cowardice. If the bully or the binsterer, in a fit of passion, strikes his equal, he may receive a blow in turn, or he may be severely chastised for his fit of temper; or if his antagonist, through self respect, only sees fit to administer a dignified rebuke, he still gets the worst of the rencounter, but the ill-used beast cannot thus retaliate; therefore, the ornel monster who mercilessly abuses the beast he rides or drives is the very meanest and most dastardly of all cowards.

"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 zent off on an errand to the doctor's or the minister's, mother 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."

Boys and girls alike were taught to make their manners, that is, make a bow or curtesy when they oams into a room when company was present.

Boys and girls playing in front of the school-house by the roadside, would stop and make their manners to gentlemen and ladies who might be passing.

ladies who might be passing.

While we were taught that manners make the man, and that in some respects, manner is everything, we were not left in ignorance of the first great truth, that good character, or a good name, is rather to be chosen than great riches.

We were warned against the envying or

We were warned against the envying or coveting mere beauty of person, and told that beauty is but skin deep, and handsome is that handsome does.

We grew up with a feeling of reverence for our superiors, and of respect for authority, and with a habit of obedience to love and order. Now and then an absentminded boy, suddenly brought face to face with the village squire, or the school-teacher, forgetting to make his bow, would be startled into propriety by the sharp exclamation, "Boy, where's your manners?"

I am sometimes tempted to raise the same question nowadays, when I see boys atterly forgetful of their manners; only I am not certain whether they ever had

For a permanent cure in this direction I must turn to parents and teachers, and ask them to begin at the beginning, and train their boys and girls in good mau-

I might illustrate the importance of the subject thus broached in many ways.

If getting on in the world be the main

If getting on in the world be the main thing, then good manners have their money value. A Quaker, who was notably successful in business, was asked how he did it, and he answered, "Simply by being polite."

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

But to lay a good foundation for an argument for good manners, we must establish a principle deeper than mere policy or expediency, and that we may find summarily stated in the law, "Thou shalt love thy neighbor as thyself!"

The venerable Dr. Samuel Miller, of Princeton, than whom no man of his daw

The venerable Dr. Samuel Miller, of Princeton, than whom no man of his day knew better the nature of true politeness or good manners, said, "Politeness is 'indeness kindly expressed." Standing by that definition, I wouldn't send my boys to dancing-school to learn good manners. Somebody arguing for a dancing school, that it made boys graceful, was met with the rejoinder, "I do not know how that is, but I am sure it will make them graceless." I would rather teach the boys and the girls, by reiterated precept and daily example, to be thoughtful, and kind, and considerate, and generous; to speak slow and low, and to stick to the golden rule; and we may

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 sily affectations which are only a burlerque on good manners; they will not be dazzled by mere cutside glitter; nor will they despise any one for uncomely dress or appearance, but mindful of all, they will render to each his due of affection, and courtery, and charity, and reverence, and honor.—N. Y. Christian Weckly.

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. A little boy repeated the fifth commandment—"Honor thy father and thy mother, but he was desired to explain it. Instead of trying to do so, the little boy, with his face covered with blushes, said almost in a whisper, "Yesterday I showed some strange gentlemen over the mountain. The sharp stones out my feet; and the gentlemen saw that they were bleeding, and they gave mesome money to buy shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefoot better than she could." The clergyman then looked very much pleased, and the good old schoolmaster only said, "God gives us His grace and blessing."

Son, Go Work To-Day.

If, concerning a mere enclosure of vines, one were to ask the question when there would be most hurry for the laborers, or when any call for them would be most peremptory, 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 monaced from dilatoriness or delay. "Go work to day in my vineyard."

Others are at work. The system of agen also God amploys is comewhat intricate.

oday in my vineyard."

Others are at work. The system of agen cies God employs is comewhat intricate. The plan of redemption embraces the entire planet. The nations of the world are in the hands of Providence. The great events of history are under divine control. And wherever mighty movements are in progress, then time and opportunity become impressive and solemu. Sometimes just a single man's life is freighted with vast and extraordinary value, because of the exigency of circumstances in which he happens to stand. And sometimes all our lives are charged with unusual worth and efficiency, simply because various other agencies are in exercise busily under the leadings of an

Almighty Hand.

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 canfusion. All the forceful influences in use in upbuilding the kingdom of our Lord are in supreme vigor of advance. The word is spreading, knowledge is spreading to and fro, the gates of individual usefulness are wide open. "All

things are now ready."
God is at work. The covenant of grace is active. The intercessory prayer is pressing. Showers of divine blessing are falling and ready to fall. Sunshine of spiritual warmth streams broadly across many a verdured slope. Never was there one day in modern history, in which persistent labor for Christ was attended with so much promise of success as now.

promise of success as now.

The Father from the eternal throne seems bending his ear attentive to prayer. The Spirit of all grace is influencing mightily the hearts of men. The communities are unusually devout. Many a beliaver is imploring for help. Times of positical excitement like these have more than once heen attended and succeeded by a grand outpouring of revival rain. It becomes the children of the kingdom to be on the alert in all such momentous days as these through which we are passing. "Son, go work

to-day."

Evil is at work. The powers of darkness seem to have been 1st loose for a season. The wildest elements of discord are clashing in the midst of each community. Intemperance is rife. Moral maxims are at a discount. The mind of man is prurient and impure. Those in high places of authority shine with the false light of their own immeasurable corruption. Law makers defy the law, and bullies of the prize-ring lead the parties and divide the offices as spoils. The death-threes of some few systems of wrong are violently lashing the seas into foam. Leviathan is in what whalers call the "flurry."

Now the effect of such terific combat between right and wrong—and hatween

whalers call the "flurry."

Now the effect of such terific combat between right and wrong—and between wrongs fighting each other—is twofold; it threatene loss, and it increases labor. To return to our figure, it is like the rush of tempests among bowers of vines. It menaces the clusters, and it throws heavier burdens upon the husbandmen. These intense antagonisms of sin leave no place for a listless man to abide in. There is no room for any neutral territory on the continent. Sin is the one thing which never gives nor asks quarter. And now it seems to be making onset all along the

line. 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 moan of the martyrs coloces 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 its usual idol of money. Pestilence is claiming its sacrifice. The grave, like the horseleech's daughter, cries, "Give;" and "damnation slumbereth not."

not."

Caimly amid the confusion, while the world rocks with the tunultuous currents beneath the surface, comes the sound of the parent's voice to his children: "Son, go work to-day in my vineyard."—Dr. Taylor in Christian Weskly.

Subbath School Teacher.

LESSON LII

Dec 24.) REVIEW FOURTH QUARTER, 1870.

GOLDEN TEXT.—A little one shall be come a thousand, and a small one a strong nation: I the Lord will hasten it in His time.—Iea. Ix. 22.

TREAL INC. READINGS.—M.—Acts vii. 1-60; T.—Acts viii. 1-25; T.—Acts ix. 1-43; F.—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 Sunday 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 suggestone of many equally good ways in which the work can be done. Unless there be some thort and preparation, the "review" will be an unsatisfactory exercise, and the children, not having their regular lessons from their respective teachers, lose the day for the purposes of the Sabbath school.

In some instances, where work of this k nd is not done with the entire school, it may be attempted by the teachers in their respective classes. In such cases, we hope suggestions of the kind here offered may be found of value.

In a quarter's lessons, such as we have hed the dancer is that the children will

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 fall 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.

selves.
We had three lessons on Stephen, XL., 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.

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.,

And one lesson, namely, No. XLIV., presents the interesting and unique episode of Philip and the Ethiopian eunuch. When this order is ones 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.

(1) Stephen on trial. "Trials" always

(1) Stephen on trial. "Trials" always have an interest for men. The accused person, the judge, the charge, the defence, the verdict, are all points on which the mind fixes it.

mind fixes it.

The pupils should remember who Stophen 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. Now, what would be a defence against this charge? One of two lines might be employed. (1) Denial of the words in fact, or (2) Denial of them in the blosphemous sense.

This is Biephen'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 pookets, and sit upon, as Rackel did (Gen. xxi. 34). And he does not fail to retort on the Jews, as though he said, "You feel great zeal about Moses, but your fathers made much trouble for him, and resisted him, and he did his work among them in spite of them, and against their ignorance and prejudice; and so, in fact, it has been with all the servants of God, seeking your good, until the case of Jesus, 'of whom ye have been the betrayers and the murderers' "(v. 52). The details of the martyr dom are so tresh and vivid, that they may well form the matter for questions for younger classes that could not be expected to comprehend the great principles underlying the contest in which Stephen fell, conquering as he fell.

conquering as no lett.

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. 8); his helpieseness; his enlightment; his friend Ananias; the introduction of the latter to him, and the result (v. 18). This prepares for a view of him going 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 re-sidence, sister, sister's son, and other interesting points, as his mission to Antioch, and search for Saul, all come under our notice. This brings Saul to Antioch, where we find him, the colleague of Barnabas, raising money for the poor brethren, and carrying it to Judea; among the first of a long line of ministers of the gospel confidad in, and engaged in raising and transmitting money for benevolent purposes. So while Paul is the apostle of the Gentiles, he is not unmindful of the Jews. Christ hath "made both one."

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 salutory impression on him reviewed; and then we see his fitness for skep-

herding the Lord's sheep (John XX. 16, 17). We have seen him exporting 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 or." This man was baptized, but not regenerated. Philiptook his profession as genuine; supernatural insight was not exercised in judging of profession, and like many other good ministens since, Philiphad the pain of seeing a man who had "joined the church," proving his worthless-nots.

Next Peter is seen dispensing truth and giving comfort to believers, among other ways, by the miracle of the restoration of Doroas to life (Lesson XLVII). It will be appreciated in female classer. The needle is a small thing, but how early it was employed for gensle ends; how early it had a place in Christian benevoler a; how lit tie notice we should have had of Doroas if she had only been known by the splendor of her own own garments! The needle may have its place beside the sw. rd and the needs a power among mankind.

pen, as a power among mankind.

Then we reach the musby revolution of bringing uncircumoised Gentiles into the Christian Church on their believing, brought ab. It by a double vision to Cornelius and to Peter, all the details of which are good subject matter for questions (Lesson XLV11). 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.

ing reflections.

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

(a) Philip was an evangelist.
(b) He was maraculously directed to this work.

(c) The ennuch was trying to learn when God sent this teacher.
(d) He was not in the same condition as

(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 Ethio pians, for all; no matter what law seemed to be in their way; for ennuchs (Deut. xxiii. 1) were shut out from Jewish privileges.

leges.

The narrative then has its place beside that of the conversion and baptism of Cornelius, and is one of the steps in that process by which we Gentiles, bond and free, are with Hebrew believers made one in Christ.

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 morahly in the conscience, and that this can not be done without admitting the immortality of our existence beyon 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, slast are in ourselves," said a strange contemporaneous thinker; and in fact, how many times have I seen in my youth, going to the cemetery in my village, to bear come offering or some prayer to the grave of my grandmother, over the turf of the dead the grass of the fields growing, the balsamis flowers of May opening; the butterfly, warm with all the colours of the rainbow, fluttering; the bee humming, drunken with aweet juices; even the white and innocent lambs 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 latjor of incessant transformations, the renaiseance of beings. Nowlere 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 bar-barous communism of matter. I feel my close kinship with all created things, but at the same time I feel it with all un-created things. We have been light, heat, created things. We have been light, heat, gas, in the aerolitic or cometary journey of our planet during its fluid state, as when it hung like a red tress from the head of the We have felt our flesh condensing sun. We have felt our flesh condensing itself in the first condensation of the world We find the deepest roots of our bodies in the fossils buried everywhere, like letters of rock which declare, in immortal carving and indelible epitaphs, the triumphal career of organism. We have grown with the zoophyte, and swaved in bottomless seas with the sponge. We dragged ourselves with the reptile ver the earth, after having the transformation of the 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 some to our organization. have come to our organization, 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; some-thing clearer than light, more rapid than electricity, more vivid than heat and mag making the article—the human article and netism, 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 beis easied noerly. And when we had be lieved 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 cuff red in our millenned veyages through in their, we have been purchas, sudras, helots, slaves, and sorts, the creature of others' pleasure, the instrument of others' profit, everything but free, until have arison the prophets, the martyrs, the herots, the redeemers, and they have revealed to us our own being, and have broken the chain up in our hands, and freed our shoulders from the lash, have created us anew, giving as, as it were, a second spirit with the idea of our right. And now we are citizen —a victory which still cannot satisfy us, because, after having completed our destiny in the world, after having real zed our ideal in time, after having laboured for the good of humanity and of the planet, we sigh with the derire of new worlds, of new horizons, of new heavens, for the harmony of axis more beautiful, the light of a set nee more grand; and we must labor and struggle, through the love of the infinite, according in the scale of progress, bathed to day in blood and to-morrow in light to the west later that the tare to face our Creator and our God.—Emillo Castelar, in Harper's Maga inc.

Women and Wine. Of the worst fees that women has ever

had to encounter, says Dr. Holland in Scril ier's Magazine, wine stands at the head. The appetite for strong drink in man has spoiled the lives of more women man has spoiled the lives of them, scattered more fortunes for them, brought them more sorrow, shame and hardship—than any other ovil that nyes. The country numbers tens of themsands, may, hundreds the state of themsands, may be are widows. 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 toriure, 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 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 and areas any thing worse then the ation 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 indig-nation, 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 drucken husbands are enough to make all women curse wine, and engage unitedly to oppose it every whereas the worst enemy of their sex. And now what do we see ou 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 wellfilled decanters which, before night shall close down, will be emptied into the brains 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 mischisvous draught upon their friends; and having done all this. woman will rative mischisvous draught upon their friends; and having done all this, woman will retire to balmy rest, previously having reckoned the number of those to whom sho 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 this thing was stopped? Are they stronger than their neighbors who have, one after another. 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 aught to make a social custom respectable which loads hundreds of thousands of men into bondage and death. Women, there are some things you can d., and this is one:—You may make drinking unpopular and disgraceful among the young. You can utterly dis-countenance all drinking in your own house, and you can hold in suspicion every You can utterly disyoung 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 k for woman's society. Have it understood that every young man who drinks is socially proscribed. Bring up your chil-dren to regard drinking as not only dan-gerous, but disgraceful. Place temptation gerous, 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 hasalways 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

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

tival."

PRINCE BISMARCE is again reported in
bad health, his condition causing his
family and friends much uneasiness. His
physicians fear actioning of the brain.

British American Presbuterian. 102 BAY STREET, TORONTO.

FOR THREE, RTO , SPR EIGHTH PAGE. C. RESCRIPT RORISSON Edstor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later

abould be in the hands of the Editor bot later than Tuesday proming.

All communications must be accompanied by the writer's name, other when they will not be inserted. Articles not accepted will be returned, it, at the time they are sent, a request to me to that effect, and sufficient posters stamp are enclosed. Manuaripts not as accompanied will not be preserved, and super quant sequests for their return cannot be compiled with

OUR GENERAL AGENT.

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

British American Presbuterian.

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 compunction 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 fini-bed 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 Erskine 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 sormon preached by him on the 80th July last. Those who wish to possess a permanent, and yet valuable and instructive memorial of Dr. Taylor, will do well to order this pumphlet immediately.

THERE is every prospect of Canada hav-

ing an exhibition of her own in the year seventy-eight. That year is destined to te 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. s 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 beat all manner

of Tankes notions.

THE TEMPERANCE MOVEMENT.

The wonder to-day is that the cause of Temperance has already proved so triumphant. A few years ago, and testotalers were laughed at as a sort of semi-insane portion of the community. They were called men of one idea-narrow-mindedfanatics, 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 custems 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 Bacchanalial 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 decenter is seldom seen on the dinner table. Young people can meet and erjoy 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 reform. ing drunkards, but in moulding and formulating the opinions of society on the vital question at issue.

During the past few years a great tem-

perance 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 lifeextending to the outcast and profligateand 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 over. shadows 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 staurchest 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 them selves, 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 recevery. How many thousands of women fall into the deepest degradation through drink? But what of the wives of drankards? How many would be enjoying comfort and

affluence but for the bottle and the drinking salcon! How many who began their | ple to all our readers. 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 neglec'edneglected as to food and clothing, and all the necessaries 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 enemydrink. No wonder we say that women are up in arms against the monstrous evil No wonder the thought of the ravages of drankenness 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 milennial 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. C. Chiniguy 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 Komanism, 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 sid in the erection of the new church, and that the students of the Presbyterian College, Montreal, have also contributed a liberal amount.

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 | early in January. It will cost \$20,000.

When we consider that these young men

of our students. We commend their exam-

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. II. 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

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 a nemuced 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 anticient 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 clapse no gathering in our churches would be larger, and no meetings looked forward to with greater pleasure thau the Aunual Missionary one.

Such is now the extent of our missions in the Home, Foreign and French fields, and such the interest centering around these that is 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

THE BROOKLYN DISASTER.

Again the fire king is on the war path. Not a day passes without bringing its quota of information concerning the ravagez 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 oinders, 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 condolonce.

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 madthrough which to dismiss an audience that fills a theatre from floor to ceiling. The gallery staircases lead to the same tures 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 at 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 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 It is not merely theatre going people that are concerned in this matter. Those also, who repair to the public hall to onjoy an innocent concert, or to listen to au 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 oc-curred 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 bed-roome, 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 dis-courage 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 these passes of their sine, it is at the same time in place to say that there is peculiar danger connected with the engoings of theatrical life. The taste for spectacular display leads to the erection of the most flimey stage furniture, and to the employ-ment 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 be-t 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 fol-low the tragic or comic etery, and are entranced by the unnatural brilliancy of the stage, it needs but a word to be spoken to act like fuel upon the flame of fear passion, and often by the utterance of that simple monosyllable "fire," an outire audience may be thrown into peril of their lives, even when there is no danger near. The concert and lecture room and church 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 specta-cular element in order to ensure the safety of our lives when we repair to any public meeting place.

Ir 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 doors. 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. Bront 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.

IWe 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. Cochrane, 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 ds 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 Boumanville, was the recipient of a gift from the ladies of his congregation, consisting of a valuable Persian lambskin overcost. The donors are to be congratu lated 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

FISHERVILLE Presbyterian Church, Vaughan, was re-opened on Sabbath, December Brd, 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, Knex College, presched 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 neual able and impressive. On Tuesday following, December 5th, a most successful Seiree was held in the same place. The shursh was again erowded to excees. The provision was ample and rish. The pastor, R.v. Robert Gray, presided. Excellent add. esses were given by Rev. Wm. Aitken,

Maple, Rev. Alex. Gilray, Toronto, and Rev. Mr. Werne, M. E., Professor Jones, Toronto, sung 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. I' 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 Soireo more frequently, as a means o bringing the people together, for pleasant social intercourse and instruction.

Correspondence.

Exemptions from Taxation. Editor BRITISH AMERICAN PRESBYTERIAN.

Sin,-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 Promier, asking that all such property be brought under assessment and pay it share of municipal and provincial expenditure. Now, I shall not detend 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 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 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 vn the supposed deficiency in the funds. But these church buildings and property belong to Christian citizens, Episcopalians, Methodiste, Roman Catholics, Presbyterians, Baptists, etc., whose personal property is assessed, and who are the parties who pay the taxes, and consequently pay their pro-portionate 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, There could be no injustice done, therefore, to any Ohristian 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 dont believe in our religion, nor in any religion at all. If they did they would have their place of worship. 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 "Tarks 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

If in addition to this a tax is put on our places of worship then, this is extra; for 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 limps, 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. if they choose.

Aosin it will "Turks and infidels" suffer no wrong by exempting Christian churches from assessmout. 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 donb'ed 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 minimum. For this religious instruction and god, y 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, enobling, and exalting the nation. One godly paster is worth a dozen policemen, anywhere. His work prevents crime and provents citizen." motes 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 contracts. 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 into 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 exemp-tion to "Turks and infidels." It seems to me we are drifting into ancient and heath-enish times. If our Lord and Saviour were within reach would they not tax Rim since they propose to tax His house? CHRISTIAN TY.

'The Elders' Column

Editor British American Presettation

DEAR SIR,-in your issue of Dec. 1st, you ask the question, "Would the olders 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 ignor-

ance 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 olders set apart to that office in the Apostolic Church?

Are they set apart in the same mauner 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 to-wards 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 members of our order than I am.

King, Dec. 9th, 1876. EQUITY.

L'Amable Again.

Editor British American Presenterian.

We desire to make this a heart-felt appeal to the Christian sympathies of the liberal-minded ladies in the Presbyterian

Ohurch 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 the halp. Let the call not be in vain. 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 spirisual qualities; their want or regular spiri-tual instruction, and their intense desire to receive such instruction, yet notwith-standing all this, lamentable to say, the only response I received was a note from a friend, containing one dollar.

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.

Btudents' Missionary Society, Presby terian College, Montreal.

The members of this society, tender many thanks for the following sums, re-ceived 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; Thanet and the Ridge, per C. McLean, \$22; Coaticock, per J. T. Donald, \$187.40; Desert, per M. H. Scott, \$182.44; Six Portages, per M. H. Scott, \$27.56; Portland, per J. Allan, B. A. B.A., \$19; Cantley, per J. Allen, B. A.,

From other sources:—Luther, Ont., per Rev. D. D. McLennan, \$1; Cots des Neiges, per R. McKibbon, \$18.50; Nazarell Neiges, per R. McKibbon, \$15, Cote des Street Church, Montreal, per J. T. Donald, \$6.50; D. Morrice, Montreal, per M. H. Scott, \$10; R. Anderson, Montreal, per M. H. Scott, \$5; Judge Torrance, Mon-treal, 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. Oroil, Montreal, per J. Mitchell, \$5; Rev. R. H. Warden, Montreal, per J. Mitchell, \$3; W. G. Matthew, Gananoque, per J. Mitshell, \$1; Collected in Chateau-guay and Beauharnols, per Miss Kilgour guay and Beaubarnois, per Miss Kilgour and Mrs. R. Lang, \$68.50; Rev. W. J. Dey, M.A., Spencerville, \$5; Dr. F. W. Kelley, Montreal, \$2.50.

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

Order in the Sabbath School. BY REV. ALEXANDER MCKAY, D.D. The individual Sabbath School teacher ia 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 auccess of the class and school than sound, judicious, and healthy management. Many schools are rendered almost useless in their influence rendered almost decises in their influence through the want of order; there is no regularity characterizing their proceedings, and nothing of the beauty of system per-vading their arrangements and operations. All is notey, 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 beautifelly disposed. Here we see the rose, there the carnation, here the jouquil, there the sweet pea, here the ranunculus, and there the lily, here the tulip, and there the sweet briar, and in the most desirable situations, blooming at their respective poriods, 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 pursuod the enjoyment of the divine blessing cannot be expected. Unless this habit is manifested, and assiduously cultivated, they cannot expect that their scholars will 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 rigidness, the cord may be pulled till it anaps. 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 Parents and trustees would at once see the inefficiency of such teachers, whatever other good qualities they might posses, 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 approximets and wavisting of time, when the annoyances and varieties of the world should be kept far away, and the 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 shout the better land.

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 school recitation in the sciences, much less do they become the opening prayer—a lesson on eternal realities. It such conduct or any kind of levity is duspleasing to serious teachers, how much more to the Great Teacher, who is present more to the Great Leaguer, who is present in every class, and whose eyes be-hold every disorderly scholar, and every teacher who is not doing his best to maintain order. Some teachers if not some preachers, cherich 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 yearset, hefere year many was doing in this respect, before re-sults 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 armies, nations, and modes of travel that it has for families and Sunday schools. God said of A'raham, "I know him that he will command his children and his household after him." All scriptures commanding parents to govern and children to chey, require family order. From the University to the Sunday school success is according to the order kept. A class without order like a demonstrated army. is out order, like a demoralized army, is worse than none. Whereas it is a pleasure to teach au 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 coouty of each reacter; and that the co-operation of all is necessary to secure complete regularity. No one should im-agine 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 asset.

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

be comparatively easy.

Пве Риссидент в Меннаде

President torant vinnet morrage has been deliver d, jeddi hed, aid pretty generally commented on. It being the last he will have the privilege of sending to Congres, h accapitulates 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 snoh an examination of some of the subjects as night commit 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 bunching but much vaunted instrument, the Constitution of the United State .. There are also other points which have caused considerable disapprobation in certain quarters.

The President very candidly confesses his own lack of pontical 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 Talleyrandblunders.

He says the appointments to the civil servive, bad as they may have been, should not be charged upon him, as they are really dictated by the peo-ple'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 communica-tion 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 overproduction 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 genoral good, and suggests that a great deal too much United States maney goes to Cuba and Brazil.

The New Fishing Grounds.

Profes r Hind has discovered immense fishing grounde in Northern Labrador. The discover, 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.

THERE Unitarian churches in Boston Mass., are now occupied by Roman Oatholice, one by Bresbyterians, one by Baptiste, 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 Hervoy Crichton if he had observed that during the whole time Miss Northcote was playing, some one was keeping up with the boat on the back of the river, running along behind the thick alder bushes, so that the movement of their branches alone was detected.

"I did not notice any one," said Hervey.
"Shall we steer rather nearer the bank and

and out who it is?"
They did so, and just as they came close under the bushes, which dipped almost into the water, the leafy branches were parted by two dark little hands, and the wild beautiful face of a gipty woman gleamed out upon them suddenly, the deep fashing eyes scanning every face, and settling for a moment with a peculiar intentness on that of Una. Mrs. Burton gave a shrick of aff-cted terror, and they saw the white teeth shine between the curved lips as they wreathed themselves into a scornful smile. Then the hands dropped down, the branches were allowed to meet again, and the face disappeared. "Who in the world is that?" exclaimed

Mr. Knight, who had been nearest to the strange apparition.
"I have not an idea," said Hervey; " a

"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.' "I am glad I have seen her," said Una. "She is strangely handsome, though it is not exactly a pleasant face. Ashtaroth, goddess of the Sidoniaus! What a singular name for any one to have in these

lar name for any one to have in these days.

"Everything is strange about the Edwardses," said Will; "but, behold!" she continued, raising herself and looking out across the country; "I perceive in the distance a black horse approaching, known as ene-Night-hade, which has the honour of bearing on its back the Master of Atherstone. He is coming this way;" and in the course of a few moments Humphrey, followed by his groom, came riding along followed by his groom, came riding along the bank close to the boat. He was near enough to exchange a few words with them as to the favourable weather and the prospects of the day, and then Rupert suggested that he should entrust his horse to his servent and join them for the rest of

"We have plenty of room," he said;
"and, it and, it and man here who plays the have a little old man here who plays the violin wonderfully well, and will entertain you with music when our conversation be-comes too dull."

Humphrey smiled and began a courteous refusal; then he paused, his eyes fixed themselves on the bright face of Una Dysart, who had turned towards him, and he wavered, hesitated, and finally seeming to make a great effort, he said, "I wish in-deed I could come, Northcote, but I cannot deed I could come, Northcore, put I cannot — must not—though I am none the less grateful to you for the offer;" and lifting his hat, he touched his horse on the neck with his hand, and it instantly started off at a rapid pace, bearing him speedily out of their sight.

"Now if ever a man did violence to his inclinations, it was Humphrey Atherstone," said Northcote. "It was quite evident that he longed to take his place amonget us, and was held back by some grave obstacle in his own mind, which compelled him to leave us."

"I have quite come to the conclusion," said Cruchton, "that my brother the rector is perfectly right in his serious mistrust of Mr. Atherstone."

What grounds can you have for making such an ascertion?" exclaimed Una, turning upon him with a flash of indignation in

"Simply the logical fact which has become a proverb, 'that there is no smoke without fire,' and the no less certain truth that in these days, mysteries in the lives of individuals do not received. individuals do not generally hide anything poetic or interesting, but rather something very discreditable to those who seek to shelter themselves behind them."

" Anyhow, it is utterly unfair to condemn persons on mere assumptions," she en-swered, for her own generous spirit rose in which, it esemed to her, was generally dealt out to hir. Atherstone—and she allowed a feeling not only of dangerous compassion, but of instinctive championship on his behalf, to take possession of her from that moment. She made her first concession to it by turning her back on Hervey Crichton and occupy ing herself exclusively in talking to Will Northcote till they reached their destination. Crichton sat silent, looking vexed and uncomfortable, for Miss Dysart had been very friendly with him up to this time, and he was becoming painfully conscious of a daily increasing desire on his own part that they should go somewhat beyond being friende, and when they all disembarked he made a great effort to regain the place by her side which he had generally held when they met in society. But Una was not to be appeared—he somewhat maliciously took refuge with Mrs. Northcote, whom she very well knew the bold warrior would not dare to encounter. Hervey linguistical at a little distance. beyond being friends, and when they all tor. Hervey lingered at a little distance from her for a time, and then seeing she was determined to remain hostile, tossed his handsome head with a look of evident pique, and went off to Miss Northeste, who received him with such merry goodwill, that he could not help enjoying himself in her society most heartily, in spite of his annoyance.

It was a pleasant scene on which the new comers looked. The field was crowded with persons of all ranks, wandering about in the sunshine and strolling in groups, or more often in coupler, down the shady paths by the river-side. The match had been commenced, so soon as Atharatan been commenced, so soon as Atherstone and a few more of the great people of the county came on the ground, and was being played with great animation and excite. ment. Una had never seen a game of ericket in her life, and therefore it was to her as unintelligible as it was uninterest-

ing, and she very scon discovered that syn those who might be supposed to un-derstand it were entirely occupied with their own cencerns, and paid very little at-tension 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. Una's glance followed him from place to place, while Mrs. Northcote poured a dropping fire of heavy remarks into her ear, to which she found it was not necessary she should listen in order to make suitable answers, and she was struck by the gentleness and consideration he showed to the poor people for whose comfort he seemed so anxious. She could hardly have believed that his dark face could have been so full of sweetness as it was when he car-ried tired little children back to their mothers, or found a seat for some poor old woman where she could see her boy playing this momentous game—and he showed very evidently that it was not to mix with his acquaintances, but to do what he could for the amusement of his tenantry that he had come on the ground.

While Una was standing very silently watching the whole scene, Mr. Northcote suddenly changed the current of her ideas, by exclaiming to his wife,—

"There is the rector talking to that fellow Edwards again. I must say I cannot understand his taking any notice of him. Whatever Atherstone may be, there is no doubt that man is a disreputable scoundrel."

Una turned eagerly in the direction to which Mr. Northcote pointed, and saw the Malay, standing half hid in the chade of a tree, talking with a cringing, furtive air to the rector, while he held upon his shoulder a tiny mite of a boy, whose gipsy face seemed sparkling with precocious intelligence.

Mrs. Northcote looked solemnly towards the group, and said, with the calm satis-faction which always accompanied her condemnation of her neighbours, "It may be, Mr. Northcote, that the rector thinks he has a better chance of inculcating mor-ality on the low scoundrel, who makes no concealment of his guilt, than on the higher placed evil-doer, who shrouds his crimes, whatever they are, under a hard, impenitent recerve."

This evident allusion to Atherstone was a little too much for Una, and she started away from Mrs. Northcote, feeling that she could not trust herself to speak to her without indignation, and went in search of her father.

She found Colonel Dysart engaged in an examination of Atherstone's horse, which had seem left under the care of the groom, in a corner of the field, and as Una came up to him he said, "I was just wishing for you, Una; I know how much you admire a fine horse, and this is really one of the most splendid beasts I ever saw." He began describing to her the various good points in the animal; and while she stood listening to him, she saw Atherstone, in the course of some arrangement he was actively making for a group of poor people, accidentally pass near the rector and Edwards. It was clear that he had not seen the Malay before, for the moment his glance fell upon him he stopped suddenly, and let a chair he was carrying drop from his hand. A few moments he stood silent and rigid, then, as Edwards slowly turned his malignant face and looked at him, Atherstore hurriedly said a few words to those around him, and then came with hasty steps to the spot where his horse was standing. There was a very strange ex-pression on his face, a sort of mingling of sternness and misery; but it changed to a softened sadness when he saw Uns. He shook hands with her and her father, and told them that he was unexpectedly oblig-

ed to leave the ground. "What, so soon, Mr. Atherstone?" said Colonel Dysart; "I thought that your people always considered they had a right to keep you with them to the last on this

day."
"So they have, and I have never failed them before; but this year all is changed. I cannot stay in this place to day." He mounted his horse at once, and saying to Una, with more earnestness than the simple words warranted, "I do trust you will enjoy yourself, Miss Dysart," he galloped

off before she could answer.

Colonel Dysart looked after him, with a perplexed expression, and then turned to his daughter. "You have been desired to enjoy yourself, Una; how do you mean to accomplish that result?"

"Not by looking at the cricketers, at all events, and still less by rejoining Mrs. Northcote. I should like to find Lillih Crichton, as Will is clearly not accessible just now. Have you any idea where she

"I saw her going slong the path by the river a short time ago," said Colonel Dysart; "but you must not expect me to join you in a search for her; it is much too hot;" and he flung himself down under a tree to rest himself, while Una went in what of her friend. quest of her friend.

She was walking quietly along the bank of the river, when Rupert Northcote suddenly appeared at a turn in the path, and came rapidly towards her. He seemed greatly disturbed and excited, and with a muttered spology for his haste, passed her, apparently in a vehement hurry, and disappeared. She went on, rather surprised. and a few more paces brought her in sight of Lilith Crichton. Una stopped with an

exclamation of dismay when she saw her. Lilith was standing upright and motionless, with her hands clasped tightly on her breast, as if to still some emotion that was stifling her; her lovely face was white as snow; her great blue eyes were wild with misery; and her whole expression was that of one who feels as if the agony of life could

not be endured another moment. Impetuous Una rushed towards her, and flinging her arms round her, exclaimed, "My dearest Lilith! what is the matter? I cannot bear to see you suffering so fright-

But her warm caresses seemed lavished on a statue; and when Lilith spoke at last, it did not seem to be in answer to her questions, but rather that the words were weighing on her heart and burst forth in-voluntarily..."Rupert...my poor Rupert!"

"He loves you, Lillith—you do not doubt that, surely?"

"No; oh, that I could i"

"But why, dear child? Forgive me for saying it, but I feel sure you return his affection."

affection."

"I have no wish to deny it," she enswered, while tears gathered slowly in her eyer, and tell from them thick and fast.

"Then why are you so sad?" said Uns, anxiously. "You will marry him, without doubt, and he very happy."

"I would sooner die!"

I would sooner die "Lilith, what do you mean? Rupert wishes to marry you, I am certain, and his friends all love you; why should you

"I love him too well to tell you why,"

she answered.

"That is a very incomprehensible answer, Lilith. I want you to tell me, because I cannot but think you must be making yourself needlessly unhappy; and possibly if you tell me the results. sibly, if you told me the reason of your re-fusal, I could help you. Perhaps you are too much agitated now; but promise me that you will tell me some day."

"Yes," she said, in a calm, strang; voice,
"I will tell you some day, Una Dysart."
That promise was kept—but in what an

(To be continued.)

(For the Presbyterian.)

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 near singer. It some the fles poor sinuers. It seems to me that you are beginning at the wrong end. You might as well try to make children understand all the deep principles upon which our language is founded, before they learned the siphsbet, or expect an apprentice mason to grasp the elements of Euclid before he can use the chisel and hammer, or apply the plumb-line."

"We must preach the truth, sir," re-

"Ye must preach the truth, sir," re-plied Mr. Dunning, who was sitting cosily in an arm-chair at the other end of the Doctor's table. "God has elected some to everlanting life, and they shall be saved, and others he has predestined to everlast ing damnation, and they will be lost," he added with some temper. "You of the new school are afraid to preach the truth your hearers are so liberal, and they would be offended.

Just at this moment Dr. Malcolm's youngest daughter entered his study, and seeing Mr. Dunning red in the face with the heat of his argument, said, "come away and listen to my new piece of music, you have had enough of argument for a night. You'll spoil your looks with it." And so the two clergymen rose and went into the dining room where Miss Lucy Malcolm had her piano ever ready for use.

The two ministers to whom we have thus been introduced were both remarkable men. The one was the minister of the Parish of R——, in Ayrshire, just the type of what such a person should be. He was a popular preacher, his great aim being to present the truth so simply that a child could understand it. He was beloved by the young, and of course their parents could not but look on their minister as the best man that ever lived. Dr. Malcolm was everything in that parish. The dying consulted him as to the making The dying consulted him as to the making of their wills; farmers came to him for advice as to their cattle and crops, and they all said of him what from them was the highest praite, "that he kent a cattle-beast as well as ony ane o' them." Mothers ran to the Dootor with their household cares and troubles. Thus the minieter's time was fully occupied, and then he had the work of the church courts to do. He was clerk of the Presbytery. to do. He was clerk of the Presbytery, and being an excellent business man, was regarded as the guide of his brethren. When the Doctor got up to speak all were attentive. He had so much talcut and judgment that he generally hit upon the very motive that was required. And, heeides hairs a recital property of the state very motive that was required. And, besides, being a social man, enjoying a good dinner, telling a humorous story, sparkling with lively wit, his company was universally sought and prized. He had the happy knack—as the Scotch say—of always acting out the character of a clergyman, and never lost his dignity, even when filling the room with his merry laughter, or joking a brother, or giving advice about "cattle beasts," or "turnip seeds." He always dressed carefully, as every minister should do. His cont was every minister should do. His cont was clerical, his neck cloth was ever spotelessly white, his hat and boots—though at the opposite extremities of his body—giving evidence that they were cared for by one and the same person. He did not go out unshaven and greasy when he had work to do amongst the poor, or have all the marks of a regular "getting up" when he had to dine with the rich. The Doctor was always alike with rich and poor, and thus the former could not despise him, and the latter received him with cheerful smiles.

Mr. Dunning, who was so hotly engaged in argument with the Doctor, was a very different person. He was a dissenting clergyman in the same parish, and had his dwelling house at some little distance from the manse, as the parish minister's house in Scotland is named. He was quaint in manner, had a great turn for metaphysics, and his preaching was frequently so "deep," as his admirers called it, that nobody could understand it. His favorite words in the pulpit were "election." "predestination," "damnation, tion," "predestination," "damnation, and so forth, and the subjects correspond and so forth, and the subjects. He ing to these terms were his delight. poured with perspiration when describing the punishment of the non-elect, and no wonder, for his pulpit was ever like a fiery furnace, from which red-hot cannon balls were continually discharged. He was also the least practical man in the world. Having nobody but an old housekeeper to wait upon him, his house had always a damp unused feeling about it. His study was a mass of confusion—books here, there, everywhere—torn papers scattered up and down. The coat he sat with he were in his pulpit and in his visits. It was an old brown garment that had seen better days, but probably not since the

He wore knee-breeches, but his silk stockings were old and faded, and his hat and neck-cloth ard umbrella that he always carried with him, all gave evidence of age and decay. He was also singularly abstracted; as much so as a famous Scotch minister, who, on one occasion was walking from one place to preach in another, but who, desiring a snuff, and not being able to take it because of the wind blowing in his face, turned about, and forgetting that he had turned, walked on, and was not a little astonished to find himself at his own kirk at the very time the bells were ringing in the other where he was to preach. ing in the other where he was to preach. Many stories were told of Mr. Dunning's mental abstraction—how ou one occasion he had gone out without his hat and coat, and with his speciacles on; how he would utter strange ejaculations when the simplest story was being told him; how on another occasion he forgot it was Sunday, and wondered why the parish kirk bell was ringing! how on another he was lifting ringing; how on another he was lifting his hands to pronounce the benediction, when he should have been giving out his text.

Nevertheless the heart that beat under this rough exterior was a warm and true one, and this Dr. Malcolm had found out one, and this Dr. Malcolm had found out at the time of his greatest affliction, when death visited his home and deprived him of his beloved wife. Mr. Dunning called at the Manse day after day—had dropped many a soothing word, and from that time the parish minister and the dissenting one—though 'strangely separated from each other hitterty by each other hitherto—had become bosom friends. They went hand in hand in the good work; and so it happened that many a night Mr. Dunning crept away from his a night far. Dunning crept away from his cheerless study and stole into the Dostor's cosy chair, where his presence was always welcomed. At first some of the keen dis-senters wagged their heads when they saw their minister going to the manse, and dropped strange hints as to his heart being in the "auld kirk," but by and bye, as the friendship comented and increased, even the bitterest of Mr. Dunning's hearers came to look upon his visits to the parish mange as nothing unusual.

(To be continued.)

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 scul—to have no consequence in the spiritual universe, we have then a cause without a result, an aim without an end. All other states and acts of the mind are under the dominion of the law. Thought, reflection, analysis, the flight of fancy, the aspiration of all the higher powers of the intellect, have their commensurate revenue. Is prayer alone abnormal. Or is there anything inconsistent with a law-loving philosophy in these canons of the Christian's faith, "Ask, and ye shall receive;" "Draw nigh unto God, and he will draw nigh unto ron?" to you?'

The Apothecary's Squirrel.

An apothecary had a tame equirrel, which he was in the frequent habit of re-galing 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. On one occasion he jumped upon the broad-brimmed hat of a quaker who came into the shop. He made friends with all his master's acquaintances, but if anybody teased him he could show that he knew how to bite. As the winter came on, he was in the habit of building himself a nest of any tow he might find about, and used to choose for his residence the pocket of his master's cost. When, in the evening, the coat was taken off and hung upon a nail, the little squirrel would clumb up the door on which the nail stood, run down the coat, and take up his quarters in the pocket, carrying always in his mouth a good analys of the rails he had annually of the rails he had a nail the same and had a nail the same and had a nail the little same and had a na good supply of tow, which he had prepared and rolled together beforehand, and with which he contrived to make in the pocket the cosiest night's lodging in the world.

Great results followed from this habit of the sqirrel, as you shall hear. A housebreaker, watching his opportunity selected an especially dark night for getting in through the window of the apothecary's little back room behind the shop, with, as you may imagine, no good end in view. He knew that the apothecary kept no dog; he could easily guess where his coat was likely to be hanging up. He soon found the pocket, and was just obout to lighten it of purse, pocket-book, and keys, when a misfortune totally unexpected befell him. In rummaging for keys and purse he had struck the sleeping squirrel, of whose strange habits with regard to his bedroom he had not been aware. Not liking to be thus suddenly disturbed, the little animal gave the thief so sharp a bite on the thumb that he could not forbear yelling with pain, and the master of the house alarmed at the unusual sound, came into the room, armed with the poker, just as the thief was escaping through the window. The watchman happening to be passing, the unwelcome guest was given into custody, and as the geese at Rome had saved the capital by their cackling, so the little squirrel had saved his master's property by lodging in his coat pocket.

No creature is too small sooner or later to be of use.—From the German of Agnes

A MISSIONARY from the English Good Templars, Rev. H. W. Parsone, will sail for the Southern States shortly, with the object of organizing Good Templar Lodges among the colored people, who were formerly excluded from the Order by the white Good Templars on account of

HER Majesty Queen Ranovalomanjaka of Madagascar, is a woman of brains. She has issued a proclamotion to her subjects solemnly warning them not to have anything to do with the cup that incbriates; and she concludes with a scarer addressed to those who sell the pestilent bever-

Scientific and Aseful.

RAILROAD CAKE

Two eggs; one cup of sugar; one-half cup sweet wilk; one-half cup of butter; one teaspoonful cream of tartar; one half teaspoonful of soda; one and one half cape of flour. Beat the butter and sugar to gether first, then add flour, cream of tar. tar, soda, milk, and eggs. Bake in a quick

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 bullock's gall mixed with three quarts of set cold water, and rub it off with a clean flannel or house cloth. Any particularly dirty spot should be rubbed with pure gail. CATMRAL FOR THE COMPLEXION.

The complexion may be improved by the use of catmeal, 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 hear or contrast, and the cloth filled with bran or outmeal, and tied closed by at the wrist. A lady who had soft, while hands, confessed that she had a great deal of houswork to do, and kept them white as any idler's by wearing catmeal mittens every night!

TO DRESS A SHEEPSKIN.

To dress a sheepskin with the wool on, scraps the flash from the skin and wash in soap and water: then spread the skin, wool downward and sprinkle thickly over the desh side a mixture of equal parts of alum and salt, finely powdered. Fold the skin and roll it up tightly, and let it lie a week. Then open it and rub it with a piece of chalk and a pumice-stone alternately until it is soft and dry, pulling it and stretching it meanwhile to make it pliable.—N. X. Times.

PORK AND APPLES.

Labials, linguals, and palatals unito in one thrilling cord at the bare mention. It matters little how they are combined—the 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. These are farmers' stand-bys and luxuries, and alternating with boiled, baked, broiled, or fried bacon, fill the admirably between the twice or thrice a week that the butcher calls. Besides all this, as if this was not enough al. sides all this, as if this was not enough almost to make a man take off his hat to a nice porker—and certainly to a three hunnice potker—and certainly to a surce nun-dred pounder; besides all this, no quadrup-ed reaches maturity so rapidly, none multi-plies so fast, none makes so good use of the food fed to it, and none fattens so readily at all ages .- Amer. Agriculturist.

10 INDOOR GARDENERS.

A corespondent 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 re-tarding their growth and bloom, as leaves are to plant hie what lungs are to animal life. Where scale or red spider have ac-cumulated, as they will in a warm, dry at-mosphere, or in dark situations, whale oil mosphere, or in dark situations, whale oil soap ands showered over the leaves and sponged off on the under side, or turning the bottom up and dipping the whole down into the decoction, will remove the pests. Where plants are crewded into too small space, they will generate the aphis or green fly, and the thrip and mealy bug. Smoking or washing the plants thoroughly will destroy these also. Above all, give your plants plenty of fresh air and all the sunshine posible. But few plants will grow in the shade, and this class is mostly confined to the begonia family and a few varieties of vines; among them are the smilex and the vines; among them are the smilex and the common ivy.

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. Each of these arteries, of course, supplies just one half of the face, the nose being the dividing line; the left nostril is supplied with blood by the left artery, and the right nestril by the right artery. Now supposing your nose bleeds by the right nostril, with the end of the fore-finger feel along the outer edge of the right jaw until you feel the beating the artery directly under your finger, the same as the pulse in your wrist; then press the finger hard upon it, thus getting the little fellow in a tight place between your finger and the jaw-bone; the result will be that not a drop of blood goes into that side of your face while the pressure continues; hence the nose instantly stops bleeding for want of blood to flow; continue the pressure for five or ten minutes, and the ruptured vessols in the nose will by that time probably contract so that when you let the blood into them they will not leak. Bleed-ing from a cut or wound anywhere about face may be stopped in the same way. The Creator probably placed these arteries as they are that they might be controlled. Those in the back of the head, arms and legs are all arranged very conveniently for being controlled in like manner.

THERR is a Y. M. C. A. in Bombay, India. which has grown from a membership of seventy when it was stared 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 White Star steamer "Brittania" has made the quickest passage across the Atlantic Ocean on record, the time from Queenstown to Sandy Hook being seven days thirteen hours and eleven minutes. On two days she ran 402 and 403 miles

THE Y. M. C. A. at Melbourne, Austraia, have erected a building at a coat of £6,000. At Gaelong, in Australia, there is an Association of 121 members, who are doing successful work. The extension of Y. M. C. A. throughout the Protestant world is a hopeful sign of the times.

The Fall of Babylon.

" In that same night was Belshazzar the King glain"—so briefly and terribly is the parentive out short in the book of Daniel. But from the contemporary authorities, or there of the next century, we are all able to fill up some of the details as they were anticipated or seen at the time. It may be that, as according to Boresus, the end was not without a struggle, and that one or other of the kings who ruled over Babyor other of the sings with futed over Bany-lon was killed in a hard-won fight without the walls. But the larger part of the ac counts are steady to the suddenness and completeness of the shock, and all combine in assigning an important part to the great m seriging an important part of the great rivers which, as it had been the pride of Babylon, now proved its destruction. The stretagems by which the water was diver-ted, first in the Gyndes and then in the ted, first in the Gyndes and then in the Euphrates, are given partly by Herodotus and partly by X-nophon. It is their effect alone which need here be described. "A way was made in the sea"—that sea-like lake—"and a path in the mighty waters." "Chariot and horses, army and power, are, as in the battle of the Muvian bridge, lost in the dark stream to rise up no more, extinguished like a torch plunged in the waters. The hundred gates, all of bronze, along the vast circuit of the walls, the foldalong the vast circuit of the walls, the folding deors, the two leafed gates which so carefully guarded the approaches of the Euphrates, opened as by magic for the conqueror; "her waves roared like great waters, the thunder of their voice was uttered." The inhabitants were caught in the midst of their orgies. The Hebrew saer trembled as he saw the revellers unseer trembled as he saw the revellers unconscious of their impending doom, like the Persian seer for his own countrymen before the battle of Platw. But it was too late. "Her princes and her wise mon, and her captains, and her rulers, and her and her captains, and her rulers, and her mighty men were cast into a perpetual sleep," from which they never woke. They succumbed without a struggle, they forebore to fight. They remained in the fastnesses of their towering houses; their might failed; they became as women, they were hown down like the flocks of lambs, of sheep, of goats, in the shambles or at the altar. To and fro, in the panic of that night, the messengers encountered or at the altar. To and fro, in the panic of that night, the messengers encountered each other with the news that the city was taken at one end, before the other end knew. The bars were broken, the passages were stopped, the tall houses were in fames, the fountains were dried up by the heat of the confagration. The conquerors, chiefly the fisroer mountaineers from the Median mountain, dashed through the terrified city like wild beasts. They seemed to scent out blood for its own sake; they cared not for the splendid metals in the Babylonian treasure-houses; they hunted down the fugitives as if they were chasing deer or catching runaway sheep. With their huge bows they cut in pieces the young men whom they on-countered; they literally fulfilled the wish of the Israelite captives, by seizing the infant children and hurling them against the ground, till they were torn limb from limb ground, till they were torn limb from limb in that terrible havoc. A celestial sword flashes a first, a second, a third, a fourth, and yet again a fifth time, at each successive blow sweeping away the chiefs of the State, the idle boasters, the chariots, the treasures, the waters. The Hammer of the nations struck again and again, as on the resounding anvil—and with repeated blows beat down the shepherd as he drove his flock through the pasture of the cultihis flock through the pasture of the cultivated spaces, the husbandman as he tilled the rich fields within the walls with his yoke of oxen—no less than the lordly prince or chief. The houses were shatter-ed; the walls with their broad walks on their tops, the gateways mounting up like towers, were in flames. And yet more significant even than the fall of the monarchy and the ruin of the city was the everthrow of the old religion of the Chalden world by the zeal of the Persian monothe-ists. The huge golden statue of Bel, the Sun-God—from which Babylon itself, "the gate of Bel," derived its name—on the summit of his lofty temple; Nebo, the Thoth, the Hermes, the God of the Ohaldean learning, to whom at least three of the Babylonian kings were consecrated by name, in his sanctuary at Boreippa, of which the ruins still remain; Marodach, the titulary god of the city, favourite deity of Nebuchadnezzar, "the Eldest the most ancient" of the divinities—trembled, as the Israelites believed, from head to foot, as the great Iconoclast approached. "Bel howed down and Nebo stooped, Marodach is broken in pieces." The High Priest might stand out long against the conqerers, and defend the venerated images at the and defend the venerated images at the cost of his life; they could not resist the destroyer's shock; their vast size did but increase the horror, it may be said the grotesqueness, of their fall; the beasts of burden on which the broken fragments would have to be piled groaned under the expectation of the weight; the waggons which have them away creaked under the which bore them away creaked under the prospect of the unwieldy freight. With the fall of these greater divinities, the lesser fell also. In the more cynical form of the later traditions the frauds of the selfish priesthood were exposed; the monster shapes of the old worship were burst asunder by the sagacity of the Jewish captive, and the special favor ot the Servian king. But in the ancient contemporary witnesses there is no such littleness mixed with the proud exultation, which tells only how in the same general ruin all the sculptured figures came clattering down and were broken to fragments. And where was the King? The Chaldwan records describe how the Prince, who had taken refnge at Borsippa, was carried off captive to the mountains of Caramania, but the Jewich records know of nothing but the king who "in that same night" was slain.

Belshazzar's grave is made. His kingdom passed away. He, in the balance weighed, Is light and worthless clay; The shroud, his robe of state; His canony the stone,

The Mede is at his gate, The Persian on his throne! Dean Stanley's Lectures on the Jewish Church.

TER Presbytatian Alliance which will represent all the Presbyterian churches of Christendom, will meet in Edinburgh, July 8, 1877.

A Sermon Preached by the Microscope.

The mineral polishing powder lately brought into use under the name of electro-silloon consists, as shown by the micros-cope, entirely of silicious or flut shells of dictomacea, species ipidiscus, oach shell being a flat dick. We recently measured their diameters and found them to average 1 2000th inch, while the thickness was 1.8000th inch. Therefore, when piled up like coin (and in this way they appear in the mineral), 8.000 of these are one inch thick; while a square inch can contain more than 2000x2000, or over 4,000 000 such disks; and the number present in every onbic inch is thus more than 800x4,000,000, or over 32,000,000,000. When we consider that the thickness of the deposit in Nevada where this mineral is found in replaced in handral of for is found, it reckoned in hundreds of feet, and the length by hundreds of miles, we can only he struck by the immensity of the organic creative power with which the atoms of matter are endowed, a power which forms these atom like objects, in regular shape and in numbers to be counted, not by millions of millions, but by countless myriads. Not this alone: but this power also ornaments most of the species in the most tasteful and intricate manner: an ornamentation which is revealed only by the most powerful micros-

When we were once visiting the cathedral of Stra-bourg, Germany, an architect in our company made the remark that the artisans who out the ornamental stones had expended just as much care in giving the utmost finish to the highest parts at the top of the spire, where scarcely any one had a chance to admire their admirates the state of the second sec able work vanship, as to ever part of the cathedral below, where it is daily seen by the worshippers. "But," said our friend, "those men labora not so much for their vacces at they do now a days (after twister). wages as they lo now a days (often trying to cheat in the value of their work when they get a chance); but in those good old times, every artisan laboured for the glory of God; it was a species of religious en-thusiasm which induced them to fluish their work there as conscientiously as any-where else, although it could only be seen

Considering the discoveries of the ex-quisite ornamental fluish of these little objects belonging to the hundreds of species of diatomacea, what is more natural than that the religious enthusiasm of the medica-val courch builders is taking hold of the microscopists of our day, who really are enabled to see what God wrought thousands of centuries before it could be seen by any human creature? And these wonders have waited through all these ages before the fact could be appreciated and acknowledged; that the creative power is infinitely great. even in the infinitely small.—Scientific American.

Special Jotices.

Consumption Cured.

An old Physician, retired from active practice, having had placed in his hands by an East India Missionary the formula of a simple Vegetable Remedy, for the speedy and permanent Cure of Consumption, Bronchitis, Catarrh, Asthma, and all-Throat and Lung Affections, also a Positive and Radical Cure for Nervous Debility and all Nervous Complaints, after having thor-oughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send (free of charge) to all who desire it, this recipe, with full directions for pre-paring and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Powers' Block, Rochester, N. Y.

ANGUS G. MACKAY, INSURANCE, LOAN

REAL ESTATE AGENT.

Port Huron, Michigan.

Cultivated Farms and Wild Lands for sale in St. Clair, Sanitac, and Huron Counties, Michigan, at fair prices and on the most favorable terms. Can obtain a high rate of interest and the best of Real Estate Security for Loans entrusted to me

REFERENCES:

First National Bank, J. J. Bovco & Co., Bankers, and Atkins Bro's., Attorneys at Law, Port Huron, Michigan.

D'ARY'S

Curative Galvanic Belts, Bands

AND INSOLES

are made on the most approved scientific princi-ples, and will cortainly ours all diseases of the sexual organs, nervous disorder,

RHEUMATIC AFFECTIONS NEURALCIA

weak back, and joints, in ligestion, constipation liver complaint, consumption and diseases of the kidneys and bladder. All these yield to the mild but powerful application of Electricity. Send for circular to A. NORMAN, 118 King Street West Toronto.

D. S. KEITH & CO.,

PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS

Manufacturers of

PETROLEUM GAS WORKS

Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating. Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials.

109 KING STREET WEST, TORONTO

ANY PERSON of ordinary intelligence can sar a lining by can reasing for The Illustrated Week! Experience is not necessary—the outprayable of being, as in all exceeding the modern of the property of the prop

IN THE PRESS

Shortly to be Published,

THE PRESBYTERIAN YEAR BOOK

For The Dominion of Canada and Newfoundland for 1877.

Edited by the Rov. James Cameron,

The YPAR Book for 1-77 contains full accurate, and detailed information regarding the Probyterian Church in Caneda. It gives a summary account of the Proceedings, Acts and Renoits of the best General Assembly, with instead to officers, and a detailed account of the rubes and a detailed account of the rubes and a mass of procedure? It has add a pited or the government of the Church, besides the neural informet on regarding Home and Foreign Mission Weak, French Frangelization, and Coleges. The the master that over intelligent Presbyterian onest to possess with regard to his church is birting the report of the convonient form for reference at all times.

There are in the YPAR Book, als., able Papers, brief, and to the point, from the poins of PRINCIPAL CAVEN, Teronto.

PRINCIPAL CAVEN, Toronto.
PRINCIPAL MOVICAR, Montreal. DR. McGREGOR, Ha'lfax.

DR. PAITERSON, Nove Spotis, and REV GEORGE GRANT, MA., Rahfax,

along with a great deal of oditorial writing and remark.

The information in regard to the ton Presbyterian Churches of the United States is very full and complete tons wear, the only annual exhibit indeed of this kird as yet published on this continent. The Constitution and is far as it is possible to accertain this in the meantime, the Constitution of concernant is and Churches belowing to the

ian Churches of the United States is ver full and complety toos very the only annual exhibit indeed of this kird as yet published on this continent. The Constitution and its far as it is pressive to ascertain this in the meantime, the Constituency of congregations and Churches beloning to the Alliance of Prabytesian Churches that holds in 1877 its first Tri unital Convent on in Edinburgh, are given in foil. I here follows this the usual information in regard to the Universities of the Dominion. Postal Laws, etc., etc. The Yean Book has established for itself a high character, in tonly in Canada but in the United States, for editorial shiftly and care, fulness, clearness, and correctness in matter and arrangement, in witness of whion statement we append one or two of the man, notices and roylews that have reached the Publisher.

We seldom find, in so modest and unpretentious form, so much and so various eccles astical infranton. If ever well if our people, and particularly our ministers, swiled themselves of the resistance this little work affords, as a convenient "theseurus" of valuable information.—Philadelphia Presbyterian. Advertiser says:— * "The Year Book is in its second issue, and shows improvement even on the excellence of the fast. * It is, in short, a vade me um for Presbyterians, and cught to be in the hands of all belonging ">the Church especially its office-bearers "The Christian Guardian, (Stathodist), says:— "This is a pamphiet of over 100 asges, giving a large amount of valuable information concerning the Presbyterian denomination of this country, interesting papers are contributed by Dr. Kemp, on "Colleges for Young ladies;" by Dr Patterson, on the "New Hobrides' Mission," by Dr Scodgrass, on "Queen's University and College," and "From Union to Union "by Rev. Robert Torrance Additional to the informati

PRICE 25 CENTS. Mailed to any address in Canada or United States for 25 Conts.

EARLY ORDERS SOLICITED.

Usual Discount to the Trade.

C. BLACKETT ROBINSON, Drawer 2484, Toronto.

Ought to find a place in every Presbyteriau home —Collingwood Bulletin.

Britigh American Presbyterian,

FOR 1877.

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

Efforts will be made during the coming year to make the PRE-BYTERIAN increasingly attrective and useful to the large constituency it aims to represent. To this end the Editorial staff will be present. To this end the Editorial stan will be strengthened; a larger variety of Missionary In telligence will be furnished by Dr. Fraser, Formosa; Rev. J. Fraser Campboll, and Rev. James Douglas India; and special paners are expected

from the following gentlemen:-Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, Ma. Rev. Principal McVicar, LL.D., Montreal. Rev. John Gook, D.D., Quebec. Rev. Prof. Gregg, M.A., Toronto

Rev. John Laing, M A., Dundas. Rev Prof. McKerras, M.A., Kingston Roy, W. D. Bailantyne, B.A. Pembroke. Rov. G. M. Grant, M.A., Hallf x, N.S. Rov W Houston, M.A., Bathurst N.B.

Rev. Geo. Bruce, M.A., St Catharines. Rev. John Gailaher Pittsburg O.; etc., etc. Rev Alexander M Kay, D.D

The Sabbath School Lessons will be continued; and increased attention will be raid to the question of Prohibition row happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion July ex unived.

We invite the cordial co operation of ministers, olders, and people generally to aid in extending the circulation of the PRESERTIBIAN. Much has been done in this way already, but much still re-mains undone. Our circulation is now 6000, there is no good reason why it should not be 16,000!
If each of our present sub-cribers will only send US ANOTHER NAME We shall ut once reach 12,000; and then to get the remainder will be a compara-tively easy matter. Friends, help us in this par-

Remittances and Correspondence should be addressed to

C. BLACKETT ROBINSON, Publisher and Proprietor.

P. O Drawer 2484, 2 oronto, Ont.

The Official History

OF THE

Centennial Exhibition! with a full description of the Great Buildings and all the objects of interest in them. Embellished with over

200 FINE ENGRAVINGS.

AGENTS WANTED. J. B MAGURN, Publisher, Toronto.

Subbuth School Presbyterian FOR 1877

Notwithstanding the almost insuperable diffi-culties in the way of gettine our Subbath Schools to even cultode. the S.S. Fin. 35, 18 may we key resolved to continue the publication for another tear, bellowing that superintendents and teachers will ore less as one pastice and propriety of mak-ner room—man of the 1 menous pepose ascally ordered for a new copies of a mentily got up specially to room schools. It is true that we have not by any means reached our filed of what such a paper should be, but noarked improvements will be made in the next volume.

volume
In order to make an interestin, quantity of reading matter the paper will be piaced in there of a gentleman it as any asycompetent to conduct such a public tirm, the illustrations will be more not and the issue of the periodical earlier and more regular than in the past. Last year we promised letters from the Roy of Fracer Campbell, but he call left a couple of montres ago, so that it was in possille to redeem this promise Both Mr. Gampbell and Mr. Douglas will (D.V.) write during the couple, year, and for Leasen, who is already so well and fivourably known to our young readers, will continue his valuable court buttors.

coung readers, will continue his valuable contri-butions

Ministers and experience is at a are carnestly in-vited to fee and their orders without delay so that we may know in good time the number to be printed for January.

TERMS.

Single Copies
Twenty Copies and under
In Parcels over Twenty
Postego proudd
Subscrutt ma must be puid invariably in advance
Bectmen copies to any address on application

"The paper is good, and both printing and illustrations are well executed —London Advertiser." Vory much need to be the President extensive Country —J. E. Hutt. North Pelham. "It should certainly meet with a wife circulation."—Rev. W. Ross. Kirkhall.—"The children of the Church should have a Sabbath School paper of their own."—H and F. Record.

Address, Address,
C BLACKETT ROBINSON,
Publisher and Proprietor.
Drawer 2884, Toronto, Ont.

1877.

CAMPAIGN OPENED!

WESTERN ADVERTISER

& WEEKLY LIBERAL. A \$6 PREMIUM GIVEN AWAY!

Balance of Year Free!

READ! READ! READ!

READ! READ! READ!

In opening the Annual Advertisers Fall Campaign for 1876-7, we do so with the full intention of making it the most successful one yet entered upon. We want to add at least 10,000 new subscribers to our roll this year.

The Advertisers, in the future as in the past, will be found advocating every true Reform and every really Liberal measure. Among other reforms it advocates an elective Sonato and the passage of a Prohibitory Liquor Law.

TO AGENTS,—In order to make this paper the very best and most remunerative one in Canada to carvass for, we will present to every subscriber for 1877 a copy of the great steel plate engraving entitled "Wellington and Blucher Meeting after the Battle of Waterloo," size 18 x 10 inches. It is, beyond doubs, one of the finest engravings ever produced, being the promium of the London (Eng.) Art Union for 1875, and sold strictly at one guines in England and six dollars in the colonics. This magnificent pure live engraving was executed by Lumb Stocks, R.A., from the wall painting in the Palece of Westminster by Daniel Maeliss, R.A. It occupied six years of this celebrated painter's life, and the steel plate by the equally renowned ougraver occupied five years more, costing the sum of £3.150. The best crities throughout England and Ganada units in praising this wonderful picture of the culminating point in the battle of Waterloo.

£T We also give the balance of this year free to all new subscribers for 1877.

WHAT WE OFFER.

The best 8-page family newspaper in Canada.
 We prepay postage.
 New type, new presses, good paper
 Balsuce of this year free to new subscribors.
 A magnificent steel plate engraving free.
 A Ladles' and Children's department.
 Fones imusic and words, plotures, chess, &c.
 W. F. Clarke edits our Farmers' department.

ALL FOR \$1.60.

Either singly or in clubs. To olergymen, postmasters and school teachers, \$1 per annum.

We want Agents everywhere.

Soud for sample and Agents' Package, containing miniature fac-sinvile of picture, premium list, club headings, terms, etc. Sent free to any ad-

Address all communications to

JOHN CAMERON & CO.,

"Advertiser" office, London, Ont.

Natices of the Press.

Harper's Weekly should be in every femily that us out the land, as pure, more interesting, higher-force; better illustrated paper is not published in this or any other country.—Commercial Buildin Bost m

The Weekly is the only illustrated paper of the day that in its essential characteristics is recognized as a national paper.—Brooklyn Fadle.

The leading articles in Harper's Weekly on political topics are models of high-toned discussion, and its pictorial illustrations are often corroborative argument of no small force.—Examiner and Chronicle. N. The Wen'in has to a still larger degree distanced all competitors as an illustration acwayinger. Its contentials are an one the nose able of their kind, and its other reading matter is at once learned, brilliant and smusing. Its illustrative same abundant and of rare excellence.—Christian ideocate.

TERMS:

on, ago free to all Subscribers in the United States. Harper's We.kly one year \$4.00, which we have a subscriber of U.S. postage by the whitehers.

publishers
Subscriptions to Harper's Magazine, Weekly, and
Bazar, to one address for one year, \$10.00, or, two
of Harper's Periodicals, t. one address for one year,
\$7.00, postage free
An Extra Copy of either the Magazine, Weekly,
or Bazar will be supplied gratis for every Club of
Flyo Subscribers at \$4.00 each, in one remittance;
or, Six Copies for \$20.00, without extra copy. postage free.

or, are copies for 20 to, without states copy - rose ago free.

Back Numbers can be supplied at any time.
The Volumes of the Weekly commence with the year. When no time is montioned, it will be understood that the subscriber wheles to commence with the number next after the receipt of his order.
The Annual Volumes of Harper's Weekly, in next cloth binding, will be sent by express, free of expense, for 87 to each. A complete Set, comprising to 75 to each. A complete Set, comprising of \$3 3per vol., freight at expense of purchaser Cloth Cases for each volume, suitable for binding, will be sent by mail, poetpaid, on receipt of \$1 00 each.

each.
Indexes to each volume sent gratis on receipt of

seamp.

Newspapers are not to copy this advertisement without the express order of Harper & Brothers. Address HARPER & BROTHE'S, New York.

St. Nicholas

** The King of all Publications issued for the Yaung on either side of the Allunite "South-hampion(Lingland Object)

The third volume of the accomparable Magazine in of this visitation is a message in an arrangement in now completed. When the cap it number of my all of two pages and its say be nelson in capations like sphendid as thus, its adments stories points, and sketches, etc., etc., in at a be cutillat enoung of red and gold at is the most sphends ignit book in a boys and gold erer issued from the press. Proc. 24; in full gatt, 85.

ST. NICHOLAS FOR 1877.

Which opens with November 1870 tegins a short and teer entertaining serial from the Friech, "The King from of the Greek a story adapts to the This ike event sensor. Another be nail, of absorbing interest to hove

"HIS OWN MASTER,"

By J. T. Trowbridge, author of the "Jack Hurard Stories, begins in the the study R. felry Kumber.

"THE DAYS OF MY BOYHOOD,"

By Withom Culten Bryant, The Horse Hotel," a lively nyticle by Charlea A. Bann rd salendidly Flustrated, 'The Clock in the 8kx, by Richard A. Froctor 'A. Christines, Play for Houses or Sunday-schools," by Dr. E. gleston The Peterkins' Christinas. Tree "by Lauretia P. Hale; Poetry and Curo's of Winter, by Lauretia P. Hale; with pictures

DO NOT FAIL TO BUY ST. NICHOLAS FOR CHRISTMAS HOLIDAYS, PRICE 25 CENTS.

Duringthe very there will be interesting papers for boys, by William Cullen Bruant, John G. Whittler, Thomas Hughes, William Houtt. Dr. Holl ind Georg MayDonald, Sanford, B Hunt, Frank, R Stockton, and others. There will be stories, shetches, and poeme, if special interest to girls by Harried Present Spoffer I busset. College, Sarah Winter Kellogg, Elizabeth et unit Pholys, I ouisa Alcott, Lucretti, F. Hule, Cha Thester, Mary Mapos Dodge, and many others. There will be also,

" TWELVE SKY PICTURES,"

By Professor Proctor, the Astronomer, with maps showing "The Stars of Fach Menth" which will be likely to surpass in interest any series on popular science recently given to the public Amusement and instruction, with fun and trolic, and wit and wisdom, will be mingled as heretofore, and ST. NICHOLAS will continue to delight the young and give pleasure to the old.

*ubscription price, \$3 a year. The three bound volumes and a subscription for this year, only \$12. Subscribe with the nearest newdealer, or send money in check, or P.O. mone, older, or in registered letter to Sorienze & Co., 734 Broadway, N. Y.

CANADA

STAINED GLASS WORKS, ESTABLISHED 1866.

Reclesiasticaland Demostic Stained Glass **Win** dows executed in the best style.

BANNERS AND FLAGE PAINTED TO ORDER JOSEPH MCCAUSLAND PROPRIETOR, 8 King Street West, Toronto.



EFFECTUALLY DESTROYS TICKS

penetrating to the vermin in all grades of development, extinguishing both hatched and unhatched life. It also improves the growth and quality of the wool, adding weight and lustre; and enables sheep to rest well and thrive. No flock master who values his stock should be without it. Price 350., 70c., and \$1.00 per tin. A 35c. tin will clean about 20 sheep or 30 lambs Soldeyerywhere.

HUGH MILLER & CO.,

Agricultural Chemists, 167 King Street East, Toronto.

CONSTITUTIONAL

CATARRH REMEDY.

LITTLEFIELD & CO., .

PROPRIETORS. CATARRH

Cannot be curred by souffs, washes or local applications. It is a weakness of the constitution, decided by a souffs, and most successful that the land of the land

AGENTS WANTED for the STORY of

CHARLEY ROSS

Written by his Father. A complete account of this nost Misterious Abduction and Exciting Search. With Face-Simile Letters and Illustra-tions Outselfs all other Books. One agent took 50 orders in one day Terms liberal, Ad-dress, John E. Potter & Co., Publishers, Phila-delphia dress, Jo delphia.

DR. JOHNSON'S

\$30 HEALTH-LIFT.

Mighly commended by Hundreds of LL.B. 66—D.D.a.—M.D.s.—A.M.s.—Presidents and Pro-feasors of Colleges,—School Principals,—Edi-ters,—Attorneys.—Bankers,—Publishers.— Merchants and Brain Workers generally.

Send Stamp for Full Circular. J. W. SCHERMERHORN & Co., 14 Bond St., New York.

WHAT NEXT?

A CONSUMPTIVE CURRD—Whon death was hour ly expected, all remedies having failed, and Dr. M. JAMES was experimenting, he accidentally made a preparation of Indust Hame, which cured his only child of consumption. He now gives this recipe free on receipt of two stamps to pay expenses. HEMF also cures night sweat, nautes at the stamach, and will break a fresh cold in twenty-form hours. Address CRADDOCK & CO., 1032 Race Street, Philladelphia, naming this paper.

A New Aspect of the Eastern Question. Is the power of Europe so far weak ened that what was possible and was done in 1860 is impossible new? This is the substance of a question proposed by the Irnes in discussing the subject of English interference in Turkey. The leading journal remarks that at that time Palmerston was Prime Maister, 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 Russin 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 bad 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 match-less generation. In the aforesaid year of 1860 there was a frightfil 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. first the crimes were attributed to the sectorian fanaticism of the Druses overpowering the local force of the Turkish Government, but afterwards it was dis covered that they were perpetrated by the Turkish soldiery themselves. The Turkish commander, Othman Beg, acted in Syria precisely as Shefket Pasha has done in Bulgaria, in treacherously entrapping Christians to 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 Fund 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 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 govern-ment ever known on the face of the

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 gran-deur which the achievement would at-

earth.

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 them as now. The water must at that time have existed in the form of mixed vapor and cloud: that 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 form-ing 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 circus cloud, below that a layer of the cumulus or 'woolpack' clouds, and below that again a deep layer of the denseat nimous or rainclouds, from which perfect sheets of rain must at all times have been falling; not, must at all times have been failing; 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 are he modelic. 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 heat d until at last the surface glowed with a heat correlate that of surfaces. 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 wirk, we sit down to contemplate it, and flad it was very little after all. It was only our duty, and compared with what we might d, 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 Aunouncements.

MEETINGS OF PRESBYTERIES

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

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

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

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

Kingston.—Next meeting to be in St. Andrew's II al, 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 noxt.

Hammon.—The next ordinary and stated meeting vill be held in Central Church, Hamilton, on the taird Tuesday of Docember, at 11 o'clock, a.m. LONDON.—Adjourned meeting on 1st Tuesday of November, \$12 p.m., in 1st Presbyterian Church, liegular meeting \$7d Tuesday of December, at 2 p.m., in the same place.

TORONTO.—The Presbytery will meet in the usual place on the first Tuesday of January, 1577, at eleven a.m.

OTTAWA.—The Presbytery of Oltawa will meet in St. Andrew's Church, Ottawa, on the first Tues-day in February, at 3 o'clock. PARIS.—The Presbytery of Paris meets on Tues-day, the 19th December, at 11 a.m., in Knox Church, Woodstock.

SAUGERN.—The Presbytery of Saugeen will mee in Knox Church, Harriston, on the last Tuesday of December, at 40'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 in-struction combined with home life. For Circulars address the Principal.

Baptist Misrepresentations.

The Early Church History of INFANT BAPTISM; with a disclosure of the Systematic Misrepresen tations on the subject, and of

Misquotations in General,

from Infant Baptist Writers, adopted in Books is aud by the Baptist Publication Societies, etc., in common circulation, with other valuable matter from Scripture, etc., etc., critical and explanatory, by

REV. J. BETHUNE, PRESBYTERIAN MINISTER,

CHESLEY, ONT.

Mailed by the Author for 75 cents; and sold by ames Bain & Son. Teronto; J. Kelso, Paisley, Ont.

Missionary Wanted.

The Presbytery of Owen Sound is anxious to obtain an Ordained Missionary for the Parry Sound District immediately. Salary at least \$600 per annum. Address REV. D. B. WHIMSTER, Meaford, Ont.

THOMAS CREAN,

Merchant and Military Tailor,

(Late Master Tailor in H. M. S.) No. 485 YONGE STREET, EAST SIDE, Between Ann and Carloton Streets

TORONTO. New lines of imported Fall and Winter Goods now on hand.

\$12 a day at home Agents wanted. Outfit and torms tree TRUE & CO., Augusta, Maine.

TO CHURCH TRUSTEES.

We are making a speciality of CHURCH CASTINGS, PEW ENDS

for body of Church, Pew Ends for Gallery,

CASTINGS FOR BOOK RACKS, Ornamental Work for

Front of Gallery,Column**s** for Churches.

We have a variety of patterns for the above of THE LATEST DESIGNS.
Photographs and Price Lists sent on application.

HARLEY & HEATHER, Tnion Foundry, Guelpk, Ont.

Visitors to Torouto will And comfortable accommodation, by the day or week, at

THE FORY TEMPERANCE HOUSE centrally situated at 94 Bay Street near King.

BREAD MADE WITHOUT HANDLING.

AERATED BREAD,

Buns, Rolls, Cakes, Pastry, and Domestic Bread of superior quality.

BREAD DELIVERED DAILY. J. D. NASMITH'S STEAM BAKERY,

Cor. Jarris and Adelaide Stre 112

DICHARD'S FRENCH ACADEMY, 40 BLOOR IV St., Toronto, opposite Queen's Park Prutestant, French, and English Boarding and Day foliool for young laddee, under the direction of Rey Frederick B. Richard and Madame Richard, with competent assistants Unusual facilities will be presented for acquiring a thorough practical knowledge of French, which will be spoken throughout the school In the French department all the various branches will be taught through the modified of the French language. Will open September 12th, at wa m. Terras moderate. For particulars, apply b₁, 1, to ratter Monday, 14th, at No. 40 Bloor Street West.

ONTARIO BAKING POWDER,

White, Odorless, and does not discolor.

10c, 20c and 40c. Packages.

Bost Manufactured. Try it and be convinced. For Sale at principal Greecy stores.

${f NOTICE}$

Is hereby given that an application will be made to the Legislative Assembly of the Province of Ontario at the next session thereof, for an Act to amend The Pharmacy Act of 1871, by making re-gulations as to the onrolment and registration of Druggist's apprentices and assistants, and for other unrosses.

other purposes.

MACLEMNAN, DOWNEY & EWART,

Solicitors for the College of Pharmacy.

Toronto, Dec. 5, 1976.

COLLEGES.

To Students attending the University or Knox College, we will give

A Special Discount

off all purchases. We keep a large stock of goods such as they usually require, and supply everything required in Clothing and Furnishings.

R. J. HUNTER & CO., Merchant Tailors, Cor. King & Church Streets Toronto.

THE

National Investment Co.

OF CANADA, (LIMITED).

10 KING ST. EAST, TORONTO, LEND MONEY on MORTGAGE,

repayable as desired by borrowers.

RATE OF INTEREST

LIMITED

To 8 Per Cenl.

No Commission. Solicitor's charges on most moderate scale.

WILLIAM ALEXANDER, President.
JOHN STARK, Manager.

WESTERN ASSURANCE CO.

FIRE AND MARINE.

CAPITAL, \$800,000.

HEAD OFFICE. TORONTO.

President.-HON. JOHN McMURRICH. Vice-President.-CHARLES MAGRATH.

Directors.—James Michie, Esq., John Fiskin Esq., A. M. Smith, Esq., Neah Barphart, Esq. Robert Beatty, Esq., Wm. Gooderham, jr., Esq. BERNARD HALDAN, Managing Director.

A. & S. NAIRN,

Coal Merchants,

TORONTO.

DOCKS foot of Church St. OFFICE 80 Adelaide St, next Post Office.

COAL FOR HOUSEHOLD, FOUNDRY, AND BLACKSMITH'S USE, shipped f. o. b. cars. Also COAL AND WADD, all kinds, for City de-livery.

S. & E. Rogers & Co., IMPORTERS AND DEALERS IN ALL KINDS OF

Sole Agents in Canada for the

Butler Colliery Company, PITTSTON, PA., AND THE

REYNOLDSVILLE COAL MINES, JEFFERSON CO., PA.

Dock-Foot of Sherbourne St. Office-33 Adelaide St. East.

TORONTO.

White & Sharpe, 65 KING ST WEST.

SHIRTSI

Aspeciality, Everything IN GENTS FURNISHINGS.

Order your Shirts from WHITE & SHARPE.

THE THALBERG PIANO.

The general favor with which the Thaiberg Planchas been received, shows that there was a want to supply, and that a good, sound instrument as a low cash price was needed by a large class of the community.

The special points of advantage in this instru-

SEASONED MATERIAL, BUUND WURKMANSHIP. UNIFORM QUALITY, FULL GUARANTEE, RIGHNESS OF TONE, and MODERATE PRICE.

For the present season of 1870-77, the Thaiherg Plane is still offered at the cash price of

\$290!

but the size of the instrument is increased to SEVEN AND ONE-THIRD OUTAVES, and the Agraffe Treble has been added, making, without exception for the price, the most attractive and

BEST VALUE INSTRUMENT IN THE WORLD.

In any part of the Dominion where Special Agents are not appointed, General Merchants are authorized to take orders for the Thatberg Planos; but to prevent any disappointments, parties wanting a Plano may romit by bank draft, or by express, to the Wholesale Agent at Toronto or Montreal, who will forward by regular copyoyance to any address. Parties ordering early shall be first served.

ROBERT WILKES.

48 & 50 Yonge Street, Toronto, 196 & 198 McGill Street, Montreal, Wholessie Agent for Canada.

\$66 a week in your own town. Terms and & outfit free. H. HALLETT & CO., Portland.

Annual Volumes

FOR 1876.

Band of Hope, 30 conts.

British Workman, 45 cents.

British Workman, 45 cents.

British Workman, 45 cents.

Chitdrerbox, 90 cents.

Children's Friend, 15 cents.

Child's Own Magazino, 30 cents.

Cottager and Artisan, 40 cents.

Cottager and Artisan, 40 cents.

Day of Rest, theif year) 90 cents.

Family Friend, 45 cents.

Good Words, 22.

Illustrated Missionary Nows, 90 cents.

Infant's Magazine, 45 cents.

Leisure Hour, 31 76.

Little Folks, (half-year) 91.

Little Wide Awake, 90 cents.

Old Jonathan, 45 cents.

The Old Scents.

The Prize, 45 cents.

The Quivor, 82.

Sunday at Home, 31 75.

Sunday at Home, 31 75.

Sunday Magazine, 32.

Tract Magazine, 40 cents.

Supplied at above prices, free of postage.

Supplied at above prices, free of postage.

JOHN YOUNG. Upper Canada Tract Society, Toronto, Dec. 1876. 102 Yonge Street.

\$5 TO \$20 per day at home. Samples worth & Co., Portland,

SEWING MACHINE SALES FOR 1874.



THE SINGER MANUFACTURING COMPANY sold, in 1874, 244,679 Machines, being 148,862 more than any other Company sold. Warranted to outwear two of any other make. Beware of Imitations and cheap-made Machines.

NONE GENUINE WITHOUT

TRADE MARK BRASS

on Arm of Machine.

The only office in Toronto, at 22 Toronto Street. R. C. HICKOK, Manager The Singer Manufacturing Co., 34 Union Square New York.

Nepenthe Bitters ARE AN

Excellent herb Preparation,

Tested and proved a thorough stomachic that will regulate digestion, strengthen the secretive and assimilating organs, and help nature to throw off any poisonous matter that has found its way into the blood. It is therefore,

A THOROUGH BLOOD CLEANSER

that really will do its work well. Sold everywhere, Wholesale and Retail. A NORMAN 118 King St West, Toronto.



NO DUTY ON CHURCH BELLS. McShane Bell Foundry

Manufacture those celebrated Bells for Churches ACADEMIES, &c. Price List and Circulars sent free as ENRY MCSHANE & CO.,

PALTIMORE, MI

MENEELY & COMPANY, Bell Founders, West Troy, N. Y.

Fifty years established. CHURCH BELLS and CHUMES; ACADEM! "FACTORY BELLS, etc., Improved L'ALE: Mountings. Cutalogues free. No agencies.

Zegnl Caras.

Duggan & Robinson,

BARRISTERS, ATTORNEYS-AT-LAW Solloitors in Chancery,

CONVEYANCERS, &c.

Office-Provincial Assurance Buildings, Court Street, Toronto. John Duggan, Q.C. John G. Robinson, M.A.

Business Caras.

ESTABLISHED 1854.

A MODONALD Renovator and Dyer, of Centleman's Wearing Apparel,

No. 24 Albert Street, Cor. of James, TORONTO

R. MERRYFIELD

Boot and Shoe Maker. 190 YONGE STREET.

A large and well assorted Stock always on hand,

Medical and Dental.

W. ELLIOT, DENTIST,

Uses his own new PATENT FILLBES, EXTRACTORS,

MOULDING-FLASKS.

43 and 46 King-at. West, over Druggists. coper & Co.

R. A. REEVE, B.A., M.D., OCULIST & AURIST.

> 92 Shuter Street, corner of Victoria TORONTO,

ROBINSON HOUSE,

TEMPERANCE HOTEL Very central on BAY STREET, a few doors north King. Only Temperance Hotel in the City.

Terms.

J. MATTHEWS, PROPRIETOR J. BRUCE & CO.,

• \$1.25 per day.

Photographic Art Studio, 118 King St. West, Toronto, opposite the Rossin House. Portraits in every style unequalled for Artistic nerit and finish. Satisfaction guaraniced. Discount to Clergymen and Students.

BOOK AND JOB PRINTING

Business and Visiting Cards,

Circulars, Hand-bills, PAMPHLETS, SERMONS,

BILL HEADS, BLANK RECEIPTS,

AND ALL KINDS OF

PLAIN ORNAMETAL AND FANCY PRINTING.

Neatly and expeditiously executed at lowest prices, at

PRESBYTERIAN PRINTING HOUSE. 102 BAY ST., TORONTO

Estimates furnished for Book Work. BOOK BINDING in all its departments at fair prices. Orders from our friends and patrons solicited and satisfaction guaranteed.

C. BLACKETT ROBINSON, 102 Bay Street Toronto

British American Bresbyteriau, 102 BAY STREET, TORONTO, CANADA.

Address,

TERMS :-\$2 a year, in advance, free of postage.

CHANGE OF ADDRESS.—Subscribers when or-dering their address changed must be careful to give the name of the office to which the paper has been sent, as well as that to which they desire it to be sent. to be sent.

ESF Post Office Money Orders, Registered Letters and Dratts may be sent at our mass. Any one of these modes is perfectly safe, and Post Masters of all Post Offices where money orders are not sold, will register letters for a small fee. Money mailed in unregistered letters will be at the risk of the sender. Make Drafts and Money Odess payable to the order of the undersigned.

ESF Orders to discontinue the paper must be accompanied by the amount due, or the paper will not be stopped.

ESF According to law, papers may be forwarded.

not be stopped.

133 According to law, papers may be forwarded until an explicit order of a discontinuance is received; and whether taken by subscribers or not from the place where they are deposited, be is accountable for the pay until he orders a discontinuance and pays what is due.

ABVERTISEMENTS 10 couts a line-12 lines to the inch. Special Rates on application, for long continued advertisements.

Births, Carriages and Deaths, not exceeding 4 lines, each 25 cents; 5 lines or over, 50 cents. Order 2 to discontinue Advertisements mustice handed in in writing.
Address all communications,

C. BLACKET, BOBINSON, Publisher and Proprietor Toronto. P O Drates \$664.