

British American Presbyterian.

VOL. I. TORONTO, CANADA, FRIDAY, NOVEMBER 29, 1872. No. 42

Contributors & Correspondents

JOHN KNOX: THE WORK HE GOT TO DO, AND HOW HE DID IT.

BY REV. JAMES CAMERON, B.A., CHATSWORTH.

I hate (vain) thoughts, but Thy law do I love.—Psalm 119. 113.

Three hundred years ago, 24th of this November, in his house at the foot of the High Street of Edinburgh, died John Knox, according to Beza, the apostle of Scotland. He was, as he said at one time to Queen Mary, "neither earl, lord, nor baron in the commonwealth, yet did God make him a profitable murtherer of the same!" Let us look across the three centuries between this and then, and endeavour to get some true idea of the work God gave him to do, and how he did it.

I. The work Knox got to do.

When the new settler enters the Canadian woods, to make there a home for himself and family, he first knocks down and makes clear his spot, and then he greets his hit, where he and his find shelter when the storms rage, and the wolves howl without. The Scotch Reformers of the sixteenth century thus understood their work. A power that *sedes* as firmly established in the land as the everlasting hills must be "overturned, overturned, overturned, overturned" ere they could erect in peace and safety their temple of primitive and apostolic fashion. In no other country in Europe was the Romish Church so completely master of the situation as in poor Scotland at the beginning of the sixteenth century. The population was not over 1,000,000, but there were in the land 240 monasteries, full of monks, whose learning and industry were low, but whose morals were still lower. The secular clergy were a step higher, at least in learning, but all they knew of the Scriptures was what was contained in their missals. The bishops must have been superlatively idle and useless, seeing that only one instance is known of a bishop having preached from the oration of the Scottish Episcopacy down to the day of the Reformation. The only preachers were the begging monks, and the burden of their discourses consisted of the praise of saints, working childish miracles, fighting with visible fiends, and the praise of holy water and the sign of the Cross. The reading of the Bible was forbidden under pains and penalties. Alas for poor Scotland! The people asked for bread, and the Church of Rome gave them a stone; for a fish, and they gave them a serpent. Instead of the Bible, they had "profane and old wives' fables;" instead of the one Mediator they had the Virgin and Saints; instead of Christ's righteousness, they had the righteousness of rights and ceremonies. This Upan tree with its deadly shade had covered the land, and had stuck its roots into its very heart, and the people took shelter under it, other shelter there being none. But it must be cut down. This is work that demands nerve and brain, faith and fortitude.

But are the poor people to be left without shelter under the storm that beat on men in this dark and sorrowful life of theirs. This is what Voltaire and his fellow-workmen decreed for France when they laid their keen, merciless axes to the root of the Romish tree in their land. But the Scotch Reformers understood God and man, time and eternity better, and on the ruins of Rome they resolved, under God, that something better should grow up in Scotland. Another church must be built where this old one stood. But after what model? It is to be like the church of which century? The "church of the future" of those Northern Reformers is not, it seems, to be built of any of the old material that lies thick on the ground, but new stones must be quarried and a new foundation sought—that foundation being the Apostles and Prophets, Jesus Christ being the chief corner stone. "In the worship of God"—this is the programme according to Knox—"and especially in the administration of Sacraments, the rule to be prescribed in the Scriptures is to be observed without addition or diminution, and the Church has no right to devise religious ceremonies and impose significations on them." On the front of the new building we see, then, that these inscriptions are to be written: "We hate thoughts; but Thy law do we love." "Our doctrine is not ours, but His that sent us. To cast down that and build up this; to cast down Babylon born of vain thoughts, and to set up in its ruins a New Jerusalem, born of God's law, to do this twofold business is as sore a task as ever fell on human shoulders. God help the men that were face to face with that work in Scotland three centuries ago.

II. The way Knox did his work.

There is the work: but where are the workmen? God will find them prepared, send them and defend them when his time comes. His first workman in the great business is the printing press, groaning and creaking in obscure streets, and in dingy rooms throwing out his speech to eager listeners over a Continent, Merchants and sailors to the Continent brought to Scotland along with their wares.

Which a purer lustre flings,
Than the diamond flash of the jewelled crown,
On the lathy brow of kings.

They brought from Europe copies of the Bible, and of the book by which Luther was calling Europe to the battle, and there found readers; for in 1526, there was passed an Act of Parliament prohibiting ships from bringing any books of Luther or of his disciples into Scotland, which had always been a law of all the Kings and Queens.

Then came God's chosen instruments in spreading his truth—men—"because they are strong, and the Word of God abideth in them, and they have overcome the wicked one." Patrick Hamilton, of noble family, Abbot of Iona, George Wishart, and others, spread abroad the truth no less by their gentle, unselfish ways, and brave bearing at the stake, than by their learning and eloquence. "The new doctrine," Hume says, "amidst all the dangers to which it was exposed, secretly spread itself everywhere, and the minds of men were gradually disposed to a revolution in religion." The hour has come; the hosts are ready for the battle. Where is the leader? God is preparing him.

While Luther, in 1517, was nailing his famous challenge to the door of the Church at Wittenburgh, John Knox was a lad of 12, attending school in Haddington. He who shapes our ends, rough-hew them as we will, began even then to prepare him for his mission by inclining his mind to learning; by sending him to Glasgow university where he came under the liberal influences of John Mair, by bringing him again under the holy influence of George Wishart, but above all by enlightening his mind in the knowledge of Christ, and sending him into the school of affliction to learn that patience and resignation, without which a man can never be a true leader of men in hazardous and holy undertakings.

On the part of our readers, we presume on a certain acquaintance with the leading events in the life of John Knox. Our readers knew, though it may be that they have forgotten, that after his release from nineteen months' labor in the galleys of France, he came to England where he lived and wrought in great harmony with the early English Reformers, and where he was for four years chaplain to Edward VI; and where he was offered a bishopric, but which he refused, because he was not fully satisfied with the government and worship of the English Church. On the ascension of "bloody Mary," he retired to France where he formed an intimate friendship with Calvin, from whom he learned much, although his views on the church were formed before he ever saw this great man. As soon as it was safe he returned to Scotland, infused hope into the counsels of the Protestants, put himself at their head, guided their cause to such issue that in 1560, the first General Assembly of the Scottish Presbyterian Church sat in Edinburgh. But to keep this ground, required many a hard-fought fight with Queen Mary and her courtiers, and from her wrath and wickedness, from her cunning and cruelty, he was for eleven long and weary years of ceaseless conflict "the horseman of Scotland and the chariot thereof." Let us now glance at the manner in which he did the work to which God called him, and for which God had so wisely prepared him.

He undertook the work deliberately. He was 37 years of age before he made public profession of his faith as a Protestant. For four or five years he devoted himself to teaching, and removed with his three pupils for security to the castle of St Andrew, where he lectured to the boys on the Gospel of St. John in the chapel of the castle each day. The leading man with John Rough, the Protestant chaplain, dropped in to listen to the lectures, and soon discovered that the little man of weak presence but of powerful intellect, and forcible utterance, was fitted for something better than a tutor. They, therefore, asked him "to take the preaching place on him." No. "He would not run where God has not called. If God showed him the path he was willing to work in it; but he would not run urgent." They could no more move him; but they took another plan. Mr. Rough on a certain day preached on the election of ministers and showed from Scripture, the power of a congregation to call any of their number in whom they perceived suitable gifts and graces, for the work; to call, he said, such to the office of the ministry, on which call it was highly dangerous to refuse the call of those who desired instruction. When the sermon was over the preacher turned to Knox, then 42 years of age—and in the name of the congregation called him to the office of the ministry. Then turning to the congregation he said—"Was not this your charge to me?" They answered—"It was and we approve it." Overwhelmed by this solemn and unexpected charge he burst into tears, rose, walked out, shut himself up in his chamber, and "till he appeared in the public place of preaching, no man saw any signs of mirth from him." But having put his hand to the plough he never looked back. And no doubt it was after a comfort to a man who had such views of what constitutes a proper call to the ministry as he had, that he did not rush uncalled to the place of honour, of toil and of danger, but that he was called thereto by those whom he looked upon as the people of God, and having with them the Holy Spirit.

2. He did his work diligently and laboriously. In the galleys when free from work and fever he employed his time in drawing up a confession of faith, and in keeping up a correspondence with the faithful in Scotland. After his release he laboured for Christ in England, in Germany, in Geneva; but his heart and chief work was in his native land. He travelled through the country preaching, and teaching and organizing, and confirming the churches as he went, speaking at times in huts, and barns, and then in castles, and cathedrals, now to a handful of poor men seeking the way of salvation, then assemblies of thousands; now disputing with Romish ecclesiastics who did sometimes venture to meet him; and then charging the bad of the week and the dying. In one of his letters he

says, "There is no precious that will profit difficultly can I steal a hour in 8 days either to satisfy myself or gratify my friends. I have been in continual travel since the day of appointment, and notwithstanding the fears that have vexed me, yet have I travelled through the most part of this realm, where men of all sorts and conditions have the truth.

III. He did his work rapidly and humbly. From the fame of the Reformer's encounters with Mary and the wicked nobility, one might judge him to be of a morose, overbearing disposition in all the relations of life. At home and among the brethren he was, on the contrary, the meekest and homeliest man of his time. As soon as the General Assembly was constituted he was an humble presbyter like the rest, and was not even its first moderator. He took appointments at his hands, fulfilled them and rendered account to the assembly. He would not take on himself to gather the brethren for any business except he got authority. On one occasion, wishing to leave his flock to visit his two sons, then pursuing their studies in England; he did not leave till the Assembly gave him permission, which it did fixing this condition, "providing always that he return to his realm at Scotland before the 28th of the month of June next ensuing, to continue his former vocation, and no other vices." Though successful beyond most men in the work of the Lord, he is often dissatisfied with himself—looks narrowly into his own heart, and weighs his motives, though he is very far removed from the morose morbid subjectivity of the English Puritans. He laments in one of his letters how deficient he has been in fervency and fidelity; impartiality or diligence. He could not charge himself with flattery, and his rude phrasing had given offence to some, but his conscience would accuse him rather that he had not been sufficiently plain in admonishing offenders. "O Lord," these are his words, "be merciful to my great offences and deal not with me according to mine iniquity, but according to the multitude of thy mercies." With his colleagues in the ministry, he was always on the best terms, there being in him no jealousy, nor envy, but exceedingly much of the milk of human kindness, a lamb at home, though truly a lion in the chase.

IV. He did his work thoroughly. Better than most men of his time in England, he understood the true nature of the question at issue between the Reformers and the Church of Rome. That was an imposing pile which Catholic Rome had heaped up in centuries of as determined effort as moved the arm of Imperial Rome, in building up its vast Empire. It would be a pity, many said, to pull down the whole edifice. Let it be cleansed and thus made good, as the church of the future. The preachers that went before Knox in Scotland, not excepting even George Wishart, contented themselves with attacking some of the graver errors of the church, but this little man, with broad forehead and eagle eye, and fervent spirit, gave it as his position that the house was so tainted with leprosy, so rickety and rotten, that it must be raised from the base to the turret, and a new house of different material and different plan, erected in its place. Others like Dollinger, and Hyaenthe of our own day, wished some reforms, but Knox, like Gavazzi and Chauqui, proclaimed in clear accents that the Pope is Anti-Christ, and the whole system unscriptural and wicked. This point in his attitude toward his antagonist was noticed when he first began to preach in St. Andrews;—"Others" said one of his hearers, "hewed the branches of Papistry but he struck at the roots thereof." It was even so. Was he right? What light does the attitude of Popery to-day throw on his position. Under the dogma of infallibility, can Popery be reformed? If there not now a logical as well as a doctrinal and historical necessity that the whole structure must go or none. They were, indeed, sharp eyes that saw what has taken place these centuries, to make plain to some who think themselves sharper than he. The secret of his insight lies in the words—"I hate thoughts; but Thy law do I love." He set small store by human authority or human invention, against the voice of God speaking directly in his word on the question of the Church.

V. He did his work fearlessly. His sore and great battle lay with a dominant church, an immortal coat, and a Queen whose character and conduct even Hume is forced against his will to denounce. Poor Mary, who was educated in Paris under these crafty, bloody men, her uncles, the Guises, came to Scotland in her teens, with her head full of foolish notions about the divine right of Kings, with her hand committed to a solemn instrument that leagued her with France in exterminating heresy, with her heart full of hatred against the Reformation, and her mouth full of plausible words, sweeter than honey. In his opposition to her he was, it is true, supported powerfully on various occasions, but not seldom he stood literally alone in this breach, deserted by his friends—"as one whom men had never seen. It is in those circumstances that the heroic element in his character flashes out. He understood the woman with whom he had to deal. His eagle eye read her, though she never read him nor understood him. "He that is spiritual judgeth all things, yet he himself is judged of no man." Even history the of Scotland makes its readers familiar with this "scold" in Holyrood between the Queen and the Reformer. Knox preaches a sermon. If wicked things are done in the palace, elsewhere he calls them wicked,

for he says it was his habit to speak plain "I call a fig a fig, and a spade a spade." In formation of his discourse is carried to the Queen, of course with exaggerations, and she takes him to appear before her. In imagination we see the man of prayer enter his closet, and there the glitter of earthly crowns pale in the light of the glory of Jesus whose servant he is, and he feels strong, down the narrow street that runs from his house to the palace he goes, greeting the hopes as they cross his path, and smiling on children at their play. He enters the gay palace and is shown into the presence chamber, full of noble ladies and courtiers and counsellors. The lowly Presbyterian, with broad brow, and eagle eye, and flowing beard, stands before the Queen. She always begins the battle, and he calmly listens till she is done. With a politeness that seems quite courtly for years he mingled with the best nobility of England he begins his defence. Sometimes she listens well—at this time till he went over the sermon of the preceding Sabbath. At other times she won't listen at all. She scolds and threatens and weeps. He is dismissed with angry words and told to wait the Queen's pleasure in an adjoining room which he does. As he passes out, "with a reasonable merry countenance, he overheard one of the Popish attendants saying, "He is not afraid." The merry countenance changes and a cloud comes over it, as the sharp eyes seek the speaker. "Why should the pleasing face of a gentleman afraid me, I have looked in the faces of many angry men, and yet have not been affrayed above measure."

The work begun so deliberately, and carried on so diligently, so meekly, so thoroughly and so fearlessly, was brought to a successful close, I do not mean to say that there was no more contending after Knox on the part of the Church of Scotland. Melville and Henderson had their battles to fight; but Knox was successful thus far, that he brought the popular heart of Scotland into living contact with the word of God. The electric current issuing from holy men of old, who spoke as they were moved of the Holy Ghost, had been stopped for Scotland. Knox had quokened his country by forming the connection. Different from material foundations, the foundation of the church is a living one, its stones living stones, drawing their life from the foundation. Knox, therefore, was successful thus far that he cleared away the rubbish, and built the stones of his temple, which has since grown to magnificent proportions, on the foundations of the Apostles and Prophets,—Jesus Christ himself being the chief corner stone.

But the fight that for twenty-five years Knox no trace has worn him down. Feeble and sore broken, he is longing to be away to be with Christ, when the massacre of St. Bartholomew startled Edinburgh. They carry him to the pulpit of St. Giles, and there he thundered the vengeance of heaven against the king that did such a heinous deed, and said that none of his heirs would hold the throne in peace. What says history to this? Where is that dynasty, and what the history said? The city that did such things. He walked home and entered his house, amid the weeping of the people, never to leave it till he was carried to his burial. He laid down the weapons of his warfare as he took them, calmly and confidently. "The day approaches," he joyfully remarks, "and is now before the door for which I have frequently and vehemently laboured; when I shall be released from my great labors, and innumerable sorrows and shall be with Christ." With the same unmoved confidence and quiet self-possession, without rapture or ecstasy,—in which he stood before earthly sovereigns, he stood before "the King of terrors, and the terror of kings." He died in the sixty-seventh year of his age.

Servant of God, well done,
Cleave from thy lord's employ;
The battle's over, the victory's won
Enter thy Master's joy.

THE UNION COMMITTEE ASKED FOR INFORMATION.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—I fear that my communication shall not be agreeable to some of your readers, but I hope that few of them are such fools, as to think that no one is to write or print a line without consulting them before doing so.

The Union Committee of the Canada Presbyterian Church, and those who joined in their reasons of dissent, at the last General Assembly, state, "that there was found to be entire unanimity among the committees of the negotiating churches, with regard to the Headship of Christ, and its practical applications to the circumstances of the Church in this land," and they seem to think that because they were satisfied with what they heard, we ought to be satisfied without being even told what they heard, and gave them gratification. Some of us at least would like to know, before we go in the proposed union, what is involved in the above quotation; we wish to know the precise points of agreement, and where the Committees differed. They obviously differed on some applications of the principle, at least in certain circumstances, especially where they agreed as to "their application to the circumstances of the church in this land," will the Committee inform us what are the circumstances in which they felt they could not agree in applying the doctrine of the Headship? We know that some years ago the minister of Indiana lands was brought to the Queen's Bench, as an evil doer, at the instance of representatives of one of these churches, for entering the manse, that the whole of that church united to deprive us of all interest in the church property, which, before the disruption we held in common. It refused to separate from the Established Church of Scotland, after it had thoroughly submitted to the civil power. They see it is united to it now, though it has given up the "great fundamental principle which underlies the history of the Scottish Church—the inalienable right of the church to order its spiritual concerns by virtue of a divine commission," and which, in like manner, admits, that all changes in the doctrine and ritual of the church must, in the last resort be determined by the voice of the nation, as expressed in Parliament." The learned, thoughtful, and impartial commentator on the law of creeds, according to the Edinburgh Review, says:—"On the principles of the great judicial decisions of 1843, it is certain, that if Parliament were next year to ordain the Church of Scotland to set up the worship of the Virgin Mary, as to ignore in its confession, the Divinity atonement of Christ, it, and all its ministers and elders, would be legally and morally bound to do it, provided they continued members of the Church." "This was a proposition seriously and solemnly stated, upon a subject on which its writer—if any now in Scotland—had made himself master. A proposition too, which seems to us (The Review) to result directly from the principles of that very volume, whose impartiality has been so universally confessed. It was at all events a proposition which admitted of a direct and categorical admission or denial." Yet neither has been given.

The Church of Scotland and her daughter in this land, hold in name the confession of faith, and there the Headship is taught, and yet the one rests on the basis of the decisions referred to, and the other glories in its connection with it. Now this latter is one of the churches, - the church in fact, to which the friends referred to have given a certificate of orthodoxy, for it is the only one whose soundness is questioned among us. The certificate, indeed, is only a modified one. We wish to know what is withheld, or perhaps, rather, what is not given us in it, as well as what is. That church kept by the Church of Scotland in the past, either for love to its principle, or love to self, or to both. We wish to know whence this new love to us, whence this willingness to enter into alliances; there is no more to be gained by keeping up the old connection; has it in the secularisation of the Reserves gained any new light? Is there now any real attachment to our principles? or if not, what are the advantages which they see in separating from the Church of Scotland and joining us?

Besides, some of us would like to know on what footing the united Church is to stand towards the present Established Church of Scotland. Is it intended that we should put it on the same level with those churches with which we are now in alliance; are we to sink our protest, our still unanswered protest against its position, and thus practically admit that our separation was a blunder, and we were "martyrs by mistake," and the whole disruption movement, and the position of the United Presbyterian and Free Churches one prolonged crime, and that those who fought and bled and suffered on Scotia's hills in days by gone were fanatics and criminals, before God as well as before their persecutors, and not those whose conduct would have prevented martyrdom in all ages.

Those whom I represent wish for union, - wider unions than any yet attempted. They do not wish to humiliate any one, or to be humiliated; they wish a frank open statement by all parties of their position. We wish to be put right if wrong. We shall be glad to have our scriptures removed, and surely we are entitled to ask, that the attempt be made. We think that our scruples, if they be unreasonable, should be dealt with by our own brethren at least as gently as the feelings of other parties. We do not feel that this has been done in times past. We desire to be loyal to our church, by being so to our King, and are not willing to compromise His honor, or to enter into relations direct or implied, with the present Established Church of Scotland.

I have no wish, Mr. Editor, to offend any one of these remarks, but before I go into the union, I must be satisfied, that I can do so for the honor of God. Hoping that the committee will endeavor to adjust me, I remain,
"One who does not see eyes."

British American Presbyterian

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

THIRD YEAR. TERMS: \$2.00 per annum, payable at the office of delivery. Single copies 5 cents.

The large and influential class amongst which the B. A. Presbyterian circulates renders it a desirable medium for advertising.

A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Froudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church.

On motion of Mr. McMullen, after some discussion, it was resolved that the committee be rejected, and that the above-mentioned paper be recommended to the ministers and members of the C.P. Church as worthy of their hearty support.

LIBERAL OFFER.

New Subscribers can have the British American Presbyterian from this date up to the end of 1873 for \$2.00. The time of the usual campaign for securing new subscribers is approaching.

British American Presbyterian

TORONTO, FRIDAY, NOV. 29, 1872.

For four or five weeks we have been unable, owing to a variety of causes, to issue the PRESBYTERIAN on Friday. This has been a serious annoyance to our readers, and a source of much trouble and loss to ourselves.

TOPICS OF THE WEEK.

The tercentenary of the death of John Knox has been taken advantage of in a good many places to direct attention by public meetings and addresses, to the Reformers' life and work.

The large amount of "rowdyism" displaying itself in Canadian towns and villages may well awaken anxious thoughts and fears in the minds of all who wish well to our land. The streets of Toronto are apparently becoming after nightfall impassable for ladies unattended by gentlemen.

advantages they have had at school, have no taste for anything higher than the brutalities of the tavern and the license of the streets.

The large and fine building of the Toronto Young Men's Christian Association is progressing rapidly and will be ready for opening in a few months. In a social as well as a religious point of view, these associations cannot well be overrated.

The rumour goes that Horace Greeley has become insane from the excitement attendant upon the Presidential election as well as from the recent loss of his wife. It is to be hoped that the stories in connection with this matter have been greatly exaggerated.

Our readers are aware that Sir Borth Frere has been appointed to proceed to Africa as British plenipotentiary for the purpose of putting down the slave trade on the East Coast. We believe he has now started for his destination.

WHAT DO WE PROPOSE?

A correspondent sends us a long letter which we cannot publish, and which we do not think that he could ever expect us to publish; in which a great many questions are asked, some objections urged, some suggestions thrown out, and not a few references made to a state of things different from that which prevails in Canada.

Ecclesiastical news are no more suited for Sabbath reading than any other kind of news, though many seem to think the opposite. There is nothing which is more calculated to draw the soul to goodness and God in the account of a Sunday School soiree, a church bazaar, or a surprise party at the manse.

an hospital, or the burning of a city. Many seem to think the opposite, and will accordingly take a good spell on a Sabbath day at the Synod Minutes, or the Church Statistics; while, though they profess to hate "carnal conversation," they seem to imagine, if their practices may decide, that if they only talk about ministers' sayings and doings, their excellencies as preachers, or their personal foibles, with speculations as to how the organ controversy is to go, or whether or not it be true that considerable trouble is expected soon in Mr. So-and-So's congregation—all is right, and the Sabbath is preserved intact.

We aim at making the PRESBYTERIAN a vehicle of intercourse among Presbyterians, and a means for healthy, manly, Christian education and discussion, not by dealing with subjects exclusively and technically religious, but by treating all that are treated in a thoughtful, religious spirit. We have not the combative disposition very strongly developed, and certainly would not, as suggested, have either superior or inferior men to watch assiduously the periodicals of other denominations, in order to find subjects for attack.

By an oversight the report of the last meeting of the Toronto Presbytery was left out of our last issue. There was nothing done of much importance except the granting of moderations to the congregations of Scarborough and Weston.

DR. MERLE D'AUBIGNE.

The death of this distinguished servant of God, was in keeping with his whole Christian character and life. The last thing he wrote was the letter of the Evangelical Conference, held at Geneva, to the "Old Catholics," of the Conference at Cologne, and it is dated on the very day of the historian's death.

The London Record has an account of his last days and decease, which will be read with deep interest. We give the following extract:—

"Immediately upon the conclusion of the Conference he resumed his professional labors, and lectured regularly for three weeks. He delivered his last lecture on Saturday, the 19th, within forty hours of his death. On Saturday he was at the Polissierio church, where he partook of the communion, and on leaving the church before the rest of the congregation, he said, 'that he did not wish to hear the voice of men, Jesus having spoken to his heart.'

SCOTTISH FREE CHURCH COLLEGES.

We mentioned at the time, the election of the Reverend Thomas Lindsay, and the Rev. J. S. Candlish, Professors in Glasgow Free Church College; the former as the successor of Dr. Gibson, and the latter of Dr. Islay Burns. Mr. Lindsay is a very young man, but of great acquirements and powers.

Professor LINDSAY, who was loudly cheered on rising, said—Gentlemen, it is not without a feeling of solemnity too sacred to be much talked about, that I now appear before you. The natural feeling of gratification that I have been so early called to that work which I have so long aspired to, and to be called by the Supreme Council of the Church, is the highest honor I could ever expect or receive.

Professor CANDLISH then addressed the students. After detailing the manner in which he intended to conduct the studies of the students, he concluded his address as follows:—I cannot assume, at the outset, that you have all come to definite conclusions as to all the doctrines of theology, or are prepared in this stage to adopt as your own the Church's Confession of Faith.

The opening of the Free Church College at Edinburgh, is noticed in the Seventh page.

DENOMINATIONAL NEWSPAPERS IN THE UNITED STATES.

Our friends on the other side of the lines make use of the press in connection with their church work to a far greater extent than we do. All the leading denominations have each a considerable number of weekly papers circulated largely among the members of their several churches, and with the most beneficial results.

Where it has been effectively tried in Canada the same beneficial results are traceable. The different sections of Methodists among us have each their weekly newspaper, so have the Baptists and Episcopalians. These all seem to be fairly supported. The Presbyterians surely from their wealth and members ought also to be able to support such a paper and support it well.

We are at present testing the question whether they will or not.

LAVAL UNIVERSITY AND THE JESUITS.

The Jesuits are raising in one way and another a great ferment in the Province of Quebec, and are pushing matters with so high a hand that there seems the possibility of something like a disruption taking place. The doctrine of the supremacy of the church over the State, and of the right of the former to say what may and what may not come within its jurisdiction, is being proclaimed so ostentatiously that it is causing a great amount of anxiety and uneasiness quieter and more moderate of the priesthood.

In short, everywhere the same extravagant claims of clerical supremacy are put forward, as if Heldebrand were still sovereign at Rome, and as if all civil rulers were still the obedient slaves of His Holiness. It is very well that it is so. It will help to open the eyes of those who are ever ready to persuade themselves that the Popery of to-day is very different from what it was in former times, and that now there is no need taking any precautions against its attempts upon the liberties either of individuals or nations.

SCOTLAND.

ABERDEENSHIRE.

Gas has been introduced into the village of Strichen.
The office of Baron-Baillie of Fraserburgh has been conferred on Sir Alexander Anderson.

The sale of the paintings of the late Jas. Gable, R.S.A., has just realized in Aberdeen £1,500.

To the Peterhead Town Council Messrs. Alexander Maitland, Napier, Leslie and Mitchell have been returned.

The auctioneers and appraisers in Aberdeen and district have appointed a committee to report as to the adoption of a uniform scale of fees.

The Aberdeen Town Council have agreed to expose the Athenaeum buildings for sale at the upset price of £6,200, with an annual outlay of £115.

It is said that Mr. Darwin's estate of health precludes his acceptance of the office of Rector of the University of Aberdeen, which has been offered to him.

Sir Alexander Cornwall Duff Gordon, a gentleman well known in European society, has just died in England. He was born in the year 1801, and succeeded to his father's title in 1823.

ARGYLLSHIRE.

Bailie Smith has been appointed Provost of Dunoon.

A man named Sinclair, belonging to Lochgilphead, was recently drowned in the Forth and Clyde Canal.

Messrs. M'Kenzie, M'Pherson, M'Arthur, and Bailie M'Arthur have been elected to the Inverary Town Council.

An edifice, to serve as a police station, is at present in course of erection on the northern slope of the Castle Hill, Tarbert.

On the 30th inst., there were rejoicings on the Duke of Argyll's estates in honour of the birthday of the Marquis of Lorne.

The members of the U. P. Church, Dunoon, have added £50 to the stipend of their pastor, the Rev. R. Johnston. They also contemplate building a new church, at a cost of £2,000.

AYRSHIRE.

Mr. Andrew Stewart has been appointed teacher at Tarbolton in terms of Education Act.

Messrs. Fullerton, Guthrie, and Currie have been returned to the Androssan Council Board.

To the Ayr Council the following have been elected: Messrs. Hunter, Sloan, Oliver, Milligan, Smith, and Ferguson.

The Original Secession Presbytery of Ayr have ordained Mr. Robert Morton to the pastoral charge of the congregation of Kilmarnock.

The Rev. James Ewan, B.D., missionary at Annbank, has been ordered assistant to the Rev. Mr. Ritchie, of Tarbolton.

In Kilmarnock there were recorded during the past month 82 births (illegitimate, 8; twins, 2); 46 deaths, and 13 marriages.

To the Irvine Town Council there have been returned: Messrs. Paterson, Jack, Goodie, Wright, Marr, Henderson, and Smith.

DEATHS.—At Maybole, on the 5th inst., Thomas Blair, grocer, aged 75 years. At Kirkcaldy, on the 5th inst., James Dinning, miller, aged 78 years. At Glasgow, on the 26th ult., Allan Gibson, farmer, aged 70 years. At Irvine, on the 29th ult., Thomas Watt, aged 77 years.

BERWICKSHIRE.

The dead body of a farmer named John Vender was found near the shore at Dodd's Well, Berwick, on the 28th ult.

The trustees in Dunse of Gray's Prize Essay Fund have refused to award any prizes this year owing to the small number of essays sent in.

Extensive improvements have been made upon the Coldstream Parish Church at a cost of upwards of £500.

CAITHNESS-SHIRE.

At the exhibition for the harvest of burbaris in Edinburgh, the first-bursary of a total value of £60, was gained by John Stevens, Dunrobin, Caithness.

CLACKMANNANSHIRE.

DEATHS.—At Shillington, on the 29th ult., Andrew M'Queen, corn merchant. Considerable progress has been made by workmen in boring for coal in a field below Alva.

The Alva coal company have taken 15 6d. per ton off the price of their coal, thus making the present price 10s. per ton.

Some rather serious correspondence has been going on relative to the moral and spiritual qualifications of some former members of the U. P. Church, now members of the Congregational Church, Clackmannan.

DEATHS.—At Perth, on the 29th ult., a street preacher, named Gross, was recently murdered on the streets in Alexander's street.

Two candidates have been returned to the Perth Town Council. The candidates are Messrs. James and John.

The following have been returned from the contested wards to the Dumbarton Town Council:—Messrs. Smith, Blair, White, Douglas, and Bennett.

DUMFRIESSHIRE.

Large numbers attend the evening classes in Dalbeath just now.

No further cases of pleuro-pneumonia are reported in this county.

The U. P. Presbytery of Annan have licensed Mr. Leach as a minister.

Wm. Beattie, has been appointed president of the Langholm Co-operative Society.

The retiring members of the Lochnabain Town Council, are Messrs. White, Beattie, and Small.

The congregation of the Annan Parish Church have subscribed £13, 12s, 6d, for the endowment of Grocnknowe.

The following have been returned to the Annan Town Council:—J. Irving, Wm. Roxburgh, Geo. Pollock, H. Ker, C. M'Lean, G. Steel, M. Heron.

The Town Council of Dumfries, have agreed that an expression of sorrow on account of the death of Provost Harkness should be recorded in the minutes.

The office of Clerk of Peace of the county has been filled up by the appointment of Mr. J. H. McGowan, secretary of the Faculty of Procurators of Dumfriesshire.

The office of Commissary Clerk of Dumfries, vacant by the death of Mr. Harkness, has been filled up by the appointment of Mr. Henry Gordon, the Sheriff-Clerk.

J. W. Bell, Brydekirk, has passed his final professional examination at the recent sittings of the examiners of the Royal College of Physicians and Surgeons, Edinburgh.

DEATHS.—At the Manse of Saleen, Mull, on the 26th ult., the Rev. Mungo Campbell, at the Blue Bell Hotel, Lockerbie, on the 26th ult., James McQueen, aged 54. At Dalbeath, on the 18th ult., John Telfer, aged 57. At Twynholm, on the 22nd ult., James Dalziel, shoemaker, aged 88.

EDINBURGH.

The Queen of Holland paid a visit to Edinburgh on the 1st instant.

The lectures of the Literary Institute, were opened on the 6th instant with an address from Principal Tulloch.

Mr. Stanley, on the 1st inst., paid a visit to Mr. Stevenson's studio, Castle Terrace, and inspected Mr. Hill's statue of Dr. Livingstone with which he expressed himself delighted, both as a likeness and a work of art.

The Liverpool Courier is informed by an Edinburgh correspondent that, in the event of a general election there exists in "some influential circles" in Edinburgh a wish to nominate Sir W. Stirling Maxwell as one of the candidates for the city.

The Swiney Lectureship which has just been vacated by Dr. Colbold, will be filled up in February. It is a travelling lectureship, open to Doctors of Medicine of Edinburgh University, and is payable for five years.

At a recent meeting of the Scottish Education Association, it was resolved to use every exertion at the approaching elections of School Boards to secure the return of members who were in favour of the continuance of religious education according to the "use and wont" of Scotland.

On the 1st inst. the Winter session of the University was opened by Principal Sir A. Grant, with an interesting address; the School of Medicine with an address by Dr. Angus Macdonald; and the Philosophical Institution by Mr. Stopford Augustus Brooke, Chaplain to the Queen, with a lecture on the Philosophical aspects of English Poetry.

We (Daily Review) are glad to hear that a new chair is to be founded in Edinburgh University. Mr. Henry G. Watson and his sister Miss Watson, have announced to the Senatus Academicus their intention to found a "Fine Art Chair" for the cultivation of painting, sculpture, architecture, and aesthetics. The chair is to be erected in memory of their brother, the late Hon. Sir John Watson, Gordon, P.R.S.A. Henry Watson, and in the meantime Mr. Watson and his sister have assigned to the Senatus Academicus for the purposes of the chair two policies of insurance of the present value of about £10,000.

The Free Church College was reopened on the 6th inst. for the winter session. Principal Cardwell presided, and was supported by the various professors. In the course of an address, the chairman combated the charge of selfishness which was sometimes brought against evangelical preaching and doctrine. The Gospel he said, as they proclaimed it, was a message from God to man individually, and had been said to be a sort of egotism. Was it selfish to be a religion or a religious life to be characterized as selfish because it took its rise in that personal question, and found its ground in the "I" of the "I believe" and he said it was a sort of charge of selfishness, it was important to bring out clearly that the religious life is not a selfish thing, but a whole-some and a life-giving thing, as available for the race or family of man. That, as it seemed to him, was the very head and heart of the offering in the presence of the living God, and the very essence of the Christian religion.

DEATHS.—At Edinburgh, on the 29th ult., a street preacher, named Gross, was recently murdered on the streets in Alexander's street. Two candidates have been returned to the Perth Town Council. The candidates are Messrs. James and John.

PRESBYTERIAN.

A woman named Mrs. Hay, between 70 and 80 years of age, was burned to death on the 4th inst. at Kirkcaldy.

John Phipp, aged 28 years, belonging to Largo, has just died from injuries received through a fall.

Knives and fully-wounded blades were shown in the parlours of the garden in Mackinch just now.

Messrs. Fleming, Miller, James, and Montgomery have been elected members of the Cupar City Council.

The result of the Anstruther elections shows that Messrs. Bonthron, Driscol, and Anderson, have been returned.

The article on "Shakespearean Interpretations" in the current number of the Edinburgh Review, is from the pen of Professor T. S. Barnes, of St. Andrews.

PERKSHIRE.

John Walker has been re-appointed Dean of the Arbroath Guildry Incorporation.

Mr. John Smith, Ruthven, has just become the tenant of the East Quay of Kirriemuir.

On the 27th ult., Mrs. M'Donald, widow of Sergeant M'Donald, of the old militia staff, died at her residence in Union street, Montrose.

Damage to the extent of £1000 was done on the 1st inst., to Fesque House, near Montrose, the residence of Sir Thomas Gladstone, Bart.

The poll at Arbroath closed as follows:—Miller, 736; Reid, 681; Porter, 530; Macintosh, 478; Scott, 459; Keith, 421; Masterton, 393. These were elected to the seven vacancies.

A presbyterial certificate has been granted to the Rev. Peter Morrison, missionary at Auchincry, parish of St. Vigons, who has been presented to the Church, and quoad sacra parson of Clova.

At a recent meeting of the Comar-Angus E. U. Congregation, it was agreed that the interior of the church should be modernized by taking out the old seating and reconstructing on an improved plan.

The following are the returns for the Montrose Council and Harbour Board:—Town Councillors—W. Mitchell, 571; J. Reid, 498; J. M'Kenzie, 463; Chas. Durie, 446; D. Smith, 441; Charles Hutcheson, 433; J. Gouk, 392; D. Mitchell, 340; J. W. Japp, 317. Harbour Trustees—D. Walker, 812; A. Menzies, 286; A. Watt, 280; J. Johnston, 271; R. Cook, 265; F. Aberdin, 252; J. M'Kenzie, 250; D. Smith, 232.

GLASGOW.

The Town Council has presented to the Rev. John Orr, Liverpool, to the Town Church.

The congregation of the U.P. Church, in Campbell Road, have agreed to erect a new church.

A course of lectures on Marine Engineering is about to be delivered in the Andersonian University.

Principal Barclay presided at the formal opening of the session of Glasgow University on the 4th instant.

On the 1st instant, damage to the extent of £200 by fire, was done to the premises of Mr. Macdonald, clothier, 38 Queen's street.

The Rev. John Dobie, minister of Sharnock street Church, has received the degree of D.D. from the University of Chicago, U.S.

The following gentlemen have been returned to the Town Council:—J. Eadie, J. Thomson, J. Neil, J. Tolren, J. Sathie, J. Hamilton, J. Craig.

On the 5th inst., an infant named Margaret, six weeks old, daughter of James Millar, residing in Bridgetown, was found in bed dead.

Upwards of £600 has been subscribed by the members of the Balfour Glasgow Congregation and their friends to erect a memorial to the late Dr. Norman Macleod.

A requisition is being signed in the Fifth Ward in favor of Mr. Archibald Tennant, land agent, to fill the vacant councillorship on the retirement of Messrs. J. Chang in December.

KINROSS-SHIRE.

The Rev. Mr. Kennedy, the much esteemed pastor of the U. P. Church at Kinross, arrived home from his summer tour in America a few days since. Mr. Kennedy met with a warm reception by his congregation and friends in that vicinity. During his absence he visited the States and New York, and other large cities in the United States, and also made a hurried visit into the interior of Canada. While in New York, he was the guest of his brother, Mr. John S. Kennedy.

DEATHS.—At Kinross, on the 29th ult., a street preacher, named Gross, was recently murdered on the streets in Alexander's street.

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NAIRNSHIRE.

Nairn Harbour has sustained a very severe damage through the severity of a storm.

The returns of the election at Nairn show that Messrs. Macintosh, Grant, Lauder, Storm, Mackay, and Roberts have been elected.

At the general meeting of the Nairn Harbour Board, Mr. Brock, of Fochan, was appointed pres. hon. and Messrs. Wm. Fraser, Blacklaw, and Andrew Mackay vice-presidents.

ORKNEY AND SHETLAND.

It is proposed to erect a patent slip at Freeland, on the east side of Hay's Head.

Mr. Samuel Lang intends to offer himself to the constituency of Orkney and Shetland as their representative in Parliament.

The Standard understands that the Solicitor-General of Scotland will be a candidate for Orkney and Shetland in opposition to Mr. Lang.

The Dundee Advertiser says that in Shetland preparations for entering into the marriage state are being made already in spite of the failure in the crops and merchants, tailors, and dressmakers are all getting something to do as usual, but rather earlier in the season.

People unconnected with the northern islands have little knowledge of the energy with which business is prosecuted in Shetland. At present there are not fewer than six large schemes either in operation or in progress. There is a copper mine to be worked at Sandholme, some iron mines at Dunrossness, some chromite of iron quarries in Baf Grunnie, and a railway from the copper mine to the pier at Sandholme. There is also to be a line of steamers (two of which are already building) between Lerwick and the south; also a fishing company, four-welled smacks for which are being built, while four already plough the sea. The capital required for these extensive enterprises has been raised in the south; so far as we know, there is no Shetland cash in it, but this is of little consequence. If Shetland furnishes a field for enterprise, why should not other places provide the necessary funds?—Orkney Herald.

PEEBLES.

Mr. Scott, Gas-fitter, Innerclothes, was recently severely burnt about the face through a gas explosion.

The result of the Peebles election has been the return of Messrs. Russell, Veitch, Grieg, Lonsdale, and Donaldson.

PERKSHIRE.

The Rev. John Muir, of Newtyle, has recovered from his recent illness.

Andrew Christie, Townhead, Auchterarder, died suddenly on the 4th inst.

The shopkeepers in Comrie have agreed to close their places of business at 8 p.m.

The rolls in the Perth court are at present lighter than they had been for the last twenty years.

The employees at the Caledonian Railway engine sheds, Perth, have commenced work under the fifty-one hours' system.

The directors of the Cressle Gas Company have advanced the price of gas from 6s. 8d. to 7s. 6d. per 1,000 cubic feet.

Captain Mitchell has presented the Cornish rifle volunteers with a silver medal, which must be won three successive years, by a member to secure its possession.

The carvings for the pulpit to be set up in the church at Perth are by Miss Grant, niece of the President of the Royal Academy.

The accounts of the Perth People's Institute for the past year show that the total income was £228 8s. 10d., and the ordinary expenditure £235 8s. 6d., leaving a balance of £93 6s. 8d.

A meeting of the Ayr rate payers has passed the following resolution:—"That this meeting views with disapprobation the movement on the part of a certain party in Edinburgh to interfere with the day-fair on the Ayr fairs markets, the arrangements for which have lasted from time immemorial."

Miss Jessie Watson has been appointed matron of the Greenock Parochial Board.

The following have been returned to the Renfrew Town Council:—Messrs. Auld, Bryden, Hunter, Scott, Walker, and Arbuckle.

Permission to the members of the Newilton Parish Church to elect a successor to the late Rev. James Auld has been withdrawn.

On the 1st inst. Wm. W. W. W. a guard, received injuries of no severe nature at Johnstone station that he afterwards died.

The principal stone building and the counting-house of Messrs. J. & C. Gillies, bleachers, Princes Street, Glasgow, have been destroyed by fire.

The creditors have returned the following to the Paisley Town Council:—Messrs. Murray, Baillie, Cowan, English, and Mason, and Messrs. M'Connell and Clark.

A new edition of Mr. Allan Park, Dalrymple's account of Shakespeare's North Plutarch, discovered in the Glasgow Library is proposed with further authentic proofs.

Mrs. Gibson Kirkhope has just died at Nairn, after a long illness.

Two candidates have been returned to the Perth Town Council. The candidates are Messrs. James and John.

The court of Teinds have given an augmentation of three shillings to the stipend of the minister of Kirkhope.

The accounts of the potato crop in this county are of the most discouraging character. The tubers sprang swelling with the withering of the stems in September, and the bulk per acre has proved at least a third below that of an ordinary crop, and a full third of what had to be raised was found more or less affected with blight.

SEELINGSHIRE.

Messrs. Anderson, Carmichael, Cadde, and Murray, have been elected members of the Falkirk Town Council.

A fatal accident has just occurred at Coupar Angus, near Perth, to a man named Robert Somerville, residing at Coupar Angus.

On the 26th ult., James M'Gowan, aged 13 years, son of Matthew M'Gowan, coach-driver, Kilsyth, was run over by a train, and killed.

Many Scotch families in America will regret to learn that Dr. F. M. M'Gowan, an eminent physician, who had been in England for some time, is seriously ill, although he is entertained of his recovery. Some affection of the liver is the complaint under which the Doctor labours.

England.

Mr. Spurgeon's sister is preaching at Wilton, Cambridge.

Mr. Thomas Combe, the well known Oxford University printer, is dead.

The Emperor of Germany has created Mr. Hopwood Dixon Knight of the Order of the Royal Crown.

Foot-and-mouth-disease has appeared at St. Mary, near Penzance, having been introduced by Irish cattle bought at Bristol.

The will of the late Charles Lever, the novelist, who died at Trieste on the 1st of June, has been sworn under £4000 pecuniary.

The emigration from Liverpool during the month of October amounted to 17,859, being an increase of 4,632, as compared with the same month last year.

The Rev. James Martineau has resigned the office of Minister of the Unitarian Chapel in Little Portland street. He retains his connection with Manchester College.

A committee of the Derby and Chesterfield Institute of Engineers has been appointed to consider the possibility of erecting a memorial hall, to cost £20,000 to £30,000, in memory of George Stephenson.

The Rev. John E. B. Mayor, M.A., Fellow of St. John's, has been elected to the Kennedy Latin Professorship in Cambridge University. The newly elected Professor was third Classic in 1848.

Consequent on the death of Bishop Goss, it is asserted that a new Roman Catholic bishopric, that of Lancaster, will be created; and that the Liverpool district will be advanced to the dignity of an archdiocese.

A London merchant has offered a magnificent contribution in aid of the extension of the foreign missions of the Church in the form of a subscription of £1,000 per annum for five years to the Society for the Propagation of the Gospel in Foreign Parts.

The venerable Dr. Lang, founder of the Presbyterian Church in Australia, known in the literary world as a historian of distinction, has just retired from the pastorate of the Scotch church at Sydney, after a ministerial career of exactly fifty years.

An effort has been made with satisfactory success to establish classes of the Protestant Educational Institute (of which the Rev. Mr. Badenoch is secretary) in the two Universities of Oxford and Cambridge. There have been two classes established in each of these towns. Several of the local clergy are helping forward the movement.

Bibliographers will be interested to learn that a curious discovery recently made in the Bodleian Library completes a unique poem, hitherto imperfect. In Collier's Biographical Catalogue there is an account of a poem written by one William Basse, entitled "Ghonor Britain's Smezzet; Desealed with a shower of tears by William Basso," 1611. Unfortunately, Mr. Basse's shower of tears, which is *ottava rima*, and priceless in its rarity, is blown down at the fourteenth stanza, and made the longest despair of ever seeing it completed. A short time ago, however, one of the young librarians, searching in some old volumes, found the missing verses, beginning with the fifteenth stanza, and thus the poem was complete. It has just been lithographed, and forms a neat little volume. The Bodleian contains many treasures of which few have any conception, for unfortunately, in spite of the efforts of the librarians, many of the books are misplaced. Miss Basse's discovery is considerably more important to visitors who may have chanced to see a hundred miles to the westward, and partly explains the serious and remarkable deficiencies in the catalogue.—Globe.

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OFFICIAL ANNOUNCEMENTS

MEETINGS OF PRESBYTERIES. Following Presbyteries will meet at the places usually mentioned, viz:—

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The Produce market. There has been an advance in the prices in Liverpool since our last issue. In the West wheat advanced considerably, but there has been no response in this market.

Special Notice. Loss of memory is ever the first indication of a disorder of degeneration of Nervous element.

New Advertisements.

Recent Publications.

THORNWELL.—The Collected Writings of J. H. Thornwell, D. D., F. L. D., late Professor of Theology in the Theological Seminary, Columbia, S. C. 2 Volumes, \$5, net (Published at \$8.00).

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SABBATH SCHOOL STATISTICS. An excellent set of Sabbath School Records has been published by the Secretary of the Sabbath School Association of the County of Peel.

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FOR CHURCH, SCHOOL OR PARLOUR. Now that the law of the Canada Presbyterian Church permits the use of INSTRUMENTAL MUSIC, we beg to call attention to the TAYLOR & FARLEY ORGANS FOR SWEETNESS AND PURITY OF TONE and as accompaniments to the "SERVICE OF SONG."

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THE LITERATURE OF THE CANADA PRESBYTERIAN CHURCH. THE DYNASTY OF DAVID. A Notice of the several occupants of David's Throne, by the Rev. J. Duncan Bayfield, Ont., with Memoirs by Rev. J. Logie. Price, One Dollar and Twenty-Five Cents.

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JUST RECEIVED! ANOTHER SUPPLY OF PROP. WITHEROW'S THE APOSTOLIC CHURCH! WHICH IS IT? And Scriptural Baptism Its Mode and Subjects.

S. S. SUPERINTENDENTS AND TEACHERS. The address by Rev. E. Wallace before the Toronto Presbytery on the

Best Means of Securing the Great End of Sabbath School Instruction. Has been published by request, and will be furnished by the undersigned.

NOW READY. THE NEW EDITION OF THE Rules and Forms of Procedure! Of the Canada Presbyterian Church, as adopted and recommended by the GENERAL ASSEMBLY!

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COMMODIOUS PREMISES, Built expressly under their supervision, claim to have an outfit second to none in the Dominion, for producing

PHOTOGRAPHS. In all the varied and pleasing styles in the beautiful and elevating Art of Photography, and with a due sense of the importance of securing the happy smile and simple grace of our infatigable comely, one of their

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