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## Contributors and Correspondents.

### THE COMING STRUGGLE.

By A. NOVA SCOTIAN.

That "coming events cast their shadows before" has often been proved true in the history of nations, communities and individuals. That the "Shadow" of a "coming" conflict looms up over our country is fully realized by reflecting and discerning men. To arouse the Protestantism and Patriotism of our country to the importance and imminency of that coming conflict, to the necessity of being on the alert, to the danger of being unprepared, should be the aim of every lover of his country who rightly discerns the "signs of the times." The conflict which looms up over our country, and over the American Republic as well, is a conflict similar to that which has been waged in Germany ever since the humiliation of the French Empire; it is the same conflict which Mr. Gladstone has discerned on the political horizon; it is a conflict which will soon be waged the world over (is even now commencing) by the powers of Rome against modern progress and civilization, against liberty of conscience, against freedom of thought, freedom of speech, and freedom of action wherever civil and religious liberty has a foothold. Ultramontanism—that power in the Church of Rome which has been the sworn enemy of civil and religious liberty ever since the dark ages, the principles of which are utterly irreconcilable with the progress and the freedom of the present day, is rearing its head in Canada, its giving unmistakable indications of its presence, is already making its power felt. It was Ultramontanism which was responsible for the unfortunate disturbances in the North-West Territory, and it was Ultramontanism which paralyzed the hand of Sir John A. McDonald in dealing with the rebellion and its authors. It was Ultramontanism which made the New Brunswick school question a "burning" and disturbing element in Parliament, and has fastened upon the North-West what may soon develop into a separate school system. It is Ultramontanism which has introduced the Province of Quebec into the Dominion of Canada, and which is now making her decrees. And it is Ultramontanism which at the present moment is acting with a view to securing a controlling influence in Dominion legislation. The events of the past few years, in which the influence of the Church of Rome is plainly seen, should have the effect of putting the people of the Dominion on their guard.

Last year, when the general election for the Local Legislature in the Province of Quebec was in progress, the Ultramontane Clergy, as is well known, gave their influence in support of the men who gave evidence of being most ready to obey the behests of Rome. An alliance took place between the Conservative party and Ultramontanism, and so faithfully did the latter support candidates of the Conservative stripe that the electors in many instances were told they would incur the displeasure of the Church, and expose themselves to the pains and penalties of eternal damnation if they voted for the Liberal candidates. The result was the election to the Quebec House of Assembly of a majority of members thoroughly subservient to the Church of Rome.

A more extensive field of influence is now being sought, and at two elections in Quebec for the Dominion Parliament—Chamby and Charlevoix—the same tactics were pursued with the same result. What is most instructive in these latter events is that the Ultramontanes have declared war against the McKenzie Government, a fact which is regarded with much satisfaction by the Conservative press; and already we have foreshadowed an alliance between the Conservative party throughout the Dominion and the aggressive element of the Church of Rome. Mr. Huntington's Argenteuil speech, which created no little sensation, and which was simply a strong protest against the tactics of the Ultramontanes in Quebec, has drawn down upon the McKenzie Government, as well as upon Mr. Huntington himself, the bitter denunciations of the Ultramontane journals; and already in the Lower Provinces the Liberal Conservative journals are fiercely denouncing Mr. Huntington as a man who, for a vindictive purpose, is seeking to stir up religious prejudices, and to inaugurate a "No-Popery" crusade. These denunciations are followed by intimations that the Conservative party have always given the Catholics fair play, etc., in the past, and will do so in the future—all of which is a

significant bid for Catholic support. The same process appears to be going on in Ontario. During the past year, the Conservative press and Sir John A. McDonald have been making very significant bids for Catholic support—all of which plainly indicates that a close alliance between Ultramontanism and Conservatism is one of the eventualities of the near future.

If Sir John A. McDonald courts and accepts an alliance with Ultramontane Catholics, it will be for the object of securing place and power. But why should the Ultramontane influence be given to the Conservative rather than the Reform party? The reason is obvious. No concession, such as will even temporarily satisfy the Church of Rome, can be expected from the McKenzie Government. Mr. Huntington's speech appears to have given no uncertain sound on that point—the aggressive influences of Ultramontanism are to be resisted. The Ultramontanes accept that view of the matter, and in transferring their influence and favor to Sir John A. McDonald and Conservatism, they doubtless know quite well that in return therefor they can secure whatever favors or concessions they demand.

If Sir John A. McDonald were wise he would decline any alliance with Ultramontanism. It is true that on the Ultramontane wave he might float again into power, but the victory would cost too much, the triumph would be short-lived, and the inevitable result will be the mingling of Conservatism and Ultramontanism in one common ruin, not, however, until the Dominion shall have suffered terribly from the evils of an unholy and unnatural alliance. Will Sir John A. McDonald and his party be wise and reject the proffered alliance. We fear not.

If the McKenzie Government are wise, as we would fain hope they are, they will meet the aggressive influence of Ultramontanism now. Taking their stand upon the principles enunciated in Mr. Huntington's speech, resolved at all hazards to maintain unimpaired the civil, political, and religious liberties which are the birthright of our people, a priceless heritage, let them stand by their colours manfully, and they will win to their support the great body of the intelligent, patriotic and liberty-loving people of the Dominion. Although temporary reverses may possibly follow, the ultimate triumph will be grand in realization, permanent in results, and of immense value to our common country. If our politicians could exercise the wisdom of seeing and acting more for the future rather than for the temporary advantage of the present, they would lay a basis on which true popularity might firmly rest, and secure real advantages for themselves and their country.

But whatever political parties, party-leaders or party politicians may do, let the Protestantism of the Dominion stand on the alert. The struggle is coming—shifting and expedient policy may temporarily avert the crisis, but it will be all the more severe when it comes. Let there be no sacrifice of principles, no tampering with an insidious foe, no concessions to Ultramontanism. Our civil and political liberties, our religious privileges, liberty of conscience, must be maintained in every community of this broad Dominion. They are the birth-right of freemen, won after many a hard struggle at the expense of the heart's blood of our noble ancestors, and shall we give them up at the dictations of a power carrying out the behests of a foreign potentate. No! a thousand times no! Let patriot hearts throughout the Dominion respond in thrilling tones "Never!" Let the Protestantism of the Dominion remember that the most deadly influence, the most dangerous power, which menaces the best interests of our common country is Ultramontanism. Let them prepare for the conflict now.

[We do not intend to become the partisans of any political party, or of any political leader, except in so far as we may regard the interests of civil or religious liberty, or the cause of religion or morality to be concerned; neither do we commit ourselves to opinions expressed by correspondents. Whatever may be thought of the way in which "A Nova Scotian" states his views, or of the grounds on which he makes the statements he does, we fully believe the danger arising from Ultramontanism which he points out, is a real danger against which we need to be vigilantly upon our guard, and as his letter draws attention pointedly to it, we will give it a place in our columns.—Ed.]

The emigrants from Liverpool in 1875, were 38,908 less in number than the year before.

## FORMOSA

We have been favoured with the following extracts from a private letter from Rev. Dr. Fraser, of date, Nov 22:—

"When the news of the union of the churches reached us, there was a pause and thanksgiving service in North Formosa. The sight must have been a grand one. May the inspiration of that day and hour never die out!"

There would be few opponents of union if all could look at denominational differences and sectarian strifes from our standpoint. The noble army of Jehovah wasting time and treasure and life in faction fights, and the opposing hosts of the evil one in undisturbed possession of the inheritance of the saints. A week in Formosa would do more for the conversion of the opponents of union than ten years of argument.

Surely the United Church will give us at least two more men. We have a magnificent field here, and existing missions should be fully manned before others are undertaken. It is folly to undertake missions to the heathen unless they are prosecuted with the utmost vigor. It will not do to be lukewarm, it will not do to do things by halves, it will not do to be short handed; for the inevitable result is that the men in the field are killed with over-work. There is nothing else for it. To stand still is to be defeated. To rest sometimes would be fatal. Unremitting vigilance and ceaseless toil is the price of success. How is one to rest then if there are no reserves. It cannot be done, however indispensable rest may be theoretically. If the Church does not want to waste her men and lose her work we must reinforce; so must the ladies in India; so must the missionaries elsewhere. The Lord send forth labourers into His harvest.

Mr. MacKay and all the helpers are away on a two month's trip to the south of the Island. There is to be a Conference at Tai-wan-foo of all the missionaries and native workers in the Island. I am the only one who will not be there. I cannot go because the houses are not finished.

We expect to be in our new house by Christmas day. It is built expressly to keep us cool through the hot summer, and we expect to be much more comfortable in it than we have been in our present abode.

Since Mr. MacKay went away I have begun to preach in the Chinese language.

## Westminster Confession of Faith

Sir,—In giving my final letter, I observe, with surprise, that you have besides other omissions, left out the concluding sentences. As these sentences contain practical considerations, to which I particularly wished to call the attention of your readers, I must beg that you will give them still in connection with the paragraph to which they belong.

Be so good also as to correct the following typographical errors which materially affect the sense of the context. For "strange views on the subject of total abstinence," read "strong views." I could not have applied the term "strange" to views with which I, to a great extent, sympathize myself. And for the word "endure every statement," in the concluding paragraph, read "endorse every statement."

I must add, in reference to your editorial remarks, that my letter in no sense asserted, either directly or by implication, that the mass of the people were required to adhere to the Confession. On the contrary, I asserted in this and other letters that the laity were not bound by it, and in fact, in general, know very little about it, and that, therefore, it was a mistake to call it the Confession of Faith of our church at large. As to its potential rigidity with regard to ministers, it is I am mistaken as to this, I have been misled by your own first editorial on the subject, by the words of a member of the Toronto Presbytery, and by certain actual ecclesiastical "cases," cited in the course of my letters. There may be a technical mode of construing words ecclesiastically, different from the ordinary sense; but, in any court of law, I think that the words "whole doctrine," as applied to any document, would be held to mean everything, which that document touches. It is not what is meant, let this be expressed clearly and unequivocally, in words which ordinary minds, as well as the initiated, may be able to understand.

As to Prof. Young's letter, I said only what I know to be true; but your statement may be none the less true. You may remember the parable of the shield, which formed the subject of the knight's dispute.

Yours, etc.,  
A LAY PRESBYTERIAN.  
[With respect to the sentences which "A Lay Presbyterian" wishes us still to insert, we may say in the first place, that this is now out of our power, as, unless specially requested to do so, no manuscripts are kept by us after we are done with them. And in the next place, as they contained only a concluding appeal, and the argument of the letter strictly considered, was not affected by their omission, and as they would have added very considerably to the length of a letter already inordinately long, we could not now publish them even if in our possession, the discussion for the present, at least, being closed. We regret the typographical mistakes, and gladly make room for the corrections referred to. With respect to other matters alluded to, we leave our readers to judge.—Ed. B. A. P.]

## French Evangelization.

Rev. Dr. McVicar, Montreal. DEAR SIR,—Hitherto please receive \$4 00, being a portion of the tenth of my last year's income, gladly devoted to the cause of God: which please hand to the treasurer of the fund for French Evangelization, a cause in which for several years past I have felt a deep interest, and for the success of which I do most fervently pray.

Perhaps I should have sent it to Warden King Esq., (with whom I have on former occasions met, in Synod Elders' morning prayer meetings in Hamilton and Toronto) where the subject of the tenth was mooted but not knowing his address I have taken the liberty of sending my mite to you, being confident you will dispose of it according to my desire.

Please acknowledge receipt through the Rev. J. or in any manner more convenient, and oblige yours in Christian love.

AN OLD ELDER.  
Eden Mills, Ont., 25th Jan, 1876.

P.S.—I am rejoiced to know from your statements in the *Herald* of the 20th inst., that the cause is making such rapid progress. May God support and strengthen his servant Clinique, and overturn, overturn, overturn, until He comes whose right it is to reign, and the Man of Sin is brought down and his glory laid in the dust.

Mr. Editor.—I cannot ask you to publish the many kind letters which reach me touching our Christian and patriotic battle with the Jesuits for the civil and spiritual freedom of our country; but I feel sure that it will give you pleasure to make room for the above, and to allow the voice of a venerable standard-bearer in our church to be heard on this subject. I have the best reasons to know that he speaks the mind of thousands in Protestant Ontario. His deed deserves a public record. Let others follow his doctrine and his practice; that they may learn for themselves the truth of the words of Jesus, "that it is more blessed to give than to receive." We must not rest till we abolish compulsory or legal tithes in this Province; and in order to this our people must learn to tithe voluntarily their own "limited," and in many instances, vast incomes. What is needed for the prosperity and political purity of this Dominion is the disestablishment of the Church of Rome, so that her clergy may look for support not to the strong arm of British law forcing people to yield her a revenue, but to voluntary offerings. If any wish to employ priests to count beads, and tell fabulous stories about the lives of the saints, and unscriptural nonsense about purgatory, let them do so of their own accord, but let them be no compulsory.

And depend upon it, the moment the tithes of Rome are removed from this people, the business of the priests with their trappings and frinkets, their caparisons and shams, and old bones, etc., etc., will speedily come to an end. What holds the Church of Rome together in this province, is it not the force of truth which she possesses, for she has long ago abjured the cardinal doctrines of the gospel, and there are errors and corruptions and Jesuitism enough within her pale to dissolve her in ruins to-morrow, but for the strong support given her by laws enacted and enforced in the name of a Protestant Sovereign. What gives her stability is the conduct of our law-makers.

They know, what the voice of universal history proclaims, and what is being verified before their eyes, that Popery is bad for the conscience, bad for public morals, bad for the nation; and that it has blighted every land in which it has held sway long enough.

They know this full well. Not a few of them have told me so in a quiet confidential tone. Let your readers ask their Protestant representatives in Parliament if these things are not so. And they cannot but answer in the affirmative. But the interests of their political party are to be looked after, and these are of more value to them than the interests of truth. The doctrines of God's Book which they profess to accept, must be sacrificed for the doctrines of their political party. I write advisedly, for these men can easily discover by an appeal to the Book which is the charter of our freedom that Popery as a system is false. Yet they bow to it, and the Jesuits know it, and it matters not to them what party is in power. They make themselves, or rather the votes at their control, equally indispensable to "Grit" or "Tory." What they count upon is not the political creed of any man or party, but the certainty which they have hitherto found that truth and the national weal can be sacrificed to please them. What they hate above all things is a down-right honest man—a politician whose yea is yea, and his nay may! Oh for a generation of such!

Mr. Editor, I am daily receiving contributions, many of them generous, in support of our mission, and I shall try to find time to write you a little homily about contributions and bequests next week; but from the direction my thoughts have taken just now, I must ask our friends in Ontario not to allow the object of their offerings to be defeated by refusing or neglecting to bid their representatives remove this legal oppression. Fair play—no yoke of compulsory tithes and taxes for the erection of ecclesiastical edifices—is what we demand for this long oppressed French people.

Equal rights, civil and religious, and no more, for priests and ecclesiastics of all sorts.

Yours, truly,  
D. H. MACVICAR.

Presbyterian College, Montreal, Jan. 20th, 1876.

The only throne known to have been vacated in 1875, was that of the young Emperor of China, Tong-Chi.

## Frequent Translations.

Editor BRITISH AMERICAN PRESBYTERIAN.—There is a question of great importance to the welfare of the Canadian Presbyterian Church, which has caused much anxious thought in the minds of many men of judgment and moderation, a question which, in these times of discussion, ought to come fairly within the scope of criticism; for it is not wise or well to stifle convictions on matters of so widely important. We believe that free discussion in the spirit of enquiry and good-will augurs of liberty and progress. We would, therefore, crave a little space in your columns on the constantly recurring subject of translation of ministers in the Presbyterian Church of Canada.

We would not, however, for a moment say that ministers should never move. On the contrary, we know there are many valid reasons for desiring a change, such as insufficient stipend, arrears of stipend, want of appreciation, etc.

But when a minister and congregation are getting along well together, when their mutual duties and obligations are apparently well performed, we think no third party has any moral right to hold forth such inducements as will tend to separate a minister from his people, and thereby break many cherished and tender ties. For a vacant congregation to set their eyes and their heart upon a placed minister already in sacred charge of a flock, using means to draw him over to themselves, shows, to say the least of it, little respect to the golden rule, or to the injunction of the tenth commandment, "Thou shalt not covet thy neighbour's servant." It would now almost seem that a translation or two is necessary to give a minister a name, for at every turn the minister leaving will find his name in the minutes of Presbytery associated with the words, "Pious, Scholarship, Diligence, Success," etc. We think Presbyteries would be better employed in drawing up minutes descriptive of the good points of the more permanent workers.

It would be refreshing and indicative of independence and true nobility, if all our ministers were so bound by pastoral ties, the care of souls under their charge, as to look upon every attempt to woo them from their charge as the work only of pure selfishness, as something utterly unworthy of their countenance, and that no prospect, however dazzling, should come between them and their sacred work. It is a poor rill, that won't work both ways. How would the clergy like it if congregations were to get into the way of quietly negotiating with another minister and thereby work up a translation case? That would not suit. Well, in all honesty, is it not very discouraging indeed for a Church in moderate circumstances to lose a beloved and well supported minister, through the pressure of a wealthier congregation. We believe the cause of religion suffers in this respect. When duty and conscience point a minister to a charge, let him first be released from his pastoral obligations, let him be free, let him "despise not the day of small things," let him seek by honest probationer's work, other and higher spheres of usefulness, and let him not have such respect unto the "loaves and fishes" as to allow the scoffer to point the finger of scorn, and say with perhaps more of truth than fiction, "Filthy Lucre."—E. Dec. 28, 1875.

## Petitions to Parliament for Sabbath Observance.

DEAR SIR.—Through your columns permit me to remind Presbyteries and congregations in connection with the Presbyterian Church in Canada, of the Act of the last General Assembly, enjoining them to forward in proper time "petitions in favour of a better and more uniform observance of the Sabbath on all public works under the control of the Dominion Government, from a perusal of the minutes of Presbyteries, as published in the PRESBYTERIAN and RECORD, I observe that some have petitioned as required, while with others the matter has remained unnoticed. Myself and other friends of the Sabbath in Parliament will feel greatly obliged, and will have our hands much strengthened in our good work, to obtain a better and more uniform observance of the Sabbath in the public works of the Dominion, if we are backed up by the moral sentiment of our own and other Churches, and given expression to by petitions from presbyteries and congregations.

A proper form of such petition appeared in late numbers of the PRESBYTERIAN and RECORD. Petitions will require to be in the hands of members of Parliament not later than the 15th of March, but should be sent forward as soon as possible. In petitions from Presbyteries it would be well to set forth the number of congregations represented.

Yours respectfully,  
ADAM GORDON.

Port Perry, 7th Feb., 1876.

[We gladly make room for Mr. Gordon's opportune suggestions. The form of petition was some time ago forwarded to us by the Convener of the Committee, (Rev. Mr. McMillan) and published in the PRESBYTERIAN of 26th Nov. last. Ed. B. A. P.]

The question of disestablishment is not to be raised this year in a direct form before the British Parliament.

GREAT success is attending the German excavations at Olympia. Many of the statues adorning the eastern part of the roof and minutely described by Pausanias, are being exhumed.

A SOCIETY in the United States called the "Order of American Union," has for its object the disfranchisement of Roman Catholics throughout the country, and their exclusion from office. Its password is said to be "Gladstone."

Pastor and People.

Dr. McLeod Campbell.

"Lay Presbyterian" sends us the following extracts concerning Dr. Campbell, from the funeral sermon preached by the Rev. W. H. Story, of Reamatha:—"To Dr. Campbell the Gospel was not a system fenced with logic, parcelled out into propositions. It was the revelation of a Divine Father's character and will, no one could use logic more skillfully than he, no one could reason with more thorough and impartial apprehension of every side of the argument, but he had got within the circle of the logic and the orderly definitions, and the elaborated doctrines, and his spirit dwelt, so to speak, in the citadel of the truth, of which these were the cumbersome outworks. That God was the Father of all; that He loved every human soul with a love the measure of which was the agony of His own Son; that He made no choice among His children, selecting some, rejecting others; that His Son came into the world, not to win a difficult pardon by shedding His blood for certain sinners, but to reveal to all God's good-will towards them, and desire to save them, by turning them away from their iniquities, and to teach them to have a child-like confidence in God—this was the outline of the Gospel he preached, with all the power and persuasiveness of his own living conviction of the truth.

"As years rolled on, and as he gave to the world, from time to time, the results of his profound meditation and rare spiritual insight, thoughtful men in all the churches—many of whom had never heard his voice—began to recognize in him one of those teachers whose influence, slowly but surely, effects the religious faith of their day and generation. In him all thought, all feeling were religious. His conversation was in heaven." Of him, as of his friend Thomas Erskine, who was taken to his rest before him, you felt that his life was 'hidden with Christ'—its closest fellowship were within the veil, its deepest realities were in the unseen. Not that he was in any wise an ascetic, or seemed to hold himself aloof from others or above them. No one with more refined perceptions ever enjoyed all that was beautiful in nature, in life, in art. No one with more kindly sympathies could enter into the social intercourse of men. He did not force conversation towards sacred subjects, as is the manner of some, but you could not be with him, or hear him talk, without perceiving that here was a man to whom any thing mean and corrupt was impossible, whose mind was most at home amidst the noblest themes, whose heart was full of that pure charity which thinketh no evil, which beareth, hopeth, believeth all things—a man to whom, as to St. Paul, 'to live was Christ.'

Extracts from a memorial sketch of Dr. Campbell, by Dr. Norman McLeod, in Good Words for May, 1872:—

"Being a truly Christian one, his character consisted, I need hardly say, in due love to God and man, or in the possession, and that in a wonderful degree, of the qualities which constitute the Christian life. He loved the Lord his God with all his heart, mind, strength, and power, and loved his fellow-men as himself. This eternal quality of Father and Son, he saw realized in the one Divine Being; and in that duality he also saw the full-orbed idea of moral perfection—the perfection of mutual love; the perfection at once of righteous government, and of righteous obedience; the perfection of giving and of receiving—and all harmonized through an eternal spirit, proceeding from the Father and the Son. He thus recognized in Jesus, as the eternal Son of God, the outcoming of a Father's love towards man, to which he, as a son, responded, saying, 'Lo, I come to do Thy will,' receiving the acknowledgment, 'This is my beloved Son, in whom I am well pleased.' Accordingly, in all that Jesus was, in all He did, in all He suffered, in His works of mercy, in His constant self-sacrifice while doing His Father's will, in His tears of sympathy with suffering, and of sorrow for sin, in His invitation to all to come to Him for rest, in His offers of pardon and of life—in all He recognized not only a revelation of the mind of Christ, but also a direct revelation of the Father's heart to man; so that in seeing what the Son was towards man, we see what the Father also ever has been, is, and ever will be, to us. In Jesus, too, as the Son of Man, he saw at once realized the character of perfect sonship towards God, and perfect brotherhood towards man."

"It is unnecessary here to attempt to compress into a few sentences, Dr. Campbell's views on the doctrine of the Atonement, which he treats so elaborately in his work on the subject. Let it suffice to say this much only in its relationship to practical Christianity, that he recognized it as a necessary development of the love revealed in the incarnation and life of Christ, that he believed it to have been made known to all men without exception, and to be the most constraining moral principle by which every man trust in God with the assurance of faith, receiving the forgiveness of sin and a new life in Christ by the Spirit. It is evident from what I have said, that to him there was no separation between religion and morality. For he believed that man could be truly approached and loved as a father, and this could be only in Christ. To see all men as God sees them, to love them as He loves them, to share the charity, the patience, the forbearance, the good-will of God towards them—this was his constant aim; and how marvelously he realized it! He did all things with the anxiety which 'seeketh not her own.'

"You may ask me how came such a man to be fretted from any church? To reply to this question would not only occupy more space than is allotted to me, but would also be too painful to consider here. I will only say that he was grievously misunderstood as to many of his doctrines, and too well understood in regard to others, to justify the ordinary preaching of not a few who tried him. He was supposed to be one of a party of which Edward Irving was the leader, or inspiring genius, and which created great ex-

citement at that time, near his parish in the west of Scotland, in connection with the supposed gift of tongues, with the working of miracles, certain views of prophecy, etc. But while willing to listen meekly to any one who professed to have learned of God, and while valuing also the personal friendship of many dear friends belonging to the party, Irving himself among the rest, he never gave in his adherence to any of their peculiarities, and rejected the whole system and characteristic doctrines of what culminated in the 'Holy Apostolic Church.'

"Then I may say that the times have much changed since then, and also the manner in which differences of opinion in Christian men are judged and treated. To this change, in its most healthy aspect, Dr. Campbell has contributed more than any other man in Scotland. His case, too, was discussed very heatedly, being disposed of after midnight in a very thin house, when not half the members were present. Dr. Chalmers was a member of that Assembly, but he absent himself on the plea that it would take him a month to master the literature of the question, in order to discuss it with satisfaction. Had he been present, it may be doubted whether he would have voted against a man whom he called 'the holy Campbell,' and whom he said, on good authority, to have afterwards blamed only for 'rash statements.' That such a man could be deposed in our days, we deem to be in the highest degree improbable, although legally possible. But why recall the bitter theological disputes of forty years ago? The good men on both sides are almost all gone to their rest, and they dispute no more, while Dr. Campbell has effected, and will continue to effect for good, the Christian life of his church and country."

Extracts from an address presented to Dr. Campbell, not long before his death, by ministers and laymen of all churches:—"In thus addressing you we are assured that we only give expression to feelings widely prevalent, for although your name has been much associated with religious controversy, we believe that all would now recognize you as one who, in his fearless adherence to that which he held to be the truth of God, has never been tempted to forget the meekness and gentleness of Christ. And, without entering upon any disputed questions, we desire for ourselves to express the conviction that your labors and example have been the means of deepening religious thought and life in our country; that your influence has been a source of strength and light to the churches, and that in your writings, as in your words, you have ever united independence of mind with humility and reverence for truth, and deep spiritual insight with the purity and tenderness of Christian love."

Dr. Chalmers on Christian Liberty.

Rom. xiv. 7-23.

"There is another, and we think a most legitimate inference, to be drawn from this passage. It is that Christians should either cease to differ, or, if this be impossible, that then they should agree to differ." We do not think, however, that it is possible for Christians to differ in any matter which is essential, simply that either one or other of the parties is not Christian. In matters of doctrine or of the law, there is a territory within which controversy is not only permitted, but adjoined; and so we are bidden to contend earnestly for the faith once delivered to the saints. And there is another territory within which controversy has had the interdiction, and that of sacred and Scriptural authority laid upon it; and so we are told to avoid foolish and hurtful questions, and to indulge not in vain disputings, and to refrain from doubtful disputations. And we hold it a mighty reinforcement of this lesson by the apostle, that our Saviour should have rebuked His disciples, because they forbade the man who worked miracles, yet followed not after themselves, saying, 'Forbid him not, for he that is not against us is for us.' It may be difficult to assign in theory the limit between these two territories, yet, with a stranger and more general charity in the religious world, we feel persuaded that it were not so difficult to conform to it in practice. The treatise which should undertake to define and set forth the line of demarcation, might very possibly give new impetus or fermenting cause of new controversies. This is a very likely result, whenever the subject is introduced or stated anew on the field of argument. Yet we despair not that on the field of action, or in the real and actual administration of the church's affairs, many of the stoutest and fiercest differences both of the present and former ages, will at length fall into disuse, so that all Christians might be at length brought to be of one mind; or, if not, that it shall at least be patent to the eyes of the world, that they are all of one mind. . . . And unless we follow this high example, St. Paul we do not see how the biblical prohibition of that unanimity in the Christian Church, of which our Saviour speaks as a precious stone to a universal edifice, can be attained at. Surely for the fulfilment of this sacred object, it were well that in the confessions of different churches, articles of faith, viewed as articles of distinction or separation, should not be unnecessarily multiplied; and we would further submit, whether it is not a most unwarrantably hazardous of this high and precious interest, to speak of the exclusively divine right of any form whatever of ecclesiastical government. It is thus that certain strenuous advocates, both of Presbytery on the one hand, and of Episcopacy on the other, have been heard to affirm that they will never consent to be sent or letting down of a single pin in the tabernacle. This tenacity of their's we should all the more readily understand, if the specific information of all and every pin were really to be had in Scripture. But in the absence of this, we do think that there might be a great deal more of mutual toleration on it. It has been well said that while it is our duty to be wise up to that which is written, we should not attempt to be wise above or beyond it; and so too, while it is our duty to be inflexible up to that which is written, it is surely not

our part to be inflexible beyond it. We feel confident that, with the use and right application of this principle, there is immense room for the abridgement of the church's controversies. Let us hope that the movement is upon the whole in this direction, and that, even amid the fits and ferments of this busy period, the Christian world is now heaving towards this better state of things,—when the war of opinions shall cease; and both truth and charity shall walk hand in hand. Heaven grant, that this perspective of brighter and happier days may be speedily realized. Even now, and notwithstanding the manifold yet chiefly incidental controversies of our day, men in theology are looking greatly more to the points of agreement, and less to the points of difference—the promise and preparation, let us hope, for a long millennium of peace and prosperity to the Christian world."

DR. CHALMERS ON THE FULLNESS OF THE GOSPEL OFFER.—ROM. 5, 16-19.

"For anything we know, the mediation of Christ may have affected, in a most essential way, the general state of humanity; and by some made unexplained and unexplicable, may it have bettered the condition of those who died in infancy or who die in unwashed heathenism; and aggravated the condition of none but those who bring upon themselves the curse and severity of a rejected Gospel. But the matter which concerns you is, that unless you receive Christ in time, you will never reign with Him in eternity."

"The offer is unto all and upon all who now hear us—though the thing offered is only unto all and upon all who believe. We ask each individual among you to isolate himself from the rest of the species—to conceive for a moment that he is the only sinner upon the face of the earth, that none but he stands in need of an atoning sacrifice, and none but he of an everlasting righteousness brought in by another and that might avail for his justification before God. Let him imagine that for him the one and solitary offender, Christ came on the express errand to seek and to save—that for him He poured out His soul unto the death—that for him the costly apparatus of redemption was raised—that for him and him alone the Bible was written, and a messenger from heaven sent to entreat that he will enter into reconciliation with God, through that way of mediatorialship which God in His love had devised, for the express accommodation of this single wanderer, who had strayed, an outcast and a sinner from the habitations of the unfallen: and that it now turns upon his own choice whether he will abide among the paths of destruction, or be readmitted to all the honours and felicities of the place from which he had departed. There is nothing surely wanting to complete the warrant of such an individual for entering into hope and happiness; and yet my hearers, it is positively not more complete than the warrant which each and all of you have at this moment. To you, individually to you, God is holding out this gift for your acceptance,—you are beseeching to come again into friendship with Him. He is now parleying the matter with every hearer, and thus to every man, the hearer is the only creature in the world to whom the errand of redemption was at all applicable."

The Bible in the Common Schools.

THE QUESTION ARGUED FROM A PRESBYTERIAN STANDPOINT.

We find the following brief abstract of a sermon preached in Zion Church, Braintree, by Dr. Cochran in the Espositor.

The text was 2nd Chronicles xxiv. 14, "Hukiah, the Priest, found a book of the law given by Moses." In the opening of the discourse the preacher briefly sketched the condition of the kingdom of Judah, when Josiah ascended the throne. Idolatry was rampant. The true worship of God was abandoned and the temple fast falling into ruin. He at once began the work of reformation—money was collected and a commission appointed to repair the House of God and restore the former state of things.

In this cleansing and ransacking of the temple, the high priest stumbled on the Book of the Law. It was a true copy—probably the original copy of the Pentateuch written by Moses, but lost during the period of idolatry. This explains the declension of morals and religion that prevailed in the nation during the reign of former kings. Whenever the Bible is unread, the entire framework of society suffers—commerce morality, political influence decline, and superstition, fraud and lawlessness prevail.

It cannot be said that there is any lack of Bibles in our age. They are multiplied with a rapidity that is fast overtaking the world. Nor can it be said that there is no market for them, for almost every part of the world is open to receive them. But in Christian lands the Bible is unread in many Christian families—a copy is frequently prominent on the centre-table for ornament, or it is wrapped up and hidden away, or lies dust-covered and moth-eaten, as the case may be. Men who are conversant with the governments of modern nations and the history of prominent humanitarians, know next to nothing of the leading features of the Jewish Theocracy of the life of our blessed Lord!

Dr. Cochran then briefly stated several plain reasons why the Bible should be universally read. It is God's book—a directory for the present and a guide for the future. Even for the enlargement of our knowledge we need it. It is the oldest book in the world and contains facts nowhere else recorded, and throws light upon topics mysterious and otherwise incomprehensible.

The preacher then went on to say that the question was coming up as to the place the Bible should occupy in our public schools. Efforts are being made in larger cities of the United States to eject it. Although it is only read by the teacher at the opening, its very presence is distasteful to infidel politicians. That same battle is soon to be fought in Canada, and the Presbyterian Church has taken the initiative in

a movement that shall ask not imple permission to read a few verses at the opening of the school, but legislation to make it a text book. At present, to our shame be it said, the Bible is ignored in many of our public schools, or but hastily read to meet the scanty letter of the law. It is said by way of objection to this movement, the State has no right to teach religion. It has, however, the right to, and is under the obligation to teach morality. Others say there is danger of denominationalism. Not if school trustees and parents do their duty. Others say, that by making the Bible a text book in our schools, we degrade it to a level with other secular studies. That depends upon how it is handled. If the teacher has due reverence for the Word of God, the scholars will soon come to regard it as the book of books—the most sacred of all treasures.

Dr. Cochran concluded an earnest sermon by remarking that the great curse of our land, with others, is the division of religion from common life. The Bible is regarded as only intended for Sabbaths and Sabbath schools. Godless families never read or teach their children the Bible, and the Sabbath school instructions every seventh day are of comparatively little value to overcome the vice and wickedness of six preceding days. It is indeed a sad anomaly, said the preacher, when a Protestant community excludes the Bible—the charter of all our liberties—from common schools, supported by Protestant communities and regulated by Protestant governments.

The preacher is strong in the belief that no government, whatever its political creed, can long stand out against such a righteous demand. The question has two sides, however, and no doubt the other will also be vigorously argued before any legislative action is taken.

What Pays?

Surely thousands of things do not. Yet we are constantly investing time, talent, treasure of some kind. Love or money it may be, sometimes thoughtlessly, often firmly believing that it will prove "for value received." Frequently the investment is experimental wholly, and the worst of it is, the proof of fatal failure comes too late. Wise it is to ask the question, Does it pay? before engaging in any enterprise. Life is so short and strength so small that it were wanton to waste either. What may pay for one may not for another. Each must judge wisely, or take the consequences. Some speculations bear upon their face such uncertainty, such stupendous risk, that the foolhardy venturer finds no sympathy in his failure. The interminable nature of other enterprises stamps them as unprofitable. Once committed to them, they will worry and wear us in the finishing, or stand incomplete, ignoble ruins of a resolution we failed to carry out. This principle may apply to all departments of practical life, works of the hand, head, and heart.

When we see young ladies punching holes in cloth and carefully sewing them up again, we look doubtfully on the process, albeit it is dignified by the term sewing. The lady who follows this employment, and fastens a million buttons on the garments of a million millionaires, will be paid for her work more worthily. Much of the trimming and tucking and ruffling and scuffling of clothes-making generally we would class in the category of non-paying investments.

Many books do not pay either in publication or perusal, since neither writer nor reader is made richer by them. If we have appropriated nothing of value from what we have read, we have lost something. We are too lavish of our time when we are content with no returns. Passion is a poor investment. "I had rather do a day's work than to get real angry," said a sensible woman. "It takes my strength away; it does not pay." It takes away our self-respect, and lessens the confidence of others in us. Revenge never pays. However sweet in prospect, it will prove bitter in review when wrested from the hand of Him who has said, "I will repay." Patience is perhaps the most profitable investment we can make. The unruly child, the inefficient servant, the wrangling neighbor, and the bad world generally demand it. And in proportion as we, imitating the divine example, can exercise it, do we find ourselves repaid in the peace which possesses our souls. But what of the many things we are compelled to do, pay or no pay; the duties we can not get away from, however repulsive and severe?

Well do we know that much of the machinery of life moves on unaided by the oil of gladness. At best its motion may be monotonous and distasteful, often so wearing in its friction that some are prone to question the profitableness of living at all. This is not ours to discuss or decide. There are times when even the Christian heart will cry out of the depths of depression, "Nothing pays." This is the language of discouragement, of despair, perhaps of temptation; and in the shadow of this darkness let us draw near to the heart of Him who was tempted in all points like as we. Yet after treading the wine press alone He paid the most inconceivable sacrifice in all time to purchase for us the joys of eternity. When we review our little lives in the light of that eternity, only those things which we have done heartily unto the Lord will seem worth doing. Let us be loyal to the Master. Earnest, well-directed, Christian effort, put forth wherever God has placed us, shall never be in vain.—Dr. Talmage, in Christian at Work.

The continental stations of the Free Church are now supplied for the winter. Mr. Gray, late of Margkirk, has been inducted at Naples by the Presbytery of Italy; Rev. A. Cusa is at Rome; Rev. James Kippen at Cannes; Rev. John Pringle, of Lewes, at Montone; and the Rev. W. Beattie at Montreaux. A document has been issued, signed by Victor Emanuel, granting the Rev. Donald Miller permission to erect a Church in Genoa. The Free Church of Scotland is, therefore, the first foreign Protestant Church that has received such a decree in Italy. A site has been secured, and the building is in progress.

Our Temptations.

A great many people imagine that if the circumstances of their lives were different, their lives would be much better than they are. They seem to think that the sin comes from the opportunities of sinning by which they are surrounded, and that if the opportunities were removed, sin would die out within them. Well, in one sense, this may be true, and in some cases it undoubtedly is true. This was the old monastic conception, and men fled from their fellow-men, from the sights and sounds and seductions of actual life, and shut themselves within walls of stone, and buried themselves in caverns of the earth. But their experiment was not a success, as the self-scourging they inflicted upon their bodies, in their vain effort to eradicate sin and make themselves holy, proved.

The truth is, friend, temptation is in you, and you might as well expect to fence your body from the impurities of its own blood, as to protect your soul from the seductive tendencies of your sinful disposition. The mind makes its own sin, and the offspring are of the color and character of the parent. What you need is, not that your old wicked heart be kept from evil, round about you, but that you have a new heart given to you. "Except ye be born again ye cannot see the Kingdom of Heaven."—Golden Rule.

The Pardoned Sinner.

He easily looks down from on high on all the empty titles and false images of earthly happiness, and when he is beleaved of them all, yea, and beset on every side with what the world calls misfortunes and afflictions, ceases not to be happy. In sorrow he is joyful, in poverty rich, and in chains free; when he seems buried deep, so that not one ray of the sun can reach him, he is surrounded with radiant lustre; when overwhelmed with ignominy he glories; and in death itself he lives, he conquers, he triumphs. What can be heavy to that man who is eased of the intolerable burden of sin? How animated was that saying of Luther, "Sweet, Lord, my sins!" Who has absolved me from my sins?" Whose anger would he fear, who knows that God is propitious to him, that supreme King, whose wrath is indeed the messenger of death, but the light of his countenance is life; who gladdens all by the rays of His favor, and by one smile disperses the darkest clouds, and calms the most turbulent tempest?—Leighton.

Random Readings.

REMEMBER, there is a witness every where, and a book in which every action is recorded, and from which no record is ever blotted out, except by the precious blood of Christ.

The grandest and strongest nature are ever the calmest. A fiery restlessness is the symbol of frailties not yet outgrown. The repose of power is its richest phase and its clearest testimony.

The law gives us a first and second sight of our souls. The first is a vision of the things which are seen, and the second a vision of the things which are not seen.

Hope in God in your worst frames—"My worst frames"—your worst frames. Whatever there is of evil in my worst frames, I add to that evil by not bringing it to God.

"In patience possess your souls," as if it were said, Without patience ye do but half possess your souls—there is ground unoccupied—patience, only has full possession.

The Book of Revelation is not so much an upward and forward vision, as it is a vision through form to essence, through manifest effect to hidden cause. Seal by seal the roll opens widely.

"More light," cries the scientist, with the dying Goethe, and this opaque flesh shall be transparent. John had "more light," and to him the phenomenal life is transparent, and through his views of that life swell and throb the blood of the Lamb.

He is good that does good to others. If he suffers for the good he does, he is better still; and if he suffers from them to whom he did good, he is arrived at that height of goodness that nothing but an increase of his sufferings can add to it, if it proves his death, his virtue is at its summit, it is heroism complete.—Bryce.

Have you never observed how free the Lord's prayer is of any material that can tempt to this subtle self-inspection in the art of devotion? It is full of an outflowing of thought and of emotion towards great objects of desire, great necessities, and great perils. After this manner, therefore, pray ye.—Professor Austin Phelps.

A young mother once said, "My heart is almost heavy that I say very little baby does not know how very much I love her. I fear I am impatient for her to know and love me. But God is teaching me, by my love to her, so helpless, dependent and unresponsive, how he loves me. The fact that he so loved the world, never touched my heart as it ought. Perhaps I shall understand it better and feel it more keenly now."

"It is my opinion," said an aged Christian, "that of all the graces, self-denial is more talked about and less practiced than any other." His judgment was very likely correct. It may be even questioned whether multitudes—possibly the majority—of professing Christians do not go through life without really knowing, out of their own experience, what self-denial is.

Truth and divinity are stamped on every line of the early chapters of Genesis, alike in their archaic simplicity, and in that accuracy as to facts which enables them not only to stand unharmed amid the discoveries of modern science, but to display new beauties, as we are able more fully to compare them with the records stored up from of old in the recesses of the earth. Those who base their hopes for the future on the glorious revelations of the Bible, need not be ashamed of its story of the past.—J. W. Dawson.

Our Young Folks.

Counsels.

Do not dream away thy lifetime;
'Twas not given thee for a dream;
'Tis a fragment of th' eternal
Which thou must, thou must redeem.

The White Giant.

One afternoon, about a hundred years ago, a boy was sitting in his grandmother's kitchen, apparently doing nothing in particular, but really holding a very remarkable conversation with—whom do you think? A white giant!

What do you mean by letting little children toil in your miserable factories, and become dwarfed in body and soul, when here am I, and a hundred other giants like myself, any one of whom could do the work of ten thousand of those babies, and never feel it—and you give no work?

am proud of your acquaintance," cried James.

"Now I seem to remember having seen you in April days, or sometimes in August or September, floating in the sky, but I never thought to become so much better acquainted with you in my grandmother's kitchen."

Sabbath School Teacher.

LESSON VIII.

DAVID ESTABLISHED KING (1 Sam. v. 17-5).
COMMIT TO MEMORY, vs. 21, 25.
PARALLEL PASSAGES.—1 Chron. xiv. 8-17; Isa. xxviii. 21.

for the approach of a great force, it would produce a panic among them.
(V. 24) Then David was to beat him self, for the Lord was then to go out before him, and through his army, smite the Philistines.

BRITISH AND FOREIGN.

BARON'S HEREDITARY COURTS proposed to establish in London a home for friendless girls.
To many it may seem a strange fact, and it is a fact of much significance, that in upwards of 1000 parishes within the Province of Canterbury, there is neither a beer house nor a public-house.

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British American Presbyterian,  
FRIDAY, FEBRUARY 11, 1876.

**THE PREMIUM PHOTOGRAPH.**

We have not yet exhausted the stock of photographs on hand, and shall continue sending them out in the order in which we receive subscriptions until further notice. If our readers will kindly make mention of this fact, it will be serviceable to us, and help the circulation of the paper.

**NOT TO BE CAUGHT.—ARCHBISHOP LYNCH AND MR. MACKENZIE.**

The Roman Catholic Archbishop has again been gratifying his passion for appearing in the public press. This time he writes not about the Fathers or the True Church, but graciously to inform the Premier, Mr. MacKenzie, and through him the people of the Dominion, and of the Province of Ontario especially, that he "thinks this an opportune time to inform us that the priests in his Archdiocese are strictly forbidden to make the altars or pulpits of their Churches the tribune for political harangues for or against any party or candidate for election, or to threaten any spiritual disability for voting with either party." It is very kind of the Archbishop to give us this information, but the fact that he should think it opportune to give it just now, or indeed to give it at all is not a little suggestive. Has the happy state of matters he now tells us of not always existed, and is this a new departure which has just been entered upon? Is it because in the Province of Quebec an amount of clerical influence in elections prevails at this moment that is alarming all good and truly patriotic men that he seeks to reassure us in Ontario. If the course of Archbishop Lynch is right, and we thoroughly believe it is, then it is the strongest condemnation of that of Bishop Bourget and his advisers; if the latter are right, as we have no doubt they think themselves, then they must blame his lordship as being a very half-hearted Roman Catholic. Can this assurance of the Toronto Archbishop be given to draw our attention to, and put us upon our guard against the very opposite course being pursued in Quebec? Or is it intended to lull us to sleep and quiet all alarms in Ontario until the work is done there, when we have no doubt the field of battle will be moved to this Province, and a different course entered upon. We are not to be caught napping or to be misled, even by the assurances of an Archbishop. We fear our Roman Catholic dignitaries and leaders most, when they are apparently the most polite and profusely liberal. The interests of free speech, and of the fullest civil and religious liberty in one Province cannot be severed from the same interests in any other. We shall have reason to thank the Archbishop, if his letter fasten a more close attention throughout Ontario upon the high-handed proceedings being enacted by the hierarchy in Quebec. It is the boast of Romanists that their system is one, penetrated by one spirit, and directed always under all guises to one great end. When we look at the Continent of Europe, at the United States, at the sister Province, and see everywhere a policy pursued by the Romish Church the very opposite of that which Archbishop Lynch assures us is adopted in his diocese, it is impossible for us to get up our confidence, even when encouraged by his high authority. We fear that this letter is but a blind, and if it is not we know too well that when the time comes Archbishop Lynch will be obliged to fall into line with all the rest, and carry out the course followed by his Church always and everywhere to advance her own sinister designs. His is

only one of the thousand disguises Popery assumes to gain its ends. It is one thing in Ontario, another in Quebec; begging and scheming in the United States, intolerant and persecuting in Mexico; fawning and patronizing in England, dictatorial and insolent in Spain; but everywhere, under every different external appearance, pursuing steadily, sleeplessly the same great game to become predominant, and to build up its own power upon the ruins of every other. The history of the Romish Church is too well known and is too black to allow us to be misled by the patronizing assurances of a letter from even a kindly Archbishop. Indeed his assurances of non-interference are qualified by one statement which goes far to nullify them that "priests may, of course, instruct their people on the conscientious obligation of voting for the candidate whom they judge will best promote the interests of the country." This is so much done, every one knows, and priests, owing to the general ignorance of their people, have them so thoroughly under their control, that a politician, anxious to secure the Roman Catholic vote, has for the most part only to make terms with the priests, who again, even in Ontario, in the diocese of Archbishop Lynch, must act strictly according to directions received from headquarters.

In this way the statements made in the letter alluded to become almost valueless as matters of fact. The power is simply exercised in another way, but still almost as effectually as if the altar or pulpit were made a tribune for political harangues, and members were actually threatened with spiritual disabilities if they don't vote for the person or party, the priest, or in other words the Archbishop and his advisers recommend. All this is too well known to admit of denial.

"The Roman Catholic Church," it is said, "asks no special favour from any party." On the contrary its history has been that of always asking favours. Scarcely has any important or test election ever taken place but that the Roman Catholic vote has had to be purchased by granting some favour or other, and if the secret political history of the Dominion could be known, much more of this has been done by both parties than outsiders generally have any idea of.

To other statements of this letter we give the most cordial assent. We believe, and it would be well if all our ministers acted upon the belief, that a minister of religion needs all the "influence he possesses to forward the interests of his whole congregation," without lending himself as a partizan to any political party. We thoroughly agree that the profession of the Roman Catholic faith, or of any other, can of no faith at all, should not be any bar to the fullest and freest enjoyment of all civil and political rights and privileges. If our Roman Catholic fellow citizens will only be satisfied with that, we shall strenuously contend for it, but we shall just as strenuously contend against their getting anything more, and despite Archbishop Lynch's soothing assurances, shall not cease to watch and expose all undue use of clerical influence to do so.

**THE NEW LICENSE BILL.**

This measure came up for a third reading on Monday last. Several attempts were made to secure some amendments in the bill. We pass no opinion whatever upon the motive of those who proposed them, but we regret that the proposal to limit shop licenses should not have been entertained. There is scarcely any part of the traffic about whose evils public opinion is so unanimous, but the Government has declined to take any responsibility directly in dealing with it. Mr. Clarke of Norfolk, who opened the campaign in the Legislature with such a gushing speech, kindly took it upon him to say that "temperance people were satisfied with the bill as it stood," and at the close of the debate was as kindly patted and complimented by Mr. Crooks for what has been really his obsequiousness to the Government in all its dealing with this subject.

Now that it is passed, we may present, a more full analysis of the measure as a whole than we have yet done. The one point in it with which we are specially interested is, to what extent does it impose restrictions upon a traffic which a vast majority in the country, including many who are engaged in it, and many of its victims agree in condemning?

Looking at it in this light, the first, and by far the most important provision, is that which removes the granting of licenses, and the duty of inspection, wholly out of the hands of municipal bodies, and places it in those of commissioners appointed by the Government. This can hardly fail to work better than the method which has been abandoned, which was confessedly an utter failure for the most part. Much, however, will depend upon the character and faithfulness of these commissioners. If they can be clearly proved to be remiss,

there should be no difficulty in procuring their removal, and good men being put in their place.

The next important provisions of the bill, in the light in which we are regarding it, are those which respect the limitation of the number of places where liquors are to be sold. These may be classed under the limit of population, the amount of bond and duty required from those who get license, and the character of the dealers. The limit of population we have already mentioned, namely, one tavern for every two hundred and fifty in places of 1000 inhabitants, and under, for places which have over that number, one for every four hundred. When we exclude children and youths who do not need these places of resort, and reflect that they are intended mainly for the travelling public, that the reasons which have caused this legislation are to remove as far as possible from our midst a dangerous temptation and a source of crime, we still believe that the proportion of taverns this measure allows is too great, and that one more stringent in this respect could as easily have been carried out as that under consideration. And even this degree of limitation has drawbacks. In cities for the year ending April 30th, 1877, the number need not be reduced more than one-fourth of those at present in existence. In any place where it appears to the satisfaction of the commissioners, a large increase of population has taken place since last census, the number may be increased provided only that it does not exceed the limit fixed by law. The first of March, or before, is the day fixed for application for license, but for special reasons, if the proper officers see fit, licenses may be granted after that date. The skilful application of these powers by commissioners who are easy-going will make sure that the number of taverns in any place will not fall below the minimum.

The powers of limitation vested in councils are strongly dwelt upon by apologists for the government measure, but for the most part this is in reality just so much conceded to the liquor interest. If the councils have so utterly failed to do their duty in the past, how can any limitation be expected of them in the future. They can prescribe whatever accommodation they choose more than the law requires, they can limit the number of shop licenses, they can require that those shopkeepers who obtain license sell nothing else but spirituous liquors, the kind of accommodation and mode of carrying on the traffic. But all this, we fear, is only so much dust thrown in the eyes of the public by the government, or an attempt to do it. If the most unscrupulous means have been taken before this to pack councils in the interest of the liquor traffic, how is it to be prevented in the future? In still leaving so much in their hands, after all but universal condemnation of shop licenses, and after Mr Crooks himself charging municipal bodies with being too lax or altogether derelict in their duty in the matter of licensing, why should dealing with shop licenses be left to them?

The amount of bond and duty for license have also reference to limitation. Both, we should think, and the latter especially is too small. With the appropriation of the monies arising from these we have little fault to find. We should think it better that municipalities should derive no profit whatever from the liquor traffic. Councils may increase the duty but there will not be many cases of the kind we suspect.

The character of the applicant for license as being a man of good repute may also affect the number of taverns to be kept in any locality. It is intended to operate partly in this direction. Everything almost in this respect will depend upon the commissioners. We have no doubt that if those engaged in this business were asked for an opinion, all would say they considered themselves men of good repute. The kind of good repute needed to qualify a man to engage in selling whisky as a common drink is of so very inferior a sort that the limitation on this ground, of places where men are lured to their own ruin, and made a danger, burden, and curse to society must be small indeed.

As however the measure is now passed, it lies especially with temperance men to watch its operation, and especially to bring all their influence to bear upon securing the right men for Commissioners, and in every case where they do not carry out the law, seek their removal as soon as possible. We believe this measure is a step in the right direction, and because it is but a step let temperance men still continue the good work of agitating this subject, enlightening and educating public opinion, and when the time arrives again, appeal to the legislature for another and further advance in this great work of social reform.

Mr. INELTS, 51 Bleury St., Montreal, publishes a Key to the General Assembly Picture. It is a small pamphlet of 32pp., and is furnished for 21 cents. Address as above.

**Ministers and Churches.**

The Rev. Mr. Pantou, formerly of Lindsay, has received and accepted a very unanimous call from the Bradford and West Gwillimbury congregations.

DURING a recent visit of Mr. W. J. Smith student, to the Mono Mills congregation, he was invited to a Social, and presented with a purse containing \$24 dollars in token of their appreciation of his services during the past summer.

On Monday evening the Rev. Prof. McLaren delivered a highly instructive lecture in College Street Church, on "Man and his Dwelling Place." There was a large attendance. The proceeds were in aid of the building fund.

We see it announced that the new St. Andrew's Church, corner of King and Simcoe Street, will be opened next Sabbath. Services will be held as follows:—At 11 o'clock, Rev. R. Campbell, M.A., of Montreal; at half past 3 o'clock, Rev. Prof. McLaren, of Knox College; at 7 o'clock, Rev. D. M. Gordon, B.D., of Ottawa.

On Thursday, the 3rd inst., Mrs. Currie's Bible-class in Napier presented that lady with a valuable tea service and a purse. Mrs. Currie's class is of a very interesting character. It numbers over forty young women, who spend one-half of each Thursday afternoon in studying the Holy Scriptures, and the remainder in receiving instructions in needle work. The valuable donation was accompanied by a very kind and grateful address.

The anniversary services of the Presbyterian congregation of Ailsa Craig were held on the 30th and 31st January. Sermons were preached on Sabbath to crowded audiences by the Rev. D. McDonald, of Westminster. The afternoon service was in Gaelic, and was very highly appreciated. Many had come a long distance in order to be present. On Monday evening the annual soiree took place, when the Church was filled to overflowing. Selections from Sankey's songs and solos were sung by the choir, and addresses of a highly instructive character were delivered by the Revs. G. M. Milligan, of Detroit, D. McDonald, of Westminster; J. Calder and G. Jackson, of Ailsa Craig.

On the evening of the 19th ult., quite a crowd of members of St. Andrew's Church, Kincaidine, took possession of the manse, organized in the parlour, and under the chairmanship of Mr. James McPherson, kind speeches, very complimentary to their pastor, the Rev. Wm. Anderson, M.A., were made; and thereafter, Mr. Martin, on behalf of those present, presented Mr. Anderson with a purse containing nearly \$100. The rev. gentleman, although taken by surprise, managed to return thanks in appropriate terms. We are always pleased to chronicle these kind of incidents; shewing, as they do the cordial relations subsisting between pastor and people.

We have before us the eighth annual report of St. John's Presbyterian church, Almonte, in which the session have to report a gratifying increase to the communion roll. The membership now stands at 191. The Treasurer's report shows the following figures:—

Congregational Fund.....	\$1310 85
Building Fund.....	274 95
Missions, Sabbath School, &c.....	340 98
Total.....	\$1926 78

During the active and zealous pastorate of the Rev. Wm. McKenzie this congregation has grown very considerably; and we have no doubt, with the Divine blessing, prosperity, temporal and spiritual, will continue to mark its future.

On the evening of Sabbath 23rd January, an Ordination Service was held in Cook's Church—the congregation having previously elected to the eldership Mr. William Rennie and Mr. John Hannah. Mr. Rennie had been for several years an elder in Markham, and Mr. Hannah is one of the most faithful teachers in the Sabbath School of the congregation. The Pastor, Rev. J. Gardner Robb, B.A., preached ably and clearly, setting forth and defending Presbyterian Church Government. After which Mr. Rennie was inducted, and Mr. Hannah ordained to the office of elder. Rev. Professor Gregg was present and took part in the ordination; after which he addressed a few very appropriate and impressive words to both elders and people.

The Union Presbyterian Church, Goderich Township, one of the congregations under the pastoral care of the minister of Knox Church, was opened on Sabbath, 30th Jan., 1876. The opening services being conducted by Rev. J. C. Smith, Hamilton, and Rev. James Sieveright. At all the services the Church was crowded. On the following evening a very successful soiree was held—over 300 people were present. Addresses were delivered by Rev. J. C. Smith, J. Goodspeed, and J. Sieveright. The choir of Knox Church, Goderich, delighted the audience by their effective rendering of several choice pieces of music. The Church is a neat frame building,

capable of seating comfortably 200 people, and has cost over \$1,200. The whole proceeds of the opening service amounted to \$300, leaving a debt of about \$250. This is the fourth Presbyterian Church erected in the neighbourhood of Goderich within the past five years.

On the 4th inst., a large number of the members and adherents of Streetsville Presbyterian congregation took possession of the manse, and after a sumptuous repast provided by the ladies, besides many substantial tokens of good will to the pastor and his family brought to the manse, Mrs. R. Barber, in the name of the ladies of the congregation, presented Mrs. Breckonridge with a handsome sum of money as expressive of respect to herself and family. Mr. Breckonridge made a suitable reply, acknowledging with thanks the many instances of kindness shown to himself and family during his pastorate, some of a private and some of a public character, and which seemed to be becoming more numerous year by year, and he regarded these not as a mode of implementing a meagre stipend as is sometimes the case, but as a spontaneous proof of a sincere and growing attachment. After complimentary addresses by Messrs. Spence, Steen, and Dr. Woods, a reading by Mr. Browning and music by the ladies, the friends withdrew well pleased with their evening's enjoyment.

The entertainment in the Presbyterian Church on Tuesday evening was well attended, the Church being crowded to its utmost capacity. The programme for the evening consisted of music, speaking, presentations, and last, but not least, a good supply of oysters. The Rev. Messrs. Waddell and Wood made short, but very interesting speeches, both for young and old; after which a committee of ladies supplied the audience with refreshments. When they (the eaters) got through with the eatables, Mr. McRobie took the platform and called the audience to order; he made a short but laughable speech, after which, in a few appropriate remarks, he presented Miss Bella Bell with a Gold Watch, Bible and Psalm Book, purchased by some of the congregation upon hearing that she intended leaving town, and to show her how they appreciated her services of the past two years. Mr. James Lawson took the platform next, and with the necessary remarks presented Mrs. McRobie with a black walnut sideboard and an eight day ornamented clock, and Mr. McRobie with a three-story cake, all of which was from the ladies of the congregation. The Rev. Mr. McRobie returned thanks to the ladies, both for his wife and himself. We have still another to mention, and that is a purse well filled with the "needful," which was presented to Mr. Boulter, Janitor.—*Petrolia Advertiser.*

A very interesting meeting of young persons and a few of the parents connected with the Presbyterian congregation of Mount Pleasant, took place on Friday evening, 4th inst., at the boarding place of the Rev. Thos. Alexander. After enjoying a comfortable supper provided by the young people, a presentation was made to the pastor of a pulpit gown, accompanied with an address expressive of their respect for him as their pastor, and gratitude for his faithful services among them, as also their hope that he would be spared to wear it for years to come. The address also contained an expression of their wish and prayer that his partner might be restored to her usual health and spared among them. To the address Mr. A. made a suitable reply, in which he expressed the pleasure he had, at this advanced period of his life, after labouring in the Lord's vineyard for over forty years, in receiving this renewed token of their esteem and regard. He considered it as an evidence that he had not altogether laboured in vain, and felt encouraged to continue to preach the same Gospel he had always done, so long as God gave him grace and strength. He thanked them also for their kind wishes and prayers on behalf of his partner. After the singing of a few hymns, reading of the Scriptures, and prayer, the company dispersed to their several homes, delighted with the proceedings of the evening.

The annual tea meeting of Palmerston congregation was held in the new stone Presbyterian Church, on Wednesday evening, the 29th December, at 6 o'clock. Tea was served in the basement, which is admirably adapted for the purpose; and the supply of bodily refreshment was quite abundant, as the ladies look well to this feature of such meetings. After tea, the company gradually found their way upstairs, till the entire body of the Church was quite filled, when temporary seats had to be made in the passages, which were also soon occupied. The speakers were the three resident ministers of Palmerston, viz.:—Bible Christian, Episcopal Methodist, and Canadian Methodist ministers. But, besides these, who all congratulated the congregation on the solid substantial Church they had built, as well as expressed their cordial regard for the minister, Rev. D. Anderson, the meeting was also addressed by Rev. Mr. Blain, of Clifford; Rev. Mr. Macmillan, of Mount Forest;

Rev. Mr. Morrison, of Proton, and Rev. Mr. Mullan, of Fergus; all of whose speeches were able and entertaining as well as instructive. As the other denominations have had the free use of the basement for their tea meetings, the cordial thanks of the brethren thus favored were tendered to the minister, managers, and office-bearers of the congregation for their courtesy. Indeed, among all the ministers of the town there is the best of feeling, and thorough co-operation in all Christian work. The proceeds of the tea meeting went towards liquidating the debt upon the Church. On the following night the children of the Sabbath school had their social, which was addressed by the Rev. Mr. Hayhurst and Mr. Butt, as well as the pastor.

ON Thursday evening, the 27th January, the Presbyterian congregation of Mandamin held their annual soiree. The Church was filled to its utmost capacity. The pastor of the congregation, Rev. G. G. McRobbie, occupied the chair. The meeting was opened with singing and prayer. After tea, which was served in excellent style, addresses were delivered by the chairman and Rev. Messrs. J. Abraham, Watford; J. M. Goodwillie, M.A., Guelph; F. Dawn, Mandamin; J. Neelands, and B. J. Brown, Wyoming. The addresses were both instructive and attractive, and were listened to with marked interest. The Camlachie choir, under the efficient leadership of Mr. Trussler, contributed largely to the enjoyment of the occasion, and enlivened the meeting with a number of choice selections excellently rendered. The proceeds amounted to \$60 nearly, and will be devoted to building a fence around the manse recently erected. The following evening the Sabbath school children held their annual festival. Brief addresses were delivered by the pastor, and Rev. J. M. Goodwillie. The children sang a number of beautiful hymns; and solos and duets were sung by some of the visitors present. All seemed delighted with the entertainment of both evenings, and many were heard expressing their satisfaction in a way hitherto unknown in the history of soirees at Mandamin. It is of value to notice the progress of the Church at Mandamin and the associated congregation of Moor Line. Since Mr. McRobbie's ordination, a little more than a year since, the attendance in both congregations has quite doubled. There have been forty baptisms, and thirty members have been added to the communion of the Church. Such increases are worthy of commendation, and may well stimulate the pastor to prosecute with zeal his work of faith and labor of love; being assured that, "He that sows forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

On the 10th January the annual missionary meeting of the Barrie congregation was held, Mr. Andrew McNab, merchant, in the chair. The report for the year ending 31st December, 1875, was read, showing that \$208 was raised by the congregation for the schemes of the Church, and apportioned, so far, as follows:—Knox College, \$20; Home Mission, \$80; Foreign Mission, \$16; Widows' and Orphans' Fund, \$27; French Evangelization, \$19; General Assembly Fund, \$28. In addition to the above, the Sabbath school contributed \$100, divided \$44 for Home Missions; \$56 for Foreign Missions. A very excellent missionary speech was made by the Rev. J. Gray, B.A., Orillia. Rev. Thos. Crompton, P.M., also made a fine speech. The pastor of the congregation thereafter offered some appropriate remarks, and when several of the laymen present had made some observations, moved votes of thanks, etc., the eighth annual missionary meeting of the Barrie Presbyterian Church was brought to a close with the benediction. On the 20th January the annual business meeting of the Barrie congregation was held. The various reports for the year were submitted and disposed of. The congregation, judging from the reports and the general tone of the meeting, is in a very healthy and satisfactory condition. The officers for the year were elected. At this stage of the proceedings the pastor, who was in the chair, having received a significant kind of hint, expressed a desire to be relieved of the duties of the chair and allowed to withdraw for a short time. This was acceded to, and Mr. John Ross, Allandale, was accordingly elected chairman. During the absence of the pastor the stipend was increased to a thousand dollars a year from all sources. So far, very good. But now there burst forth a storm of very considerable fierceness. The cause of it was the expressed desire, etc., on the part of many to introduce into the public worship of the congregation the English Presbyterian Hymn Book to be used with the Psalms. The matter is to be settled by the session.

As we get farther from the form, and nearer the fact, do we get less through the head, and more through the heart.

To bear an evil name for Christ has put many a man's religion to the test—yet it is a yoke that Jesus requires all His disciples to put on.

Book Reviews.

HARPER'S MAGAZINE.—The February number of this old-time favorite is replete with good things and profusely illustrated. "Pas sages from the pen of Dr. John Todd;" "Vassar College," and numerous other articles will well repay perusal.

SR. NICHOLAS for February is full of dilettantes for the young people, prepared by such skillful and judicious caterers to their juvenile tastes as Lucy Larcom, Fannie R. Feudge, J. T. Trowbridge, Bayard Taylor, Susan Coolidge, Olive Thorne, G. B. Bartlett, and several others.

WIDE AWAKE.—The February number is very attractive in contents and appearance. Mrs. Mary E. Bradley, Miss Eastman, Fanny Roser Feudge, Mrs. A. D. T. Whitney, and the author of "The Ugly Girl Papers" are among the contributors, and make the magazine worthy of its name, *Wide-Awake*, and deserving the popularity it is winning.

ZION CHURCH PULPIT. This is the first No. of vol. 2. It contains two sermons. The title of the first is, "Warning and Welcome," founded upon Ezekiel xxxii. 4th and 11th verses. The second is based upon 2 Kings v. 1, last clause, "But he was a leper." Dr. Cochran's sermons are now too well known to need our commendation. This publication is monthly, and the subscription price is \$1.00 a year.

BLACKWOOD FOR DECEMBER has come to hand, and contains the usual number of well-written and interesting articles. The Dilemma is still continued, and has now reached Part VIII. There is also part of a new story in this number called "Left handed Ella," in which a mysterious looking-glass takes an important share. The other articles are on sundry Subjects, Statistics, In a Studio Conversation No. IV, Notes from the Crimea, Elizabeth, and the Soot at Home.

MY INQUIRY MEETING, OR PLAIN TRUTHS FOR ANXIOUS SOULS SAVED OR UNSAVED, by Robert Boyd, D.D., Chicago; Heming H. Revell, 91 Washington, Street.

Dr. Boyd was formerly a well-known Baptist minister of this country. In this small volume the author has taken up a number of different cases covering a great variety of inquirers' difficulties—the sceptic, the indifferent, the inquirer without feeling, the backslider, etc. Paper covers, price 15 cents.

NEWS OF FEMALE MISSIONS IN CONNECTION WITH THE CHURCH OF SCOTLAND.

This is a neat, small quarterly pamphlet published by Blackwood & Sons, Edinburgh and London, at 6d. a year, or by post 10d. Its object is to circulate intelligence about missions for women in India, among the Jews, and about Gaelic Schools. The present number is the first of a new series, and contains the Thirteenth Annual Report of the Scottish Ladies' Association for the Christian Education of Jewish Females; letters from Calcutta, Madras, Sealkote, besides other interesting intelligence.

THE CHRISTIAN GIVER is a monthly paper published at Bellefonte, Pa., by the Bellefonte Press Company. Its object is to stimulate Christian liberality by considering and illustrating this grace from every point of view, as well as by circulating information. It is got up in a neat form, on good paper, and clearly printed. Its articles are short and to the point. Where this paper is taken and read, it should help to form correct ideas of the grace of giving. It presents an attractive list of premiums to induce subscribers. We have only to add that the price of a single copy is 75 cts. per annum, with which is given in a copy of Sankey's Hymn Book, worth 25 cents.

THE INTERNATIONAL REVIEW is a bi-monthly, published by A. S. Barnes & Co., New York, Chicago, and New Orleans, price \$5 per annum. It is well printed on good heavy paper. This number contains 144 pages. Its first article, "The Herzegovinian Question," is well and ably written, and places clearly before the mind of the reader the complications of the struggle at present going on in that Turkish province. The next article is a review of Dr. Draper's recent work upon "The Conflict of Science and Religion," in which the defects of that book are clearly, and not too strongly pointed out. Other articles are "Retrospective Legislation and Grangerism," "Insectivorous Plants," a Review by Dr. Dawson, of Montreal, of Dr. Darwin's late work upon the subject; The Psychology of Murder, etc. An interesting feature of this review is the large space devoted to notices of recent American, English, German, and Italian books.

SCRIBNER'S MAGAZINE for February is rich in articles entertaining and useful, and lavish in illustrations. Among the articles are the following: "New York in the Revolution," number two, by John F. Mince; "The Hellis Bust of Milton," by Clarence Cook; "A Hundred Thousand

Homes," by Charles Barnard; "Beds and Tables, Steels and Caudlesticks," number three, by Clarence Cook; "Phillip Nolan's Friends," two chapters, by E. E. Hale; "Eros," a poem by Joel Benton; "Fernando Nyrouha," by "Delta;" "Fame," a poem by Edgar Fawcett; "Fortunata's Pocket," by Kate P. Osgood; "French Duels," by "Gamma;" "A Poet's Constancy," a madrigal, by John G. Saxe; "Topics of the Times;" "Home and Society;" "The World's Work;" "The Old Cabinet;" "Culture and Progress;" "Briac-brac."

PRINCETON REVIEW.—The January number of the *Presbyterian Quarterly and Princeton Review* is issued. Dr. Morris of Lane Seminary, gives a historical sketch of the Auburn Declaration, and incidentally discusses the question of Revision of the Standards. Dr. W. H. Green, of Princeton, treats the Study of the Hebrew Language. Dr. Skinner, of Cincinnati, writes on "Jesus and the Resurrection," "The Indian Question," "The Philosophy of Arthur Schopenhauer," "The Perpetuity of the Sabbath," follow, and then Dr. John C. Lowrie discusses "Church questions in Foreign Missions," and Rev. Frederick Vinton the "Ulterior Pealier and the Athanasian Creed."—As usual the *Review* will be supplied by Rev. A. Kennedy, London, at the modified price of \$2.35, and orders are respectfully solicited from former subscribers, and from new ones, which, since the Union, should be a good many, from ministers and laymen as well. A few of the latter have been taking it for years, and prize it highly.

A DICTIONARY OF CHRISTIAN ANTIQUITIES, Edited by Dr. William Smith, and Prof. Cheetham, vol. 1. Boston: Little, Brown, & Co.

This very erudite work, to be completed in two volumes, is meant as a continuation of the "Dictionary of the Bible," so well known to students, and comes down to the end of the eighth century, the time of Charlemagne, and the boundary line between the Early and the Middle Ages. It treats of "The organization of the church, its officers, legislation, discipline and revenues;" "The social life of Christians, their worship and ceremonial, with the accompanying music, vestments, instruments, vessels, and insignia, their sacred places, their architecture and other forms of art, their symbolism, their sacred days and seasons, the graves or catacombs in which they were laid to rest." The whole ground will not be covered, however, till the "Dictionary of Christian Biography, Literature and Doctrines," which is promised shortly, appears. Then the student will be able to learn all he wants to know of the Early Church, or, at least, where to find it; and Dr. Smith's labours in the dictionary line, one might suppose, would be ended. But with unwearied zeal, and encouraged by the great success of the various series already published, he seems to contemplate a similar work on the Middle Ages, which will then, doubtless, cease to be reckoned the "dark ages," in one sense at least, as being no mere *terra incognita*. And then also will be completed the most elaborate and full, and the most splendid library of reference, for classical and Christian antiquity, ever published in any country or in any language. The present volume goes over some very doubtful ground; but the editors' say in the preface, that "while it is probably impossible to secure absolute impartiality, in treating such subjects as Church Government and Ritual," yet, they are "confident that no intentional reticence, distortion, or exaggeration has been practiced by the writers in this work." If this is so, it is all that could be expected. Nevertheless, of the seventy-eight contributors, all but five or six belong to the Church of England; the leading articles are written from the point of view of that communion, and some of them read like special pleadings for the divine right of Episcopacy; furnishing another proof that, in order to know what really were the opinions and practices of the English Church, one must explore for himself, and dig in the mine of patristic literature. We regret to see no reference to the able and most interesting work of Mossman, on the "History of the Catholic Church, from the death of St. John to the middle of the second century;" but rather what seems a careful ignoring of it. His conclusions, to be sure, are the reverse of theirs; for, although a rector of the English Church, he finds no support, either in the Scriptures, or in the Primitive Church, for diocesan Episcopacy, but shows abundantly that when the Episcopos began to be distinguished from the presbyter, he was merely "primus inter pares," and that, to a late period, in Egypt the Presbyters retained the power of ordaining, when it had been wrested from their brethren in other parts of the church. Apart from these faults, which perhaps human nature could scarcely avoid, the "Dictionary" will, no doubt, take a high place at once as a work of authority, and give much delight also by its curious and laboriously gathered in-

formation. It will give pleasure, but pain likewise; and will excite amazement at the stupendous growth of superstitious observances which were engrafted, even in those early ages, on the simple institutions of the New Testament. From what an intolerable yoke of bondage God delivered us at the Reformation! although some churches are as yet but "half-reformed." It contains many beautiful illustrations of ancient art, in the numerous engravings. It is also amply furnished, like its predecessors, with references to authorities, some of which may help the reader to correct the partial views of the writers, where this is needed. The references to the Fathers are, for the most part, according to the standard of pagination of Migne's *Patrologia*, so that those who are in the neighbourhood of the Montreal College will be able, through Mr. Redpath's unguificent gift, to verify quotations, and some of the students, we hope, having such a golden opportunity, may be stimulated to become themselves original investigators.

Correspondence.

Go on With your Work

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—In *Word and Work* for Dec 20rd, there is an anecdote with the above heading, of which I take the liberty of sending you a copy. It is as follows:

"A minister was greatly discouraged after many years of hard labour amongst his people, at seeing no spiritual harvest yet reaped. He was so much troubled that he meditated changing his field of employment, believing that he might prove more successful in another sphere. While his mind was taken up with these sad thoughts he had a dream. He thought he was a poor man seeking employment, and that at last he found an employer who gave him a sledge-hammer, and showed him an immense rock, as large as the largest church, and told him to hammer upon the rock until he had split it into pieces. After hammering away for some time, he at last remonstrated, that the work given him to do was impossible. His employer replied, 'That is nothing to you. I shall pay you for the work. Whether you succeed or not is no concern of yours. Do you the work! Only do the work!'

"Upon this he redoubled his blows, but was on the point several times of laying down the instrument. Still the employer said, 'Keep to your work! Smite the rock! Smite the rock!' And he kept on smiting, with his heart sinking at the hopelessness of the effort, when all at once the rock rent asunder, and by the convulsion he awoke from his dream.

"The impression did not end in a dream, for the devoted pastor took courage, and continued his efforts in the old sphere, with fresh zeal; and it was not long before he saw the fruit of his labour, and had the privilege of gathering in a glorious harvest of enquiring souls. If, therefore, God has put into thy hands the sledge-hammer of the Scriptures of Truth, and if every lesson out of that book is a blow struck in the course of advancing his kingdom, shalt thou weary in teaching? 'The residue of the Spirit is with Him.' Wield the hammer in faith and prayer. 'You must go on with your work.'

I have no doubt that the first two sentences of the foregoing anecdote, are strictly true of more than one of the ministers who read the *PRESBYTERIAN*. Let the dream which that minister had, and the reward of his perseverance, stir them up to increased activity in their Master's work. Let others too, who are seeking the salvation of souls; as parents and Sabbath school teachers, "whose hands hang down and whose knees grow feeble,"—who are saying, "I am labouring in vain, and spending my strength for naught, and in vain," take encouragement from the foregoing.

I would here make a remark on the subject of dreams. God often, under the Old Testament, used them to make known his will to men. We have, however, no warrant to say, that he never, under the New Testament, uses them for the same end. Some attach importance to every dream.

"He told me his dreams, talked of eating and drinking."

Others treat every one with contempt. Both are in the wrong. As the dream in the above anecdote was very closely connected with the salvation of souls, there can be no doubt that it was from God.

Metis, Que. T. F.

A Good Word for our Paper.

MY DEAR SIR,—In transmitting you the small sum necessary for my own subscription, permit me to say a word in favor of your list.

I have obtained a few names here for you, but not half of what you ought to have.

Let me tell the Presbyterians of the Dominion through you, and I do this without the smallest hint from the Editor, that if they will take the *BRITISH AMERICAN PRESBYTERIAN* for one year they will find that they can no longer do without it.

For Presbyterians it is indispensable. Its weekly record of outspoken, bold protest against sin, its ingenious selection of the best articles in religious life and habit, its loyalty to the cause of temperance, and its faithful exposition of Presbyterian (simply scriptural) principles, render it a necessity to every intelligent Presbyterian.

Wishing you every success in your good work. Yours truly,

NATHANIEL PATERSON.

Martintown, Jan. 22nd, 1876.

It is our determination in the future as in the past to use our utmost endeavours in behalf of the sacred cause of equal, civil, and religious rights and privileges to all, to promote social reforms, and to uphold and defend what we understand to be true Presbyterian principles.—Ed.]

A Candid Acknowledgement.—The Roman Catholic Church Intolerant.

The *Shepherd of the Valley*, organ of the Roman Catholic Archbishop of St. Louis, Mo., says:—"We admit that the Roman Catholic Church is intolerant, but this intolerance is a logical one and a necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone possesses the truth. The Church tolerates heretics only in so far as she is compelled thereby, but she hates them with a deadly hatred and exerts all her powers towards their destruction. As soon as the Catholics here shall attain sufficient majority, there will be an end to religious freedom in the United States. Heresy is a mortal sin, which destroys the soul, and besides it is a contagious disease, and it is for this reason that all truly Christian princes extirpate heresy from their States. When we, therefore, abstain from the persecution of heretics at the present time, we repeat it distinctly that this is only because we are too weak."

Holidays.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

According to the *PRESBYTERIAN* of Jan. 7th, Prof. Mowat lately said in a sermon: "For some time there had been a growing feeling in the Church that it was well and becoming to unite with other Christians in remembering on this day (Christmas) the great event which commemorated." Well, if a principle is good, carry it out. Other Christians observe the visit of the wise men. "It is, therefore, well and becoming," etc. Other Christians observe the day on which Christ went into Jerusalem in triumph. "It is, therefore, well and becoming," etc. Other Christians observe the day on which He was crucified. It is, therefore, well and becoming," etc. Other Christians observe the day on which He arose from the dead. "It is, therefore, well and becoming," etc. Other Christians observe the day on which He ascended into heaven. "It is, therefore, well and becoming," etc. Other Christians observe the day of Pentecost. "It is, therefore, well and becoming," etc.

AN OLD-FASHIONED PRESBYTERIAN.

ANNUAL MEETING OF THE TORONTO TEMPERANCE REFORMATION SOCIETY.

This meeting was held lately in the Hall on Temperance St., the President, Mr. James Thompson, in the chair. The Board of Directors, it was stated, had met fifteen times during the year for the transaction of business.

The employment of a city missionary to do temperance work which had been contemplated, was not carried out from various causes. Sunday afternoon meetings in the hall for the promotion of temperance, had been held. Attendance on these during the summer especially had been small, but of late a marked improvement in this respect had taken place. Through the efforts of the late President, Mr. Sharp, Mrs. Youmans, by whose instrumentality mainly the Drinkin Bill was carried in Prince Edward Co., visited and lectured successfully in the city, and as the result of her labours, the Women's Christian Temperance Union had been formed, which was now doing good work. From this Union others had been formed in different parts of the country. The Rev. W. B. Affleck and Dr. Lees had lectured under the auspices of the Reformation Society in various parts of the Province. In the sudden death of the President, Mr. Sharp, the Society and the cause has sustained a severe loss. The Treasurer's report showed the year's receipts to be \$1,118.87, expenditure, \$1,164.12. Of this a large amount had been expended on hall improvements, which, especially in the lower apartments, have been greatly improved and beautified. The following is the list of office-bearers for the year:—

President, Edward Becket; First Vice-President, J. D. Namath; Second Vice-President, J. B. Marshall; Secretary, F. S. Spence; Treasurer, E. M. Morphy; Directors, James Forster, J. McMillan, W. S. Finch, James Thompson, D. Millar, L. Wood, W. H. Rodden, A. T. McCord, J. Dilworth, J. E. Pell, C. Cameron, G. Strathern, A. Bell. Votes of thanks to retiring officers were then passed, and several other items of business transacted, after which the meeting adjourned.

ONE who signs himself "Blue Bonnet" takes exception to a sentence in an article from an American exchange, which appeared in our issue of the 14th ult., on "England has done a sensible thing," etc., etc. England has done nothing of the kind. It is the act of Great Britain and Ireland. England is only a section of the empire, and I would like to know why the word England should be used in the matter, a close observer for over forty years of the proclivities of the press published in that section of the empire called England, the elbows stick out so as to cover as much space as possible, when British statesmen have done some notable thing, and they call it English. When any disaster befalls our troops or navy it is British, not English then. It is about time that this impudent assumption on the part of people born in that part of Britain called England should be checked, particularly as she would be a small England to-day if she had not joined partnership with old Scotland, and got the benefit of her brains and brawny limbs to found an empire, before which all others, ancient or modern, become insignificant.

CARDINAL LEDOCHOWSKI was released from prison, Feb. 8.

FAITH, which is the great supporting grace, needs itself to be supported.

The famous manuscript of the Old Testament of Rabbi Aaron Ben Asher, which Maimonides took as his model, has happily been discovered in a cave, under a Synagogue in Aleppo. Dr. Ginsburg is going at once to study and examine it, and the learned world will soon have the opportunity of knowing all about this wonderful codex so highly praised.

Choice Literature.

Still and Deep.

BY F. M. P. SKENE, AUTHOR OF "TRIED," "ONE LIFE ONLY," ETC.

CHAPTER XXVII.

Sally, the red-checked housemaid of Chiverley Rectory, had one great virtue to which possibly her healthy complexion might be attributed; she was an early riser; and on the following morning, even the summer dawn—no swiftly overtaking night—had scarce filled the sky with crimson light, when she was already to be seen on her hands and knees, busily engaged in cleaning the steps at the front door. In the course of this operation she was suddenly startled by hearing a step coming along the hall at that untimely hour, when, generally speaking, all the inmates of the house were buried in slumber. She looked up, to see Mr. Pemberton, with a face almost livid in its paleness, and with dark lines under the eyes that evidently had been sleepless all night; he had a travelling bag in his hand; and Sally rose to her feet feeling terrified, she scarce knew why; he had always been civil and kind to her, and she had a great respect for him, and felt pained to see how distantly ill he was looking.

"I hoped to find you here, Sally," he said; "I want you to do me a service. Will you tell Mr. Wyndham from me that I have been obliged to go away very suddenly, and that I will write to him fully on the subject in a day or two? My luggage is all ready packed in my room, and I should be much obliged if you would have it sent to the station by the carrier. Good-bye, Sally, I wish you well!" and he gave her a piece of gold, which she almost dropped in her dismay.

"Dear heart, Mr. Pemberton!" she exclaimed; "surely you are not going away for good, you as has been one of the family, so to speak, for such a time; and the house would seem quite strange without you."

"Yes, Sally, for good or for evil, I am going right away; no one will ever see me here any more!" and shaking her rough hand, he went past her down the steps, through the shrubbery to the gate, and then took the road that led direct to the station. It was a lovely morning, with exquisite freshness in the air, and dewdrops glittering on every blade of grass; but John Pemberton walked with his head bent, feeling unworthy so much as to raise his eyes to the pure cloudless sky, for he counted himself nothing less than a renegade from the true fealty and devotion he had once vowed in such sincerity to his crucified Lord. "I will arise and go to my Father!" he had said to himself that night, when all the piteous record of his faithlessness seemed to have been rolled out before him; but he did not feel that he could dare approach even to that most merciful God, until, by some hard service, some sharp discipline, he had proved himself now to be sincere, with a deathless truth, which no human hand could touch or mar. The first step assuredly was to put away from himself for ever the sight of that face whose bewitching beauty had beguiled him to such fatal loss; and though he knew it would be like tearing asunder the very heartstrings to leave the roof which sheltered Laura, he resolved that the morning sun should not find him still within the walls of her home. Like Lot fleeing from the city on which the vengeance of God had been denounced, John Pemberton went his way for the last time from Chiverley; but the thought that bowed his head with shame, and held back his soul when it would have risen in swift progress to God, was the bitter knowledge that he only left Laura now when she was already lost to him, that it was too late for him to make the sacrifice of her love for the dear Lord's sake; he had been put to the test, and failed, and never more perhaps would the opportunity be given him of making a worthy sacrifice to the cause of his Divine Master. Thankful he might be, and was, that the strong hand of his God had plucked him out of the snare in which his feet were set, and flung him down, wounded and bleeding, where he was free to turn once more to holiness and truth; but the power to give the first fruits of his young heart freely to his Master was gone beyond recall, for they had all been lavished on one who was false to her God as she had been to him. And so it was that on this fair summer morning John Pemberton walked away from that fatal house, heart-stricken and ashamed, with all the beauty and glory of his life left from him for ever by the selfish cruelty of a heartless and designing woman. Well for him that he who bade us forgive until seven times seven is ever watching for the wandering merciful man, is ready to crown his faintest aspirations with a love that cannot deceive or fail.

John Pemberton has had no share in his sudden departure."

"Oh, you darling Bertrand!" she exclaimed, flinging herself upon his arm in the most caressing manner, and clasping both her hands round his, "can you not understand that the poor fellow loved me too tenderly, whether as a brother or not, to be able to see me with complacency wholly unimpaired by you. I dare say he was afraid he would not always be as cordial to you as he would wish to be to my future husband, so he thought it best to go away for a time, till he got accustomed to the change. I think he was quite right, and I am very glad we shall have no one to disturb us."

"But would he have felt thus if you had not at some time given him hope? I must know, Laura."

"You know that I told him he should be my adopted brother, you do not call that giving him hope, I suppose? I think it is very hard, Bertrand," added Laura, with a movement of her bright eyes, as if she were winking tears off their long lashes, where, however, no moisture was to be seen; "I have told you that I never loved any one in this world till I saw you, and I think that ought to be enough for you, it is not my fault if other people loved her more than I wished; why do you blame me for it?"

Her aggrieved tone touched Bertrand's chivalrous nature at once, and he was too completely enthralled by her to retain even the lightest suspicion against her after her denial, so in a very few minutes John Pemberton was as entirely forgotten by them both as if he had never existed, and it was not long before his name ceased to be ever heard at Chiverley Rectory. Two days after his departure there arrived a letter from him to Mr. Wyndham, enclosing a year's payment in advance of the sum for which he was received as pupil, and merely saying that circumstances had obliged him to alter his plans for the future, so he should be unable to return to the Rectory. He then thanked Mr. and Mrs. Wyndham for their kindness, and begged to be remembered by Miss Trevelyan. He was too honest to speak of Laura as a mere ordinary acquaintance, so he did not mention her at all; and as his letter was read out by Mr. Wyndham before Bertrand Lisle, she bore him no grudge for the omission. Perhaps the only person who thought of poor John Pemberton with regret, or with anything like appreciation of the misery that had fallen upon him, was Mary Trevelyan, for she remembered what Charlie Davenant had prophesied of the fatal result of his love for the Lorelei. It was becoming almost impossible for her to believe now in Laura's goodness and truth as she had done so long; the reality of her selfishness and intriguing disposition was beginning to force itself even upon her pure mind as an unmistakable certainty, and one of the sharpest pangs she had to endure in the dreary days that preceded Bertrand's departure was in the growing conviction that he—to win whose happiness she would willingly have died—was about to join his fate to one who was in no sense worthy of him, and therefore too likely to cause him disappointment and distress. Terrible days these were indeed for poor Mary; she had steel-ed herself to endure them without taking flight, as John Pemberton had done, lest she should betray her real feelings, but she found them very hard to bear. Laura was absolutely determined that Bertrand Lisle should not leave Chiverley till every arrangement for their speedy marriage had been made, and all day long Mary was doomed to her discussions on this subject, and to listen to Lurline's exciting plans for spending their honeymoon in Paris, as being the place where she could have the most unceasing amusement. There was some little difficulty in fixing the time of the wedding, as Bertrand was uncertain when he could get leave, but after some correspondence with the Foreign Office he found he could be allowed two or three weeks in September for this special purpose, provided he returned at once to his post. He determined therefore to leave Chiverley the morning after the receipt of this letter, which had settled all their plans so definitely that there was no longer any occasion for his remaining. And so it was on just so fair a morning as that which had witnessed his arrival, Mary Trevelyan rose from her sleepless bed to the full consciousness that the visit from which she had anticipated such unutterable joy was over; that the last day was come, and that the result to her had been simply the crushing out of all earthly happiness from her loyal and faithful heart.

Bertrand was to start immediately after breakfast, and, of course, Lurline was going to drive with him alone to the station. There was no question of Mary having any claim to join him now; but she felt that it was more than she could stand to take leave of him in the presence of Laura and the others. As he went up-stairs, therefore, after the meal was over, to make his final arrangements before starting half an hour later, Mary suddenly came swiftly and noiselessly towards him from the other end of the passage. Putting her hand in his, she said, with her low voice, tremulous in spite of her efforts, "Dear Bertrand, I shall not see you again; let me say now how unceasingly I shall pray that you may have every blessing and happiness this life can give you!" and before he could answer, before he could even speak a word, she was gone. He tried to follow her, but her light steps carried her quickly away, and she had disappeared completely before he could reach her. When he went down to the pony-carriage she was nowhere to be seen, and drove away without looking on her face again. Little, indeed, did he dream of the strange scene in which it should be given him to see Mary Trevelyan once more.

CHAPTER XXVIII.

Most of us remember the 15th of July, 1870—that day fraught with such tremendous consequences—when over the restless waters, where many of us have passed on business or pleasure, that terrible war-cry sounded which was in truth the death-knell of such myriads of our fellow-crea-

ture. Aliens to us in race and nationality as both the contending powers were in the Franco-Prussian struggle, yet probably there were few homes even in England where some sympathetic notes of terror or grief were not struck by that ominous heading to the foreign telegrams, "Declaration of War." To many an English heart it brought a dire prophecy of evil for friends and relatives in sunny France or kindly Germany; and assuredly, if it sounded the knell of unnumbered lives, far more did it ring the dirge of all the joy of life for thousands upon thousands, who have even yet to mourn the sacrifice of precious lives, and the destruction of happy homes.

The news was known nearly all over the country early on that day, but Mary Trevelyan was one of the few who did not hear it till late in the afternoon. We find her in a very different scene from that in which we left her. She is in a long lofty room, with large windows letting in the air and sunshine, a row of little white beds down either side, each one of which is tonanted by some poor child, suffering all of them more or less in body, but patient and cheerful in the atmosphere of kindness that surrounds them. Mary Trevelyan is moving about from one another with her noiseless step and sweet smile. She wears a simple grey dress of some soft material, whose folds make no rustling sound, with a little white muslin apron, but no cap or veil hides her smooth dark hair, folded plainly round her pretty head, for she has joined no society or religious order whatever, but has merely taken charge of the little hospital for three months, while the Lady Superintendent recruits her health at the sea side. The period of her stay was already at a close, and in another week she resigns her charge to the established authority.

Mary had offered herself for this temporary work immediately after Bertrand Lisle's departure from Chiverley, and her services had been gladly accepted, with a request that she would enter on her duties at once. She had gone through the ordeal of the few days that Bertrand had remained at the rectory after his engagement, and with maidenly pride as regarded herself, which prompted her to conceal from all the utter waste and ruin he had brought upon her happiness, by looking on with apparent composure at his devotion to his future wife; but when he was gone and the necessity for this cruel self-restraint was over, the companionship of Laura, in whose sincerity it was impossible for her any longer to believe, became simply terrible to her. Every word the false-hearted Lorelei said, only served as a fatal proof to Mary how certain it was that she would never make Bertrand happy, for her whole conversation turned on the gaiety and amusements outside her home, in which she intended to spend her married life. Mary could not sympathize with such unhallowed visions, and took refuge in silence, which irritated Laura, to the discomfort of the whole household; and when the proposal came for her immediate departure, to enter on her new work, she saw readily enough that it was welcomed with satisfaction by every inmate of the rectory. Charlie Davenant had not returned, and nothing more had been heard of John Pemberton, and poor Mary, with all her quiet strength, could not help feeling dreary enough on the day when she left the house where none regretted her, and where she had endured the loss of all that made life dear to her. She went for that first night to the house where Mrs. Parry lived, and when, at the close of her long solitary journey, she found herself in the arms of her faithful old friend, and heard her exclamations of dismay at seeing how ill and wan her dear child looked, then all poor Mary's long continued self-control gave way, and clinging to the familiar hands that had tended her infancy, she cried aloud, in utter abandonment of grief, "Oh, nurse, my heart is breaking—my heart is breaking—how am I to bear it!" Then Mrs. Parry broke out into vehement indignation against the Wyndhams. What had they done to her darling, her sweet lamb? She had hated leaving her there, and she could see they had well-nigh driven the life out of her, and so on, with many strong words, till Mary wearily implored her to stop.

"Do not blame any one, dear nurse, and do not ask me any questions; only let me rest my head on your lap a little while, as I used to do when I was a tiny child," and slipping down from the good woman's hold, as the nurse sat in her easy-chair, she laid her head on her knees, and there let herself weep silently, but unrestrainedly, till she was quite exhausted. Mrs. Parry asked no further questions, but soothed Mary with gentle caresses and tender words, till the paroxysm of grief had subsided. Then she persuaded her to go to bed, and gave her a good-night kiss as she used to do in her childhood's days, and finally watched by her till she saw her fall into a slumber of complete exhaustion. It was Mary's last exhibition of weakness; when the next day dawned she had recovered her composure and her strength, and no word as to her own trials ever again passed her lips. Mrs. Parry continued to cherish a secret and most bitter rancour against the Wyndhams generally, which she was wont sometimes to confide to the ancient cookpot, when the sight of Mary's sweet patient face made it impossible for her to keep silence; but the quiet dignity of her child, as she called her, effectually closed her lips in any other way.

After one day spent with her old nurse, Mary had come to her post at the hospital, and she had found in her duties, fatiguing and often irksome as they were, a degree of solace and consolation which she could hardly have believed it possible anything on earth could have given her. The suffering children, whose pain she soothed, whose spirits she cheered, and whose little grateful hearts she completely won, soon learned to cling with touching tenderness to their dear Miss Mary—they had found her surname so hard to pronounce that she had willingly taught them to call her by the simple name—and, young as she was, no mother could have entered more entirely into all the wants and troubles of these forlorn little ones, than she did before

she had been many days in charge of the home some good Samaritan had provided for them. She has not had the heart to tell them how soon she is to leave them, and she is thinking how hard it will be to part from them as she walks down the ward, speaking a few bright words to each, until she reaches the bed of a poor little girl of four or five years old, whose broken limb she proceeds to arrange in preparation for the examination of the doctor, whose afternoon visit she is expecting. The little one is frightened at the idea of the damaged foot being touched, and tears begin to gather in the round blue eyes, which Mary notices without making any remark; but she immediately begins to tell her a charming story of the gambols of a kitten, who is the plaything of the ward, and who has been performing wonderful feats with a bandage roll, and gradually the innocent lips relax into a succession of smiles, and the two little arms are thrown around her neck, while the child exclaims, "Tottie loves Miss Mary!"

"Dear Tottie," says Mary, "I am sure I love you," and while these tender words are passing between them, the door of the ward swings on its well-oiled hinges, and the hospital doctor comes in—an elderly man, with a shrewd kind face, and a decided and rather sharp manner, which softens to a beautiful gentleness when he addresses the suffering children. For no fee or reward does he minister to their necessities, save the answer of a good conscience, and Mary and he feel equal respect for each other, and are excellent friends. She follows him from bed to bed, giving a clear concise account of what has occurred medically in each case since his last visit, and then, note-book in hand, she takes down all his directions for the hours which must elapse till he comes again. Tottie's foot is made more comfortable than it was before, at the cost of a little temporary pain, which she bears bravely, with Mary's hand clasped tight in hers, and Mary's soft voice whispering soothing words in her ear; and when all the cases had been examined, Miss Trevelyan moves down the ward with the doctor, hearing his closing directions. He has reached the door, and shaken hands with her, when, just as he is going to descend the stairs, he looks back over his shoulder and says, "Perhaps you have not heard the great news; war is declared between France and Prussia." He nods to her, and is gone before she has time to ask a question, but she has heard and understood the full import of the one brief sentence. She turns back, and walks slowly down the ward to the other end, where a large window looks out on one of the London parks, and as she passes through the rows of white beds some strange change must have taken place in her aspect, which makes itself felt even to the uncomprehending consciousness of the children, for the little hands that are stretched out as usual to catch hold of her dress and bring her nearer to them, are drawn back instinctively, and while their eyes follow her with wondering glances, they let her go unmolested on her way. She stands before the window, and looks out upon the summer sky, which is calm and bright, as if no thunder-clouds could ever darken its serenity, and watches, without hardly being aware of it, a bird cleaving its way swiftly through the impenetrable ether, as if on some hasty errand; but swifter far even than the passage of its light quivering wings, has been the flight of her own true spirit to the presence of him for whom, in her silence, she cares with an over-loving sympathy, day by day, and hour by hour—Bertrand—her Bertrand no longer—but still the one love of her life. What will this momentous news be to him? She knows it all well, by the instinct of her true affection, as none other upon earth can know it, and her heart sinks within her with a leaden weight of terror, for she understands that the very fact of an enemy confronting France will raise up all his patriotism, stiffed rather than slumbering, like a giant in his strength, and that he will fling himself into a convulsion of anxiety to share the perils of his own true country. His duties as an employee of the English Government will seem to him like the galling fetters of an iron chain, but his strong sense of honour may lead him to consider himself still bound by them if France is triumphant, and seems to have no need of aid of any save those who are outwardly, as well as in heart her sons; but if she should prove unfortunate, if reverses should befall her, and her mighty foe should wound her to the heart, then Mary knew it would be to Bertrand Lisle as though a blow had been struck at his mother, and that all other consideration would be flung to the winds in order that he might fly to her aid, and give her his single life at least, if he could do no more. Mary looked up to heaven, and her lips moved in an earnest prayer for his safety, the first of the unceasing supplications for his preservation which were to rise from her heart night and day through all the trying time to come. Then she thought of Lurline. The marriage would have to be postponed, that was certain, whether Bertrand joined the French army or not. He would certainly not entangle himself with such a binding tie while France was in peril; but except the immediate anxiety for his safety, it ought to make little difference to Laura; if she loved him truly she would be ready to wait for him as long as might be necessary, and to marry him ultimately, under whatever change of external circumstances. How earnestly did Mary pray that Lurline would now give him all the heartfelt sympathy she would herself have accorded to him had she stood in the place of his future wife, letting no thought of herself or her claims upon him add a feather-weight to the anxieties which would at once oppress him. Mary knew nothing of what was going on at Chiverley; none of the Wyndhams had taken the trouble to write to her, and she had received but one letter from Bertrand. It had come only a week or two after she had left the rectory, accompanied by a business-like despatch from his solicitor, and it was written to tell her, in the most delicate manner, that he had settled upon her a part of his income, and that the lawyer enclosed her the deeds which secured it to her. She answered it by declining gently,

but almost absolutely, to receive even the smallest amount of money from his hands. She returned the legal documents, and assured him that she required nothing whatever, as all her wants were supplied in the new life she had chosen for herself. It might be that her determination had offended him, but, anyhow, he had never written to her again, and she knew nothing whatever of his movements. Many sad and anxious thoughts disturbed poor Mary's faithful heart as she stood there looking out on the tranquil sunshine; but suddenly an idea passed into her mind which woke a light of fervent joyfulness in her dark eyes. Remembering how women were allowed to go out from England to help the victims of the Crimean War, it occurred to her that some similar organization might be employed in aid of the wounded in France. "If so I shall go," she said to herself; "I shall go to help Bertrand's countrymen—perhaps—perhaps himself!"

(To be continued.)

An Army of Ants.

In an open Carib house I was sitting one afternoon reading, being quite alone, for we had found no inhabitants there, and I had sent my Arawak crew in various directions to search for them. A sharp bite caused me to look at the assailant. It was a "yakman" which had given my ankle a nip, just to see what it was made of. A score of his comrades were running up my legs, and I had to hasten out of the house—which was by that time alive with them—and brush them off. This was effected with little damage, and I had then a fine opportunity of observing the tactics of this predatory horde. One immense column came through the forest, marching along the ground, and winding its way round the roots of the trees. The captains, whose heads and forepaws are twice as big as those of the rank and file, were marching at intervals alongside the column, and directing their operations. Just as the column approached the house, it divided into three; one came round on the right flank, another on the left, while the main attack—which had driven me out—was from the centre. No insect without wings could escape them. Even those able to fly, as the great South American cockroach, seemed paralyzed with fear, and, trying to hide themselves, were caught under the thistle thatch. Down they fell, covered with ants; and hundreds more on the ground threw themselves upon them, until they were completely laden by a living mass. Resistance ceased, and the work of cutting up and dragging off commenced. In two hours the ants had cleared out the whole building. It was then about four o'clock, when, as if by some recognized signal, they gathered into three columns, falling by the same routes into one main body, which continued its long winding march through the woods. When they rest for the night, they cling together in an immense cluster. I have seen them in the corner of a room where they have been reaching from the floor upon the ceiling, and from one to two feet above the midst of these living masses are their eggs, or pupae, which they most carefully guard from the cold and damp, and which are hatched there.—Mission Life.

Hindoo Superstition.

Long before a Hindoo child is born the mother—who is treated with great kindness—performs certain ceremonies to avert evil from her future offspring. As soon as the father visits his now-born child he puts a little money into its hand, and all the relatives who accompany him follow his example. On the fifth day the mother bathes; on the sixth she worships the goddess Shasthi in the shed where the child had been born; and on the eighth, eight kinds of parched corn and rice, prepared in the house, are scattered in front of the door, and are eagerly picked up and eaten by poor children, who are always on the look-out for such wind-falls. The original design of scattering this grain and rice seems to be an offering to the god. On the twenty-first day from the birth of the child all the women of the family assemble under a fig tree, and worship the goddess Shasthi again. The woman, if her child is a male, is now regarded as pure; but if it is a female, then she must extend her period of nonpurification for a month. These ceremonies over, the child's nativity are cast by an astronomer, and its fortune told in that vague, mysterious, non-compromising language so much in force among this fraternity all the world over. A name is then bestowed upon the infant. This is usually the mother's prerogative, and the name given is commonly one taken from their mythology, such as that of one of the gods; or sometimes, if the mother is of a sentimental turn of mind, the name of a flower or a tree is given to the child. Sometimes parents will give their children soft and harsh names alternately, hoping thereby to obviate the envy of their neighbours, and their consequent malice; if all the children had pleasant-sounding names.—From "The Races of Mankind."

LITTLERS have been received from Mr. Edward Young, R.N., the leader of the Free and United Presbyterian Church Mission (the "Livingstonia Mission") to Lake Nyanza, dated Mazaru, August 17. All the party were well, and the little steamer had proved a success. Mr. Young had been met by his faithful old servant, John Gaitty, who accompanied him in his former expedition. It is probable that by this time the mission station has been established at Cape Maclear and the lake explored.

At Ivybridge Messrs. Allan and Son, who own the paper mills in the village, which is known as the "Garden of Devonshire," formally handed over to the Wesleyan denomination, represented on the occasion by the Rev. Morley Punshon, ex-president of the Conference, a chapel which had cost them between £7000 and £8000, and is complete in every respect. It is, in all probability, the most handsome Wesleyan place of worship in the United Kingdom.

Adopting the Confession.

At the present time the following article from an American religious paper will be appropriate: "As much is said now-a-days about the sense in which the Confession of Faith of the Presbyterian Church is adopted by ministers, elders, and deacons at the time of ordination, it will not be out of place to set before our readers the views held by both branches of the church previous to reunion, and upon the basis of which the union was actually effected, and which is consequently the law of the church.

There is an essential difference between the terms of private membership in the church and the conditions upon which ministers, elders, and deacons accept and hold their respective offices. For private membership only the profession of the essential truths of Christianity, evidence of having been born again, and a walk and conversation, in the judgment of charity, consistent with genuine Christian piety, are demanded. But an honest adoption of the Confession of Faith and Catechisms of our church, is required of ministers, elders, and deacons as the "confession of their faith," and as "containing the system of doctrine taught in the Holy Scriptures."

The propriety of this distinction is evident; private members are not required to teach, to decide questions of doctrine and order, or to maintain discipline in the house of God; but these duties devolve upon those who hold office; hence it is necessary for them to pledge themselves to fidelity to the doctrine, government, and discipline of the church in which they bear rule.

The two principles which by common consent of all honest men, determine the interpretations of oaths and professions of faith are: (1.) The plain historical meaning of the terms; and, (2.) What theologians call the *animus imponens*, by which is meant the general and traditional understanding of the church in imposing this subscription; or in other words, the one who declares his adoption of the Confession, is expected to adopt it in the sense in which it is understood by the church itself. No candid man can object to these principles.

There have been four views advocated as to the sense in which a church officer binds himself to believe and teach the Confession and Catechisms; (1.) The theory that the Confession and Catechisms are subscribed "for substance of doctrine;" (2.) That they are subscribed as far as they embrace the essential doctrines of Christianity; (3.) That they are subscribed as pledging every officer to hold every proposition contained in the Confession and Catechisms as entertaining the just and exact expression of his own opinion; (4.) They are subscribed as containing the system of doctrine taught in Holy Scripture.

Which of these views was held by the two branches of the church previous to reunion, and which is now held by the united church, it is easy to determine by testimony that will be admitted to be unimpeachable. The first two are alike repudiated by Dr. Charles Hodge (Old School), in the *Biblical Repository*, Oct., 1858, and by Dr. Henry B. Smith (New School), in the *Presbyterian Review*, Oct., 1867, as vague and insufficient, and as historically not the mind of the church in imposing the subscription. The third is rejected by both these authors as not historically true, as impracticable, and as wrong, unless the writers of the Confession and Catechisms had been verbally inspired.

The fourth is declared alike by the representatives of both schools to be the true view. "This," says Dr. Henry B. Smith, *Presbyterian Review*, 1867, "declares that the system taught in the Confession is the system taught in the Bible. The system taught in the Confession is, as every one knows, the Reformed or Calvinistic system, in distinction from the Lutheran, Arminian, and the Roman Catholic. No one can honestly and fairly subscribe the Confession who does not accept the Reformed or Calvinistic system." And again, says Dr. Smith, "We cordially agree, and so we are convinced would our whole New School ministry and eldership, to the statement of this theory as given in the *Princeton Review*, that by the 'system of doctrine' is meant the system of the Confession itself in its integrity, as Calvinistic or Reformed."

Close Questions.

Your tempers. How are they? Do you become impatient under trial; is fretful, when chided or crossed; angry, revengeful when injured; vain, when flattered; proud, when prospered; complaining, when chastened; unbelieving, when seemingly forsaken; unkind, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indolence, of honor, of ease? Are you unfeeling, contemptuous of others, seeking your own, boasting, proud, lovers of your own selves? Beware! These are the sediments of the old nature! Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within and close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of grace.—Bishop Foster.

There may be outward activity and inward sloth in the same individual. If "visiting the widow and the fatherless" have so much of vitality in the principle, do not ye keep so far from the practice.

Without the Spirit St. Peter trembled at the voice of a maid-servant; with the Spirit, he withstood kings and princes.—St. Jerome.

Scientific and Useful.

CHOCOLATE. Put on half a pint of water; when it has boiled, put in a table-spoonful of chocolate, scraped up. When half done, put in half a cupful of fresh milk, and sweeten to your taste either while cooking or when served on the table. This is only the quantity for one cupful.

SALT TO SWINE. A writer in the *Country Gentleman* advocates the regular feeding of salt to swine. He says their food should be salted at least once a day, and that, when they are being fatted, if they fail to clean out their troughs, as they often do, if what dough is left by sprinkling with salt they will eat it readily. He also recommends salt and charcoal as a great preventive of hog cholera.

CRACKED DISHES. Do not use cracked dishes; such dishes absorb oils or fats from the different kinds of food placed upon them. These fats soon decompose into the pores of the dish, and no amount of cleansing can remove the nauseating and poisonous deposit. Such dishes are filthy and unfit for use. The peculiarly unpleasant taste sometimes noticed upon pie crust is caused by their being baked upon old, cracked dishes, from which the rancid fat, from previous baking, has been absorbed.

CANNING PASTE. The *Medical Journal* says a paste made as follows will stick labels to tin cans. Housekeepers have found in fruit-canning time that ordinary paste would not do: "Ten parts tragacanth mucilage, ten parts honey, and one part flour. The flour appears to hasten the drying, and renders it less susceptible to damp. Another cement that will resist the damp still better, but will not adhere if the surface is greasy, is made by boiling together two parts of shellac, one part of borax, sixteen parts water. Flour paste, to which a certain proportion of sulphuric acid has been added, makes a lasting cement—but the acid often acts upon the metals.

SPARE BEDS. The spare beds in every house should be kept free from all covering save a light spread, and both bed and spread should be regularly aired. Merely covering up a bed with blankets and counterpanes will no more protect it from dampness or keep it dry than a pane of glass will keep out light. The atmospheric moisture will penetrate all woven fabrics. Many a friend or welcome visitor has been sent to an uncleanly grave, or afflicted with disease, by being put into a bed not thoroughly aired.

WASHING COTTON GOODS. Cotton goods may be washed as follows, without injury to the color: Add to rain water, so hot that the hand cannot be held in it, an amount of wheat bran equal in weight to one-eight of the fabric to be cleaned, and, after stirring well for five minutes add the goods; stir them about with a stick, and bring the whole to a boil. Allow the mixture to cool until the articles can be washed out as usual, after which rinse them well, and dry. They will be as pure as if soap had been used, and it is said that the colours will be uninjured.

GUM ARABIC. The most familiar article about us are often the least understood, and probably few pause to ask the question, What is gum Arabic, and whence comes it? It is a gum tree, about the middle of Morocco (that is, after the rainy season), a gummy juice exudes spontaneously from the trunk and branches of the acacia. It gradually thickens in the furrow down which it runs, assumes the form of oval and round drops, about the size of a pigeon's egg, of different colors, as it comes from the red or white gum tree. About the middle of December the Moors encamp on the border of the forest, and the harvest lasts a full month. The gum is packed in large leather sacks, and transported on the backs of camels and burros to seaports for shipment. The harvest occasion is one of great rejoicing, and the people for the time being almost live on the gum, which is nutritious and fattening.

POISONOUS TREES. The leaves of the Gumbo trees, which grow in the West Indies, when eaten by any animal will cause all its hair to drop out, and I have seen horses and cows both without a hair in mane or tail from eating its leaves. The Manchinillo tree is quite common on some of these islands, and is very poisonous. The wind blowing through it directly upon a persons sensitive to poison, will take effect in a few moments. The smoke from its burning wood has the same effect. I saw a horse which had taken shelter under one of these trees during a shower, whose hair was taken off wherever the drops of rain from its boughs had touched him, and afterwards had this mottled appearance. A negro, who slept under one of them in midday, was awakened nearly unconscious, as if under the effects of a powerful narcotic. I have known several cases of severe poison and two deaths from eating crabs poisoned with this tree.

CARE OF THE EAR. Mr. James Hinton, in his "Physiology," affirms that the passage of the ear does not require cleaning by us. Nature undertakes that task, and in the healthy state fulfills it perfectly. Her means for cleaning the ear is wax, which dries up into thin scales, and peels off and falls away imperceptibly. In health the passage of the ear is never dirty, but an attempt to clean it will inevitably make it so. Washing the ear out with soap and water is bad, it keeps the wax soft, and causes it to become dry and scaly, and makes it absorbant. But the most harmful thing is the introduction of "towels" screwed up, and twisted around. This proceeding irritates the passage and forces down the wax and scales, pushing them into the middle ear, the tympanum, producing pain and inflammation, and deafness. Washing should only extend to the outer surface, as far as the finger can reach.

A Remarkable Indian.

Here is the story of an Indian life well worth noting; Peter Paul Ounckerhine, a member of the Presbytery of Saginaw, died at Port Hudson during the late autumn of 1874, aged about 70. He was a St. Francis Indian in Canada, and, with his tribe, a Roman Catholic. As such he was not taught to read, nor were the Scriptures allowed him. But it came to his ears that God had given to man a book to teach them of himself, and that the white men had it. He demanded of his Jesuit teacher to see it. They told him it was not for him. Having heard that there was a school in Hanover, N.H., where Indians might learn of this book, he determined to go there. He was told that the white men in the States would take him for a slave if he went among them. But, with fifty cents in his pocket, he started on foot and found his way to Hanover, where he received an education, and returned to his people, where he was employed as a teacher in his tribe by the Government. But, as he taught the New Testament, the Jesuits broke up his school by getting away his scholars. He was taken under the care of the American Board, and kept in their employ for twenty-five years as a missionary to his people. He built a church edifice, organized a church which grew to sixty members, and translated the Gospel of Matthew and a part of Mark into the tongue of his tribe. His missionary life was a continued contest with the Jesuits, who used intrigue and threats of violence to hinder his work. But his courage was unshaken, and his mission succeeded, till, by the malign influence, as is believed, the lands of the tribe were in some way changed as to their title, and the tribe scattered. He afterwards endeavored to continue his work among the Indians, but was hindered by the differences of language and dialect. He was a man of much gentleness, and yet of courage—a man of good sense, and, as is believed, a consistent Christian, always subscribing himself in his letters, "your brother in Christ."

It is the Atheism of our hearts that leads us to second causes.

If you have a discharge from the nose, offensive or otherwise, partial loss of the sense of smell, taste, or hearing, eyes watery or weak, feel dull and stupid or debilitated, pain or pressure in the head, take cold easily, you may rest assured that you have the Catarrh. Thousands annually, without manifesting half of the above symptoms, terminate in consumption, and end in the grave. No disease is so common, more deceptive, or less understood by physicians. R. V. Pierce, M.D., of Buffalo, N.Y., is the proprietor of Dr. Sage's Catarrh Remedy—a perfect Specific for Catarrh, "Cold in the Head," or Catarrhal Headache, which sends to any address (post-paid) for sixty cents, or four packages for \$2. Sold by most druggists everywhere.

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A MOST REMARKABLE CURE. PHILADELPHIA, June 28th, 1867. SEYMOUR HANCOCK, Baltimore, Md.—Dear Sir, I was afflicted with Epilepsy in July, 1865. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but he also failed to cure me. I was generally attacked with my premonitory symptoms, I had from two to five fits a day, at intervals of two or three days. I was often attended with convulsions, and I was severely injured several times from the falls. I was almost so much that I lost my mind and my means. I also was afflicted in my business, and I considered that you Epileptic Pills would cure me. In February, 1866, I commenced the use of your Pills, and only had two attacks afterwards. The last one was April 25th, 1866, and I have not had a few weeks since. With the blessing of Providence my ordinary health is restored, and I feel that you Pills and your good effects should be made known everywhere, that persons who are similarly afflicted may have the benefit of their use. I would be glad to furnish further information can obtain it by calling at my residence, No. 838 North Third St., Philadelphia, Pa. WILLIAM ELDER.

IS THERE A CURE FOR EPILEPSY? The subjoined will answer. GREENADA, Miss, July 30—SIR S. HANCOCK.—Dear Sir, You will find enclosed the dollars, which I send you for the books of your Epileptic Pills, which I have read and which I tried for Epilepsy. In this part of the world Epilepsy was badly afflicted with it for two years. I tried for several months two boxes of your Pills, which I took as directed to cure it, but it did me no good. I was by my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life. He was afflicted with Epilepsy since he was a child in Tennessee on the subject, for the purpose of ascertaining your opinion in regard to your Pills. I have always recommended them, and on an instance when I was in a chance of hearing from your office, but it has failed to cure. Yours, etc. O. H. GUY, Greensada, Yalabaska County, Miss.

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