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Contributors and Correspondents.

DIARY IN THE EAST.

A TRIP TO BAALBER.

After a day's rest at Zableh I was ready for proceeding to Baalbek. On consult ing with the school teachers, and Mrs. Wood the missionary's wife, I found that it was possible for one of the teachers to be spared for two day's holiday, so she went with me on a donkey, and was a very great help to me, besides enjoying the trip immensely, for she had never seen Baalbek. We carried some cooked provisions with us so that instead of going to the wrotched and dear inn we went straight to the little boy's school and asked the native teacher to get us a room. He at once insisted on giving us his, and sleeping in the little school room himself, and was most kind in being our guide to the rnins, etc., after school hours. He is a nice good man, who, besides his school, conducts a religious service every Sunday, and of his little congregation has hopes that a few are real converts, not only to Protestantism, but to the love and service of Christ. This school master was the one solitary instance I met of a native of Syria declining money when offered. He knew well that having his room had saved me a very long bill at the hotel, yet I had very great difficulty in persuading him to take a little present. I knew he was soon to be married, so I was the more anxious to give him a little present.

We left Zahleh for Baalbek at five a.m. It was quite late enough, for it was very hot before noon when we reached Baalbek. Mrs. Martha's donkey could not be induced to go at a rapid rate, though she did all she could in the ordinary native way of persuasion. These consist in eccentric motions of the arms and legs, accompanied by a kind of guttural grunts which I never could manage to imitate. I tried it once or twice without any other result than making my throat feel as if I had swallowed a nutmeg grater, so I came to the conclusion that a stronger mucous membrane must be needful for those who practice Arabic sounds.

At first our road along the level Bukaa was well marked, for the French Diligence Company of Beyrout had begun a fine road towards Baalbek, and we kept on their line of works. To our left the Lebanon range rise up at first in gentle slopes, over which the higher mountain tops looked down on us. Occasionally we crossed the beds of little mountain torrents, some still containing water, others nearly dry. We passed several villages.

One called Kerak Nuh boasts of possessing the tomb of Noah! If it were possible to believe in it, it certainly would be worthy of visit, for the temb is seventy yards long! Sceptical people have thought it looks like a piece of an old

After we passed the road makers we had good deal of puzzling ever the various tracks that cross the plain, and did go rather out of our way which was foolish, as we had not gone far from Zahleh before the splendid columns of one of the temples of Baalbek were already in

We were very glad at last to dismount, and I am afraid I was thought very unamiable, for after our room had been swept out, and the usual thin mattresses laid on the floor, I retired for a rest, shut-ting the wooden shutters of the windows in the very faces of some of the natives who had proposed to have the amusement of watching my proceedings. I found out afterwards that they had more than an ordinary interest in me. They had been petitioning the Syrian schools to send them a teacher for their girls, and when I arrived travelling in so different a manner from most Europeans, and taking up my quarters at the boy's school, they at once concluded that I was the school-mistress really arrived.

One women actually brought her girl to put her to school with me at once. Since then, I am glad to say, the school-masters bride has set up a girl's school, which is very successful, and to which many Moslem girls have been sent. After a rest and some dinner Mrs. Martha and I spent some hours in wandering about these splended fuins which have so often been described abler pens than mine, that it would be olly for me to attempt any description. One thing about them I had not been prepared for, and that was the rich vegetation and many trees by the side of the little stream which half surrounds the

temples. was very pleasant to liave a companion like Mrs. Martha who thoroughly en-loyed prying into every nook of these rains, creeping into underfround places, climbing broken staircases, and in the thickness of the massy walls, and rambling along high walls where a like step would have been destruction. he had an energy I did not at all expect a a Syrian, and confirmed me in the idea has the natives of Lebanon are very dif-

ferent from those of Palestine proper. Her dress was half European, half Eastern. whe worelover her head the white scarf much used in Beyrout, a cotton gown and the strange wide trousers tied round the ancies that are so voluminous Those she found unbearable in her scrambling and climbing tests, so proceeded to divest herself of them in a quiet

When Michael the school-master joined 18, we proceeded to the market of Baalbek. I wanted to buy some Sebyu. This is a kind of sour thick milk much used in Palestine, and which I found most refreshing in the hot weather. I thought it quenched thirst better than anything else. It was easy to get, but what to put it in was the difficulty. Michael's supply of crockery was limited to one bowl and a few of the tiny coffee cups in use in the East, which are of the size usual for doll's tea services with us. So I asked him to buy me a bowl and a cup and saucer of the European size, and such a hunt there was before the latter could be found. He ransacked all the booths of the wretched little market, but at last came back triumphant with a nice sitted sel breakfast cup and saucer.

It was dear, of course, but I was glad to take it and leave it with him, after enjoying a few good cups of tea in it. I found my European tea much admired, even in Baalbek, and eggs which are generally plentiful, made a good substitute for the milk which was not to be had. The fruit eagen had become in the had. The fruit season had begun in the Lebanon, and both at Zahleh and Baalbek a large basin full of splendid apricots was to be had for a few pence. All that dis-trict seems famous for apricots; dried ones from Damascus were used cooked all the winter through in Jerusalem.

We found our quarters in the school much freer from insects than any other native house I had ever been in, and had a good night's rest.

In the morning the schoolmaster took us to the pretty fountain a little distance from Baalbek, from which the stream flows that runs through the village. large trees by its side, and the beautiful turf were quite delicious. Damasons was the only other place where I had seen anything like it since I left England. We again spent many hours exploring the ruins, ending by going in the evening with Michael to the quarry about half a mile from the ruins, and at the room. half a mile from the ruins, and at the very foot of the lower hills of the Anti-lebanon range—for Baalbek is on the east side of the plain between the two Lebanons.

Much as I had heard and read of the Much as I had heard and rend of the size of the stones in the tower part of the structure under the temples at Basbek, of which one still remains lying in the quarry, their immensity was far beyond anything I had conceived. It is quite a different thing to read that a stone is about seventy feet long and fourteen high, or even to see such a stone in a wall, from what it is to see the same a wall, from what it is to see the same stone lying on the ground so that one can walk round it and up it and along it. The huge mass is so far buried in the ground that it is easy to mount on it and walk along its sloping top, and thus get quite a new idea of its size. How the three stones of equal size that are built into the wall beneath the temples were ever removed from the quarry, and placed whore they now are is a marvel that no one seems able to solve. They are so nicely fitted together that Michael thought he had fairly puzzled me when he asked me to point out their line of junction, which in-

deed is not easy to discover.

Some suppose that these under structures date from Solomon's days, and may have been built by him. They are worthy of him.

June 12th we started about three a.m., for our return to Zahleh. The first faint gleam of dawning day was just appearing the horizon as we rode out of the village, and the lonely crescent moon was low in the deep blue heavens. We gave many a look back at the grand pillars which look so stately amid the ruins. The fresh coolness of the morning air was delightful. We took a more direct route than on going to Baalbek, passing large flocks of sheep feeding on the miles of uncultivated plain. In another part we came on a band of men and women engaged in gathering their barley harvest. I could not call it rcaping, for they were literally pulling it up with their hands without any resping instrument. The crop was poor and stunted, it had not had the latter rain, so had dried up under the hot sun before it was half grown. I suppose such a failure of crop might be avoided by using the streams that cross the Bukaa in irrigation, but at present they seem allowed to wander at will, and sometimes form swamps which are very troublesome to travellers.

We got to Zahleh in time for me to have a long rest before my next day's journey to Beyrout. I was quite sorry to leave Zahleh. Every one seemed to have vied with another in showing me kindness. I was only very sorry that my ignorance of Arabic cut me off from much intercourse with the native Bible women who came to see me, and seemed anxious to gain my sympathy for their work in which they seemed thoroughly in carnest. Besides resting I had new arrangements to make for my next day's journey. My guide had blistered his foot on the ten hours walf from Beyrout, and did not tell me what a state it was in till we reached Essibek. I did not like to ask walk back with me in such condition, so had to hire a donkey for him to ride, and the owner of the donkey had to go

After all the man walked a good part of the way. Some of these natives really not to know he seem to feel riding more fatiguing than walking, and I had some fellow feeling laity, but was

with him, for I found that my horse that was so pleasant in going up-hill, or in cantering over level ground, had the most painfully bumping pace in going down hill, so that I felt as if I should be knocked to pieces before I got down the long descent

I never met with anything the least like it in a horse. Perhaps a good rider would have found some way of improving the

page.

18th June I was up and off by half-past two a.m., and got away without rousing the teachers. I hade them good-bye at night, though they begged me to call them, but that I would not do as I had made them leave everything ready for the call the backets and made them leave everything ready for the call the backets. an early breakfast, and my trusty little atarm clock did me its usual good service of rousing me at the time I wished. It was still quite dark as I went cautiously down the steep hill, and it was not till I had got a good distance from the school that I saw a white object the road. I then thought that our stray dog had again joined company with us. But it was not so, it was the Zahleh school watch-dog which thus chose to follow me to Beyrout. It was an English pointer, which had been loft in the Lebanon by Captain Burton, the celebrated traveller, when he left his consulship at Damasons.

When I reached Zahleh it greeted me when I reached Zahleh it greeted me with such violent demonstrations of friendship, that it nearly knocked me down, and in consequence, the only notice I had taken of it was trying to keep it from jumping on me, so I could only suppose that my British tongue had attracted the poor animal and made it thus follow me. It approach me on the greet had me. It amused me on the way by its fondness for cold baths. Any tank of water that it could get at it was into in a moment. Whether it improved the water

for drinking I feel doubtful.

At last, June 18th, the day came when I must bid farewell to Syria. It was a sorrowful day, for though I was going home, I was leaving a land which must always seem almost more than home to those who love the Bible. Every step on its soil had but confirmed my firm conviction of the minute truth of every part of the divine word, and had given a vivid reality to its histories which, while it is something quite apart and different from saving faith, is yet an excellent handmaid to it. And while there is much of sadness in seeing the Lord's land thus trodden down and desolate, the very desolation gives hope for, if we may say of the threatenings of God what Joshua did of his promises, "all are come to pass, not can thing hath falled thereof," then we keep look on to the day when the many promises yet unfilled shall come to pass also. What a day it will be when the "receiving" again of Israel shall be even to the Gentiles "life from the dead," when "the fulness of the Gentiles shall be come in, and so all Israel shall be sayed." when "the snivil of masses shall be saved," when "the spirit of grace and of supplication" shall be poured "upon the house of David, and upon the inhabitants of Jeruselem," and the "fountain opened to the house of David, and to the inhabitants of Jeruselem," and the "fountain opened to the house of David, and to the inhabitants of Jeruselem's part of the same terms. opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness," shall no more be despised by them, but they shall mourn when they look on him whom they have pierced, and when the land that now keeps its desolate Sabbaths shall again "yield her increase," and he a "delightsome land," when the blessing of the God of Israel is upon it.

### THE VULGATE. -No. III.

Cornections.—In the aticle of "The Vulgate No. II," several misprints are found. The lines here referred to are, each time, to be counted from the respective paragraph in which a correction is made. In the first panagraph, sixth line from below, read correction instead of connection; in the second paragraph, twombath line from above, read manuscripts instead of versions also in the thirteenth line from below in the deventh line from below, read version instead of lert; in the fifth paragraph, mineteenth line from above, read the three instead of three; in eleventh line from below, read of three; in eleventh line from below, read Joh. Cassianus instead Toh. Cassianus; in ninth line, can davius Mercator instead of Marjus Mercator, in eighth line, read Britann Extransicus instead of Ericion. There are two or three more mistakes I did not call attention to.

Corrections of the Latin version ( from 400 A.D., to the time of printing) .- Before going over to the third period of the history of the so-called Vulgate, I must complete the second, by adding the history of the several corrections, which took place during the time above mentioned. Strange it may appear; alas! it is true, that already in the sixth century, a revision and correction of the Latin version became imperative-owing to the rapid contaption in copying, and to the assumption of uncalled for correctors and improvers of the said version. This difficult and responsible task was undertaken (in 550 to 566 A.D.) by M. A. Cassiodorus. He seems to have had for his guidance a copy of Jerome's version, and the works of Origen. Again, at the end of the eighth century, Charlemange did not only find it necessary to issue a decree for the correction of the said version throughout his monarchy, but even to order the learned Alcuin (Albin), Beda's pulpit to undertake this task. According to some, the great monarch himself joined in the work, at least with reposit to the gospel. By a royal decree the first sted version was introduced into the first sted with the control of the empire. But hi rs did not remain true to his pr nd education and learning fell if on. Consequently. d and write, beommon among the unusual among

monks and the lower clergy ! I could fill several columns by stating repeated corrections which took place during the said period. Let it suffice to state that the single order of the Dominicans had two different corrections within sixteen years (from 1240 to 1256), that such corrections were numerous, that they greatly differed from one another, and that Roger Baco, (d. 1284,) full of wrath over the multitude of corrections, calls them straightway "corruptions" of the Bible.

The Vulgate, from the time of printing .-With the invention of printing (about 1486 A.D.), the state of the Latin version became still worse; the corrupt copies were only the more multiplied by these means, without control and correction. To transfer ourselves into that age. Printing, when first invented, was, like every thing newly discovered,-imperfect. The govlearned to distinguish between a poor, incorrect copy of a book, and a better one. If a copy of any book that happened to fall into the hands of a printer, was supposed to sell largely, it was uncritically approved of, and printed at once, leaving out sometimes the date and place of publication, and the publisher's name, the editor's real name was also exchanged for a fictitions one. But which book could promise a larger sale than the Latin Bible, since the said language was familiar oven to the middle classes of that time throughout Western Europe. Consequently, the Vulgate was published in almost all quarters of Europe, without taking first pains to purify the text from its corruption, and the world became flooded with and overburdened by these versions, of which even two editions were not alike. Of the second half of the fifteenth century alone, bibliography had recorded rinety-sevon different editions of the whole Scriptures, usingle parts not included). Of those eighteen are without date and place of printing, and sixteen more without the place. Publishers and editors have, of course, preferred not to give their real names, as printed matters are easier read than written ones, the blunders and corruptions were more grossly noticable; the revivalists (humorists) of the classical languages ridiculed, besides the corruptions, the barbarous Latin in the Latin versions. The great necessity of restoring a correct Latin version was, therefore, now felt more than ever. Not, however, by the churches as such (taken in a Romish sense) was this felt: she, her prelates and cardinals, her monks and priests (with few exceptions), did not even stir. Boing themselves deeply sunk into profligacy, ignorance, a low conception of morals, and in some cases, into vices which the lips do not dare to utter, nor the pen to write—they had no sense nor time for the restoration of a correct Latin version. All they did, in reference to improving the Latin version, was sometimes that they persecuted those who would days to do the persecuted those who would dare to do the work. As there were always some men who would do it, if not prevented,—the Church of Christ, and learning had never died out as such, even not in the "dark ages." But even those private enterprises do not make their appearance in the fifteenth century, and the proper place to mention them, if at all, would be the sixteenth century.

The sixteenth century.—In the first quar-

ter of this memorable century, we find, connection with the improvement of the Vulgate, and independent from the influence of the Reformation, the names of Cardinal Ximenes, Adv. Gamelli, Alb. Castelladus, Reuchlin, and Erasmus; most of these have been partly persecuted by the Remich June 2011. persecuted by the Romish advocates of ignorance; we know the more to fully appreciate their zeal and efforts of doing good, in spite of persecution. As by the influence of the Reformation, the improvement of the Latin version took a decided turn, it will first be our duty to infer from the amount of work spent on the Vulgate before the movement of the Reformation, what could reasonably hope and expect in reference to the Vulgate, if the said Reforma-tion had not taken place. This is easily done: all the Church of Rome has decreed or done since the beginning of Protestantism, was chiefly to oppose the influence of Protestantism. Before the existence of the Reformation, however, the Church as such, had not only done nothing to improve the Latin version, but had even partly discouraged and partly persecuted private en-terprise; we see then, that even at the best we had not much to hope from these quarters. The Council of Trent .- In the fifteenth

century already, the Church had two admonitions in reference to correcting the Latin version, samely:—the art of printing, and the revival of linguistic know--the art of printlodge in general, and especially that of Greek and Latin. Both these agencies to-gether, were a mighty and loud admonition to the representatives of the Church correct the Latin version; an admonition thus, powerful enough to arouse a lazy sleeper; alas, the Church did not even stir! But now, in the sixteenth century, a mighty | Vulgate.

host-the Reformation-was invading the territory of the Church, sweeping every thing before him; his chief armor, how-over, was the Bible. This enemy soon arose the "reven sleepers" of Rome, who were now devising means to repel defeat, and if possible, extripate the invading host who was only as much the enemy of Rome, as he was the enemy of corruption. The means Rome fixed upon were the Council of Trent; in the opinion of Charles V. (who alone caused the Pope to convocate the said council), this church was to consult on a reformation of "head and members" of the Church. In the opinion of the Pope, the Contact of the Pope, the Cardinals and Bishops, however, the olject of the c auch was to devise preventive measures a sainst the reformation in-tended by the Europe's and the Pretestants, and first of all, to discounthe latter of their chief atmour—the B blo. Phough, with means, without control and correction. To several interruptions, the said council was have, however, some idea of this, we must continued until A.D. 1563, we find that already, in its hearth session (in April of 1546), it passed the "decree concerning the edition and use of the sacred books." nowly discovered,—imperfect. The government had not yet learned to control the press, which was as yet more of a private nature, and only carried on on a small scale; and publishers had not yet learned to distinguish between a root in the scale and publishers had not yet learned to distinguish between a root in the scale and publishers had not yet learned to distinguish between a root in the scale and publishers had not yet learned to distinguish between a root in the scale and publishers had not yet learned to distinguish between a root in scale and use of the scale an its original tensue. Since we must not forget that the regulation of the Scriptures in this manner, was not only an unheard of innovation, which no council before ever dared,—but that, properly speaking, the regulation of the Scriptures, did oven not lie within the direct dates of the council, not at least, so as to be one or the very first at least, so as to be one of the very first items. Since the council was convoked for the purpose of devening means for reforming the Church in its "head and members," and not in its Scriptures; in its "head and members," i.e., the Pope, Cardine's and Prolates, Priests and Monks, had sunk into moral degradation and religious ignorance, and the people have learnt from them; all needed therefore a reformation way. all needed therefore a reformation very badly; why did the council then not first attend to their proper business, and begin with the 'head' —the pope—instead of the Scriptures? We mention only three points of the said decree. 1. It is important to know that it concedes that there were several editions of the Latin version in circulation; for, it says: "out of all Latin editions (ox omnibus latinis edition-Latin editions (ex omnibus latinis editionthus) 2ndly. That it tells a direct lie
when it says of the Vulgate "the same
... edition which is approved
of in the very Church by the long use of
so many centuries," (ipsa ... editio,
quae longo tot seculorum us... in ipsa ecclesia probataest). We would only ask the advocates of the Yulgate as such to explain on
the one hand to which of the several editions of the Lutin version, the said decree tions of the Latin version, the said decree refer; when it tylesit Vulgate, and claims that it had been used in the Church for many conturies? since from what we have historically stated in the two preceding articles, and at the beginning of this, it is plain that more than one edition has always been circulated in the Church all along from the second to the sixteenth century, and that none enjoyed universal preference. The fathers of the council felt themselves the difficulty of pointing out, which of the circulating Latin versions they really meant in their decree; and succeeded but poorly in evading the difficulty, i.e., "to cut the knot" if unable to solve it honestly. Brdly. To evade the just mentioned difficulty, the fathers of the council inserted in the said decree the closal that the Vulgate in question "is to be printed most correctly," (juan emcadatissime imprematur), mother words they confessed themselves that the very same Vulgate for which they claim that it was used in the Church for many centuries was not extant at present, let must be refabricated in some future cay. Is this not curious? Is it not strange that the book which had been in the Church for "so many centuries" should at once be out of use, or should have disappeared for awhile so that it could not be pointed out? Again, though the Vulgate was, as indicated in the decree itself, a work to be made in the future, and therefore uncertain how it may turn out, the council alroady sauctioned it. to the exclusion of all other versions? Some may be led to think that the fathers of the council. though not full of the Holy Ghost still full of shrewdness, had unnecessarily committed themselves into this trap; in truth, however, they did so only, in order to es cape from a worse one, for what else could they do to reach their object ?-to sanction one of the circulating versions—this would have been far more difficult; this would have met with immediate opposition from a number of members of the council, and would have had all the world against them. They therefore preferred a way which was or seemed to be less difficult, i.e., to put the matter off into the uncertain future, and to nacify the voices of opposition by private promises that the future correction of the version will be thorough. Of course they did not mean to keep their promise. Before dismissing this article we must vet mention two points; first, that the said decree tacitly ignored a reference to the original text of the Bible, and was satisfied with a mere patchery, though the version was intended for a church whose members numbered hundreds of millions; socondly, that in the very council there were men who opposed the passing of the said decree, and insisted upon that a new version should be made, entirely on the basis of original Scriptures. Alas I these men were in a great minority on one hand, and on the other they were no Luthers, nor Knoxes; they seemed to fear men more than God. In the next article it remains

only to give the history of the so called.

Sistinian and Clementinian editions of the

GO EX

The following letter was sent to the Globe for insertion has a common with the common terms it in

these columns :-To the Editor of the Globe :

Sir.—When on my way through Nova Scotia to recust my health, a friend handed me your workly of the 18th inst., where I read: "W are not surprised that the Bishop of Montroul should condemn the puscedings of Eather Chinings when the proceedings of Father Chiniquy, when that gentlemen consecrated the host and then broke it in process and trampled it under his feet, in order to show that it was not the body, blood, soul, and divinity of our Lord and Saviouc. That proceeding of Mr. Chiniquy, it as represented, was, in our estimation, in wretch dly bad taste."

To these plain words of yours, please allow me to answer you by a few plain

1st. I really con cerated the wafer, and made a God (a Romi-h God of course) with it, in the presence of a great multitude of people. Though you deny me that power, because I am now like you, a poor heretic, the Bi-hep of Montreal with all the Popes and theologians of Rome, who must understand that matter as well as, if not better than you, say that I have that power. Yes, they acknowledge it to be a true fact, what here you say to be impossible, that a wafer consecrated by me is no more a wafer, but that it is the true 1st. I really con occated the wafer, and imposeited, that it was consecrated by mo is no more a waser, but that it is the true body, soal, blood, and divinity of the Christ God worshiped at Rome. So long as I am in the peaceful possession of that marvellous power, it seems to me that you ought to think and speak more respectfully of your old friend Chiniquy. For, with such a tremendous power in my hands, I am not only infinitely above you, hands, I am not only hinnitely above you, but I am also much above the poor defense-less God of the Pope, since I can force Him, in spite of Hiraseli, to come down from his high throne into my profane hands! Nay, I have the power, at every hour of day and night, to grind, and pulverise, and multiply Him! It is in my power to put that this high of dot of the Pope into the that almighty God of the Pope into my rest and pantaloon pockets, to force Him, as the greatest part of the venerable (?) priesis of Rome do, to travel with me in the streets, in the railroad cars, on the

steamer, etc., etc.!!
All the Popes, notwithstanding your herotical denials, all the bishops and priests of Rome boast that this is one of the fundamental truths of their holy (?) catholie and Apostolie (?) Church. I hope, sir, you will not be any longer so unjust as to deny me the great and glorious privileges which I have by the grace of the Pope. For if you deny a thing which the Bishop of Montreal tells you to be true, you sin against the Holy Ghost, you commit an unsurpassed iniquity; for the Church of Rome tells you, "The people must obey the priests, the priests obey the bishop, the

bishop obeys the Pope, and the Pope obeys the Holy Ghost!"

2nd. I have not trampled down under my feet the wafer God of the Pope, as the Bishop of Montreal has told you. But I am very sorry to have forgotten to give this little "passetemps" to the God of His Hollness. I had thought that the divers other trials through which I had forced the wafer god to pass, were sufficient to prove to my dear countrymen that " a God made with a biscuit is the most contemptible, ridiculous, and powerless divinity which the heathen world had ever heard of." I have smashed into fragments the two wafers which I had turned into the Pope's God. Then, instead of two big Gods made with two big wafers, I had created at least two or three thousand Gods of Rome! Have you ever heard of such a grand per-

Please do not refuse to believe me. For the Holy (?) Church of Rome, which you know well, is infallable, will tell you that this is an incontrovertible fact. That church will also assure you that a single consecrated wafer makes only one God but that if you broak that consecrated water into two or three thousand fragments, there will be two or three thousand bodies, bloods, souls, and divinities of her Christs! There will be two or three thousand of her Gods!

What a glorious thing it is to be a Roman Catholic! Oh! why is it that you and I, and so many others, have not light enough to submit to such a holy church out of which there is no salvation?

8rd. Let us come now to the rebuke you gave me, when you say, "That proceeding of Mr. Chiniquy 'was in wretchedly bad tasto."

Please tell me if it were not a thousand times more "wretchedly bad taste" in God and Moses to write in the second commandment that man had no right, no power to take a created thing and turn it into God and worship it? Do you not find it "wretchedly bad taste" in God to repeat those words, day and night, at every hour since the beginning of the world, in spite of all the canons and bulls of the

Please tell me, "yes" or "no," on this question. Is it not "wrotchedly bad taste" in the Protestants to keep a book called the Bible, which says, at every page, that the popes, the priests, the bishops, and all their people are idolators, because they worship a God made by their own hands with a little cake? Is it not time, through espect for our fellow-aubiects and good neighbors the Roman Catholics, to our Bibles out of our homes and schools. and burn them, as we are ordered by the

You find that it is "wretchedly bad taste" for me to smash the God of Rome before the people, and throw the fragments on the floor, that they might be trampled under feet, in order to show to my deluded countrymen what a contemptible God they worship. But did not Moses commit the same act of "wretchedly bad taste" when he burned in the fire and ground into powder the golden-calf-god of Aaron, and then forced the Israelites to drink of it, and thus faste and see the creation of their Yours truly,

Picton, Nova Scotia, 24th Feb., 1876.

mbuterian. Hon, J. H. Cameron's Bill Respecting Abortion.

Gie bei.

According to the law as it stands at presant thought is punishable with death. The Hen. J. H. Cameron, however, thinks that it is too severe. He admits that abortionists are not very respectable persons. Skil, he cannot go so far as to call them murderers, unless they intentionally kill the mother—which very few of them ever do. Accordingly he has introduced a Bill to render their position more pleasant to them. I shall now make a few remarks on it, founded on the sketch just given in the Montroal Daily Witness of Feb. 24th, of his speech when he intro-

Mr. Cameron said that " recent events (reterring, of course to, the Gilmour-Davis case) render it apparent that a change in the law is necessary." Any reasonable person will, at once, admit that a change person will, at the manner of dealing with the crime of abortion. The change, how-ever, should not be in the law. It is a most excellent one. Let it stand. The change should be in the administration of change should be in the administration of the law. Instead of treating it as a dead letter, carry it out. That is the right kind of change. Jack Ketch is a very use-ful member of society in his own place. Mr. Cameron thinks that a change in the

law is necessary, because the present one is founded "on the principle that where a party is engaged in the perpetration of a felony, and death ensues, the crime is that of murder." A sound principle the one referred to is. I have no doubt that Mr. Cameron so thinks of it in some cases. Sappose one would commit arson, and a fellow-being should be burned to death though not designedly—I have no doubt that Mr. Cameron would call the former a murderor. On this principle drunkenness is not accepted as an argument in favour of an evil-doer. If it be set aside then, I maintain, drunkenness must be regarded as a palliation of crime. quently, if one wish to commit murder, all he needs do beforehand, is just to take a glass or two of liquor, and he can safely laugh at the hangman.

"In the United States, however, the law recognizes different degrees of murder." Mr. Cameron seems to think than we should, therefore, follow their example. Now, it is certainly most ridiculous to refuse to adopt a change in our laws, merely because it is found in the United States; but it is just as ridiculous to adopt it for that reason. We are as capable of the United States are. In some parts of the United States are. In some parts of the United States there is utter laxity in the matter of divorce. Would Mr. Cameron wish to see the same introduced

"It is advisable," said Mr. Cameron, " in this country to amend the law, changing the crime from nurder to ranslaughter, in cases where death is not intended." According to this, though the mother diea. yet unless it can be proved that the abortionist meant to kill her, he is to be treated only as if he had happened to kill her in a drunken fight. As I have already observed, few abortionists mean to kill the mother. But, I maintain that in every case of abortion death is intended.
It cannot possibly be separated from the crime. Abortion is taking away of life—the life of the child. There cannot be abortion without that. But Mr. Cameron and the lacks are a support of the child. evidently looks on an unborn child as not a human being.

Now, I maintain that an unborn babe is as truly a human being as a full-grown man is. I challenge Mr. Cameron or any one else to refute what I have just stated. The life of an unborn babe is, therefore, as truly human life as that of a full grown man is. A spark of fire like a pin's point is as truly fire as a burning Chicago is. If, then, abortion be not murder, there is ot such a thing as muder.

Mr. Cameron makes a great profession of religion. He often speaks in Synod. It is, therefore, much to be regretted that he should bring in a Bill, the effect of which, should it become law—will be to make the crime of abortion less heinous in the eyes of the public, and thus encouage licentiousness.

I quite agree with him when he says that "it is unwise that the law should remain such that the decision of the court in regard to the death penalty is not enforced, but executive elemoney sought and obtained. But—as I have already observed-the proper remedy is not to destroy

the law, but to fulfil it.

The clause which makes the publication of abortionist advertisements and notices a misdemeanor is a most excellent one Were it carried out, it would remove a large heap of abominable rubbish from

any of our newspapers. The Hon. Mr. Blake spoke on the oc casion. Let us hear what our Minister of Justice says. He agrees with Mr. Cameron for two reasons: "1st. Because a punishment held in a popular sense in applicable by reason of its severity, defeats the object of all enacted punishment, namely, certainty of conviction" But it has to be proven that the public looks on the present law as too severe. Mr. Blake's own opinion is that it is so. He says and Punishment which in its terms is excessive and inapplicable when conviction does take place, leads to the invoking of the executive elemency in improper cases." Our Minister of Justice must have very low views of the crime of abortion to use such language. Well, I have already proved that if anything deserves to be alled murder abortion does. I hold that death is the only proper punishment for murder. Of these two propositions I therefore, make the following syllogism The death penalty is not too severe for murder. Abortion is murder. Therefore the death penalty is not too severe for abortion.

Of course, those of our legislators who have lax views regarding abortion, and those of them whose conduct in reference to the sin which usually give rise to it i lax, will vote for Mr. Cameron's Relief Bill. Should the Bill referred to become law,

Davis and his concumbine, Sparham, Graves, and the rest of that band, will, of course, soon be permitted to go whithersoever they please. T. F., Metis, Que.

For the Presbylacian. Songs in the House of My Pilgrimage.

> m "WHOM HAVING NOT BERN BY LOVE."

Lord, I am Thine; Thy grace unsought Stooped to redeem me from above My life from sin and bondage bought, And bound me with the cords of love.

My eye has never looked on Thee, My ear has never heard Thy voice, But, O my Lord, Thou levest me, And in that love I now rejoice.

Mid toll and sorrow here I rove With strangers in a world of sin, But Thou will come from Heaven above, And with Thy loved ones take me in.

I to solved and guarded by Thy grace into Thy home I shall be brought And I shall see Thee face to face, With joy beyond the power of thought. The bleeding brows once crowned with their

With glory crowned I shall see, The form once decked in rebes of scorn, Enrobed in peerless majesty. And I shall join the white robed throng That cast their crowns before the throne,

Ours, ours, the never ending song, The grace, the glory, all thine own. O hasto away, ve laggard days, And bring the morning from above

When we at last shall see his face Whose love, unseen, has won our love. New Edinburgh, Ont.

### Resisting the Devil-

The chief point in resisting the Devil is to do it decidedly and at once. There was no delay in our Lord's answer to him. He instantly repelled every suggestion of the adversary, just as a man does not wait when a fire has fallen among combustibles

but stamps it out at once. Some devilish sophistry will be urged by Satan as in the case of Eve, and the longer the tempted listens and answers the more surely will be waver and be lost. a man is travelling the road toward a groggery, where he has again and again been overcome and made a beast of; and as he travels along semething whispers to him that he will be very moderate this time, that he is in a state now to require the stimulant and must have it, but that he will break off by degrees and not drink at all; he knows not, but ought to know, that Satan is talking with him. What should be do? Keep on debating the matter till be makes a decided spring for the door, and the glass is at his lips? let him turn right about in the road as soon as conscience whispers that it is the wrong road, and run, if need be, till he has left his evil companion far back. And has left his evil companion far back. And so with every enticement. If it be wrong in trade, get thee hence, Satan; not one cent dishonestly will I take; I will starve first. If it be to gluttony, "Put thy kuife to the throat," says Solomon. If to despondency, rise up and do good to some suffering creature, and it will be like a bucket of water thrown into a well where mephitic vapors have gathered, scattering them at once, and leaving the atmosphere pure. If to delay duty to God, as in a sacramental confession of Christ, take up sacramental confession of Christ, take up the duty at once, and the hindrances will afterward appear as a barrier does wher it s passed—formidable in front, but sught in the rear. Decision is the great secret of success against the wiles of the Devil. What a fool and traitor a sentinel would be to suffer a suspicious person to come nearer and nearer to him in the dark, talking with him and persuading him that he was a friend, till he got beyond the bayonet and muzzle of the sentry's gun, knocked it up, slew him and let the enemy into the camp; he should fire at once, if any answer come save the watchword. That Scotch proverb says, "He needs a long spoon that sups keil with the Devil." And the words of inspiration give us many warnings against the first appearance of evil -Rev. Wn. H. Lewis, D.D.. in the

### Hints to Young Christians.

Don't be afraid to "show your colors." Don't be afraid to "show your colors."
A cowardly Christian is a misnomer.
Shrink from no declaration, from no duty
that Christ desires of you. The timid,
vacillating course is the hardest and
most barren. The brave, outspoken,
faithful life is the happiest and most effective.

There are many things you do not understand as yet. But let no doubt of uncertainties prevent you from acting on what facts clear enough, plenty of Christian duties plain enough to you: act immediately on those. Do faithfully all you know you ought to do, and the larger knowledge will follow in due time.

Use earnestly every means that will enlarge and strong hen your Christian life. Study the Bible. Pray without ceasing. Don't neglect the prayer-meeting or the Sunday school. Stir up your Sunday school teacher, and get your doubts explained. Go to the pastor with your questions, and find out the best he knows on the things that perplex you. Keep your

Make your life beautiful in the sight of men, and show them the sweetness and non, and show them the becomes and power of Christianity. Be conscientious in little things. Let the Master's spirit shine through every hour of your life. In school, in shop or field, in society, the young Christian ought to be the most faithful, the most courteous, the most generous and kindly, the noblest of any person

there. Follow Christ. Seek to produce his traits in your life. Do always as you would believe he would do if he were in your place; so you will have a growing, joyful, successful Christian career.-Rev. C. H. Richards, in Our Paper.

COLONEL GORDON? The African explore r

GOLONEL GORDON's as atrican explore r is returning to Cairo of L.

Toronto is asked to bounses for the Credit Valley Railway the Iron Scheme, and for the Water Fally to the extent of \$425,000. The all to be granted in such a way that the transport of the care, would be a work of the care of th

The Gospel in Spain.

The Rev. Henry R. Duncan, Saville, lately delivered an address in the Trinity English Presbyterian Church, Notting Hill, on the progress and prospects of the Gospel in Spain. The Rev. A. Saphir presided, and the Rev. Dr. Trail and Principal Willis took a part in the opening and closing sesvices. Mr. Duncan, who is a Spanish pastor, and agent of the Edinburgh Spanish Evangelization Society, commenced his address by referring to the past glory of Societ, the first among Popish nations, when the Reformation broke the chams and set so many free, and to the entrance of the light into Spain through the wealthy and the noble, who thus became the objects both of the hatred and of the avarice of the Romish Church, and fell victims to the Inquision. From that Spain began to lose her prestige, and sank lower and lower, till she has reached that deplorable state of distraction, and poverty, and degradation that makes all pity her. Just as it was for God's glory to show how nation that rejected him must sink from the highest pinnacle of wealth and tome, so will it be for His glory now to come in and leaven the land upwards, until, by and leaven the land upwards, until, by the enlightenment and morality which accompany the pure Gospel, she shall rise again to the power and riches of which she is so capable. Thirty years ago British Christians who dared to preach Christ in Spain were expelled, and Rome held the people closely in her chains, when small parcel of tracts in 1872 was skilfully introduced into the country. Success emboldened the private efforts thus made, until at length they became so important that a society had to be formed; and this society, secretly and under the greatest difficulties and dangers at first, and now openly, have been working ever since to bring about this second Reformation. After mentioning some of the difficulties of their secret work, and its success in ringing groups in various towns to the light—among whom were the martyrs Matamoros and Alhama—Mr. Duncau showed how needful to success it was that ere the door for the preaching of the Gospel was opened a native ministry should be raised up, because of the Spanish pride and prejudice against foreigners; and how, in the Providence of God, the Spanish Government was led unwittingly, by its persecuting spirit, to bring about this very result, by driving the more prominent of the Christians into exile, where, coming into contact with Christian ministers, they learned to live the Christian life and preach the Gospel of Christ. When these men had become preachers of the truth, they met in solemn assembly in Gibraltar to prepare a Confession of Faith and a Code of Discipline for the Spanish Reformed Church; and when this was done and all was ready, the blow was struck by the revolution of 1868, and the exiles were told by General Poim, "You may return by the first steamer, with your Bible under your arms, and preach its doctrine in the stroets." After describing the enthusiasm with which the preachers were received, and the opposition of the priests, Mr. Duncan spoke of the subsequent clearing away of the chaff by winds of politics and persecution, and the settling down of the Churches in various cities, the negotiations of the two Churches which formed at first round Madrid and Seville as their centres, and their ultimate union, by the amalga-mation of their confessions of faith, so that, while supported by different com-mittees and Churches in Great Britain and abroad, they are now one Church with their own orthodox standards, the result of growth from within, and not of pressure from without. Wesleyan, Anglican, and Plymouthist Missions had also been form-ed, which went on the system of imposing their own creeds and forms, so far as pos-sible, upon the people; but they were purely in the position of missions. Of the Spanish Christian Church five stations are maintained by the Spanish Evangelisation Society, Senor Cabrera in Madrid, and churches and schools in Granada, Seville, Cadiz, and Huelva, in which efficient agents are at work, including Alhama. Besides the work in these cities, of which Mr. Duncan gave a satisfactory account as to numbers and efficiency, the agents undertake itinerant labours, for through their preaching groups of Christians have been formed in many surrounding towns, who require occasional instruction, that they may be well equipped as they go out to their fields and workshops to tell their fellow-workmen of the love of Christ. Mr. Duncan mentioned most interesting cases, quite beyond such circles, where other in-tluences have been powerfully at work. He also gave a few interesting personal cases showing now mysteriously God prepares the hearts of some before bringing them into actual contact with the Gospel, of which they have been brought to feel their need, and he concluded by an appeal for the prayers and support of Christians. His in this country had been much prostay longed by the necessity of the society. They feared having to close one or two of their stations for the want of two or three hundred pounds. Happily his labour here had been blessed to the keeping open of stations which otherwise would certainly have been closed, and he trusted that by the faithful liberality of Christians their position would be once more consolidated Mr. Duncan brought out prominently that the opposition of which we read from time to time in the newspapers is from the local Governments, and not from the central, and that where the law had been infringed by local despots, and the central Government had cognisance of it, the despots had been punished by dismissal, and redress had been given, while all the efforts of the Ultramontanes had told in favour of the work, and shown that " He that is with us is greater than all that are with them."
There was a liberal collection made on

WE learn that the Rev. Principal Willis, accompanied by Mrs. Willis, has gone on a tour through France and Italy, where we have no doubt that he will unite useful service in the cause of the Gospel with recreation.

retiring in aid of the funds of the society.

-Weekly Review, London, England.

Presbyteman Church of New South Wales.

The eleventh annual session of the General Assembly of the Presbyterian Church of New South Wales was opened in St. Steph-The Roy. John McGibbon, LL.D., the retiring Moderator, preached from Colossians i. 28. After calling the roll, the Clerk read the nominations of the various Presbyteries, and the liev. Dr. McGibbon announced that the Rev. James Cameron, M.A., of Richmond, was duly elected as Moderator for the present year. The Moderator took the chair, acknowledged the honour conferred upon him, and de-livered a lengthened address, at the con-clusion of which he said:—" We have now completed the first decennium of our history as a united Church; and in looking back over the ten years that have elapsed since our first General Assembly was held in 1865 we cannot escape the memory of many things fitted to fill us with regret and sorrow. Yet in the main our feeling may well be one of thankfulness that, in the midst of difficulties not a few, we have been enabled to reach the measure of progress that has been attained. From twenty to thirty new churches have been built, and of manses a considerable number. Our staff of labourers has been increased at least twenty five per cent. There has been a marked increase in the number of worship pers in our churches, and in the number of children in our Sabbath schools. In educational matters considerable progress has been made. St. Andcow's College is now approaching completion, and has at its hard one who, I am sure, possesses the confidence of the Church; and the 'tutorial institute' in connection with the Sydney Grammar School, and which is intended to help in bridging the gulf between our schools and the University, has under the wiee and able management of the Rev. J. B. Laughton been attended with gratifying success. Looking at all these unquestionable evidences of substantial progress we may well feel profoundly thankful, and forgetting the things that are behind reach forward, with hopeful and courageous hearts, to the things that are before." The business before the Assem-bly was of the ordinary kind, and not requiring special mention,

### What has Presbyterianism done for Scotland.

"Lord Macaulay has shown in a striking assage that the whole empire has cause for thankfulness that Episcopacy wa forced upon an unwilling nation, and the ecclesiastical future of Scotland made as that of Ireland. The high intelligence which has long distinguished, and still distinguishes, the lower classes of Scotland must be mainly ascribed to her system of education—also, it is to be remembered, the work of the Revolution era. But we are persuaded that much may with justice be attributed to the Presbyterian form of Charal, covernment, especially, taken in Church government, especially taken in connection with the Calvinistic creed. The apprehension of that creed cannot fail to stimulate the mind. The working of that form of government has accustomed Scotsmen of every rank to look upon it as a duty and a right to exercise their judgments on questions involving, directly or indirectly, the most important subjects of human thought. The Presbyterian policy has also tended to foster that liberality of opinion in secular politics which prevails among the middle and lower classes in Scotland. Such must of necessity be the influence of a Church strictly democratic in its constitution, recognising within itself no distinction of persons, no grades of rank or office.'

### Debt Burdened Churches.

Debt burdened churches are the rule, not the exception, in America. A few illustrations have been made public. The Episcopal churches are the most in this respect, although perhaps composed of the wealthiest portion of the community. St. Thomas's Church, Now York, is said to be hopelessly, and the Church of the Ascension very heavily, in debt. The Church of the Disciples owes \$189,000. The Church of the Holy Trinity owes about \$150,000. The Episcopal Church now lays down the rule that no church shall be consecrated until entirely free from debt; and it is a fast worth noting that not in seven years has an Episcopal church in New York city been consecrated. In Chicago the Park Avenue Church, after the most untimes efforts, has succeeded in reducing the debt of \$120,000 to \$60,000. Nearly all the churches of that city are in as bad or worse pecuniary condition. Even so wealthy society as the Church of the Pilgrims in Brooklyn has an accumulated debt to carry on its shoulders. These are only isolated cases of a uniform rule in the most of the cities and large towns of the country. It churches to day than ten years ago; but worse than that, there is not the anxiety there ought to be to wipe out old debti-The church property in New York city is valued at \$80,000,000. Since the churches pay no taxes on this vast amount, they ought with greater speed to pay off all encumbrances. The Roman Catholics in some of the European countries are often a century in building a clurch, because they pay as they go. The Press here are urging the same plan amongst Protestants.

THE British and Foreign Bible Society held its inaugural meeting in Rome on Mon day, at the American Church, in the Vis Condotti. Every Protestant denomination
—English, Scotch, and American—was represented on the platform and in the audience. Mr. Law, of Dublin, presided.
The speakers were Dr. Thomson, late of New York, now pastor of the Scotch Pret byterian Church in Rome; and Messrs. Burchell, Lewis, and Longmuir. Thomson dwelt on the religious and tical significance of the meeting. tical significance of the meeting. Mr. Burchell eloquently refuted the notice that the Teutonic and Latin races require different religions. Mr. Lewis gave grail fying statistics of the society's progress it Italy, past and present.

### Sabnath School Teacher.

LESSON XIV.

April 2, 1 THE ASSTHOLAD LORD.

COMMIT TO MEMORI VS. 10 11. PARALLEL PASSAGES.—Ps. Ixviii. 18, 19;

Eph. iv. 8-13.

Eph. iv. 8-13.
SCRIPTURE READINGS —With vs. 1, 2, read Luke i. 1-4; with vs. 3, 4, read Mark xvi. 7, 12, 14; with v. 5, read Joel iii. 18; with v. 6, compare Matt. xxiv. 8; with vs. 7 and 8, read Acts ii. 14; with vs. 9 and 10, read Luke xxiv. 50 61; with v. 11, read Acts xvii. 31, and with v. 12, read Luke xxiv. 59

read Luke xxiv. 52.
GOLDEN TEXT.—And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.—Luke

CENTRAL TRUTH .- Hoaven is Christ's

home.
I. Their state of mind; the earthly visible kingdom is still in their thoughts (v. 5).
The idea of it had been expelled for a time by the crucifixion. Now that he is back with them, is the kingdom to be set up? How slow they and we are to learn! Let ns not blame patriotic Jews, though slow to take in the spiritual, and inclined to cling to the temporal. The "kingdom cling to the temporal. The "kingdom of Israel," with high places, perhaps, for themselves (Matt. xx. 21), still ran in their minds. The emphasis is on "at this time." His speaking concerning the kingdom (v. 8) suggested and justified their question.

tenderly, but firmly taught them (vs. 7. 8). It would have been of no use to tell them the actual and whole truth, any more than to tell boys entering on school life what they should do at college. They were taught as they were able to bear it. The long periods, as till the complete setting up of the kingdom, and the short seasons, as till the outpouring of the Spirit, God had reserved in his own hand, and they were not to know for the present. Curiosity is to be checked. In a true Sense the kingdom will be restored, and Israel will have a place in it. But that is not the matter now in hand, how you are to be "witnesses," from a centre, Jerusalom, with ever widening circles about it— Judea, Samaria, to the earth's "utmost bound." They could bear testimony to bound." They could bear tostimony to facts they knew, to truths they had learned. But how could they do this in their fewness and weakness? The question is anticipated, "Ye shall receive power," namely, of the Holy Ghost. The work begins at Jerusalem. That is honor to Israel. It goes abroad to the ends of the earth. That is grace to mankind. This (v. 8) is the graceful statement of the "contents" of the books. At the same time it is a vital part of the narrative of the Lord's last interview with the apostles.
III. THE MASTER'S DEPARTURE—stated

briefly, no curious questions answered, but more fully than elsowhere (v. 9). He was "taken up" (see v. 2, and compare 1 Tim.
iii. 16). "While they beheld," He arose
from among them. They gazed till a cloud hid Him from their view, not as if he went behind an existing cloud, but it seemed to gather about, and veil Him from their eyes as he ascended. This was the first part of the transaction. It filled them with a new amazement. They gazed "steadfastly toward heaven." What next? they might well ask. A new wonder draws their attention, near to them (v. 10), men in appearance, two witnesses, yet angelic in nature, in appearel befitting their purity, that descended to honor the ascension, perhaps, and charged with a message of explanation to their fellow-servants.

THE ANGELS' INSTRUCTION (v. 11). They

THE ANGELS' INSTRUCTION (v. 11). They take notice of the apostles' attitude—"stand ye." They mildly censure it. take notice of the spestles' attitude—
"stand ye." They mildly censure it.
Why do ye gaze in wonder? Did he not
tell you he would ascend! Were you not
prepared for this? What else should he
do but ascend to his Father and your Father! "Why stand ye?" Is this the
right course? Is there not something to
be done? He is gone. You are to remain,
do his work, and glorify His name. So they did immediately proceed, in obedience to his word, to Jerusalom (v. 12) to wait for the promised Spirit.

The announcement of the angels is

a prophecy. It looks to the future.
"This same Jesus shall so come in like manner as ye have seen him go i.e., in

form, in glory, with attendant display of dignity.

play of dignity.

This is the next great event of its kind for which the Church is to look. Jesus came, after being long looked for by the Old Testament Church. He will come again "the second time without sin unto salvation" (Heb. ix. 28). At His first coming He purchased a people; at His second He will publicly proclaim them as His own. At His first coming He conguered His and their memics on the field quered His and their enemies on the field of law. At His second, He will put them down by power, and in fact. At His first coming He was in humiliation. The second will be in power and great glory. Now the Christian Church, as a body, " the body of Christ, 'looks to his second coming as the time when all the members will be brought together and manifested, and when their triumph and vindication will be complete. How firm a held this angel word had on

the early church, is plain from the many allusions to the coming of the Lord (1 Thess. ii. 19, and iv. 16), even from the errors and exaggerations of truth into which some, like the Thessalonians, were betray

ed (2 Thoss, 1i, 1, 2).

Nor should we neglect it now. Our bodies are to be raised up. The Lord's government is to be cleared of all suspicion. All His enemies are to be silenced, "speechless." Death's temporary power is to be broken. The Saviour is to have deserved honor (Phil. ii. 9; John v. 22, 22). If we fail in our teaching to give this trath its proper place, there will be loss to the Church in the springing up and growth of all manner of fantastic errors on the subject, by which the Church's power is dissipated.

by His Fether. Honce His Father re ceives Hua. The descent of the Spirit 1a

2 All His people will rise and go to be with Him. See John v. 21 20.

3. The Church is to be led of the Spirit,

in the absence, as to sight, of the Saviour. He is not really absent (Matt. xxviii.

4. Our power, usefulness and success, all depend on our having the Spirit, the Comforter.

SUGGESTIVE TOPICS.

The writer-his fitness-former workprofession—to whom he dedicates his work—meaning of Theophilus—distinction between Gospel and this—subject of the beek—Christ's two ways of acting—meaning of "passion"—of "infallible"—some of the "proofs"—the command to the diciples—John's baptism—Christ's—meaning of—their creation—his ranky meaning of-their question-his replymeaning of—their duty—the power pro-mised—his ascent—mode of it—their attitude - their informants - prophecy meaning of it-importance of it, and lessons to us.

#### LESSON XV.

THE DAY OF PENTECOST.

COMMIT TO MEMORY V. 4.

PARALLEL PASSAGES .- Joel ii. 28; Acts SCRIPTURE READINGS .- With v. 1, read

Lov. xxiit. 15, 16; with v. 2, read John iii. 8; with v. 3, read Matt. iii. 11; with v. 4, read I Cor. xii. 7-11; with v. 5, compare Deut. xxviii. 64; with vs. 6, 7, compare Isa. xxviii. 11, and John vii. 52; with vs.

8-11, compare Mark xvi. 17.
Golden Text.—He shall baptize you with the Holy Ghost, and with fire.—Matt. iii. 11.

CENTRAL TRUTH .- The Holy Ghost is

Christ's gift.
No "introduction" is needed to this lesson, except such as any teacher can supply from the circumstances (v. 9), the parties, the place, the reason for being there (Acts i. 4). The more advanced classes may have their attention called to the series of Scripture hints as to this form of the Spirit's working, as in Ezek. xxxvii. 9, 10; Matt. iii. 16; John iii. 8, and xx. 22. It is God's way to lead up to great displays of powers.

We may at once consider the attitude of the disciples. The time-the fiftieth day from the Passover, one of the three great feasts of the Mosaic services, and according to the Christian tradition, which is borne out by the computation, on the first day of the week. It was a harvest feast. (Perhaps allusion to this in John xii. 24.) The law being still in force, the day would receive devout notice from the disciples. The place—not specified, not likely an apartment in the temple pile of buildings, but a room adapted to a par-tially public gathering. The persons pre twelve (Acts i. 26) only, but the eleven, or twelve (Acts i. 26) only, but the company (Acts i. 15), with possibly additions from a distance. This is made probable from v.

14. They were not only in one place, but what is of far more account, of one accord. One aim, one desire, one expectation founded on the word of the risen Lord, filled them. Prayer was its expression. They were waiting, looking up, expecting an answer. Unity in spirit is acceptable to God, as the conquest over self, and the undoing of that spirit of division which sin introduced. United work and united prayer go together, honor the Lord, and receive His blessing. He who desires the blessing of the Holy Ghost will meet with the disciples.

II. THEIR BAPTISM—so-called in Acis i. 5 (v. 2). The outward form of it, "a rushing mighty wind." The same word is used for wind and for spirit, in Hebrow. "Breath" is an emblem of the spirit in our Lords usage (John xx. 22), as in Ezekiel's prophecy (ch. xxxvii. 5). But it was a rushing as of wind, addressed to the ear, as the fire-like tongues appealed to the eye. Whether this rushing sound was also heard in the city, calling attention to the fact, or not, we can only surmise, according to our own conceptions of the fitness things-and such surmises are of no consequence. The fire (v. 8) was not real —only as the appearance of divided tongues of flame seen by others on the heads of the disciples. This served to make impression, raise expectation, and attest a work of God. The outward is included in God's plan—as in baptism, the Lord's Supper, kneeling in prayer, speaking with the lips, assembling togother—but it is not alone, but attended by the inward. The wind-like sound from heaven pointed to the source of an inward resistless power, and the tongue-like flames to speech of burning zeal and onlightening wisdom, now given to them. This was the baptiz-ing with tire of which John spoke. This was the "filling with the Holy Ghost," of v. 4, the efficient cause of their speak-ing. It was "filling," as distinguished from partial blessing received already, and from special natural gifts (as in Ex. xxxi. 8; xxxv. 31; Deut xxxiv. 9), more like John's endowment (Luke i. 15). It made good the promise of John xiv. 16, and did for them as the Holy Ghost now does to believers, as in Rom. viii. 14. Out of the fulness of the heart the hips speak: so they, as a fitting outward sign of the inward power, spake with tongues "as the Spirit," etc. This miracle was renewed and continued, as we learn from I Cor. xii

III. THE WITNESS OF THE MIRACLE (VS 5-11). This-like the miracles and crucifixion of Jesus—was not done in a corner (Acts xxvi. 26). It is God's way to attest his work, and give enough and fitting evidence, not to compol belief—the jugdment day will do that—but to warrant it.

God had foretold the dispersion of the

fatherland and home. (See Luke xiii. 1; Acts vii. 48; ix. 22).

The crowd, composed of these strangers.

collected, and able to judge of the strange speech, identified each the tongue in which he did his business and talked wit'. which he did his business and tarked with his neighbours, as distinguished from the tongue in which he worshipped on the Sabbaths and talked in Judea. This is detailed with great fulness and emphasis in vs. 6, 7, "confounded," "amazed," "marvelled." Wonder may be turned to spiritual account. This was a "sensation" of the right kind. If, as many believe, the "sound" was heard through the city, it is not difficult to explain their coming together, nor indeed in any event could this thing be hid. They in any event could this tong or all could hardly realize that the persons using could hardly realize that the persons using these various foreign tongues were Galileans." (See Acts i. 11, and John vii.

That a general idea may be given of the number and variety of these witnesses, fifteen countries or districts are named to justify the strong but natural phrase, "every nation under heaven '(1s we say "cosmopolitan," without literal exactness. It is of no real use to settle any geographical order in which they are named. Men who give an animated account such as this,

do not study precision as in a guide-book.

Thus good comes out of man's evil and the judgment on it. These dispersed among the Genules are prepared not only to witness and prove this great miracle—the subject of many prophecies—but to believe and carry to various lands the glad tidings of great joy.

IV. THE BUBJECT OF COMMUNICATION. This gracious bestowment of a new power ring gradious bestowment of a new power was not for common uses, as a trade, but for religious. The Holy Ghost gave a new and holy gift for holy enda—"of the mighty acts of God and not of the small doings of men." The wonderful work of God, we may well believe, such as they had seen in the resurrection of Jesus and the ascension to heaven, with all that these events involved. When men receive the Holy Ghost they are occupied with such thoughts and themes as these. Grace was poured into their lips. (Ps. xlv. 2.)
Attention ought to be fixed on the fol-

owing points:—

(1) The times of unimalied prophecy, though not known, are to be waited for (2

Pet. iii. 12); and in God's way—the way of prayer and du'y. (2) There are outward and inward ele-ments in God's work—outward, gathering,

sound, tongues of fire, new tongues; and inward, prayer, filling with the Holy Ghost, and glorifying God in His wonderful (8) The value of this great gift, as a sign

to Israel; as a proof to the assembled men, to Israel; as a proof to the assembled men, of God's power and purpose; as an indication that all lands should receive the gospel, as in part a preparation for interesting men of all lands in the gospel.

(4) The place of the Holy Chost in the church. Given by an ascended Saviour— in the form required at the time-fitting the disciples for their work, and essential to their doing it. The church as truly requires the Holy Ghost in her heart as Jesus Christ at her head. "I believe in the Holy Ghost."

(5) The high place of teaching—tongues of fire. Let all teachers and preachers remember this. How are men made bold, porenasive, awakening, penetrating in their speech? By the tongue of fire. During the winter the Holy Ghost has been working His gracious work in many places. It is of the last importance that Ho should continue to be honored. If men say, "We had a revival; the Spirit's power was with us," and sit still as it nothing were to be expected until another "visitation," great harm will be done. The minds that were opened to the truth are to be filled with it by instructions. The word is to be taught with diligence, preparation, and prayer. The Gospel is to be set forth as in revival times. The Holy Chost is thus to be honoured, waited upon, expected, and instead of blessing "now and then," we shall have continuous prosperity, and every meeting for worship will be a blessed revival prayer meeting.

(6) The value of prayer—of which the Spirit's descent is the "echo"—the word employed in v. 2 (echoes)

### SUGOESTIVE TOPICS.

The circumstances—the command—how obeyed-the waiting company-the timemeaning of Pentecost—the sound—the meaning of—the appearance of—fire form-significance—the offect on the disciples—how produced—the witnesses—their history—the effect on them—the value of their testimony—the subject of disciples' speech—the two elements in this work—what was outward—what inward—the value of Penteesst—the place of the Holy Ghost—the honor put on prayer—and the qualifications of teachers and preachers.

### A Olergyman With a Memory.

Mr. G. F. Mathews, vicar of Mancetter Atherstone, writes:—"A letter appeared in the Times of the 25th inst., from the Duke of Norfolk, appealing to Englishmen generally for contributions in aid of Roman Catholic priests in Germany who are now deprived of the emcluments they formorly received, because they will not obey the laws of their country. The Duke of Norfolk is the lay impropriator of the parish of Bungay St. Mary, Suffolk. The lithes of this living have been wholly alien ated by the Norfolk family. The number of its inhabitants is nearly 2,000. Some six years since I was its vicar, and His Grace paid me £60 per annum for doing the duty. I asked the Duke to make a small addition to this very inadequate stipend, which at the time was the only certain source of income to the over. His morly received, because they will not obey the laws of their country. The Duke of cartain source of income to the cure. His Grace replied, "On religious grounds I cannot accede to your request." And now His Grace, who refused my modest peti-tion "on religious grounds"—because, I God had foretold the disporsion of the disporsion of the disported honor (Phil. ii. 9; John v. 22. people (Lev. xvi. 33), begin in the captilist fraction in our teaching to give this trath its proper place, there will be oss to the Church in the springing up and growth of all manner of fantastic errors on the subject, by which the Church's power is dissipated.

Lessons to be learned and approved the disporsion of the disporsion of the disporsion of the people (Lev. xvi. 33), begin in the captilist of the captilist of the connection in the captilist of the Jews making them skilful traders. Author great cities they abound the captilist of the Jews making them skilful traders. In this great cities they abound the captilist of the Jews making them skilful traders. In this great cities they abound the captilist of the Jews making them skilful traders. In this great cities they abound the less than a number of fad and protestant Englishmen to lielp a number of Roman Oatholic protest in Germany, with whom and with the captilist of the Bible Savings.

Every scholar in a Sunday-school, from the youngest to the oldest, should be laduced to deposit regularly in the savings bank of his mind, some text or passage of Holy Scripture, some saying or parable of our Saviour, some pealm or hymnor spiritual song. Savings of this kind, though laid up little by little, if laid up regularly, will constitute a large and in valuable fund from which the depositors may draw to their comfort and their souls' health, during all their tuture life, in every vicinatude of trouble or of joy. There are acquisitions that are more showy, and studies that are more pretentious then passages of Holy Scripture or verser of pious hymns; but there are few which will prove of more lasting pleasure or bene throughout the whole of our travels and voyagings from the cradle to the grave. A verse or a hymn learned in early childhood will remain imprinted on the mind when tou thousand things which at the time seemed of greater consequence shall have faded from the memory, and they will exert a settening, tranquilizing, purifying influence upon the heart which these others could never produce. Let the children, then, in every Sunday-school, on the first day of the week, every one of them, lay by in store treasures taken out of God's Word or from holy songs written by His servanta, and thus constitute a fund from which to draw in after years when they are tempted, or sorrowful, or penitent; when they are suffering under reverses or when they are enjoying pros-penty. Thus shall their love and gratitude ever find a voice at all times and in all places, and their hearts be strengthened and litted up to the God of all mercy in every trial or e damity that may oppres-them.—N. Y. Christian Intelligencer.

### The "Poor Prisoner' of the Vatican-William Howitt, who is now upwards

of eighty, resides in Rome with his wife, Mary Howitt, the poetess, who is engaged upon a work which necessitates her residing in the Italian capital. Mr. Howitt has written a remarkale letter respecting the Pope, in which he says the American Catholic clergy were auxious that the Pope should send something to the Philadelphia Exhibition, so the Pope has consented to send a few specimens of mosnic and of tapestry. Oardinal Autonelli is commissioned to say that he would send more but for his "Liaucial straits," and "the unfortunate del rivation of his States, of which he has been the victim." Mr. Howitt hereupon exclaims, "The humbug! All this is in true beggars' whine, which the cauch has made universal as far as its rule has extended. Deprivation of his States has been the finest thing in the world for him. Those States only contained three millions of inhabitants, not so so many as exist in London by a great deal. He has now no longer the expense of them, but their unfortunate deprivation has been made the means of working on the feelings of the whole Catholic universe, and of pouring into his coffers treasures such as his predecessors in their most halcyon times never possessed. The fiction of his miserable imprisonment, with his lying on rotten straw, the open sale of little bundles of these fabled straws in most Catholic countries, the photograph of him peeping through his prison bars, with a soldier, with musket and bayonet fixed, on each side of him—all these outrageous lies have drawn an actual river of gold from the bosoms of the silly Popish peli-cans that far outrivals the ancient Pactolus. The priests, by such means, have drawn not merely from the stupid rich, but from the millions of poor 1rls—servants and workwomen—their few ponce, which should have gone to the savingsbank or to buy them comforts, and these arts of priestly robbery have been enforced by the assurance of eternal damnation if they did not do all possible to relieve the sufferings of the holy father. By these infamous means no less than twenty millions of france have been poured into the Papal chest during the year of jubilce just passed, and all this described as the voluntary tribute of the faithful! And all this time the King of Humbugs, this so-called misermer, has been living in of eleven thousand rooms, crammed with such wealth as never before was collected in one place, not even in the Bank of England. Treasures of gold, of silver, of all precious geme, of the most beautiful and noble works of art, statues, pictures by the finest masters, bronzes, coins, medals, the fuest masters, bronzes, coins, medals, crosses sparkling with the most valuable diamonds, rubies, emeralds, etc.; vessels and ornaments in silver and gold of the exquisite workmanship, by such masters as Benvenuto Cellini, by the richest arrases and tapestries, all these arranged in galleries miles in length, and this wretched prisoners attended by hundreds of greats. prisoner attended by hundreds of guards in an old costume very much like our Windsor Beefeaters, and by crowds of cardinals, monsigneurs, archbishops, bishops, priests, and lacqueys without end. As for money, besides the 20,000,000 francs paid in for Peter's pence and jubilee indulgences in 1875, the imbecile ex-Emperor of Austria has left him 3,000,000 dollars, and rich arras and gold vessels to adorn his chapel. The Duke of Modena, the father-in-law of the ex-King of Naples and Count Chambord, has made him his heir, and it is said he will derive £10,000 sterling from that source annually. The last English aristocretic dupe, Lord Ripon, has lately arrived in Rome, bringing him has lately arrived in Rome, bringing him a present of £10,000. A Belgian senator has brought another little present of £3,000 sterling. A silly old lady has lately left him half a million of france. French pilgrims have brought him silver statues of the Virgin which, on a spring being touched, opened their arms and showered down streams of gold, and one Madonna even gave birth to a silver baby, to the Pope's great delight; and all this in the short space of one year. And yet he has the unparalleled impudence to tell the Americans that he cannot send much to their exhibition because of his poverty!"—

their exhibition because of his poverty !"-

Weekly Review.

#### BRITISH AND FOREIGN NEWS.

LAST week the Old Testament revisors continued their work as far as Jeremiah xxxi, and lst.

The Waldendans have now nearly as many communicants outside of the "Valleys" as in them. It is, therefore, probable sat a Goneral Assembly will be formed by all the Presbyterians in Italy, with two inferior synodical church courtone for the mountains and one for the plains. Thus the Waldenses, divested of all remaining exclusiveness, will be a national church for all Italy.

Tm. annual rate of mortality in other foreign cities, according to the most record weekly returns, was—Bombay, 27, Mad-ras, 12, Paris, 30; Brussels, 26; Amster-dam, 27; Rotterdam, 29; the Hague, 26. tadn, 27; Rolfoldini, 29; the Hagne, 26. Copenhagen, 27; Christiania, 30; Berlin, 24; Hamburg, 24; Beslou, 16; Mun'ch, 83; Vienna, 29; Buda-Pesth, 43; Rome, 86; Turin, 29; Alexandria, 41; New York, 29; Brooklyu, 27; and Philadelphia, 24.

Is the Dublin Court of Exchenier on Saturday, in the case of the Attorney-General v. the Roman Cythole Bishop of Cork, the Chief Baron, in delivering the manimous judgment of the Court, decided that bequests for masses for the repose of souls to be colohated in private were not charitable, as they could not tend to the benefit of the public, not bein; or lebrated in public. "Inc legacy-duty was therefore payable, and judgment should be for the Crown, with costs.

The three most succarsful missions of modern times are perhaps that of the American Board, in the Sandwich Islands; that of the London Missionary Society, in Madagascar; and that of the American Baptist Missionary Union among the Kirens of Garmah. The openple may be aid to have been Christianised within the last three quarters of a century. By general consent, the American Baptist Mi-sion in Bu-mah, as a whole, is the most successful mission in Asia.

DR. DE MARMON, in the New York Medical Journal, says:—" For the last ten Medical Journal, says:—"For the last ten years the use of spirits has, (1) imposed upon the nations a direct expense of \$600 000,000; (2) Has caused an indirect expense of \$700,000,000; (3) Has destroyed \$00,000 lives; (4) Has sent 100,000 children to the poor house; (5) Has committed at least 150,000 metals. children to the poor nouse; (a) 11as committed at least 150,000 people to prisons and workhouses; (6) Has determined at least 1,000 suicides; (7) Has caused the loss, by fire or violence, of at least \$10,000,000 worth of property; (8) Has made 200,000 widows and 1,000,000 orphans.

THE following Presbyteries, at their last The following Presbytories, at their last meetings, have voted on the question of the Moderatorship for the ensuing Itisl. General Assembly, viz.,—For the nomination of the Rev. John Mencely, of Ballymacarrett, Belfast—the Presbytery of Templepatrick, do. of Ards (County Down) Baubridge, Carrickfergus, Ballymena, Collection (County Down) eraine, Dromore (County Down), Glendermott (Derry), and Cavan. The Presby-tery of Cork had nominated the Rev. Robert Black, of Dundalk, but Mr. Black, in a published letter, has declined in favor of the Rev. John Mencely, of Belfast. The Presbyteries of Ballybay, Strabane, and Clother, have also nominated Mr. Moneely.

THE Hebrew Leader Savs :- There can be no reasonable doubt that a religious life is a powerful mean of culture. It lifts men out of the groove of selfishness into the broader domain of humanity, and opens their eyes to all the beauties of the spiritual world. It elevates the taste and educates the untutored impulse, until a man comes nearer the divine pattern in which he was created. It is not of sectarian doctrine that we speak. The rules and obligations of sect too otten dwarf the better nature of the proselyte, and make him simply the slave of one idea or the bigoted follower of another's creed. It is the life-giving spirit of religion. If men would cultivate the latter they would find their sphere of usefulness would be daily onlarged, and they were growing up into a manhood which would at once answer their best aims and be of the mest benefit to their 'clows. The religion that would exemplify itself in a pure and just life in the world would have its reflex action on heart and intellect, litting them up to a culture that no continue that and intellect. a culture that no cathly influence can

ALCOHOLIC STIMULANTS DURING rosure.—Dr. T. Lander Brunton says in the Practitioner.—Where men are subject to great and prolonged exposure to cold, experience has taught them the danger of taking spirits while the exposure continues. My friend Dr. Fayer told me that when My friend Dr. Fayer told me that when crawling through the wet heather in pursuit of deer on a cold day he offered the keeper who accompanied him a pull from his flask. The old man declined, saying, "No, thank you, it is too cold." The lumberers in Canada who are engaged in felling tumber in the pine forests, living there all winter, sleeping in holes dug in the snow, and lying on spruce branches covered with buffalo robes, allow no spirits in their camp, and destroy any that may be found there. (?) The experience of Arctic travellers on this subject is nosrly unanimous; and I owe to my friend Dr. Milner Fothergill an anecdote which il ustrates it in a very striking way. A party of Americans crossing the lierra Nevada encamped at a spot above the snow line. and in an exposed situation. Some of them took a good deal of spirits before going to sleep, and they lay down warmand happy; some took a moderate quantity, and they lay down somewhat but not very cold; others took none at all, and they lay down very cold and miserable. Next and in an exposed situation. Some of down very cold and miserable. Next morning, however, those who had taken no spirits got up feeling quite well, those who had taken a little got up feeling cold and wretched, and those who had taken a and wretched, and those who had taken a good deal did not get up at all; they had perished from cold during the night. Those who took no alcohol kept their hearts warm at the expense of their skin, and they remained well; those who took much warmed their skin at the expense of their heart, and they died. But while alcohol is thus injurious during prolonge ! exposure to cold, the case is very different after the exposure is over, and its administration may then be very beneficial.

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#### TO CORRESPONDENTS.

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

All communications must be accompanied by the writer's name, oth rwise they will not be insorted.

Articles ret accepted will be returned, if, at the time they are sent, a request is made to that effect, and at fibere t postage stamps are enclosed. Manuscripts not a accompanied will not be preserved, and subsequent requests for their return cannot be compiled with

#### British American Bresbuterian. FRIDAY, MARCH 81, 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.

THE Congregational Denomination does not seem to flourish in Scotland. The churches are not only weak in themselves, but are widely scattered. For the support of these a cost is entailed which is very much above the average in England or America. It is curious to find that Congregationalism flourishes in England but not in Scotland; while in America it is a denomination which overshadows the land. There is surely something, after all, in the idea of affinity between churches and countries.

Nor the least important of the proposals connected with the Exhibition at Philadelphia is that to hold a Woman's Centennial Union. It is refreshing to have the name of woman connected with something more sensible than female suffrage and women's rights. The Union will exhibit the work and not the talk of women. It will develop plans for future work. In our opinion it will prepare the way for what will prove to be little less than a grand revolution in all our notions regarding our fair sisters.

We have received a circular having the signatures of a number of superintendents of Sabbath Schools in Montreal, which connection with the Canada Presbyterian the Presbyterian Churches throughout the Dominion. We hope to return to this subject and consider its merits at greater length.

A good suggestion is made by our American friends, to wipe off all church debts during the coming year. The Centennial would thus become a glorious memorial. Were the American Churches to respond to this proposal, we are confident they could extinguish during this one year every debt on manses and churches. It gives us the more confidence, when we remember the dimensions to which the Memorial Fund of 1871 reached. That fund was proposed as a memorial of the re-union of the old it astonished every one to find that it amounted to about eight millions. The Church Debt Fund of the Centennial year might reach ten millions. Would the Presbyterians of Canada not be wanting to get up an Independence Memorial Fund too? Well, the Dominion is not quite a century old yet. But something ought surely to be done, when we remember how many congregations are dying a natural death because of their financial burdens. We believe that if the members of the Preshyterian Church would give an amount equal to what they spend for luxuries in one single year it would extinguish every church debt in the land, and thus set the wheels of Christ's chariot free, and give our benevolent work a vast enlargement.

#### THE SABBATH SCHOOL- ITS SUPPORT.

The wholly inadequate appreciation amongst Christian people as yet, of the value and importance of Sabbath Schools as a means for the religious instruction of the young, and as the nursery of the church, is painfully evident from the utterly insufficient means provided in most cases for their support. This is especially time in congregations in the country, and in amall villages and towns. In the first place, there is in general no provision made or a suitable place to meet in. The church can, of course, be made to answer, much as in the early days of settlement one spartment was made to arswer the purpose of kitchen, diving room, bedroom, and store-room to boot. But this is inconvenient, and in many respects undesirable. A very little forethought at the time of church building would have secured a separate and suitable place for Sabbath School work, if not at once, then immediately after the effort to build a a place of worship had been got over. We would recommend most carnestly that this be taken notice of by congregations about to build. Many that are perfectly abla to improve in this respect, are quite content to go on labouring under di-advantages which, in their homes and daily work, they would not submit to. It is very desirable that the Bible-class, and all but indispensable, that the infant class should meet in a room apart from the rest of the school. But very few of onr congregations comparatively, as yet, have these simple conveniences, and many that are quite abla to procure them, rather than do so, will cripple their school and save their money. A few more dollars in the pocket or in the bank, are of far more account than children well instructed and grounded in Christian knowledge and principle. And in addition to this, is it not of the utmost consequence to the future well-being of our youth, that all their early associations with the Church and Sabbath School should be of the brightest and happiest description. We are well aware that a building cannot of itself secure this but in the right hands it will be found to be a great help to it. Passing from this, the scanty means

provided for the current expenses of the Sabbath School, and the plans which have to be resorted to in many cases to obtain that little are, to many of our congregations, simply a disgrace. In not a few instances the teachers are, if not expected, at least generously allowed, to supply the greater part of the means out of their own pockets. If any extra effort is to be made the brunt of it falls upon them. Sometimes there is a collection made for the purpose which may or may not be sufficient. A social gathering may be held for the success of which the teachers assume all the responsibility, and get the lion's share of the work and trouble, and people think they do well if they give their quarter and get an equivalent for it in the share of something to eat, or something to please and possibly instruct them. Or a subscription may be tried, the teachers do the soliciting, not to call it begging, and are often made to feel that they should be very grateful to the parents for giving them their money to carry on the school, and for the favour of instructing their children. contains what we are sure will prove a Any one who has had any experience as a valuable suggestion. This is to the effect | Sabbath School teacher knows that the that the children of the sabbath schools in | above is too true a picture. Is it fair or just in any sense that teachers, in addition Church subscribe to a fund which shall be to giving time, labour, thought and anxiety expended as a memorial of the Union of to the school, should also be expected to do the begging, or provide the means in some way, or to be hampered and discouraged in their work by the indifference or shyuess of the church? If the school is an integral part of the church's work, and few now will question this, if it is the nursery of the church, if it is indeed the children's church so to speak, why should not arrangements be made to meet its expenses in the same way and at the same time as other church expenses? This is the true way: this gives a proper place to and recognition of the school in its connection with the church, as forming a part of it, and having its claim to support in the same way by the whole church just as any other part of it-work, and indeed the strongest kind of and new school Presbyterians, and while cl. in to generous support. We are glad at first one million dollars was named as a to see that this plan of providing for the likely sum, and subsequently five millions, | Sabbath School is now being adopted by all our best wrought congregations, and the object of this article is to contribute as far as we may to making the plan universal so far as our church ts concerned.

> Seven missionary societies have planted missions in Egypt, Abyssinia, and Algeria. The American United Presbyterian Churck is doing a good work in Egypt, and crowds are listening to the Gospel. In Algeria Christianity is making rapid progress throughout the Reformed and Lutheran Churches. There are thirty stations, fortytwo places of worship, and twelve schools. In Abyseinia, a German Missionary Scciety, the London Society, and the Scottish Church are at work.

#### THE BROOKLYN ADVISORY COUNCIL.

We have sought to keep our columns clean of the foul nest which H. W. Beecher has made for himself. We have had very little to say also about the Advisory Council called to smooth out certain matters respecting the polity of our congregational brethren. The falls of individual Christions, and complications and difficulties of -ister churches, are not pleasant subjects to 1 all upon. From our exchanges from the State - it is very clear that this council called by Mr. Beecher and his church with so much display, has not made matters much, if any, better for them, and it has decidedly made them worse for the body with which they claim connection. How could it do otherwise? A few years ago when a council proposed to call Mr. Beecher and Plymouth Church to account for some of their acts, they snapped their fingers at it in leftance. It did not suit their purpose then. Now when they are ready to have a council they call one with a great deal of flourish, but at the same time take care that it shall be such as shall suit their own purpose. The result has been very far from meeting with universal or even general acceptance, and it has not by any means settled the burning question submitted to it, leaving out of sight altogether the really great question which, of course, it was not called upon, namely : Beecher's innocence or guilt. There appears every reason indeed to fear that it has done more harm than good. It has certainly, for the present, destroyed the peace of the Congregational Church in the United States, and there is even danger of a split in the body in consequence of its action. Dr. Storrs, of Brooklyn, unquestionably the most influential minister of the body, is so dissatisfied with the action of the council, that he has resigned his trusts in the Congregational Union and Missionary Society. In a sermon to his people explaining the reasons for his conduct, he condemned the action of the council in the strongest terms. It is even said that he will leave the body if its conduct is confirmed by a National Council which is to be called. In addition to all this is the spectacle presented to the world of the utter insufficiency and helplessness of the congregational system to deal with a powerful offender, and rid itself of a foul scandal by bringing the accused before a proper tribunal to acquit if innocont, or condemn and cut off if guilty. These words are not traceable to any denominational jealousy, or to any blind attachment to our system of government or polity. We quote the language of Dr. Storrs to his own congregation in the sermon referred to, uttered in the light of the

action of the late council: "As at present presented the whole scheme of Congregationalism is absurd The man who builds churches at the West or South, or in his own city, or the basis of these principles, appears to me to be doing all he can to keep up anxiety and trouble for himself, and to make the external kingdom of Christ a mere confused chaotic jumble. Last of all, it must be said with the utmost candor that a method must be found, if one does not exist, for securing a recognized purity in the pulpit at least for relieving other churches in fel lowship from all responsibility for any one accused by many voices of reduplicated crime, and the question of whose possible guilt continues year after year an incessant subject of public attack. The recent council distinctly admits that its accepted congregational scheme has no regular and appropriate way whatever for searching into ind settling a vast public scandal in one of its churches.

We make no comment. We shall only say that nothing could have more exposed the weakness of the congregational sy of government and discipline than this case of Mr. Beecher, or have done more to lower it in the estimation of all who are anxious for the purity of the church. The moral for Prosbyterians is as clear as day: "The lines have fallen to us in pleasant places, and we have a goodly heritage." Let this case strengthen our attachment to the church of our fathers, and confirm our confidence in the Scriptural authority of our mode of government and discipline.

On Wednesday evening a large and influential meeting was held in Knox Church, Toronto, of the Church Extension Society. This was its annual meeting. While the Association cannot be said to have accomplished much in the way of erecting churches in the new localities of this city, it gives promise of doing a large and important work. The annual subscription is made as small as possible, and thus every member of the Presbyterian Church in the city may be a member of the Church Extension Society. The larger the membership the greater will be the work of the Association. We should like to see one church growing up under the fostering care of this Society. Others would soon follow. We congratulate the Presbyterian Church in having inaugurated an Association so useful and promising; and we may congratulate the city too, for it is by such societies that church buildings can keep pace with the city's growth. ndy an ex-Let us collent staff of church rtiying dishave some new enes tricts.

### GENERAL PRESBY TERIAN COUNCIL.

Most of our readers, in common with Presbyterians throughout the world, are gratified with the prospect of the first General Presbyterian Council being held at an early date in Edinburgh. The delegates from all parts of the world, who met during last summer in London, were in favour of the proposed Council taking place during this year. In deference, however, to the wishes of the American Committee this matter has been delayed for twelve months longer.

It is only some reason that possesses an international importance that could justify the delay which has been announc ed. In the case of the last meeting of the Evangelical Alliance held in New York, its postponement was caused by the Franco-German war, which so suddenly overwhelmed the Continent of Europe. But it must gratify all lovers of peace to reflect on the cause of delay in the present instance. The postponement has become necessary because of the Contennial Exhibition at Philadelphia. While it is our opinion that this reason should not have led to postponement, but rather to the appointment of some American city for the First Presbyterian Council; we are satisfied, when we consider, that one event of international importance is sufficient for any single year. The Exhibition will doubtless be so absorbing that delegates to the Alliance will find little time for the discharge of their duties. The Council, we are assured, will be all the grander that it is not to be simultaneous with the Exhibition. We are confident that following the peaceful celebration of American Independence, it will be all the more prominent and successful. Meanwhile, a new and startling cause of

delay has shown itself in the Southern Presbyterian Church. Many of the ministers and members of that Church are in a ferment as to whether they can unite with the Northern Church in a General Council of Presbyterians. This matter, we had thought, had been wisely disposed of at the last General Assembly of the Southern Church. There was keen discussion whether the latter could fraternise with the Northern Church in relation to the subject of confederation. We were satisfied that common sense prevailed when the debate issued in the appointment of delegates to the General Council. All Christians hoped that this would prove the beginning of the end in reference to the severance of the Northern and Southern Presbyterian Churches, as it gave, promise of a day about to dawn when the sword of religious contention would be best into the plough-share of Christian work. The discussion, however, has been revived by an intemperate article which appeared in the January number of the Southern Presbyterian Review. This article maintains that fraternal relations with the Northern Church sannot be accepted until that Church has repented, retracted, and done other impossible things, as to its action and attitude in reference to the Civil Rebellion. It satisfies us that this ground is not well taken when we consider the resolutions of various Assemblies in the Northern Church, having in view the establishing of friendly relations with the Southern Church. But every one will see it to be foolish and wrong for the Southern Church to say, because we are not on friendly terms with the Northern, we cannot send delegates to the Council, who may have to rub shoulders with those of the Northern Church. When Dr. Norman McLeod and friends of the University can scarcely be Dr. Guthrie were invited to the marriage of the Princess Louise and the Marquis of Lorne, what would Her Majesty, or the Duke of Argyll, or indeed any person of common sense, have thought if one of these divines had refused the invitation, because the Established or Free Church was not on friendly terms with one another? Every one would indignantly have asked, what such a miserable question had to do with the royal marriage? And so we say to those who are responsible for the article in the Quarterly referred to: what has the relation between the Northern and Southern Churches to do with the grand question of the Confederation of Presbyterians throughout the world? It is gratifying to find that Dr. Stuart Robinson, one of the association connected with the Southern Presbyterian Review, in a long and able communication, which appears in the Christian Observer, protests strongly against the paper to which we refer. Dr. Robinson represents an important section of the Southern Church, and we trust he will have a large following, who will take such prompt action as may be calculated to obviate the evil which has been done by the actiole in question. The perspensement of the Council till

another year will allow time for the brothren of the Southern Church to renew more strongly than ever their action to s to Edinburgh. Mverything double be done to have all the deinations of the Presbyterion Church school the wick well represented. ace of may one Church would man, all ever the Deminion in the University

the proseedings of the whole. What a splendid gathering this Confederation of Presbyterians will present! The world was astonished at the magnificent display which di-tinguished the Ecumonical Council at Rome. Still grander, in the intellectual aspect at all events, was the meeting in 1878 of the Evangelical Alliance in New York. Shall we be told that the Council of Presbyterians will be unworthy of the Presbyterianism of the world? For the first time we shall be able to view the Presbyterian Cause in its magnitude and grandeur, if all the Churches send their representatives. They will come from every country in Europe-from Asia, Africa and America, and it will no longer be felt that the Presbyterian Church is confined to one or two countries; but that it is a Church which girds the earth, not only by its influence but by its membership; that it is a Church which finds its home wherever there are men to be redeemed; and that it is a Church which will grow and expand on every soil and in every climate.

We hope on a future occasion to return to this subject, and give our readers some conception of the objects to be gained and the work to be done by the forthcoming Presbyterian Conneil.

#### TORONTO UNIVERSITY.

Two circumstances suggest the propriety and expediency of directing attention to this subject at the present time. These are the approach of another election of members to the Senate of the University, and the appearance lately of an article in a city contemporary upon "University Reform." That there is not only room but need for reform in our University, is no news to those who are acquainted with the instruction there given from being graduates of it, as well as to those who feel anxious for its greatest efficiency in the interests of higher education in the country. We hope, therefore, the subject will not be lost sight of. It is quite superflous to point out the exceeding importance of the course of University instruction being adapted to the circumstances and wants of the country, and to that instruction being thorough and real, and not a pretence and make-believe. There are special circumstances in connection with our national system of education which in this country make this indespensible, and invest it with a real and practical interest and importance to every individual citizen. No apology, therefore, is needed for dealing with this question, as it is one in which all are concerned.

It is now somewhere about three years ago since a change was made in the composition of the Senate of the University. Much was hoped from this change in the way of promptly reaching and removing whatever was faulty in the course of instruction laid down, as well as where it was manifestly defective in its character. So far these hopes have been disappointed, very much to the regret of every intelligent graduate and true friend of the University, and of the cause of University education in the country. The fresh interest in their alma mater which was awakened in the minds of graduates by the change referred to is fast dying out owing to hope deferred.

We are aware, and have been for a long time, that a Committee is and has been at work upon modifications in the curriculum and the subject of degrees. But in spite of the special applicability to this subject of the adage to "hasten slowly," the expected to be quieted and remain satisfi from year to year with the assurance merely that a Committee is at work.

What progress has been made? What is the precise state of things at present? What does it aim at? speaking generally are pertinent questions, and the constituency of the Senate and the public at large have a right to some answer. Everything connected with the changes contemplated or proposed, the difficulties that are in the way, and how or from whom they arise is kent in the dark, not purposely we are willing to believe, but just as effectually as if it were the result of a deliberate intention. This suggests one reform which, if it could be thoroughly carried into effect, would speedily bring about others. It is that means should be taken to make the public acquainted with what passes in the Senate, how often committees report to it, and what is the nature of the reports presonted on different subjects. If it is desired the means can easily be found to do this. The constituency of the University is surely sufficiently intelligent to be entrusted with information as to what is passing within the cancium of the Senate. That it is long-suffering has been already abundantly proved. Even the Senate itself will not pretend that it has a mone poly of wisdom and information upon the questions that come before it, and that it can receive no aid whatever from outside or from public discussion. Few things, we fancy, could do so much as this to keep alive and deepen the interests of graduated

and stimulate them to enlarge their acquaintance with University education both at home and abroad.

Another change we would suggest, and which would not only hasten reforms urgently needed at present, but help to keep the University fully abreast of the times, is to place it, as well as every other educational institution supported by public money, under the charge of the Minister of Education, responsible to Parliament, and through Parliament to the paople. Probably the Munister of Education has as much new work on his hand just now as he will be able to master for some time, and it may be well to see how the new system will work before extending it, but should it work satisfactorily, the change suggested is one which we can searcely doubt will be made in time. Why should not the University, why should not any educational institution supported by public money he responsible in the most direct way possible to the public, by whom they are supported? Such an arrangement would give a unity and consistency to our system of education and make it national more really and truly even than it is at present. A full and exbaustive report presented annually to Parliament by the Minister of Education of the University's work, students, professors, and tutors, income and expenditure, examinations, degrees granted, and in fact everything connected with it, could not but exert a healthy influence upon the University, and attach an amount of public attention to it, and so awaken an interest in it that does not now exist. Why should not the public know all about it? They have the best right to, they support it, and have the deepest interest in it.

This would naturally lead to, if it did notitself provide the reform which we would next suggest, namely: some system and inspection of the kind and amount of work done in the various departments of University education. If a system of inspection of our Common and High Schools has been attended with the best results, manifest to all and acknowledged by all who take an interest in education, why should not the system be extended to every branch of our national education work? No one who knows, and especially no one who has suffered from the masterly incapacity or indolence of the instructors so called, whom it has been their misfortune to be under at one or more of our public institutions, will for a moment say that they do not need inspection, and in the worst way. Experience, not only in educational matters but in others as well, too abundantly proves that when once comfortably ensconced in a position regarded as for life, there are men whom neither conscience, nor honor, nor honesty, nor regard for their public reputation, are sufficient to keep up to the mark of duty and efficiency. The method of inspection would manifestly have to be somewhat different from that applied to our Common and High Schools, but if the principle were once admitted this is a difficulty which could be got over. The experience we have already had of the benefits of the initiatory parts of our national system hardly permit us to question its efficacy if applied to the higher. What zeal, what rivalry, what wholesome emulation would it not at once provoke from the humblest common school up to the halls of our colleges and of the University itself. The curriculum and some other points may be reserved for another

A convention of ministers and others is appointed for this week at the Hippodrome in New York. This indicates that the work of the evangelists in that city is draw. in to a close. Messrs. Moody and Sankey are wise as to the way in which they leave their work. It is their object to build up churches by means of the revival movement. And the convention is called to consider the best way of carrying on in the absence of the evangelists, the work which has been so happily commenced. To the credit of the ministers of New York, Philadelphia, and Brooklyn, they have become deeply interested in the labours of Moody and Sankey, and have contributed largely to their success. Let us trust such measures shall be adopted at the convention as will secure not merely the permanency of what has been so far accomplished, but the still greater extension of Christ's kingdom.

### Presbytery of Barrie.

At a special meeting held on Wednesday, 15th inst., at the church in the Scotch Settlement, the Presbytery inducted Mr. Ebenezer W. Panton into the pastoral charge of Bradford and Second West Gwillimbury. At another special meeting held in the church at New Lowell, on Tuesday, 21st inst., the Presbytory inducted Mr. Thomas McKee into the charge of Angus and Now Lowell. Another special meeting will be held (D.V.) at Ivy, on Tuesday, 4th April, for the purpose of ordaining and inducting Mr. J. J. Cochrane, probationer, into the charge of Townline and Ivy, should his trials and examination be sustained.—ROBT. MOODIE, Press. Olerk.

### Ministers and Churches.

THE first annual meeting of the Missionary Association of Chalmers' Church, Quebec, was held on the evening of Thursday the 9th inst. From the Secretary's report it appeared that the contributions of the congregation for the year to the four principal schemes of the Church amounted to \$1,125, and was allocated as follows: Home Mission, \$890; Foreign Mission, \$188; French Evangelization, \$270; College Fund, \$270. For the remaining schemes of the Assembly collections will be taken up before the close of the financial year .- Cou.

ONE of those pleasing little incidents that tend to break the monotony of every day life, took place near Charleston, Monday evening last. The congregation of Knox Church, Charleston (Mr. McFaul's charge), have felt for years their indebtedness to Mr. James Dodds for his untiring diligence in improving and conducting the psalmody of the congregation. The ladies took the matter in hands, and when the fair oves take up any matter they generally succeed. This case was no exception. They purchased a magnificent gold chain, and on the evening named, with baskets replete with good things, proceeded to the residence of the above named gentleman --for the time took possession, and when completely mistress of the situation, the good things were distributed. Mr. Mc-Faul after a few appropriate remarks, introduced Miss Lizzie Rutledge, who in the name of the ladies presented the chain. Miss Carrie Wallace read a kind and flattering address, to which Mr. Dodds made a short but suitable reply; after which the kind friends repaired to their homes, well pleased with the pleasant evening spent.

THE Sabbath School teachers of Bay Street Presbyterian Church, Toronto, held their annual social meeting in the basement of the Church on the evening of the 9th inst. After a bountiful tea had been discussed, the Rev. John Smith, the pastor, was elected chairman, and a very interesting programme was then proceeded with. It consisted of readings by Messrs. Jas. Hughes and David Paterson; solos by Professor Jones, the precentor; also by Mr. Summerfeldt; a duet by the same and Mrs. Summerfeldt; anthems by the choir, and the annual reports of Mr. Wm. Adamson, the Superintendent of the school, and of Mr. John A. Paterson the Sec.-Treasurer, both of which were most encouraging, and showed great improvement since the settlement of Mr. Smith among them last July. The roll contains 180 names, with an average attendance of 140. The Bible class, of which Mr. Smith is teacher, has upon the roll eighty, with an average attendance of sixty, and steadily increasing. The attendance was large, the entertainment very pleasing, and all entered heartily into the enjoyment of it. We are pleased to learn that this Church is now so full that the old gallery is being removed and a new one erected, so that more accomodation may be afforded to those who are anxious to worship there. Mr. Smith has proved himself to be the right man in the right place, and we heartily congratulate both him and his people on the great success he has met with since his advent to

### Induction at Bowmanville.

On Wednesday of last week, the Rev. James Little of Quincy, Florida, was inducted as Pastor of the Presbyt..ian Church, Bowmanville. The Church was completely filled on the occasion, by people of all denominations, many of them coming a long distance to witness and participate in the event of the day. The Rev. Mesers Hogg of Oshawa, Kennedy of Dunbarton, Stewart of Enniskillen, and the former pastor, Rev. J. Smith, Toronto, took part in the services. In the evening a Soiree was held at which over 600 people took tea, and addresses were given by the new pastor, and others. Addresses of welcome from Mr. Cennedy on behalf of the Presbytery of Whitby, and one from Rev. Mr. Cade, Primitive Methodist, on behalf of the ministers of the town were given.

Mr. Davies on behalf of the ladies of the congregation, presented Mr. Little with a handsome pulpit-gown, which elicited a fitting and appropriate reply. The tea was such as the ladies of Bowmanville always provide, only the importance of the occasion increased their efforts, and they excelled even their former good name. Both meetings were the most successful and enthusiastic ever held in the church, and the happy settlement, and the expressions of good will to the newly installed Pastor, coming not only from his own people but from those of other denomination. were expressive at least, that if we could not tempt with orange groves and sunny climes, that our hands were as willing, and climes, that our hands were as willing, and our hearts as warm, and our welcomes as sincere as those of our brethren in the south; and if the meetings were an index of future usefulness, Mr. Little has entered upon an excellent field of labour, as there is not a dissenting voice from either member or adherent against the settlement.—Cox.

A watten from Cairo, Egypt, says :-Nothing in the world can surpase a sun-set seen from the citadel, when the sun is sinking through a sea of gulden waves, behind the Libyan Desert, the Spinitz, and the Pymanics of Ghineh.

### Contributors and Correspondence.

AWAKENING AT OAKHILL.

Many readers of the PRESBYTERIAN Will ejoice to learn that a most interesting work of grace is going on at the present time in the congregation of Oakhill. The Roy. W. Hodnett, the paster of the church, commenced special services there somewhat more than two weeks ago. These services have already been attended with a most encouraging measure of success. Although the congregation is entirely a rural one, and the roads have been extremely bad, the attendance has been very good overy evening. Already considerable numbers who have long had a name and a place among the people of God, have been manifestly quickened, while not a few young people have been brought to rejoice in the light and liberty of the gospel. On the evening of Wednesday last, a most precious blessing was enjoyed. The Holy Spirit was present in great power; the large audience was deeply moved and solemnized, and no fewer than sixteen persons,-among them several men, no longer young-signified an earnest desire to find the life that is in Christ.

When we remember that less than two years ago, that small congregation of Oakhill was in the lowest state of discouragement and depression, and when we observe the tokens for good that the Lord is hestowing at the present time, a voice of high and inspiring tone seems to sound in our ears the call, " Pray on, and work on, in the spirit of trust, of hope, of bright and cordial joy, pray on, and work on. The harvest will come."-W. DONALD.

Port Hope, Mar. 17, 1876.

[For the Presbyterian.] The Law of Tithes, or the Rule of Giving to the Lord.

The law of tithes is the rule of giving for religious purposes. As the Lord demands the whole of our hearts, and the seventh of our time, so he also demands the tenth of our substance—that is of all he has given or shall give unto us.

It is not the tenth of our property, or what we are worth, but the tenth of our increase or yearly income. The children of Israel did not give the tenth acre, or the tenth tree, but they gave the tenth of the produce of all the acres, and the tenth of the produce of all the trees in the field. In like manner the merchant or capitalist is not bound to give the tenth of his capital or stock in trade, but the tenth of the profits arising from his capital. The man of money is to give not the tenth of his principle, but the tenth of the interest or revenue derived from it. The farmer must give not the tenth of the value of his farms, but the tenth of that of the yearly produce of the farm. There is an analogy between the law of tithes and the law of the Sabbath. It is one day in seven, and only one, that the Lord demands as his own. He asks no more until he has given us another week. So also it is one-tenth of all he has given us which he claims as his own, and he makes no further demands until he gives us more. As the week is not taxed for an additional day, so the property is not taxed for an additional tithe. He gives us six days to labor, and he gives nine parts of our substance to ourselves, which we are bound to occupy for his glory; out of the increase of these we must give the tenth to Himself to maintain His cause.

This law of giving has existed from the beginning of the world. Abel brought an offering of the firstlings of the flock; Abraham gave tithes to Melchisedec of all the spoils which he took from the kings; Jacob vowed at Bethel to give to the Lord the tenth of all he would receive from him; and at the promulgation of the law by Moses on Mount Sinai it was ordained that all the tithes of the land, either of the seed of the land, or of the fruit of the tree, belonged unto the Lord, it was holy unto the Lord. The law of tithes was known to the nations of autiquity, and must have been communicated to them by Noah the second father of mankind. In Greek and Latin authors we find it always regarded as a religious duty to consecrate the tenth of the spoils of war to the Gods. The same idea prevailed among other nations who yet knew nothing of the law of Moses on this subject. The idea existed prior to Moses, and came down to them by tradi-tion from the primeval fathers of the hu-man race, like the law of the Sabbath and the division of time into weeks. same divine authority, which ordained the law of the Sabbath and revealed it to Adam, appointed also the law by which the tenth of our yearly income should be consecrated unto the Lord. And as we nowhere find in the New Testament that the law has been abolished, we must conclude that it is still binding on the Christian Church. The apostle clearly shows that the principle of giving the seventh of our time to God is still in force, when he says, "Upon the first day of the week." At the same time he implies that the principle of devoting the tanth of our subthe same time he implies that the principle of devoting the tenth of our substance is also the law of giving under the New Testament, for he says, "Let every one of you lay by him in store, 'as God hath prospered him." The mentioning the first day of the week points out the first day of the week points out the first day of the mentioning the first day of the week points out the week points out the first day of the week points out the week points out the first day of the week points out t

### Home Missions.

Editor British Awerd an Presetterian

Sig,-In glancing over the proceedings of the last meeting of the Prochytery of Paris held on the 29th ult., on metion the cation from the Wellington Street church, Brantford, to the Home Mission Committee, asking a supplement of two hundred

dollars to the ministers' salary.

Feeling a little curious as to the position of the congregation in question, I referred to the statistics of the Canada Presbyter ian Church for 1875, and find that the congregation consists of 58 families and 97 communicants—paying a stipend of \$600 and mause.

In the same town I find Zion Church (under the pastorate of Dr. Cochrane) consists of 180 families, 480 communicants and paying a salary of \$2000.

I don't think any amount of reasoning is necessary to show that the congregation in question has the elightest moral claim on the funds contributed for Home Mission purposes.

Living in the town of Brantford may be expensive, but not more so than in many other towns in Western Canada of equal

The Wellington Street congregation I presume has reached its legal majority, and if unable to cope successfully with the other congregations, it differs in no respect from congregations in other towns and cities.

Had the Wellington Street Church been the only church in connection with the Presbyterian body in Brantford or the surround ing country, and as an objective point of interest to the whole Church, an effort might be put forth to furnish support until in a position of being self-sustaining.

One would imagine from such a petition being presented, that the Home Mission Treasury was over-flowing, and that the convener could find no easier method of getting rid of the surplus than raising stipends from \$600 to \$800 per annum. Were such a claim on any ground allowed, what would be the result. The following presbyteries would furnish some 120 ministers whose stipends are \$600 and under. viz., Montreal 17, Ottawa 5, Brockville 8, Kingston 9, Cobourg 7, Ontario 6, Toronto 5, Simcoe 11, Owen Sound 5, Hamilton 8, Guelph 10 Durham 6, Bruce 7, London 9. Chetham 9, Stratford 7, Huron 6, and

With a few exceptions the above consists of country charges compelling ministers to keep a horse each, involving an outlay of some \$800 in the first instance, to which must be added tear and wear, besides the amount required for feed, and for which as a rule cash must be paid. It must also be borne in mind that some of the ministers in question receive less than \$600 of stipend, whilst others having no manses are compelled to pay rent out of their small incomes.

As many of our ministers are blessed with large families, they realize in their experience how the maximum of families with the minimum of income harmonizes.

If the respected and active convener of the Home Mission Committee is anxious for additional work in connection with his office, the Committee have simply to grant the prayer of the Wellington Street Church. and 120 similar petitions will be forwarded to his address within three months. I regard such a petition in the circumstances, very much out of place, and have no

doubt on reflection, will be regarded as such by the petitioners. The funds contributed for Home Mission work is sided to a certain extent by those congregations whose pastors receive \$600 of stipend and under, and yet, with that fact before them, the 58 familias in connection with the Wellington Street Church in their simplicity ask some 120 congregations to do for them what they ought to

do for themselves. The idea of a Home Mission Fund as understood, is to support missionaries who are sent into districts lately opened up, and furnishing the settlers with the means of grace until they are in a position to help themselves.

Manitoba and the free grant districts are calling loudly for men and means, and the appeals of the convener through the columns of your paper for more funds from time to time, that the mission work of the church might not be hindered, proves to a demonstration, that town congrega-

tions must not touch the children's bread. I trust the time is not far distant when every minister within the bounds of the United Church shall receive not less than \$800 of stipend, but that will be only accomplished when the people realize a more thorough responsibility to God for His gifts, and the Church in its wisdom shall mature plan for raising an endowment for supplementing all congregations whose minimum shall be under \$800.
The remarks of your correspondent

"Justitia" are pertinent to the subject in question. Yours truly, G. A. P.

### Can Anyone Tell?

Editor British American Presenterian.

SIR,-I notice an article in the Montreal Weekly Witness of the 16th inst., copied from the Aliance Journal, in which it is charged that the Governors of Dalhousic College, Halifax, rent part of their buildings for the sale of intoxicating liquors. It seems a somewhat serious charge to bring against these gentlemen, some of whom I believe are ministers of the Presbyterian Church.

One does not like to meddle with maters with which one ought not to meddle still, there does seem to be an opportunity for some one to rise and explain. The dishonour of one section of the church is the dishonour of all, and as Dalhousie College is generally understood to be largely under Presbyterian control, Presbyterians generally may be excused if they manifest some interest in this matter.

### Home Mission Fund.

Editor BRITISH AMERICAN PRESENTANTAN.

Sin,-You have in your valuable paper given us various letters and articles on the Homo blission Fund. Your columns sould clerk was instructed to forward an applicate the casily filled with complaints and grieveration from the Wellington Street church, ances about it. But what would that aveil? Strike at the evil at once. What es it? Maladministration. Whose fault is that? Partly that of the Home Mission Committee, and partly that of Presbyteries. How that of the Home Mission Committee? Because the money of this fund was not originally intended to be given for another matter. supplementing congregations, except for two or three years, and the Committee should not continue to give the money of this fund to congregations after such term of years, without at least submitting such ones to the Assembly, and make them "Peccal by a commission of Assembly. This Fund was specially designed for the Home Mission work of the Church, and not for congregations. But how is it the fault of Presbyteries? Because Presbyteries commend for aid congregations that have no moper claim to it; and worse than that, they do not rock sharply after such congregations and make them give up the supplement after getting it for a reasonable time. Many, many congregations, when once they get the teat of the fund in their mouth, continue to pull at it till they get hoary in vears, like babes sacking their mothers till they are men. Hundreds and thousands of the precious mency of the Church are squandered or misapplied, we have reason to believe in this way.

What are the evil results of this? They are legion, but we will only mention now a few of them.

1. We are getting any number of weak congregations on our hands, and the clamor for more is increasing.

2. Many continue getting supplements, or sucking at the teat of the Church, when they out to be self-supporting.

8. Neighboring congregations and moneymen are witnessing the conduct of such. and refuse to contribute. They say, "they are as able to support ordinances as we are, or such get only aid for convenience sake, and it is only money misapplied."
We will not contribute.

4. It induces indolence and illiberality. Let men of years go and work, and not hang on their mother's breasts. Let congregations who may and can support themselves do it, or let their perfect infancy—inability—he fully proven and appear. If they are dwarfs let it be seen. But if they have proportions like their congregations that are self-supporting, let not full grown men call themselves either dwarfs or

But what is the remedy for these evils? Cut off the supplemented congregations from aid as soon as possible, and limit this fund to the Home Mission exclusively. Let no congregation, as a rule, be supplemented. Aid, and supplement stations till they are self-supporting, and till they hecome self-supporting congregations, and then you will have a check and a spat, that are needed when the love of money is the root of all evil, and that will act healthfully and prosperously. The contributions of congregations, and donations, will then also increase, and there will be more peace in Presbyteries and justice done to the people. This or a general Sustentation Fund. But we predict the failure of a general Sustentation Fund on this side the Atlantic. Let us then have the other, and not lose time and money and work, which ought to be promptly secured and utilised in the cause of God and the Home Mission HOME MISSION.

March 27, 1876.

### Supplements-A Mild Protest.

Editor BRITISH AMERICAN PRESENTERIAN.

Sir,-Another word about the business to be transacted at the approaching meeting of the Home Mission Committee. A new thought has been suggested by the report of the Presbytery of Paris in the PRESBYTERIAN of the 17th inst. An application is to be made for a grant of two hundred dollars on behalf of Wellington Street, Brantford: in other word. — juest to be supplemented up to \$800. Permaps it will be granted. In connection with the former Canada Presbyterion Church supplements, in Ontario, were granted up to \$800, cannon rrespyterion Church supplements, in Ontario, were granted up to \$800, Lindsay, Menford, Ambe tsburg are examples. It is the honest conviction of the writer that there is no good ground for the dictinction which has been made between congregations in the towns and large villages, and those in the rural districts. The country minister pays as much for food, fuel, and clothing as the minister in the town. We speak now only of such places as those mentioned above—not of Toronto and Montreal. Why should not Fencion Falls and Lakefield be put on a similar footing with Lindsay? Why, especially in view of the fact that a horse is needed in each of the former, but not in the latter place. A horse cannot be kept at a less expense than \$100 per annum. I know it is sometimes said that a large supplement is needed in order to give the people a minister above medicority. In reply we would say that if the people must have a minister above medicerity, they themselves should pay for him. Home Mission monies have not been contributed for any such purposes. Again, it is not true that the muisters in the rural districts are below mediocrity.

JUSTITIA.

THE Purchas judgment, which is now called the Law, is not obeyed either by the Archibishop of Canterbury or by the Archbishop of York. The only English Bishops who have complied with it, are the Bishops of London and Ripon, who, when at their Cathedrals on one of the Sundays that has an active and proper preface, use a purple velvet cope.

THE new buildings for Miss Avaott's schools at Jaffs are now completed and occupied. 1400?. have been contributed towards their erection, but this is scarcely have what is required to pay off the loan, which Miss Arnott was obliged to advance from her own property.

#### Choice Biterature.

Still and Deep

BY F. M. F. SKENS, AUTHOR OF "TRIPD," "ONE LIFE ONLY," ETC.

#### CRAPTER XLL

Meanwhile in Madame Brunet's house the anxious hours were slowly passing, and the poor inv...il, worn out by the suspense, had fallen asteep at last, I saving Mrs. Parry window. She was looking out at the calm clour sky, which now was bathed in all the glory of a beautiful sunset and she was thinking of John Pemberton's wisting gaz-towards it when he told her how his spirit

"He will always be happy," thought
Mary, "whether he lives or does, for his
heart is already in heavon," and then her thoughts turned, as they over did, to her poor Bertrau i and to mourntud speculations as to where, even at that moment,

Mrs. Parry, meanwhile, was walking restlessly about the room, teeling more and more anxious as to the fate of the missing child.

There had been a succession of sharp quick shots heard not very far from the house a short time before; but cauconading and firing of all kinds were so continually going on around hem, that it ha i scare ly attracted their attention at all Sud leny, however, the door opened, and Vaterie burst in, bareheaded, with her long hair tangled in contusion on her shoulders, her dress stained and torn, and her face convulsed with passionate weeping.

"Oh Mary! oh "se Parry!" she exclaimed; "my Mr Pemberton! my poor Mr. Pemberton! What shall I do? ch! what shall I do?" and, sobbing, almost shricking, she rushed to Mary, who had risen, trembling, and hid her tace against her, while she clung to her hands.

"What is it, Valerie? dear child, try and tell us!" said Mary. "Where is Mr. Pem-berton?"

"Lying on the pavement, Oh, he cannot speak to me; they shot at him, and he felt! They were trying to kill me, and he came between me and the guns! he did it to save me! Oh my Mr. Pemberton!

I want him to get up and speak to me!"
Mrs. Parry uttered a cry of dismay, but
Mary, white and calm laid her hand upon

her arm.
"Do you not hear Madame Brunot calling? she has been awakened and is alarmed; go and tell her Valerie is safe.

Mrs. Parry oboyed, and then Mary made the child drink some wine and water, and when her gasping sobs had a little sub-sided, she said to her, "Now, Valerie, try and describe to me exactly the spot where Mr. Pemberton is lying; I am going to him at once."

"I will go with you and show you; I want to go to him, my dear, dear Mr. Pemberton!"

"But will it be safe for you? who was it hurt Mr. Pemberton and tried to kill

The soldiers, because I helped Herr Klein; but they have gone away. Some people came out of their houses when the shots were fired, and they said the men anots were tred, and they said the men had killed an Euglishman, and the English ambassador would be angry, and then the soldiers all ran away and took no more notice of me; and I want to go to my poor Mr. Pemberton; I am not afraid."
"We will go there at once, dear child," said Mary, hastening to quit the room before Mrs. Parry, whom she had purposely sent away, should come back to exclaim Seminather going out in her weak state of

against her going out in her weak state of convalescence. She threw a searf lightly over her head, took Valerie by the hand, and stole down the stairs and out into

It was a soft lovely evening, calm and peaceful; the western horizon seemed flooded still with liquid gold, while already the shadows were deepening on the

The excited child draw Mary on more nickly than her feeble feet could , but they had not far to carry

Yeo.

It had been impossible for John Pemberton to bring Valerie home without passto intercept the poor child, whom they chose to believe could reveal to them some Prussian plot of treachery. Possibly they might hardly have meant to compass her death, but, as she afterwards told Mary, the moment she came out of the ruined house half a dozen of them rushed out from behind its broken walls, where they had been in ambush, and pounced upon her with shouts of triumph, but instantly Pemberton's strong hands had torn her out of their grasp, confronted her foes. Then ensued a terrible struggle, of which Valerie was nover able to give any distinct account. Mary was now about to learn what had been the fatal result. She saw, as they advanced, a group of persons standing in a circle on the pavement, a short distance from the ruins, among whom she recognized one of the English gentlemen associated with the Society for the Relief of the Sick and Wounded, and several officials from the polico-station. They made way for her as she came near, and then she saw that on which they had been gazing. John Pemberton lay stretched out on the stones, his calm face upturned to the sunstate where closer for the stones. set sky, whose glory fell upon it with a soft pure light. His dark eyes were fixed upon the blue depths above his head with an intense full-orbed gaze, that seemed pregnant with meaning, and his pale lips were illuminated with a bright and joyful suile such as they had seldom worn in his days of life and energy; yet radiant and peaceful as was his countenance it bore the unmistakeable stamp of that great change which gives a solemn grandour even to the features of the child who has passed through the mystery of death. It as so few hours however since Mary had seen him full of animation and spirit it seemed almost impossible for her to believe he had been finally severed from

us the conditions of humanity. Blue stood watching him for a few minutes in silence, and then looked round appealingly to the Euglishman.

Le he really quite gone?" she whispered.

"Quite," he answered, sorrowfully, "he must have died instantaneously; he is shot through the heart. His little messon ger Pierron, who was hovering near him, as usual, saw the deed done, and came at once to summon me. I harred here as last as a carriage could bring me, but I saw at once that no human and count available. him. I can do no more now than arrange tree to quit her bed side and come into the for his removal, and afterwards for his in-room where Mary Provelyan still sat at the terment, which, in the present state of the terment, which, in the present state of the city cannot be long delayed.

Lot hun be be brought to our home," said Mary-"to Madame Brunot's-till you are obliged to take him away, we have a right to ask it, for he was our trues:

And so it was arranged. In a room on the ground floor of their nouse he lay that night and part of the next day, where Mary and Vaierie went continuant to kiss the kind hands that could labour for his fellow-creatures no more, and to lay bunches of snowdreps and violets on his quiet becast, while the little children played ound his bier, fearless of the goule presence that was only associated in their mind with thoughts of love and tenderness.

At noon on the following day he was borne forth, and taken to a sunny corner of the last realm of the dead at Pere la Cuaise.

Mrs. Parry could not leave the invalid, who had been greatly shaken by the terrible events of the previous day; so Mary Trevelyan and Valerie alone stood side by side, and saw the earth heaped over the heart that had been so pure and When at last they turned away, leaving no trace of the novie, faithful friend, save one little additional mound among the thousands that are gathered there, little Valerie burst into a tit of uncontrolled weeping, while Mary walked, caim and sneut, by her side. After a time the child looked up into the fan tranqual face, and said, half indignantly, "Are you not sorry to leave him all alone in that strange place, Mary?

Dear, I cannot grieve for him." she answeled, gently, "for I know that he has gained his heart's desire. Though we have laid his body down alone in a foreign country, his happy spirit is safe in his nauve land of paradisc."

"But he will never speak to us again, or

"But he will never speak to us again, or help us as he used to do."

"No, Valerie! and I well know what we have all lost in him. I cannot think how we are to go on without his protecting care. But would it not be very selfish to wish him back in this sad world, away from the blassed home where he has found from the blessed home where he has found his Lord, because on earth he can labour for us no more 2"

"I will try not to fret, if it is selfish," said Valerie; "but I shall miss him, oh so

much I' And poor Mary, glad as she was for his sake that his longing wish was granted, could echo that lament with all her heart. Who, in truth, could miss his generous help a she would, who had depended on him alone for sympathy and succour in that which was the very life of her life?

Since the second disappearance of Bert-rand Lisle, which had been followed by the total absence of any tidings of him, every one but Mary herself believed that he must have succumbed to the fever from which he was suffering, especially after his exposure to the cold of that winter a night; but she never faltered in her conviction that, had he died, she would have known it in the innermost depths of her spirit, by the powerful instinct of her own faithful love.

All the time that she lay helpless on her sick-bed she knew that Junn Pemberton had persistently sought for him, in obedience to her wishes, though without the least hope that any good could result from it; and now she was well aware that there was no one left but herself on earth who

either could or would take up the quest. Yes, she stood alone-alone, with her constancy to that one love; but her heart only grew the stronger on his behalf from the sense that all others had forsaken him; if he were alive at all, it was certain that he must be in Paris; and if in Paris in its present state, it was equally certain that he must be in pain and suffering; therefore, as she passed out from the gate of Pere la Chaise, and left her only helper in his quiet grave, she took the solemn resohad escaped; and there, it seemed, the his quiet grave, she took the solemn reso-vindictive soldiers had actually kept watch lution that she would devote all the strength and power which yet remained in her weakened frame to ascertain the fate of Bestrand Lisle, and bring his succour, if it could vet avail him.

### CHAPTER XLII.

Mary Trevelyan's first step in her difficult undertaking was to visit in succession the various hospitals of Paris, all of which had ambulance attached to them for the succour of the wounded; and one and all were filled to overflowing. It would not be easy to describe how much it cost Mary, with her peculiarly retiring and quiet na-ture, to go thus alone from place to place searching the ranks of the sick for the one searching the ranks of the sick for the one face she so pined to see. But, in the disorganised state of the capital, there was nothing remarkable in a young girl presenting herself, either at the barracks or on the ramparts, in search of a missing friend; and thither Mary fully meant to go, at least to make inquiries, if her serch through the hospitals proved of no avail.

Nearly a week was thus occupied in going from one scene of suffering to another, and still she found not a trace of her lost love to cheer her in her painful pilgrimage. At last she came, in the course of her arch, to the hospital of Notre Dame de Pitie, where she had herself worked so long in the early part of the siege; and here she was brightened by the warm wel-come which her little friend Marthe bestow-

ed upon her the moment she saw her. "Ah, Mudemoiselle Maria!" the ex-claimed; "I have so often wished and wondered why you did not eq to us. I hought perhaps you home to paradise; for you are a li you know! Where have you bed "I have been very ill, dear Ma

trouble, or I would have

walking skeletons, if this forrible slege goes try in the book—" what can you tell this on much longer. We live on corn and lady about it? is the patient still here?"

"Yes; he has quite recovered from his attack of brain fever, but it has left a weakness of the lower limbs which readers him "What! ever the pratty table that you

outs."

"What! even the protty tabby that you were so fond of! "said Mary, with a sad smile, "Surely, you did not arrive at making her serve for your didner!"

"All, but I did! She was a chaining cat, and must caressing in her ways, but Late her myself row days from I have myself our days from I.

truth to tell, Marthe's appearance strongly conveyed the impression that either the cats or some other oundments had nourish ed her frame very satisfactorily. "Are you coming to work with as again, my dear?" she continued.

"Bome day, perhaps, I may," answered Mary, "but for the present I must devote the added, mysell entirely to the search for a friend of "Willingly, said the doctor. "This

"Come and see," exclaimed Marthe, in its intense thankfulness. catching her by the hand, and drawing her . "Monsiour de L Isio is no catching her by the hand, and drawing her . "Monsiour de L Isie is not able to walk," on to the sheds where the sick were tying, said the doctor, "but I have had him and once more she made her sad inspection from bed to bed, but with the usual result. Bertrand Lisle was not amongst the suf-ferers there. Mary felt more than usually and even her strong faith in her own sympathetic instincts could not altogether save her from the terrible misgiving that she should never find her Bertrand, unless she could look through the graves in I'ere la Chaise or Montmartre. This thought brought silent tears to her eyes, as she sat down to rest for a few minutes on a seat in the courtyard, and her distress was quickly

noticed by the shrewd Marthe.

"Tell me all about hun, my dear child," she said, taking a seat beside Mary; "and perhaps I shall be able to help you. Who and what was he? and how did he disappears?"

Mary was thankful to catch at any ad vice or assistance that could be given her: and she at once told the quick witted little woman all the oircumstances of Bertrand's stay in Paris, so far as she knew them, and of his flight, under the pressure of a sudden shock, from the Church of the Trinity.

"You mean that he was quite delirious when he made his way into the streets that night?" asked Marthe.

"Yes, quite; there could be no doubt of it. He was quite in high fever, and had been light-headed through the day."

been light-headed through the day.

"Then, tell me, have you sought him at
the Salpetriere?" said the nun.

"No," said Mary, eagerly; "I did not
know anything about it. Is it a hospital?" "At the present moment it is, because they have an ambulance attached to the institution, like the rest of us; but at ordinary times it is simply a refuge for the aged and the poor, and also—mark this— for the insane. It seems to me more than likely that whoever met your poor friend wandering about that night in a state of delirium would conclude he was incane, and coneign him at once to the Salpetriere. Probably the police took him there.

"Oh, Marthe, let me go!" exclaimed Mary, starting to her feet; "I feel sure you are right; I believe I shall find him at last. Oh, how can I thank you enough!"

Mary was moved quite out of her usual calmness, and seemed hardly to know what she was saying, as, with trembling

hands, she tried to tie on her hat, and hastened to the gate.

"Well, well!" said Marthe, with a comical smile, "it seems these quiet English people can excite themselves sometimes. This monstear will not come back to life for nothing if he is found." to life for nothing, if he is found.

But Mary was too much agitated to heed her playful sarcasm. She had quickly embraced the good woman in French fash-ion, on both checks, and was already at the outer entrance, telling Pierron, whom she had enlisted in her service, and who was waiting for her there, to call a cab for her as quickly as possible. She was soon driving away, while Marthe waved her adieux; and Mary went on with a glow of hope at her heart, which she felt had at last a foundation in reason. At length she had reached the outer lodge of the vast building, the Salpstriere, which shelters within its walls hundreds of those who are msery. The porter admitted her, but she found, as she had expected, that it would be necessary for her to see the director before she could ascertain if any one answer ing to the description of Bertrand Lisle had been admitted into the institution. She had to wait some time before he was at liberty, and she walked up and down the gravel walk in front of the door, looking up with longing eyes at the stout old walls At last the tedious delay was over, and she was ushered into the director's room. He soon became interested in her simple quiet account of the long search for Bertrand Lisle; and the hope she now felt that he might have found shelter in the Salpetriere, and the unmistakable emotion and anxiety which showed itself even through her selfcontrolled manner, touched the businesslike official so much that he was ready to spare no pains to ascertain if indeed the friend she sought was numbered among the thousand inmates of this hospital re-

"I am nearly sure that we have had such a case as you describe," he said; " but I can ascertain on referring to our books. I am not certain that he is still with us.'

Mary's heart had almost ceased to boat. Could it be that she was about to lose the trace of him once again, when she had seemed so near success? She sat white and breathless, but still as ever, while the director ran his finger down column after column of the official book. Suddenly he clapped his hands.

"Ah! here we have him. I do believe." And he read out from the page: "No. 724; officer; brought by the police; supposed to be insane; found to be suffering from brain fever; attended by Dr. Cruvilliers for eight weeks; convalescent; gives his name as Bertraud de L'Isle, but speaks with a' British accent, and looks like an English-

"Ah, you do look ill—so thin and pale, but, for the matter, we shall all soon be director to the doctor, pointing to the enwalking skeletons, if this torrible slegs goes try in the book—" what can you tell this

perfectly helpless for the present, though it is a mere temperary result of his illness. I have keept him here because he seemed to have no friends to whom he could go, to get better nourishment with us than he

an improvement in that respect, said the director, glaucing with a simile at Mary, who had started to her feet, and was standand oyes full of joyous light. "Will you conduct her to him at once, inchsiour?"

mysell entirely to the search for a triend of winnight, said the doctor. This mine who has been missing some weeks. I fear he is lying ill somewhere, and I short steps he has ened down a long pass-thought he might have been brought to your ambulance. The short steps he has ened down a long pass-been thought to bear the tumultuous throubing of her heart

carried into a small private garden we have for our own use, where he can enjoy the air and sunshine undisturbed by the other patients. It is here you will find desponding when she found that it was so, him, he continued, opening a door in the for this was the last hospital on her list, corridor, which led out into a small enand even her strong faith in her own symiolosure, "but I will not intrude upon your tappy meeting, mademosecie. And standing aside to let Mary pass out, he made her an elaborate bow, closed the door behind her, and departed. Mary advanced a few steps, and then caught hold of the branch of a tree to support herself, as the strong tide of feeling swopt over her, and

made her trembing knees bend under her. Bertrand was recinning in a wheel-chair, with his face turned in the opposite direction from where she stood; he was gazing at the flight of a bird that was winging its way high up over the smoke of the cannonading, as it it sought to leave the beleaguered city far behind it. The wistful sadness of his look seemed to show how gladly he too would have escaped from the spot to which his weakness confined him; but although he was pale and thin, and the sunny prightness of his face seemed dimmed, there was little change in the familiar countenance which had haunted Mary's thoughts by night and day for so many dreary months. She stood there trembling, soized with a sudden timidity. Now that the goal of all her hopes was won, perhaps Bertrand would not wish to see her, she thought; he did not love her; he had left her for Lurime. Though Lurime was false, it did not make herselt more dear; might he not mistake her motive in seeking him? The courage failed her altogether to move a step nearer to him. How long she might have stood there it were hard to say; but fortunately the bird which Bertrand was watching soared finally out of sight. He lowered his gaze, and slowly turned his head; then his eyes fell on the slight graceful figure, the sweet fair face, with its tend-or, touching expression, so wistful and yet so timid, and instantly there flashed into his look a rapture which was unmistakable, even to her trembling heart. He uttered her name with a cry of joy, and, forgetting his helplessness, he made an effort to start from his chair and rush to her, but his himbs failed him, he sunk back into it again, and could only stretch out his arm, caclaining, "On Mary, Mary, my decling! come to me! can it be possible, is it your very self?"

Then she went to his side, and, as he seized her hands, and clasped them in his own, he let his head fall down upon them, and she heard him murmuring thankegiving to the compassionate God, who had let him look upon her face again.

(To be Continued.)

### Livingstonia.

We reprint the following article from the Weekly Review, which we are sure will be full of interest to our readers.

The Livingstenia expedition to Lake Nyasesa, which left this country about nine months ago, attended by the prayers of many true friends of Africa, has hitherto which a Christian and ant. slavery settlement is to be founded. The steamer taken out by the expedition has been transported in pieces by 800 native carriers beyond those falls and rapids of the Shire which so unfortunately interrupt the navigation of that fine stream; and now it floats triumphantly on Iake Nyassa as the representative of British power and humanity. Mr. Young and his brave comrades have, on the whole, enjoyed good health, and have met with exceptional civility from the natives. No act of hostility has been committed against them, but chief after chief has shown them kindness. One powerful potentate, who owns ness. One powerful potentate, who owns the territory fixed upon for the new settlement, has given the settlers all the facilities that could be desired. It seems that he could easily be persuaded to stop the passage of slaves through his dominions; and he may yet become a very useful auxiliary in the anti-slavery carmeint to which score a later the expression. campaign to which, sooner or later, the expedition must lead.

The appearance of the steamer on the lake struck terror into the hearts of the The appearance of the steamer on the enemies of the human race are at least susceptible of the fear which springs from a guilty conscience, and have salutary dread of the British flag. Mr. Young writes as if he could scarcely keep his hands off the five slave dhows he saw on the lake. He scems only to want the word of command te strike a blow at slavery on Lake Nyassa which would reverberate through Eastern Africa. But he must restrain his ardour,

very unpleasant consequences. It will be found that the best and easiest way of destroying the slave traffic in Africa is enlist the sympathies and interests of the native chiefs against it, to make commercial treaties with them, and to show them in overy practical way the beneficent genius of Christianity. But the British G wern-ment might also very properly take ad-vantage of a settlement like that on Lake Nyassa to make its influence feit in interior and in the present state of Paris he is likely Africa. Livingstonia is probably not yet of suou consequence as to attract the at-I ate her myself, my dear friend. I am could showhere, but a change would do tention and fostering care of Lord Derby stout, and I require nourishment." And, him good, he is very meiancholy. or Lord Carnaryon; but neither of these truth to tell, Marthe's appearance strongly. "Terhaps the visit of this lady will make statesmen can look with indifference on the mant settlement, guided as it is by a British naval officer. Mr. Young may not soon be invested with consular powers, but he cannot fail to receive the good wishes and moral support of the British Govern-ment. At all events, the British people will waten with deep interest the proceedings on Lake Nyassa, which may issue in the introduction of Christian civilization into an important region of Africa, and the diminution or destruction of the abominable slave traffic with which it has so long been cursed.

The Free Church and the Reformed Presbyterian Church of Scotland, aided in some measure by the United Presbyteman Charch, embarked in a noble undertaking when they organized the Lividgetonia expedition. Inspired by purely Christian motives, they resolved to attempt the realization of some of Livingstone's great ideas, and to found a mission after his own heart, bearing his honoured name. To Dr. Duff, Dr. Goold, Captain Wilson, and Mr. Young, with a few other kindred spirits, is mainly due the credit of planning an enterprise which promises to be a singular blossing to Africa. How such men must rejoice at present over the bright prospects of this African Mission, and how unfergnedly all the friends of missions in the country must rejoice along with them. But on such occasions it is wise to rejoice with trembling. Very soon the bright prospects of the Nyason settlement may be sadly overclouded. The histary of missions shows us too many in-stances of early success turned into temperary disaster or final failure. It has otten happened that, to try the faith and patience of his servants in the mission-field, God has sent them years of suffering and disappointment before enabling them to see any fruit of their labours. But we shall hope that in answer to much praver a cheering measure of prosperity will con-tinue to attend this latest attempt to introduce the Gospel with all its blessings into Africa. The next news from Lake Nyassa must be watted for with peculiar interest. Whatever be its tenor, it will probably be found necessary to sends early supplies and reinforcements to the small band of missionary pioneers who at so much risk are endeavouring to found a Christian colony that may become a bright spot of sunshine amid the darkness of the African Continent.

### Opposition to Great Inventions. Tradition says that John Faust, one of

the three inventors of printing, was charged with multiplying books by the aid of the devil, and was persecuted both by priests and the people. The strongest opposition to the press has, however, been presented in Turkey. The art of printing had existed three hundred years before a printing press was established in Constantinople. From 1629 to 1740 that press issued only twenty-three volumes. It was then stopped, and did not resume its issues until atter an interval of more than forty years. About 1780 a press was established at Soutari, and between 1780 and 1807 issued forty volumes. Again its operations were suspended, and were not resumed until 1820, since which time it has worked more industriously than heretofore, although fettered with the paternal oversight of the Turkish Government. The ribbon-loom is an invention of the sixteenth century; and on the plea that it deprived many workmen of bread, it was prohibited in Holland, in Germany, in the dominions of the church, and in other countries of Europe. At Hamburg the council ordered a loom to be publicly burned. The stocking-loom shared the fate of the ribbon loom. In England the met with unexampled success. Under the skilful guidance of Mr Young, R.N., the adventurous missionary band has ascended without serious mishap the Zambesi, and assisted in his undertaking. In France its tributary the Shire, the water highway opposition to the stocking-loom was of the to that noble lake on the fertile banks of most base and cruel kind. A Frenchman most base and cruel kind. A Frenchman who had adopted the invention, manufactured by the loom a pair of silk stockings for Louis XIV. They were presented to the I'rench monarch. The parties, how-ever, who supplied hosiery to the court caused several of the loops of the stockings to be cut, and thus brought the stocking-loom into disrepute at headquarters.

Table forks appear so necessary a part of the furniture of the dinner-table that one can scarcely believe that the tables of the sixteenth century were destitute of They were not, however, introducthem. ed until the commencement of the seventeenth century, and then were ridiculed as superfluous and effeminate, while the person who introduced them to Europe was called Furcifor. They were invented in Italy, and brought thence to England; napkins being used in this country by the polite, and fingers by the multitude.

The saw-mill was brought into England from Holland in 1368; but its introduction so displeased the English that the enterprise was abandoned. A second at-tempt was then made at Limohouse, and the hill was erected; but soon after its erection it was pulled down by a mob.

Pottery is glazed by throwing common salt into the oven at a certain stage of the baking. This mode of baking was intro-duced into this country in 1690 by two brothers who came to Staffordshire from Nursemberg. Their success and their secrecy so enraged their neighbours that they were compelled to give up the

works.
The pendulum was invented by Galileo, and not strike, if he strike at all, till he is fully authorized and justified. The use century, when Hooke brought it forward foreigners in the interior of Africa, however successful at first, might easily sutail swang.

#### Railway Figures.

At the end of last year the longth of the railways open in England and Wales alone was 11,622 miles, of which rather more was 11,622 miles, of which rather hard than a third has been completed between 1961 and 1875. The total paid up capital exceeded £500,600,000. The number of passengers conveyed in 1874 was more than treble that conveyed in 1866, and was only a little short of the capital paid up. In Scotland the total length of line opened in 1874 was 2,899 miles, the total paid up capital being over £70,000,000, and the total passengers conveyed 28,000,000. In Ireland the length of line opened 000. In Ireland the length of line opened in 1874 was over 2.127 miles, the paid-up capital £30 000.000 and the passengers conveyed 16 000,000. We have, therefore, taking the area of the United Kingdom radways, to the extent of nearly 17,000 miles, paid-up capital to the sum of between £600,000,000 and £700,000,000, and an annual average of men and women taking advantage of the opportunities of locomotion very little short of 500,000,000.

#### Cheery People.

Oh, the comfort of them ! There is but one thing like them—that is sunshine. It is the fashion to state the comparison the other end foremost—i.e., to flatter the other end foremost—i.e., to flatter the cheery people by comparing them to the sun. I think it is the best way of praising the sunshine, to say that it is almost as bright and inspiring as the presence of

cheery people.

That the cheery people are brighter and better even than sunshine is very easily proved; for who has not seen a cheery person make a room and a day bright in spite of the sun's not shining at all—in spite of clouds and rain and cold all doing their very best to make it dismal? Therefore I say, the fair way is to compare the sun to cheery people, and not cheery peo-ple to the sun. However, whichever way we state the comparison, it is a true and good one; and noither the cheery people nor the sun need take offense. In fact, I believe they will always be such good friends, and work so steadily together for the same ends, that there is no danger of the same ends, that there is no danger of either's grudging the other the credit of what has been done. The more you think of it, the more you see how wonderfully of it, the more you see how wonderfully alike the two are in their operation on the world. The sun on the fields makes things grow—fruits and flowers and grains; the cheery person in the house makes everybody do his best—makes the one who can sing feel like singing, and the one who has an ugly, hard job of work to do, feel like shouldering it bravely and having it over with. And the music and mirth and work with. And the music and mirth and work in the house, are they not like the flowers and fruits and grains in the field?

The sun makes everybody glad. Even the animals run and leap, and seem more ftyous when it shues out; and no human being can be so cross grained, or so ill, being can be so cross grained, or so ill, that he does not brighten up a little when a great broad, warm sunbeam streams over him and plays on his face. It is just so with a cheery person. His simple presence makes oven animals happier. Dogs knows the difference between him and a surly man. When he pats them on the head and speaks to them, they jump and gambol about him just as they do in the sunshine. And when he comes into the room where people are ill, or out of sorts, or dull and moping, they brighten up. or dull and moping, they brighten up, spite of themselves, just as they do when a sudden sunbeam pours in—only more so; for we often see people so ill they do not care whether the sun shines or not, or so cross that they do not even see whether the sun shines or not; but I have never yet seen anybody so cross or so ill that the voice and face of a cheery person would not make them brighten up a little.

If there were only a sure and certain recipe for making a cheery person, how glad we would all be to try it! How thaukful we would all be to do good like sunshine! To cheer everybody up, and help everybody along!—to have everybody's feet wight to the pinute we came is sight! face brighten the minute we came in sightl face brighten the minute we came in sight!
Why, it seems to me that there cannot be
in this life any pleasure half so great as
this would be. If we look at life only from
a selfish point of view, it would be worth
while to be a cheery person, merely because it would be such a satisfaction to
have everybody so glad to live with us,
to see us, even to meet us on the atreet.

People who have done things which have
made them favous, such as winning great

People who have done things which have made them farous, such as winning great battles or filling high offices, often have what are called "evations." Hundreds of people get together and make a procession, perhaps, or go into a great hall and make speeches, all to show that they recognize what the great man has done. After he is done they hall a three manufact to him. dead, they build a stone monument to him, perhaps, and celebrate his birthday for a few years. Men work very hard some-times for a whole life-time to earn a few things of this sort. But how much greater a thing it would be for a man to have every man, woman, and child in his own town know and love his face because it was full of kindly good cheer! Such a man has a perpetual "ovation." year in and year out, whenever he walks on the street, whenever he enters a friend's house.

"I jist likes to let her in at the door,"

said an Irish servant one day, of a woman I know whose face was always cheery and bright; "the face of her does one good, shure! -H. H. St. Nicholas for April.

A FAVORITE lioness has lately died at the Dublin Zoological Gardens. "Old Girl" was of South African race, and was born in the gardens, where she lived 16 years, brought up fifty cubs, and finally died of chronic bronchitis. During her last illness "Old Girl" was much worried by rats, which often swarm in the cages of the carnivors, and, while the beasts are in health, are rather an amusement than an annovance. The rats, however, began to annoyance. The rate, however, began to nibble the toes of the lioness, when she could no longer defend herself, and accordcould no longer detend hersen, and accountingly a terrier was placed in the cage to protect the sufferer. "Old Girl" at first received the dog with a surly growl; when, however, she saw him kill the first rat, slie began to appreciate her visitor. The lioness coaxed the terrier to her, folded her paws round him, and the dog slept each night on her breast enfolded with her paws, and protecting her rest from dis-turbance,—Graphic.

#### London Ragged Schools.

The Ragged School Union Magazine publishes the following interesting statistics
—In their Sunday Schools there is a present average attendance of 25,700. The staff of teachers, too—though very far be-low the requirements—is equally large; for 1900 volunteers, of whom 183 were formerly scholars, are found at work every Lord's-day. These teachers are connected by membership with every branch of the one Church. In their Children's Church, sixty-four children's services are now held in ragged schools, with an aggregate of 5170 little worshippers. Foremost amongst their agencies for adults is the ragged church. Of these there are fifty, with an average of these there are now, with an average attendance of 5989. Twenty seven receive pecuniary and other aid from the "Ragged Church Union." The first of these services for the outcost and the destitute was organised at Field Lane in 1852. The aggregate attendance since that time has nearly reached 400 000 -a fact that will tell its importance better than words. Last year alone the attendance was 27.067, or an average of 520 each Lord's day morning. At these services the attendants are mostly casuals, mendicants, thickes, degraded pro-fessionals, and nondescripts, of so low a class that further descent in the social scale would be an impossibility.

#### The New Territory.

The north-western portions of British Territory on this continent are of so much general interest to us in a religious point of view that no change in their political character should pass by unobserved or upnoticed. Another division of what has been termed "the great Lone Land," is about to be made in the formation of a new territory there. On the west it is to be bounded by Manitoba and the chain of lakes lying at the north of that Province; on the east by the western boundary of Ontario, when that shall have been sufficiently defined; on the south by the International boundary line, and on the north, to the limits of Canada. The new district is to be called " Keewatin" or the North Land. It appears from various accounts that settlers are rapidly finding their way into this region, inhospitable and unattractive as we have no doubt many of our readers will believe it to be. The main body of the population however, at present, are Indians-another fact, which should impress upon us the necessity of extending our missionary operations in this direction.

It is believed that the new territory will probably, in course of time, become incorporated will Manitoba, which is considered to be unnecessarily and absurdly small. That, however, is a point which is of small importance in reference to our present object, which is to call attention to the fact that if the church is making rapid progress in the British Dominions of North America, the settlement of the country is making a progress still greater. Fresh fields are opening out much faster than we can occupy them at our present rate of movement. And then another principle of colonization forcibly impresses itself upon our minds. As the white population increases among the native races, the Indians pale away before the advance of a higher civilization; or it may be before the progress of vices which white men introduce. From whatever cause it may arise, however, the fact is incontestable that the native races in the course of t ae, become extinct in the presence of Luropean life. Nor can we attribute this, in so high a degree, to the principle of amalgamation, as some would have us believe. Doubtless to a considerable extent, in some places, assimilation of races takes place very largely, while in other instances, the publicans, it is calculated, will number race itself and all its connections 350 votes, the Bonapartists about 85; become utterly and entirely effaced And do not these facts loudly urge us to be up and doing, to work with all our might for the evangelization of the Indian population whose lands we are seizing, whom we are depriving of their usual modes of subsistence, while our own people are most surely introducing among them all the vices which attach themselves to civilized life? Surely we can do no less than to bring the saving Truth of the Gospel of the Son of God in so large a measure among these heathens that it will suffice to counteract a considerable part of the evil that is sure to be introduced.

It is remarkable that the new district, which has been parcelled out, almost entirely consists of rocky and thickly wooded country; while Manitoba and vast tracts of country to the westward still contain millions of acres of first classland consisting of unbroken prairie, which can be had for nothing. The Icelanders appear to have established themselves on the western por-tion of Keewatin. The Headquarters of the Indian Department are at Fort Francis, and the principal settlements have taken place in that locality, so that the appearance of a town has already shown itself there. It is the central point between Lake Superior and Manitoba.

FIFTY-FIVE Hungarian villages are submerged with water nineteen feet deep.

orged with water nineteen tees teep.

A grace of M'Gill College,

the college apposable chelless,

the college apposable of the college,

the college of the Edinburgh University.

The owners of land in England amount to 972,886 persons. But of these it is said that 708,289 hold less than an acro, leaving 269,547 who hold an acro or upwards. But again, out of thirty-four millions of acres, 12,000 persons own 29,846,000. And this leaves 4,164,000 acres for all the rest. This latter fact and others of a similar character cause a considerable outery for an alteration of the laws of primogeniture, entail, and the transfer of

The Indians of the Dominion cannot be too often brought before the notice of the white population, who occupy the lands once belonging to their an-cesters. From the report of the minister of the interior, we gather that the calculation of the Indian population of the Dominion is as follows:-Ontario, 15,305; Quebec, 10,809; Nova Scotia, 1,849; New Branswick, 1,521; Prince Edward Island, 302; making a total in the older Provinces of 29,816. The estimate for British Columbia is 31,520; Manitoba, 18,944; Sioux in Manitoba and the North-West, 1,450; from Peace River to United States boundry untreated, 10,000; Rupert's Land, 5,170; making a total of 91,910. It will probably interest our readers, now that the question of our duty to the aboriginal population has arisen more forcibly than ever, to know that the total personal property of the Indians in the five older Provinces is supposed to be \$489,284, and the real estate \$7,688,708. Of invested capital they own \$2,814,972. Of the population in the older Provinces, 7,199 are children, of which 2,105 attend school. They also own good stocks of grain and other farm produced 2,784 horses; 2,889 cows; 1,568 sheep; 4,540 pigs; 51.2 oxen; and 1,986 young stock. It is thought that these facts are amply sufficient to show the effects which contact with civilization has had upon them. While we do not neglect their tomporal interests, let us impart to them the Gospel of Christ; let us gather them into the Church of the Lord.

"When France is satisfied, Europe is tranquil," cannot be said with the same truth that it could atone time—although the political situation of that country still has its influence on the rest of the world; and the waves of European unquiet are sometimes borne across to the American Continent with remarkable swiftness. And although France is smarting under the extraordinary repulses she met with from Germany; yet there are several great questions, having an intimate connexion with more continents than one, which seem to wait the entire resuscitation of France for their final solution. For these reasons every great public movement in that country is of general interest, and must be noted among the passing events that may result in some unexpected and important development. The French have just had a general election for the second time during the last month or six weeks. On the 80th of January, the senatorial elections were held, resulting in the choice of—Republicans, 155; Constitutional Orleanists, 70; Legitimists, 40; Bonapartists, 35. On the 20th of Feb. the election for the Chamber of deputies were held; but as there were 105 districts in which the legal conditions were not fulfilled, a second balloting became necessary for them. This took place on the 5th inst.—all three elections having been on Sunday. In the chamber of 584 members, the Rethe other two parties 199. The Rong. partists are understood to be compact and well under command. The Legitimists will retire into the back-ground for a time, while the Orleanists are expected to give their support to a con-servative republicanism. Constitutional monarchists, generally intend to act with the republicans, whose government is now something more than provisional. The peace of the world has consequently received some assurance from the French elections.

One week's traffic this year on the Grand Trunk, compared with the corresponding week of last year, shows an increase of \$75,000.

CATARRH is a common diseasemon that snuffing, spitting, and blowing of the nose, meet us at every turn on the street. Your foot slips in these nasty discharges on the sidewalk and in the public conveyance; and its disagreeable odor, containing the breath of the afflicted, renders them offensive to their associates Chere is the highest medical authority for stating that with fully one-half, if not two-thirds, of those afflicted with Consumption of the Lungs, the disease commences as Catarrh in the nose or head, the next step being to the throat and bronchial tubes-lastly to the lungs. How important then to give early and prompt attention to a Catarrh! To cure this loathsome disease Catarrh! To cure this loathsome disease correct the system by using Dr. Pierce's Golden Medical Discovery, which tones it up, cleaness the blood, and heals the diseased glands by a specific influence upon them; and to assist, use Dr. Sage's Catarrh Remedy with Dr. Pierce's Nazul Donche. This is the only way to reach the upper and back cavities where the discharges comes for the discharges in the discharges comes for t instrument are sold by

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THE countenance is pale and leadencolored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irrated, swells, and sometime bleeds as Wing of the upper lip; occasional fundació, with humming or throbbing of he ca; an unusual secretion of saliva; slimy r furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not untrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, withgrinding of the teeth; temper variable, but generally irritable, &c.

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### HOME MISSION COMMITTEE.

. Western Division.

Western Division.

Tur Home Mission Committee of the Western Division, will meet in the Descens Cours Room of Knox Church, Toronto, on Monday evening, 3rd April next, at 7 p.m.

Claims of Presbyteries for the current six months, and all decuments intended for the Committee, should be sent to the Convener, not later than the 31st March.

A full and punctual attendance of members is earnestly requested.

WM COCHRANE, D.D. WM COCH'RANE, D.D.

### SYNOD OF HAMILTON AND LONDON.

THE Synod o' Hamilton and London will meet in St. Paul's Church, Hamilton, on Tuesday, the second day of May nert, at half-past soven o'clock, ovening.

Rolls of Presbyteries and all other papers in-traded for presentation to the Synod, should be sent to the Clerk at least one week hefore the date of meeting.

of meeting.

The Committee on Bills and Overtures, consisting of the Synod and Presovtory Clerks with a representative Minister and Elder from each Presbytery, will meet at 2 p.m. on the said day of Meeting, to arrange the business of the Synod. WM. COCHRANE, D.D., Synod Clerk

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SETH HANCE Battines Mid—Be are by Soring your adverted agent, was induced to try your hydrepite Prits I was not relief at the new site of the private and the remark of the new site of the private and the remark of the new state of the private and the remark of the private prits and any good cited. I again returned to my family plysician, we see topped and hied several different times, I was care in the state of the again at his property of the second to the private private of the second in the state of the second in the state of the private price of the private price of the second in the state of the private private the list of the second in the state of the private private the list of the second in the state of the private private

### IS THERE A CURE FOR EPILEPSY:

IS THERE A CURE FOR EPILEPSY?

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Grevada Miss, Jones — Serris Hancy — Dear Sir;
You will find eaches d five dollars, while I is not you for
two box sof your Epilepite Pills. I in the hist person
who tried your Pills in this part of the county. My con
was bodly affilted with fits for two years. I wrote for
and received two boxes of your Pills, which he tock agcording to directions. He has never had a fit since. It
was by my personsion that Mr. Lyon tried your Pills,
illis case was a very bad once, the had fits nearly all his
life. Persons have written to me from Alabama and
Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
failed to cure. Yours, etc., O. H. Give,

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CUME OF EPILEPSY; OR, FALLING FITS,
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TO SETH S. HANOS: "A person in my employ had been afflicted with the second of the second in the second of the sec

### STILL ANOTHER CURE.

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#### Presbytery of Saugeen.

This Presbytery hold their ordinary a rrespycery need their ordinary a arterly meeting at Durham, on 14th and 15th March. Letters were read from the Presbyteries of Mentreal, Toronto, and Lindsay, intimating respectively their intention to apply to the General Assembly for leave to receive as minister of the P. C. tention to apply to the General Assembly for leave to receive as minister of the P.C. in Canada, the Rev. Wm. Hawthorn, formerly of the U. P. Church, U.S., the Rev. Thos. T. Johnson, lately a minister of the American Presbyterian Church, and the Rev. Dougall McGregor, late of the Congregational Church. The following minute expressive of the mind of the Presbytery towards the Rev. M. M. MacNeil, late of St. Andrew's Church, Mount Forest, was given in by the committee and adopted given in by the committee and adopted .

The Presbytery of Saugeen, in taking leave of the Rev. Malcolm M. MacNeil, late of St. Audrew's Church, Mount Forest, hereby desire to express towards their brother, their very cordial and earnest desire and prayer that the richest blessings of the great Head of the Church may rest upon him and his partner in life and household; and that the ministrations of their brother in his new field of labour may be such as to be crowned with acceptance by the people, and be stamped with the appreciation of the great Master of Assemblies. A call was presented from Knox Church, Hamilton, and Cotawold congregation, to Mr. John Munroe McIntyre, minister of the gospel; also a call from Ospring congregation to Mr. Robt. Harkness, probationer, both of which were sustained. A call was presented from Roxborough congregation to the Rev. C. Cameron, of Priceville, etc. After hearing the Rev. D. B. Cameron, Acton, in support of the call, as appointed by the Presbytery of Glengarry, and commissioners from Priceville, etc., congregation, who expressed their earnest desire to retain their minister. Mr. Cameron having intimated has acceptance, the Presbytery be such as to be crowned with acceptance their minister. Mr. Cameron having intimated his accoptance, the Presbytery, while very unwilling to part with their brother, resolved accordingly. A committee was appointed to draft a minute expressive of the mind of the Presbytery towards Mr. Cameron. A call was presented from Cambiay and Fenelon congregations to the Rev. D. McDonald, Arthur. The Rov. J. L. Murray, Woodville, on the part of the Presbytery of Lindsay, supported the call, and commissioners from Arthur's congregation expressed in this case also, their earnest desire to ratain their minister. Mr. McDonald requested some farther time to consider the subject, and was instructed when his mind should be made up to inform the clerk thereof, that whatever steps may be necessary may be televaluated. There ware prethat whatever steps may be necessary may be taken without delay. There were pre-sented for transmission to the General Assembly, a perition from the Kirk Sos-sion of M. John's Church congregation, Walkerton, and a similar petition from the Kirk Session of north and west Brant, the Kirk Session of north and west Brant, praying to have all doubts about the Presbyterial relations of said congregations removed, and that they may be comprised within the bourds of the Presbytery of Saugeen. It was resolved to transmit said petitions, and to support their prayer before the Synod of Toronto and Kingston and the Assembly Masses. Magnular and nettore the symod of Toronto and Angeton and the Assembly, Messrs. Macmillan and Anderson being appointed for that pur-pose. A petition was presented from Clifford and Macintosh's Stations, of Clat-Clifford and Macintosh's Stations, of Clifford, and Carrick congregation, praying that each of said stations may be formed into a separate charge: Mr. G. Johnston, ruling elder, of Carrick, was hered in support of a protest which he had entered against the action of the Session in transmitting and patition on the ground that mitting said petition, on the ground that whilst there was no design on the part of any section of the congregation to disreany section of the congregation to disregard the constitutional authority of the Kirk Session, but the contrary, yet that action had been taken by said stations in the matter in question, independently of the Kirk Session. The protest was sustained, and as it further appeared that no representatives of Balaklava, another station of said congregation, were present. tion of said congregation, were present, the matter was remitted to Clifford and Carrick congregations with instructions. In considering the report given in by Mr. Anderson, convener of the Home Mission Committee, the Presbytery were for a considerable time engaged with business of that nature. It was agreed that an adjourned meeting of Presbytery be held at Mount Forest, in Knox Church, on Tuesday, the 11th April, at 2 o'clock p.m.—

### WM. PARK, Pres. Cierk. , Hawaii

Our neighbors across the border are in high glee on account of a treaty they have made with the Hawaiians. As usual they have the best of the bargain, or they would not have made a treaty. Nearly all the productions and manuactures of the United States are to be poured into the ports of these lovely islands free of duty, and that "in return for the remission of duties from a few Hawaiian products-principally sugar." But most roses have their thorns; and so notwithstanding a most advantageous arrangement for the next seven year-, a dread of some overwhelming catanoity in the not far distant future has filled the public mind. But why. Simply because some acute observer of the times has made the important discovery that Great Britain fully appreciates the value of the islands. Not long ago, the London Times in speaking of the inesti- able value to any civilized nation possessing it, of the Hawaiian harbour of Pearl River, adds : - In the deep waters of this sheltered lake, not only the armed slups of the United States, but of all countries, may find space and perfect security. The find space and perfect security. The maritime power which holds Per a River Harbor, and moors her ficet there, holds also the key of the north Pacific. And Admiral Porter is said to have remarked that nothing but the Sandwich Islands prevents Great Britain from possessing a perfect chain of naval stations tish Columbia on the

north to Australia on the south across the Golden Gate of San Francisco, the mouth of the Columbia River and of Puget Sound, commanding the harbour of San Diego, the terminus of both the Northern and Southern Pacific Railroads, which would constitute a most formidable and standing menace to the future peace and commercial prosperity of the whole Pacific coast. "With the islands," he says, "the Paoific coast is impreguable, without them it is defenceless." And then it is said also that already a scheme has been set on foot and powerfully supported by the chief officials of New Zealand, by which the Hawaiian islands may be confederated with the groups of the South Pacific, under British rule. It is also urged by those professing to be acquainted with the subject that an active enemy, even if he were the most insignificant of the maritime powers, entrenched in those marine fortresses, with a fleet consisting of only a Florida and an Alabama, would annihilate the United States commerce on the western coast. the hands of France or England, the effect would be to enable either of those powers to keep them within the shelter of their mountain ranges at its pleasure.

### Births, Marringes and Denths.

MARRIED.

On March 3th, at Montreal by the Rev. John Serimger MA the Rev. JAMES CAMERON, M.A., of Milbrook, Uat, to Miss Annie Tusiis-3, daugh-ter of the late Samuel Tusting, Esq., formerly of

Montreal
On the 16th inst, at the residence of the bride's father, by the Rev. W. Grant, of Vankleek Hill, John McRae, of Lencaster, to Manual, Second daughter of Archibald McDonald, merchant, of the Seventh Concession of East Hawkesbury, Ont. At the residence of the bride's father, on alarche 22nd, 1876, by the Rev. Alexander McKay, D.D., Ma. Christophier G. Litter, to Miss Jank McPull, N.E., daughter of Duncan McFarlane, Eag of the Township of Puslinch, County of Wellington Ont.

### Special Yotices.

A DOCTOR'S OPINION.

Messrs. Craddock & Co., 1082 Race Street, Philadelphia,

You will perhaps romember that I sent for three bottles of East India Hemp about for three bottles of East India Hemp about ten years ago, when I had a severe cough, and every one thought I was fast going into Consumption, especially as my phys-ician told me I could never get well. After taking your medicine I found myself cured. Lately I have not been feeling well, and, having good faith in the Cannabis Indica from what it did ton years ago. I again from what it did ten years ago, I again order three bottles.

Respectfully, Henry B. Spangler. Montroseville, Lycoming Co., Pa., Sept. 20, 1875. ) N.B.—This remedy speaks for itself.

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### THE PRODUCE MARKETS.

TORONTO, Mar 29, 1876. 

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#### Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS.

BARRIE -- Next meeting of Presbytery of Barrie at Barrie, in last Tuesday of April at 11 a m Kinggron -The next meeting to be in John Street Church, selloville, on the second Tuesday of April ensuing, at seven o'clock p.m. of April oneoing, at seven colock p.m.
Lindbay —At Woodyllie, on the last Tuesday of May, at 11a m
Horox. The Presbytery of Haron will meet at Cinton on the 11th April Well will then be made up.

HAMILTON,—Next ordinary meeting will be held in it Paul's Church, Hamilton, on the second Tuesday of April, at 11 colock a.m. Bession Re-cords are to be received.

TORONTO.—This Presbytery meets on the first Tuesday of April at Ham. Braft act for the constitution of General Assembly to be considered

### PRESBYTERIAN YEAR BOOK & ALMANAC.

Edited by REV. JAMES CAMERON, CHATSWORTH, ONT. 122 pp. - 25 CENTS.

he Argentouil Advertiser says :-Year Book is in its second issue, and shows improvement even on the excellence of the first. It is, in short, a vade mecum for Presbyterians, and ought to be in the hands of all belonging to the Church, especially its office-bearers.

The Ohristian Guardian, (Mothodist, says:-"This is a pamphlet of over 100 pages, giving large amount of valuable information concorning the Presbyterian denomination of this country. Interesting papers are contributed by Dr. Kemp, on "Colleges for Young Ladies;" by Dr. Patterson on the "New Hebrides' Mission," by Dr. Snodgrass, on "Queon's University and College," and "From Union to Union," by Roy. Robert Torrance. Additional to the information given respecting the sovoral Presbyterian sections which now form the united Church in the Dominion of Canada, valuable statistics are furnished of Presbyterian, Churches in Great Britain and Iroland, in the United States, on the continent of Europe, in Australia, etc. The chapter on "Union" is par-ticularly readable; and, as the record of a memorable year in the history of Canadian, Presbyter-ianism, the "Year Book" for 1876 will find a per-manent place in the history of this country."

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Word Sewing Machine Co		20,100
CIMOUAN & REKOT SCHILL MOCHANO	**	20,000
	**	17,008
Danington Winnira S. Machine Co		17,005
Wilson Sowing Milening Com		17,523
CALL MARKET SOWTHER DESCRIBE CO.	•	15,214
tullage & Gibba Sowing Machine Co.	**	13,710
American B. H., etc., Sewing		
Machine Co	"	13,529
Victor Sowing Machine Co	**	6,292
Florence Sewing Marhine Co	• •	5,317
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J. E. Bransdorf & Co., Etna		250
Bartram & Fantom S. Machine Co.		128
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