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Contributors and Correspondents.

[For the Presbyterian.]

DIARY IN THE EAST.

A TRIP TO BAALBEK.

After a day's rest at Zahleh I was ready for proceeding to Baalbek. On consulting 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 days' 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 wretched 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 ruins, 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 tomb is seventy yards long! Sceptical people have thought it looks like a piece of an old aqueduct.

After we passed the road makers we had a good deal of puzzling over 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 sight.

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, shutting 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 woman actually brought her girl to put her to school with me at once. Since then, I am glad to say, the school-mistress 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 splendid ruins which have so often been described by able pens than mine, that it would be folly 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.

It was very pleasant to have a companion like Mrs. Martha who thoroughly enjoyed prying into every nook of these wonderful ruins, creeping into underground places, climbing broken staircases, and in the thickness of the masonry walls, and rambling along high walls where a false step would have been destruction. She had an energy I did not at all expect in a Syrian, and confirmed me in the idea that the natives of Lebanon are very dif-

ferent from those of Palestine proper. Her dress was half European, half Eastern. She wore over her head the white scarf much used in Beyrout, a cotton gown and the strange wide trousers tied round the ancles that are so voluminous that they give quite a waddling gait. Those she found unbearable in her scrambling and climbing toasts, so proceeded to divest herself of them in a quiet corner.

When Michael the school-master joined us, we proceeded to the market of Baalbek. I wanted to buy some Sabou. 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 gilt-edged 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 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 district 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. The large trees by its side, and the beautiful turf were quite delicious. Damascus 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 very foot of the lower hills of the Antilebanon range—for Baalbek is on the east side of the plain between the two Lebanons.

Much as I had heard and read of the size of the stones in the tower part of the structure under the temples at Baalbek, 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 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 where 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 indeed 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 dawn was just appearing in 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 reaping, for they were literally pulling it up with their hands without any reaping 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 earnest. Besides reading I had new arrangements to make for my next day's journey. My guide had blistered his foot on the ten hours walk from Beyrout, and did not tell me what a state it was in till we reached Baalbek. I did not like to ask him to 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 with it.

After all the man walked a good part of the way. Some of these natives really seem to feel riding more fatiguing than walking, and I had some fellow feeling

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 of Lebanon.

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

13th June I was up and off by half-past two a.m., and got away without rousing the teachers. I bade 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 an early breakfast, and my trusty little alarm 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 lurking about game dog-fashion near 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 left in the Lebanon by Captain Burton, the celebrated traveller, when he left his consularship at Damascus.

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 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 one thing hath failed thereof," then we may look on to the day when the many promises yet unfulfilled 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 saved," when "the spirit of grace and of supplication" shall be poured "upon the house of David, and upon the inhabitants of Jerusalem," and the "fountain 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 be a "delightful land," when the blessing of the God of Israel is upon it.

THE VULGATE.—No. III.

CONNECTIONS.—In the article 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 paragraph, sixth line from below, read *correction instead of connection*; in the second paragraph, twelfth line from above, read *manuscripts instead of versions*; also in the thirteenth line from below; in the eleventh line from below, read *version instead of text*; in the fifth paragraph, nineteenth line from above, read *the three instead of three*; in the eleventh line from below, read *John Cassianus instead of Tert. Cassianus*; in ninth line, read *Martin Mercator instead of Magnus Mercator*; in eighth line, read *Britannia Britannicus* instead of *Britannia*. 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 corruption 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, Charlemagne 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 pupil to undertake this task. According to some, the great monarch himself joined in the work, at least with regard to the gospel. By a royal decree the said version was introduced into the churches of the empire. But he and his successors did not remain true to his precept, and education and learning fell into a state of general decay, and write, became not only common among the laity, but was

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 1210 to 1250), that such corrections were numerous, that they greatly differed from one another, and that Roger Bacon, (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 have, however, some idea of this, we must transfer ourselves into that age. Printing, when first invented, was, like every thing newly 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 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 fictitious one. But which book could promise a larger sale than the Latin Bible, since the said language was familiar even 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 ninety-seven different editions of the whole Scriptures, (single parts not included). Of these 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 noticeable; 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. Being 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 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 these 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 quarter of this memorable century, we find, in connection with the improvement of the Vulgate, and independent from the influence of the Reformation, the names of Cardinal Ximenes, Adv. Garcellii, Alb. Castelladus, Reuchlin, and Erasmus; most of these have been partly 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 we could reasonably hope and expect in reference to the Vulgate, if the said Reformation 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 enterprise; 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 admissions in reference to correcting the Latin version, namely:—the art of printing, and the revival of linguistic knowledge in general, and especially that of Greek and Latin. Both these agencies together, were a mighty and loud admonition to the representatives of the Church to 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

host—the Reformation—was invading the territory of the Church, sweeping every thing before him; his chief armor, however, was the Bible. This enemy soon arose the "seven sleepers" of Rome, who were now devising means to repel defeat, and if possible, extirpate 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 censured the Pope to convocate the said council), this council was to consult on a reformation of "head and members" of the Church. In the opinion of the Pope, the Cardinals and Bishops, however, the object of the council was to devise preventive measures against the reformation intended by the Pope, and the Protestants, and first of all, to disavow the later of their chief armour—the Bible. Though, with several interruptions, the said council was continued until A.D. 1562, we find that already, in its fourth session (in April of 1546), it passed the "decree concerning the edition and use of the sacred book." From this very fact, we can safely infer what an important item this must have been to the said council, namely,—by virtue of this decree, to at once disarm the Protestants of their chief armor, the argument of the Bible, as it is to be found in its original tongue. Since we must not forget that the regulation of the Scriptures in this manner, was not only an unheard of innovation, which no council had ever dared,—but that, properly speaking, the regulation of the Scriptures, did even not lie within the duties of the council, not at least, so as to become one of the very first items. Since the council was convoked for the purpose of devising means for reforming the Church in its "head and members," and not in its Scriptures; in its "head and members," i. e., the Pope, Cardinals and Prelates, Priests and Monks, had sunk into moral degradation and religious ignorance, and the people have learnt from them; 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 (or omnibus latinis editionibus) 2ndly. That it tells a direct lie when it says of the Vulgate "the same as . . . edition which is approved of in the very Church by the long use of so many centuries," (ipsa . . . editio, quae longo tot seculorum usu in ipsa ecclesia probata est). We would only ask the advocates of the Vulgate as such to explain on the one hand to which of the several editions of the Latin version, the said decree refers; when it styles it Vulgate, and claims that it had been used in the Church for many centuries? 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. 3rdly. To evade the just mentioned difficulty, the fathers of the council inserted in the said decree the clause that the Vulgate in question "is to be printed most correctly" (quam emendatissime imprimatur), in other 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, but must be refabricated in some future day. 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 already sanctioned 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 escape 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 pacify 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 yet 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; secondly, 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! these men were in a great minority on one hand, and on the other they were no Lutherans, 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 Sistine and Clementine editions of the Vulgate.

In Wretchedly Bad Taste.

The following letter was sent to the Globe for insertion...

To the Editor of the Globe:

Sir,—When on my way through Nova Scotia to recruit my health, a friend handed me your weekly of the 18th inst., which I read...

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

1st. I really cannot do the wafer, and made a God (a Romish God of course) with it, in the presence of a great multitude of people...

All the Popes, notwithstanding your heretical denials, all the bishops and priests of Rome boast that this is one of the fundamental truths of their holy (?) catholic and Apostolic (?) Church.

2nd. I have not trampled down under my feet the wafer of the Pope, as the Bishop of Montreal has told you. But I am very sorry to have forgotten to give this little "passtemp" to the God of His Holiness.

Please do not refuse to believe me. For the Holy (?) Church of Rome, which you know well, is infallible, will tell you that this is an incontrovertible fact.

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?

3rd. Let us come now to the rebuke you gave me, when you say, "That proceeding of Mr. Chiniquy was in wretchedly bad taste."

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?

Please tell me, "yes" or "no," on this question. Is it not "wretchedly 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 idolaters, because they worship a God made by their own hands with a little cake?

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 foot, in order to show to my deluded countrymen what a contemptible God they worship.

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

Mr. J. H. Cameron's Bill Respecting Abortion.

According to the law as it stands at present, abortion is punishable with death. The Hon. J. H. Cameron, however, thinks that it is too severe.

Mr. Cameron said that "recent events (referring, of course to, the Gilmour-Davis case) render it apparent that a change in the law is necessary."

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."

"In the United States, however, the law recognizes different degrees of murder," Mr. Cameron seems to think that we should, therefore, follow their example.

"It is advisable," said Mr. Cameron, "in this country to amend the law, changing the crime from murder to manslaughter, in cases where death is not intended."

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.

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 encourage 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 clemency sought and obtained."

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 many of our newspapers.

The Hon. Mr. Blake spoke on the occasion. 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 is applicable by reason of its severity, defeats the object of all enacted punishment, namely, certainty of conviction."

"2nd. Punishment which in its terms is excessive and inapplicable when conviction does take place, leads to the invoking of the executive clemency in improper cases." Our Minister of Justice must have very low views of the crime of abortion to use such language.

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 gives rise to it is lax, will vote for Mr. Cameron's Relief Bill.

Songs in the House of My Pilgrimage.

"WHOM HAVING NOT SEEN BY LOVE."

Lord, I am Thine; Thy grace unsought Stoop'd 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 lovest me, And in that love I now rejoice.

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

I served and guard'd 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 brow once crown'd with thorns With glory crown'd I shall see, The form once dock'd in robes 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 haste away, ye lagard 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. C. J. C.

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 he waver and be lost. Suppose a man is travelling the road toward a grogery, where he has again and again been overcome and made a beast of; and as he travels along something 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 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, "Ho needs a long spoon that sups kail with the Devil." And the words of inspiration give us many warnings against the first appearance of evil—Rev. Wm. H. Lewis, D.D., in the Churchman.

Hints to Young Christians.

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 you do know. There are some spiritual 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 strengthen 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 heart warm by doing good.

Make your life beautiful in the sight of men, and show them the sweetness 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 explorer is returning to Cairo.

TORONTO is about to purchase for the Credit Valley Railway the Iron Scheme, and for the Water works to the extent of \$425,000. The scheme is to be granted in such a way that the company now paying \$10 taxes, would pay more than \$10.75.

The Gospel in Spain.

The Rev. Henry R. Duncan, Seville, 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 services.

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 Spain, the first among Popish nations, when the Reformation broke the chains 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 Inquisition.

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 a nation that reject'd him must sink from the highest pinnacle of wealth and fame, so will it be for His glory now to come in and leave 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 a small parcel of tracts in 1852 was skillfully 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 bringing groups in various towns to the light—among whom were the martyrs Matamoros and Alhama—Mr. Duncan 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 Prim, "You may return by the first steamer, with your Bible under your arms, and preach its doctrine in the streets."

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 amalgamation of their confessions of faith, so that, while supported by different committees 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 formed, which went on the system of imposing their own creeds and forms, so far as possible, upon the people; but they were purely in the position of missions. Of the Spanish Christian Church five stations are maintained by the Spanish Evangelization Society, Sanor 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 influences have been powerfully at work. He also gave a few interesting personal cases showing how 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 stay in this country had been much prolonged 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 retiring in aid of the funds of the society.—Weekly Review, London, England.

Presbyterian 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. Stephen's Church, Sydney, on the 20th of October, 1875. There was a large attendance. The Rev. 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 Rev. 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 delivered a lengthened address, at the conclusion 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 manse 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 worshippers in our churches, and in the number of children in our Sabbath schools. In educational matters considerable progress has been made. St. Andrew's College is now approaching completion, and has at its head 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 primary schools and the University, has under the wise and able management of the Rev. J. B. Loughton 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 Assembly was of the ordinary kind, and not requiring special mention.

What has Presbyterianism done for Scotland.

"Lord Macaulay has shown in a striking passage that the whole empire has cause for thankfulness that Episcopacy was not 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 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, New 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 fact 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 untiring 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 a 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 is said that there are more heavily-indebted churches to-day than ten years ago; but worse than that, there is not the anxiety there ought to be to wipe out old debt. 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 church, 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 Monday, at the American Church, in the Via 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 Presbyterian Church in Rome; and Messrs. Burchell, Lewis, and Longmuir. Dr. Thomson dwelt on the religious and political significance of the meeting. Mr. Burchell eloquently refuted the notion that the Teutonic and Latin races require different religions. Mr. Lewis gave a gratifying statistic of the society's progress in Italy, past and present.

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

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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, otherwise they will not be inserted.

Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and sufficient postage stamps are enclosed. Manuscripts not accompanied with such request will not be returned, and requests for their return cannot be complied with.

British American Presbyterian, FRIDAY, MARCH 31, 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.

Not 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 contains what we are sure will prove a valuable suggestion. This is to the effect that the children of the sabbath schools in connection with the Canada Presbyterian Church subscribe to a fund which shall be expended as a memorial of the Union of 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 manse 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 and new school Presbyterians, and while at first one million dollars was named as a likely sum, and subsequently five millions, 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 Presbyterian 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 true in congregations in the country, and in small villages and towns. In the first place, there is in general no provision made of a suitable place to meet in. The church can, of course, be made to answer, much as in the early days of settlement, one apartment was made to answer the purpose of kitchen, dining room, bedroom, and store-room to boot. But this is inconvenient, and in many respects undesirable. A very little forethought at the time a 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 place of worship had been got over. We would recommend most earnestly that this be taken notice of by congregations about to build. Many that are perfectly able to improve in this respect, are quite content to go on labouring under disadvantages 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 our congregations comparatively, as yet, have these simple conveniences, and many that are quite able 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 shape 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. Any one who has had any experience as a Sabbath School teacher knows that the above is too true a picture. Is it fair or just in any sense that teachers, in addition to giving time, labour, thought and anxiety 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 shyness 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 justice in the same way by the whole church just as any other part of its work, and indeed the strongest kind of claim to generous support. We are glad to see that this plan of providing for the 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 churches are concerned.

SEVEN missionary societies have planted missions in Egypt, Abyssinia, and Algeria. The American United Presbyterian Church 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, forty-two places of worship, and twelve schools. In Abyssinia, a German Missionary Society, 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 fallacies of individual Christianity, and complications and difficulties of our churches, are not pleasant subjects to dwell upon. From our exchanges from the States 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 defiance. 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 innocent, 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, on 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 fellowship from all responsibility for any one accused by many voices of reduplicated crime, and the question of whose possible guilt confines 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 and 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 system 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 Presbyterians 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. We already have an excellent staff of church workers. Let us have some new ones to supply the districts.

GENERAL PRESBYTERIAN 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 announced. 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 Centennial 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 beat 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 cannot 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 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 article in question.

The postponement of the Council till another year will allow time for the brethren of the Southern Church to renew more strongly than ever their action to send delegates to Edinburgh. Everything should be done to have all the denominations of the Presbyterian Church throughout the world well represented. The absence of any one Church would mar

the proceedings of the whole. What a splendid gathering this Confederation of Presbyterians will present! The world was astonished at the magnificent display which distinguished the Ecumenical Council at Rome. Still grander, in the intellectual aspect of all events, was the meeting in 1873 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 Council.

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 superfluous 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 indispensable, 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 friends of the University can scarcely be expected to be quieted and remain satisfied 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 kept 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 presented 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 sanctum of the Senate. That it is long-suffering has been already abundantly proved. Even the Senate itself will not pretend that it has a monopoly 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 graduates all over the Dominion in the University.

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 people.

This would naturally lead to, if it did not itself 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.

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 drawing to a close.

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.

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.

ONE of those pleasing little incidents that tend to break the monotony of every day life, took place near Charleston, Monday evening last.

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.

Induction at Bowmanville.

On Wednesday of last week, the Rev. James Little of Quincy, Florida, was inducted as Pastor of the Presbyterian Church, Bowmanville.

A warning from Cairo, Egypt, says:—Nothing in the world can surpass a sunset seen from the citadel, when the sun is sinking through a sea of golden waves.

Contributors and Correspondence.

AWAKENING AT OAKHILL.

Many readers of the PRESBYTERIAN will rejoice to learn that a most interesting work of grace is going on at the present time in the congregation of Oakhill.

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 bestowing at the present time, a voice of high and inspiring tone seems to sound in our ears the call, "Pray on, and work on."

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.

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.

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.

Home Missions.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—In glancing over the proceedings of the last meeting of the Presbytery of Paris held on the 29th ult., an motion the clerk was instructed to forward an application 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 Presbyterian 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. Cochran) 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 slightest 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 size. 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.

With a few exceptions the above consists of country charges compelling ministers to keep a horse each, involving an outlay of some \$300 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.

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.

The funds contributed for Home Mission work is aided to a certain extent by those congregations whose pastors receive \$600 of stipend and under, and yet, with that fact before them, the 58 families 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 congregations must not touch the children's bread.

The remarks of your correspondent "Justitia" are pertinent to the subject in question.

Can Anyone Tell?

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I notice an article in the Montreal Weekly Witness of the 16th inst., copied from the Alliance Journal, in which it is charged that the Governors of Dalhousie College, Halifax, rent part of their buildings for the sale of intoxicating liquors.

One does not like to meddle with matters with which one ought not to meddle; still, there does seem to be an opportunity for some one to see 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.

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

Home Mission Fund.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—You have in your valuable paper given us various letters and articles on the Home Mission Fund. You would have been easily filled with complaints and grievances about it. But what would that avail? Strike at the evil at once. What is that? Maladministration. Whose fault is that? Partly that of the Home Mission Committee, and partly that of Presbyteries.

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 ought to be self-supporting.

3. Neighboring congregations and money-men 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."

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—be 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 babies!

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.

Supplements—A Mild Protest.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

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.

The Purchase judgment, which is now called the Law, is not obeyed either by the Archbishop 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.

Railway Figures.

At the end of last year the length of the railways open in England and Wales alone was 11,022 miles, of which rather more than a third has been completed between 1861 and 1875.

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 cheery people by comparing them to the sun.

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 clouds and rain and cold all doing their very best to make it dismal?

The sun makes everybody glad. Even the animals run and leap, and seem more joyous when it shines out; and no human 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.

If there were only a sure and certain recipe for making a cheery person, how glad we would all be to try it! How thankful we would all be to do good like sunshine! To cheer everybody up, and help everybody along!

People who have done things which have made them famous, such as winning great battles or filling high offices, often have what are called "ovations." 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.

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.

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 below the requirements—is equally large; for 1900 volunteers, of whom 183 were formerly scholars, are found at work every Lord's-day.

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 unnoticed.

It is believed that the new territory will probably, in course of time, become incorporated with 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.

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 class land consisting of unbroken prairie, which can be had for nothing.

FIFTY-FIVE Hungarian villages are submerged with water nineteen feet deep. The cause of this is a freshet of the Danube, which has overflowed its banks.

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.

The owners of land in England amount to 972,886 persons. But of these it is said that 709,280 hold less than an acre, leaving 269,547 who hold an acre or upwards.

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 ancestors. 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, 15,805; Quebec, 10,809; Nova Scotia, 1,849; New Brunswick, 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 boundary untreated, 10,000; Rupert's Land, 5,170; making a total of 91,910.

"WHEN France is satisfied, Europe is tranquil," cannot be said with the same truth that it could at one time—although the political situation of that country still has its influence on the rest of the world; and the waves of European unrest are sometimes borne across to the American Continent with remarkable swiftness.

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 disease—so common 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.

DR. C. M'LANE'S Celebrated American WORM SPECIFIC OR VERMIFUGE

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, 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 eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional flatulency, with humming or throbbing of the ear; an unusual secretion of saliva; slimy or 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 unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hicough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. M'LANE'S VERMIFUGE

Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

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in every instance where it should prove ineffectual; "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given IN STRICT ACCORDANCE WITH THE DIRECTIONS.

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in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

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For sale by Druggists and Country Store Keepers generally.

HOME MISSION COMMITTEE.

Western Division.

This Home Mission Committee of the Western Division will meet in the Deacons' Court 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 documents to be sent to the Clerk at least one week before the date of meeting.

The Committee on Bills and Overtures, consisting of the Synod and Presbytery Clerks with a representative Minister and Elder from each Presbytery, will meet at 2 p.m. on the 8th day of Meeting, to arrange the business of the Synod.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in St. Paul's Church, Hamilton, on Tuesday, the second day of May next, at half-past seven o'clock, evening.

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A MOST REMARKABLE CURE.

WILLIAM BLEDER. I was afflicted with Epilepsy in July, 1853. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but I learned from him that he had no other remedy than to bleed me. I tried this several times, but without any good effect. I again returned to my family physician, who cupped and bled several times at intervals. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall to the ground. I would have been occupied with my business, but I was so often attacked that I was obliged to leave it. I was in my business, and I consider that I was cured by the Pills. I have since had no other fits, and I have been able to pursue my business as usual. I have since had no other fits, and I have been able to pursue my business as usual.

IS THERE A CURE FOR EPILEPSY?

Dr. C. M'LANE'S VERMIFUGE. Dear Sir: I have had each of my children afflicted with Epilepsy. I have tried every medicine, but I have not been able to cure them. I have since had no other fits, and I have been able to pursue my business as usual.

ANOTHER REMARKABLE CURE OF EPILEPSY OR FALLING FITS, BY HANCOCK'S EPILEPTIC PILLS.

W. L. DEFRANCE. I was afflicted with Epilepsy in July, 1853. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but I learned from him that he had no other remedy than to bleed me. I tried this several times, but without any good effect. I again returned to my family physician, who cupped and bled several times at intervals. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall to the ground. I would have been occupied with my business, but I was so often attacked that I was obliged to leave it. I was in my business, and I consider that I was cured by the Pills. I have since had no other fits, and I have been able to pursue my business as usual.

STILL ANOTHER CURE.

W. P. LIGON. I was afflicted with Epilepsy in July, 1853. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but I learned from him that he had no other remedy than to bleed me. I tried this several times, but without any good effect. I again returned to my family physician, who cupped and bled several times at intervals. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall to the ground. I would have been occupied with my business, but I was so often attacked that I was obliged to leave it. I was in my business, and I consider that I was cured by the Pills. I have since had no other fits, and I have been able to pursue my business as usual.

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Presbytery of Sauguen.

This Presbytery held their ordinary quarterly meeting at Durham, on 14th and 15th March. Letters were read from the Presbyteries of Montreal, Toronto, and Lindsay, intimating respectively their intention 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:—The Presbytery of Sauguen, in taking leave of the Rev. Malcolm M. MacNeil, late of St. Andrew's Church, Mount Forest, hereby desire to express towards his 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 Otawald congregation, to Mr. John Munro 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, Anton, in support of the call, as appointed by the Presbytery of Glengary, and commissioners from Priceville, etc., congregation, who expressed their earnest desire to retain their minister. Mr. Cameron having intimated his acceptance, 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 Cambury and Fenelon congregations to the Rev. D. McDonald, Arthur. The Rev. 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 retain 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 taken without delay. There were presented for transmission to the General Assembly, a petition from the Kirk Session of St. John's Church congregation, Walkerton, and a similar petition from 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 bounds of the Presbytery of Sauguen. It was resolved to transmit said petitions, and to support their prayer before the Synod of Toronto and Kingston and the Assembly, Messrs. Macmillan and Anderson being appointed for that purpose. A petition was presented from Clifford and Macintosh's Stations, of Clifford, and Carriek congregation, praying that each of said stations may be formed into a separate charge. Mr. G. Johnston, ruling elder, of Carriek, was heard in support of a protest which he had entered against the action of the Session in transmitting said petition, on the ground that whilst there was no design on the part of any 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, the matter was remitted to Clifford and Carriek 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. Clerk.

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 manufactures 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 years, a dread of some overwhelming calamity 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 inestimable 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 ships of the United States, but of all countries, may find space and perfect security. The maritime power which holds Pearl River Harbor, and moors her fleet 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 across the British Columbia to 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 Pacific coast is impregnable, with out 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. In 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, Marriages and Deaths.

MARRIED. On March 30th, at Montreal by the Rev. John Springer M.A. the Rev. JAMES CAMERON, M.A. of Millbrook, Ont., to Miss ANNIE FURBER, daughter 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 Vankloek Hill, JOHN McRAE, of Lanester, to MARIJA, second daughter of Archibald McDonald, merchant, of the Seventh Concession of East Hawkesbury, Ont. At the residence of the bride's father, on March 22nd, 1876, by the Rev. A. Cameron, M.A., Miss CAMERON, G. TUTTLE, to Miss JANE McFARLANE, daughter of Duncan McFarlane, Esq. of the Township of Puslinch, County of Wellington Ont.

Special Notices.

A DOCTOR'S OPINION.

Messrs. Craddock & Co., 1032 Race Street, Philadelphia. You will perhaps remember that I sent 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 physician 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 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. A single bottle will satisfy the most skeptical. There is not a single symptom of Consumption that it does not dissipate. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Sent at our risk. Address, Craddock & Co., 1032 Race Street, Philadelphia.

THE PRODUCE MARKETS.

Table with columns for commodity, price per bushel, and price per 100 lbs. Includes items like Wheat, Spring, Barley, Oats, Beans, etc.

HEARING restored. A great invention by one who was deaf for twenty years. Send stamp for particulars to Jno. GARMORE, Lock-box 80, Madison, Ind.

Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS. BARRIE.—Next meeting of Presbytery of Barrie at Barrie, on last Tuesday of April at 11 a.m. KINGSFORD.—The next meeting to be in John Street Church, Belleville, on the second Tuesday of April ensuing, at seven o'clock p.m. LINDSAY.—At Woodville, on the last Tuesday of May, at 11 a.m. HOGAN.—The Presbytery of Hogan will meet at Clinton on the 11th April. Roll will then be made up. HAMILTON.—Next ordinary meeting will be held in St. Paul's Church, Hamilton, on the second Tuesday of April, at 11 o'clock a.m. Session Records are to be received. TORONTO.—This Presbytery meets on the first Tuesday of April at 11 a.m. Draft act for the constitution of General Assembly to be considered.

PRESBYTERIAN YEAR BOOK & ALMANAC.

Edited by REV. JAMES CAMERON, CHATSWORTH, ONT. 192 pp. 25 CENTS.

The Argonaut and Critter says:—The Year Book is in its second issue, and shows improvement even on the excellence of the first. It is, in short, a valuable medium for Presbyterians, and ought to be in the hands of all belonging to the Church, especially its office-bearers. The Christian Guardian, (Methodist), says:—This is a pamphlet of over 100 pages, giving a large amount of valuable information concerning the Presbyterian dominion 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 "Queen's University and College," and "From Union to Union," by Rev. Robert Torrance. Additional to the information given respecting the several Presbyterian sections which now form the united Church in the Dominion of Canada, valuable statistics are furnished of Presbyterian Churches in Great Britain and Ireland, in the United States, on the continent of Europe, in Australia, etc. The chapter on "Union" is particularly readable; and, as the record of a memorable year in the history of Canadian Presbyterians, the "Year Book" for 1876 will find a permanent place in the history of this country.

Will be sent FREE to any address on receipt of price. C. BLACKETT ROBINSON, Toronto.

D'ARY'S Curative Galvanic Belts, Bands AND INSOLES.

are made on the most approved scientific principles, and will certainly cure all diseases of the sexual organs, nervous disorder, RHEUMATIC AFFECTIONS, NEURALGIA, weak back, and joints, indigestion, constipation, liver complaint, consumption and diseases of the kidneys and bladder. All these yield to the mild but powerful application of Electricity. Send for circular to A. NORMAN, 118 King Street West, Toronto.

Nepenthe Bitters ARE AN Excellent herb Preparation.

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

A THOROUGH BLOOD CLEANSER that really will do its work well. Sold every where. Wholesale and Retail A. NORMAN, 118 King St. West, Toronto.

SEWING MACHINE SALES FOR 1874.

Table listing various sewing machine models and their prices, including Singer, Wheeler & Wilson, and others.

NEW YORK SINGER SEWING MACHINES.

THE SINGER MANUFACTURING COMPANY sold in 1874 211,079 Machines being 148,952 more than any other Company sold. Warranted to outlast two of any other makes. Beware of imitations and cheap-made Machines.

NONE GENUINE WITHOUT BRASS TRADE MARK

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

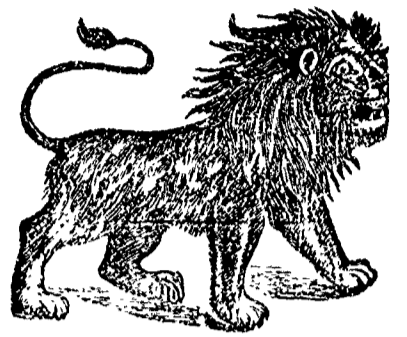
THE Upper Canada Tract Society.

KEEPS on hand a Large Stock of Theological and other works suitable for Ministers or Congregational Libraries; and a varied and constantly renewed stock of Bibles, of which Sunday School Bibles or Prizes, of which catalogues may be had free by mail, on application. The Society also supplies to order all the best and most popular Religious Periodicals, whether for Family or School use. Catalogues, of which price lists may also be had free by mail, on application. JOHN HICKOK, Depository, 22 Toronto Street, Toronto, March 29th, 1876.

NERVOUSNESS.

Dr. CULMER'S Specific or French Remedy, for Nervous Debility, etc., attended with any of the following Symptoms:—Deranged Digestion; Loss of Appetite; Loss of Flesh; Faint and Nervous or Heavy Sleep; Indigestion or Weakness of the Stomach; Troubled Breathing; Failure of Voice; Irregular Action of the Heart; Eruptions on the Face and Neck; Headache; Affections of the Eyes; Loss of Memory; Sudden Fluctuations of Heat and Chills; General Weakness and Languor; Aversion to Society; Melancholy, etc. Clergymen, Physicians, Lawyers, Students, and persons whose pursuits involve great Mental Activity, will find this preparation most valuable. Price \$1.00; Six Packets for \$5.00. Address JOB, DAVIDS & CO., Chemists, Toronto (Sole Agents for the above preparation.)

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James Bain & Son, Booksellers and Stationers.

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1876. SPRING. 1876. GORDON, MACKAY & CO.,

are now receiving their Spring importations of STAPLE & FANCY DRY GOODS, which have been selected with great care, and by TUESDAY, 7TH MARCH, will be well assorted in all departments, when they hope TO SEE THEIR FRIENDS.

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Manufacture those celebrated Bells for CHURCHES, ACADÉMIES, &c. Price List and Circulars sent free. HENRY McINTYRE & CO., BALTIMORE, MD.

BUCKEY BELL FOUNDRY.

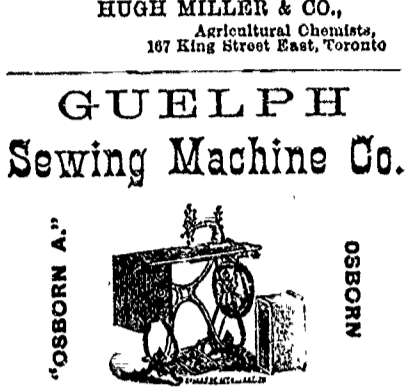
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Is the best food known for fattening HORSES, COWS, CALVES, SHEEP AND PIGS, with great saving of time and money. IT GIVES STRENGTH AND LIFE to Horses even during hard work. COWS FED WITH IT produce more MILK and BUTTER, at the same time increase in flesh, and for stall-feeding its effect is marvellous. PRICE 25 CENTS AND \$1.00 PER BOX. A Dollar Box contains 200 feeds. HUGH MILLER & CO., Agricultural Chemists, 167 King Street East, Toronto.

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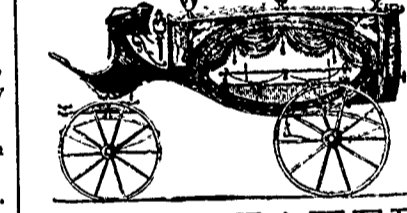


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50 New Dinner Sets, 19 New Dessert Sets, 1 Case Breakfast Sets, 5 Cases Tea Sets, 10 Cases Chamber Sets, 2 Cases Fancy Jugs, 1 Case Fancy Teapots, 1 Case Cheese Covers, 7 Cases Cut Table Glass. And a great variety of New Flower Pots and Fancy Goods. GLOVER HARRISON IMPORTER.

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