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TORONTO, CANADA, FRIDAY, MARCH 24, 1876.

[Whole No. 216

#### Contributors and Correspondents.

[For the Presbyterian.] DIARY IN THE EAST.

DAMASCUS.

The school, which contains a good many Moslem children, is for boys as well as girls, and it was pleasant to hear from Mr. Macintosh that the teachers were earnest Christians, who, besides their fatiguing work in the school, acted quite as missionaries in the neighbourhood.

There is also a small blind school, which I entered at an interesting moment, for a native who has his sight had just come to teach basket-making to the blind men. It was funny to see him standing with his naked foot planted on the centre of a star of osiers arranged to form the bottom of a basket. The natives of the east make much more use of their feet in their work than we do, bringing them into action to supplement the hands in various ways.

The house where I had a room belonged to one of the school teachers. She could speak English pretty well, and was very kind and attentive, and while she was busy in the school, her mother-in-law was quite ready to imagine my wants, and explain her own meaning in vivid pautomime. They had a German missionary residing with them, who had been working among the Jews, but had been so prostrated by frequent attacks of fever, that he was obliged to leave for Europe while I was in Lamasons.

There, as elsewhere, the work among the Jews is no easy one. One English clergyman, who visited many of them both in Damascus and Safed, was much struck by tueic proud bigotry. When he remonstrated with them for living in such miserable poverty in Safed, without making any attempt to improve their condition by cultivating the rich land which lay barren around them, they replied, "What! do you think we are going to pay for leave to cultivate the soil which rightfully belongs to us? No, we shall wait till Messias comes, and then each Jew will have ten Gentiles given him to work and till the land for him."

During the summer before I was in Damascus, the Macintoshes had made one of the very few attempts that have ever been made to get at the real Bedouin of the desert, and present the gospel before them. This can only be done effectually by going and living among them. Mr. M. and his wife spent some weeks in a tent with a Bedouin tribe in the desert to the south-east of Damascus, moving about with them, trying to gain their confidence, and telling them the way of salvation.

Mrs. M. gathered the women round her and spoke to them, while Mr. M. did all he could among the men. Whether any fruit may ever come from this self-denying effort cannot be said, but they found the people willing to listen and were kindly treated.

The confidence shown by Europeans coming among them without any protection seemed to touch them, though their sense of it was curiously expressed when they told Mr. M. that they wondered at his trusting himself with his mare and his wife among them. The mare was named first and apparently thought most of. The attempt would have been followed up the next summer, but Mrs. M's state of health made it impossible. She was laid up with rheumatic fever while I was in Damascus. and took long to recruit. The super, abundance of rain and the floods round the city was the cause of a great amount of sickness and death. On Sunday I at-

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tended the church of the American Mission. On the evening of May 19th, I said farewell to my kind friends in Damuscus, and started alone for Beyrout, taking the night dlligence to avoid the heat during Jay. My seat in the open coupe be side the driver was very pleasant in the evening and morning, but very cold during the night when crossing the highest part of the pass. The early morning was charming. We were then on a high part of Lebanon, whence the views into the valleys, with the clouds floating below us, and half-hiding, half revealing the picturesque country were most exquisite. Then the view opened out towards the sea, from which these wreaths of mist and clouds came streaming up, and Beyrout appeared seated on its promontory, jutting out into the deep blue Mediterranean, and sur-rounded landwards with its pine, and olive, and mulberry groves. A kind wel-come again awaited me in Mr. Moth's hospitable house, where I spent some weeks seeing a good deal of the working of the Syrian schools in Beyrout. The Examination of the Normal School Instiation took place while I was there, conducted partly drally, partly in writing, ander the direction of air English clergyman who happened to be passing through Beyrout, and who had seen much of school work in England. Another day a visit was paid to the school by a person of whom I had heard much, and was glad to have

the opportunity of seeing. He was a Bishop Megaraditch, an Armenian. He had been in a very high position in his own church, and had relinquished all his honours and emoluments from love for the truth of God which has been ac sadiy buried under superatitious observauces in the Armenian Church. He had put himself under Bishop Gobat of Jeausalem, thus joining the English Church. When I saw him at Beylout he was on his way to Jerusalem to ask the Bishop's counsel and aid in the difficulties in which he was

he was bound to continue his payments to the monastic institution as long as he lived. once is pretty sure to carry the day, he was in sore trouble. It was pretty evident that he had no means for paying large sums, for a gentleman who travelled with him and his young wife was amazed to find that they were deek passengers in the steamer, though they would be at least two nights at sea. With Bishop Megaradith was a young Armenian convert who had been educated for some years at Lausanno, in Switzerland, and having overworked had been obliged to return to his native land to recruit. He had not only studied hard, but during the French war, volunteered to visit the hospitals and prisons in Germany where were many Zouaves and Turcos to whom he went to preach Christ in their own tongue. The Bishop hoped to be able, by his help, to establish a training institution for Armonian teachers and pastors at Aintab. As usual, one great difficulty is to get the

TRIP TO BAALBEK.

On June 8th, I again had an early morning start. The Motts finding I was anxious to see a little more of the Lebanon and to visit Baalbek, kindly arranged for my staying at one of the Syrian schools in the mountains, whence I could easily cross the Bukaa to Baalbek. I arranged to have a horse for a week, and a man as guide on foot; this was both pleasanter to me and cheaper than going by diligence so far, and then hiring a horse. I had ordered the horse and man to come for me at 4 a.m., that I might be well up on the mountain before the heat of the day, but I had two whole weary hours to wait before there was any sign of their appearance. I expected to have a guide who could speak a little English, but it turned out to be little indeed. I think his knowledge of it was even less than mine of Arabic. He seemed to have picked up one or two words of several European languages, but could not have formed one single complete sentence in any one of them. However, it really did not matter, as he knew where I wanted to go, and the roads in the Lebanon are very different from those in Palestine, so there was no fear of our going astray on the mountains. It was a lovely morning when I thus again started off on what was really a again started oil on what was really a solitary journey, with my little luggage at my saddle-bow. I had a very good horse and a comfortable saddle, so there was every prospect of a pleasant journey for me. I took the same road as I had gone over by diligence as far as the Bukas, only shortening the way in many please by taking thost ents to avoid the places, by taking thort cuts to avoid the zig-zags of the diligence roads. When

When we got over the mountain, and down to the plain of the Bukas, we left the diligence road and struck northwards for some distance along the plain. The road was not a macadamized one like that one I had left, but it was a very good track-an immense improvement on those I had become accustomed to in Palestine. I was glad I had studied the map and Murray's Guide Book, for I found my guide did not even know where to turn off from the diligence road, and was taking me past the place where I felt pretty sure we should turn north. Happily we met a woman before we had gone far wrong, who sent us the very way I had wished to follow. So again when we came opposite the opening of a gleu that strikes up west-ward from the Bukaa into the heart of Lebanon, I telt cure it must be the place where the large village or rather town of Zahleh lies, for which we were bound. My guide again proved ignorant of the way, but there was a small hamlet beside the road where we got the necessary in-

formation. Zahleh is the largest town in the Lebanon. It is situated on both sides of a rushing stream which is one of the principal head-waters of the Litany river. It is very picturesque. The houses rise tier above tier, built on the steep hillside on both sides of the river, almost in the form of an amphitheatre. The mountain towers high above the town, yet it is itself so high that the climate is very different from Beyrout, and places on the sea-board. In Zauleh the nights are always cool even in the height of summer, whereas at Bey-rout, even in May, they were sometimes more oppressive than the day, with a sort of moist heat which is very exhausting. When, on looking from the height of Lebanon at early morning, I saw the

steaming wreaths of mist rising from the laten printed by Government. They see, and hovering over Boyrout, I thought have been, to use the laten Mr. Howard's phrase, effectually weeded of all Christian of the nights there. Fow Europeans can allusions." stay the whole summer in Beyrout with out being the worse of it, and other mountain villages are much frequented during the heat. I found that the German douconnesses regularly rent a house in one of the mountain "llages to use as a summor sanitarium.
Arrived at Zahleh, the next thing was

to Jerusalem to ask the Bishop's counsel and aid in the difficulties in which he was placed.

While in high office as Bishop or Archbi hop of the Armenian Church, he had received large sums of money as titles, etc., and from these paid a sum annually towards the support of a monastic institution. When he left his church he, of course, relinquished its emoluments, and became quite a poor man, but an endeavour was being made to prove that he was bound to continue his payments to no parapet, and rose in the middle like the Chinese bridge on the well known willow plate, so that there were steps to As he no longer possessed the church funds from which he had undertaken to pay the money, he did not see how he could be roquired to continue the payment; but power was on the side of his opponents, and as in Turkish courts bribery or influence in the review was a dog fight under its safely and quietly. The next thing it had to try its nerves was a dog fight under its very feet. A stray dog had followed us all the way from Beyrout. The Zahleh dogs, of course, resented its intrusion into their quarters. I suppose it expected that, and kept close to me, so when a dog fell on it just under the horse's nose, I had some difficulty in getting on, and my man did not seem inclined to interfere to stop the fight. We got past this difficulty too, next came climbing a very steep and narrowlane, with two houses on one side and a bank on the other side overlooking the houses of a lower tier. Here we met a man leading a horse down the hill. Then
I found that my stood, which I thought so
peaceable, had a temper too, for, with a
scream and a flourish, it prepared for a
tooth and nail combat with the riderless

It was not a very comfortable position for me, and what made me think it more serious, was the way in which a passing stranger rushed up to hold me in the saddle, evidently thinking I must tumble off. Amonget us we managed to get clear off without a regular battle, and without my tumbling off over the bank, but after that I dismounted, and walked up the rest of the way to the school. There I found the letter announcing my coming had not been received, still I got a warm welcome from the two native toachers. They had both been trained in the Normal They had both been trained in the Normal School in Beyrout, and spake English. They at once made ready for me the two nice rooms that had formeristed in inhabited by a Scotch lady who had superintended the school, and the two Bible-women who work in Zahleh and the neighbouring villages, but who had left the station some time before my arrival. I found all and time before my arrival. I found all apparently in nice order, and the school going on steadily. There is an American mission in Zahleh, and one of the missionaries being married, his wife was able to take some supervision of the school which they value nighly, as they have no girl's school of their own, and experience had taught them the great need of female edu-cation, if missions in the Lebanon are to cation, it missions in the Lebaudi are to thrive and grow. Since then they have persuaded the Syrian schools to open a second girl's school in Zahleh on the other side of the river. They found that parents would not send their girls from the other side of the town through the market.

(To be continued.)

## Christ Ignored .- A Correction.

Editor British American Presbyterian. DEAR SIR,-I was glad to see reproduced in your last number, the admirable address of Protessor McLaren. Will you allow me rig.zags of the diligence roads. When near the summit of the pass, I rested and ate my dinner which I carried with me, enjoying the grand view before me, and rejoicing in the shade cast by a few light have "made the grave statement that in the Government schools, heather books to correct a slight mistake which occurred in connection with it? I am reported to have "made the grave statement that in the Government schools, heather books to correct a slight mistake which occurred in connection with it? I am reported to have "made the grave statement that in the Government schools, heather books to correct a slight mistake which occurred in connection with it? I am reported to have "made the grave statement that in the Government schools, heather books to correct a slight mistake which occurred in connection with it? I am reported to have "made the grave statement that in were permitted to be used, while the Bible was utterly excluded, and that in the English poets and other standard works read by the students, the name of God or any passage referring to Him was carefully ox-punged." The only correction I wish to punged." The only correction I wish to make is that it was the name of the Lord Jesus Christ which I said was thus eliminated. The name God is indefinite, and is applied to the imaginary deities of the Hindoo as well as to the true God. It is therefore not so offensive, and accordingly has sometimes been substituted for the

name of our Lord.
The statement is indeed a grave one. believe it was made as one answer to the question how there are so many Hindoos who are educated in English, and yet in no degree Christianized. My authority for making it is partly a leading article in a Bombay newspaper, from which the following short quotations may interest your readers without occupying too much

of your space:
... "Outlines of Universal History lately introduced into the Government." schools, in which not a word is said about Christ or his influence in the world, which a whole chapter is given to the religion and dominion of Mahomet."—"Two volume of 'Selections in English Poetry been printed for the Madras Director of Public Instuction. Among the authors are Isaac Watts, Cowper, James Mont-gomery, Keble. . . Now our readers will be able to form a conception of the process to which these authors have been subjected when we tell them that the name subjected when we tell them that the name of our Lord does not occur in the whole two volumes. Here are specimens of some of the changes made: 'From that young chirches' 'Give me, O Lord, ithy early grace,' becomes 'If God will give me early grace.' These books liave church. During that time I have labored

"The Tamil Minor Poets published by the Director of Public Instruction, contain six invocations to tomesh.

Whoever with an offering of flowers adores without fail the feet of that Being whose body is an red as coral, and who has an elephant's trunk, obtains power of language, good undorstanding and health of body, together with the favour of the Red-lotus seated-goddess.' Worship the feet of Ganesa, whose head is ship the feet of Ganesa, whose head is adorned with glittering matted hair formed into a crown; you will then have his favour so as to easily understand and get by heart the forty stanzus of the Namen.

To these who meditate on the name of Shiva there will be no suffering.

The forehead without sacred ashes is void of beauty.

While tidders is they tought and over

While idolatry is thus taught, and even historical facts regarding Christ ignored in Government schools, and the students gain most of their views of Christianity from infidel authors, is it little wonder that so many of them leave college far from Christianity.

It is, however, a matter of thankfulness that the Government is steadily increasing in appreciation of missionary work, and the importance of affording Christian kaowledge to the natives.

JAS. FRASER CAMPBELL. Ottawa, 15th March, 1876.

#### Metis Mission Station

Editor British American Presbyterian

Sin,-In the minutes of the Presbytery of Quebec, in the PRESBYTERIAN of Jan. 28th, there is the following reference to mysolf:

"Extracts were also read from a very lengthened letter from Rev. T. Fenwick, labouring as ordained missionary at Metis, giving an account of that distant but in-teresting field which appeared to be far teresting field which appeared to be far from prosperous. Representations were also given by Mr. J. Thompson, older, and Mr. James Hossack, from all, which it was made very apparent, that a change was very desirable for both Mr. Fenwick and the people, and the Clerk was accordingly instructed to notify Mr. Fenwick that such should take place not later than June next."

The natural meaning of the above is that there is a bad state of feeling between my people and myself, and that, not only would it be good for me to be removed, but, also, that it would be good for them if they were rid of me. Cousequantly, as long as I am here I am doing the place harm. I have consulted two brethren belonging to another Presbytery, for whose judgment I have great respect, and they fully agree with the view which I take of the language quoted. It is, therefore, fitted to do me narm. Now, I hold with the Shorter Cateolusm that one of the duties required in the ninth Commandment is to maintain our own good name, while I as firmly believe that "another should praise one and not himself; a stranger and not his own hips." would, therefore, respectfully ask of you a place in the Preseyterian, merely to say a few words in self-defence. Had the language of which I complain not appeared in it, I would not have applied to you. I may here state that the notification which I received from the Clerk is in a somewhat different form from what is in the PRESENTERIAN.

It is quite true that this place is not in

a state as prosperous as it is desirable. This, however, as the Clerk himself says, is not in the least my fault. Almost immediately after I came there, some of the very near relatives of my predecessor broke up my little congregation in order —as I can prove—to provide a home for

him.
They joined the congregational body. When, through ill health, he became unable to preach, every one who left us turned over to a third Evangelical body.

Now, in Metis, two Protestant denominations occupy a field which is small enough for one. I was lately somewhat confused when a priest who was paying me a triendly visit, asked me in the course of conversation if there is much difference between the two churches. If I had said "Yes," he would, no doubt, have said to himself, "What about the boasted unity of Protostants?" I said that there is no difference in essentials. No doubt he said to himself," Where, then, is there any need of two in a small place like this?" I may state that the other congregation has a much smaller number of communicants than we have. We are not lax, either in order to draw in, or kesp in. It is true that some, both of the members and of the adherents do not do their duty. But there are few congregations of which this cannot be said, judging, however, from a passage in the Clerk's letter to me, the Presbytery refers rather to the disruption

My people and I are on most friendly terms. I know that I am not "a man to all the country dear." No minister who does his duty is. "Woe unto you when all men shall speak well of you." We have been obliged to exercise discipline on some. These bear no good-will towards me. With these exceptions, however, matters

are as I have stated.

Whether it would be a benefit to my people if I were to leave them, is, of course, a delicate question for me to answer. Different Christian friends who have spent some time here—some of them ministers, and these not all Presbyterians, have said that it would not, though I

and given of my means for the physical and introduction, as well as for the spantant good of my people. From a sense of duty I have remained here, though thave, more than once, been invited to go where there was a prospect of more dollars besides other advantages. The clerk in his letter to me speaks of me in complimentary terms -speaking from report. But, I have to do at present, only with his language in the Paisny ration, which, as it stands, will be interpreted by the public, only as I have already said.
The Mesers, Thomson and Hossack,

spoken of in the minutes, both has in Quebec. Their personal knowledge of the state of our church here is very imited. What they said to the Prosbytery must have been founded chiefly on second-hand, it may be, also, third hand information. If they said anything unavourable reguling me, I, of course, could not defend myself, as I was absent. Detagentleman I very much

The Prosbytery has a very imporfect knowledge of my peculiar position. Only one minister of it has ever been here, and that was before I cune. I am acquainted with only six of them, with two of whom I have conversed only once. I know none of the elders but those already mentioned. About half of the Presbytery had nothing to do with Metis till the union

had nothing to do with Metiarin the union last June.

Though I am asually termed an ordened missionary, I am "to all intents and purposes," the paster of Meis, as I shall prove to the Probytery at its next meeting. My people should, therefore, have been consulted before a change was decaded. ed on.

The foregoing I have written in the most friendly spirit towards overy member of the Presbytery. Thanking you for your kindness to me on this occision, I remain, Mr. Editor, yours truly,

T. FENWICK. The Manse, Metrs, Que., March 8, 1876.

[For the Presbylerian.]

Who will Go?

How deeply we treasure the last words, and how earnestly we fulfil the last request of a dear departed friend. How much more then should the Church be anxious to fulfil the last command—not of the dying—but of the risen and gluified Saviour: "Go ye into all the world and preach the Gospel to every creature," was preach the Gospel to every creature," was his last injunction, given just before the clouds received Him out of the sight of his wendering followers. The cry "come o or and help us" is now coming to us from all parts of the earth, and the awake od Church looks around and enquire. Who will 1,0? and then with one consist they begin to make excuse. One says am afraid of my health." Jesus answers your objection and says "I will strongthen thee." "According to thy day thy strongth shall be." "To them that have no might he increaseth strength."

Another says, "I could not acquire a

Another says, "I could not acquire a now language." Now is that really a fact? How many have you studied successfully already? Does not your past success prove you have ability? Then thing aside your excuse and say like the Apatie, "I can do all things through Christ who strengthenth me."

But says another, "I am of slow speech; I am not eloquent." God's answer to you is the same as he gave to Moses who made the same excuse when God was about to do great and marvellous things through his instrumentality, "Who hath made thy mouth? I will be with thy mouth."

A fourth says "I dare not go alone, though my heart is in the work." God

does not ask you to go alone, but promises to go with you himself. "I will be with thee, even to the end of the world." "I will no or leave thee, never forsake thee." I will nold thy right hand, saying unto thee, fear not."

O, young man, trust your Father's promises, and cast aside all vain excuses, and let nothing deprive you of the glory of unfolding the banner of the cross; of breaking the chains which bind the souls of millions of your fellow-beings in a worse than Egyptian bondage. You need have no fear that you mission will be fruitless, for the heathen are the prominent inheritance of Christ. "All nations shall serve him."

O, may your hearts burn with love to Him, and you be enabled to come out boldly and say, "Here am I, send me." Come then and press to the front of the battle, and be a hero in the army of the Lord. Will you go?

Philosophical and Literary Society Presbyterian College Montreal.

The annual meeting of this society was held on Friday evening, the 10th inst., the president, M.J. Allen, B.A., in the chair. The report of the Rec. Secretary was presented and adopted, and an appropriate address delivered by the president on the work of the present session, after which the following gentlemen were elected officers for the ensuing year :-

W.D. Russell, President; G. F. Walker, First Vice Pres: M. H. Scott, Second Vice Pros; M. F. Bondreau, Rec. Secretary, C. McKillop, B.A., Cor. Secretary; C. E. Amaron, Treasurer; C. McLean, J. Bennett, J. Anderson, J. Baillie, R. McKibbiu, Committee.

C. McKillor, Cor. Sec. P.L.S. Montreal, March 17th, 1876.

THE Mohawk Valley was flooded a few days ago, bridges were carried away, and villages inundated.

PRINCE EDWARD Island built last year eighty-three vessels, including two steamers the aggregate tonnage being



A Wife's Influence.

As the marriage relation is the first established by God, so it is also the most intimate, and exerts a greater influence for good or evil than any otter relation, unless indeed we except the parental and filial relation which flows bunned atoly from it. The married pair have more power to advance or hinder each other's comfort and success in his than all persons without. There is not a casual, but a constant union, not in some outward sphere of activity, but in all their becom affections and interests—an all compre-hending asymmetring union, which links together for life their destiny, and to a great extent their character, in joy and grief, in prosperity and a lversity.

The proverb which we are considering rets torth the influence of the wearn upon the comsort and bonor of the man. influence Christianity, by clevating her to her proper dignity as "an behancet" for him, has not diminished, but immensely mereased; while it remains true now, as m former ages, that the happiness of the wife, as being the weaker and more dependent of the two, is still more completely in the power of her bu band than his in

The marriage contract, therefore, though too often, alas! entered upon with levity, under the blind impulse of passion and caprice, with very inadequate of the immense consequences which it involves, is, next to that purely individual act by which the soul enters into an everlasting covenant with Christ, the most solemn transaction on the side of eternity, and should be treated as such by all parents who have at heart the temporal and spiritual weltare of their children. They should look more to internal qualifications than to the outward recommendations of wealth and beauty, and the like; and should prefer a connection that promises solid happiness in humble circomstances to a marriage into what is called fashionable high tife, with its endless round of affection and frivolity, where the gilded veil of simpering looks and a gay demeanor but poorly conceals the restlessness and wrotchedness that lie

But the proverb directs our attention more especially to the influence which the wife exerts over the comfort and usefulness of the husband.

"A virtuous woman is a crown to her husband." The words here rendered "a virtuous woman "express, in the original, a woman of general excellence, both of intellectual and moral—a woman who unites mental capacity with piety and integrity, who has both the ability and the disposi-tion to order well the affairs of her household. Perhaps they might be better trans-lated "a woman of worth." Such a wo-man "is a crown to her husband." She has those qualities in which he may justly glory, as bringing to him comfort at home, es in his affairs, and honor among his

comfort at home; for there she makes his prosperity doubly sweet by rejoicing with him, and lightens all his afflictions by her tender sympathy. When desponding she cheers him, and when agitated and excited by the rough encounters of life, she tranquillizes his troubled spirit. The storm may beat upon him without mercy, but within, in her bosom, he always finds = calm and sunny retreat, where he may recruit his strength and spirits for the morrow.

Success in his affairs, for what he gathers without with coaseless toil and gamers without with coaseless toll and striving, she manages at home with pludent care, and adds to it by her own industry. In this respect she does "him good and not avil all the days of her life. She seekoth wool and flax, and worketh wil-lingly with her own hands." "She is not afraid of the snow for her household: for all her household are clothed with scarlet." She looketh well to the ways of her house hold, and eateth not the bread of idleness. (See the whole description of the virtuous woman, Prov. xxxi. 10-81.) The man to whom God has given such a wife has in his own house a perennial spring of suc-

Honor among his fellow men, for such a wife makes her husband to be respected in his own household, and in the world without. Of this the sacred penman takes notice when he says, "Her husband is known in the gates, when he sitteth among the elders of the land." He is known in the gates—the place of counsel in ancient times—as a man held in honor and worthy of a sent among the olders who sit there to hear and determine controversies. The excellent qualities possessed by one of a married pair reflect splendor upon the other. Many a man, possessed of only moderate abilities, has gone through life happily and prospered, honored by all his neighbors, hecause he enjoyed the counsel and help of such a virtuous woman as has been described.

But she that maketh ashamed is as rottenness in his bones." "She that maketh as amed" is the opposite of a woman of worth." She is an idle, luxuriant, prodigal, and improvident woman, who not only brings to her hu-band no increase by her industry, but squanders his hard-earned substance by her extravagance and mismanagement. She is to her husband "as rottenness in his bones"—like the running sore that proceeds from a decaying bone, as louthsome and exhaustive as

it is painful. With such a wife he cannot prosper, He may gather money, but it will be only to put it into a bag with holes." Exprodigality and mismanagement, he will find home dreary and comtertiess, and his good name abroad, if not destroyed, yet tarnished by the ignoming which attaches to her character. When a man's wife is a by word, it is hard for the public to honor

him according to h s real worth. All that has been said above of the influence of the wife up n the happiness, suco-sa and honor of her husband, applies in its full force to his influence upon welfarg. When a man or woman enters your time, money, and labour, and putting Oxford, lately. It was primarily intended into the married state, they mutually placed your hopes in it. A bad principle will for college tutors, but open to any clergy-their happiness and their prospects for yield a poor interest and a wretched profit. welfarg. When a man or woman enters

With what life in each other's hands. circumspection and prayerfulness, there fore, aught the conjugal relation to be entered upon by all—especially by those who are called to minister at God's altar.

—Ohio Observer.

#### What is Conversion?

Supposing, for answer, you turn to an account of a remarkable conversion, that of the so-called penitent thief, in Luke xiv. 39-43.

This man was one of those brigands who still, in some measure, infest the Holy Land, and were its bane and terror in the time of Christ. It is probable that he be-longed to the band of Barabbas, and the the crime of murder was, in his case, added to that of rapine and plunder. It is al-most certain that he belonged to those zealots who, under pretence of patriotism and religion, made a show of sedition ugainst the Roman government for the purpose of plundering their own fellow Israoiites. If over a man needed a radical conversion this man did.

And it is certain that he was converted. There may be doubt in other cases, and there is doubt in many cases of so-called death-bed repentance. But all doubts are set at rest concerning the penitent this fly Christ's explicit declaration, "To-day shalt thou be with me in paradise." us see, then, what took place in this man when he was converted.

He was not baptized, and he joined no church. If either were the door to the kingdom of heaven it would have been for ever barred against him. It does not follow that you, who can be baptized and join the church, need not do so; but it does follow that neither is conversion, nor essecutial to salvation.

The account tells us nothing of this man's The account tells us nothing of this man's creed. He was undoubtedly a Jew, and believed in one God, and his request indicates some sort of belief in Jesus as the Messiah of the Jews, Plate had written in raillery over the cross, "This is the King of the Jews." The dying brigand, impressed by the spiritual presence of Christ, accepted this Roman raillery as a divine truth, and recognized in the crucified One a future king. But of the preure fied One a future king. But of the nature and mission of Christ, of the character of his kingdom, of the nature of his atonoment, of the personality and work of the Holy Spirit there is no reason whatever to suppose he knew anything. The veriest child in one of our infant schools could probably have instructed him in theology. My friend, our creeds are not to conduct us to Christ, but Christ to our creeds. He is the Light that lighteth every man, and we do not need to burn our dim candles in order to come to him.

There were, in the experience of this converted brigand, just two elements. First, he made a frank, open, public confession of the wrong of his life. There were no tears, no despair, no bitter conflict, no long and torturing remorse; but there was an open and public confession of sin. And there is no better evidence of a real change of heart and life than such a confession as his. "We are justly condemned; for we receive the due reward of our deeds." It is very easy for a school-boy to say, "I have done wrong, and am sorry for it;" but when smarting under the rod, or sitting a solitary prisoner in his room, to say, "This is just what I deserve," is another matter. It is easy for the business man to say, in general terms, "I have not always acted on strict principles; no man can, and succeed." But it is a very difficult thing for the insolvent, in the humiliation of his insolvency, to say, "This a just consequence of my own wild over-speculation." In the case of the penitent thief there was such a confession as this, made openly, before the taunting priests, and to his own comrade in evil.

And there was a simple trust in the One crucified by his side as a Saviour and King. Indeed, I know of no illustration in history of trust so marvellous. The end of the dream of Christ as king seemed to have come. The priests of Israel stood there taunting him with his powerlessness. The passers-by joined in their joors. The the cross, and left their game only to mock the "King of the Jews." The disciples, at a distance, wept out their des-pair at the death of him who they had trusted had been he which was to redoem Israel. In this very hour of defeat, and still believed the crowned sufferer was in tr to a king, and looked forward with a real though vague and ill defined hope of his future coming and coronation. when darkness gathered over the scene, and the Sufferer's head drooped upon his breast, and with a loud cry, "My God, my God, why hast thou foreaken me?" he gave up his spirit, the dying brigand still hoped and tru ted in a Messiah who, to all human vision, was powerless to protect either himself or his followers.

Have I answered your question? If not, shall I answer it if I say that conversion is simply and open, frank, and hearty renunciation of sin, and a simple confiding and trust in Jesus as Saviour and King, as the one Lord, to whom the soul owes and will over pay its supreme and glad allegiance ?-Lyman Abbott, in Christian Weckly.

## Principal and Interest.

In making an investment, take care that your principal is perfectly secure.

The above sage advice, from an agri-cultural paper, is good in other than fuancultural paper, is good in other than man-cial matters. Before engaging your time, your the aghts, your labours in any enter-prise, "take care that your principle is perfectly secure." If the principle is not eafe and sound, if there is any doubt about it. it is better to leave the enterprise alone The principle is the foundation; if that is the whole house will be unsteady sligh The labour expended upon the work will be thrown away. Labouring upon a false principle is like building upon a quicksand. He who labours to propagate talse prin-ciples is like the farmer who should diligently sow and cultivate a crop of weeds.

Look at the principle before expending

(For the Presbylerian.) Songs in the House of My Pilgrimage.

ш "HERE WE HAVE NO CONTINUING OUT; BUT WE SEEF ONE TO COME."

> Through scanes of joy and sorrow We hold our pilgrim way, While use the bright to-morrow Lights up the dark to-day, Our nearts oft brun with sadness, And oft our eyes with tears, Still guze we on with gladboss Beyond the pilgram years.

Of life's wild fover dreams. Our souls on Manus feeding Our drink the living streams, In scenus of joy or surrow One hope surmonating all-The fair end sure to morrow That knows no evening a fall.

Our Lord is coming smely. And surely we shall stand In glory then security By grace at His right hand; Then welcome, joy or serrow, Let good or ill befall. That inir and sure to-morrow Will make amends for all. New Ldinburgh, Oat.

The Preaching of the Cross Foolishness

1 Cor. i. 18.

It is the believer's privilege to live near to God, and to walk in the ways of His commandments; he is God's "workmanship, created in Christ Jesus unto good works, which God hath before ordained that he should walk in them;" and he is constrained by love, much more effectually than by any fear of punishment, to yield unto his Heavenly Father a willing obedience of heart and soul, and to strive to "adorn the doctrine of God his Saviour in all things."

Thus we see how the wisdom of God is displayed in every part of the scheme of man's salvation, and how, notwithstanding the freeness and completeness of a sinner's pardon, the performance of good works is still secured in a far more effectual way than man's wisdom could possibly have devised. We must mark the place which good works are intended to hold in the preaching of the cross. Never should they e put forward in the slightest degree as the foundation of a sinner's hope; "for other foundation can no man lay than that is laid, which is Jesus Christ;" neither must works be omitted, as if they were worthless in the sight of God. It is necessary to beware of self-righteousness and licentiousness; and, while the doctrine of grace is preached without reserve, holiness and obedience to the law of God must be impressed upon the people. This is the impressed upon the people. This is the meaning of "preaching the cross," and this is the scheme which God has, in His mercy, revealed for making man holy and happy. How plainly can we trace the hand of its Divine Author in every part, and how different is it from anything de-vised by human skill!

In the gospel, man is proved to be a sinner, helpless and condemned, and yet a free forgivenness is proclaimed for him. He is told he is a dobtor, who has nothing wherewith he can pay what he owes; and no sconer does he acknowledge this truth than the debt, however great, is remitted. He is told that he can do nothing to merit eternal life, or to secure his admission into heaven. Jesus Christ has done all. The preaching of the cross is no longer power of God, and the wisdom of God, exactly suited to his necessities. He see in it all the perfections of the deity united and glorified; God's justice displayed in the puricipant of six and the true of the deity united and glorified; God's justice displayed in the puricipant of six and art. punishment of sin, and yet His mercy ex-orcised in the pardon of the sinner; His truth, and love, and perfect holiness, all shown forth in harmony with each other; and he rejoices to know that God can be just and yet the Justifier of him who betioves in Jesus. Such is the change produced in the sinner's view of Divine truth: and equally wonderful is the change proand equally wonderful is the change produced in his practice. Ho is now animated by a new principle, which constrains him to deny himself cheerfully for his Master's sake. He feels that as a Christian "he is not his own," but "bought with a price," and, therefore, it is his anxious desire to "glorify God in his body, and his spirit which are God's."

Here there were been trained to receive the price of th

Here, then, we see how truly the preaching of the cross is the power of God to those who are saved. We see this not only in the sublime nature of its doctrines, and in the purity of its) moral precepts, but chiefly in the practical effect which it produces upon a sinuer's life. The gospel contains within itself a quickening and life-giving principle, and it is this which eminently distinguishes it from every other system of morality. We find in the writings of some of the best heathen moralists, excellent exho ations on the subject of virtue and vice, but where is there an instance of their influencing one single sin ner so as to induce him to forsake his sins and to devote himself to the service of God? They contained no motive or prin f ciple which could influence the heart of The heathen systems of morality were like a piece of machinery from which the main-spring was wanting; they had nothing to set them in motion; and therefore, for all practical purposes, they were wholly inefficient. But in the gospel of Christ we have a most perfect system of Christ we have a most perious system of morality, infinitely superior to everything else of the kind, enforced by the most powerful motiver, and containing within itself the seeds of life, capable of imparting vigor to, and entirely renovating, the character of man. No moral teaching could over convince a man of sin.

THE Alliance News has the pleasure to announce the adhesion and enrollment of another noble lord, the Marquis Townsend who has now become a member of the Alliance. The News adds, "We are informed that the noble Marquis has sup-pressed all public houses upon his estates."

"RETREATS" have for some time been common enough among the clergy of a certain school, but it is at least a novelty at the universities. A retreat, extending over four days commenced at Keble College,

Light and Darkness

"You have done so little good, and done it so feebly; you have done so much wrong, repeated it so often, and repented of it so alightly!" How many Christians have had such thoughts pass through their minds. They have been dismissed, but have returned again. They are facts, and and facts which cannot be denied or undone.

It is true wiedom to turn to other facts, and to hold them fast. If I had done far worse than I have, yet I am not beyond the reach of the influite mercy of God, and the boundless merit of the blood of Christ. If I had repented of my wrong doings a thousand times more bitterly than I have done—if I had done ten times more work for God, and done it a thousand times better, none of those things would furnish the best foundation for hope.

The Lord's work only is perfect, and on that I am invited, yea, commanded to rost. And it cannot be that any one who rests alone upon that, and who longs to be conalone upon that, and who longs to be conformed to Him who has done all so perfectly, should fail of blessing. I am constrained daily to cry "behold I am vile;" but daily, yea, hourly, I will sing, "Behold dod is my salvation, I will trust and not be afraid." I will hope continually, and praise Thee more and more.—Christiam Treasury.

#### Silent Influence.

Little do we know of the power of the unconsoious influence which we exercise on those around us. Like the unseen but over active power of gravitation, so the influence of our examples and of our lives, though unknown to us, may be uninter-rupted and powerful. The words we drop are remembered by others long after we have forgotten them. Our actions, our tones of voice, our looks and motions, and our every peculiarity of thought, and feeling, and action, may be producing an impression upon the minds of others, which we may never know, and which wo can never remove. Actions have a louder voice than words, and example is more potent than precept. And thus, things which we say or the without thought. things which we say or do without thought or consciousness, or recollection, may exorciso an influence upon those around us not only while we live, but long after we may be silent in the grave. Only the day of judgment, which reveals the secrets of all hearts, can disclose the mighty effects which our conduct may produce. Seclude ourselves as we may from the world, or even hide ourselves from our nearest friends, yet still the power of our example, the things we do the things are do. the things we do, the things we leave un-done, our likes and dislikes, our habits, our customs, our manners, our indulgences our pleasures; all these may be fixing the course of some one around us, for time and for eternity.

How important then that all our influence be positive, and all for God. How important that we walk uprightly before the Lord, devoting our lives to Him, keeping a single eye to His glory, and praying to Him continually that our efforts may be such as shall be see for others to follow. be such as shall be safe for others to fol-low, and that, in the great day of God it may appear that we have not lived in vain, nor been occasions of injury or mischief to those around us .- Selected.

## Christ the Faithful Intercessor.

While 'he Earl of Essex was in the height of his power as Queen Elizabeth's favorite, she one day gave him a ring from her finger, saying, should you ever need, be granted. Not many your request shall be granted. Not many yours after, Essex, having fallen into disfavor, was arrested, tried, and sentenced to death. Elizabeth remembered the ring and confidently expected Essex to send it to her, that she might redeem her promise. Without it pected Essex to send it to her, that she might redeem her promise. Without it she could not interfere. The time of execution approached. The queen was almost frantic, but supposed pride kept the Earl from asking for his life. The warrant was signed, and Essex was beheaded, going to the scaffold in the belief that she in whom he trusted had forfeited her require whom he trusted had forfeited her promise.

When, years afterward, Elizabeth learned the truth, nothing could exceed her rage toward the unfaithful messenger who had destroyed one whom the queen had

Our Saviour, who cannot lie, and who changes not the word which has gone out of His mouth, has given us precious promices with "a ring in them:" "Whatso-ever ye shall ask the Father in my name, He will give it you;" "If ye shall ask anything in my name, I will do it;" "Hitherto have yo asked nothing in my name; ask, and receive, that your joy may befull." Do these, and a host more of like promises, mean anything? Do we believe God? If we do, shall we give our energies to money-making for selfish uses, to pleasure, to dress, to fashion and frivolcus pursuits, using most of our time for things which "perish in the using," and offer to the Master only the driblets?

Something better than houses and plea sure and jewels and fashion is provided for those who consecrate all, not only their gains, but themselves, soul and body, without reservation, to the Master's use. Eve hath not soon, nor ear heard, neither hath entered into the heart of (unregenerate) man the things which God hath laid up for those who love Him. Who believes God? What says the Word? "By their fruits shall ye know them." What was Christ's mission to the world? To "saye" men. What His command to His follow. ers every one? "Go ye, therefore, teach all nation." "Seek first the kingdom of all nation." "Seek first the kingdom of God." "Lo, I am with you." It is high time for us to wake up to our responsibility, and listen to the word of our lord: ye know these things, happy are ye if ye

Essex sent the ring by an unfaithful messenger. We have an advocate, even Jesus Christ, who can be trusted to present the petitions of His people "in His own name;" and He says, "I know that thou hearest me always." Shall not God be justly angry with us if with such lifeboats, which can neither be sunk nor broken, we fail to save men?

### Anndom Bendings.

Underter is the parent of robellion. Some are refining, whilst others are din-

Norming darkens the soul like indulged

HE nourishes his lamb, that his lamb may grow.

SLIGHT views of sin lie at the root of our walking with God. Tis the persevering servant that is the

THE great secret of all happiness is know-

ing the way to the cross. Saran loves nothing so much as working in a self confident spirit.

A COVENANT God and Father ! - that is the anchorage ground.

Steep is death's younger brother, and so like him, that I never dare trust him with. out my prayers. -Sir T. Brown.

In ancient times publicans were engaged in collecting taxes; now they are engaged in making them.—Prof. Viller,

Good prayers never come weeping home. I am sure I shall receive either what I ask or what I should ask.—Bishop Hall.

THE celebrated W. Jay, of Bath, used to say that Christ's sheep were marked in the car and the foot. "They hear my voice and follow me."

We often speak of being settled in life. We might as well think of easting anchor in the midst of the Atlantic ocean, or talk of the permanent situation of a stone that is rolling down hill.

A CHRISTIAN, seeing a painter painting Death, as a skeleton with a soythe, beautifully remarked: "For my part, I should paint Death as an angel with a golden key."

He that is much in prayer shall grow rich in grace. He shall thrive and in-orease most that is busiest in this, which is our very traffic with heaven, and brings the most precious commodities thence.

It we stand right with heaven, every cross is a blessing, and every blessing a pledge of future happiness; if we be in God's disfavor, every one of his benefits is a judgment, and every judgment makes way for perdition.—Hill. If we stand right with heaven, every

NEVER yet did there exist a full faith in the Divine Word which did not expand the intellect; which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and feelings .- S. T. Coleridge.

In the judgment of God there is no more heinous sin than that of hearing with unconcorn His messages of love and mercy. Doth not My Word do good to him that walketh uprightly? It always does. Yet Christians often go away from hearing the Word unaffected.

We may judge of the state of our hearts by the carnestness of our prayers. You cannot make a rich man beg like a poor man; you cannot make a man that is full ory for food like one that is hungry; no more will a man who has a good opinion of himself cry for mercy like one who feels that he is poor and needy.

God used consecrated lips. Consecration is the secret of power with God. This is not for the few. All the Lord's people may be prophets. The testimony of Jesus is the spirit of prophecy. God sets high estimate on the speaking of his truth. It has pleased him that men shall be saved by the foolishness of preaching. Power waits to be claimed.

MR. SPURGEON, for one, has not adopted the modern ideas of perfection. In a review of Dr. Mahan's "Out of darkness into Light," he says:—"The Psalms of David, which describe an experience of conflicts and sorrow, will soon become obsolete, if our new teachers are to be be-lieved; and the biographers of all our brethren who have gone before us into glory may as well be burned at once, for the footstops of the flock by no means follow the same track as in years gone by. As soon as we attain perfection, our friends will hear of it, most probably by means of a notice in the Times under the head of Deaths.

As the Christian advances on his way, a sweet and solemn sense of the unity of life grows upon his spirit. " We are com: plete in Ilim." Much of our life, if viewed in itself only, would appear purposeless and broken, yet Christ has said, "Gather up these fragments that nothing be lost." We learn to look at life as a whole thing, not to be discouraged by this or that adverse circumstance, remembering how much there is and will be in that life which is " like frost and snow, kindly to the root, though hurtful to the flower fatal to the bloom and fragrance, the levely and enjoyable part of our nature, but friendly to its true, imperishable life.

After the shower, the tranquil sun; Silver stars when the day is deno. After the sug w, the emerald lonves: After the harvest, golden sheaves. After the clouds, the violet sky; Quiet woods when the winds go by. After the tempest, the lull of waves; After the battle, peaceful graves After the knell, the wedding bells Joyful greetings from sad farewells. After the bud, the radiant rose: After our weoping, sweet repose.
After the burden, the blissful meed; After the furrow, the waking seed. After the flight, the downy nest; Over the shadowy river-rest.

ONE of the Saviour's most delightful discourses, second only to the Sermon on the Mount, is that delivered at Jacob's well to but one listener—and that one a poor, despised Samaritan woman. It encourages the heart of a minister, of course, to be able to preach to multitudes—often it fosters vanity and pride. But let him not count it condescension, when the occasion calls for it, to speak the truths of the Gospel to solitary listeners, or to "two or three," gathered together in the name of Jesus.

n a fc h

### Our Moung Loiks.

A Word to Boys.

Parents should, by repeated admonitions and friendly advice, strive to instil into the midst of their boys the idea, that no matter what their antecodents have been, matter what their antecedents have been, no matter what their present condition is, their future is to a great extent within their own control. That in a young and flourishing country like Canada, where there is freedom for all, with ample scope for everybody's talents and ambitions, and where true merit is the talisman of success, there is a bright prospect before overy youth, who starts out in life guided and governed by sound principles and honest intentions.
The facilities for securing the untold advantages of education are nowhere else so good or abundant ; there is, therefore, no excuse for that Ontario boy who grows man's estate in this country and yet must plead ignorance. Better Common Schools are not to be found in the world, and they are open to every one without distinction of class, creed or color. The especial importance of possessing at least a groundwork on which to rear the structure of life work on which to rear the structure of file and success, is not to be over-estimated, and no better foundation exists than that furnished by the solid rock which can be hown out of the rich quarry of an English education. The base may be rugged and less shining than the builder would like, less siming than the billion would like, but it is there, come what will, and, as time passes, may be polished to corre-spond with the more showy edifice as it rises symmetrical with the advantages the rises symmetrical with the advantages the occupant may possess in after life to adorn and beautify it. We dwell upon the necessity which every youth is under to store his mind with all the sound and honest knowledge that he can grasp. No better indication, perhaps, exists of the future a boy intends to carve out for himself than is afforded by his efforts to secure overy particle of education he can. That lad who thirsts after information, and has lad who thirsts after information, and has parental or friendly advice to guide him parental or friendly advice to guide him into the true paths, may be esteemed as being already on the high road to success, if not to fame, for in no respect is that prognosticating proverb, that "the boy is father to the man," more true, than in this. Every boy has or should have an innate ambition to become something between the inc. but he may reat content. ter than he is, but he may rest content that his efforts will be hampered, if they that his chorts will be nampered, it they do not result in actual defeat and disappointment, if he had not at least the rudiments of education. Many noble mon whose younger days were contemporary with those when there was no schools, and who, consequently, never had adequate instruction, have struggled against apparent struction, have struggled against apparently overwhelming odds, and by indomitable perseverence have risen above their fellows, who had had better opportunities than they; do not they afford splendid examples for the growing generation? Self-made and self-taught as they are, Self-made and self-taught as they are, they grieve over nothing so much as the lack of advantages in their youth. We have them by scores in Canada, and illustrious they are when regarded in the light of their intrinsic qualities. youth of to-day can make no excuse when they reach manhood; it may be that cir-cumstances were adverse to their attending school, but they must know that not ing school, but they must know that not only are they protected by law, but are by law required to go to school so many days in the year. There is no lad but can go to school, if he from his heart wishes it; if others strive to prevent him he has a friend in the law if not in flesh and blood. Canada needs thousands of intelligent Canada needs thousands of intelligent farmers, tradesmen, mechanics, sailors, soldiers and even laborers, as much as learned lawyers, doctors, clergymen and statesmen, and to every Canadian boy she holds the door of entrance wide Where there is no mental training, mere manual skill goes for little, but where both are combined, then prospects for pro-motion are good, and once started what is to stop a men from ascending to the top of the ladder? These sentences are written with a desire to stimulate the lads who may read them to lose no time in selecting some honorable business, trade or profession, and then set themselves resolutely to work to achieve success in it. The youth who has no idea of what his future is to be is indeed a pitiable object, though his parents' or some one else's wealth at present seem to ensure him from future present seem to ensure him from litture need or want. Let every boy lay aside such or any other hopes, which are often of the most delusive character, and re-solve to rely on his own merits for his success in life, recollecting that it will be all the more creditable, and not forgetting that he must lay his foundation now.

#### Cultivate Habits of Observation in Children.

The boy who leaves school with a fixed habit of observation, is really just beginning his education. He is passing from the tuition of imperfect teachers to that of instructors whose stores of knowledge are boundless, and whose methods are always best. There is really no more carious study than that of mon's habits in this particular. To ordinary observant people it seems simply a marvel that some men and women can see so much and learn so little. We ourselves have known, for innttle. We curselves have known, for instance, a person of fine ability, occupying editorial positions, who could never learn how to indicate a desired alteration on a proof-sheet, and that, too, when they were called upon to indicate their wishes every the country of allers and which similar allers. day on proof slips, and which similar alterations were marked already. The tendency of this habit of observation together with its consequent habits of comparison and reflection, nature implants in every human mind, and it is this that gives birth to the perplexing questionings of all children. When it is allowed to develop itself, it becomes the best and surest of all educators; but for the most past it is rudely suppressed in early childhood by reason of the indoin early childhood by reason of the indo-lence of parents, and so we find it, existing very feebly, if at all, in half the people we meet. Your child wants to know the facts about everything he sees, and the reason for them. He naturally saks his father or his mother, who to them are the repositories of all wisdom. It is not always easy to Auswer him; and as the average parent

cares a good deal more for his or her own comfort than for the future character of the child's mind, the matter is commonly disposed of by an injunction against questioning, which is as great an outrage upon the child as anything can be. He has a right to ask questions. The God who put it in his mind to question you, made it your duty to answer him to the very best of your ability. And your ability to answer depends largely upon your industry in trying to learn how. If you do not know the thing when he asks, and cannot find it out, or if it be something which you cannot make him understand, you have only to tell him so, leaving him free to ask about the next thing that interests or puzzles him. If you reply to him with a mocking saw, or forbidding his further questioning, you injure him for life, quite as really and quite as seriously as if you done him physical hurt.—Home and Hearth.

#### Talking v. Teaching.

The first duty of the young person who would become a teacher, of course, is to know what she is called to teach. The second, is to acquire a self-control and control of other minds that will concentrate on the effort to stimulate the faculties of a child to the acquirement of power and knowledge by its own efforts. As this process goes on the good teacher will some-times speak, but oftener hold her tongue, or speak with well-considered ords that auggest the light and awaken power. The best teachers realise the deep truth of the Scripture, "For every idle word shall men give account in the judgment." Every moment of idle talk inflicted in a schoolmoment of fall talk indicied in 8 school-room, overy useless repetition of an idea, over-explanations, brilliant distraction—in short, everything that hinders or confuses the mental and spiritual growth of the pupil, defeats the primary object of the school.

We sympathised with the boy who came to the superintendent of schools with an application for a transfer, saying: "My teacher talks so much that I can't study my lesson." Of course we do not expect a perfect method at once; but it we would save our new methods from disastrous failure, we must train our young teachers more and more, to that temperate and well-considered use of the tongue that wenter hardered the of the tength that keeps the child in the best condition to use his own powers, and learn the great mystery of life—to "grow in wisdom and stature, and in favour with God and man." -New England Journal of Education.

#### How to Use the Bible.

Rev. Dr. John Hall, in his address at the late Philadelphia Christian Conventhe late Philadelphia Christian Convention, as reported for the Illustrated Bible Studies, by Rev. R. B. Howard, remarked that: The first thing to do was to know the Bible yourself. To this end use any help you can avail yourself of. We know of nothing now better than the intelligence that is published monthly from our missionaries. It is a running commentary of great value. You cannot go before your class and depend on your general knowledge. There must be special proparation every time. The Old Testapreparation every time. The Old Testament ought to be studied by the people. Some of it is as unexplored by them, and would prove as interesting as the unknown regions in Africa which Livingstone and other have visited. Ministers should expound continuous portions of Calls used and not confinuous portions of God's word, and not confine themselves to attempts at fresh and brilliant essays upon some single text, the thought of which is attenuated and elaborated. Not an Addison or a Macaulay could interest an audi-ence in the ablest religious essays year after year. The Word is always fresh and inspiring. There is positively no divine promise that my philosophy, my voice, manner, style, or my religious experience will convert a man. The law of the Lord converts the soul. The Holy Ghost will forever poor fresh light upon the truth. Ministers may be certain of this: the Book will live when we are dead. It is immor-We ought to link ourselves so closely with its everlasting texts and chapters by our prayerful expositions and explanations, that when we are gone our memory will continue green by being forever assosinted with God's undving truth the song of Moses and the Lamb, the Scriptures are venerable from antiquity, scriptures are venerable from antiquity, and yet ever greeting our souls with sweet and novel surprises. The Word clothes and makes beautiful the preacher or teacher who is imbued with its substance.

SUNDAY school parliament will be held from Wednesday, July 19 to 26, 1876, at the Thousand Isles Camp Ground, which is on Wille' Island, in the St. Lawrence River, near Lake Ontario, one of the most beautiful and healthful of summer resorts. It is intended to combine recreation and instruction in this Sunday school camp-meeting of the Chautauqua type. The exercises will be arranged and conducted with a view to the most practical results in bringing out helpful hints in regard to Sunday school management, teaching, and Bible study. Many of the meet prominent Christian Many of the most prominent Christian workers of Canada and the United States will aid in the exercises. E. O. Haven, D.D., chancellor of Syraouse University, is president of the comp-meeting associa-tion, and the Rev. J. F. Dagan, of Watertown, its secretary. The names of the conductors and speakers of the meeting will be given in due time.—S. School

THE Normal Class specifies four classes of teachers. "(1.) Those who leave upon the minds of their pupils a general impression, but no definite knowledge of which sion, but no definite knowledge of which the pupil can make use. (2) Those who succeed in communicating knowledge, but do not provide for its retention by the pupil. (3.) Those who communicate knowledge, and fix it in the memories of their pupils; but the knowledge is like seed carefully deposited in a paper or box. (4.) Those who so, impart knowledge that it develops self-activity and power in the pupil, as seed wisely deposited in the soit, which grows and bears fruit."

any teacher who is not willing or will not endeavour to be all these should give up his place at once.

We believe that there is a growing sontiment on our coast, as well as elsewhere, in favour of entire consecration to this work, and there is no branch of Christian work that requires such a spunsoration more than Sunday-school teaching, and more than promises better fruitage.

God grant we may all be Teachers in the fullest, noblest sense.

#### Three Kinds of S. S. Teachers.

If we were to write or get up a new distonary, we think we should treat the words "Sunday solvool Teacher" under three different beads or classifications. There may be more than three hinds of Sunday-school teachers, but they can be described in three general classes somewhat as follows:

#### DEFINITION NUMBER ONF.

A person who takes a class of children, with the ostensible purpose of teaching them the Bible, because he feels it to be his duty to do so. Has no love for his work or for his class.

Nover thinks of his class except on Sunday.

Never prays over his work or for his scholars.

Does not think it necessary to study the lasson. Asks only the printed questions in the

Never knows whother his class love the Saviour or not, and by his action leads to

the supposition that he does not care Never knows why a scholar is absent— would be surprised to learn that one had

been sick three weeks and had died. Never recognizes a scholar on the street. Does not attend teachers'-meetings, and wishes the superintendent would not say so much about teachers doing so-sees no

necessity for them. Goes out of town, or if he does not feel like going to Sun'lay-school, stays away, eaving the superintendent in ignorance of

his purpose.

Takes no interest in any plans inaugu rated for the prosperity of the school, and never tries to inspire any in his scholars. Never lets the superintendent know. by word or act, that he cares in the least for

the welfare of the school.

Teaches in a matter-of-course kind of way, with no definite object, except to ask all the questions.

Is glad when the session is through, that he may be released from an irksome

#### DEFINITION NUMBER TWO.

duty.

A person who has some interest in his work and occasionally becomes quite enthusiastic over it.

Glad to see all his class present, but does not care to visit any of them when absent.

Studies the lesson an hour on Sunday morning, but not often any during the week.

Treats the historical and generallical in the lesson pretty thoroughly, but often leaves the great heart-truths untouched.

Does not attend teachers'-meetings-

thinks they are a good thing, but is more comfortable at home.

Intends usually to be present, but once in a while stays away without notifying

in a white stays away without horizing the superintendent.

Not always ready with his class for the "Order Bell"—a tew seconds behind time will cause no inconveniones.

Likes to see the school prospering, but is willing the superintendent shall make and carry out his own plans.

Hopes his class will all be Christians

some time, but seldom invites them to be come such.

DEFINITION NUMBER THREE.

One who undertakes his work because he loves it. Enters upon it with Enthusiasm, Prayerfulness, Preparation, Love to Christ, Love to the Scholars.

Bears his class on his heart day and

Prays much over his work. Prays daily for every scholar in his class. Prays for an understanding of the lesson.

and for wisdom and grace to impart its truths to his scholars. Studies the lesson many hours each week

-some every day.

Endeavours to find out the great central truth of the lesson, and bends all his energies to making it plain and impressing it upon his scholars.

Labors for and expects the speedy con-

version of every scholar in his class to Christ, and counts no work that he can do, or sacrifice that he can make too great toward the accomplishment of that pur-

Always at teachers'-meeting, for he loves it, and expects to receive and impart

Never absent from his class except from urgent causes; and would as soon think of going away and leaving his family or friends in ignorance of his whereabouts as of remaining away from Sunday-school without informing the superintendent of his intention.

If a scholar is absent, goes to see why before another Sunday. (They are not often away unless too sick to be present.) Always has a cheerful greeting for a scholar—in school or out of it.

Has himself, and endeavors to inspire in his scholars, an activo interest in all the plans and work of the school.

Heartily carries out, so far as he is individually able to do so, all suggestions of the superintendent, and tries to make him feel that he is with him in his work, and will do all in his power to help him carry

The first class includes a few; the sec-The first class includes a lew; the second a good many, and the third a few. Two fews and one many make the whole. We hope soon to see the time whon all Sunday-school teachers shall be Bible teachers. That would be the best short definition that could be given of "Sunday-school "Reacher" school Teacher."

It is a great, noble thing to be a teacher of God's Holy Word. Does every teacher realize that? It is not a work that can be taken up i

a heartless, careless way; but one who undertakes it must put his whole soul into it; must be willing to give his very best endeavours to it; must be enthusiastic, prayerful, loving, and prepared for it, and any teacher who is not willing or will not

#### Moderator of Synod of Prosbyterian Church in England.

We have much pleasure in announcing, says the Weckly Review, that the Rev. J. Oswald Dykes, M.A., D.D., minister of Regent Square Church, London, will be the Moderator of the Synod which meets in Liverpool in may next. The nomination of the Dykes are Moderator will be tion of Dr. Dykes as Moderator will be hailed with pleasure by the whole Church, more especially in the circumstances in which this Synod meets. No more worthy Moderator could be appointed, no one more deserving of the honor, and no one more capable of conducting and presiding over the business, than the able and elo quent minister of Regent Square Church. In regard to the consummation of the union between the United Presbyterian Church in England and the English Presbyterian Church, the appointment of Dr. Dykes as Moderator is peculiarly appropriate, as in the lengthened negotiations which have been going on for some years

he has taken a prominent part.
Dr. Dykes was born in Port Glasgow,
Renfrewshire, and was educated at the Dumfries Academy, and from thence he entered the Edinburgh University, where he graduated in 1853. He passed through his theological curriculum at the New College, Edinburgh, and in Germany. He was ordained at East Kilbride, Lanarkshire, in 1859, and from theree he was called to Free St. George's congregation, Edinburgh, in 1861, but which he resigned on account of failing health in 1864. When colleague of Dr. Candlish in Free St. George's, he preached to the most intellec-tual congregation in the Free Church of Scotland. In Melbourne, where he had gone for health, he laboured as assistant to Dr. Cairns with signal success. In July, 1869, Dr. Dykes having returned to this country, he received a call from Regent Square congregation, which he accepted, and was inducted to the charge in October of the same year, where he has since con-tinued to minister to one of the largest and most influential congregations in the English Presbyterian Church.

#### To-Morrow.

To-morrow may never come to us. We do not live in to morrow. We cannot find it in any title deeds. The man who owns whole blocks of real estate and great ships on the sea does not own a single minute of to-morrow. It is a mysterious possibility not yet born. It lies under the seal of mid-night, behind the veit of glittering constellations.

Enjoy the present, whatever it may be and be not solicitous for the future; for if you take your foot from the present stand-ing, and thrust it forward to to morrow's event, you are in a restless condition.
It is also refusing to quench your present
thirst by fearing you will want to drink the
next day. If to-morrow you should want, your sorrow would come time enough, though you do not hasten it. Let your trouble tarry till its own day comes. Enjoy blessings this day, if God send thom, and the cyils of it bear patiently and sweetly, for this day is curs. We are dead to yesterday, and not yet born to tomorrow.

## The True Place of Language.

Language is the implement of thought, and it would seem that no study of this implement can give the best training for studying the thought itself, or the reality that lies back of the thought. It is probable that the highest effort of the mind those efforts in which new truths have flashed out, then vanished, then returned again, until the investigator has finally made them his own, have been made without the aid of language. Language is a medium between man and man, not nacessarily between man and nature. Thoughts which come to us through language must come to us at second hand. Language, being the medium of thought,

cannot precede thought.

Not that the study of language, when pursued in relation to the thought, is of little value; but the folly is in the prolonged study of a language which, with rare exceptions, can never be a highway of knowledge nor medium of thought. What is the value of words? Words mean the same to those persons only who have had same to those persons only who have had the same experiences. Words do not con-vey ideas; they suggest them. When a word is spoken, the hearer is at first con-scious of sound. If he has been accustom-ed to associate the spoken word with some idea, the mind instantly represents the idea. If the experience of both speaker idea. If the experience of both speaker and hearer has been the same, the word has the same meaning to each. In the mind of the speaker the idea suggests the word, in the mind of the hearer, the word suggests the idea. No word ever explains any sensation, pleasant or painful, to one who has never felt the sensation. By aid of the imagination we may, to an extent, of the imagination we may, to an extent, directly appeal to experience; but the imagination can do nothing more than re-combine materials that have been furnish ed by experience, so that directly or indirectly words derive their meaning from experience; and words have a common meaning because they suggest ideas of a common experience.—From "Mental Discipline in Education," in Popular Science Monthly for October.

A PASTORAL was read in the Roman Catholic churches in Dublin, recently, by order of the Cardinal Archbishop, from Cardinal Patrizi, Vicar-General of the P-pe, consecrating the entire human family to the sacred heart of Jesus. The pasteral contends that this is the only remedy for the many evils which afflict the Church.

A LARGE convent in councilion with the English church of St. Clement's Boscombe, Bournemouth, was formally opened on a late Sunday, after a high celebration in the parish church. The officiating clergyman was the Hon. and Rev. E. F. Russell, of St. Alban's, London, who wearing a cope studded with jewels, headed a long procession through the several rooms of the

## Lost A Fashionable Woman's Baby.

A New York correspondent of a Western paper, tells talk story, "One year ago to a tashionable mother was born a baby by. Sho tot a wet mires who remained with her six months, and thon, as the child liked the bottle best, was dishinged. When the baby was bern, the grandesother was there from her distant western home, and shortly after returned, to come no more till this summer. In the mean time the young mother has soon her child some-times once a day, sometimes once a week, as the case might be. The first thing on grandina's arrival was a loud call for Tommy, and Tommy was forthe ming He was kissed and hugged and praised and petted, and grandma just lugged him about, and finally, old lady like, she stripped him to see how much he had grown. Then came a shrick. Where was Tommy's extra toe? Tommy was barn with six toes: grandma knew it. The family doctor was sent for, and when an ramination of Tommy was mad the M.D. unhesitatingly pronounced is not the 'Simon pure' Tommy by any means. There had been a malformation of the original Totals feet that time would not have remedied. Then all sorts of speculations were in order. But one servant had anything to do with the baby, and she had been six menths away, no one knows in what direction. Thomas sits up in a dubious position. If he ain't Tommy, who is he?"

#### The South Sea Paradise

For more beauty of scenery the Navigator Islands are probably equal, if not superior to any in the Pacific The scenery of the Sandwich Islands, atthough grand, is somewhat cheerless; the Friendly Islands are superlatively fertile, but too tame and low-lying to be thoroughly picturesque; the Feejers are in many shapes starile and forbidding; while places sterile and forbidding; while Ceylon, perhaps the most fertile island in the world, is so only in the interior. Alone of all the ocean groups the Navigators do not disappoint. Seen from the dock of a vessel a few miles off the land, there are not many tropical islands that present a more beautiful or picturesque appearance than Upolu. Though not so high as Savaii by 1,000 feet, it nevertheless shows a bold and majestic front. Perhaps, indeed, the weather beaten rocks that form the mountain summit are if anything too stern and gloomy for a tropical landscape. They are, however, not often visible, but are generally shrouded by fleecy masses of vapour, or wrapped in mist and storm-clouds. Immediately below this stony region vegetation commences. At first the trees are small and stunted, and the the trees are small and studied, and the undergrowth thin. But with every foot of descent the vegetation changes rapidly in character, until within an incredibly short space of time the forest becomes there is the constant. thoroughly and completely tropical. of a hundred different species now struggling with each other for sunlight and air. The soil is a rich loam, composed of de-caying vegetable forms. Over head the trees meet, forming a leafy canopy through which the vertical rays of the sun strive in vain to pierce. Beneath this the traveller walks in dim, uncertain twilight. Around walks in dim, theorem twingst. Around him all is hot, moist, and decaying. The air is sickly and oppressive, the grass rank and matted, while from trunk and bough hang long snake-like creepers and supple vines that trail along the ground, and at every stop trip up the unwary. On the trunks and branches of the trees are clusters of rare ferns and orchid that would be the glory of an American hothouse. They grow luxuriantly on the moss-covered bark and dead wood, and reck little snulight or fresh breezes. Among these forest trees are many on which the natives depend for life. is the ivy (whose bitter nuts are eaten in time of scarcity), the orange, the lnin, and the bread fruit. Then there is the stately cotton tree, the sombre dilp, and the cocoanut palm, with its leafy crown, at once the glory and the wealth of the South Sea Islands. The ground in many places Sea Islands. The ground in many places is covered with flowers as with a carpet, while in others it is grown over with a dense and impenetrable mass of shrubs and flowering plants. Here is the home of the wild indige and yam, the notineg and arrowroot, the banana, and, lastly, of that shrub from which the natives extract the strange drink they call kava.

## Modern Naval Warfare.

Modern science has so changed the art of sea warfare that mere animal courage is only one of the many elements required to made a great naval comman der in chief. In the days of sailing men-of-war good seamanship consisted in performing cortain complicated manœuvres by the action of the wind on the sails; and if it failed, or the wind on the sails; and if it failed, or the rigging was shot away, it then became a question of chance, or bull-dog courage. The first broadside of Collingwood's flagship at Trafalgar is said to have killed or wounded 400 men. Bad scamanship on the part of the French led to such a disastreus result, and not the superior gunnery of the English. With steamships ramming will be as fatal as taking was with the old wooden vessel, and frequently more so, because being rammed by a powerful iron-clad will simply mean by a powerful iron-clad will simply mean annihilation. Our magnificent and costly annihilation. Our magnificent and costly ships, if improperly handled, may fall to sudden ruin under the well-delivered blew of a puny enemy. I have long held the opinion that all fighting ships should be fitted with a system of temporary fenders, in order to deaden the blow of an antagonist. Some future genius will carry the suggestion into effect, and its influence will be as beneficial to his ship as the fakes of the chain cable were to the the fakes of the chain cable were to the sides of the Kearsage in her action with the Alabama, the shells from the guns of the latter vessel falling to penetrate the radely impovised cuirass of her antagonist. It was one of those simple contrivances which mark the man of original thought, and doubtless had a great influence on the result of the action, if it did not wholly

## British American Presbyterian. |

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#### TO CORRESPONDENTS.

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

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writer's rame, otherwise they will not be inserted Anticles not accepted will not be inserted. Anticles not accepted will be returned, if, at the lime they are sent, a request is made to that effect, and sufficient 1 ostage stamps are enclosed. Manuscripts not 2 accompanied will not be preserved, and subsequent requests for their retain cannot be compiled with

NOTES TO CORRESPONDENTS.

Verses entitled "A Warning to Christians" and "On the Departure of a Young Minister," were not up to the mark.

British American Bresbyterian. FRIDAY, MARCH 24, 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 Arthor notice. If our readers will hauly make mention of this fact, it will be serviceable to us, and help the circulation of the paper.

A PETITION is being widely circulated and receiving signatures from the members generally of the Evangelical Churches to be presented to the Government of the Dominion for a reconsideration of the law on Sabbath observance. The people of Toronto, we feel assured, will heartily support any movement that looks to a better observance of the Lord's Day. During the summer season the trip to the island and elsewhere is well patronized. It is surely wrong to allow pleasure excursions of this kind on the Sabbath. We trust that the Christian community will bestir themselves, so as to make their voices felt in reference to future legislation on this subject.

Ir will interest many of our readers to learn that Rov. J. Oswald Dykes, D.D., is nominated for the Moderatorship of the English Presbyterian Synod. The rev. gentleman is a man of high reputation,standing, as he does, in the front rank of the English Metropolitan preachers, enjoying a commanding influence in the distinguished position amongst the literati of the day. He commenced his ministry in the Free Church, East Kilbride, Scotland; was thence translated to be colleague and successor to Rev. Dr. Candlish; and having failed in health, he visited Australia and settled in that colony for a brief period. Returning immediately after the death of Rev. James Hamilton, D.D., of Regent Square, London, Dr. Dykes received a unanimous call to be successor to that eminent divine.

THE attitude assumed by Rev. Dr. R. S. Storrs, of Brooklyn, in reference to the late advisory council, is attracting much attention in ecclesiastical circles. Dr. Storrs is evidently far from being satisfied with the state of affairs in the Congregagational Church. Whether justified in resigning several representative positions because of dissatisfaction, seems to us doubtful. But it shows how keenly and deeply the rev. Dector and many others feel as to the recent development of congregational polity. The treatment which the Andover letter received at the hands of the council comes in for a good share of animadversion from Dr. Storrs. The advice given by that body as to the disposal of the Brecher scandal, is handled by him with equal severity. Taken in connection with the fact that Dr. Storrs during last year received a call from the Brick Presbyterian Church, New York, and seriously entertained it, there seems to be ground for the belief that Dr. Storrs and his congregation will become Presby-

The Presbyterians of America have resolved upon being represented properly at the forthcoming Centennial Lambition TERMS: -82 a year in advance free of postage | The Historical Society is preparing a To avoid mistakes, person sending money; valuable collection of documents, books, should write too letter out then I form County out Province. dering their ad from classed in the caseful to the space devoted to thus purpose will exceed the name of the office to which the paper took of the much attention, and yield a prontable breasent, as nell as tour value to the sent of these sents of the sent of CHAYGE OF ADDRESS - bale was wisen or the space devoted to this purpose will exto be sent

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#### SABBATH SCHOOL TEACHERS AND TEACHING.

Lately we drow attention to Sabbath School Conventions, and pointed out that Births, Marriages and Deaths, not exceeding the great difficulty in the way of the most effective Sabbath School work is really the lack of good teachers, and that conventions as usually conducted are next to powerless to remedy that evil. How can it be remedied, will be felt by all who are really alive to the religious well-being of the young, and consequently of the spiritual life of the Church and of future generations, to be a most vital and all important

question. One great difficulty in the way, and which must ever remain in it, is that the labour of the Sabbath School teacher is voluntary. If it were remunerative then it need not be accepted, or it could be dispensed with if it was not satisfactory in its quality. In this case we fear that the obligation to engage in the work of training the young is not felt as it ought to be by the most intelligent part of our congregations, so that they are very often found standing aloof from doing their part, and relegating this work to the young and inexperienced. First, then, we would suggest, as a means of obtaining a supply of qualified teachers that the most intelligent portion of our congregations, picty being always taken f granted, he appealed to with respect to their obligations in this matter, to their Master in the first instance, then to the young, to the Church, and to themselves.

In cities where Institutes can be held they will be found to be an excellent means of training how to teach, as these are generally conducted by men with whom teaching is a passion, who have had large experience, and of proved success. But the most of our people cannot have access to such means of training, and how are they to do! In such cases, which are by far the greater majority, the teaching by the minister of a bible-class may easily be made, and, if really successful, must, in the very nature of .nings be a kind of normal class for training teachers. Let this be kent steadily in view by ministers, and it would infallibly help them, not only to conscientious preparation of matter to teach in the bible-class, but also to careful preparation how to teach it. The bible-class ought to be the natural medium for keeping up a regular and sufficient supply of teachers for the Sabbath School. The minister who for any reason cannot teach or keep up a bible class himself, should leave no stone unturned until he has found some one who can do this for him. Again, in country congregations, why could not the evenings of a whole week or two, once every winter, be set apart for special instruction to be Free Church of Scotland, and occupying given teachers by the pastor, or if not by him then by one of the best teachers in his school. Or better still, why could not all the teachers in turns take a lesson and do their best in teaching it—their fellow teachers ferming the class. Much could be done by those really in earnest, better than making speecher at conventions to get over this most formidable difficulty of unqualified teachers.

Very great importance, too, should be attached in every such attempt to showing how to prepare and what to teach. There are teachers who seem to attach equal importance to every verse and fact in the lesson without exercising discrimination. Others most conscientious in preparation in every was, and who communicate well, teach too much, or rather give too much instruction. They spend the whole time devoted to teaching, to pouring into their scholars' minds without fixing a few things clearly, so that they will carry away something that they have really got hold of, or which has got hold of them, and not only a confused and perplexing maze of ideas. No trouble almost should be considered too great by a paster or superintendent of a school to have his teachers trained to as great a degree as possible for their work. But nothing effective can be done without the earnest and laborious diligence of the teacher himself. Let this always be distinctly understood to be indispensable. There is no royal road to successful teaching. To sustain this diligent preparation there must be a high idea of the importance, the value and responsibility of this work. This is too large a subject to enter I doing this in the neighbouring republic,

hopeful sign of a better day that so much possible, who from the highest corolder by all who would hasten in the coming honour and honesty. of God's blessed singdom.

#### CORRUPTION AND FRAUD IN HIGH PLACES,

It must be decidedly unpleasant, if not even dangerous, to be living at Washington at the present mement, especially for those who belong to the fraternity of professional politicians, office holders or office-seekers. The most casual reader of our newspapers cannot but be startled and pained at the sweltering mass of corruption and fraud in high places being every day exposed to light. A very active business in this unearthing of fraud and corruption has been done since Boss Tweed and his gigantic schemes of plunder were first exposed. The more the work is prosecuted the more keen and vigorous does the pursuit of public wrongdoers become, and the result is, if possible, still more disgraceful disclosures of public and official dishonesty, till it would hardly seem possible for any public man to escape susption. The Emma Mine implicated Minister Schenk, the Whiskey flends, the Headstones contract the Army case, the peculations and dishonesty of Secretary Belk-ap, charges against Pendleton, charges against the department of Justice, and that of the Interior against the Surveyor-General of Colorado Territory, &c., &c., make up a very unpleasant bill of fare for those who are called upon to deal with such things. We cannot speak of them but with pain and radness, for we confess that we are jealous for the honour and good name of the neighbouring country in behalf of free institutions in every part of the world. There was a time, happily long since gone by, when some such cases of official dishonesty were to be found in public men in Britain, and we cannot flatter ourselves with being free from reproach, but we fear that the remedy will not be so speedy and effectual with our neighbours as in both the other cases. The class of men who make politics a pursuit is vastly different in the parent country and the States, and to a less degree among ourselves. Our best men have not yet become so disgusted with politics that they are left only to the needy and unprincipled. Though the opportunities for public plunder in any country exist, still in the United States they may be said to be unusually so, and the temptation very strong, so that public men over the line have greater resistance to make than perhaps among any other people. Office-getting and office-holding smong them depends so largely upon the supremacy of a party, that for the most part is so short-lived, and politics are pursued by so many, as a profession for the rewards they bring, the time in which to enjoy or secure them is so brief, that all naturally tend to create the very evil we see, and which are so damaging to the well-being and good name of any country. The fact, too, that the Judiciary under the neighbouring republic depend so largely upon party strength is most injurious in its influence, and is, we conceive, one of the weakest points in the onstitution. If public confidence is shaken in the administration of justice, the reign of anarchy may be said to have begun.

The causes which undoubtedly lie at the foundation of this official dishonesty read a lesson of warning to ourselves which no one will say is unneeded; a taste for luxuriance, extravagant display, striving for social distinction, and making haste to be rich. Could we read the secret history of those immoralities which have blasted for ever the reputation of their perpetrators, and overwhelmed them with shame, we should see how much the desire for vulgar display, for social distinction and to be considered rich, have to account for, as we These are certainly the crying sins and dangers amongst ourselves as with our neighbours. Did they but affect a few isolated individuals the evil would not be so great, but when they seize upon the highest of the land, and lead to such disastrous consequences as we see, the evil is felt by every class. Among a free people and under a government such as our own or that of our neighbours, scarcely any greater evil could happen than that the nation generally should loose confidence in the honour and unimpeachable integrity of its public men. Hence it is a duty which every citizen owes to the state and to his fellow citizens, to expose whatever wrong or outrage against truth, integrity and justice he may be cognisent of, that the wrongdoors may receive merited punishment. Those who at the present time are

upon. We would only say that great as ic even though the motive may not be in discerner of true poetry. Some of his most the attention now paid to the religious every case or indeed in very few cases, training of the young in connection with of the highest and purest kind, are yet the Church, it is not by any means yet doing an essential service to the state, over the whole of it, and with all our and we just hope that not only they, but mind ters, what it ought to be. It is the we, may always have men, true men if is terrig done, and every means that can ations of public duty and patriotism will be applied to the work being better done I tearlessly expose wrong wherever and in than it is, should be welcomed eagerly whomsoever found, and uphold truth,

#### THE REVIVAL MOVEMENT.

The attention which is given by the secular press to the work of Moody and Sankey, is evidence of the wonderful influence these men wield over the popular mind. The interest is by no means confined to Christian writers. Those who are not usually moved by events happening in the religious world, are constrained to serious reflection as they contemplate the immease andiences which are gathered to listen to these Evangelists. When such critics look on and wonder, it need not surprise us to read the overflowing expressions of delight and gratitude of those who are sincerely interested in this religious movement. It astonishes every one-be he friend or foe-to follow the steps of these men-the one of whom makes the deepest impression by his gift of preaching, and the other end are by the inspiration of song. No one who has visited New York and become familiar with the Hippodrome, can fail to appreciate the magnitude of the revival work, wher informed that the building is crowded to the door several times in each day. With all the attractions for which that building had become famous under the magician wand of Barnum, the renowned showman, the Hippodrome was seldom crowded. With Moody and Sankey it is filled daily to overflowing. We have only to be told that at one time an audience of ten thousand women assembled to take part in services appropriate to themselves, and at another an equal number of men has been gathered there, to lead to some conception of the work that is being accomplished. Wherever these men have appeared, similar results have. followedwhether in Philadephia and Brooklyn, or in London and Manchester, Glasgow and Edinburgh. In the presence of these numbers, mockers of every description have sunk out of sight. No one can afford to laugh or jeer. There are these workers with their crowded audiences. The revival increases if possible in volume. And where it may end is only known to Him who has so greatly blessed the labours of his servants. Many allege that religious fervor is the

main reason for the commanding success of these Evangelists. If this be the whole truth of the matter, we wish there were more such enthusiasm in the world. But other reasons must be found for the greatness of the movement. Mr. Moodv-it must be acknowledged—is a man of broad intellect, and large in heart. An influence goes with him that is greater than that of his words. He is simple and unaffected, and every sentence is telling, because it proceeds from a heart charged with the electricity of love. The poor and outcast as well as the rich and respectable find in this man the instructor they need They feel he knows their heart and is interested in their welfare. What a blessing to men is this God-given power, when it is seen in the preacher! But there is more than this in the revivalist. The sermons of Mr. Moody are equal to the occasion. He may not have the learning of many and supply them with preaching, which eminent divines; but he possesses what is better-an instinctive knowledge of the hidden meaning of Scripture. One word with him is as a thought. One sentence floods the text with heart-felt significance. The preacher is not a ranter; but he has a firm hold of the Evangelical system of truth. His eloquence is that which arises from intelligent conviction. He differs from all the mere revivalists, who have preceded him, in this, that he illustrates the great value of exposition. Scripture is his hand book. The Word has become a living power in his experience. His own career enters as an important element into his utterances. His sermon is accordingly full of incident and illustration. His exnow see what havor they are making, amples are gathered from every day life. The common things in the world around him become the means by which he conveys the precious truth. No wonder that hundreds of clergymen and teachers are his constant hearers. They listen as if they were learning their business for the first time. Men who have grown hoary with age in the service of Christ, come if possible, to learn the secret of so great an attraction. That Mr. Moody's style will tell upon the preaching of the age, no one can doubt who carefully peruses one or more of his discourses. Every one feels the day is past for lofty abstraction in the pulpit, and that a new era of manly utterance has dawned. The attentive observer cannot fail to ap-

preciate the part which is taken by Mr. Sankey in this revival work. He is no less an attraction-by his singing than Mr. Moody is by his preaching. He is a great | Our eldership supplies the very material

telling pieces have been clipped from the corners of newspapers. The words he endows with fresh power by his own musi. cal compositions. He sings with his heart as well as his voice. The man glows with a heaven begotten feavor. One important secret of his power lies in this-that every word he utters is lies. I. Not one syllable is obscured by sound. The voice pierces, It thrills every heart. The magnetism of the earnest singer goes from him to the ontice audience, and, when after a stirring solo the chorus is reached, the multitude take it up as one man, and there is such an outburst of feeling that all present are carried away as by an overwholming flood of waters. Like Luther who sang Germany into Christianity, Mr. Moody preaches by the power of song. He is most apt in his choice of words as the praise that is adapted to the discourse of his fellow-labourer, The effect of this is immediate. The people give vent to their feelings, not by piercing cries and prostrations; but by epiritual songs and the happy blending of harmonious music. Nor is the influence of these hymns confined to the audiences who hear and sing them. It goes out to the world. These songs have been caught up by the multitude. They are sung everywhere. In Scotland a revolution has taken place in regard to sacred music. In this country Sankey's hymns are more popular than any national songs. They are scattered broadcast. They are sung by the workmen as they go to their toil. Mothers lighten their labors by these sweet refrains. Children are made happy by singing the hymns of the revivalist. The grand result, we doubt not, will be that sacred song will more largely enter into the work of teaching the truths of religion. And there is a demand for such poetry that cannot but inspire the sons and daughters of the Muse, and engage them in the task of ministering to the new-born tastes of the people.

We cannot but rejoice in the great revival work that is going on, when we consider the present condition of society. Whether we regard the multitude sunk in vice or crime, or the countless number of educated persons who give no heed to religion, or the pharisaical condition of a large majority of professing Christians, or the vast "company" who are battling with poverty and care, we cannot think of this grand movement as other than a reforming and elevating power. We pray that a still greater success may attend the labors of the Evangelists. We trust to see the whole land watered with showers of blessing. And it is our earnest hope that more workers of the same sort may be raised up by God to proclaim the glad tidings in such attractive forms. We trust to see the day when the tavern and saloon will be forsaken, and the religious assembling of the people be established in every land as a great national institution.

## THE RIGHT THING.

A mode of supplying a weak station with service, lately came under our notice, not altogether peculiar, but too rare, which is worthy of mention for the hint it offers for an extension of the plan. A weak station in a Presbytery adjoining Toronto, had by some means not been provided for. In this position the handful of members made up their minds to apply first to one body and then to another and another in the hope that some one would take them up would in all likelihood have ended in their being lost to us. While matters were in this state, an earnest Christian layman of our church, and one who has for many years been a most conscientious and successful Sabbath School teacher, was made aware by one of the parties of what was passing, and deeply sympathising with his destitute brethren was asked by one if he could not come himself and give them such service as he could. Upon consultation, and with the full co-operation of his pastor, he agreed to do what he could, and this arrangement has now been going on for some months, to the great spiritual benefit of both. We have a great many feeble stations in all parts of the country who are suffering for lack of service, and in the above-mentioned case we have a suggestion as to a method by which many of them might get regular supply, if only the intelligent laymen of our church would take upon them such work, if only ministers would seek out and encourage them to do it, and above all, if our people would learn to be less exacting, more easily satisfied with the matter of religious instruction, and look less to the manner of it, or the channel by which it reaches them. There is no church in the Dominion which has a larger number of men competent to de work of this kind than is to be found in our own. We have certainly lost a good deal in the past by not calling this agency more into requisition than we have done. There is nothing in Presbyterianism as a system of worship or church polity, which forbids or requires that we should not use it largely.

in numberless instances out of which such service could be got. The only reason we fear that can be given, for not having availed ourselves sooner and to a much larger extent of such service and labourers. 18 prejudice, in some cases lealousy on the part of ministers, and a blind attachment to every jot and tittle of a system brought from a land very differently situated from ours; and on the other hand, and to a still greater degree prejudice on the part of our people against all but the regular service by an ordained and professionally educated minister. This is certainly unwise, foolish and wrong, when carried to the extent of rather having no service at all, than have one conducted by a lay brother. We would be glad to see, and it would be well for our church if we could have a great deal more of such service. With our Home Mission work extending at the rate it is, and making the heavy demands it is upon the resources of our church, and must make for generations to come, it is certainly worthy of the most serious con sideration of our church courts and mission committees if more of this kind of work could not be commanded.

We have long thought that a class of men could be found within our church, who could be fitted for this or a similar kind of work if only the matter was fairly taken hold of. We have for example a class of students who come to all our colleges, in whose case it is an utter waste of time to attempt to take a course in Latin, Greek, Hebrew, and many more we doubt not who are detained from coming to college because they cannot think to face such a course. They are for the most part men of strong natural intelligence, well versed in their bibles and the leading doctrines we hold, and auxious to be engaged in some direct way in the service of the church. Why could not some special course of study be arranged for such a class of men, if not in conjunction with regular students, then separately for two months and a half or three for a term of four or more years, and we fancy our professors could stand such an addition to their work, and yet have full time to recruit for the labours of the regular course. These men could be sent to our mission stations, and thus supply a lack of service which has always been keenly felt. They might become a sort of permanent arm of service in the mission field. Where in any case they proved themselves worthy by their success in building up self-supporting congregations, and in time a call was extended to them to hecome pastors, why should they not be ordained and admitted to the ministry? There could be no fear of lowering the status of the ministry as a whole by such a class, as this course would necessarily be restricted to those whose circumstances prevented them taking the regular course. We throw out this merely as a suggestion, and hope that other minds may be turned to it, and yet something be wrought out of it which will supply a want felt in our church, which we fear will be felt more, and which might render efficient and much needed service.

## Ministers and Churches.

THE soirce under the auspices of the White Lake Presbyterian congregation on the evening of the 8th was highly successful. Notwithstanding the bad roads the Church was crowded to its utmost capacity. The pastor, Rev. Mr. Bremner, presided. After an opening hymn by the choir, refreshments of excellent quality and in liberal quantity were served. Interesting R. McPherson, elder: speeches were then delivered by Revs. J. Stewart, Pakenham, R. Knowles of Ram say, W. Armstrong, Ottawa, and Mr. McGregor. Mr. Stewart in his usual genial and happy manner discoursed on Christian work; Mr. Knowles enlarged on the same subject; Mr. Armstrong gave a capital address on "Worry." His illustrations being exceedingly well put and to the point. The great attraction as usual at White Lake entertainments was the singing of the choir, under the leadership of Mr. D. McNab. Mr. McGregor sang with fine effect a broad Scotch hymn, " The Palace of the King."-Com.

THE following is the financial and statistical report of the united congregations of Baltimore and Coldsprings for the past year: Stipend paid \$1000; amount expended on Churches and manse during the year \$5,788.42; total contributions for congregational purposes, \$7027.42; College Fund, \$59; Home Missions, \$188; Foreign Missions, \$64; Aged Minister's Fund, \$22; Assembly Fund, \$19.50; French Canadian Evangelization, \$47.50; Presbytery Fund, \$20. Total contributions for the schemes of the Church, \$416. Total contributions for all purposes, \$7,684.67. Number of families in the congregations, 160; number of communicants, 885. There were fifty-eight united with the Church during the year, forty-five by profession of faith. There are attending the Sabbath Schools There are attending the Sabbath Schools 170, and 210 in the Bible classes. In each of these congregations there is a fine brick Church capable of seating over 800 persons. There are 150 copies of the Record taken.

I anticipated. You were with us in our joys be laid alongside of the dust of my dear children in the Embro cemetery. May of these congregations there is a fine brick bors, friends and relatives have, during withhold no good from you; and as your this period, been called away by the wise in so noble a manner, may my God

and last, but not least, nearly all the families road the Ballish AMERICAN PRES-BYTERIAN. -- COM.

On Thursday evening, 9th inst., at the annual sorrepof the Victoria Street Presbyterian Church, the paster, Rev. James Stewart, was most agreeably surprised, and reminded of his people's affectionate regard, by the presentation by W. Dickson, Esq., in the name of the congregation, of a beautiful gold watch and chain. Their pastor's late act of self-abnegation in refusing so tempting a translation as that to inCalv Church, Pembroke, whither he was most unanimously called, aroused the small congregation to present some tangible proofs of their feelings of esteem and love. From a state of deadness three years of hard labor on Mr. Stewart's part has built up a flourishing Church, active and energetic, helping themselves and sparing a mite for others. May the present pleasant relations now subsisting long continue, increasing in strength, and when the day comes, as come it must, that Mr. Stewart is called to some of our most prominent pulpits, we will endeavour to part with him, wishing him God speed .-- Com.

On Friday, the 17th ibst., a deputation representing the ladies of the Presbyterian congregation of Edwardsburgh, came to the residence of their pastor, the Rev. W. M. McKibbin (at the house of Mr. James Thompson), bearing a handsome rocking chair and a marble-top parlor table. These were accompanied by a note written in the name of the ladies of the congregation to Mrs. McKibbin, in which she was asked to accept of the above valuable articles as a very small token of their esteem for her and her husband. Deep sympathy for Mrs. McKibbin was also expressed, in the long and severe illness from which she is now recovering, together with the hope that she may soon be able to reappear among them in the house of God. Mr. McKibbin replied in his wife's name. He thanked the ladies for their kindness to her ever since her coming among them, and for their sympathy during her illness, also gratefully acknowledging their valuable gift. He concluded by saying in his own name that, by the blessing of God, the encouragement he derived from the kind reference in their note to his labors, would not be in vain.

THE members of the Rev. E. Cockburn's Bible Class, of Leaskdale, gave their pastor a genuine surprise last Friday evening. Bringing with them well filled baskets, they prepared an excellent supper, of which the family were invited to partake. During the evening the rev. gentleman was the recipient of a handsome sum of money from his Bible Class, which was acknowledged in fitting terms. Not many months ago Mr. Cockburn was the recepient of a like expression of appreciation and esteem from his Bible Class in Uxbridge.-Com.

## Address and Donation.

On Friday, the 10th inst., the Rov. Gustavus Munro, M.A., pastor of Knox Church, Embi... accompanied by a few indviduals from West Zorra, representing the friends of the Rev. D. McKenzie, assembled at his residence in Ingersoll; and being comfortably seated in the parlor, Mr. Alexander Gordon (Capt.) was called to the chair, after which the following address (which speaks for itself.) was read by Mr. Hugh S. McKay, Elder, and the accompanying presentation duly made by Mr. D.

Rev. and Dear Sir :- Ever since your retirement from active duties as pastor of Knox Church, Embro, many of your friends have been eagerly desirous of unitedly expressing, in some taugible way, their high esteem for you, and their sense of obligation to you, as a beleved pastor, as a social and kind neighbor, and as one of the pioneers, if not the pioneer of Pros-byterianism in tis "Western Peninsula" of Ontario. Though your accomplishments as a scholar, your good common sense and mental capacities generally, together with the gracious endowments of God's Spirit, would readily have secured for you, in your native land, an invitation to a more lucrative field of usefulness; you in the self-denying spirit of your Master—in the spirit of a true ambassador of Cprist-"were moved with compassion on us scattered abroad (amid the wild woods of Canada) as sheep having no shepherd." To us you came, and during a pastorate of nearly forty years, you preached the Word, you were instant in season and out of season : reproving, rebuking, exhorting with all longsuffering and doctrine,—a workman that needed not to be ashamed, rightly dividing the word of truth, and shunning profane and vain babblings. During this protracted pastorate you and many of us have witnessed many changes. The territory in which you laboured single handed for many years, is now studded with many prosperous congregations, and under the administration of several Presbyteries.— When first you came among us we were in very humble circumstances—struggling with the inconveniencies and discouragements of a new country, but the Lord has prospered us beyond all we could have anticipated. You were with us in our joys

serve us have been many and great, but we bolleve your reveard will be influitely beyond our present comprehension. Shortly after your retirement, we were aware that you were sorely afflicted for some time with a bodily ailment, but are now lelighted that in the good providence of God, you have been once more restored to health. As representatives of your many friends in Embro and the surrounding country, we ask you to receive these few words as an expression of our sympathy and good wifl, and please accept this cheque for \$932.00 as a small token of true gratitude and a sincere desire for your best interests. And we trust that as often in the future as your health shall permit you will visit us, being satisfied that our present pastor is always delighted to see you and enjoy your scolety.—And now may the Lord abundantly bless you and your partner in life, together with the other members of your family. May your path and their's be that of the just, "which is like the bleining light that chine members of the light that which may be the state of the light that the state of the light was the state of the light that the state of the light that the light was the state of the light that the light th and theirs be that of the just, "which is like the shining light that shineth more unto the perfect day." And when your career is ended, may you be enabled to say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." And then finally, you shall have the welcome, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

Yours respectfully; in behalf of your friends in Embro and West Zorra.

D. R. McPherson, Murdoch McKenzie, A. McCorquedale, Hugh S. McKay, COLIN SUTHFRIAND, FARQUHAR NOBLE, WM. McKAX, WILLIAM McLEOD, D. SUTHERLAND, WM. SUTHFRIAND, ALEX. GORDON, WM. STEWART.

The following is Mr. McKenzie's re-

DEAR FRIENDS AND MUCH BELOVED IN THE LORD.-Your address to me and the very generous and large donation accomnanving it, have stirred my heart to its very depth, and awakened within me very vivid recollections of many eminent Chris tian fathers and brethren, both in Scotland and in Canada, who, with a very few exceptions, have been called away from amongst us, to their rest in heaven. In the year 1888, the Synod of Ross resolved to send a missionary to labor among their expatriated countrymen in Canada. I was asked to be their first missionary. much serious and prayerful conference with the committee appointed by the Synod and with many private Christians, I resolved, I hope in the strength of God, to come to Canada, a country then almost unknown to me, but to which many of my dear countrymen were fast immigrating. Accordingly, in presence of the Synod of Ross assembled in Tain in 1884, I was ordained by the Presbytery of Dingwall as a missionary to Canada, the Rev. Dr. McDonald on the Apostle of the North"—presiding on the very solemn occasion. When I look back on the men of might and of very high Christian attainments, who composed the Synod of Ross that day, I cannot but exclaim, "Your fathers, where are they, and the prophets, do they live for ever?" In August, 1884, I reached Zorra, remaining there three weeks, where I met with much Christian kindness and warm-hearted hospitality, and I soon made the discovery that there were many of God's children in that new settlement: men and women established in the faith of the Gospel, and who ardently longed to have Christ's Word and ordinances administered among them. I felt my heart drawn toward them, and they soon, with great earnestness, made their desire, with one consent, known to me that I should become their pastor. Then, according to the rules of our church, we were united together as pastor and people in June, 1885. I believed and felt then that it was a union of love on both sides, and I believe and feel it still to have been so. In the good and kind Providence of God, and under the eye of the Great Shephord, v. continued together till it bacame manifest that my age and infirmities demanded that I should retire from the pastoral care and labor of so large and imlet me declare, and have it recorded, that during that long pastorate I received at your hands as a congregregation much respect, kindness, forbearance and obedience in the Lord. Let me also record that in addition to the ordinary support allowed me as your pastor. I was often refreshed and encouraged in being the recipient of many valuable gifts at your hands. Your deeds of kindness to me and my partner in life, in former years, are deeply on the tablets of my heart. But to-day the presence of so many dear friends—representatives of my former charge—fills me with joy and comfort; besides, your address presented to me conveying sentiments of your esteem, approbation and genuine kindness towards me, and in addition to all this the magnificent gift \$982.00, which you have just now placed in my hand-a gift truly valuable in itself but much more so as being the fruit of your love to me, but not to me first but to Christ, and unto me then as His servant. For all this, dear friends, I thank you with all my heart. I thank you for your kind reference to my bodily ailment, which troubled me for some years, but is now re-moved. I cannot be thankful enough to the Great Physician who healed me will afford much pleasure to Mrs. McKeille and myself to visit Embro and its neighbourhood, if the Lord will, in the warm season of the year, especially to be present with you and your worthy pastor at the com-memoration of our Lord's death. Indeed there is no place in the Dominion of Canada which I and my family consider home so much as West Zorra, and when the Lord's time comes, it is my wish that my body shall be laid alongside of the dust of my dear hilden in the Embrace and when the laid alongside of the dust of my dear hilden.

D. MCKENZIE. Ingersull, 10th March, 1876.

Mr. McKenzie, in this happy way having addressed his friends in reply, and a few moments being spent in conversation on topics and scenes which the occasion was calculated to recall, the company were invited to the dining-room to partake of a sumptous dinner provided by Mrs. Mc-Kerzie. The friends having done ample justice to themselves and to the rich provision on the table, returned again to the parlor, where, after being entertained for a short time by Mr. McKenzia with that snavity of chasteness in conversation for which he has always been characteristic, a very pleasant interview was brought to a close by reading the one hundred and twentysecond Psalm, and by singing the two last verses, which run as follows:

" Therefore, I wish that peace may still within thy walls recain, And ever may the places prosperity retain.

Now for roy friends' and brothren's -ake peace be in thee I'll say, And for the bouse of God our Lord Ull seek thy good always '

Mr. McKenzie then pronounced the benediction.

DEAR SIR .- Your Tiverton correspondout in the Presentenan which I have just received, is correct in stating, that the awakening referred to in "the telegram sent to a Mentreal contemporary," which was published in a late issue, took place on the 10th, and the 7th concession of the township of Kincardine, and not at Tiverton. The said telegram was suggested, and sent at the request of a Christian man, who was thoroughly acquainted with the whole history of the movement, and was correct, except the heading.

From the rest of the letters, parties might be led to believe that I took the credit of inaugurating the whole move-ment and ignored those brethren who had labored there previous to my arrival. I am glad to be able to state, that such is not the case. I did full justice to our Pres-byterian brathren, in proof of which I shall give you a few extracts from a letter which I sent to the Rev John Wood of Toronto, and which appeared in the current number of the Canadian Independent.

I was not aware that the Rev. J. Anderson "laboured very actively for seven weeks at the 10th before Mr. Mackay arrived." I was however aware that he had been present on several occasions and gave valuable help, but as I had not met Mr. Anderson during the time I was there, it did not occur to me to mention his name

connection with the work.
Following are the extracts referred

"As the people had not received the intimation of my coming, there was no prospect of having a service in the morning and Mr. Bell (deacon in Congregational Church) suggested I should go along with them to the Presbyterian church, about five miles distant, which I readily consented to do. Upon our arrival I was introduced to Rev. John Stewart, the pastor, who asked me to take the English service He preached in Galic first. We had a very pleasant and I trust profitable day. "Mr. Stewart accompanied me to the Congregational church in the evening, where we had a service in English and Gælic.

"I suppose you are aware that meetings have been held here for several weeks, with considerable success. The Rev. Mr. Stewart has given the Church valuable assistance in their destitution, advising them strongly to keep together, and promising to give them all the assist: ance in his power, which he did, as I have already stated, with much blessing.

"The meetings were however given up ere I arrived, and the people look upon it as a wonderful thing that I came at such

"Doubtless it was the Lord's own time, as the results will clearly show. We have been during the past week, and are now in the midst of one of one of the greatest awakenings (considering the population)

it has ever been my privilege to take part in.
On Monday, Tuesday and Wednesday
we had the meetings at the Presbyterian church, with good results. On Thursday, Friday and Saturday they were held in the Congregational church. Every evening the church was crowded. Mr. Stewart assisted on each occasion, taking the burden of the Gælic service, and I followed in

During the three nights a large numbe were awakened, and remained to be directed to the Saviour, among whom were grey-headed old men, broken down and in

On Friday night there were as many as forty anxious, several of whom found rest after a hard struggle. On Saturday there must have been as many more anxious, fifteen of whom found peace in believing. From what you know of the general charactor of the people here, you will see at once that the influence at work must be very powerful, and so it is, for it is the Holy Spirit doing His own glorious, blessed, saving work, "taking of the things which are Christ's," and "snowing them to the hearers," etc.

It would have been interesting to the readers of the British American Prerby-TERIAN, had your Tiverton correspondent stated how many of those brought to the Saviour on the 10th and 7th concessions during the awkening, were led to the point of decision previous to my arrival. I can state on the very best anthority that nearly two hundred persons professed to have been brought to the Saviour in con-nection with the united labours of Mesers. Stewart. Reikie and the writer, most of whom were brought during my stay there.

Should we not rather rejoice together that so many souls have been brought to Ohrist, and give Him all the glory.
"For one saith I am of Paul; and another.

I am c. Apollos; are ye not carnal? who

supply your every need according to His then is I sul, and who is Apollos, but riches in glory by Christ Jesus. numeters by whom se believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So that neither is he that planteth any thing, neither ne that waterth; but God that giveth the increase."

I am, dear Sir, Yours truly,

R MacKay, Evangelist. Kingston, 17th March, 1876,

#### Valuable Suggestions.

Leater Drivish American Presidentalan.

Sm .- I see by last Record that "the financial year, so far as congregations are concerned, closes on Blet of March," an that now is, therefore, the time to urge the adoption, in all our congregations, of an improved system of collecting. I beg to urge it at least in connection with missions to the heathen.

That great increase is necessary is apparent. Think of it! The command our Saviour gave us as he emerged from the grave and from the unknown agonies he endured in bearing our sins, so neglected that after 1800 years not a third of the numan family is even nominally Chris-ianized, and that hundreds of millions now living, have never even heard the Glad Tidings! Hundreds on hundreds of mil-Religious Awakening in the Township of Kincardine.

Editor British American Presnytf rian.

Tidings! Hundreds on numerous of minimal in the world," some tortured by a conscience they try in vain to appease, others sunk in an insensibility far more dreadful, all dying! Dying by hundreds of thousands a week, fast slipping beyond our reach, needing salvation so much, yet ignorant of the great salvation that is nigh unto them if they only knew ii, ignorant that "Christ Jesus came into the world to save sinners," that "His blood cleanseth us from all sin," and that "whosoever shall call on His name shall be saved!" Alas! "how shall they call on Him, on whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

And, in sight of all this love of God on the one hand, and sin and woe of man on the other, and of the solemn charge laid on us, what are we doing? We give a dozen or so of our 600 or 700 ministers, and an average contribution per communicant, of say 25 cents a year. Taking the western section of our church alone, the average is very much less.

Surely the poorest could give more than wo cents a month for such a purpose. Yet much is given by non-communi-cants, and since many communi-cants give scores of dollars each, there must be many more who give absolutely nothing, or, at most, a cent or two per year. Is this to continue? With our year. present system it is sad, but safe to say that improvement will be slow.

What, then, is the remedy? 1. To increase the interest, let a monthly missionary meeting be held for special prayer, receiving missionary intelligence and the like. To make this a success, all must not be left to the ministers. In every congregation surely two or three men, at congregation surely two or three men, at least, can be found, each of whom would subscribe for some periodical which contains missionary news, c.g., one of the Records or other church papers, including juvenile Records, which often contain most interesting incidents of the Preshyterian Churches in Britain and the United States, and from that to bring every month something fresh for the missionary meeting. Books of missionary intelligence, or describing the customs of the people of India, China, etc., could be similarly utilized. And letters from our missionaries, when not published in the Record, could be lithographed and sent to every congregation for the same purpose. In connection with this there might be a Woman's Foreign Missionary Society, such as has just been formed in Toronto, and as previously existed in Montreal, and in some country places.

2. Let every congregation be divided nto districts, conveniently small, and let collectors (to be obtained probably from the Woman's auxiliary) call monthly at every house, and receive the contributions which every person should be urged to "lay by in store upon the first day of the week," as part of the day's worship, or, at farthest, monthly, ready for the collector. Heads of families should not only themselves contribute but should teach their children by providing each with something to give. The collectors should report, and hand the money to the treasurer at the monthly meetings. All the schemes of the church can be worked by the same system, without additional machinery.

This mode of collecting has not novelty to recommend it. but it has the superior merit of having been well tested, and proved eminently successful

The objection to it that it is inconsistent with that injunction of our Lord's which was directed against estentation in giving, is as you say, in many cases a subterfuge, is as you say, in many cases a subterings, and was well answered by one of my former elders, to this effect, "Give a fair proportion in such a way that the office-bearers of this church shall know it, and give as much more as you like in secret." Every man should be honest because it is right in the sight of God, but if any man is not sufficiently influenced by that motivo, rather than that he should be a thief, let the additional atimulus be employed that it is respectable in the sight of men. And as in other things, so in this; for we, too, are "debtors both to the Greeks and to the Barbarians," having received the gospel in charge as trustees for the benefit of all men. Happily God is "sending forth labourers;" men and women from among us are hearing His call, "Whom shall we send, and who will go for us?" and are answering. "Here am I, send me." Let the rest of us see that the means are provided.

J.F.O.

Ir would cost more to give up mission than sustain thom. The Earl of Shaftes-bury says that, if London did not have its 400 missionaries, it would require 40,000 more police. The Governor of Natal says one missionary is worth more than as battalion of soldiers.

#### Choice Literature.

Still and Deep.

BY F. M. F. SKENE, AUTHOR OF "TRIED," "ORE LIPE ONLY," RTO.

#### CHAPTER XXXIX.

In a quiet comes of the church, lighted only by a lamp which Lung better a little side after, Mary Trevelyan found him she had sought so long—her Bertraud—her one love dearer than ever in his helplessone love dearer than ever in his helpicas-noss and poverty. He lay on a heap of straw, with his knapsack for a pillow and his military clock the weaver him as a covering, and he was still wearing a uni-form torn and scorched to several places. was askep in the attitude of a tired child, with one arm : un I his head ; as he omid, with one arm's dust has head, as he lay on his back the lamplight shone full on his face, showing the change that had taken place in the once brilliant, handsome charge d'affaires. The rich brown hair which used to be so soft and silky was matted and ustroless, the beard untrimmed, the features seemingly almost too strongly marked, from the hollowness of the aunken checks; but it was still the dear face that had haunted her dreams and lived in her thoughts, and there was no reason now why she should not let her syes dwell on it with all the tenderness that filled her heart, for he was no longer bound to any other, even though she no longer believed that he had ever loved her-

John Pemberton, whispering to her that he would see her in the morning, disappeared among the motley crowd which thronged around, and Mary sank on her knees by the rough couch, murmuring, "Oh, my darling, my darling, bave I lived to see you again !" and then she poured outher whole heart in thankfulness for her

unexpected joy.
It was perfest bliss to Mary Trevelyau to remain there by his side, letting her hand rest with a caressing touch on his long thin fingers, as they lay listlessly across his breast. There were rights and sounds of anguish all round her, yet she could not still the ceaseless song of praise within her soul, for all the love her heart could feel was lavished on the wasted form stretched out before her, and that was breathing, palpitating with the life on which her own depended. One thought of sadness only she had, and that was in the certainty of the pain which the Lorelei's letter would give him, although she could no longer doubt that she had never really loved him, and therefore that he was well loved him, and therefore that he was went quit of what would have been but a mock-ery of happiness, almost in her estimation a sacrilegious union; yet it did grieve her to know that sho herself must be the instrument of his sorrow, and that from her hand he must take the letter which would give his trust in Lureline's affection such a rude awakening. Mary determined that she would, if possible, prevent him finding out who she was until he had passed through the shock of Laura's faithlessness. and could disconnect her from any share

in bringing him such evil tidings.

The evening wore on while Bertrand slept. Hour after hour passed; it was near midnight, but there was little rest or silence within the great church. Some of the sufferers, like her own charge found a one a few sank into the surer sleep of death, and were borne away by the attendants to await their burial on the morrow but for many there was no ease from pain, nor could those rest who had come to suc

cor them. Gradually Mary noticed from Bertrand's restless movements that the effect of the opiate was beginning to wear off. He turned from side to side, stretched out his arms, muttered a few indistinct words, and at last opened wide the bright blue eyes she had scarce hoped to see again, and, raising himself on his elbow he looked

round eagerly. The moment she saw any sign of his awakening, Mary had drawn the hood of her mantle over her head, and she sat be side him, bending down her face so that he could not see it. He took her, no doubt, for one of the kind women who habitually nursed the wounded, and asked her in French if she know where Mr. Pemberton the Englishman was?

She answered in the same language thinking it might prevent him recognizing her voice, but he started visibly as the low soft tone mot his ear, as she said, "He is gone away for the night, but he will

come to you in the morning."
"Whose voice was that? who spoke,"
said Bertrand, sharply in English.

Mary did not answer, but held to his lips a glass of some restorative she had been preparing for him. He drank it and then leant back with a sich.

"My mind is wandering back to those I loved of old," he said, speaking again in French. "I thought I heard the voice that once was sweetest to me in all the world, but no doubt it was yours, kind nurse. Tell me—did the Englishman give you no message for me? Did he not leave with you a letter? He has belonging to me a letter from England. He promised I should certainly have it to night."

Yes, and it is here, 'whispered Mary "I have it quite safe for you."

"Ah, give it me! he exclaimed with feverish excitement. "Why do you delay, nurse? It is mine; let me have it at

With trembling hands she took it from her pocket and put it into his eager fingers. He almost snatched it from her in anxiety, and as he saw the peculiar hand-writing, which any one who had once seen Laura write could never mistake, a flush of eager pleasure glowed over his pale face, and he pressed the letter to his lips,

as he murmured, "My poor Lureline!"

The lamp hung on the other side from that on which Mary was sitting, and he turned completely round to get its fall light upon the paper as he tore open the

Then Mary rose very softly and moved away, saying gently, "I will come back to you when you have read your letter." Her sensitive nature shrank from witing the first moments of his bitter humiliation and disenchantment. He took no heed of her; he was already absorbed in

the lines he was reading, and she went along through the rows of prestrote forms towards a peaceful spot some little way removed from all that confused mass of suffering, and there sunk on her knees

in prayer.
After a time she rose to go back to Bertrand, and as she turned to walk through the ranks of the sick she involuntarily look ed down towards the entrance door, and saw e dark figure in the act of passing out behind the curtain which hung over the opening. How or why it was she could not tell, but a sudden chill and terror atruck into her very soul, and she hurried breathlessly to the spot where she had test Bertrand. Was she blind, or dreaming, or could it be true that she saw the straw couch where he had lain, the knapsack which had formed his hard pillow, the cloak flung on one side which had covered him? but he-her Bertrand, her one love -so long lost, so lately found-he was no longer there, he was gone! Her senses seemed abandoning her; she flung her-seif down by the bed; she passed her hands over the straw, as it to satisfy herself that ins form rested there no more-then she started up, and appealed almost fran-"Where is he? did you see him go

what has become of him? oh, tell me! Some were asleep, some too weak and ill to answer her; she got no response. But sudenly a lithe little figure rose up from behind a pillar near her and came bound-ing towards her. It was Pierron, who, after wandering about the church for some hours to extract what morsels he could from the provisions of the sick, was preparing to take his night's rest among

"If you want the monsieur who was lying in that bed," he said, "I can tell you all about him, for you left a piece of choco-late beside him which he did not eat, and I

"Oh, tell me, Pierron! where is he?

only tell me, and you shall have all the chocolate I have left."

"Yes, that is right," he said, taking hold of her hand; "come, he is gone out."

"Out! but he is ill, feeble!"

"He was in a fever, madame, like a madman; he read a letter he had over and over again, and his eyes grew wilder, and his breath came short, and he flung himself about, and at last he looked at the words on the paper again, and sprung upon his feet. He seemed quite strong, but I think he was mad, for he laughed and he crushed the letter in his hands and flung it away." "Where is he then, Pierron? where is

"Do I know? I can only tell you he went out when he had thrown the letter away. He said words which sounded like 'I will go home, I will go home.'"

Through Pierron's curious pronunciation of the English words, Mary could detect

"And then," the boy went on, "he rushed away down the church as if he were quite strong, with his eyes blazing, and his lips laughing, and he lifted up the curtain over the door, and went out into the street, and I saw him no more."

"No more! no more! Oh, my Bertrand!"
said Mary, with an almost unconscious
wail; "but I will seek him! I will never
rest till I find him!" and hastily putting the food she had promised into the hands of the child, she in her turn rushed down through the crowded church, and went out into the bitter cold night.

The stars were shining bright as diamonds in the clear expanse of heaven, the snow lay deep and hard all round, no human being was in sight in the deserted streets. Mary drew her cloak over her shoulders, and hurried on she scarce knew

"I will find him she said or die!"

## CHAPTER XL.

John Pemberton was greatly distressed and alarmed when he returned to the church ambulance next morning and heard from Pierron of the disappearance of Bert-rand Liele, and of Mary Trevelyan's rashness in having gone out alone into the dis-turbed city to seek him. He guessed rightly enough what had happened as re-garded Bertrand. The shock he had re-ceived from Laura's letter, in his foverish state, had brought on delirium, under the influence of which he had been seized with some delusive idea that he could at once start for England. The condition of high fever in which he was, might to a cortain extent have preserved him from suffering by the bitter cold which had prevailed through the night; but Pemberton thought with dismay of Mary's delicate frame having been exposed to it, and he could only hope that she had long since found her way home, either to the hospital or to Madame Brunot's house. He could not rest however till he had ascertained where she really was; and he was walking from the door with the intention of seeking her, when he met her, coming with slow and wavering steps along the street. She seemed uttorly exhausted, but apparently had wandered back to the church with the faint hope that Bertrand might have re turned there : and when she saw John Pem berton advancing from it, she tottered towards him, and, stretching out her hands, said in a faint voice, "Has he returned? Oh, has he come back to me?"

'Alas, no!' said Pemberton; "but I

hope we shall soon find him."
She threw back her head with a gosture of despair; then her eyes closed; her lips almost unconsciously murmured, "Oh, my Bertrand! and she sank down in a hear on the snow at John Pemberton's feet. He lifted her up, and carried her into the church, while he sent Pierron flying off to procure a carriage.

Mary's face and hands were cold as ice and he guessed—what indeed was the case—that she had been wandering about all night in the snow, expecting each moment to find Bortrand extended somewhere on the pavement. When the cab arrived, Pemberton placed her in it, still quite in-sensible, and took her home to Madame Brunot's, where nurse Parry seized upon her at once, loud in lamentations. With Valerie's help, poor Mary was soon placed in the bed from which she was destined ast to move for many days to come.

Meanwhile, for days, and even weeks

John sought for Bertrand, but altogether in vain. Nowhere, far or near could be find any trace of him. It was well perhaps for Mary that a serious illness, the result of fatigue and exposure, rendered her for some time incapable even of knowing his ill energy.

She lay helpless in her bed while the year which had been so fatal to France losed in sullen gloom, and another opened which was destined to be yet more terrible. The gleam of hope watch the armistice of January had brought was again extia-guished, and the selge had been renewed with double vigour. It was plain however that the cruel struggle must be ended soon, were it only for the sake of the famishing women and children. But the prospect of the bitter humiliation that awaited them had deepened if possible the deadly hatred felt by the French soldiers for their P-ussian foes; and the position of the resident German tradespeople who were unable to escape from Paris before the seige was becoming extremely dangerous; they were perpetually liable to the suspicion of harbouring designs for the betrayal of the city into the hands of the enemy; and any one, even amongst the French themselves, who showed them the smallost friendliness, was in danger of being accused of complicity in their supposed treachery.

Not far from the Brunots' house was a Not far from the Brunots' house was a little toyshop, kept by a quiet old man, a native of Nuremberg, who, in happier times, had been a great friend of the colportour's children, and had often bestowed playthings upon them which they could not afford to buy. Naturally, the little ones, French, though they were, could see no reason for giving up their acquaintance with kind old Herr Klein; and it was only in chellings to Libra Beacher and a strong in obedience to John Pemberton's strong prohibition that Valerie ceased from going daily into his shop as she passed to wish him "Good morning."

One afternoon in the month of February Pemberton went as usual to Madame Brunot's, to inquire after Mary Trevelyan, and to report to her the continued failure of his endeavours to find Bertraud Lisle. She was now well enough to sit up, though she had not yet been out of doors; and he found her in her usual position reclining in an easy chair drawn close to the window, whence she could look out on the street as if she hoped to see him pass on whom her hopes were continually fixed.

John Pemberton was pleased to see Mary looking stronger than she had done since the dreadful night which had so nearly proved fatal to her; but he at once pereived that she as well as all the rest of the family, was in a great state of anxiety and alarm; and the cause was soon told to

Valerie had been sent out, early in the morning, to purchase some rice and bread, on which the household now chiefly subsisted, and had never returned. baker's shop was at a considerable distance from the house, and they knew that she would have to wait a long time till it came to her turn to be served amongst the patient crowd who often had to pass hours at the door of the bakehouse before they could obtain their scanty supply; and, therefore, for a considerable period, even weak nervous Madame Brunot was not surprised at Valerie's nonappearance. But as the day wore on they all became very uneasy at her unaccountable absence. Mrs. Parry had gone out to look for her, and had walked about for some time without seeing any trace of the child; but she had not dared to venture The good woman was excessively timid, and in the present state of Paris she never voluntarily went outside the door. On the present occasion her inability to speak French, so as to make inquiries for Valerie, rendered her comparatively useless when she did go. She soon came back, and even Madame Brunot did not ask her to go again. They all relied on the hope that John Pemberton would call as he so often did; and they knew how speedily and energetically he would seek the poor child wherever there was the remotest chance of finding her.

"If you had not come soon I must have gone out myself," said Mary anxiously;
"it would have done no good for nurse Parry to have gone again.

"You do not look very fit for such an expedition," he said with a smile; "but I shall go to the bakehouse at once, and I hope I shall bring her back with me. trust that it may only be that she has had to wait longer than usual."

"You always bring us so much comfort, eaid Mary, looking up at him gratefully. "What a friend you have been! You will have a great blessing I am sure for the kindness you have shown us.'

"It has been by special mercy that I have been allowed to be of any use," he answered humbly; "but dear Mary you can repay me a thousand times any little help I have been able to give you if you will sometimes remember me when you speak to our Father in heaven and ask for me that when my hour shall strike I may pe permitted to go swift and straight to the feet of Him through whom alone I hope

"I think you may be very sure that it will be so," said Mary, "though not perhaps for many years to come.

"Many years!" said John, looking up thoughtfully into the blue cloudless sky; "sometimes I feel as if I could not wait many hours, I long so inexpressibly for the vision of that Divine One, the only Pure and True. Then he coloured vio-lently at having been betrayed into an exprossion of feeling on so sacred a subject, and pressing her hand he went hastily out on his mission. Never while Mary Travelyan lived did she forget those words, or the yearning look in John Pembertons eyes as he uttered them.

The young man hurried along the street much more seriously uneasy about Valerie Brunot than he had cared to let her friends see. He went in the direction of the bakehouse, looking carefully on either side as he advanced; when he reached the shop he found himself at the end of a long string of persons who were waiting to be served, and saw at once that Valerie was not among them. It was in vain to sak the busy men in the shop if, amongst such a crowd of applicants they remem-

bered one little girl; and he was turning away more anxious than ever when he ob-served a small figure crouching under an served a small figure orononing under an archway at the opposite side of the street, which he recognized at once as the lost child, and the moment she saw him Valerie bounded towards him, and flung herself into his arms sobbing hysterically,

and slinging to hip. in evident terror. "My dear child," he said soothing her, "I see you have sorrehow been very much frightened, but we had better go home as fast as we can, and then you will tell us

fact as we can, and then you will bell us all that has happened."
"Oh no, no!" she exclaimed; "I must tell you first. I am so frightened I dare not go near our house. I should have stayed out all night if you had not come."

Let us go in here then. he said, drawand to go in more then, me said, drawing her within the portice of a church which stood near, "we can sit down on the tench here while you tell me. She obeyed, nestling close to him, and clasping her hands round his arm while she told her story.

"It is poor Herr Klein that has done

it all," she said; "but he could not help it. You know that little house near ours which was thrown into ruins by a great shell bursting on the roof?"
"You mean the cottage that is unin-

habited now, with only part of it left standing?

"Yes; I was just passing it, on my way to the bakers shop, when I heard a most dreadful noise of shouting and screaming, and people calling out that they were betrayed, as they always do when they want to kill somebody. I was frightened; and ran inside the doorway of the little house (for there is no door on it now); and I had hardly done so when I saw Herr Klein come flying down the street, without his hat, and his face all white, with a red streak across his forehead, and he came dashing into the little house where I was, and went down on his hands and knees on the ground behind me, and said, 'Valorie, stand in the doorway for Heaven's sake, and hide me! And I did, though I was dreadfully afraid, for there came a crowd of soldiers next, rushing along with their swords drawn and their guns on their shoulders, and they were calling out, Death to the Prussian spy! death to the Prussian traitor!' I suppose they never thought at first that Herr Klein was hiding in the ruined house, and they went

on past it. But, your know, a little way further down they could see down the long boulevard, and in a minute they could tell that he had not gone that way; and so they all came storning back into the house where I was, saying, 'He must be here;' but that very moment Herr Klein had crept through a window at the back, and was gone; and so then they caught hold of me, and asked if he had been there. I could not tell a lie, you know, so I said, 'Yes,' and then they demanded where he had gone, and I said I did not know. Then one of them called out, 'She is an accomplice, the little viper! I know her: it is the fillette Brunot; I have seen her in his shop. He uses her as a spy. Let us crush the little serpent! let us kill her!' And another said, 'We must make her tell where he is, first; but we can get her at any time—I know where she lives. In the meantime, we may catch him yet, if we are quick. See, there are marks of blood on this window; he has got out that way.' So then they flung me down, saying, 'Dont think to escape us, little traitness! We will find you in your nest of serpents; no doubt the whele family are traitors! And then they all went scramb-ling through the window, and left me, and

and perhaps they will go to our house kill us all-maman and Mary and little Jacques." Valerie began to sob afresh, while John Pemberton sat in great perplexity, considering what would be the best course to take. He thought it probable as Klein take. He thought it probable as Klein had a considerable start of his pursuers, that he would escape them, in which case it was but too likely that the soldiers would seek to wreak their vengance on the child whom they chose to pronounce his accomplice. Yet matters might be worse if they burst into Madame Brunot's house when there was no one there to protect it; and he came to the conclusion

I ran away as fast as ever I could, and came here. I got our bread, but I have

came here. I got our bread, but I have been afraid to go home, for I am sure those terrible soldiers will be waiting for me,

at last that he must risk the endeavour to take Valerie home, and he trusted that, by using the most unfrequented streets, they might reach the house in safety. Valerie trusted him too implicitly to object, and

#### hand in hand they started. (To be Continued.)

THE past year was the most prolific in wine in France since the year 1858. In seventy-seven departments one bulion eight hundred and forty million gallons were pro-

THE commission paid to the Rothschilds on the Suez Canal purchase money amounts to \$99,414. It is this which Mr. Gladstone complains of, and not the purchase itself.

A MONUMENT is to be erected to Bishop William White, the first Bishop of the United States, in the Philadelphia Centennial grounds. He was a native of that city, presided over the first Episcopal Convention, and wrote out with his own hand the first constitution of the Church.

Roses, orange blossoms, jasmine, violets, geraniums, tuberoses, and jonquil, contain types of nearly all flower odors. Jasmine and orange flowers give the scent of the sweet pea; jasmine and tuberose, that of hyacinth; while violet and tuberose resem-ble that of the lily of the valley.

ONE of the most interesting results of the late elections in France is the defeat of Prince Jorome Napoleon, and the election of the ex-Minister Rouher. Prince Napoteon had announced that he accepted the political situation, or in other words the Republic, and declared himself a democrat. He was opposed by the adherents of Eugenie, who, herself used her influence to secure his defeat. The Republicans have control of the Chamber of Deputies, and it is understood will act unitedly on the question of amnesty.

#### Scientific and Asecul.

an excellent, well recommended pickle for curing hams is made of one and a half pounds of salt, half a pound of sugar, half an ounce of saltpetrs, and half an ounce of otash. Buil all together till the dirt from the sugar has arisen to the top and is shimmed. Pour it over the meat, and leave the latter in the solution for four or

TRASPPLANTING PLANTS.

The Germantow Telegraph says. -effectual in transplanting tomato, cabbage. canteloupe, or any other tender plant from the hot bed, or from one place to another, as to prepare a vessel filled with manure water and rich soil, about the consistency of thin much, with which the roots of the plant should be well coated, and set in a hole made of a round piece of wood or dibble. After being rather firmly planted, moisten again with manure water. We have never tailed in any transplanting, when done in this way, and the trouble is very slight.

#### MILITARY STATISTICS.

M. Amadeo le Faure, a Frenchman, has published a complete analysis of the military strongth of the various nations in 1875. Germany, it appears, has an army, including al' classes of reserves and the nave ing al' classes of reserves and the navy, which foots up a total of 1,700,000 men, which foots up a total of 1,700,000 men, with annual estimates of £20,000,000. The English army and navy, including militia and volunteers, comprise 585,000 men, and cost £24,800,000; Austria has 585,000 men, costing £10,800,000; Felgium, 48,000, with an expenditure of £1,659,200; Denmark, 54,000, costing £869,000; Spain, according to the regulations of 1870, possesses 270,000 men, with a yearly budget of £6,400,000; France, with the reserve and navy, has a total a yearly budget of £6,400,000; Franco, with the reserve and navy, has a total effective strength of 1,700,000, costing £26,600,000; Greece, 51,000 men, and estimate £860,000; Italy, 760,000 men, expenditure, £9,840,000; Holland, 100,000, cstimate, £1,120,000; Portugal, 73,000 men, costing £1,000 men, costing the strength of the stre £180,000; Russia has, with the fleet, an effective strength of 1,500,000 men, with a budget of £27,000,000; Sweden, 100,000 men, costing £1,120,000. The effective men, costing £1,120,000. The effective strength of Switzerland is approximately 180,000 men, costing only £360,000; Turkey, 800,000 men, with estimates of £5,680,000. On a war footing, therefore, the armies of Europe are 9,383,000 men, costing annually £186,804,000.

#### HOW ARE DIAMONDS FORMED ?

The geological occurrence of the diaf South Africa has been often described, but some new points of interest are brought out in a recent paper read before the Geological Society of London by Professor Maskelyne and Dr. Flight. They have found the rock at Du Toit's Pan and other similar diggings to have a soft, deother similar diggings to have a soit, de-composed character, consisting of a scapy steatite-like magma, with a hydrated bron-zite, crystals of new vermiculite mineral, called Vaalite, opaline silica, and other non-essential constituents. This rock has been extensively metamorphosed and fractured, and in many places broken through by dikes of an igneous diorite. It is asserted that "the diamends occur more plentifully, if not exclusively," in the neighborhood of those dikes, or near them, in the strata of the hydrous rock through which the igneous material has been ejected. In confirmation of this view the writers urge the distinctive characters of the diamonds in different localities, and their sharp, unabraided character. How the diamonds have been formed cap hardly be explained, though it is a point of considerable interest, if it may be accepted, that the metamorphosed bronzite rock, possibly at places of its contact with carbonaceous shales, was the original home of the diamond.—Editor's Scientific Record, in Harper's Magazine for March.

#### THE LEPERS OF INDIA. The Lancet is reminded by " the gor-

geons displays, the festivities and other manifestations of rejoicing in the East with which the Prince of Wales has been welcomed," of the sad condition of the lepers in Bombay. What loprosy is no one who has not seen it can well imagine, and it is unnecessary to describe it. But in the Jamsetjee Jejeebhoy Dhurrumsala. a refuge for the destitute and sick in Bombay, the Lancet, on the authority of the bay, the Lancet, on the authority of the Times of India, says that there are some 120 lepers ledged at the present time, sharing its scanty accommodation with an approximatively equal number of the poor, aged and crippled. The lepers live in what are called chawls or cells, some six feet long by five feet wide, and the institution is so full that often two lepers are crowded into one of them. They are without furniture or even cooking utensile, but each of them is allowed two pounds of rice and three pice with which to pay for fuel to dress their food. They consist of men, women and children, the children being the offspring of the men and women, some of them being born in the Dhurrumsala itself, for no separation of the sexes is attempted, or, it seems, even thought of. Unfortunate creatures with "thei wasted till only the outline of the bones remain, or else swollen out of all form of limbs," sit or lie about as they choose, without supervision or inedical care, except from one charitable physician whose name is withheld, at his own request seemingly. They are visited by no friends and by no minister of any religion. "They are abandoned," says the Times of India, "of Jod and man, and were it not that the Dhurrumsala gives them the half of a six-foot cell in which to lie, and a handful of rice with which to sustain life, they would die in their sores along our streets and in our compounds." Only those who are very much afflicted are admitted into the refuge. Those who are not in so advanced a state of disease are sent away to beg in the publie highways and byways until they are sick enough to be taken into the Dhur-

TRE Pope contributes two Mossics to the Centennial Exhibition at Philadelphia, one representing the Madonna by Raphael, and one of St. Agnes by Gaetili.

#### How Truffles Did It.

I returned to Ashville, after an absence of three years, and found my friend Truffles grown fat and jovial, with a face the very mirror of peace and self-satisfaction. Truffles was the village baker, and he was not like this when I went away.

"Trufiles," said I, "how is it? You have improved."

"Improved? How?"

"Why, in every way. What have you

Just then a little girl came in, with a tattered shawl, and barefooted, to whom Traffics gave a loaf of bread.

"Oh, dear Mr. Truffles," the child said, with brimming eyes, as she took the loaf of bread, "Mamma is getting better, and she says she owes so much to you. She blesses you; indeed she does."

"That's one of the things I've been doing," he said, after the child had

"You are giving the suffering family brend?' I quoried.

"Have you any more cases like that?"

"Yes, three or four of them. I give them a loaf a day—enough to feed them."

"And you take no pay?"

"Not from them."

"Ah! from the town?"
"No; here," said Truffles, laying his hand on his breast. "I'll tell you," he added, smiling: "One day, over a year ago, a poor woman came to me, and asked for a loaf of bread, for which she could not not say the result of the possession of the result pay; she wanted it for her suffering children. At first I hesitated, but finally I gave it to her, and as her blessings rung in my ears, after she had gone, I felt my heart grow warm. Times were hard, and there was a good deal of suffering, and I found myselt wishing, by and by, that I could afford to give away more bread. At length an idea struck me. I'd stop drink, and give that amount away in bread, adding one or two loaves on my own account. I did it, and it's been a blessing to me. My heart has grown bigger, and I've grown better every way. My sleep is sound and sweet, and my dreams are pleasant. And that's what you see, I suppose."

#### Be Economical.

Look most to your spending. No matter what comes in, if more goes out you will always be poor. The art is not in making money, but in keeping it. Little expenses, like mice in a large barn, when they are many, make great waste. Hair by hair heads get bald; straw by straw the thatch goes off the cottage; and drop by drop the rain comes in the chamber. A barrel is soon empty if the tap leaks but a drop a minute. When you mean to save begin with your mouth; many thieves pass down the red lane. The ale jug is a great waste. In all other things keep with ing compass. Never stretch your legs further than the blanket will reach, or jou will soon be cold. In clothes choose suitable and lasting stuff, and not tawdry fineries. To be warn is the main thing; never mind the looks. A fool may make money, but it takes a wise man to spend it. Remember that it is easier to build two chimneys than to keep one going. If you give all to the back and board there is nothing left for the savings bank. Fare hard and work hard while you are young and you will have a chance to rest when you are old.

## The Temple of Belus.

The work of discovery among the cuneiform texts of Babylonia and Assyria still goes on. The light that has already been thrown on the history of these ancient monarchies, has surpassed the highest expectations of the most sanguine. We were regaled a little while ago, with Assyrian and Babylonian accounts of the Deluge; next came an historical statement of the Creation, wonderfully agreeing in detail with the account in Genesis; and now there is Temple of Belus, the grandest religious edifice in that part of the world, the centre of the national worship, and one of the wonders of the capital. The enrichment of this concentration of oriental splendor with gold and silver and precious stones, the beautiful colors of its painting, and the surpassing richness of its statuary and other adornments, won for it the names of the "Basis of Heaven and Earth," and the "glory of the city of Babylon."

This is the first time that any description of a Babylonian temple has been found among the inscriptions, and it thus also supplies the first information as to the dimensions of the great temples. Mr. George Smith thinks it is fortunate that the one described was the most famous in the valley of the Euphrates. The dimensions are given | Minister. These documents, of course, in the cubit, equal to one foot eight inches, English measure, and the gar

or sa, equal to twenty cubits.

The Mound of Babil is by the best authorities indentified with the Tower of Belus. It consists at present of the lower stage of the Tower and the ruins of the buildings around it. The sides of the building face the cardinal points tke those of the inscription, and unlike the ruin, Birs Nimroud, on the other side of the Euphrates, whose angles face the cardinal points, and which doubtless represents the site of the Temple of Nebo at Borsippa. It is supposed that the magnificent superstructure of the Temple of Belus was removed by Alexander in his operations over the Isthmus of Suoz-the great for cleaving the site and rebuilding the highway between the wealth of the East temple.

Mr. Smith expects on his return from Nineveh to make a full translation of the document he has been fortunate enough to discover. He says: "In my last work, 'the Chaldean account of Genesis,' I have adopted the opinion that the Birs Nimroud, or Borsippa Tower, was the tower of Babel mentioned in Genesis; but the fact of the existence at Babylon itself of a tower twice the height of Birs Nimroud, materially alters the evidence on this question.

remember well ascending the mound of Birs Nimroud and seeing the wide expanse of the Chaldean plain, visible from that elevation; but certainly, in the time of the glory of Babylon, a much more magnificent sight must have greeted the beholder from the top of the Belus tower. This magnificent temple, rising over three hundred feet above the plain, (twice the height of Birs Nimroud), and towering far above every other building in the country, overlooked the capital, Babylon, and commanded a view of cities and temples, river and canals, cultivated fields and gardens, unequalled in the world.

A VERY important work in connection with immigration has been inaugurated by Lieut. Col. Laurie, of Nova Scotia. It appears that for more than two years last past, he has devoted his efforts to "placing" children of from six to twelve years old, selected from among the destitute classes of England, in the province where he resides. He acts in conjunction with Mrs. Burt, who selects the young folks in the old country, and who finds that she can accept of about one third of those who are offered to her. She sends him notice when she is coming, and he thereupon inserts notices in the newspapers of the province, so that n this way more than three hundred have been distributed during the last two years among the farmers and others in Nova Scotia. He has a special act of parliament, empowering him to keep a constant eye upon them afterwards, so that he acts as their guardian for a term of years. So philanthropic an undertaking deserves to be extensively known; and it surely can be imitated in other parts of the Dominion. Nova Scotia may be proud to possess such a man. His correspondence occupies four hours of his time every day; and the results of his labors hitherto have been eminently satisfactory.

The Carlist war, we may hope, is over, after having dragged its weary course along for so many years. Don Carlos having crossed the frontier and entered the town of Pau, the Prefect informed him that his presence was undesirable, but endeavored to atone for his want of hospitality by placing a special train at his disposal to convey nim to the north of France, or to the Spanish frontier, the latter place being the one he might be expected of all places in the world, most inclined to avoid. It appears that he found his way to Bologne, and reached Folkstone on the 4th inst., after a rough two hours passage, and arrived in London the same evening. A proclamation in Spain declares a general amnesty to all Carlists submitting to the government before the 15th inst. Don Carlos founds his claim to the throne of Spain upon the Salic Law, acknowledged in France and Spain, which excludes all females from succession to the crown. The Salic laws were framed by the Salians, who settled in Gaul under their king Pharamond, early in the fifth century. It is said that Don Carlos intends makferent race, and speaking a totally different language from the haughty Castilian. Spain has fallen far enough in the rear of civilized nations to make a continuance of intestine war necessary

in order to add to her degradation. THE Suez canal which might have been the harbinger of a union among several rival interests, seems destined to be the occasion of a number of unpleasant jars. M. de Lesseps acknowledged some time ago that a hatred of England was the principal motive that spursed him on in the prosecution of the enterprise; and Mr. Disraeli's purchase of the Khedive's shares is said to have given him considerable annovance. Itappears that five years ago Sir David Lange wrote some letters in the interest of England, to Earl Granville, then Foreign were private; but in the production of correspondence on the subject of England's connection with the canal, by some unaccountable oversight the letters in question have been unfortunately published. Much offence has been given in consequence, to M. de Lesseps and the other directors, who have at once dismissed Sir David from have at once dismissed Sir David from his post of British Agent of the Suez Canal Company. This incident will serve to indicate the jealoney and have easing the street the jealoney and have the jealoney and healing properties render it of the jutmost value to ladies suffering from internal fever, congestion, inflammation, or ulceration, and its strengthening effects the displacements of internal parts, the result of weakness of natural supports. It is sold by all druggists.

and the enterprise of the West-if she wishes to secure her fair share of the advantages it offers. Of every hundred ships that pass through it, seventy-five belong to England.

The Secretary of War at Washington, General Belknap, has got into trouble through extravagant living and the temptations consequent thereupon. In a public position, the inclination to adopt a style of living that shall at least not be outdone by other members of the same cabinet, is one that will always be extensively felt; and therefore General Grant some time ago formed the resolution never to ask another man to become a member of his Cabinet who was not a millionaire. It has unfortunately been discovered that human nature remains over, even under the solf-flattering influences of republican institutions. The immediate charge, through which Mr. Belknap has resigned his office, was that of having received a bribe of \$20,000 for a post-tradership somewhere in the West. The charge appears to be true enough, and will prove very damaging to the chances which Gen. Grant might have for a third term of the Presidential office. The national disgrace is felt to be all the greater as the event takes place in the Centonnial year. The Democrats feel this, although they may rejoice at the downfall of Republican officials; while the Republicans themselves talk of making a Jonah of Grant in order to save their own party. But added to this, the revelations connected with the whiskey frauds are not yet all divulged; and the wife of one of the culprits asserts that she has documentary evidence which will implicate the President himself. These disgraceful proceedings, among high functionaries of the government, could take place nowhere, on any part of the earth's surface, but in the United States; and there, only under Republican Institutions.

The negro population of the United States appears to be gradually decreasing in the Northern States, and increasing in the Gulf States. The census of the parish of Plaquemina, in Louisiana, in 1870, showed a population of 10,482; in 1875, it is 11,882—an increase of 1,420. The coloured population in 1870, was 6,830, and in 1876 it is 8,296—an increase of 1,358, leaving only sixty for the increase of whites. In 1875, the white population of whites. In 1875, the white population of the whole State was 362,065, and the coloured 368,210. In New Orleans the number of whites is 145,722, and of the negroes 57,657; total 208,868—an increase since 1870 of 11,866. The population of the whole State is—whites 404,861; coloured 450,029; a total of 854,890—an increase of 128,115 since 1870, and excess of negroes over whites 45,000 of negroes over whites of 45,668. The excess in 1870 was only 2,145. The increase and excess of the blacks, it is asserted. and excess of the blacks, it is asserted, does away with the charge that the Republicans cheated in the late registries, by which the negro vote was put down as much larger than in 1870. The tendency of negro immigration is to warm regions. The war of races will not be of long continuance. People who must live together will by and by learn to live peaceably. In a few years negroes will outnumber the whites in Georgia, Florida, Alabama, Missippi, Louisiana, Arkansas, and Texas. Political hostility may postpone the day, but it cannot long resist the inevitable laws of Nature. of Nature.

## Xantippe.

It seems that the memory of this woman, like that of her renowned husband, is likely to be kept alive to the end of time. She is said to have possessed a very irritable temper, and her name has become a synonym of "vixen," or "scold."
It is more than possible, however, that brought before us a remarkable Babylonian text, just discovered by Mr.

George Smith, the great Assyriologist,
and giving a graphic description of the have attributed her failings more to physical infirmities than to moral obliquity. The party most intimately acquainted with her, and therefore best able to form a correct opinion, gives her credit for many domestic virtues. It is now well known that many of the diseases to which women are subject, have a direct tendency to render them irritable, peevish, cross, morose, unreasonable, so that they chafe and fret over all those little ills and annoyances that a person in health would bear most of the tantrums of Nantippe were with composure. It is fair to infec that Socrates, as he returned from the Senate. the Gymnasium, or the Atheneum, have stopped at Pestie & Mortar's Drug Store, and carried home a bottle of Dr. Pierce's Favorite Prescription, now and then, no doubt we might have evaded many a "curtain lecture," and allayed many a "domestic broil," made it much pleasanter for the children, and more enjoyable for himself, and rescued his wife's name from the unoviable world wide and total the unenviable, world-wide, and eternal notoriety it has attained. Thousands of women bless the day on which Dr. Pirece's Favorite Prescription was first made known to them. A single bottle often gives delicate and suffering women more relief than mostly of tractions than the suffering women more relief than months of treatment from their family physician. In all these derange-ments causing backache, dragging-down

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Symptoms of a Diseased Liver. DAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt un fer the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the boards in general are costive, sometimes alternative with lax; the head is trouble t with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough sometimes an attendant. The patient implains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensaof the skin; his spirits are low; and I hough he is satisfied that exercise would beneficial to him, yet he can scarcely immon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the rease, but cases have occurred where few of them existed, yet examination of

### VER to have been extensively deranged. AGUE AND FEVER.

the body, after death, has shown the Li-

DR. C. M'LANE'S LIVER PILLS, IN CASIS OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used. preparatory to, or after taking Quining. We would advise all who are afflicted with this disease to give them A , MR TRIAL.

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Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of M'LANE'S VERMIFUGE.

> TO I VIEL THE WORMS, TO BEWARE OF IMPLACEORS.

## HOME MISSION COMMITTEE.

Western Division.

The 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 pm.

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

A full and punctual attendance of members is earnestly requested.

WM. COCHRANE, D.D.,

Gonzener.

## 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.

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

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

WM. COCHRANE D.D. WM. COCHRANE, D.D., Synod Clerk.

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Persons feboring under the distressing usindy, will
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solited, they are in every respect true, and should they
follow by the apillary, he will do a humane act by
cutting this out and senting it to him.

#### A MOST REMARKABLE CURE.

A MOST REMARKABLE CURT.

PRICADATERIA June 28th 18cf

SETH HANCE Baltimore Mil De to No.

SETH HANCE Baltimore Mil De to No.

Relycritise he art, it was fodined to try your kyntepide Phile I was at as ed on the Be plepsy in 19th; 18cf inmost itely my physician was summoned, but he could gave me no polife. I thus consulted another physician but I sectical longrow worse. I then tried that treatment of another but with out-ny good effect. I again returned to my family physician was cupped and bled several diffusion times I was a "by disaded without any premiumous your thouse key at the art of the first and ay at this a disciplination of the work of the art of the ar

#### IS THERE A CURE FOR EPILEPSY?

IS THERE A CURE FOR EPILEPSY?

The subpoined will answer

Grevara, Miss. Joine 3.—Serr S. Haver.—Dearsity.

For will not enclosed five dollars, which I send you for two box set your Spliept to Pills. I was the first present who tried your Pills in this part of the country. My son was boddly inflicted with fits for two years. I wrote for said need itself when the said in the took according to directions. He has never hed a fit since it was 1y my persuasion that Mr. It we tried your Pills life Eversons have written to 1s. From Airbanna and Teunessee on the subject, for the purpose of accertaining my spinlon to regard to your Pills. I have always remained the first my distance of hearing from their effect have they falled to cure. Yours, etc., C. H. Grey Charles, Circum, C. C. H. Grey Charles, C.

#### ANOTHER PEMARKABLE CURE OF EPILEPSY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

BY HANCE'S EPILEPTIC PILLS.

TO SPIRS INVEY—A POPTON in my employ had been affacted with First, or Epilepsy, for thirteen years; he had these attacks at interpals of the of tour weeks, and offenders environ a milk succession, sometimes continuing for the environment of the continue of

## STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi.

Serik S Hance, Baltimore, Md.—Dear Sir: I take great pleasure in relating a soo of brasma, or Fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been affilled with this My brother, J. J. Ligon, has long been affilled with this Hay brother, J. J. Ligon, has long been affilled with this Hay brother, J. J. Ligon, has long been affilled with this Hay would have one or two sparms in one attacks if first, as he grew older they seemed to increase. Up to the time accommenced taking your Pills he had them brey of its mind had seed to prosecutely, but how, I am happy to say, he is cured of hose fits him has also returned to its original brightness. All this I take great pleasure in communicating as it may be the means of directing others to the remedy that will care them. Yours, respectfully, etc., W. P. Ligon.

Sent to an - part of the country, by mail, free of postage, on receive of a remittance Address, SETH S HANCE, 168 Bartim of S Baltimore, Md. Price, one box, 53 two, 55 two, 5

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## Presbytery of Peterson

This Presbytery not at Centreville on the 29th of Feb. for the ordination of Mr. James Cameron, M. A. Mr. Maclennau of Peterbovo presided. Mr. Hodnett preached from Eph. iii. 8. Mr. Cleland delivered the charge to the minister, and Mr. Ewing addressed the people. In the evening a social meeting of the congregation was held at which addresses wore delivered by several members of the Presbytery, and by the Rev. Messus. Barker and Buchanan of the Methodist Church, and by the Rev. Mr. Allan, Rector of Cavan. Mr. Cameron begins his work with every prespect of success and usefulness. A call from the congregation of Warsaw and Dummer in favour of the Rev. Mr. Steele, having been declined by that gentleman, was accordingly set aside, and Mr. Clark of Lakefield ly set aside, and Mr. Clark of Lakefield was empowered to moderate in a call at Warsaw when requested by the people to do so.—W. Donald, Pres. Clerk.

Presbytery of Barrie. This Presbytery met at Barrie, on Tuesday, 7th March, at 11 a.m. There were present nine ministers and three elders. present nine ministers and three elders. There was a large amount of business done, which required three diets, and when the meeting closed at half past ten p.m., some important matters were still on the docket, and had to be deferred till next ordinary meeting. The chief items of business are the following: Two calls were sustained in favour of Mr. McKee, late of Essa, one from Cookstown and First Essa, and the other from Angus and New Lowell. Mr. McKee had received at last meeting a call from Alliston and Carluke, and was thus placed in the difficult position, though one might suppose the position not altogether unpleasant, of having to decide on three competing calls. When asked at a subsequent part of the proceedings to intimate his decision, he accepted the call last named. The Presbytery accordingly set aside the other calls, and agreed to meet at New Lowell on Tuesday, 21st inst., for the purpose of inducting him into the charge of Angus and new Lowell. Mr. Gray to preside, Mr. Panton to preach, Mr. Rodgers to address the newly inducted pastor, and Mr. D. McDonald the congrefrom Alliston and Carluke, and was thus Mr. Rodgers to address the nowly inducted paster, and Mr. D. McDonald the congregation. Mr. Panton was appointed to hold service at Angus on the same evening in connection with the occasion. Previously to these arrangements, Mr. Panton's acceptance of the charge of Bradford and Second West Gwillimbury had been signified, and arrangements made for his induction into the charge on Wednesday, 15th inst., made as follows: Mr. Cleland to preside, Mr. Burnett to preach, Mr. W. Fraser to address the minister, and Mr. M. Fraser the people. Mr. J. J. Cochrane, probationer, having requested more time for consideration of the call given to him by the congregations of Townline and Ivy, was allowed till the 25th March, for the purpose. The Presbytery, in compliance with a request from the managers of the Stayner congregation. with a request from the managers of the Stayner congregation, agreed to transmit to the Assembly's Home Mission Com-mittee, a communication bearing upon a note in the Committee's printed minutes. The communication seeks to remove the imputation of having applied for a grant when not required by the circumstances of the congregation, and of continuing the application after an alleged promise of its being withdrawn had been given. The session of the Innisfit congregations was recommended to employ a student as assistant to the pastor, in order that each of the three congregations might be regularly supplied with ordinances on the Lord's day, and, in order to carry out the arrangeday, and, in order to carry out the arrangement, to consult with the session of Barrie as to the practicability of opening astation in Allandale to be connected with them. Some time was engaged in the consideration of a claim made by Mr. Marples, formerly missionary in Bracebridge, for arrears of stipend. Mr. Marples was present, and was heard at length. After deciding in his favour, some disputed matters between the people there and Mr. Marples, it was found that a small sum was due. This was tendered to him and declined, with a protest and appeal to the Synod of Toronto and Kingston at its next Synod of Toronto and Kingston at its next meeting. The evening sederunt was occupied chiefly with the Presbytery's Home Mission business. The grants for labour for the past half year, and the applications for the next half year were revised.

It was reported that the congregation of North Mara and Longford had purchased a glebe of four acres, and were preparing to build a commodious brick manse. Mr. McKee was appointed brick manse. Mr. McKee was appointed to open a new church at South Falls, in Muskoka, and to visit the Gravenhurst station. A polition was received from twenty-six persons in Draper, asking to be provided with supply in connection with Gravenhurst. There accompanied the petition a subscription list of \$41.50, as contribution towards the expense. The petition was granted. The Presbytery agreed to petition Parliament for the cessation of the unnecessary Sabbath labour on public works, in terms of the petition on public works, in terms of the petition prepared by the Assembly's Committee on Sabbath Observance.—Robt, Moodie, Pres.

## Nova Scotian Converts from Romanism.

During Mr. Chiniquy's recent visit to Nova Scotia he was far from idle, as the following abjuration proves:

Rev. Mr. McDonald, Roman Cathol-Priest of Picton.

Sir,-Please do not consider us any longer members of the Church of Rome; for our merciful God has shown us its errors and idolatrous worship, and he has granted us

idolatrous worship, and he has granted us
the grace to give them up.
We will no more worship a wafer baked
by your servant girl in the kitchen every
night, and turned into God by you the
next morning with five magical words.
The God whom we will worship hereafter is the great eternal God who has
created every thing, and who cannot be
made by the hands of men.
We will worship that great God through
his eternal Son, Jesus, who having taken
a human body, died for us on Calvary, and
bought for us by his death a throne in His bought for us by his death a throne in His Father's kingdom.

We will, with the celp or God, take the Gospel of Christ for our only guide hereafter; and we give up forever your lying traditions.

Praying God to grant you the same favour, we remain yours, Bartholemy Bessac, Mary Bar, Jean Baptiste Chapelon, Annette Bar, Francois Chapelon, Claude Annette Bar, Francois Chapsion, Claude Chapelon, Ursule Chapsion, Zoe Grand Mongin, Joseph Meunier, Ironeo Meunier, Nanoy Mounier, Alline Meunier, Jean Gatet, Anaclette Clandelet, Augustin Gatet, Marie Gatet, Eugenie Gatet, Antoine Gailiand dit Colme, Adelle Bonott, Antoine Meumer, Jean Nicholas Jacques Chatier, Pierre Tostu, J. Baptiste Gagno, Hypolyte Busson, Jacques Proulx, Pierre Dioner, Jean Proulx, Elaudine Proulx, Hourette Proulx, Jules Fresque, Emilie Fresque, Jules Fresque (Senior,) Marie Fresque, Pietre Boulac. C. Chiniquy, Witness. Stellarton, Picton, N.S.

PLAQUE has appeared on the banks of the Euphrates.

THE General Synod of the Church of Ireland, has been appointed by the Lerd Primate to meet April 20th.

The marriages in England according to the returns just made are celebrated by the Church of England in the proportion of 75 per cent, by the denominations 10; by Roman Catholics, 4; by the Friends and Jews 23; by the Superintendent Registrars, 8 per cent.

A TERRIFIC tornado of wind, rain, and thunder visited Illinois, Iowa, and the Mississippi, March 10th, the town of Harelgreen, Wisconsin, was nearly destroyed, and a number of lives were lost.

In Canada alone, 2000 failed in business last year, and the total amount of their dobts was twenty-eight million dollars.

MR. RICHARD H. DANA has been appoint ed United States Minister to the Court of St. James.

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

#### Births, Marringes and Deaths.

MARRIED.

On March 9th, at Montreal by the Reg. John Seringer, M.A., the Rev. James Camenon, M.A., of Milibrook, Oat., to Miss Annie Lustine, daugh-ter of the late Samuel Lusting, Esq., formerly of Montreal.

#### THE PRODUCE MARKETS.

TORONTO, Mar 22, 1876 English quotations are unchanged. New York a little higher.

	TORONTO.				
Wheat, fall, per	bushel\$	99	0	81	05
Wheat, spring. d	10	0 98		1	œ
	to	0 58			78
Onta.	10	0 34			85
Poss.		Õ 72		Ō	00
		ŏöö			
Dressed Hoge ne	r 100 lbs	8 50			
	ors	6 00			00
Beet, fore quart	ors	8 50			
		8 00			00
Chickens, per na	ir	Õ 60			
Ducks, per brace	0	0 50			75
	* * ****** **** *********	0 60			80
		0 70			
Butter, 1b rolls		0 22	2 "		25
Butter, large rol	18	0 21	"		22
Butter, tub dair	Y	0 10	, "		17
Eggs, fresh, por	doz	0 17			19
Eggs, packed	**************************************	0 17		·	
Apples, per brl		1 60	, "	·	25
Cotatons, per hu	shel	0 40	<b>,</b> "		50
Hav.		8 00	, "	21	00
Straw		9 00	"		00
3Wit 10000 100000	LONDON				

	00 TOO 11	•		- 4	81	70
White Wheat Dein	A TOO IDS	· · · · · · • • • • • • • • • • • • • •	Y Or	0		
" Treadwell		**********	15			65
Red Winter		******	15	ŏ"	1	55
Charles allinos		•	1 5	ň"	- 1	60
Spring Wheat		********				
Flour		********	2 7	0		00
Oate		**********	0 7	5 "	0	83
Peas	"	*****	10	E 11	1	00
	44	************	ôğ		ī	
Corn	ü	************				
Barley		*********	10	•	1	
Rye	"	***********	08			
Bucl.wheat	**		08	ń"	1	00
	"	********		ŏ"		
Beaus						ĩŝ
Eggs, Store lots, *	doz	**********		J	·	
Farmers'			01		v	
Butter, crock	•••••		0 1	6 "	Ó	18
roll"		*******************************		8 "		
, koli- *******	********	··· ·•·····		.0	•	
" firk					·	
heose, dairy W lb			0 1	0 "	· · ·	11
" factory			0 1	1 "	٠ ٥	11
	*************			ī "		
Lard, * lb	•••••••••	• • • • • • • • • • • •			•	
Sheep Skins, each	***********	********* ***		,,		
			00	9 "	' 0	10
Calf Skins, green,			0 1	5 "	١Ò	18
Hides, green, and lb	********	·····		4 "		
Hides, green, & in	***********	····				
Wool		*** ** ******			· v	
W001			08	30 °		
Mutton, W lb			0 0	)6 "	, 0	07
MUCCOLL, T. A.		************		4 4	٠ŏ	06
Beef, W lb						
Live Hogs, P CWL				~		
Drassad Hogs		*		3Ó "	- 0	
Chickens, P pair .			0.3	00 "	٠ ٥	35
Ducks, P pair				iŏ "	ΙĎ	60
Ducks, & Darr	***** ** * * ***			35 .		
Geese, each		** ** ***				
Turkeys, each	***** ****** **	********* * *		,,,		
Apples, green, Wh	HBh		0.6	50 "	' 1	. 00
Tran 30 ton			10 (	00 4	' 12	00
Hay, & ton	** ******	•••	^o :	ŏ٥٠	• **	
Straw, Pload	· •••••••••••	** *-*	2 '			
Potatoes, P bush.	* ** * * * * * * * * * * * * * * * * *		, Q S	2.7		
Cordwood, No. 1 d	ry, 🏕 cor	d	. 4	00	" 0	00
1 0000000000000000000000000000000000000			-		-	
1	OTTAW	۸.				
Wheet fell			81 (	X 0	4 91	15
Wheat, fall	•••••	,,,,,	777	15	ī "î	10
wheat, spring	** * **** ****		ô	χ,		58
Peas				w ·	٠,	, na
			Λ.			100

OTTAWA.			
Wheat, fall	05	Œ,	\$1 15
Wheet suring	ຸບວ	•••	1 10
Peas	00	•	0.58
Oats	27	46	0 28
Corn	F.7	**	0 60
Buckwheat	45	44	0 00
Buckwheat	20		0 00
Potatoes	20	•	
Turnips	U.		0 25
FOWIS DOT DAIR	, 500		0 60
Turkevs. each	່ທ	,	1 25
Apples, per parrel,	w		4 00
Butter, tub, per lb	- 00	• • •	0 23
Butter, in lb. rells	24	"	0 25
Eggs, per doz	25	"	0.30
Hay	Ñ	"	
Many was a series of the serie	i iii		80
Btraw	, "	,	80

## Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND

APPOINTMENTS OF MEETINGS. RARRIE —Next meeting of Presbytery of Barrie, at Barrie, in last Tuesday of April at 11 a.m. CHATHAM.—In Adelaide street Church, Chatham on Tuesday, 28th March, 1876, at 11 a.m. Elders commissions will be called for at this meeting.

PARIS .-Tho Presbytery Paris will meet in River Street Church, Paris, on Tuesday, 28th of March, Lt Il a.m. Elders commissions will then be called for

be called for

KINGSTON—The next meeting to be in John
Street Church, Belleville, on the second Tuesday
of April ensuing, at seven o'clock p.m.

PETERBORO.—At Port Hope in Mill Street
Church, on the last Tuesday of March, at 1 p.m.

LINDSAX.—At Woodville, on the last Tuesday of
May at 11s m

Iunou. The Presbytery of Huron will meet at
Clinton on the 11th April. Roll will then be made
up.

up.

HAMII.TON,—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 Becords are to be received.

Tononto.—This Presbytery meets on the first Tuesday of April, at 11 a.m. Draft act for the constitution of General Assembly to be considered

Toronto, March 20th, 1870.

## PRESBYTERIAN YEAR BOOK & ALMANAG.

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he Argentouti Advertiser says - The Year Book is in its second issue, and shows improvement even on the excellence of the first It is, in short, a vade mecum for Prosbyteriaus, and ought to be in the hands of all belonging to the

Church, especially its office-hearers."

The Christian Guardian, (Methodist, says. "This is a pamphlet of over 100 pages, giving a large amount of valuable information concerning the Presbyterian denomination of this country. Interesting papers are contributed by Dr. Kemp, on "Colleges for Young Ladies," by Dr. Patterson on the "New Hebrides' Mission;" by Dr. Snodgrass, ou "Queen's University and College," and "From Union to Union," by Rev. Robert Torrance. Ad-ditional to the information given respecting the ditional to the information given respecting the several Presbyterian sections which now form the united Church in the Deminion 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 way in the between of Canadian Presbyter. able year in the history of Canadian Presbyter-ianism, the "Year Book" for 1876 will find a per-manent place in the history of this country."

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GIOTOL CE DAROL DELLER SALESANDE	**	20,000
Co , ostimated		
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WILCOX (C GIDOS 150 WING MINE COMING		20,120
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Pocor powing muchine con		1,866
J. E. Bransdorf & Co. Etna	**	
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Well stone nowing machine co man		•
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