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[Whole No. 213

#### Contributors and Correspondents.

RELIGION AND THEOLOGY.

Her Mejesty the Queen is fortunate in the preaching she hears in Scotland, to judge by some of the sermons, originally preached at Crathie Church, which have found their way to the general public. It will be remembered by some how widely read and widely influential, for instance, was Dr. Caird's sermon on "Religion and Common Life," published by Her Majesty's command. As useful and as timely a sermon, it may be hoped, will prove one preached by the Very Rev. Principal Tulloch at Crathio last September, and published by Messrs, Blackwood, Edinbugh, in pamphlet form-entitled "Religion and Theology." Its clear exposition of the distinct spheres of that personal realising, experimental faith which is the true meaning of religion—and the purely intellectual questions which form the province of theological study, will be of service to many in days like these, when not a few thinking men are repelled from Christianity by intellectual difficulties, and not a few of the unthinking and superficial are inclined according to their particular tendencies, to consider either Christianity or science and intellectual progress --'' a delusion and a snare.''

While distinguishing vital religion from the intellectual tenets of Church systems and theological systems, the author does not, however, permit it to be supposed "that religion is or can be ever rightly dissociated from intelligence. An intelligent perception of our own higher wants, and of a higher power of love that can alone supply these wants is of its very nature. There must be knowledge in all religion-knowledge of ourselves and knowledge of the Divine. But the knowledge that is essential to religion is a simple knowledge like that which the loved has of the person who loves.

It springs from the personal and spiritual, and not from the cogitative or critical side of our being; from the heart and not from the head. Not merely so; but if the heart or spiritual sphere be really awakened in us—if there be a true stirring of life here, and a true seeking towards the lightthe essence and strength of a true religion may be ours, although we are unable to answer many questions that may be asked, or to solve even the difficulties raised by our own intellect. This and other passages of the sermon will recall to some the closing lines of the beautiful little poem by John Hay, entitled "Religion and Doctrine."

"They were all doctors of renown. The great men of a famous town. With deep brows wrinkled broad and wise, Beneath their wide phylacteries :-The wisdom of the East was theirs And honour crowned their silver hairs, The man they isseed and laughed to soom Was unlearned, poor and lowly born; But he knew better far than they What came to him that Sabbath day, And what the Christ had done for him, He knew, and not the Sanhedrim!"

The text of Principal Tulloch's sermon is, "The simplicity that is in Christ," and he thus illustrates the comprehensive simcity of Christ's teaching

"Nothing can be simpler or more com-prehensive than our Lord's teaching. He knew what was in man. He knew, moreover, what was in God towards man as a living power of love, who had ment him forth to seek and save the lost, and beyond these great facts of a fallen life to be restored, and of a higher life of divine love and sacrifice, willing and able to re-atore and purify this fallen life, our Lord seldom traversed. Uncoasingly He pro-claimed the reality of a spiritual life in man, however obscured by sin, and the reality of a divine life above him, which had never forsaken him nor left him to perish in his sin. He held forth the need of man, and the grace and sacrifice of God on behalf of man. And within this double order of epiritual facts his teaching may be said to circulate. He dealt, in other words, with the great ideas of God and the soul, which can alone live in him; howover, it may have sunk away from him. These were to him the realities of all life and all re-

Everywhere in the Gospel this simplicity is obvious. Our Lord came forth from no school. There is no traditional schome of thought lying behind his words which must be mastered before these words are understood. But out of the fulness of his own spiritual nature he spoke to the spiritual natures around him, broken, helpless and worsted in the conflict with avil as he saw them. These were the great realities that confronted him in life; and him the same than the same that the same than the same than the same than the same than the sa and his mission was to restore the powers of humanity thus everywhere impoverished, wounded and enslaved. He healed the sick and cured the maimed by his simple word. He forgave sins. He spoke of good news to the miserable. All who had erred and gone out of the way—who had fallen under the burthen or been seduced by the temptations of life-He invited to a recovered home of righteoneness and peace. He welcomed the prodigal, rescued the Magdalen", took the thicf with him to The same taith may breathe in their pray-

Paradise. And all this he did by his simple word of grace: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest."

The simpler order of facts with which religion has to deal is thus pointed

"The one class of facts are intellectual and literary; the other are spiritual if they exist at all. If I ever know them, I can only know them through my own spiritual experience; but if I know them—if I realize myself as a strong and in darkness, and Christ as my Saviour and the light of my life—I have within me all the genuine forces of religious grounds and forces of religious strength and peace. I may not have all the faith of the Church. I may have many deubts, and may come far short of the Catholic dogma. But faith is a progressive insight, and dogma is a variable factor. No same man now-adays has the faith of the Mediævalist. No modern Christian can think in many respects as the Christians of the seventeenth century, or of the twelfth century, or of the fourth century. Think of St. Peter and St. Andrew taken from their boats; of St. Matthew as he sat at the receipt of custom; of the good Samaritan; the devout Centurion; of curious Zaccheus; of the repentant Prodigal;—think of all the poor and simple ones who have gone to heaven with Christ in their hearts, the hope of glory, and yet have never known with accuracy any Christian dogma whatever—and you can hardly doubt how distinct are the spheres of religion and theology, and how far better than all theological definitions is the honest and good heart,' which, having heard the Word, keep it, and brings forth fruit with patience."

The second division of the sermon illustrates the more verifiable and universal nature of religious than of theological truth. Dr. Tulloch thus compares the two spheres:

"There is that in the Gospel which addresses all hearts in which spiritual thought-fulness and life have not entirely died out. It lays hold of the common heart. It melts with a strange power the highest minds. - Look over a vast audience; travel to distant lands; communicate with your fellow-creatures anywhere—and you feel that you can reach them, and for the most part touch them, by the story of the Gos-pel—by the fact of a Father in heaven and a Saviour sent from heaven, 'that whosoever believeth in Him should not perish, but have eternal life. Beneath all differ-ences of condition, of intellect, of culture, there is a common soul which the Gospel reaches, and which nothing else in the same manner reaches.

Now, in contrast to all this, the contents of any special theology commend themselves to a comparatively few minds. And such hold as they have over these minds is for the most part traditionary and authorities on a retirement or intelligent. authoritative, not rational or intelligent. no vital experience of theological definitions, and no verification of them, except in the few minds who have really examined them, and brought them into the light of their own intelligence. The one belongs to the common life of humanity, the other to the school of the prophets. The one is for you and for me, and for all human beings; the other is for the expert—the theologian—who has weighed difficulties and who understands them, if he has not solved them."

The third point brought out is the far greater uniformity of results as regards religion than as regards theology. uniformity on the one side he thus compares with the diversity on the

"To be a Christian is, in all cases, to be saved from guilt, to be sustained by faith, to be cleaned by divine inspiration, to depart from iniquity. With much to make us humble in the history of the Christian Church, and many faults to deplore in the most conspicuous Christian men, the same types of divine excellences yet meet us everywhere as we look along the lives of the Christian centuries—the heroism of St. Paul and Ignatius, an Origon, an Athanasius, a Bernard, a Luther, a Calvin, a Chalmers, a Living-stone; the tender and devout affectionateness of a Mary, a Perpetua, a Menica; the enduring patience and self-denial of an Elizabeth of Hungary, a Mrs. Hutcheson, a Mrs. Fry; the beautiful holiness of a St. John, a St. Francis, a Fenelon, a Horbart e Laighton. Under the most versions bert, a Leighton. Under the most various influences, the most diverse types of doctrine, the same fruits of the Spirit constant. ly appear—'Lore, joy, peace, long-suffering, gentleness, goodness, faith, meckness, temporance.'

"All this sameness in diversity disappears when we turn to theology. The differences in this case are radical. They are not diversities of gifts with the same spirit, but fundamental antagonisms of thought. As some men are said to be born Platenists, and some Aristotelians, so some are born Augustinians, and some Pelagians or Arminions. These names have been strangely identified with true or false views of Christianity. What they really denote is diverse modes of Christian thinking, diverse tendencies of the Christian intellect, which repeat thomselves by a law of nature. It is no more possible to make men think alike in theology than in anything olse where the facts are complicated and the conclusions necessarily fallible. The same contrasts continually appear throughout its course, and seem never to wear themselves out. The same divine life stirs in them all. Who will undertake to settle which is the truer Christian? But look at them on the intellectal side and they are hopelessly disunited. Men may meet in common worship and in common work, and find themselves at one.

ors, and the same love fire their hearts. But | stretched forward to catch every word of the men who think can never be at one in their thoughts on the great subjects of the Christian revolution. They may own the same Lord, and recognize and reverence the same types of Christian character, but the same types of Christian character, but they will differ so soon as they begin to define their notions of the Divine, and draw conclusions from the researches sither of ancient or of modern the-clogy. Of all the talse dreams that have ever haunted humanity, none is more false than the dreams of Catholic unity in this sense. It vanishes in the very effort to grasp it, and the old very effort to grasp it, and the old fissures appear within the most carefully compacted structures of dogma."

The concluding remarks, showing the indestructible witness of the spiritual consciousness of man to Christian truth and the spiritual life above—are especially worthy of attention: "No science, truly so-called, can ever touch this or destroy it, for the simple reason that its works is outside that opiritual or religious sphere altogether. Scientific presumption may suggest the delusiveness of this sphere, just as in trast to the impatience to get away generator trast to the impatience to get away generations. Indeed it was difficult to get them to leave science has no voice beyond its own province. The weakest and simplest soul, strong in the consciousness of the Divine within and above it, may withstand its most powerful assaults. Inquiry must within and above it, may withstand its most powerful assaults. Inquiry must have its course in theology as in everything else. It is fatal to intelligence to talk of an infallible Church, and of all free thought in reference to religious. thought in reference to religion as deadly rationalism to be shuuned. Not to be rational in religion as in everything olso is simply to be foolish, and to throw yourself into the arms of the first authority that is able to hold you. In this as in other respects you must 'work out your own salvation with fear and trembling,' remembering that it is 'God which worketh in you.' You must examine your own hearts; you must try yourselves whether there be in you the roots of the Divine life. If you do not find sin in your hearts and Christ also there as the Savione rational in religion as in everything olso hearts and Christ also there as the Saviour from sin, then you will find him nowhere. But if you find Him there—Christ within you as He was within St. Paul—your righteousness, your life, your strength in weakness, your light in darkness, the hope of glory within you, as He was all this to the thoughtful and much tried apostle—then you will accept difficulties and doubts, and even the despairing darkness of some intellectual moments, when the very foundations seem to give way—as you accept other trials; and looking humbly for high er light, you will patient wait for it, until the day dawn and the shadows flee

#### [For the Presbyterian.] REVIVAL IN MIDDLEVILLE.

BY REV. R. CAMPBELL, M.A., MONTREAL.

Since returning from a visit to Middle. ville, Ont., where I had the high privilege of spending three days some time ago, taking part in the remarkable religious; movement there in progress, I have been so engrossed with other matters, that I have not had time to put on record my impressions of the work of grace which has been going on in that village for more than four months. One of the results of the union lately so happily accomplished, that good men looked for, was the revival of religion throughout the church. This movement at Lanark and Middleville, taken in connection with what is going on further west, is evidence of the approval of the Head of the Church of the spirit that dictated the union-a willingness to forget and forgive, and make sacrifices of feeling for Christ's sake. The first fact in connection with the meetings that attracted my attention was the density of the multitude that filled the church. It was literally as full as it could hold every night, and I was told it had been so for the ten previous weeks without interruption. At the period of my visit the sleighing was good, and it was not so remarkable that the people turned out in large numbers; but even during the dark wet nights of autumn, when the roads wore very bad, it was much the samethey came from near and from far. A couple of young women with whom I conversed the first evening I was present, and who were in a very auxious state, said in answer to my remark, that I hoped to see them the next night, that they had come twelve miles, and might not be able to get back again so soon.

I was overwholmed at the first sight I got of that sea of earnest upturned faces lying before me. Here I felt was an audience whose attention one had no need to resort to any tricks of art to secure-men and women in a death struggle with men and women in a deam struggle with the mighty problem of life—sin and salva-vation—sagorly bent on finding the truth, listening intently to learn what God had to say to them. Intense reality, like that of the Philippian jailor, characterized the people's religious condition. One could not think of mocking their deep seriousness by addressing to them sermons of the ordinary style, prepared for audiences less sympathetic and anxious. The plainest and most direct terms that could be used were those that the speakers instinctive-ly employed—what the people wanted was matter not manner—the facts that brought salvation, not the arts of rhetoric. But while on many faces there was an earnestness pictured which was terrible—their neeks

speaker others again, and they were many, she wed by the secently of their countenances the joy and peace in believing which they had found—calminess after the storm

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through which they had paned.

Next to the hungering for the Word which these people evaced, that which struck me most was the wonderful fervour and power of their singing. I never heard can throw into the act of praise.

At the conclusion of the ordinary exeroises, such as were anxious or desired to have conversation with the Christian fixends present were invited to remain. But all the people would stay to this after meeting, even though the benediction

one's duties at these meetings was of course dealing individually with the souls of

dealing individually water the those who were seeking light.

As many as thirty or forty thus waited to obtain counsel and direction at one the meetings at which I was of the meetings at which I was present, and I was told that on more than one previous occasion there had been as many as seventy waiting to a speken to and could. be spoken to and guided. These were of all ages, although the majority were young, and presented every variety of mental and spiritual phenomenon that one meets with in the course of an ordinary pastorate. Some doubted whether they were not too great sinners to hope for pardon; some were straining after faith in the shape of marvellous conscious workings in their hearts—looking for something com-plicated and different from the common exorcise of trust. Some were troubled because their feelings were not right, and some doubted of their faith because they still found the roots of sin strong in them. But to those who have been long labouring in the field with only gleanings for their pains, it was most exhilarating to be allowed to join in resping so bountiful a spiritual harvest. The larger proportion of those present at the meetings which I attended were already believers, and it was delightful to see so many youths and maidens, in whom the Lord takes special delight, rejoicing in Christ. One elderly gentleman, told me with tears of gladness gentiemen, total me with centre of grantous in his eyes, that every member of his family was now at peace with God, and he was a happy man. A young man said to me that he had been a leader in the follies of the neighbourhood, accustomed to the rough life of a shantyman, and when the the meetings first began making sport of them, until at last he was caught in the Spirit's net, and I found him foremost in every good work. Several of the men volunteered to accompany me to Lanark on my way home although it was towards midnight, and one person would be suf-ficient to drive me, in order as they said to enquire about certain matters that they were concerned about, and enjoy Christian conversation.

If it is asked how this extraordinary work of Grace has been promoted, I would work of Grase has been promoted, I would say that so far as human agency is concerned it has been by the faithful plain preaching of the Gospel. The simple elementary truths of religion were repeated night after night, and the resident ministers (Messrs. Brown and Cochrane) aniared into the work with sinch contents. rane) entered into the work with singleness of aim. As was so strikingly shown in the experience of Moody and Sankey in the British Islands, cordial co-operation on bytery of Montreal, which body cordially the part of the Christian people in the community was made the condition of the Spirit's working, who refuses to be reduced to a mere instrument for promoting the distinction of ministers, the strength of congregations, or the glory of any denomi-

#### DIARY IN THE EAST.

BEYROUT-LEBANON-DOG RIVER .-Continued.

Along the cliffs on the other side of the stream we saw the tall arches of another aqueduct of ancient days, of which there are still considerable remains. High up above them a Maronite Convent is perched on the mountain side, and looks picturesquely from below. This was on our right. But we soon lost sight of it for our way lay to the left round the point of the promontory by which a buttress of Lebanon juts out into the sea. This was to me the crowning point of the whole expedition. Here we came upon the track of the armies of Egypt, Assyria, Rome and France, which from the days of King Hezekiah, or perhaps even from the times of the Judges downvards, have left traces of their passage by this way in monuments soulptured in the walls of rock above our pathway. The old Roman road still exists, and is still the only way for rounding the promontory. a is partly or entirely cut out of the rock, and paved with large rough stones. From the side of the Dog River it rises up steeply by wide steps to a considerable height above the sea. But there is a still older track higher up the mountain side, still traceable. By it the armies of Seace-

tris most have pased as related by Heredetas on their expedicione into Asia Minor, and some of the Egyptan soulptured tableto probably contained the figures of which the historien speaks, as some of them bear the Car'onche of Rameses the Second, believed to be the Sesostris of Herodotus. As we rolls along and power of their singing. I never heard anything like it anywhere, except perhaps in the Wynt Church, Glasgow, during the revival in 1860. The hymns, "Come to the Saviour," "Jesus keep me near the Cross," "I am so glad that Jesus loves me," and "Immanuel's Land," were special favourites, and were sung with pathetic force, such as carnest souls alone can throw into the act of praise. caps and ourled boards, exactly recombling those on the Nineveh tablets in the British Museum. Here then we have the traces of that vast army of Sennacherib, of which we read in Scripture. By this very road the mighty host of the Assyrian monarch passed southward to Palestine.

Surely it is very remarkable that in this day of wide-spread unbelief in the truth of Scripture there should constantly be monuments such as those of Assyria and Baby. lon discovered and deciphered, so confirmatory of the truth of the Bible. It seems as if our merelful God were bringing one thing out after another to confirm the faith of his people, and to leave those without excuse who persist in unbelief of the facts of a history which is better authenticated than almost any of those which unbelievers in the Bible so readily accept. Yot they go on with their blatant attacks, and so-called Christians meet them with meek and wavering half apologies. Surely these are days which need Christians not only to be well grounded in the evidences of our holy faith, but to have such a close and vital union with their soul's Redeemer that it would be more easy: for them to doubt their own existence than to doubt the existence, and power, and love of Him who dwells in them, and walks with them, and makes every word of his book a living life-giving power to their souls, that he has washed in his precious blood, and sanctifies by his spirit.

A short ride from the Assyrian monuments brought us back to the barrack of the Engineers, where we parted from our kind hosts, and had a pleasant ride in the cool of evening back to Boyrout by the way we had come along the sea shore.

(To be continued.)

Students' Missionary Society, Prebyterian College, Montreal.

A monthly meeting of the above Society A monthly meeting of the above Society was head in this College on the 18th inst., the President, Mr. T. Bennett, in the chair. Inter alia, the Corresponding Secretary was instructed to transmit to the Clerk of the Presbytery of Glengarry the following reply to a communication from said Presbytery charging the Society with "cortain irregularities."
To the Clerk of the Presbytery of Glen.

garry.

DEAR SIR,—We have to acknowledge the DEAR SIR,—We have to acknowledge the receipt of your letter of the 7th inst,, en closing an extract from the minutes of the last meeting of the Presbytery of Glengarry, in which the Students' Missionary Society of this College is charged with irregular conduct towards said Presbytery. In answer we beg leave to state that when we approved of our work, and to which body alone we were amonable. Subject to it we sent missionaries to those fields in April of last year. We were aware that the bytery of Glongarry was formed at the late Union, and that Summerstown and the South Branch came under its control. But as our Society was not asked to withdraw its missionaries they were allowed to continue until the close of the summer vaca-

We are ready to respect the will of any Presbytery, but we think that the first ex-pression of the will of yours in reference to our Society, might have taken the usual form of a friendly notification, (which would have been at once regarded) n stead of a remonstrance closing with a threat. J. Allan, Cor. Sec. S.M.S.

THE DUNKIN ACT was put to a vote and defeated by a majority of eleven, at Uzbridge, on the 21st inst.

A FIRE at Travis's Tannery, Salisbury, N.B., Feb. 15th., destroyed property of the value of \$80,000.

More floods are reported in the west of England, and general heavy rainsthroughout the country.

CHINESE is read by four hundred millions of people. Hindustani is spoken by one hundred millions, and English by nearly the same number.

BISMARCK recommends Roumania to pay the tribute promised to Turkey, and obtain peaceably from the Sultan the same conditions as have been offered to the Khedive.

THE Steamship Franconia ran into the Steamer Strathchyde, of Glasgow, off Dover, on the 17th inst. Fifty two of the passengers of the Strathchyde were said to have been drowned, five landed at Dover, and four others reported to have been saved. The boiler burst, and she sank immediately. Later accounts report the loss to be not so great.

#### Contributors and Correspondents. NOTES FROM NEW BRUNSWICK

(By Our Owa Correspondent.)

The two Presbyteries of this Province have held meetings since the beginning of the year, the one towards the middle of January, the other on the first day of the present month. In the reports of both, I observe that changes are taking place. In that of St. John, two proposed demissions which had been before the court for some time were finally disposed of, in one only however, was there a separation made. There was then a proposal for separation brought up for the first time in the case of one of the most important charges of of one of the most important charges of the province, St. Androw's Charch, St. John, from which the Rev. R. J. Cameron asks to be separated. The request was put in such a form that the Presbytery was shut up to acquiesence in it, though very re-luctantly. Mr. Cameron has been a faith-ful and efficient minister, and there is no reason to believe that one person in the congregation wishes his removal. appears to have made up his mind to go to the mother country. He is a native of Nova Scotta, but had his training in Scotland. St. Andrews congregation has quite a history. In 1817 or 1818 the Rev. Dr. George Burns, who still survives, came out to be the first minister of it, and he laboured in St. John some fifteen years. Returning to the proceedings of Presbytery, however, action was taken to-wards the effecting of two settlements. A call was laid on the table from Greenock Church, St. Andrew's, in favour of Rev. W. Richardson, whose address of late has been Toronto; and St. Paul's Church, Fredericton asked for moderation, which was granted. I have just heard that at a congregational meeting held a few days ago, it was re-solved to call Rev. W. Caven, of the Pressolved to call nev. W. Caven, of the Presbytery of Paris, to the latter charge. In the Northern Presbytery, that of Miramichi, appointments were made for two settlements in one week, the days named are the 16th and 17th of the present month. Dalhousie has called Mr. Alexander Russell, and Bathurat has called Bay Samuel sel; and Bathurst has called Rev. Samuel Houston. Mr. Russel enters on the work of the ministry comparatively advanced in He is a native of Scotland; he came to this country as a teacher many years ago, then he was engaged in colporteur work, and for a good many years past he has most efficiently discharged the duties of Agent of the British and Foreign Bible Society in the Provinces of Nova Scotia and New Brunswick. Without any soliof St. John came up to last Synod with a request for leave to license him, and got it. He has not preached on trial any where; he is known to the Dalhousie people simply in connection with his annual visits on Bible work. No one that knows him has any doubt of his success in the pastorate. Mr. Houston is not a stranger to the Eastern Provinces, though he has been in the States for two years 1 ast. His return to the Province is hailed with de-light by the brethren.

I have just seen the Presbyterian Year Book and Almanac for this year. In the Book and Almanac for this year. In the hasty look I have taken through it, I am very much pleased with the contents. The publication of such a manual for the Dominion is a great boon to the church, and it ought to, and doubtless will, command an extensive circulation. I regret to notice some blemishes of the same kind as these which disfluent the issue of lest those which disfigured the issue of last year, and which the present writer took the trouble to point out in a private letter to the editor. I do not now refer to the misprints which are rather numerous, but to errors in point of fact. I call attention at present to two, and give the corrections. At the foot of page 96, the Rerections. At the foot of page 90, the Reformed Presbyterian Church of the Lower Provinces, is given with the names of the ministers. In the first place one of the ministers named there, Mr. Thomson, has not been in the Provinces for as many as five years past. In the second place, when he was here, he was not at any time in ecclesiastical communion with the other brethren named. And in the third place, there are two ministers in the Lower Provinces whose names are not given at all. These are, Rev. J. R. Lawson, of Bainsville, N.B., and Rev. Mr. Boyd, of Baie Verte, in the same Province, though of a different connection. There are two sections of the covenanters so-called in the Lower Provinces. Of the one there is a Presbytery in connection with the Synod Ireland. There are four ministers. Messrs. Somerville, Stewart, Stavely, and Lawson. Of the other there is, or was, a Presbytery in connection with a Synod in the States. I say was, for at present there is but one paster representing it, and I believe a stated supply or something of that kind, the pastor's name boung the Mr. Boyd mentioned above. The main difference between the two sections is, that the latter of the two allows members to vote the former does not. On page 109, near the foot of the page, an enumeration of the smaller bodies in Great Britain and Ireland is given. It is better than the one given last year, but it is not correct yet. Those that are numbered 10 and 12 are not two bodies, but one, having united some years ago. That numbered 11 is not the title of any body, the title being the Reformed Presbyterian Church in Ireland. And there is another section which is overlooked altogether, the Eastern Reformed Presbyterian Synod of Ireland, which differs from the one just referred to, in the same way in which the sections differ in these Lower Provinces. It is surely unnecessary for me to say

that I call attention to these blemishes in the friendliest possible mauner.

LIMNAS. [We regret that the pressure on our columns compelled us to hold over the abeve letter till this late date .- ED. B.A.P.]

"THE proper punishment," says Lard ner, "of a low, mean, indecent, scurrilous way of writing, seems to be neglect, contempt, scorn, and final indignation.'

Ir you are ever in coubt as to whether a thing be right or wrong, consider whother you can do it in the name of Jesus, and ask God's blessing upon it.

For the Presbyterian The Stammering of Moses.

Mohammedau legends and Jewish tra ditions both undertake to enlighten us on the above subject. True, it is not a matter of much importance to us, but in the estimation of Jews and Arabians it is worthy of great respect. This our Saviour foretold when he said :-" In vain they do worship me, teaching for doctrines the commandments of men." Moses, after being adopted by Pharach's daughter, was allowed to ramble about the royal apartments, and was tenderly beloved by Asia, the wife of the Egyptian Monarch. Pharach had been warned in a dream that this child would overthrow his kingdom, so that he was naturally watchful and jealous, and had on several occasions de termined to put him to death.

Following the Arabic legend the story runs thus :- " One day,-Moses was then in his fourth year, -while Pharaoh was playing with him, he took the crown from the king's head, and throwing it on the ground, thrust it away with his foot. The king's suspicion was roused afresh; onraged, he ran to Asia repreaching her for having persuaded him to let Moses live. and manifested once more a desire to put him to death; but Asia laughed at him for permitting the naughtiness of a child to

oxcite in him such gloomy thoughts.
"Well, then," said Pharach, "let us see whether the child has noted thoughtlessly or with reflection. Let a bowl with burning coals and one with coin be brought. If he seize the former he shall live: but if he stretch out his hand to the latter, he has betrayed himself.'

Asia was forced to obey, and her eyes, hung in prinful suspense on Moses' hand

as if her own life had been at stake.

Endowed with manly understanding, Moses was on the point of taking a handful of the shining coin, when Allah, watch. ing over his life sent an angel, who, against the child's will, directed his hand into the burning coals, and even put one to his mouth. Pharach was again reassured, and entreated Asia for forgiveness: but Moses had burned his tongue, and was a stam-merer from that day."

The Jewish tradition is somewhat differ ent in the details and accounts from this occurrence, for the words of Moses in Exodus iv. 10:—"O, my Lord! I am not eloquent, neither heretofore, nor since Thou hast spoken to thy servant: but I am slow of speech, and of a slow tongue." T. T. J.

#### Corrections.

Editor British American Presbyterian.

DEAR SIR,-In your impression of the 18th, I notice a letter from your Edinburgh correspondent, and as you call out for brevity let me answer it thus:—

1. There was an excellent spirit among the Christian laity before Moody was there, as was evidenced in union prayer-meetings, etc., and continued for years.

2. With all deference to your correspondent's opinion of Dr. Begg, I may remark that in the Free Church there are a score of men equal, and some far superior, to the Dr. in debate. There is in the Dr. a good deal of loudness, which men trained in New York for a few months mistake for

8. About all speeches and debates ! eing written and read, he makes a gross mis-take. He confounds special topies on special occasions with general speeches on usual occasions.

4. His ignorance or prejudice is pitiable. Is there a newspaper in Britain, even the notorious Weekly Penny Post of Glasgow, that would trail a Beecher Seandal before

the public? 5. Your correspondent must have taken chesp lodgings in the Cowgate, to see the revels, for in no other part of the city would the scenes he spoke of for an hour be allowed. It needs no correspondent to draw a comparison between New York and Edinburgh. Every man who reads knows that the crimes of that city alone equal those of all Scotland, nay far exceed them. Correspondents ought not to draw on their fancy. I would ask one question: How is it that on the continent of America we have so many drinking places if our people drink not. A year ago I visited a family, and that family alone consumed more whiskey in one year than any 50 in the parish I lived for 20 years in Scotland. Am I justified in concluding that all Canaua is of equal potency in her potions? Your cor. must have been somewhat "olue" himself about the New Year.

#### Perils of the Canadian Pacific Railway Survey

Editor British American Phesbyterian.

Sir,-The following extracts from a letter which I have just received from 2 friend in Ottawa, may to interesting to the readers of the Preserverian. The writer had charge of a party on the far end of the above named survey during the past sumpor. He sage: mor. He savs:-

"I had both a difficult and dangerous summer's work, and though I have re-turned in better hough than I have had for years. I should not care to undergo such another season. We had for hours daily, to work along rock bluffs, where one could not stand with boots on, and often found it hard to hold on even with hands and feet. On these occasions we had a raging torrent below us, so that a single misstep would have cost one his life. Then. almost daily, we had to cross glacier streams which were but small creeks in the morning, but in the afternoon sometimes swept my horse off his feet. I had one poor fellow drowned, and many hairbrendth escapes. The scenery was such as could only be described by some one with much greater powers of language than I have. Sometimes there were six glacters in sight, blue ice 200 or 300 feet thick, sparkling in the rays of the rising sun, and great peaks rising from 5,000 to 8,000 feet from my very tent doer." Yours respectfully, Metis, Q.

Bad Judgment vs. Bad Taste.

Editor British American Presbyverian. Sin,—In a recent editorial of one of our city dailies, it was charged against the Rov. C. Chiniquy that he had perpetrated very "bad trate" in first consecrating the wafer," and thereafter stamping it under has feet as a proof that it was no God. It was also said in the same editorial, "as a test of the truth or falsehood of transub-stantiation, Mr. Chiniquy's proceeding was valueless. As a protest against what he believed to be grievous error and highhanded presumption, we as decidedly regard it as a great mistake, wretched in taste, unscriptural in spirit, and as little likely to convince or convert Roman Catholics from the error of their ways as a burlesque imitation of a Scottish commun-ion would be likely to transform a congregation of decent Presbyterians into an assembly of howling unbelievers and insolent freethinkers." Now these, Sir, are very strong statements. But before discuseing the accuracy of them, I wish the fact to be carefully noticed—a fact which the aforesaid editor could not but know that whatever imperfections may attach to Mr. Ohiniquy, his labours have resulted in great success, and not only scores but hundreds have turned their backs on the errors of Popery for the purer faith of our common Protestantism. And in view of that most gratifying fact, I cannot help raising the question, if the reverend gentleraising the question, it the reverend gentleman was guilty of bad taste, has not the editor been guilty of bad judgment? If the former party has fallen into one error, has not the latter party fallen into another? And if so, which of the two errors should be recked the greater? To me it is obvious that the bad judgment fairly outwiched the had taste. weighs the bad taste. For granting that Mr. Chiniquy has been blessed in his labours, and blessed too as few ministers have been, it was surely unwise in a Protestant editor to hold him up to the mistrust of his brethren, when he stood in need of their warmest sympathy, and when Christian friends in numerous quarters, cheered by his success and apprized of his perils, were giving both their prayers and their means to assist him in

But the question comes, did Mr. Chiniquy do as was alleged of him? It is positively said that he did not. At a pubpositively said that he did not. At a public meeting held last Wednesday in this city, it was stated by the Rev. R. Campbell of Montreal, that Mr. Chiniquy simply broke the wafer, but did not thereafter stamp it under his feet. And very properly Mr. Campbell added, that befere imputing bleme to Mr. Chinique it mouth puting blame to Mr. Chiniquy it would have been well for any writers who had have been well for any writers who had done so to have made sure of the facts of

the case.

his good work.

Supposing, however, that he had acted as was alleged of him, I am doubtful if he would have been guilty of "bad taste," or if his reported proceeding would have been "little likely to convince or convert Roman Cathelics from the error of their ways." He is unither a young nor an ill-informed man; he was also for years a Ro-man Catholic, and a Roman Catholic priest; and it may be supposed that he is as good a judge of the best modes of addres-sing French Canadians as Socteh or Eng-lish Protestant can be; so that what may nen Protestant can be; so that what may pear injudicious to us may tell with much effect upon them. But in special support of the doubts I refer to, let the following case be taken into view: A noble reformer is spoken of in the Old Testament who, when the prayers of Baal's prophets were unheard, vigorously "mocked them," and also said, "cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." Now I wonder, Sir, if any one will say that this "proceeding" on the period Elijah mos in "proceeding" on the part of Elijah was in bad taste." At all events he actually did so, and did it in mockery. And what was the result? Certainly on the part of false prophets it was utterly "valueless," for they cried aloud and cut themselves, after their manner, with knives and lancets till the blood gushed out upon them." But then the result was different with the people. When Elijah, in addition to his aforemockery, offered prayer to the true God, and his prayer was answered by fire from heaven, the people said with one voice, "the Lord, he is the God, the Lord. he is the God." We have, therefore, unquestionable Scriptural syidence that even to "burlesque," a false religion does not to "burlesque, a laise religion does not necessarily merit condemnation; on that occasion it was approved by God; and the earnest labours of the old reformer were crowned with the most overwhelming suc-Supposing then, for the sake of argument, that our modern reformer at Men treal, after consecrating the wafer, had stamped it under his feet, as proof that it was no God, does it really follow that such a proceeding would have been unjustifi-able? I cannot see that it would. But even without any such burlesque, and in spite of his very best endeavours, the priests may continue to storm against him. It is nevertheless an obstinate fact (as noticed already) that his labours have told for good on the people; that his car-nest appeals to his fellow-countrymen have induced large numbers among them to forsake Romanism, and at heart to profess the truth as it is in Jesus. Is it fair then, is it good policy, to lay hold of one of his peccadilloss (if indeed he had fallen into one), and then to prejudice him before the public? I trow not. Let us rather back him with reasonable confidence, and help

him on to farther success. I shall only add, that we are getting numerous and urgent warnings not to assist unnecessarily the schemings of Ro. manists. For them, as well as for oursolves, we plead, of course, for religious as well as civil liberty. But we need not afford them copious facility for circulating their dogmas and their on-goings; nor need we enfeeble the influence of our true reformers; in so doing, we would only be weakening our own hand strength to the Man of Sin. hands, and adding Yours truly, Toronto, Feb. 18th, 1876.

Prayers need not be fine. I believe God abhors fine prayers. If a person asks charity of you in elegant sentences he is not likely to get it.—Spnrgeon. .

Home Mission, Manitoba.

Editor Shittse American Presbyterian. By appointment I was to visit Pointe des Chenes District, preach on Sabbath, and report to Presbytery. This place is about 80 miles S. R. of Winnipeg. I left

here at 10 a.m., crossed the Red River, and

for 12 miles drove over prairie, muskeg, and land partly timbered. For dinner I stop-ped at Protestant Ridge, the religion of whose inhabitants is indicated by the name. It is in the midst of the Half-breed Reserve, and stories are yet told of the attempts made to prevent the formation of the set-tlement, and the relative force of ash-stick and shot-gun argument. Having been hospitably entertained by Mr. McQuade, and getting full and accurate directions as to the road, I resumed my journey and reached Pointe des Chenes at 4 p.m. Clear reached Pointe des Chenes at 4 p.m. Clear Springs, one of the settlements I was to visit, lies 7 miles to the S. W. Receiving as much information as I could from one who had been down a few miles "hunting chickens in the fall," but who was never there, and who was not very sure of the direction of the settlement, I set out to explore. After a drive of about one hour and half I want a light to the settlement of the settlement. half I saw a light and "made for it." Knocking at a door, I was answered, and inquiring about Clear Springs, and getting no answer, I asked if my friend was a Fronchman. "Me no French. Me Euglish." He was a Mennonite, and yet, being in an English country he, like a sensible man, wished to be considered English. Some time must pass ere Men-nonites, Half breeds, Canadians, and Icolanders, old settlers, and Americans, are a homogeneous population, and yet it will come. These Menuonites live in villages of say, thirty families, more or less. They fence a portion of land in common, and subdivide it for agricultural purposes. Government gives each head of a family and all young men over eighteen a grant of 160 acres, and each has a right to preempt 160 more. This land these Mennonites hold en bloc, and cultivate what they require as indicated. The system has advantages for settlers, in enabling them to question if the policy can at all be defended in the interests of the Province. But to return. My friend wished me to stay all night, but I declined his kind offer for reasons I need not specify. My destination was three miles away, for although I did not lose myself I lost my road and reckoning. There was no read from this place to Clear Springs, and directions were somewhat vague, and if I was not successful there was the prospect of a camp out. But the night was mild and I was well provided with food for man and beast, matches, and robes, and the woods were matches, and robes, and the woods were in the direction I was going. Here in travelling it is well to be prepared for the worst. Without any difficulty I reached the house of Mr. Jamieson, (I was trying to find Mr. Rankins,) where I was welcomed, and spent the night. Saturday I was tricking families in the astillament wisiting families in the astillament visiting families in the settlement. Of Protestants there are about eighty, three-fourths of whom are Presbyteriaus. On Sabbath I preached in Mr. Laing's house, and at the close of the service baptized five children. After service I set out for English River about some miles. out for English River, about seven miles north-east of Pointe des Chenes. The people assembled in the house of Mr. John Hall, and after preaching I baptized two children. The number of adults at both services was sixty. About thirty of these are members in full communion these are members in full communion with our church. These are interesting settlements. They are at the east end of the Fertile Belt. The people are thrifty, intelligent, and persevering, and in the absence of grasshoppers will do well. There is abundance of timber to the east, plenty of good water by digging fifteen or twenty feet, and the land is fertile. Clear Springs is hemmed in on every side, and can never be very large I fear. Three-fourths of the township has been given to the Menof the township has been given to the Men-nonites, much against the wishes of the Canadians who settled there first, and in the face of representations made to the Government, before a Mennonite was in the township. For municipal school and other purposes the settlement is too small. English River has an advantage in this respect, and being only about thirty miles from Winnipeg, must grow rapidly. The A number of these people have lost two crops, and some three, and yet there is hopefulness and a buoyancy of spirit that is astonishing. These settlers are to be supplied with monthly service. Many such settlements will be formed here in the course of a year or two, should we not suffer from the scourge that has disappointed so many in the past. The people are willing to contribute for the support of ordinances in every case, but for a year or two they can not do much. The people in the east must come to our help. The General Assembly's Home Mission Committee understand our wants here, and cheerfully respond. Shall the church susin them. JAMES ROBERTSON. Winnipeg, Jan. 15th, 1876. tain them. Castleford Mission Station.

Editor British American Presbyterian.

DEAR SIR,—If you can spare a little corner of your excellent paper, I will tell you, what we did here last Sabbath, 18th We took up a collection to help Bro. Chiniquy in his noble work for God. The people here believe what the cloquent Robert Hall said about Popery in his day, is true in our day. He says, "Popery, in the ordinary state of its profession, combines the form of Godliness with the total denial of its power. A heap of unmeaning ceremonics, adapted to fascinate the ima-gination and engage the senses; implicit faith in human authority, combined with an utter neglect of divine teaching; ignorance, the most profound, joined to dogmatism. the most presumtuous; a vigilant exolusion of Biblical knowledge, together with a total extinction of free inquiry, present the speciacle of religion lying in State, surrounded with all the silent pomp of death. The very absurdities of such a religion, render it less unacceptable to man where desired heatility to their inclinary. whose decided hostility to truth inclines them to view with complacency whatever obscures its beauty or impedes its operations. Of all the corruptions of Christian-

ity which have prevailed to any considerable extent, Popery presents the most numerous points of contrasts to the simple doctrines of the gospel; and just in proportion as it gains ground, the religion of Christ must decline. Popery still, is what it always has been, a defeatable system of impiety, eruelty, and imposture, fabricated by the father of lies."

We wish Mr. Chiniquy God speed, and

send him ten dollars to help him in his work of faith and labour of love. From this simple circumstance may others be

be encouraged to help in the good work. John McGregon, Missionary, Lochwinnoch, Feb. 16th, 1876.

The "Nation" on Presbyterianism.

Editor Buitish American Prespyterian.

Sir,-Your editorial of the 18th inst., in reply to some reckless and unprovoked attacks en Presbyterianism and Presbyterian clergymen, the Westminster Confession, and the doctrines therein taught, which have appeared lately in the Toronto Nation, is timely and to the point. While I would deprecate a religious controversy with such an opponent as the editor of the Nation, I think it would be unworthy of Presbyterianism, if a paper such as yours did not administer, at least, a rebuke to the slanderer.

I have read the articles in the Nation,

and the impression they left on my mind was this: That the writer must have acquired this knowledge of theology from a careful study of a book called the "Doc-trinal Tracts," at one time in large circula-tion among the Methodists, in which the following blasphomous caricature of Calvinism is given great prominence to:

"I, by my stern decree did scal His fixed unalterable doom, Condemned his unborn soul to hell, And damned him from his mother's womb."

On page 170 of those "doctrinal tracts," it is said, that gratuitous election makes God "cruel and unjust," "an unmerciful tyrant," and "worse than the devil." I have no doubt that this must be the book which the libeller of Presbyterian clergy-men in the Nation, has drawn his inspiration from, and through a perusal of which he has attained to such an enlightened and extensive knowledge of theology and Calvinism.

Should you take any further notice of the Nation and its editor, I would advise you, if giving the latter instruction or information be your object, on no account to mention the name of Goldwin Smith, as the bare whisper of such, will send the editor in question whining round the streets of Toronto, complaining, whenever he can get a listener, of unfair treatment, un-gentlemanly conduct, bigotry, persecution, etc., etc.

A READER OF THE "NATION."

#### Bandom Beadings.

Some trials like fire-flies are lit at even-

Sweetness is no protection against inustice; even sugar can be crushed. ONE-HALF the animosities of life are born

of pride, the other half of envy. A CHRISTIAN pound weighs sixteen ounces, down weight; a Christian yard is thirty-six inches, cloth not stretched; a Christian ton is two thousand pounds, not "estimated," but weighed.

HARD, horny hands, embrowned by the sun and roughened by labour, are more honourable than white ones that never reached out to help a fellow creature, or added a dollar to the world's wealth.

I BELIEVE that if Satan were left to his unrestrained power, and we were left to our own power, he would sweep us away-our faith, our repentence, our love, all that is grace in us-into the bottomless pit.

During Dr. Payson's last illness, a friend coming into his room remarked familiarily, "Well, I am sorry to see you lying here on your back." "Do you know what God puts us on our backs for?" asked Dr. Payson, smiling. "No," was the answer. "In order that we may look

upward." A ROMANIST once said to a Christian, "You Protestants could not prove your Bible, if it were not for the Holy Catholic Church and her great men." "True," says the Christian, "for the Bible predicted that there would be such an apostate church and priesthood, and here you are, just as the Bible said."

A Barrist paper says that "the truth is, that the Saviour himself over and over again recognized and fellow-worshipped an 'order of unimmersed preachers,' and the order still lives, thanks bo to God." Certainly; three-fourths of the ministers of the gospel are "unimmersed." Why not the gospel are "unimmersed." Why not recognize them, and their works done for Christ's cause and the fruits thereof, and "fellowship" them in the breaking of bread.

How welcome would it often be, to many a child of anxiety and toil, to be suddenly transferred from the heat and din of the city, the restlessness and worry of the market, to the peaceful garden or the quiet mountain retreat! And like refreshment does a high faith, with its infinite prospects ever open to the heart. afford to the worn and weary; no labourious travels are needed for the devout mind; for it carries within it Alpine heights and starlit skies, which it may reach with a moment's thought, and feel at once the loneliness of nature and the magnificence of God.

Tides of grace, as of opportunity, are to be taken at the flood. The Pentecost sun went down on a church born in a day. Not here lies the wonder, but in this, rather than we think it wonderful; that we see so few times of rapid ingathering and large God-ward movements of men which can at all compare with it. Would you have more? Then note these two things-that ten days of steadfast, expectant prayer, in which every bolieving soul took part, preceded Pentecest; and that it was when the Church had been filled with heavenly assurance, joy, and praise, that the testimony of her first preacher won the hearts of thousands.

#### Our Young Jolks.

The Little Prisoners.

OT MRE. F A PERCY

In a queer little house, as round as a ball, And hung high in the air. Without any doors or windows at all, Some little things lived the long Summer through;

And, strange to declare,
As fast as they grow their house grow too. Summer had painted their little house green: For she felt very sure

That a prettier color never was seen But when Autumn came, she said, with a frown: "Green I cannot endure,"

And so she painted the little house brown

Prisoners they were without any doubt. No light could come in,
And there wasn't a crack where they could look

So they had no way of knowing at all How fair to be seen

Was the wonderful world beyond their dark wall. But when Jack Frost, a jolly old chap,

Came along one day,
On the little brown Louse he gave a sharp rap And the walls snapped open! The prishers were free!

And out and away They went with a bound, the fair world to see In a moment more they were all on the ground,

Enjoying the all . But secreely had they a chance to look round, When two farry creatures, coming that way And spying them there

Ato them all up without any delay

What was the house as round as a ball, First green and then brown? What were the names of the prisoners small? Who were the creatures that came that way And gobbied them down. So they lived not in freedom even a day?

#### Anagram.

RSTEYBINPERA.

Arrange these letters to form one word. Rearrange them to form three words, describing the one word. (Answer in two weeks .- Ed. B.A.P.)

Editor BRITISH AMERICAN PRESETTERIAN

SIR,-My children have dissected Montreal, with the following result, and have asked me to send their list to you for insertion in your paper.

#### MONTREAL.

More, Morea, moan, mort, moral, mortal, mote, moat, mons, morn, monte, me, met, meat, meal, mean, meta, mentor, Merton, Melton, mental, men, melon, melt, metal, mat, ma, mate, mar, marl, mart, mater, male, man, name, marone, malt, mare, malo, manor, moet, morale.

O, on, or, o'er, ore, oar, oat, oaten, oral, omer, ornate, Orme, one, omen, Out.,

No, nor, not, note, Nore, Nora, Noe, Noel, neat, near, net, Nero, Nat, name.
To, tare, torn, tore, toe, Tola, Tom, ton, tone, tome, tea, tear, teal, team, tram, talon, tame, tarn, tar, term, taro, ten, tale, teon,

tan, tare. Rat, rate, ran, ram, Rae, rant, real, ream, relm, reut, roe, rot, rote, roam, Rome, Roman, roan, role, Rena. Elm, eat, ear, era, eta, earn, earl, Etna,

A, are, ale, am, an, art, ant, at, ate, alto, ante, Amon, alone, almon, Ano, Arle, arm, aloe, alter, atom, alert, altern, amen, almoner, arne.

Let, late, Lar, lame, lo, Leo, lot, lean, learn, lone, lore, loan, loane, Lear, Lamont, Leno, Lene, lono, lant, lane, lorn, Lorne,

Laon, later, lamer, Lora, lemon.
178 words from a word of eight letters, none of which were looked for in the dictionary.

[For the gratification of "two children who enjoy the Freshytfrian very much," we gladly make room for the above.—ED.

DEAR SIR,—To the 127 words formed from the word Incompatible, by Thomas J. Martin, you may add the following 186:—Imp, inapt, inept, income, impal, impact, Inca, incompatible, Nile, nil, nip, niobe, nab, nation, nap, nape, noble, Noe, nonce, cent, cit, cite, citia, cion, camp, cat, clime, climb, complaint, camel, cape, cap, compel, caiman, calm, capitol, catnip, class cap, code to colomic climb clam, clan, cob, cobalt, coal mine, client combine, complacent, cot, omen, open, oil, oat, oaten, obit, meton, maple, Mabel, menial, mop, malt, mantel, mantle, mine, mice, pile, paint, Pat, plain, plan, place, palet, pain, pane, pet, pent, pie; pine, pant, plaint, pact, am, amble, ample, ate, alien, aim, alembic, ailment, acme, abet, ace, act, action, aconito, tire, tib, team, tape, talon, action, aconito, tire, tib, team, tape, talon, tib, tan, Tom, Tim, binomial, bole, bin, blot, Ben, bet, berit, bacon, beat, beam, beam, bleat, blame, bat, blame, bilobate, bate, bait, bemoan, beal, beacon, belt, limp, limb, lime, lit, lobate, late, lice, lean,

lace, elicit, eliptic, eat, encamp.

I have no doubt that a great many more words might be got out of it very easily. A BRAKSIDE BOY. Qote des Neiges, Braeside Academy,

#### Feb. 21, 1876, An Acrostic.

I would be glad to impress the young folks with the importance of beginning early to study the Bible. What you learn of its truths and precepts will dwell in your heart, like a sweet melody, all your life.
I give a copy of a very pleasant and profitable manner of searching the Scriptures.
I expect to receive so many good proverbs, that there will be no necessity of another from me. The acrostic formed is an old Greek proverb. The subject,

WISDOM.

K-eep thy heart with all diligence, for out of it are the issues of life.

N -ow, there was found in it a poor, wise man, and he, by his wisdom, delivered the city; yet, no man temembered

that same poor man.

O—nly by pride cometh contention; but with the well-advised is wisdom.

W—isdom is the principal thing; therefore, get wisdom; and with all thy gettings,

get understanding.

-he fear of the Lord is the beginning of handwiedge, but fools despise wisdom and instruction.

H-e layeth up wisdom for the righteons; He is a buckler to them that walk

uprightly.

oa, also, when he that is a fool walketh
by the way, his wisdom faileth him,
and he saith to every one that he is a

8--o shall the knowledge of wisdom be unto thy soul when thou hast found it; then there shall be a reward, and thy expectation shall not be cut off.

ven a fool, when he boldeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.

abor not to be rich; cease from thine own wisdom.

or wisdom is better than rubles, and all the things that may be desired are not to be compared with it.

#### The Ministry of Children.

On this subject we find the following in a recent issue of the N.Y. Christian at

"The great problem of the world to-day is how to litt up society to a better and purer plane, without violently disturbing its social and industrial life. And the great engine which alone can lift it with such gentle and effective influence scarcely to be recognized, is the Sabbath-

America giving her system of Sabbathschools to the nations of Europe! How beautiful the idea! How God rewards and compensates work done for Him! When Martin Luther, a name that ought to stir overy American heart, nailed his celebrated thesis to the door, the hammer stroke vibrated round the world for liberty. It gave note to all who were persecuted for truth's sake and liberty's, that in Germany there was a safe asylum in which they could prosecute their work, and from Ant-Worms went forth Tyndall's first complete edition of the English Bible. And now we give them back the American Sunday school, with its revivifying and life-giving spiritual power. Geneva and Calvin—inseparable names. It was Calvin who laid the foundations of religious freedom; it was Geneva that gave the first impulse to civil liberty all over the world. Who should prize these gifts more than the people of this country? and how fitting that they should receive from us a purer religious instruction through our Sunday-School system and by the ministry of children.

Nothing leads up to liberty more surely than an open Bible. There is nothing from before which more swiftly flies all error and forms of wrong doing than the Bible. Europe is to day in a hand-to-hand fight with the Papacy, and there is but one weapon that can successfully compete with the wiley foe, and that is the Sword of the Spirit, which is the Word of God. We believe that the nations are to receive it through the institution of the Sabbath-school—that through the ministry of children Christ is to come into His king-dom, and so shall be fulfilled the prophetic words of the Redeemer of men, uttered nearly nineteen centuries ago, as He rode to His cross-'Out of the mouth of babes and sucklings Thou hast perfected praise.

#### Be Kind to the Aged.

Age, when whitening for the tomb, is a worthy object of reverence. The passions have ceased—hopes of self have ceased. The old linger with the young—and oh, how careful should the young be to reward them with tender affection and with the warmest love, to diminish the chill of ebbing life. The Spartans looked on ebbing life. reverential respect for old age as a beautiful trait of character. Be kind to those who are in the autumn of life, for you know not what sufferings they may have endured, nor how much of it, may still be their portion. Do they seem unreasonably to find fault or murmur? Allow not your anger to kindle against them; rebuke them not, for doubtless many have been the crosses and trials of earlier years, and perthans their dispositions, while in the spring-time of life, were less flexible than your own. Do they require aid? Then render it cheerfully. Forget not that the time may come when you may desire the same assistance from others that you render to them. Do all that is needful for the old, and do it with alacrity, and think not hard if much is required at your hands, lest when age sels its seal upon your brow, and fills your limbs with trembling, others may wait unwilling, and feel relieved when the coffin has covered you forever.

#### May Christians Dance?

Yes, if they dance according to the directions of the Bible. The Bible speaks of dancing—of "a time to dance"—and tells was done, and where it was done: and if we go by the Bible, then we may

First, then, the dances spoken of and approved of by the Bible, were religious dances, mixed with songs and praises to the Redeemer of the world. Miriam and her damsels went forth forth in dances and songs. (Ex. xv. 10.) David danced before the Ark of God. (2 Sam. vi. 6; 1

Chron. xv. 29.)
Second, the sexes always danced apart. Now, gentlemen, when you wish to have a Scriptural danco—and all others are wrong-rent a large hall, light, warm and ornament it if you will, gather as many of your sex as you can command, have your harps or cymbals, take one of David's watt's hymns, or some of the "Gospel (Eph. ii. 6).

Songs," all the better; and then with hearts

This same songs, an the better; and then with hearts full of love to God and gratitude for His mercies, you may dance to your heart's content. No other kind is approved of in the good old Bible.—Our Faith.

MEN are often accused of pride because their accusers would be proud if they themselves wors in their places.

Tax trials that come upon us are only the faithful performance of God's everlast-

ing engagements. He that epiereth the valley of humility goeth down the path of human weakness and through the ante-room of failure.

#### Subbuth School Teacher.

#### LESSON X.

Mach 5, COD'S COVENANT WITH DAVID. (2 Nam vii.

COMMIT TO MEMORY, VS. 27-29. PARALLEL PASSAGES .- 2 Sam. xxiii. 5

SCRIPTURE READINGS -With v. 18, read Ps. viii. 4; with v. 19, read Ps. cin. 17; with v. 20, read 1 Chron. xvii. 10; with v. 21, read Ezek. xxxvi. 22; with v. 22, read Ps. lxxxix, 8; with v. 23, read Deut. xxxii. 24; with v. 24, read Deut. xxvi. 18; with vs. 25, 26, compare 2 Sam. vii. 18-15; with va. 27, 28, road 2 Cor. i. 20; with v. 20, read Ps exix. 49.
Golden Text.—Of this man's seed hath

God, according to his promise, raised unto Israel a Saviour, Jesus.—Acts xiii.

CENTRAL TRUTH .- By grace we stand. To understand our lesson we must recall David's character and temperament. He was a man of vigor and action, ready to plan, and fearloss and untiring in carrying He could not, sit still and do nothing. He was zealous, energetic and forward to do good. While the power of the Philistines was unbroken he had enough work. When this was taken out of the way, he turned towards work at home, and thought of the permanent good of the peo-

He did not think of beginning at the outside with plans of trade, commerce, or alliance with other nations, but at the heart of the nation, with a scheme for more and more honoring the God who gave stability and prosperity. It is with him God first and God most of all. He knows nothing so good for Israel as to establish God's worship.

There is a certain fitness in buildings.

They express the estimate we have of objects. A bank, an insurance company, a merchant will erect a costly and handobjects. some house. What would be thought of our estimate of our religion, if our cities abounded in those, and in tasteful private dwellings, while the churches were mean, cheap, and unsightly? Just so David thought and said (v. 2). He meant action, when telling Nathan, and was encouraged to proceed (v. 3). But there were good reasons why he should not actually build the house. God, however, accepts the will for the deed, and conveys His mind in so gentle a way as not to discourage, but gladden David (vs. 5-16). All

this came by Nathan (v. 17).
What our lesson calls "God's covenant with David" is the grateful acceptance by David of the Lord's gracious promise. We shall mark off one by one the features of that acceptance, pointing out the verses sustaining each. Teachers can take this order, or in the less advanced classes, follow the order of the verses of which an explanation will be no less fully given, than in the ordinary way. While men in speaking to God do not think of order, logical or otherwise, we, in studying and re-membering their words, are not forbidden to arrange them in order.

#### I .- ALL OF GRACE.

In v. 18, we have David in the attitude of devotion before God, called sitting. So Eli "sat" before the Lord (1 Sam. i. 9). In the modern East there is a peculiar way in which men combine sitting and kneeling. The body rests in part on the knees and in part on the heels behind. It is the position both of homage to the superiors and of worship. The various forms in which saints have worshipped show that the state of the heart and not of the body is the main thing. David is deeply moved by a sense of God's condescension. A true servant of God, instead of being lifted up in pride is humbled by great favours frem the Lord. "Who am I, O Lord God,"

V. 19 shows us the particular view of God's favour that impresses him. He had been of lowly birth, a shepherd lad. God had raised him to a throne. He had given him a promise making him the head of a line of kings, putting him as if he were a great man. The wording of the vorse is less clear here than in 1 Chron xvii. 17. So when men are raised up to be sons of God, they see more clearly their unworthiness, and wonder at divine grace. See the case of Paul, 1 Tim. i. 13-15, and his word to the Eph. ii.

2, 3. V. 20 exhibits his view of divine grace. "Thou knowest thy servant," not his good-ness, but his unworthiness. So a believer finding out fresh evil in himself may take comfort in feeling that the Lord knew all this and yet pitied and saved him. One has sometimes to sum up all in prayer to God in just this way, Of what use is it to heap up words? "Thou Lord knowest."

II .- ALL SECURED IN THE WORD. (V. 21.) "For thy word's sake." When God is pleased to speak a promise He binds Himself. He is not bound to speak the word; but when in his grace (or as it is here, "according to thine own heart") He speaks, His people can say to Him, Ps. cxix. 49. So David's reliance as to "a great while to come" in v. 19 is founded on "thou hast spoken." So it is with God's people now. "It is written" gives them hope. They rest on His promises. He made them in full knowledge of what we were. He did not think us good and worthy, and so give them in ignorance of our real character. He is not surprised our real character. He is not surprised and mortified by finding us out. He knew all and yet pitied us and raised us up and made us sit together in the heavenlies

This same reliance on the word appears

(V. 25.) "Establish the Word." Sense

(V. 25.) "Establish the Word." Sense would say, if a promise has been given what is the use of asking? Faith says, ask because a promise has been given (See 1 Peter i. 25.) "Do as thou hast said." The same idea appears in (V. 27.) "Thou Lord hast revealed to thy servant," . . . therefore hath thy servant found in his heart, to pray this prayer unto thee." See the value of putting the promises of God into the mind. Some day they will be by the blessing of the Holy Chost, turned into prayer and praise. The same idea zuns on,

(Vs. 28, 29.) "Thy word's be true;" for thou, O Lord God hast spoken it." Many do not hope, desire or ask because they do not know God's words. Boyond a general vague feeling that they have need, they know nothing and kence prayer becomes to them a difficult and disagreeable exercise, a service wrung from them by their necessities. They are embarrassed before God. They have not had communications from Him. There is nothing to speak of. But a man who knows God's words has something to say. God has been heard by him and he speaks back to God. See Isa. xl. 8.

III.—ALL To don's GLORY.
(V. 22.) "Wherefore thou art great." Ungodly men think God like unto them selves (Ps. l. 21). The godly think of Him as high and exalted (Ps. cm. 11). The world had gone after other gods. There was a constant discussion in progress as between the false gods and Jehovah. Ierael was meant to learn and show that "there is none like" God, nor "any God Herd is none like 'Cod, nor 'eny trod beside' Him. He is not only the bast God; He is the only God. His treatment of Israel (v. 23) proves this. What one nation has such a history, such laws, such deliverances, such a relation to Him? For He has taken the people to Himself, compare Dout. iv. 7; xxxii. 36.

"become their god." He had done as he said in Gen. xvii. 7, 8, and Exod. vi. 7. Hence "confirmed." He convected His name and glory with the people, is known by and through them, and inspires them with the desire to honour Him. and hit Him up. Hence the prayer, (v. 26), "Let thy name be magnified," etc. So saints' praises and prayers go together and run into one another. Past mercies are reasons for boldness in prayer, and even while praying the heart is assured of an answer in "kind or in kudness," and already begins to praise. See the Lord's Prayer at its beginning, and at its end as illustration. True prayer is opposed to all selfishness. The praying heart goes out towards God, His honor and glory. So in.

(V. 28.) "And now O Lord God, thou art that God," the God of Abraham who chose the people, of Moses by whom they were delivered, the true God, the God of David, the God of all grace. 1 Chron xvi. 27 gives the sense of the concluding words. words.

Let it be fixed in the minds of the pupils, that

(1) All blessing comes to us as to David, of God's grace (Eph. ii. 8).
(2) That all blessing is promised in the

sure Word (2 Peter i. 4).
(8) That all is for the Divine glory (Eph. i. 11, 12.

#### SUGGESTIVE TOPICS.

David's condition-signs of prosperityfeeling—desire—the good in that desire—how it appeared to Nathan—how to God the message from God—the manner of declining David's service—the good given him—the covenant—its nature—man's part in it—God's part in it—the spring and source of goodness—the way in which it is assured—the feelings of a believer the pleas of true prayer—how it passes into praise—the end of all God's ways—the old controversy—Israel's mission—David's desire as to it—the twofold blessing to him, desire as to it—the twofold hand the great lessons to us.

#### LESSON XI.

March 12, } ABSALOM'S REBELLION. { 2 Sam. xv. 1-14

COMMIT TO MEMORY, V. 5, 6. PARALLEL PASSAGES .- Prov. xxvi. 28; Dan. xi. 21.

Dan. xi. 21.

Scripture Readings.—With v. 1, read
2 Sam. xii. 11; with vs. 2-4, read Judges
ix. 29; with v. 5, compare Prov. xxvii. 6;
with v. 6, read Rom. xvi. 18; with vs. 7, 8,
compare 1 Sam xx. 6; with v. 9, compare
2 Sam ii. 11; with v. 10, compare as to Absalom's sacrifice) Prov. xxi. 27, and (as to his guests) Prov. xxi. 3; with v. 12, road Ps. lv. 12-14; with vs. 18, 14, compare 2 Sam. xix. 9.

GOLDEN TEXT .- The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.— Prov. xxx. 17.

CENTRAL TRUTH.—Sin becomes its own punishment.

The Scriptures present us specimens of every kind of virtue and of every kind of vice. They speak to all classes—old and young, rich and poor, and to men in every relationship, parent and child, husband and wife. They show us with inimitable clearness how principles work out effects, good and bad. The subtle influences which we can only guess at with our imperfect knowledge in common life, are

here displayed.

David had broken God's simple law of one man and one voman at the head of a household. (See Mal. ii. 14, 15.) This law can never be broken-among aucient Hebrews, modern Mormons, or nominal Christians—without making present mischief. So it was in David's family. Horrible crimes had been committed, and Absalom had been involved and had to flee from Judea to the court of his grandfather (2 Sam, xiii. 37, compare with 2 Sam. iii. 8). Joab had contrived his return (see 2 Sam. xiv.), and this chapter continues the account of his career, having reference no doubt to the warning given by Nathan (2 Sam. xii. 10, 11). What slights, or coldness, or wounded vanity, or family-jars led to his outbreak we are not told; but ambitious men soon find grounds for their own plans. Now let us trace his

(V. 1.) He is making an appearance; impressing the common people who like Adonijah's policy, 1 Kings i. 5. The royal stata (see 1 Sam. viii. 11) led the people to look for such things in all great men and leaders. The early simplicity of the leaders. judges was gone. Running footmen were the attendants on great men, as in 1 1 Sam. iv. 12, and elsewhere. These were the "guards" of the earliest time (see 2

(Vs. 2-6.) We see Absalom making his party; and the picture is perfect. The gall was the place for settling disputes—the law-court (Ruth iv. 1). Absalom was

early there. Parties to suits were met by him with most courteous attability, and inquiries as to where they came from. The flattered Israelite told his story, and the handrome Absalom was all cars and interest. He had a good case, no doubt about that, but—an I then a see it too done (v. 3). Then, having won could accept this hollow heared retormer wishes, parely, he would have it thought for the sake of justice and his dear wrong, ed friends, that he were "judge," "I would do him justice! He do justice, the base hypocrite!
Then his condescension was overwhelm-

ing (v. 5). Men who came to make their bow were grasped by the courtly hand and kissed, and wont away, completely won by such grace and goodness! Such were, and are, the arts of popularity; so obvious to the onlooker, so powerful with the unthinking, whose self-love is flattered.
(Vs. 79) Absalom making his effort

for the throne. "Forty is plainly a clerical error, very easy when numbers were expressed by letters. The Syriac, Arabio, and Josephus had four," the correct numbers of the control numbers. reet number no doubt, counting either from the time of his return, or from the time when he began this plan. He pre-(V. 21.) "Confirmed to thyself," and tends to have a vow to fulfil in Hebron. become their god." He had done as he Alas! for religion! how often because of its known goodness, is it made the mask to cover the worst plots!

The vow, if made, was good enough. Such were customary (see G.n. xxviii. 20; Numb. xxi. 2; 1 Sam. i. 11). "Serve" means with a sacrifice, as the event show-But the end here sought was bad. Yet he only did in his way what David had once done for his own ends (1 Sam. v. 6). So children repeat their parents' little frauds, sometimes against them, and become the means of their punishment.

There was obviously reason for choosing Hebron. Absalom was born there, would have friends there. It had been the capi-tal. Its people would, not unnaturally, regret the change to Jerusalem, and how naturally he could represent it as the place for fulfilling his vow, as his birthplace! Absalom was a patient, farseeing

V. 10 shows us Absalom carrying out his plan. His "spies" or emissaries are to proclaim him, and his friends are to rally for him as king in Hebron. Meantime he has "called," i.e. invited two hundred leading men, flattered by his potice as his grapts but made to appear notice, as his guests, but made to appear his adherents and partizans. They did not mean cobellion, but went in the "simplicity of their hearts," till they found themselves committed, perhaps in the heat of wine, to his cause.

(V. 11.) He makes influential friends. Ahithophel was the grandfather of Bathsheba (see 2 Sam. xi. 3, and xxiii. 34), and may have resented David's conduct in the matter of Uriah, and been inclined to break with him. His known wisdom carried great weight (v. 81). The conspiracy was strong, and adherents multiplied. Absalom's crime did not seem so bad in the people's eyes. David's conduct in pardoning him but keeping him away from court drew out sympathy for him, and his own plausible manners and schemes did

Vs. 12-15 shows us David's helplessness. His courage proved against outside enemies, fails. Conscience makes cowards. enemies, fails. Conscience makes cowards. Here he must have seen God's hand. His sin is coming back on him. Absalom was indulged and spoiled. David, good as a king had, like many otherwise strong men, been weak as a parent. He is men, been weak as a parent. He is punished now. He has no confidence in the goodness of his cause. He urges flight. He had no army. Delay would, as Auithophel (2 Sam. xvii. 1, 2) and Hushai saw (vs. 7-18), give people time to think and weaken Absalom's cause, and moreover in the goodness of his heart he wished to spare the city the horrors of a siege. His servants agreed, and David fled from his own capital, from the face of his

What may we learn from this? Absalom's sin will be seen (next lesson) in the light of its punishment. So we may here

(1) The bad harvest from bad seed. David married a heathen king's daughter. Her son Absalom does not feel much for the peace of Israel, or the honor of his father, or the law of God. "Unequally yoked." (See 2 Cor. vi. 14.) Unity of right aim, feeling and conviction, of er and effort is needed to bring up children aright.

(2) How little influence kindness had on bad men. Pardon does not soften or change Absalom's heart. They mistake who think that mere goodness from God will make the bad good. (See Isa. xxvi. 10.) The Spirit of God is needed to construct of six and to renow. vince of sin and to renew.

(3) How easily the people can be deceived! The horses which were common among heathen kings commended Absalom to a people who wanted a king like those of the nations. And the show of goodness and interest in them made them rebels to David. No wise man will set much store by the popularity which is often gained without merit and lost without a orime. What a comment on human wisdom when men gainfavor by clamoring for justice, who ought themselves to be in prison! What a heart of secret ambitions pride, he meekly fawns upon the peo-ple that he may rule them. (See Ps. x.

(4) Ambition and hypocrisy, how naturally they go together !

(5) How much need we have of wisdom! The "simplicity" here is not the simplicity of the Gospel, which is wise and cautious. See Christ's word, "Wise as serpents," etc. SUGGESTIVE TOPICS.

David's faulte at home—how punished-Absalom's mother—grandfather—his exile—how brought back—his aim—how accomplished—look of greatness—how as-

sumed—effect on the people—his airs of goodness—in what respect—how the people felt—his airs of religion—to whom his reason for shoesing Rebron—his guesta-their folly—his counsellor—his spice—his object—the effect on David—his fears his soncern for Jerusalem, and the lessons.

#### PRESBYTERIAN YEAR BOOK & ALMANAC.

Edited by

REV. JAMES CAMERON, CHATSWORTH, ONT 122 pp. 25 CUNTS.

he Argentouil Actuariner mays Year Host is in its second issue, and shows im provement even on the excellence of the first. It is, in diort at a lemecum for Prosbytorians, and nught to be in the hands of all belonging to the Church, especially a office-bearers.
The Church Guer (em. Methodist) says

This is a pamphlet of over 100 pages, giving large amount of valuable information concerning the Presbyterian denomination of this country Interesting pure rawre contributed by Dr. Kemp on: Colleges for Young Ladies," by Dr. Patterson on the New Hebr les Missien, by Dr. Biodpins on "Queen , Univ. ty and College" at d"From Union to Union," by Rev. Lobert Torrance. Adentional to the information given respecting the several Prophytamus ections which now form the anited Church in the Desainion of Canada, valuable states are termined of Presbyterian. Churcles in theat littain and licland, in the United States, on the continent of Lunpe, at Australia etc. The Chapter on "Union" is particularly readable; and, as the record of a memor able year in the lifstory of Cauadian Presbyter ianism, the "Year Book" for 1876 will flud a per-manent place in the history of this country"

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

Drawer 2484.

NOTES TO CORRESPONDENTS.

Who is the sender?

We are under the necessity of holding over Rev. Prof. Whal's second paper on the 'Vulgate" It will keep until poxt 12840. We have a letter from Howick, Que., covering the sam of one dollar, but no name given

British American Bresbyterian, FRIDAY, MARCH 8, 1876.

#### THE NEW LICENSE BILL.

We are glad to notice the promptitude of our Local Government in carrying out the new License. Law, and the anxiety which is displayed that it should be honestly carried out and vigorously acted upon. The circulars issued by Mr. Crooks to members of Parliament and others, asking for their co-operation in seeking out and appointing only the best men to administer this law, cannot but give satisfaction to all who are in earnest upon this matter. We trust that the Treasurer will not be disappointed in his honest and well-meant efforts to serve the country and the cause of social reform by asking such co-operation. Let temperance people now everywhere be wide awake and put forth the most stronuous efforts to have the right men appointed, for there cannot be a doubt that, as Mr. Crooks says, "The success of this new effort will mainly depend upon the Board of License Commissioners and the Inspector; it is essential therefore that these offices be filled by persons possessing the highest qualifications," men who know what their powers and duties are, and are resolutely determined to exercise them.

We are glad to observe that efforts are being put forth in so many municipalities to reduce the number, or altogether do away with shop licenses, and that in very many instances success is attending the efforts put forth. The important thing is to see that the concession made will be put in force, and as the law now stands there is more hope of this being done. If the measure granted by the Government be utilized to its full extent, and success attend its operations, so that manifest good arises from it, it will be the strongest argument that could be adduced for asking, and the Government for granting, still farther concessions in the future.

In this connection we may notice the interview of the deputation of the Dominion Prohibitory Liquor Law Council with the Premier, Mr. McKenzie. Although Mr. McK. could not promise much, it is satis. factory to observe that he treats the subject with such gravity and earnestness as he evidently does, and has made it to such a degree the subject of study. No one will deny that great practical difficulties surround the treatment of this subject, and these are forcibly pointed out by Mr. McK. We cannot believe, however, that where there is an earnest desire to find some solution of this most difficult and most complicated social problem it will be forever impossible to discover any. What so many minds are in search of, and what a growing number of good men of all classes so earnestly desire, we cannot believe will found to be unattainable. The tentative measure now being tried in Ontario will be watched throughout the whole country with great interest and anxiety by both friends and foes. Notwithstanding some facts stated by the Premier that are on the face of them, and at first sight, discouraging, we cannot convince ourselves that the temperance sentiment and practice of Ontario at least is not growing and becoming stronger from year to year. The suc cess of this great movement throughout the Dominion cannot fail to depend largely upon the measure of it attained in this Province, and for the sake also of this larger achievement, it especially behaves all who would wish to see a Dominion Prohibitory Law, to exert themselves to the utmost to make the partial experiment in Ontario a triumphant success.

#### PRESBYTERIAL SABBATH SCHOOL CONVENTION. In the report on Babbath Schools pre-

sented to the last Assembly, the Sabbath

School Committee said: "We are fully

persuaded that the Sabbath School cuterprize demands far more attention from our church courts than at present is given to it, and they ask the Assembly to urge Presbyteries and Synods to give at least one sederunt to the consideration of a subject so vital, and also to collect statistics, and send tabulated returns to the Assembly's cenvener." In our issue of Feb. 18th, we published reports of special conferences upon this all-important subject, which had been held by two Presbyteries. We are glad to chronicle anything which indicates the entrying out of the above recommendation of the Assembly, and a growing schee in our church of the prime importauce of Sabbath Schools. We have no tault to find with the subjects taken up in the conferences alluded to, or the resolutions reported as past at one of them. Although the subjects taken up have been discussed till they are threadbare, and the resolutions, excellent as they are, are but the repetition of similar ones that have been passed dozens of times before; yet, anything which brings this subject definitely before the minds of ministers, and all the office-bearers and members of our church, cannot but have a good result; and although the same thing may have been done often before, we rejoice to see it done again. It is well known that most of the time at these conferences is taken up in speech-making, and unfortunately also too often ends with that. The amount of actual help given in the efficient practical working of Sabbath Schools is often painfully small as compared with the effort put forth. At some of them, and to some who have attended them. what before appears to be a tolerably plain and straightforward thing, the actual teaching of a class has only become mystified; and in other cases, those present at them as listeners, or who have taken some share of the work, go away, especially if they be sanguine, with a vague kind of self-satisfied feeling that they have had a good time; but how much of positive assistance in the conducting of a school or class they have received, and can bring to bear is much more difficult to point out or discover. The great difficulty after all in Sabbath School work, piety being taken for granted, is that of obtaining persons who know how and what to teach. The great question, there. fore, is how to remove this difficulty. We contend, and speak from experience, when we say that, meeting and speech-making over the dozen or half-dozen threadbare subjects usually discussed at these meet. ings, will never accomplish what is needed, namely, to provide a class of teachers who know how and what to teach. Professedly, this is the chief object of these conventions and conferences, and sure we are they do not, except in the most partial manner, and never will bring about this most-to-be-desired end. What is wanted is to give practical illustrations of good teaching, by persons who are known to be good teachers. One day faithfully spent in this work, under the management of competent instructors, would do more to help teachers and improve the character of our Sabbath Schools in every way, than any amount of mere talking about the thing can possibly do. It is simply impossible, as we believe, to overestimate the importance of the end aimed at by these conventions and conferences; but we submit that, so far as actual assistance in the work of teaching in concerned, and what is of greater impo teach, a teacher's meeting well conducted, or what the Assembly's committee recommend, holding institutes for the training of Sabbath School teachers, would be far more effective. As we most heartily agree with the language of the committee, quoted at the head of this article, we promise again very scon to return to this aubject.

KNOX COLLEGE TEMPERANCE ASSOCIATION -A public meeting of this Association was held on Monday evening. A racy essay was read by Mr. A. C. Morton. Excellent addresses were delivered by Mesers. W. Amos, F. R. Beattie, Prof. Gregg, and Rev. Wm. Wright. At intervals suitable selections were sung by several of the students. The mueting was a decided success, and expressive of the hearty interest the students take in the Temperance move-

THE Rev. D. Mitchell, Minister of the Central Presbyterian Church, will preach the funeral sermon of the late Dr. Jennings, in Shaftesbury Hall, next Sabbath evening; service to commence at 7 o'clock.

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

#### DEATH OF THE REV. JOHN JENNINGS, D.D.

Intelligence of the death of Dr. Jennings has long ero this reached a large number of our roaders. It has been everywhere received, we feel assured, with sorrow. It has called forth many heart-feit enconjums on the character of the may. The attendance at the funeral of our esteemed friend showed that the community was suned at the loss sustained by his departure. The fact that clergymen of all denominations and from many parts of the country came to it to manifest their appreciation of their deceased brother, was proof of the high estimation in which he was held. The character of the funeral services, and the number of representative ministers who took part in them, was sufficient to show that no ordinary man had passed away from our midst. Some time will have to pass away be-

fore we can fully realize the death of Dr.

Jennings. Though he had practically re-

tired from the pastorate, he yet went out and in amongst us, and took a deep interest in passing events. It was only the other day his voice was heard in Presbytory. Besides, it was but recently the Doctor resigned the Bay St. Church, and we almost hear his familiar voice speaking from his pulpit the words of eternal life. He held, at the period of his death, some of the public appointments with which his fellow-citizens had honored him. It is not without reason, therefore, we think and speak of Dr. Jennings as it were in the harness, up to the last moments of his life. And this suggests the remark that while he was by no means an old man, he was the oldest minister in the city; the venerable Dean Grassett, one of the officiating clergymen at the funeral, being next to Dr. Jennings as to to the length of ministry in Toronto. Many who read these words remember but as yesterday the Doctor in all the freshness and vigour of his prime. His tall and commanding figure and raven locks betokened unusual strength and vitality. We thus almost feel that one of our most active clergymen has been taken from us. We realize this all the more when we think of him as actually in the thirty-seventh year of his ministry-a ministry, too, which was wholly spent in the city of Toronto. The impression of worth is made the deeper on our minds while we recall the extent and variety of his labours. He was a watchman on Zion's walls who was always at his post. As a soldier, he was ever ready for the conflict. He was a workman who needed not to be ashamed. He ever proved himself a friend of the poor and needy, being ready, not only with counsels and prayers, but also with his substantial aid and sympathy. Many a good story is told of the Doctor relieving the wants of others. In every philanthropical institution Dr. Jennings took an active interest. He was foremost amongst the 'educationists of the day-being at one and the same time a trustee of the grammar school, a member of the senate of our university, and holding office in the Council of Public Instruction. Besides all this and much more, he was the laborious pastor of a city charge. faithfully visiting his flock, the welcome companion in the sick-chamber, the adviser in many a difficult case, and the trusty custodian of property left for the behoof of others. He was, of course, the preacher too of the gospel. As such he was an earnest student, [a lucid expositor of Scripture, and one who forcibly brought home the truth to the hearts and consciences of his hearers. Nor must we forget that he laboured not singly in Toronto, but during many years over a large extent of territory. Throughout the country the name of Dr. Jennings is a household word. When we add that the doctor was the first minister who went north of Lake Simcoe, our readers may have some conception of the extent and value of his labors .. Dr. Jennings was highly respected and greatly beloved by all. Not only was he sincere, honest and honorable, but he was a man of large heart and tender feelings. He was eminently a father, not only of his own household, but towards all who were brought into contact with him. He had a happy way with children, making them feel at home with him. Young men and maidens delighted to look on his kindly face. The poor and suffering came to him with affectionate confidence. Dr. Jennings was one who commended religion by his steadfastness to principle, by his blameless lite, by the simplicity of his manner, and by being always the same-kind, loving, true-in season and out of season. Religion with him was natural, not demonstrative. It was quiet and constant rather than loud and ostentatious.

Scotland, we have to thank for this good man. He was born in the Calton of Glasgow in 1814. By reason of the death of both parents, he was while a child removed to the home of his uncle, Rev. John Tindal, Secession minister in the parish of Kilmany, Fifeshire, after whom he was named. He

at the Universities of St. Andrew's and Edinburgh, was licensed to preach in 1887, and ordained the following year as a Missionary. The young preacher had long before this determined upon being a missionary. Canada at length presented itself as his field. He is thus to be esteemed as one of the early pioneers of the country. The work he choose for himself was one involving hardship and sacrifice. That he choose wisely is evident to day as we think of what he has accomplished and the reputation he has acquired. Many honors have been showered upon him in the land of his adoption. Such as his appointment to be the first chaplain of St. Andrew's Society, and also of the first Curling Club of Toronto, and his degree of Divinity con ferred upon him by one of the best of the American colleges.

The companion of his labors and the mother of his family survives. Their numerous sons and daughters rise up and call him ble sed. If anything, we are sure, were wanting to make them love the memory of their departed father, they must have found it in the genuine expression of regard which was given on Thursday by the large company gathered together to pay their last respects to the departed. But even this was not needed, for they have a conscious feeling of the worth of him who has been removed from their family circle.

#### Ministers and Churches.

On Wednesday evening, a soiree was held in North Mara Prosbyterian Church. Mr. John Gunn of Thorah, presided. Though the weather was very stormy, there was a good attendance. The speakers were, Rev. J. McNabb, Beaverton: Rev. J. Gray, B.A., Thos Dallas and O. J. Millar, Orillia. The Orillia Methodist Choir, under the leadership of Mr. Wallace, furnished excellent music. The proceeds were for the Manse fund.

On Wednesday evening last a number of the friends of Rev. D. Cameron, Lucknow, called at the Mause, on behalf of the congregation and took tea with the minister; after which they presented him with a suitable address and a handsome silver tea service, the value of which is about \$75. The Rev. gentleman was very much taken by surprise, but responded to the address in a very feeling and suitable manner. Mr. Cameron has for some time past been labouring very zealously in the good cause for his congregation, and the above presentation speaks of the high estimation in which he is held by his members, and the very acceptable manner with which his labours have been appreciated .- Com.

A very pleasing circumstance transpired on Wednesday evening of last week, at the close of the prayer meeting in the first Presbyterian Church, Brampton, being the presentation of a purse containing 365, a gift from the ladies of the congregation to their pastor, the Rev. Mr. Pringle. Mr. Fleming, in a few and appropriate words, introduced Mrs. Dranie, who, in the name of the ladies, presented the purse as a slight acknowledgment of their respect and good will. The rev. gentleman made a short but suitable reply. It was also intended to present Mr. Robert McClure with a slight acknowledgment for the services rendered the congregation in having led the psalmody for many years, but that gentleman was prevented by illness in his family from being present, so that Mr. Hartley and Mr. Blain were deputed to carry out the presentation privately. The present consists of a very beautiful and handsome silver tea service, which was

A very successful soiree was held in connection with the Presbyterian congregation of St. Paul's, Madoc, on the evening of Monday, the 7th inst. The Church was filled to overflowing. On motion of Rev. D. Beattie, W. Macintosh, Esq., Inspector of schools, was unanimously voted to the chair, the duties of which he discharged with great acceptance. Throughout the evening interesting and instructive addresses were delivered by the Rev. D. Beattie, pastor of the congregation, by A. F. Wood, Esq., Reeve of the Township, E. D. O'Flynn, Esq., Madoc, and also by the Rev. D. Sutherland, of Campbellford, and Mr. Macintyre, Agent of the Bible Society. The Madoc choir discoursed some choice music, while many friends from the village and surrounding Churches were present, anxious to manifest feelings of fraternal goodwill towards St. Paul's congregation, to rejoice in their present prosperity, and to testify to the high esteem in which the pastor is held by all classes of the community .- Cox.

A TEA-MEETING WAS hold in the Church at Moor Line-Mandaumin congregation weather was most unfavourable, yet a large number was present, and a handsome sum realized. An excellent ten, and an efficient staff of speakers caused the evening to pass very agreeably. Nor must the services of the choir be overlooked. It is Mercury, a very successful tea meeting educated for the ministry under the management of Mr. Duncan, was held in connection with the West

and would be a credit to any place. The fine spirit which prevails, the large increase in the membership of the congregation, together with the fact that both Churches are every Sabbath crowded to overflowing, show that the labours of the pastor, Rev. G. G. McRobbie-are not in vain. A little more than a year ago when Mr. McRobbie took charge of the congregation, its state was very discouraging, now as the result of his unceasing labours it is one of the most thriving country congregations in the Church. The proceeds of the tea meeting are to be devoted to improvements about the manse.-Cox.

THE solves and concert in connection with the St. Androw's Church Subbath School, Thorah, was held in the Alexandria Hall, Beaverton, on the 16th ult., and netwithstanding the inclemency of the weather on account of which several amateurs engaged for the occasion were anable to attend, proved a success. The proceeds amounted to \$100, which will bon welcome addition to the funds of the Sabbath School. Mr. A. Hamilton, chairman, ably and fully discharged the duties devolving upon him. The singing by Mrs. Saunders Miss Taylor, and Mrs. Dr. White, was deserving of the applause awarded them; Mr. A. Muir gave his national patriotic songs with the best effect. Much of the success of the entertainment is to be attributed to the excellent manner in which Mrs. Dr. White presided at the piano, she having volunteered her services in that society. We have no hositation in stating it was one of the best entertainment that it was our pleasure to attend in Beaverton.

On the 9th of January the basement of Free St. John's new Church, Walkerton, was opened for worship. Professor Mo-Laren, of Knox College, Toronto, preached three very able and most appropriate discourses. Howas assisted in the devotional exercises by the Rev. R. C. Moffat, the pastor. On the following evening a very successful soiree was held in the lecture room. Excellent music was given by the choir, and suitable addresses by Rev. Messrs. Anderson, of Palmerston: McMillan, of Mount Forest; and Dr. Bell, of Walkerton. On the Tuesday evening a crowded meeting of the children was held. when after the usual exercises a spirited address was given by Mr. Moffat upon the "Diseases of the Sunday School and their Remedies." Notwithstanding the very unfavourable roads and weather, the meetings were successful far beyond expectation. The whole building will be finished in a short time; it will then cost about \$10,000. The people of Free St. John's deserve very great credit for facing and finishing such a handsome Church.

THE annual report of Knox Church, Ottawa-Rev. F. W. Ferries, pastor-has come to hand. The statement by the Session we gather is the first full and printed report submitted. It contains a brief sketch of the previous history of the congregation, and speaks encouragingly of the progress the Church is making under the present pastor. The report of the temporal or financial committee is not so encouraging. It will be remembered that this Church worked itself into a heavy debt by building a new Church. The depression in business of all kinds has doubtless crippled more or less the resources of many, and accordingly this committee had to report a deficit of income as compared with expenditure. From the straightforward way in which facts are put before the congregation, and the spirit exhibited by the managers as well as by what has already been done by this Church, there can be no doubt but that the present year will very much admired by those present at show an improvement. The expenditure of last year was \$7,011.88, the estimated. expenses of the current year are \$7818.41.

A VERY successful tea meeting was held in the Presbyterian Church, Thamesville, on the 10th inst. Although the weather was unfavourable, the attendance was large, and \$78 was realized. The ten was of superior quality, and the addresses were above the average on such occasions. The chair was ably filled by W. Webster, Esq.. of Florence; and the speakers were the Revs. D. L. McKechnie, of Bothwell; J. Donaldson, of Wardsville; C. E. Benson and W. Preston, of Thamesville. Misss Preston presided at the organ, and was assisted by amateur singers of the village, all of whom gave the mest unqualified satisfaction. The important event of the evening, however, was the liquidation of the debt on the manse. This amounted to \$442.50. and the whole sum was subscribed in a few minutes. Messrs. John and Robert Ferguson subscribing \$110 each. The congregation of Thamesville, etc., has reason to be proud of its financial prosperity. Since the settlement of its pastor, the Rev. J. Becket, it has made an increase of \$240 per annum in the stipend. on Wednesday, 3th February. The | built two neat churches, very commodious sheds at one of the stations, and a handsome and substantial brick manse, all within the short period of eight years, and all now free of debt .-- Cox.

Last Tuesday evening, says the Guelph

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Puellinch Presbyterian Church at Crieff. | \$200 were raised for purposes not stated An excellent tea was provided by the ladies, and after a large number of persons had satisfied themselves to their heart's content there was still enough left to have sufficed for many more. This part of the programms having been disposed of, the intellectual part of the evening's entertainment was entered upon. Rev. Mr. Mc-Diarmid occupied the chair and discharged the duties thereof with his usual ability. Excellent and interesting addresses were given by Rev. Messrs. Torrance and Wardrope of Guelph, and by the Rov. Dr. McKay of East Puslinch Church. The proceedings of the evening were very much enhanced by the excellent rendering of several choice pieces of music by the Norfolk street Methodist Church choir of this town. The tea meeting was, on the whole, a decided successe, the receipts amounting to \$50. A large number from Guelph were present, and all enjoyed themselves well. We understand that it is the intention of the congregation of West Puslineh Church

to build a new Church at no distant day. THE third anniversary of the re-opening of Knox Church, Woodstock, was celebrated on Sabbath last, and by a Soirce on Monday evening. The Rev. Mr. Mc-Donald of Elora conducted the Sabbath services with great acceptance to large congregations, morning and evening, and on Monday the proceedings throughout were of an unusually interesting character. The efforts of the ladies of the congregation in providing the choicest of edibles, and in abundance, were entirely successful, and the speeches subse quently delivered by the Rev. Messrs. Grant, Goodspeed, McQuarrie, McDonald, and Robb were happy, sensible, full of liberal Christian sentiment, and short. The pastor, Rev. Mr. McMullen, fairly excelled himself, which is saying a good deal, for he is always successful in that capacity. The proceeds of the services were handsome. about \$800, and will be applied towards lessening the debt upon the church. We should not omit to mention that gas has been introduced in the building by the Management, and is a vast improvement both as regards appearance and comfort at evening services .- A soirce for the children of the congregation took place on Tuesday evening, and was much enjoyed by the little folks and their friends.

On Tuesday, the 8th inst., the manse, Indian Lands, was surprised by friends of the Rev. Kenneth McDonald, who has been recently settled over the congregation. The "invaders," after leaving a bountiful supply of farm, dairy and domestic products, invited the minister and his family to a social meeting of the congregation and friends, who had met in the church to the number of over 600. The meeting was organized by the appointment of Peter Kennedy, Esq., J. P., as chairman; after prayer by Mr. Charles McDonald, Elder, addresses of welcome were presented to Mr. and Mrs. McDonald, the former being also the receipient of a fur overcoat, and the latter of a purse of money. After refreshments, supplied by the ladies of the congregation, had been served, addresses were delivered by Mr. McDonald, Dr. Mc-Diarmid, Mr. Neil McColl, and the Rev. D. McRae. The choir, under the leadership of Mr. C. R. Sinclair, sang several selections in superior style. The Indian Lands congregation is second to none in the perfection to which it has attained in congregational singing. In fact a former member of the choir is at present precentor of Knox Church of this city. The spiritnal life of the congregation is evidenced by its having within the past few years contributed five ministers to the church, and another member is now in college preparing for the ministry.-Com.

THE annual report of the St. Gabriel Street Church, Montreal, lies before us, giving a very full and clearly arranged account of the work of this Church for the year 1875. The pastor is the Rev. Robt. Campbell, M.A. Besides the regular Lord's Day services, the S. School and Bible class, there are a Young Men's, Ladies', and Missionary Associations. A somewhat unusual but excellent feature of this report is a brief pastoral to the people from the minister, in which we are pleased to see the stress that is laid upon the S. school. The net addition to the membership during the year was 41, and of families 12. The Treasurer reported an increase in the ordinary revenue, but owing to increased disbursements and new renta still in arrears, it hardly sufficed to meet the demands upon it. Receipts, \$2,867.45; arrears of seat rents, \$407.00 ; expenditure, \$2,888.92; ordinary collections, \$585.90; special collections for schemes of the Church, \$286.34. For school building and debt due upon repairs \$500 have been paid. Proceeds of sale of ladies' work, \$200, to go for reduction of debt due to Widows' and Orphans' Fund. Donation by the choir, proceeds of a concert, \$42.90. The school roll numbers 175 scholars, being an increase over last year of 88, and 18 teachers; money raised, \$179.21. The missionary association raised \$380.27; the Doress Society, \$111.76; in addition to those sums | make up the number.

in the various reports.

A rew weeks since a very pleasant tea-

meeting was held in the Presbyterien

Church, South Gower. The pastor, Rev. J. D. Leishman occupied the chair. The meeting was opened by singing the liginn " Praise, Give Praise," after which Rev. Mr. Portoous of Matilda offered prayer. About an hour was then spent in partaking of the "good things" provided by the ladies of the congregation. When this very agreeable part of the proceedings ended, addresses were delivered by Rev. Mr. Porteons, Matilda, Rev. Mr. Rowatt, West Winchester, Rev. Mr. Stewart, North Gower, and Rev. Mesers, Teeson and Bates (Wesleyan) of Heckston and Inkerman. The addresses were most interesting, containing more than the usual amount of instruction and advice given on such occasions, and made highly palatable by a suitable amount of anecdote. The Church was beautifully decorated with evergreens. On the pulpit was the mette "Christian Unity" neatly executed, and over the door in large letters was the word "Welcome." The whole reflected much credit on the young people of the congregation. The music, as well as the speeches, was of the highest kind, and was performed by the choir of North Gower under the leadership of Mr. John Thompson 'Many thanks are due to both Mr. Thompson and his excellent choir for their kindness in driving so far to lend a helping hand to a neighbouring congregation. The music was duly appreciated, and doclared by good judges to be very superior both in selections and style of rendering. The proceeds amounted to over \$60, and will be devoted to repairing church property Since Mr. Leishman's ordination nearly fourteen months ago, the congregations of South Gower and North Mountain have been quite prosperous. God's blessing has rested on his labours, and success both spiritually and temporally has been the result. In less than a year twenty two members were admitted into the Church. and in about thirteen months nearly \$100 have been raised for missionary and similar purposes. In addition to this \$50 were subscribed last week to make up a deficiency in Mr. Leishman's salary, which, at the time of ordination was expected to be paid from the Home Mission Fund. On Thursday evening of last week, about seventy of the young people of both congregations met at the Manse South Gower, taking with them presents in the shape of oats, wood, money, etc., etc. This is the first time in the history of these two congregations that they have met together to make a donation to their minister. The evening was most enjoyable. A friendly and social spirit prevailed through the whole company; the party after being satisfied with amusements heartily united in singing the hymn. "There is a gate that stands ajar," when Mr. Leishman offered prayer, and the meeting broke up. This is the second donation party that has taken possession of South Gower Manse since Mr. Leishman's settlement. Besides these presents, at the time of Mr. Leishman's ordination, the congregation of Mountain presented him with a very handsome sleigh, and the congregation of South Gower with a set of harness, etc. May God continue to bless Mr. Leishman's labours amongst us, and make him the means of winning many souls for Christ.

#### Book Reviews.

THE NURSERY, a monthly magazine for youngest readers. Boston: John L. Shorey, 86 Brunfield Street, in paper, matter, type and illustrations is one of the very fixest things of the kind that we have seen. Its price is \$1.60 a year, in advance, and each number contains over thirty pages.

BLACKWOOD FOR JANUARY.—This number contains part IX. of "The Dilemma;" "My Study Chair," No. II.; " Left-Handed Elsa" is concluded, and after a very weird fashion, "Lace" and "Bric-a-Brac," "Bee or Beatrix" follow, and then come two articles upon public topics, "Among Reform and Public Affairs."

Sr. Nicholas for March is a splendid number for the young folk. Mr. Whittier embellishes it with a delightful poem, "the Pressed Gentian;" Bayard Taylor contributes an Icelandic tale; Noah Brooks continues his story of the "Boy Emigrants;" Marion Harland opens a new department, entitled "The Little Housekeeper's Page;" and there are other capital things by Charles Dudley Warner, Mrs. Oliphant, Miss Alcott and others.

LITTELL'S LIVING AGE FOR FEBRUARY .-This ever fresh periodical lies before us. The first, and for solid reading, the most important article is "On some Aspects of Science in relation to Religion." From Blackwood there is taken part second of the interesting article which will repay reading, "In My Study Chair;" "German Home Life," by a Lady; and "What is Harm," with one or two other things,

VICE'S FLORAL GUIDE FOR 1876, published by James Vick quarterly, at Rochester, N.Y. This Guide is really a work of art, so good are the illustrations, and so pleasing to the eye is it. Its title tells us what it is, and what it is meant for. It gives full information with respect to all the different varieties of garden flowers and how to oultivate them. For any who wish information upon these points, now that spring will soon be here, let them send for this Guide. Price twenty-five cents.

DRESS AND HEALTH .- This is a pamphlet of over 100 pages upon this subject, published by John Dougall & Son, Montreal. It is not only a readable but interesting brochure upon dress and health, and contains some suggestions upon ladies' dress, which, if only they could be generally adopted, would, no doubt, tend greatly to promote health; but so long as fashion reigns supreme all other considerations have to be held in a comparatively subordinate place, and therefore, we can hardly dare to hope for any immediate or general improvement resulting from the publication of this work.

SCRIBNERS' FOR MARON .- This best of American popular monthlies has come to hand, to be welcomed as it always is. ' Philip Nolan's Friends," "Gabriel Conroy," and "Revolutionary Letters," are continued. Among many other interesting articles there may be mentioned one on Trinity College, Hartford; the "Child Garden," abounding with interesting illustrations of the method of instruction pursued in these infant schools; an interesting sketch of Hon ore Balzac; of Wilson the Ornithologist: these with others, and all the interesting tit bits in the closing pages, make up a most useful, instructive and pleasant

THE CANADA CHRISTIAN MONTHLY.-The number of this Catholic periodical (not Roman Catholic) for February, is a good one. Among articles that will well repay attention we may riention chiefly these "The Heart of the Home;" "Where are t he Old Catholics;" "Weighed in the Balances;" "Biographical sketch of the late distinguished Rev. Dr. Wilson, F.R.S., of Bombay;" and "The Midnight Rescue of Perishing Lads in London." The Rev. Jas. Cameron continues to edit the Monthly with marked ability, and it is now published by Messrs. James Bain & Son of this city.

BRITISH AND FOREIGN EVANGELICAL REview for January: James Bain & Son, Toronto.

This excellent quarterly now edited by Rev. J. S. Candlish, D.D., has come to hand. Among the articles it contains we may mention the following as being on subjects specially interesting in their bearing upon questions now occupying the public mind in this country : "The Temperance Bible Commentary," by Dr. Watts of Belfast; "The Protestant Doctrine of Evangelical Perfection," by the Rev. John Rae, M.A.; "Ultramontanism in France," by the Rev. Clement de Faye, Brussels. This is a notice of a book entitled, " Concerning the Present Condition of the Roman Catholic Church in France." The Rev. Wm. Milligan, D.D., of Aberdeen, contributes a lengthy article upon Tischendorf and Tregelles as editors of the Greek New Tastament. It contains. asusual, a large number of notices of quarterlies, periodicals and new books, both British and foreign.

THE RESTORATION THRORY, with some reference to a sermon by the Rev. D. J. Macdonnell, by the Rev. D. D. Mc-Leod, Ancaster. Toronto: James Bain

FUTURE PUNISHMENT, by the Rev. Wm. Stewart, M.A., Pastor of the Park St. Baptist Church, Hamilton, Ont. Printed by Roberts & Griffin, 5 James St. North.

RESTORATIONISM: Two Sermons preached in St. Stephen's Church, Toronto, by Rev. J. Carry, B.D. Toronto: Hart & Rawlinson.

The titles of these discourses will suggest the circumstances which have given rise to them. To those who wish a succinct view of the statements of certain commentators and of Scripture upon these subjects, the first two will be found very convonient and useful. Mr. Stewart's sermon, we may say, was published by request. The last of the three also mentioned contains a consideration to some extent of both subjects indicate lacre, and will be found in some respects to be the most satisfactory of the three, although we would not agree with some strong denunciations of the Confession of Faith, and of what the writer calls Calvinism, towards the end of his pamphlet.

PRAYER AND ITS REMARKABLE ANSWERS. By Rev. W. W. Patton, D.D., of Chicago. Toronto: Burrage & Magurn. This is a most interesting book of over four hundred pages. We can best, in the small space at our command this week. give an idea of the work by presenting to our readers the headings under which Dr. Patton treats his subject. They are as follows: "Prayer characteristic of Piety;" haddled together fourteen human beings

" What true Prayeris;" "Why Prayer prevails;" "The method of the answer;" "Conditions of success in Prayer:" "The Prayer of Faith, " "Skeptical assaults on Prayer;" "Bible answers to Prayer-Old Testament;" " Bible answers to Prayer-New Testement;" " Prayer for the supply of temporal wants," "Prayer for physical healing;" "Prayer for sanctiflying grace;" " Prayer to overcome physical habit." " Prayer for individual conversion," " Parental Prayers;" " Prayer for ministers, churches, and revivals;" " Prayer for charitable inetitations;" "Review of facts in conclusion." We take pleasure in recommending this work. It can not fail to be most interesting to believers; and all oan peruse it with profit. The Toronto publishers, Mesers. Burrage & Magurn, have brought it out in neat style, and the p aper, type, etc., are all that could be de-

French Protestant Benevolent Society. or Societe de Bienfaisance Protest ante, Montreal.

The present winter has been an unusually hard one for the poor of Montreal, to whom the winter generally brings a measure of suffering. Many sober and industrious persons have, through no fault of their own, been thrown out of employment. and either cast upon some charity or left to starve. The latter was the fate reserved for the poor among the French speaking Protestants of Montreal, for whom none of the city charities or benevolent institutions made any provision. The French societies refused to recognize them because they were heretics or apostates, and the English board because they were French. Private benevolence attempted the task, and the Rev. Mr. Chiniquy's purse was ever open to the ery of the destitute, but these were not adequate to the wants of the case. It was reserved for some members of our French congregation of St. John's Church. assembling in Russell Hall, and notably among them to M. Le Metayer Masselin, to es tablish the Societe de Bienfaisance Protestante. This society has already been spoken of in our columns and its officers named. The only one of them whose name we need repeat is Mr. J. Lefebvre, the treasurer, whose Post-office address is British and Canadian School, Cote St., or who may be communicated with through Principal MacVicar, of the Presbyterian College.

The Societe de Bienfaisance has been but a few weeks in existence, yet during that time it has been an incalculable benefit to French Protestantism. All its officers are French speaking, and most of them converts from Romanism. Canadians, Frenchmen, Belgians, Swiss, Italians, and Alsatians make up the personnal of its administration and membership. A large committee of enquiry examines all cases submitted to the executive committee; and two officers paid by the Ladies' French Evangelization Society of our church, occupy their whole time in investigating such cases, visiting the people at their houses, and gaining information as to their character and the extent of their necessi-The executive committee has engagties. The executive committee has engaged a house, 129 Vitre Street, at a very moderate rent, and has installed two trustworthy persons, M. Simard as steward, and M. Brun as book-keeper. M. Simard is a Canadian, and a butcher by trade, understanding the markets, and the best means of disposing of the large purchases of the society. M. Brun is a Frenchman of excellent education, a very model of careful and accurate office work, while, in common with M. Simard, he has a heart full of sympathy for the suffering. The Ladies' Committee of the Societe de Bienfaisance meets weekly at 129 Vitre St., for the purpose of distributing articles of clothing, and of attending to the wants of the sick, the aged, and the very young. Mrs. (Prof.) Campbell, of 114 Mackay Street, is the standing President, but none the less a working one; of this committee, and to her care all contributions of clothing, comforts for the sick, etc., should be sent. The Ladies' committee is aided greatly in its work by the labours of Miss Clark, the Bible woman of the district, whose time has been altogether devoted to the task of visiting French families, and who, as a member of the committee, is present at allits meetings. Already many contributions have been received toward this branch of the society's benevolence, and the results are apparent in the improved, and in many cases, comfortable ap-pearance of the converts at worship and

Two cases, the one narrated by M. Brun, the other by Mrs. Campbell, may illustrate the deep distress of many whose hearts the society has made glad, and whose lives it has been the means of saving. M. Brun had just finished the work of distribution on Tuesday, the 15th inst., when he saw a poor boy, some twelve or fourteen rears of age, standing in a corner of the room crying bitterly but silently. With his usual kindness, M. Brun sought by all means to comfort him, found that his name was Pierre Labelle. and that since Sunday his mother was very ill and supposed to be dying, had lain shivering in her bed without a of wood even to warm the simple nourishment which, with her last penny, she had been able to obtain, and this in the extreme depth of a Lower Canadian winter. Of course M. Brun lost no time in sending her wood, bread, tea, and medical attend-Mrs. Campbell's case is still more distressing. In a small room not more than twelve feet square, she, together with Madame Le Metayer Masselin, found

representing two families, the one of eight and the other of five civildren, or seventeen persons in all, of whom three had been sent into an adjoining shed to sleep. room contained no other furniture than two stools. There was no bed, not even straw to lie upon, but a few rags and two pieces of licking between the more fortunate and the hard floor. A neighbour had presented them with a single stick of wood, and by chopping this into shavings they managed to eke out a fire which gave more light than warmith. Note morsel of food was in the room or had been all that day, and it was now late in the afternoon. An infant of a few days old lay in its mother's arms wrapped in a piece of cotton cloth, while another infant of a few months, beonging to the family of five, lay among the rays upon the floor saffering from a sore head. These people in their extreme moory had made no application for ald, but, being too proud to beg, would have starved to death had not the visitors pro-videntially discovered them. These cases are but illustrative of a large number of a similar character which are daily brought to light. To retain one's faith under such froumstances, when the Roman Catholic harities would gladly had and load with enefits the abjurers of Protestantism, and hen, understanding little or nothing of the English language, the whole world that can hear their cry of misery appears

in league against them, is a test that we trust God may never . . . upon us to onduro. The Societe de Bienfaisance is the great-

est thorn that has ever entered the soul of the Romish hie archy here. Converted Romanists are helping their brethren in the faith, and assuring the protection at least of those who dare be free from Romish error. So long as charity-was Mr. Chiniquy's individual work they did not care; but now that an institution depending on no one man carries or the work, and that institution not English but French one, they see that Protestantism is laying its roots deep, and for the first time in Lower Canadian history taking care of its own. The people also learn that religion is a practical thing, and by the existence of the society itself are led to seek the truth. True, there are impostors, but such persons cannot long stand the investigation which the society demands. More than a hundred cases have heen dimissed for unworthiness afready. and in the books of Mr. Brun you may read the character of all the poor converts of Montreal. The converts of Mr. Chiniquy alone are full two thousand, and half of that number, or about 850 families, depend at present upon the aids of the society. The other half stand in need of no help, and do their utmost to aid their

help, and do their utmost to aid their brothren with time, labour, and monoy. During the short time of the society's ex-istence, it has supplied 376 families with wood, of which twenty cords were given by the Protestant Home of Industry; ten by the Rev. Mr. Chiniquy, and seventeen purchased by the society. The following was the distribution made by the committee during the first three weeks of its operations, in addition to articles of food presented to It:

January 22nd to January 28th

360 families relieved twice a week. Total for 720 rations for family..... \$182 75 January 80 to February 5. 344 families relieved twice a week. Total for 688 family rations ... February 7 to February 12.

Total for 780 family rations \$167 06

Besides these supplies, distribution has been made of flour, tea, sugar, vegetables of various kinds, and other articles contributed by friends to the society. Medical attendance has been given to about twenty sick persons, and about articles of clothing have been distributed weekly. It may have appeared strange that no single individuals are mentioned among those relieved. The reason is, that for convenience two single men are counted as a family, and mess together. Several of the poor have obtained work, and before long we trust that the number of the

dependent will be greatly reduced. Enough has been said to show that this Protestant charity was greatly needed, that it is efficiently and economically conducted; that it performs a most important service to Protestantism and our common humanity; and that it bids fair to tower high above all "Institut's Canadiens" and night above an Institutions, as a means of inspiring healthy independence, and warring against Romish aggression. There have been some noble responses to the appeal for aid, and notably that of Gould Sa church, Toronto. The Society needs aid; and is worthy of it. We append a list of its benefactors, hoping that their aumber may be largely increased. It is very desirable in remitting money to Principal McVicar, who alone is authorized to receive subscripwho alone is authorized to receive subscrip-tions for the two funds, that the spiritual work of the Assembly's Board of French Evangelization should be clearly distin-guished from the relief afforded by the Societe de henfaisance Protestante. Moneys for the enter purpose not sent direct to Principal McKicar, should be sent direct to Mr. Lefebre, the Treasurer. Every penny contribated to this Society is accounted for, and its books are ever open to the inspection of subscribers. The Treasurer begs to acknowledge the st. church, Toronto, \$59 62; Ladies French Evangelization Society, Montreal, \$50; Dorcas Society of Cote St. Church, Montreal, \$20; St. John's (French) Pres-Montreal, \$20; St. John's (French) Pres-byterian church, Montreal, \$20; Young Men's Christiau Association, Port Hone \$5; a Friend, Baltimore, Md., \$44.80; H. Augus, Esq., for Prin. McVicar, \$40; Miss Campbell, Toronto, \$15; Mrs. Redpath \$10; Messrs. James Moodie, Jos. Mackay, J. Stirling, P. Redpath, W. Augus, A. Alloway, McLachlan Bros. & Co., and

(Continued on eighth page.)

#### Choice Literature.

Still and Deep

BY P. M. P. SKENS, AUTHOR OF "TRIED," "OFE LIFE ONLY," ETC.

ORAPTER XXXIII. The glory of an August sunset had filled all the come of heaven, as it around bright and cloudless over the once similing land of France, and there could not have been conceived a greater contrast than that which existed between the pure pethod sky overhead, softened by the harmonious blending of its himped blue with the exquiate opal turts of the western horizon, and the blackened war-racked country which lay beneath it, every step revealing some trace of the destroying legions that so lately had passed over it. Here was a village burnt almost to the ground, with a few miserable looking men and women wandering listlessly round the ruins of wantering intensity round the rules of their once happy houses, there was a vine-yard frampled down by the rushing feet of horses and the wheels of artiflery car-riages, with all the ripe fruit crushed into the ground, and the vines torn up by the roots, giving no hope for the tuture; now it was a garden, desolated by the rude hands that had carried off its produce and out down its bushes to repienish their camp fires; here and there along the read would be seen a dead horse, which had dropped down from the severity of the march, and occasionally there was darker testimony to the terrible nature of the great ruggle, in the body of some unfortunate peasant suspended from a tree because he had been suspected of being a spy or a traitor.
In the fair heaven above all was sinless

oalm and beauty, and on earth nothing was to be seen but the disfiguring traces of strife and ruin, rapine and bloodshed. The wondrous difference between the realm of light and purity and that of darkness and distress seemed to have struck home forcibly to the weary way-worn man who was riding along slowly on the country road, glancing now to the golden sunset, now to the scarred and stricken land.

It would have been hard for any one who had only known him in his brighter days, to have recognized the gay hand-some Bortrand Lisle in this poor disabled soldier, mounted on a tired horse, that seemed as broken down and forlorn-look-ing as the rider himself. His uniform was stained and dusty, his right arm hung powerless in a sling, his hair and beard had been cut short to lessen the difficulties of the toilet in his present circumstances; but the greatest change was in the expression of his countenance. The pleasant face, that used to be so bright and sunny, was grave and sad, and he looked at least ten years older than he had done but a month before, for men do not pass through such scenes as the dreadful battle of Grave. lotte without bearing the mark of its awfulness with them to the grave, even if they had sustained no personal injury. Bertrand was sobered for life by the scones he had witnessed, and years of thought could not have revealed so much of the mystery of human existence as he had learned in those tremendous hours of car-nage and suffering.

It had taught him, as nothing else could have done, how utterly ephenicral and hollow are all the hopes and joys which seek to feed upon this mortal life alone; how helpless every human being is in the grasp of destiny, that in an instant can fling him down from the highest summit of his wishes to grovel in the dust described. of his wishes to grovel in the dust, despoiled of all and racked with pain; but best of all was one glorious lesson which he had gained out of that appalling battle-field when the struggle was over.

when the struggle was over.

Disabled as he was, he had gone over it. when the terrible struggle was over, with the surgeons and one or two of the officers, striving to relieve the sufferings of any that were lying wounded but yet alive amidst the confused masses that encumbered the reddened earth; and as he went from heap to heap of the dead, and saw the thousands that had been stricken down in their brightest prime, or in their early youth, with all the purpose of their Lie unfinished, all its fair promise unfulfilled, the conviction came upon him, with all the strength of an eternal verity, that it was impossible this brief precarious existence sould be all for which those men had received the gift of life from the Creator of the universe. Apart from the assurances of revelation, of which Bertrand, though a true believer, had thought as little as men actively engaged in worldly business are apt to think of that which seems so far distant from them, there rose within him now the absolute certainty that death, swooping down suddenly upon this incomplete fragment of existence, could not be the close of all moral consciousness—all human powers of enjoyment or of progresss—but rather that it must be, in truth, the commencement of that perfect and immortal life for which the Infinite Father first drew us out of the unknown void, and animated our mysterious being with the invisible power of the vital flame. There, not here, must all the hopes and aspirations—the virtues, the beauty, the powers of those he had left in mangled heaps upon the field of death, have their final cutcome and fruitition. They had but spent their dearn of life on the left of but spent their dawn of life on earth, the glorious day must brighten to high moon hereafter: no morning out of God's creation over caw the sun set saddenly when tion over saw the sun set suddenly when scarcely has he risen above the horizon, nor shalt any life that God has given be quenched in final night while yet the reseate glow of early hope shines forth, prophetic of a more enduring glory.

It seemed to Bertrand Lisle, as he rode slowly onward, pondering on these truths, that all the concerns of this world, on which he had so lately dwelt with eager

which he had so lately dwelt with eager interest, were dwarfed to absolute insignificance before the one thought that, beyond these visible scenes the true life waits us, where all that has been so incomplete, so hollow, so disappointing here shall have its fulfilment and consummation in bliss. Even the ferrent patrictism, to which he had sacrificed so much, had for the time become merged into the one seemest hope that the living spirits of all the concluses dead whom he had seen

mown down by the blast of war, like forest leaves before the storm, might every forest leaves before the storm, might every one, foeman and friend alike, have passed in safety to the reality of that pure existence for which they had been created. The years which he himself, or any one else could pass in this mortal state, seemed to him so fleeting, so uncertain, that he almost felt incapable of feeling an anxiety as to his own future fate in this world. The passionate love for Lurline which had made him lung so intently to have had made him long so intently to have her by his side, had, for the moment fastened itself with disquistude only on the thought of her eternal destiny as well as his own. Had that brilliant wilful being ever given an hour's reflection to being ever given an hour's reflection to the time when even her bright eyes must be dimmed by the shades of death, and her musical voice stilled in the impen-etrable silence of the grave? He took out her photograph, which he always carried in the breast-pocket of his coat, and looked at it. Yes, there she was in her sequettish attitude, leaning her protty head on her hand, with her smiling face turned round to the gazer, and her eyes. turned round to the gazer, and her eyes, even in the dim likeness, having a dashing keenness in their look, which gave a some-what painful impression of her character when thus separated from the living witchery of her actual presence. Bertrand half sighed as he looked at it. "She has never been taught to think of

anything but this world, 'he thought, "but I shall be a different man after what I have seen these last few days, and I may be able to mould her to higher aims."

Then, as in a vision, the pure sweet face of Mary Trevelyan seemed to pass before him, and again he sighed with a strange mixture of feeling. The remembrance of her quiet reserve and modesty was a great contrast to the look which even the photo-

contrast to the look which even the photograph of Lurline wore.
"Dear Mary," he thought; "I believe she half lives in heaven already; well she has the less need of earthly love," and he put Laura's portrait back into its place, close to his heart. Bertrand was aware, however, that his present state of feeling—the result of a tree alous shock—neither would nor could enture with all its first would nor could ensure with all its first fervour throughout the working days of life, and already, even now, he had to turn his mind to the problem which had to be solved every night, as to where he was to find a lodging till the morning for himself and his horse. Since he had started on his journey with despatches for the military semantary in Paris the military commander in Paris, he had been obliged to trust entirely to the hospitality of his countrymen, and had experionced many strange vicissitudes in the reception he met with. For the most part he was made welcome as a soldier of France to a night's shelter whenever he asked it, from noble or peasant alike, and if any looked doubtfully or suspiciously at him, he had but to chant in a low voice the first verse of the popular song, "Mourir pour la Patric," to ensure his being offered all there was to give; but the state of the country was such that with the best will possible, it was often but a sorry enter-tainment which could be provided for him: sometimes he found himself in a hamlet which had been almost entirely burnt down, or in a chatcau which had been sacked from attic to basement, but on the other hand he sometimes met with a splendid welcome in a country house lying out of the line of march, and therefore untouched, or found a more modest but comfortable home in the house of a

Bertrand was now travelling through a thoroughly rural district, and he saw no sign of any human habitation far or near.
Night was coming on apace, and for the
sake of his poor tired horse as well as his
own, he became very anxious to find some
place where food and shelter could be obtained for them both. It was a place place where food and shelter could be ob-tained for them both. It was a pictur-esque, thickly wooded country; and as he trotted slowly along he came to a point where a narrower road branched off from that on which he was riding, and a tall white sign-post stood at the junction of the two with some words written on it, and a hand painted black pointing down the side way. Bertrand rode up to this welcome guide, that he might ascertain whether it indicated the path to any village, and in the fading light he had to go quite close to distinguish what was written on it; when he had read the words he gave a violent start, and remained motionless on his horse as if petrified to stone, for the inceription on the sign-board was simply this, "Au Chateau de L'Isle." Bertrand Lisle had heard that name before; yes, though his father had never breathed it to him nor wished that he should know what their description of the detries of the district of the store of the devotion to the doctrine of the divine right kings had cost them, yet he well remembered that it had escaped the lips of an old French gentleman who had come to visit his parents when he was a boy; he recollected how he sat unnoticed in recollected how he sat unnoticed in a corner, drinking in every word this old man said about the "Chateau de L'Isle," his fathers rightful inheritance, and the rich estates that belonged to it, which it now flashed upon him had been mentioned as lying in precisely the "Department" of France in which he at present was. Some dim confused reminiscence too he had of a relative of their name and blood who had usurped his father's place, and of the bitter scorn with which Mr. Lisle spoke of him. Bertrand had been but a child when he overheard this conversation, and though it excited him greatly at the time, it had gradually passed from his mind, but now the sight of the name seemed to have struck the key note which revived the whole in his memory, and he sat there pondering over his recollections with the keenest interest and excitement, for many keenest interest and excitement, for many more minutes than he was aware of. He could not doubt that by a strange Providence he had been actually led almost to the gate of his old home, and under the strong influence of the religious feelings which had so lately been enacted in his mind, he could not but feel that he must have been brought there for some special purpose. He had not the smallest idea to whom the chaleau now belonged, or whom the relative had been whom his father had so vehemently repadiated, but it did not take him long to make up his mind that he would seek a shelter that

night in the ancient abode of his ancestors

and nowhere else.

The resolution was no sconer formed than he put it in execution; he turned his weary horse into a side-path, and went on for nearly a mile through a wood with consional glimpses of an open country lying beyond, till he saw before him a high wall, enclosing what was evidently an extonsive park, shaded by very fine old trees. It was avidently a private residence, for it was entered by a huge iroa gate with a quaint little ledge set on one side of it, and two fleres looking atone griffins guarding it from pillars to the right and left. Bert-rand felt, as if by intuition, that he was at the gate of his rightful home, and dismounting he led his horse up to it, and pulled a massive iron bell-handle which hung at one side, it seemed rusty from age and the sound it woke was harsh and loud, echoing down among the old trees with a discordant peal.

#### CHAPTER XXXIV.

As the sound of the bell died away among the trees an old woman came out from the lodge and reconnoitred Bertrand for a few minutes through the bars of the gate without making the slightest move-ment to let him in; when he spoke to her she shock her head and pointed to her ears as an intimation that she was deat; finally she turned round and went off in what he supposed to be the direction of the house, and he concluded that she had gone to call some one else. In this he proved to be correct, as it was not long betore a man servant, in old-fashioned livery, came down the avenue towards him; he was a thin elderly man, with a somewhat haggard worn-out look, and he too came and peered at Bertrand through the iron bars before attempting to let him in. It was quite dark by this time, and in the gathering shadows he seemed only able to distinguish that it was a soldier who stood there with the bridle of his horse

stood there with the bridle of his horse hanging over his left arm, for he said in a suspicious tone, "Is it a Prussian?"
"A Prussian! no indeed," exclaimed Bertrand; "I am a French officer, a friend. I am travelling to Paris on a mission from the army, but my horse is exhausted and I am disabled, and I have come to ask for a night's shelter in the chateau; I suppose you have shown chateau; I suppose you have shown hospitality to our troops before now." "Doubtless; I will go and ask my

master.'

"Your master is the Comte de L'Isle, is he not?" said Bertrand at a venture, devoured by anxiety as he was to ascertain whether any of his father's family still held possession of the old home.

"Gertainly," answered the man; "and, monsieur, by what name shall I announce

you to my master?"
"Say that I am Bortrand de L'Isle, his relative," he replied; and it seemed to him as if \*a voice within him that was not his own had given the answer.

his own had given the answer.

Its effect mpon the servant was very startling; he uttered a great ory, flung his arms above his head, and turning round, without another word, fled up the avenue as fast as his somewhat attenuated limbs could carry him. Anxious as he was, Bertrand could hardly help smiling at the absurd position in which he was placed; but he felt convinced from the man's manner that he meant to come man's manner that he meant to come back, and he was not mistaken. In the course of a very few minutes he reappeared, hurrying to the gate as quickly as he could. Hastily he unlocked it, flinging back its ponderous weight with some difficulty as it awang round on its creaking hinges, while with a very low bow, he advanced to Bertrand, and took the horse's bridle from his hand.

"Enter, sir," he said. "It is Providence which has conducted you here. Monsieur Le Comte awaits you with impatience. Permit me to follow you with the horse; the avenue leads straight to the chateau you cannot mistake it."

Bertrand merely bent his head and walked on in silence betwen the twe rows of magnificent old trees that lined either side of the way. He felt like a man in a dream. He was treading the soil that had owned the lordship of his ancestors for continuous hands; he was about to extend the side of the way about to extend the side of the same about to extend the side of the same about to extend the side of centuries back; he was about to enter the home of his fathers, to meet one linked to him in name and blood—by what relationship he knew not, whose very existence had been unknown to him half an hour before. How and why had he been led to this one spot on all the fair face of France with which he had any connection? Certainly the old servant must be right, for some purpose yet unknown.

So he paced on silently along the sombre avenue, with the trees meeting nearly

over his head, and at last the glimmer of lights began to appear through the branches, and soon he emerged into an open space, where there was a wide weep of sufficient extent to allow a carriage and four to turn round it, while before him, showing black against the clear evening sky, rose the outlines of a huge old house, with the battlements and turrets which distinguished it as one of the findel chetains of forms the findel chetains.

the fuedal chateaux of former times. There were lights in many of the windows and as the clatter of the horse's hoofs were heard on the gravel, the great front door was thrown open, casting a blaze of light on a fountain surrounded by uncouth statues which stood in the centre of the sweep, while two or three servants, to receive the visitor. One of them took the horse from the butler, another renewed Bertrand of his military cloak and knapsack, and a third led the way into the house; but the old man who had mot him at the gate pushed past the house; but the old man who had mot him at the gate pushed past the men, and waying them all aside he gravely beckened to Bertrand to follow him. He moved on before him through the vast hall which was paved with stone of different tints harmoniously arranged and lined tiuts harmoniously arranged, and lined with suits of armour, and banners hang-ing from the walls with all the colour faded out of them by age.

out of them by age.

The servant opened a door to the right of this hall, and standing back signed to Bertrand to pass in. He did so, and found himself in a long lofty room, the floor and ceiling of which were of dark polished oak, the walls almost hidden by well-preserved tapestry, clearly of ancient date; there was a wide open hearth of stone, on which, aummer though it still was,

some logs of wood were blazing brightly. A table in the centre of the room sup-ported several tall wax candles, but the space they had to illuminate was so vast that they east but a limited circle of light around them.

Within that circle however sat the only

occupant of the room, in a huge easy chair drawn close to the flaming logs. He was an old man, with thin white hair falling on his shoulders from under a black volvet skull-cap, and a haggard worn face, almost livid in its deadly paleness. He had evidently been originally a man of smail stature, but iliness or sorrow had reduced him almost to a skeleton, and it was plain from the manner in which his

shrunken lunbs were swathed in wrappings shrunken limbs were swathed in wrappings and supported by oushions that he had completely lost the use of them. The upper part of his body clone seemed alive, and his small pieroing eyes especially seemed to glow with a lurid light from under his sharply defined cychrows. There was an expression of restless misery on his countenage, which it was might!

There was an expression of restless misery on his countenance which it was painful to witness, and he was new gazing towards the door with an eagerness which had something almost wild in its intensity.

"Mensieur le Comte," said the servant, in a low voice, to Bertrand; and then drawing back, he closed the door, and left him alone with his host. As the newcomer advanced towards the invalid, who was utterly incapable of rising to meet him, his tace assumed an expression of mingled terror and longing anxiety; his lips parted breathlessly, his eyes wide open and staring fastened on Bertrand's countenance, till, when he was within a few steps of his chair he stretched out his thin shrankon hands, and said, with the pure French accent of the old school, which recalled to the young man the tones of his dead father's voice, "Louis de L'Isle! God has heard my prayer! It is—it must be Louis !"

"No not Louis, plas!" said Bertrand. "Louis de L'Isle was my father, and he is

The old man fell back in his chair with a look of the deepest despondency and disappointment. "If you are his time and legal representative, I may yet, so far as this world is concerned at least redeem the past. Young man who are you?"

"Bertrand de L'Isle, the only bhild of Louis de L'Isle and Caroline (nest Vernon) his wife."

his wife."
Louis de L'Isle and Caroline Vernon !

yes, notice of their marriage was sent to be entered in the archives of the family, and an intimation of the birth also of his son; but from that day to this no tidings of him has ever reached this place. For more than twenty years I sought none, but rather strove to lose all trace of him, and rather strove to lose all trace of him, and succeeded but too well. For the last five years I have sought him with anguish; but 'God has been merciful at the last. He has not suffered me to perish altogether in despair. He has sent you here, Louis' only son, and the true legitimate heir of our house, and I recognize the nurses for our house; and I recognize the purpose for which you have been brought to me. Bertrand de L'Isle, do you know who I

am?"
"Your servant told me you were the
Comte de L'Isle, but beyond that I know nothing. I came here by no will or purpose of my own, but led surely by a mysterious destiny. Till I saw the name of the Chateau de L'Iele on the sign-post at the turn of the road, I knew not that the old home of our race still existed, nor did I know that the estates were still held by one of our name." one of our name."

one of our name.

"Did your father, then, never speak to you of Armand de L'Isle, his uncle?"

"Never," answered Bertrand; but he gave a shelt start as he heard the name, which the old man's keen eyes instantly ebserved.

"Louis was always generous," he said; "but who then, has spoken to you of Armand?"

"To myself personally no one; but I once heard a conversation, when I was a child between my father and a French friend, which I hadforgotten till the events of this night revived it is my memory, and the name of Armand was mentioned then."
"In terms of bitterest reprobation, no doubt ?"

Bertrand did not answer. "Young man, tell me the truth! in such terms they spoke of Armand, did they

not?'
"Yes," replied Bertrand.

"And justly!" he said, with a deep sigh; "but hear me, Bertrand, the time of mercy and compassion is surely come, or you had ah, heaven, how I have suffered for my sins! listen then with gentleness and pity, not with indignation, or the desire for revenge, while I tell you that I am Armand, your father's uncle, and alas! too long his enemy and yours, but that, at least, I am no longer, only your kinsman now, Bertrand, in blood and name; let me be friends with the last of my race; but for you I am alone on earth; be merciful to me!" He stretched out his hand imploringly to the young man, and Bertrand, who had inherited much of his father's courtly grace, stooped and kissed his uncle's wasted hand 'The kiss of peace, thank Heaveh!' said the old man, while a smile lit up his skrunken face. "Ah, Bertrand, my dear nephew, I have much to say to you; but you are fatigued, and in sore need of refreshment, no doubt; I am unable to move from this chair-my prison for five years past—but my servants will attend to your past—but my servants will attend to your wants, and when you have supped come back to me that I may open all my aching heart to you." He rang a silver handbell that stood on the table near him, and it was immediately answered by the old servant who had conducted Bertrand to the house. "Show the Comte Bertrand de L'Isle to

the best apartments in the house," said his uncle, "and let everything be provided for his comfort and refreshment, and see that no one enters the chateau this night but himself; I must be alone with him."
The servant bowed, and ushered Bert-

rand, with the greatest respect, through a suite of princely apartments, till he arrived at a room where supper had already been prepared for him in a very sumptious style, and which opened into a bed-room where a luxurious couch awaited him that was far different from the resting-places he had found for some time past, and with a feeling still that he was living in a dream, Bortrand prepared to take advantage of the comforts that surrounded

(To be continued.)

#### Scientific and Aseful.

PRUNE PUDDING.

Mix four tablespoonfuls of flour in a quart of milk, add six eggs, two tablespoonfuls of powdered ginger, a little salt, and a pound of prunes. The it in a cloth and boil for one hour.

CABBAGE SALAD.

Three eggs well beaten, one cup of vine. gar, two table-spoons of mustard, sait and pepper, one tablespoon of butter; let thu mixture come to a boil, when cool add seven tablespoons of cream, half a head of cabbage showed five. cabbago shaved fine.

ICEING FOR CARES.

To a half-pound of fine sifted sugar, put the whites of two eggs, beaten with a little orange flower water or simple water, and strain. With this, wisp the sugar till it is quite smooth. Lay the iceing equally over large cakes with a flat spoon. Large cakes should be cold when iced.

AMBROSIA.

Take one dozen of sweet oranges, peel off the skins and cut them in slices; take a large-sized fresh cocoa-nut, grate it on a coarse grater, then put alternate layers of the orange and grated occa-nut in a glass dish and sprinkle pulverized sugar over each layer of the occa-nut. This makes a beautiful and palatable dish.

RICE BREAD.

BOIL BREAD.

Boil a tea-oup of rice quite soft; while hot, add butter the size of an egg, one and a half pints of milk, rather more than one-half pint of bolted corn-meal, two tablespoons of flour, two eggs, and a little salt. Bake just one hour. The bread should be about two inches thick.

#### CHICKEN PUDDING.

Fricassee two young chickens; season them slightly with a mushroom powder, mace, nutmey, and salt, but no pepper. Previously take the giblets, and stew them down with a piece of meat to make gray; but two tables nearly into the nests, and put two tablespoonfuls into the paste, and keep the rest to fill up or put under the pudding. Two hours will boil it.

OATMEAL GEMS.

Soak over night one cup of oatmeal for one cup of cold water and a little salt; in the morning, add one cup of sour milk, one made to the morning and one cup of sour milk, one made in the mass tiff as fritters (wheat flour will do to thicken it, but oatmeal is better). This will make two cakes, if you wish to bake it like "Johnny cake."

#### TO MAKE HARD SOAP.

The following is a recipe for making hard scap, which is said to be excellent and economical. Nearly every family and economical. Nearly every family accumulates through winter drippings from beef and mutton. These can be utilized for the grease by boiling in water, allowing it to cool, then removing from the water and boiling until the water is expelled. Of course the whiter the grease the nicer the soap. Take 6 pounds of sal soda, 6 pounds of grease, 8½ pounds now stone lime, 4 gallons of soft water, ½ pound of borax. Put soda, lime and water into an iron boiler; boil till it is dissolved. When iron boiler; boil till it is dissolved. When well settled pour off the clean lye, wash well settled pour on the clear lye, wash out the kettle, and put in the clear lye, grease and borax, boil till it comes to soap; pour into a tub to cool, and when suf-ficiently hard cut into bars and put on boards to dry.

SALT FOR ANIMALS.

Is salt needed in the animal economy in larger quantities than it exists in the general food? In 1854 a French scientist (Boussingault) experimented on six bulrespect except that three were fed five hundred grains of salt each day, while the other three had no salt. These experiments commenced in October. For six months no noticeable difference appeared; but in the succeeding April a difference was noticed in the looks and actions in favor of the animals receiving the salt, which continued to be more striking, till finally the animals not receiving any salt appeared sick both as to looks and actions, while the others were as fine in appearance as could be desired. Mr. Dailley, of England, tried similar experiments with sheep, and with the same results.—A. J. Cook, Prof. in Michigan Agricultural College.

HOW TO CARVE AND HELP.

It is considered an accemplishment for a lady to know how to carve well at her a lady to know how to carve well at her own table. It is not proper to stand in carving. The carving knife should be sharp and thin, To carve fowls (which should always be laid with the breast uppermost), place the fork in the breast, and take off the wings and legs without turning the fowl; then cut out the merry-thought ant slices from the breast table. thought, cut slices from the breast, take out the collar-bone, cut off the side pieces, and then cut the carcass in two; divide the joints in the leg of a turkey. In carving a sirloin, cut thin slices from the side next to you (it must be put on the dish with the tenderloin underneath), then turn it and cut from the tenderloin; help the quests to both kinds. In cavying a lex of guests to both kinds. In carving a leg of mutton or ham, begin by cutting across the middle of the bone; cut a tengue across and not lengthwise, and help from the middle part. Carvo a fore-quarter of lamb by separating the shoulder from the ribs, and then divide the ribs. To carvo a fillet of voal, begin at the top and help to the dressing with each slice. In a breast of veal, separate the breast and brisket, and then cut them up, asking which part is preferred. In carving a pig, it is cus-tomary tw divide it and take off the head before it comes to the table, as to many persons the head is revelting; cut off the limbs and divide the ribs. In carving venison, make a deep incision down to the bone to let out the juices, and then turn the broad end toward you, cutting deep in thin slices. For a saddle of venison, cut from the tail toward the other end, on each side, in thin slices. Warm plates are very necessary with venison and motion, and in winter are desirable for all meats.—
Rural New Yorker.

#### The Harvest of Bouls.

Gather the Harvest int The fields are white, and long age ye heard, Ringing across the world, the Master's word, Leave not such fraitage to the lord of ain; Gather the Harvest in i

Gather the Harvest in i Souls dying and yet deathless, o'er the lands, East, west, north, south, lie ready to your hands, Long since the other did his work begin; Gather the Harvest in!

flether the Harvest in! Rise early and reap late. Is this a time For ease? Shall he by every curse and crime, Ont of your grasp the golden measure win? Gather the Harvest in i

Gather the Harvest int Ye know ye live not to yourselves, nor die, Then let not .his bright hour of work go by. To all who know and do not, there is sin; Gather the Harvest ini

Gather the Harvest int Soon shall the mighty Master summon home For feast His reapers, think ye they shall come Whose sickle gleams not, and whose sheave are thin?

Gather the Harvest in!

#### Victoria, Australia.

THE ANNUAL ASSEMBLY AND THE PRESBY TERIAN GENERAL COUNCIL.

A correspondent to the Weekly Review and Presbyterian Record, London, says:—
A deep interest was also manifested in the General Council of Presbyterians, convened to meet next July in Edinburgh. Perhaps at the extremities there is even a more intense interest felt than at the centre. Here we are exiles, and our thoughts ever turn to our home. It is only natural that we should think more of you than you should think of us, and when such a you should think of us, and when such a movement is proposed it is bound to be popular here, as bringing us into renewed and recognised communion with the land and the Church in which we were cradled.

We send as deputies two ministers and two elders. We send Dr. Cairns, the man above all men who is the representative of Presbyterianism in the Southern Hemisphere, who by his fervid eloquence, by his unquenchable fire and enthusiasm, by his lofty principle, has for the past twenty year wielded an influence in our Church and our community which it would be hard to estimate. He has done for Presbyter-ianism here what no other man has done. He came when there was chaos, and out of it he evolved order. He is the father of our Church—our most representative man -and hence, when his name was proposed there was no dissentient voice, the only fear being that his increasing years might prove an obstacle. He is the embodiment of our Church's history and development of a grand old volume, somewhat antique, perhaps, in type and binding, but a grand old tome for all that.

Dr. McDonald, of Emerald Hill, is our other ministerial depr y—a man of a different type altogether. He can lay no claim to literary eminence or pulpit power, but nevertheless has been of eminent ser-vice to the Church. His practical sagacity has done much to render successful more than one of our schemes. He is a mighty man among facts and figures. He knows all the ins and outs of our Church's ma-chinery, and is well fitted slike to give and

chinery, and is well litted alike to give and get such information as may bear on our position and prospects here.

Some would have preferred another, as a scholar, and a theologian; but the vote was in favour of the man of facts and figures. If we say of Dr. Cairns that he is the History, Dr. McDonald is the Almanac of our Church; and between them both we ought to be well represented. 1st December, 1875.

Religious Changes During the Century.

Our Presbyterian confrere in Philadelphia, in a well-written leader, "Our First Century," has the following: "In the religious world the changes might, in many cases, be fairly termed revolutions. In the aggregate they mark a Reformation. And if not for startling positions, and grand and heroic deeds, yet for vast and substantial results, this reformation rivals that of the sixteenth century. We group a few of these events, without regard to their chro-Foret well-nigh in importance, is the rise and development of Methodism—'a nation born at once.' We must read this as one of the grandest facts of Church history, and one telling especially upon the welfare of America. The rise and decay of Unitari-anism in New England and Great Britain; of Rationalism in Germany, and the great advance all along the line of Evangelical doctrine; the formation of the Evangelical Alliance: the secession of the Free Church of Scotland; the reunion of broken branches of the Presbyterian Church; the Federation of Presbyterians of all nations, recently consummated in London; the dises-tablishment of the Irish Church; the back eddy of Ritualism from the great current of the Reformation; and the forward movement of the Reformed Episcopal Church; Infallibility brought to the birth, and almost at the same moment the death of the Concordat; the Old Uatholic uprising, and Rome's temporal power kenneled, like a sickdog, in the narrow space of one of her seven hills. The rise and marvelous development of these mighty agencies for good—Bible and Tract Societies, and hundreds of kindred associations for practical benevalence; the total abstinence reform; and the exaltation and utilizing of the lay element in the church, consummated in such Evangelistic labors as those of Moody and Sankey. Last, and perhaps greatest of all, the growth of the Sabbath-school, and the birth and maturity of

"We have not, of course, thought to pass all the great events of the century in review. But as we run back over the imperfect list, our lips take up the old exclamation, 'What hath God wrought?' Surely 'our God is marching on!' Surely truth, education, civilization, virtue, what-soever things are pure, lovely, of good re-port, have been mightily advanced among men. Surely the Lord Jesus Christ has been with His Church upon earth, blessing repetition of the barbarous treatment her beyond the brightest hopes of the faith which Christians have received at the

ful. Let us enter the second century of our national life with thanks upon our tongues; with firmer faith and stronger courage in our hearts; with a more fervent zeal to work, a more cheerful hope to wait for the coming of the Son of Man." wait for the coming of the Son of Man. N.Y. Christian at Work.

#### Origin of Church Pews,

There is a speck of history connected with the origin of church pows which cannot help but prove interesting. In the early days of the Anglo-Saxon and some of the Norman churches, a stone bench af-forded the only sitting accommodations for forded the only sitting accommodations for members or visitors. In the year 1819 the people are spoken of as sitting on the ground or standing. At a later period the people introduced low, three-legged stools, and they were placed in no order in the church. Directly after the Norman con-quest seats came in fashion. In 1887 a decree was issued that none should call any seat his own except noblemen and any seat his own except noblemen and patrons, each entering and holding the first one he found. From 1580 to 1680 seats were more appropriated, a crowbar guarded the entrance, bearing the initial of the owner. It was in 1508 that galleries were thought of. And as early as 1614 pews were arranged to afford comfort by being baized or cushioned, while the sides around were so high as to kide the occupants-a device of the Puritans to avoid being seen by the officer who reported those who did not bow when the name of Jesus was announced.—Selected.

#### Confederation in South Africa.

The question of federation with regard to the South African colonies is still considerably ventilated. These colonies consist of the Cape, Kaffraria, Natal, Basuto, Orange Free State, Zululand, Griqualand, and the Transvaal Republic. Lieut. General Blasset, on the 18th of Jan., read a paper on the subject at a meeting of the Royal Colonial Institute, which is exciting c insiderable attention. It appears that he was stationed in Canada soon after the formation of the Dominion here; and he bears testimony to the good effects of the scheme, in making of a country that had been everywhere divided against itself, a strong and powerful, because a united nation. As a proof of this, he mentions the fact that Canada has 68,000 fighting men envolled, and that 25,000 come out voluntarily for drill every year. South Africa still has yast hordes of savages; and without union, each separate colony can do nothing to defend itself against the native population, and can make no extensive regulations in the direction of good government. Within the last five or six years, half a million fire arms have been sold to the native colored population, and 500,000 pounds of powder. The General recommends a federation of the whole British Empire. Each British colony he says should have a representative in England who should have a seat in Parliament; but inasmuch as the colonies do not directly interfere with the expenditure of Great Britain, he should not have a vote. He should be allowed to speak, particularly on all colonial subjects. He says that the ignorance displayed in the House of Commons when any colonial subject is discussed is something positively monstrous, not only by members but by ex-colonial ministers, who ought to know better. He would also offer Federation to every English speaking people, even the great Anglo-Saxon race who parted from England on this very question. It would at least draw us closer together in friendship and alliance. He points to Italy, and especially to Germany, which, from a series of independent kingdoms, has become a vast empire, and is, in fact, something of a standing menace to Europe. Her organized army consists of 2,420,000 with a tanding army in pe 400,000, exclusive of the one year volunteers. And he thinks that if England would federate with her colonies, they would in the event of war or contention these exhibitions are human corruptions. and therefore vain and futile—and that ultimate success can only be achieved by the right use of agencies Divinely appointed, in connection with the means Christ Himself has ordained for the sustentation of "the Church, which is His body, the fulness of Him that filloth all in all."

THE note of Count Andrassy to the Sultan when submitted to the British government, after its acceptance by Russia and Prussia, received an addition by the Queen's ministry, which, at the time, was the subject of considerable discussion by the public. It has now tran-pired that the English article required the Sultan to send a special commissioner to the insurgents; and that if the insurgents should reject the proposals for peace the Austrian government should make a military occupation of the whole territory of the insurrectionary provinces for six months, while the British government will send a division of its fleet to cruise in Turkish waters, and in the Adriatic also. Any steps which England may take to compel the submission of the provinces in insurrection will, just so far and in such proportion, increase the responsibility of our home government in requiring full and complete justice to be granted to the Christian population. The whole nation, in fact, should be on the look out to prevent any repetition of the barbarous treatment

hands of the Turks. It is rumoured that Russian intrigue is busy in Roumania, and that General Souvaroff has had an interview with Prince Charles, at which it was agreed that the latter should take an early opportunity for re-fusing to pay the Turkish tribute, and that upon the Porte taking steps to enforce its rights, a Russian force of 150,000 men would occupy the Province. We hope this rumour will turn out to be incorrect, inasmuch as Roumania has not so urgent an excuse for rebellion as the other provinces, where Turkish oppression and miscule are more rife.

We must soar beyond the clouds if we would see the silver linings, or live above life's storms.

You cannot prove a thing to be good or beautiful to a man who has no idea of its

NATIONS can better win success by noble deeds than by the cruel destruction of human life for selfish aims.

When we read, we fancy we could be murtyrs; and when we come to act we cannot bear a provoking word.

#### From the St. Louis Globe The Successful Physician.

There is probably no man to whom the community owe so much as to the honest, fair-spoken physician, who does his actual duty both to himself and to his patients. Really skillful physicians are not so numerous that their virtues need no mention and honce the advertisement of Dr. R. V. Pierce, of Buffalo, may well claim the reader's attention. Dr. Pierce is a type of a class of men who obtain success by careful and well directed effort, not attempting too much, or creating false ideas as to ability. The only reliable physician in these days of complicated disorders and high-passage living is the "Specialist". high-pressure living is the "Specialist, nign-pressure fiving is the "Specialist,"
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Pierce. For the benefit of his readers he
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be read by any one who is not affilied a hinself, if he has
a friond who is a sufferer, he will do a humane set by
catting this out and sending it to him.

A MOST REMARKABLE CURE.

A MOST REMANKABLE CURE.

PRILLADRIPHIA, June 2-th, 1887

SPER HANCE Ballings, Md.—Beart Str. String your advoid-mount, I was induced to try your bpilepite lifts, it was attacked with Bpilepsy in July, 1887 June distoly my physician was summoned, but the could give me no relief I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any good offeet. I again returned to my tamily physician, was cupped and bled several differ at times. I was generally attacked without any prenountery symptoms had from two to five fits a day, at set or as of fall wherever I would be, or whatever be outpuled with, and was severely injured several times from the falls. I was affected so much that I least all consider that your Rpil pito Pills cured me. In February, 1805, I ommenced to assy your Pills, and only had two attacks afterwards. The isat one was April 6th, 1805, and they were of these serious character. With the blessing of Praydones your medicane was made the materness to which as well and their good effects should be made knewn crywhere, that persons who are similarly affected ay have the benefit of them. Any person whisting riber information can obtain it by calling at my resistence, No. See North Third St., Philadelphia. Pa.

HELLIAM EDER.

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The subjoined will answor.

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You will find onclosed five dollars, which i and you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. If you was badly afflicted with fits for two years. I wrote for and received two boxes of your Pills, which he took agcording to directions. He has never had a fit since. It was by my persussion that Mr. Lyon tried your Pills. His case was a very had one; he had fits nearly all his life. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and is no instance where I have had a chance of kearing from their effect have they failed to cure. Your, etc. . C. H. Guy they

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French Protestant Benevolent Society.

(Continued from fifth page.) Prof. Campbell, Montreal, \$10; Mrs. Moodie, Mrs. (Prof.) Gumpbell, a Friend per Mrs. Campbell, Prof. Corner, Dr. Trenholme, Mesars H. Watson, H. Mackay, J. H. Mooney, A. Sherriff, A. Cattle, a Friend, J Anderson, Rogers, P. Nicholson, J. H. Mooney, A. Sherriff, A. Cattle, a Friend, J Anderson, Rogers, P. Nicholson, Munch rloh, P. S. Ross, Laird Paton, Henry Wilson, John Campbell, Warden King, Alex. Walker, Andrew Allan, W. H. Clare, W. & Co., G. A. Green, Montreal, \$5; a Friend in Florida, \$5; fames Scott, Esq., Toronto, \$5; Mossrs. L. H. Hird, A. Hutchuson, H. A. Nelson \$4; Mossrs. Joseph Genest, G. Childs, J. Stirling, Montreal, \$3; A. B. & Co., Montreal, \$2.50; a Friend, Messrs. H. A. Nelson, Patterson, L. Charboneau, W. Robb, Evans Brothers, P. D. Browne, Montreal, \$2; Witness Reporter, Montreal, \$2; Friend, J. D., a Friend, C. Frasor, a Friend, O. P. Patton, a Friend, D. A. Me-Dougall, a Friend, T. Parisean, O. C. Edwards, Montreal, \$1; a Friend, Montreal, 50; a Friend, a Friend, Montreal, 50; a Friend, a Protestant, Montreal, \$50; collected by Mr. Leininger, \$17; by Mr. W. B. Court, \$7.50.

The Honorary President of the Ladies' Committee begs to acknowledge the following contributions:—In Montreal: Ladies French Evangelization Society, 6 packages clothing; Erskine Church, 2 bales; a Friend, 2 packages; Cote St. Dorcas Society, 6 clouds; a Friend, 1 package; Mrs. J. S. Black, 1 bundle; Edward Mackay, Esq., 1 bundle clothing; Joseph Mackay, Esq., 2 overcoats; Mrs. Bigelin, 1 bundle clothing; Professor Campbell, 1 bundle.—From Toronto: B. Homer Dixon, Esq., Consul-General of the Netherlands, Hon. Vice Chanceller Proudfoot, W. Galbrath, Esq., W. Alexander, Esq., R. J. Takabery, Esq., W. Thomson, Esq., John Ewart, Esq., per James Campbell, Esq., one large case of clothing, carriage paid; James Playfair, one bundle boy's clothing.—From Prescott: the Presbyterian congregation, one box clothing; Erskine Church, 2 bales; a Friend, the Presbyterian congregation, one box

elothing, carriage paid.

The Steward of the House 129 Vitre
Street, acknowledges with thanks
—from the Protestant House of
Refuge, Montreal, 20 cords of wood, also
50lbs. sugar, 20lbs. tea, and one barrel
flour per week; from the Rev. C. Chiniquy,
10 cords of wood; from Mr. James Drummond of hose of patrices; from Mr. Ander. mond, 6 bags of potatoes; from Mr. Anderson, 24 loaves; from a Friend, 1 bag of turnips and 2 of carrots; from a Friend, 1 bag of potatoes, and 18 cabbages; from a Friend, 1 bag of potatoes.

Astrophysical list will given much have

As the above list will show, much has been done, but much yet remains to be done in this important work. We believe that two cases of clothing are on the way from Mrs. Walker of Chatham; that others are expected, some from Loudon, Hamilton, Kingston, Ottawa, and other points; and that a bazaar in favour of the Society is projected by some ladies of Toronto. The Society is projected by some ladies of Toronto. The Societe de Bienfaisance will be, it is hoped and expected, a permanent institution for the protection of the French Protestant poor, and although it may never again be called upon so largely as this winter (unless the present movement advances at the same

rate of progress) it, will still have many epportunities of doing good.

It is necessary to say the officers of the Societe de Bienfaisance are almost all consociete de Bienfaisance are almost all conmeeted with our own congregation of St.
John's church, which embraces the vast
majority of the French speaking Protestants in the city. There are representatives like Messrs. Amirault, Gaudey and
Page of the other churches. But Professor
Corun, the Vice President, is an elder of St.
John's, M. Le Metsyer Masselin is the
Secretary of its managing Committee, and Secretary of its managing Committee, and M. Lefebvre its Treasurer. To it also belong Messrs. Leininger, Philippe, Lambert, the indefatigable secretary, Bresdin, Limord and Brun.

#### The Munroe Doctrine.

"America for the Americans," is commonly understood to enunciate what is called the Monroe Doctrine, which our neighbours used to think is almost as much a law of nature as that we should eat and drink in order to sustain life. Mr. Fish, it appears, holds Mr. Canning, of all the men in the world, e for the principles attributed to Monroe, because he boasted in the name of his country, that "he called the New World into existence to redress the balance of the Old," although Canning more than once protested against the restrictive and exclusive policy on which the government of President Monroe seemed disposed to insist. The Monroe Doctrine is understood to be laid down in the message of Dec. 2nd, 1823, where he plainly warns the European powers that the American govern-ment would "consider any attempt to extend their system to any portion of this hemisphere as dangerous to our peace and safety." The president was kind enough to assure the European Powers that no interference was intended with existing colonies or dependencies; but, he added what is the essence of the "Doctrine," "with the governments who have declared their independence and maintained it, and whose independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny, by any Luropean power, in any other light, than as the manifestation of an unfriendly disposition towards the United States. The remedy, however, which Mr. Canning proposed for the disputes between Spain and her colonies, was not the surly isolaand her colonies, was not the surly isolation insisted upon by Monroe, but a cordial and steady co-operation between England and the United States, as a counterpoise to the influence of other Powers, and not in prohibition of it. Powers, and not in prohibition of it. The effect of the Monroe doctrine, how-

ever, after a time became most pernicious in its morst influence upon the minds of the people of the United States; so much so indeed that our neighbors came to feel that the existence of the Butish colonies, the Spanish colonies, the colonies of France and Holland, and the Empire of Brazil, upon the soil of the Western Continent, was an in

supportable outrage.

The circumstance which has brought this subject prominently before us is the fact that the State Department at Washington has myited the co-operation of the European Powers in the difficult task of bringing Spain to reason, and we learn that when this became known in the United States it occasioned great "surprise and rollet." The question is naturally asked, What has become of the Monroe Doctrine? The fact that the action of the United States government occasioned no popular clamor, and that the opposite party has been able to make no political capital out of it, is ample proof that the celebrated Monroe Doctrine as interpreted in recent years has lost its hold upon the nation; and that the great interests of humanity and the peace of the world have, in this instance at least, outweighed the national regard for what is after all but a more sentiment, an empty myth, an infatuation which neither Providence nor Fate has determined shall yet come to pass.

#### Births, Marringes and Deaths.

At the manse, Thamesville, Ontario, on Friday the 11th ult., the wife of the Rey. J. BECKET, of a daugator.

In Port Hope, on the 25th ult., the wife of Mr. J. B. TRAYES, of the Times, of a daughter.

MARRIED. At Guelph, on Feb. 21th, by the Rev. Thomas Wardrope, Mr. Gilbert McCaig to Miss Catha-Rine O'Hanly, both of Puslinch.

At the residence of the mother of the bride, on the Brd February, by the Rev. J. Gray, B.A., Dux-CAN SUTHERNLAND MACORQUOALE, to FRANCIS AMELIA, daughter of the late Mr. J. D. Taylor, of this town.

this town.

At Fenelon Falls, on the 8th of February, by the Rev. Mr. Lochcad, John Kerrger, to Flora Evirs, both of Galwar.

At Fenelon Falls, on the 1th of February, by the Rev Mr. Lochcad, John Milln McKillen, to Agnes Walker, both of Verulam.

DIED.

At Avonmore, 4th Concession, Township of Roxborough, Janet Cameron, beloved wife of Mr. Huon holintyre, aged 45 years, deeply regretted by a large circle of relatives and friends. A very impressive fineral seemon was preached by Roy Dr. Lamont, from the words: "In my Father's House are many mansions, etc."

At 4 Osborne Terrace, Edibburgh, Scotland, on the 5th ult, the Rev. Grorer Burns. D.D., for-morly minister of St. Andrew's Church, St. John, N. B., and latterly of the Free Church. Corstor-phine, only surviving brother of the late Rev. Dr. Burns of this city, in the 66th year of his age, and 60th of his ministry.

#### THE PRODUCE MARKETS.

TORONTO, Mar 1, 1876 The Liverpool market is quiet with a slight downward tendency. In New York wheat is a little higher, and in Chicago there is a slight advance. Peasinactive and unchanged. Oats steady. TORONTO,

| l .                       |                  |                |      |      |            |    |  |
|---------------------------|------------------|----------------|------|------|------------|----|--|
| Wheat, fall,              | por bushel       |                | 0 99 | 6    | \$1        | 03 |  |
| wneat, sprin              | g, do            | ******         | 0 97 | •    | 1          | 00 |  |
| Barley.                   | do               | ************   | 0.58 |      | ō          | 78 |  |
| Oats,                     | do               | ***********    | 0 34 |      |            | 35 |  |
| Barley.<br>Oats,<br>Pess, | do               |                | 0 70 |      |            | õõ |  |
| Ryo,                      | do               |                | 0.00 |      |            | õ  |  |
| Dressed Hoge              | per 100 lbs .    | ************   | 0 50 | 44   |            | õ  |  |
| Reaf hind an              | arters           |                | 2 00 | -    | ŭ          | w  |  |
| Boot fore on              | arters           | *              | 9 90 |      |            | 00 |  |
| Motton by                 | arcass           | * ********* ** | 3 50 |      |            | 00 |  |
| Objekana na               | MIUMBS           | **********     | 6 00 |      |            | 00 |  |
| CHICKOID, DOL             | pair             | **********     | 0 50 | - 44 |            | 60 |  |
| Ducks, per D              | race             | ********       | 0 50 | 44   | 0          | 75 |  |
| George, each              | *************    | ***********    | 0 60 | 4.5  | 0          | 90 |  |
| Turkeys                   | **************** | ***********    | 0 70 | **   | 1          | 50 |  |
| Butter, ID rol            | IS               |                | A 90 | **   |            | 25 |  |
| Butter, large             | rolls            |                | U 01 | **   |            | 22 |  |
| Butter, tub c             | LBITY ALLEGATION |                | വയു  | **   |            | 22 |  |
| rggs, fresh, r            | or doz           | **********     | 0.00 | 44   |            | 21 |  |
| ESZZE. DACKOCK.           |                  |                | n 17 | 46   |            | 10 |  |
| Annier, ner hi            | Pl               |                | 1 50 | - 11 |            |    |  |
| Potatoes, per             | bushel           |                | * ** | **   |            | 25 |  |
| Hay,                      | ~ #B#04*******   |                | V 20 | "    |            | 50 |  |
| Altron                    | **************** | ••••••••       | 3 00 |      | 17         |    |  |
| 8traw                     | ***************  |                | 7 60 | "    | 8          | 50 |  |
| LONDON.                   |                  |                |      |      |            |    |  |
| White Wheat               | Deihi 🏲 100 1    | bs             | 60   | Ø.   | <b>3</b> 1 | 75 |  |

| ,   | LONDON.                                   |              |
|-----|---|--------------|
| 3   | White Wheat Delhi 2 100 lbs               |              |
| ;   | 1 55 "                                    | 1 65         |
|     | Gautana 1571.                             | 1 60         |
|     | Flour 2 75 "                              | 1 65<br>3 00 |
| .   | Oats 0 85 "                               | 0 00         |
|     | Peas " 1 10 "                             | 1 13         |
| 1   | Corn " 6 90 "                             | îiö          |
| l   | Barley " 1 00 "                           | 1 4ŏ         |
| .   | Bye " 0 80 "                              | 1 00         |
| 1   | DROVATIONS 0 82                           | 1 00         |
| . 1 |   | 1 25         |
| ·   | Eggs, Store lots, * doz 0 17 "            | 0 18         |
| 1   | Rathers' 0 17 "                           | 0 18         |
| 1   | Butter, crock                             | 0 18         |
| 1   | " firkut 0 18 "                           | 0 23         |
| 1   | heese, dairy * lb 0 10 "                  | 0 18<br>0 11 |
| Į   | " factory 0 10 "                          | 0 11         |
| 1   | Lard, 2 lb 0 11 "                         | 0 13         |
| ١   | Sheed Sking, each o so w                  | 1 60         |
| ١   | Calf Skins, green, blb 002 " dry, " 015 " | Õ ĭŎ         |
| ı   | " dry, " 0 15 "                           | ŏ īš         |
| ?   | Hides, green, hib                         | ÓÖŠ          |
| ı   | " dry, " 0 10 "                           | 0 00         |
| 1   | WOOL                                      | 0 31         |
| 1   | Mutton, 2 1b 0 06 "                       | 0 07         |
| ١   | Bosf, 10 lb                               | 0 06         |
| ł   | Live Hogs, & owt                          | 8 OU         |
| 1   | Chickens, P pair 6 30 "                   | 8 60         |
| 1   | Diicks, 37 pair o 40 4                    | 0 35         |
| 1   | Geese, each 0 35 "                        | 0 50         |
| ı   | Turkeys, each 0 50 "                      | 1 25         |
| ı   | Apples, green, W bash 0.50 "              | îõó          |
| ı   | 118.V. \$7 (01) 10 AA 14                  | 12 00        |
| 1   | 5traw, \$ 108d 3 00 "                     | 4 00         |
| ١   | Potatoes, & busa 0 25 "                   | 0 33         |
| ١   | Cordwood, No. 1 dry, P cord 4 00 "        | 0 CO         |
| 1   |   |              |

### Official Announcements.

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

BARRIE.—Nort meeting of Presbytery of Barrie at Barrie, 1st Tuesday in March, 1876, at 11 a.m. Manife Ba - The Presbytery of Manifeba meets in the Presbyterian Church, Kildenan, on the sec-ond Wednesday of March, at 10 a.m.

CHATHAM.—In Adelaide street Church, Chatham on Tuesday, 5th March, 1870, at it a.m. Biders commissions will be called for at this meeting DUBLIAM -On second Tuesday of March, at one cock p.m.

Tononto. This Presbytery meets on the first Tuesday of April, at 11 a.m. Draft not for the constitution of General Assembly to be considered.

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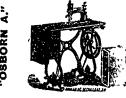
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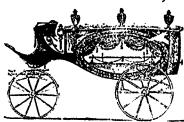
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