British Merican Frestyterali

Vol. 5-No. 6.1

TORONTO, CANADA, FRIDAY, MARCH 10, 1876.

(Whole No. 214

Contributory and Correspondents.

DIARY IN THE EAST.

DAMASCUS.

I had but a short sleep the night after my ride to the Dog Rivor.

The Wasaud I had taken seats in the Elligence for Damascus on May 12th, and as it starts at 4 a.m., we were very early astir. We were able to get the coupe, which only contains three passengers, so we were as comfortable as we could be in a journey of jourteen and a-half hours, during some of which the sun beat in on us in great force, and the dust rose in suffocating clouds. After the months of journeyings on horseback, I did not at all enjoy this return to civilized conveyances. and felt inclined to envy some travellers whom we met riding along with their convoy of muleteers. But the diligence bas the advantage of speed, and that was a great consideration to the W's who had no time to spare. After we got beyond the outskirts of Beyrout, with its groves of mulberries and olives, our road for some hours was a continual ascent, sometimes by long slopes, sometimes by zig zags, by which it is made possible for wheeled carriages to reach the summit of the pass. The road crosses Lebanon at a height of some 5600 feet, then descending to the valley which divides Lebanon from Antilebanon, and which is about 2570 feet above the sea, again ascends in crossing Antilebanon to 8,600 feet, and again descends to Damasons, which is 2,200 feet in elevation. As all these changes of elevation occur in a distance of some thirty. five or forty miles, the ascents and descents are very rapid, and it has required very good engineering to make the excellent road by which the huge heavy diligences cross the mountain. On the steepest stages mules are used instead of horses, being found better for such work. On our way we passed immense long trains of waggons belonging to the same French company as the diligences, and by which the merchandize of Europe passes to Damascus, and the return constant of the return

of road carried along the side of a steep hill, from which we looked down into a splendid valley eight or nine miles across. dotted with villages, and sprinkled with a handsome pine tree, which, though it does not at all equal the real cedar of Lebanon, yet is a very fine object. Of the real cedar I did not see a single tree. The group which travellers so often visit lies far away from the road to Damaseus, high up in a nook of the mountains. It can only be reached on horseback, and at the time I went to Damascus the trip was barely practicable from the abundance of snow still remaining on the higher parts of

We passed a good deal of snow even by the side of the road, and the large lump which the conductor handed into me was very refreshing after the dusty heat Lebanonsis called), we all had a magnificent view over its wide extent, spreading out north and south before us, bounded southwards by the grand form of Hermon with its creat of snow. This valley of the Bukaa, watered by the Litany, and its tributary streams, is fitted to provide food for an immense population, but there are only a few villages now dotted here and there over it. One of these is at Baalbek, which many travellers reach by leaving the diligence at the half-way-house in the Bukaa, from which, with good horses, a aix hour's ride across the level plain takes them to Baalbek.

We did not attempt the expedition at this time, but I afterwards was able to make an expedition alone to the Lebanon, and then saw Baalbek. After dinner at the Half-way-house and half an hour's rest, e started again across the Bukas to Anti-banon. We soon passed an immense lock of sheep with many with areas inck of sheep with many wild-looking men hem. I looked at them with great inerest. They were Koords. From far Roordistan they had brought these sheep, and wore proceeding southwards to sell hem in the plants it they were not all dis cosed of en route. They seemed to be holdng a sort of tair in the Bukaa, and would Probably dispose of a good part of their lock. The sheep (like those of the Lebanon and Palestine,) had the large tails, the fat

which is so much prized. The pass by which the Diligence road Raverses the Antilebanon, is in some re-spects even finer than that over Lebanon. have a vivid remembrance of two part-bare a vivid remembrance of two part-the road. The first was the glen by which we left the Bukas, and the great direction there was the abundance of

bushes of sweet-scented yellow jasmine, and other pretty evergreens. The other was the wild gorge by which we descended towards Damascus. At first the grand lofty cliffs on each side rose up in gloomy ruggedness, while the road wound in and out round masses of rock that had fallen from above by the side of a pretty sparkling brook. From this gorge we emerged on a ctretch of desolate flat of great extent. Bare and barren, not a house nor a tree to be seen. The blazing sun brought out all its features of desolation. This barren district is said to contain some 100 square miles. Crossing it from west to east we suddenly came to a deep glen which ap peared as if by magic before us, and prosented the most wonderful contrast to the barren flat. It was the glen of the Abana, into which the road suddenly dived, and as into which the road suddenly dived, and as I saw the wonderful richness of growth of trees and flowers by its side, I could not wonder at the delight and pride of the Damascenes in this little river. Now, as in the days of Elisha, no doubt there are thousands ready to say with Naaman, "Are not Abana and Pharphar, rivers of Damascus, better than all the waters of Israel?"

I never saw the fertilizing effects of water more strikingly visible than during this drive. For a good distance we had on one side of the road the bright river rushing along in full volume in the midst of fields and trees of the most luxuriant growth and brightest green. Just on the other side of the road the mountain rose up abruptly, oither perfectly bare, or only dotted with the grey-green shrubby plants of sage, thyme, etc., which look scarcely brighter than the dry soil from which they grow, while sometimes the light coloured rocks reflected the sun with a glare quite painful to the eye.

At last we passed out of the glen and reached Damasous, driving across meadowy land by the side of the river, which was partly flooded by the unusual abundance partly flooded by the unusual abundance of rain and snow, and was dotted with large apricot and other fruit tree, their boughs bending under the load of fastripaning fruit. The diligence office is outside the city walls. There we descended, and found a hotel-agent looking out for travellers, who took us under his charge, and conducted us to the one hotel which Damascus boasts of. It is built in the usual style of the Damascus houses, round a court, paved with black and white marble, on which each room of the ground floor opens, while galleries around it admit to the rooms of the second floor. The to the rooms of the second floor. The large orange trees, and the tank, and foun

tains of fresh water in the court looked that the court looked that the court looked that looked the court looked that form about the miles of covered date that form the because of Damages and in misting the bazaars of Damascus, and in visiting the few other sights of the city.

The bazaars are quite sight enough themselves, they are so quaint and eastern in themselves, and in the busy life that in themselves, and in the busy me that pervades them. The cook-shops amused me much. The fire of charcoal was on the counter of the booth in a sort of shelved stand of metal, on each shelf of which sman of metal, on each shell of which some glowing embers sent ont a clear heat. In front of this revolved a perpendicular spit, on which a tall pile of scraps of meat was cooking. When any one wanted a dish, some of the outside of the mass of meat was pared off, thus leaving the meat was pared off, thus leaving the meat was pared off. meat was pared off, thus leaving the unmeat was pared oil, thus leaving the uncooked part within bare to receive the influence of the heat. In other places little knobs of meat, not much bigger than a walnut, were stuck on a skewer and cooked over a brazier of hot charcoal. We did not indulge in any of those dainties, but we raid many visits to one of the innowe paid many visits to one of the innocent drinking-booths, where tumblers of through which we had passed before we treached the summit of the pass. As we approached the steep descent into the Bukas (as the plain between the two cus and Beyrout, where it is used largely for these refreshing drinks, which take the place of the poisonous intoxicants with which the inhabitants of Great Britain and America vainly endeavour to quench their thirst. On the counter of every restaurant thirst. On the counter of every restaurant a heap of snow stands ready for some to be put into the tumbler of lemonade or other drink. For these, and for confections of different kinds, Damasous seems quite celebrated. Wainuts are largely used in the sweetness, either pounded or only divested of their shells, and cooked with sugar into a solid mass, of which quantities are eaten, especially in the weeks of lent and other feasts among the native Christians. One lady in Jerusalem told me she had put her servant on board-wages during one of those long feasts, from the difficulty of knowing how to feed her, and that she believed she lived almost entirely on bread and the Damascus sweetmeat of pounded

walnuts and sugar. We visited the part of the bazaars appropriated to gold and silversmiths. There, in a large sort of hall, very dingy and crowded with little stalls and counters, were dozens of men employed in making or selling very pretty fillagree work in gold and sliver wire, much like the work for which Malta is colebrated. Another quar-ter is appropriated to silkmercers. An other to shoemakers, and so on. Through the bazaars passed men on horses, and donkeys, tall camels laden with merchan-dize, frightful looking holy beggars in the filthiest rage, barely covering them decently, veiled women, etc., etc. It was a curious and busy scene.

(To be continued.)

THE Solar Eclipse, March 25th, will be annular in British Columbia.

THE population of Ireland is 5,412,897, showing a laling off of 8,000,000 in less than twesty ave years.

NOTES FROM NEW YORK.

(By Our Own Correspondent)

For the present New York is, in certain circles, all excitement. But in a city like this, these circles are so vast, and contain within themselves so many persons, and such a variety of interests, that it is not only possible, but actually the case, that you may live toward the centre of any one of these circles, and think all the world is moving round them, and scarcely dream of other circles that lie beyond them, of whom it is true, as you think it true of the circle in which you live. And so you must not be surprised, if from two correspondents, you find two reports, not positively contradictory, but as opposite the one from the other as can possibly be.

But as for your purposes-church matters, or those that concern movals, and its highest department, religion, are what you are most interested in, and of that, we have for the time being, most of. It may interest you to know not only that immense crowds wait upon Moody and Sankey, but that every where in the city there are efforts being put forth in the same direction. And that these are in very many cases crowned with success. Union daily prayer-moetings are springing up on every side, and are largely attended. And no doubt much good is being accomplished. And to those at a distance, and in the very vortex of the excitement, good is all that makes its appearance. A passing shadow may flit before the mind, to be forgot as soon as past, and well that it is so, but to persons of greater reflection, the shadow may tell of the clouds that are gathering-we trust to fertilize the soilbut it may be perchance to cause to spring up other results than those anticipated.

In a strongly heated atmosphere you may expect some of the clay to be baked into bricks, not of the orthodox description. And some so equivocal that it is hard to say whether it is for good or evil. The tendency to excitement beyond a certain degree is ever subject to reaction,

a certain degree is ever subject to reaction,

of the whole subject, perhaps it is well that it should be so. It may be impossible, as things are, to push on the work of Christ otherwise. As it may be the law of our nature, that through mistakes here as well as elsewhere, progress is made. And we do not always know what may turn out to be a mistake. We ought, then, in all cases, to be telerant. But this fact will not make it wrong in us to mark certain indications that may either speak of the decay of superstition or the progress of it in the

We have no doubt but that the almost universal rage after ornaments in the form of the cross, has caused that emblem to be of very little importance, and calls up, to the minds of most of the wearers, as little of Christ as any other emblem would. But when religious intimatious are being made in the form of a cross, or an exhortation in such a form accompanies, as from the ensuch a form accompanies, as from the en-closed you will see is done here, there can be little doubt but that the parties who send them are thinking of the cross of Christ, and no doubt love it, and mean it to suggest to the reader wh selves think of it. But the efforts may produce the effects which ornaments have produce the effects which ornaments have upon the public—to cause it to be of little account or signification. And perhaps it is well that it should, for the souner that we get quit of the idea that the cross has anything to do with salvation, and not a mere consequent, and in many respects, s preliminary condition of a true faith in Him who hung on it, the better. We may glory in the cross, but so soon as it becomes a favourite in public estimation, our glory ing is then vain, and, in the Apostles' sense, becomes a vanity on our part.

As you are aware of the fact, that in respect of numbers, the Moody and Sankey meetings are a great success. The Hippodrome, the property of Barnum, who, for the present, does not require it for his show, has been divided into two main halls, the one holding 7,000 and the other 4,000. Seats for all, with two inquiry rooms of a very large size between, that are generally presided over by Moody in the one, and Sankey in the other, with a staff of workers accredited by the several pastors of the city. The larger of these halls 19 entered by Madison Avenue, and when full, an in-timation is placed over the entrance that the hall is full, and all that now come are requested to go to the other hall, and thu unless the evening is more than usually stormy, the halls are both full. The fac that from ten to eleven thousand can be gathered together any evening to listen to a simple, unadorned presentation of the Word of God, is one not to be despised No matter how it comes about, whether from the long expectancy or the reported success of the movement in other places, or the parasient and united efforts of so Many or from wame end in view and the

appeal to the

roome, but to the bitter pre

tature of ungodly persons on the public platform, and in the press. The very bifterness of the utterances of these two in certain quarters, and the continued silonce in some other directions with the com-pelled notice of such meetings, go to show what a hold these have on the public mind Whatever may be the result, it is manifest that a deep spirit of soleon inquiry per vades the community. Men more in earnost than Moody and Sankey, or men that lack almost all meretricious accomplishments. ments, we can searcely imagine; and yet the fact of success is there, trace it to what the fact of success is there, trace it to what source you please, if not, as we believe, to the God of all grace, that is using these men for his own purposes.

While the excitement lasts, we do not

imagine that the enurches of the city, with its population, out of all proportion in the greatness of its numbers, to the amount of greatness of its numbers, to the amount of church accommodation, will lack their usual attendance. But as to whether, after the excitement is over, the effect will be to relapse to a state of quietude, as if it were a rest after a long continued avertion is yet to be reveal in the event.

exertion, is yet to be proved in the experience of the future.

New York is apt to have her festivals and her seasons, and the crowding of service at one time is apt to be looked upon as sufficient for all the rest, or till the season again returns. But if these things are to be avoided by any class of men, or any kind of arrangement, they should be avoided here and now. And we hope that it will be so, and the Church of Ohrist for long have cause to rejoice in the present movement. The special features of this movement we cannot enter upon, and her seasons, and the crowding of serthis movement we cannot cuter upon, but the Sabbath afternoon meeting for women, and the evening one for men alone, are, both of them, strikingly grand and impressive. The thought of so many thousands of either sex gathered together separately, is well worthy of note and ro-

The advisory counsel in Beecher's case has come to a close with very varied re-sults, in the opinion of different parties. And very unjust remarks seems to be made by many from whom we would have ex-pected better things. It will be remem-bered that the counsel was called to settle a question of discipline, and it seems to us more to please the parties who were the subjects of that discipline, than for any other reason, and why should they be found fault with if they refused to travel in the case of personal scandal against Beecher himself. We cannot say that we are in any way yery partial to Beecher, but it seems trange that because that scenns was all tranga that decause that counsel was all but unanimous in their approhaicat of the fitty mental Church and the patter in regard to the consort hand, that institutions should be thrown out, not of a very complimentary kind, in respect of the independence of its individual to the manufacture of the independence of its individual to the manufacture of the independence of the individual to the manufacture of the individual to the individual shadow of Beecher was too much for them. How much more would have been made of it if they had not been so unanimous? One thing is certain that the general feeling in New York is much more favourable to Beecher than ever it was. And however much one may question the wisdom of an investigating committee of five, selected by three men nominated by that advisory counsel, yet, in all fairness, it would be difficult to see how it could be would be difficult to see how it could be more impartially done. Of course those behind the scenes may know of some other reason, but it is quite possible that the reason which they know, may as much blind the eye as the want of all reason

We trust soon that that matter will be settled never to rise again, but as a warning to all parties, and a reason why we should all seek to live nearer God than we have done.

The notice of the death of Dr. Jennings, of Toronto, at a comparatively early age, has produced a feeling of deep solemnity in the minds of all his old friends in this city. And we are sure we express the feeling of all in conveying to the bereaved widow and family, our respect and sympathy in the sad loss which they have sustained.

New York, Feb. 28, 1876.

Young Ministers and Large City Congregations.

Editor BRITISH AMERICAN PRESETTERIAN.

SIR,-Here is a subject that is of great importance to congregations, to students, and to our denomination at large. Congregations are at the present day fond of very young ministers, just fresh from College, and it speaks well, both for our Colleges and our young men, that it is so. But it appears to me that more caution and consideration should be exercised in reference to the field in which young ministers sometimes commence to lab pastors. When a student has just finished a seven or eight, or for that matter, a ten years' course of study, it is manifest that such a long strain on his nervous energies, must, to a greater or less degree, have weakened his constitution, and rendered it highly expedient that he should have a considerable interval for recuperation. His spirit may be buoyant, and he may think himself strong, but he may have far more spirit than atrength. Ordain that man over a city charge where he has two string a week to prepare, and there is great risk that he will wear out and die in the feverish struggle. The risk will be all the greater if he is a young man of brilman would stand the position, though the congregation might not stand it as well. But the young preacher of genius can sever delighted his audi. Oly efforts. They such ease and our to him to

hard in the study, that they find it bo hard in the study, that they find it no labour whatever to sit and hear him on Sabbath. Like the high-spirited steed that will kill himself without being urged by either whip or spur, the young minister of gonus and cancified ambition, may kill himself by over-iffort without knowing what he is doing. A dull phlegmatic man may be placed anywhere, either in a large congregation or a small one, and ho will do himself no harm; but not so the man do himself no harm; but not so the man de himself no harm; but not so the man of nervous temperament, who is tull of magnetic power and fire, as a preacher. He burns out rapidly unless care be taken. Would it not be for the interest of such men, and for the interest of the cause of Christ at large, that they should commence their rapidity in some quiet position for a their ministry in some quiet position for a few years, where they might acquire full physical strength, and accumulate a stock of discourses, and gain experience which would make the work easier to them in the advanced position, which such men are sure to get sooner or later? In a Presbyterian Church, the liberty and free unfettered choice of congregations must not be interfered with, and neither can the right of probationers to accept a can the right of probationers to accept a call given in an orderly way, but friendly counsel in some cases at least, might be given to the great advantage of all conceined. What has been the history of the most eminent ministers of the Church, in both Europe and America? Did they, as

Praiseworthy Example.

Editor British American Presbuterian.

DEAR SIR,-The following are the preamble, and some of the resolutions adopted at a congregational meeting lately held in Springville in the Presbytery of Peterboro. They will speak for themselves as to the object of the meeting :

Whereas it has become known to us that mission work among the French Canadians in Montreal is being greatly owned of God in the turning of multitudes from the errors of Popery; and whereas great privation is being experienced by many of those who have been converted to Christianity, through the persecution of Papist friends and relatives.

Therefore Resolved:—1st. That this

Therefore Resolved:—1st. That this meeting rejoices in the success of Mr. Olfstapp's worken in the success of Mr. Olfstapp's worken any his fellow countryment side hereitly syngathines with thuse who lave forested fallers, and mothers, wices and cliffern, houses and lands for the sake of Girlet.

2nd. That a subscription list be mow opered for the obtaining of funds to siden the relief of sufferers who have been brought out of the Church of Rome, and in the further prosecution of the work of Franch

further prosecution of the work of French Evangelization."

Before the conclusion of the meeting steps were taken to give opportunity to all the friends of the cause, both of our own and of other denominations, to aid in the promotion of the good work.

There has been obtained as the result of

There has been obtained as the result of the effort the sum of over sixty dollars. Between fifteen and twenty of these, hewever, have been given by friends of other churches. The balance comes from about twenty-five subscribers of the Springville congregation. Not a few withheld their contributions on the ground that they had no faith in the honesty of most of the parsons professing to have aft the Church persons professing to have eft the Church

The forty dollars and over, now to be remitted from the Springfield congregation, are in addition to thirteen dollars sent some three or four months ago on beliaf of "French Evangelization." This little conthis year nearly one hundred and forty dollars on behalf of the schemes of the Church.

WM. BENNETT.

Springvills, Feb 29th, 1876.

Missionary Meetings and Collections by Rev. J. Fraser Campbell.

Editor British American Phusbytebian. Will you allow me, Mr. Editor, to re-port the following collections sent forward

by Rev. J. Fraser Campbell: Quebec, \$91.18; Huntingdon \$51; Ormstown, \$13; Georgetown, \$18; St. Louis de Gonzaque, \$5.31; Valley-field, \$7.53; Chateauguay Basin, \$7.5; A Gentleman in Beautiarnois, \$5.

Total, \$198.7 At a meeting held at Indian Lands, a valuable gold ring and a breast-piu formed of a gold nugget were found in the collec-tion. These will be sold for the benefit of the Foreign Mission Fund. Toronto, 22nd Feb., 1876. W. REID.

The Great Thesaurus of the Sanscrit Language published at Calcutta by Professor Taranatha Tarkavachaspati, has now reached as far as the letter K. It fills 1,678 pages 4to, and will far exceed in bulk, the dictionary published by Messra. Bootlingk and Roth.

THE most terrible poison known is The most terrible poison known is Osmium. Twenty pounds of this metal would be enough to poison all the inhabitants of the globe. One-thousandth part of a grain of osmic acid, set free in a hundred cubic yards of air, would possess so deadly an influence, that all the persons breathing the air would be nearly killed.

THE Rev. James W. Alexander, D.D., began his "Thirty-one Rules on How to Read the Bible," with, "In all your readings, bear in mind that it is the Word of y efforts. They good in mind that it is the Word of y efforts. They good and ended them with the weighty buch ease and injunction, "In all your reading, remember that it is for the mivation of your soul."—S. S. World.

Contributors and Correspondents.

THE VULGATE No. II.

68 REL CROP. WAHL, OLITER L

As this naticle is a continuation of one under the same heading, published in this paper two works ago, the readers of this are supposed, either for information or judgment to have acquainted themselves with the article referred to. After having traced in the previous article the origin of the Latin versions and their development, after having proved that none of them were expressly strictioned by the Church or by one of her councils, and that they had become compet at the end of the fourth contury, we shall that here with the connection and translation of St. J come at the end of the fourth contury, and in this article trace the history of the Latin versions un il the time when the art of printing was invented, (about 1436 A.D.)

Jerome's correction and its value .- As to learning and experience, it is beyond question that Jerome was more fit than anyone else at that time to either correct the corrupt Latin versions, or to make a new translation from the original Hebrew and Greek. Nor do we dare to question his piety and sincerity of pur lose. But before I proceed I must call attention to a few facts, and to the spirit of the people for whom Jerome was to correct the Latin versions. If in our own age, where writing materials have reached a high degree of perfection, mistakes are most likely to occur in repeatedly copying so large a book as the Bible, how much more must this have been the case many centuries ago when the writing materials were in so imperfect a state? The fact was that many Greek versions of the Old and New Testament, the parents of the Latin versions, have not been free from numerous mistakes, espec-·ially if they have been written by a careless copyist. Now these mistakes were a legacy to the Latin versions, and others have still been added repeatedly by incompetent translators and careless copyists. To become aware of such facts one must have several different copies to compare, and this is not every man's calling. The common people, and the majority of the clergy, therefore, were not, and could not that there had crept in mistakes into their Latin versions; on the contrary they were possessed by a conviction that their Bible was perfect; and the slightest their Bible was periest; and the suggests observed in the people of the property of the people of th would be guided by the original Hebrew text, and in the New by the most correct copies of the Greek Testament within his reach. Jerome was able indeed out had not the courage to do this. He knew well what impression any radical change in their version would make upon the west-ern people (the Occidentals). He was

trembling in his very bones, when he considered the consequences of such a change

in the Latin version; and was afraid that it might call forth a storm of biame and

censure against him. To avoid this he was cautious enough to take in the New

Testament a common, and not the best of

the Greek versions, for his guide, and in

the Old he allowed himself to be guided

by the Greck text of the Seventy (from

the Hexapla) instead of the original Hebrew. The changes in the New Testa-

ment were therefore not so numerous as

they ought to have been, and as to the changes in the Old Testament he could refer to the Greek version which was con-

sidered as being inspired, as stated in the previous article. Consequently, the storm of opposition to his mild correction was Jerome's Translation .- The people, and most of the clergy of that day were not competent to judge the value or the deficiency of Jerome's services to the Latin version. Both were glad to see that Jerome's version did not too much differ from that in their possession. But not so Jerome; with regard to the Old Testament, he was not satisfied with a mere correction from the Greek version, knowing well, that for the sake of the truth, a translation from the Hebrew must be made, and urged and encouraged by numerous friends, he at last undertook to translate the Old Testament from the Hebrew, and carried it out. But now the Mebrew, and carried it out. But now the anticipated attacks begun; a storm of wrath, and blame, was poured down upon the venerable Jerome from all quartors of the Church; he was called a bold and dangerous innovator! Not only man of medgers, influence, but over the content of the c men of moderate influence, but even such as St. Augustine lifted up their voices against his translation from the Hebrew; and Jerome had to write apology after apology to ward off these attacks. It is painful to see that men, even ricus men, dared to criticize a subject which they did not understand—or perhaps because they did not understand it! as, at that time, did not understand it! as, at that time, no one in the Church, except Jerome, knew the Hebrew. On the other hand, it was cheering to see how the old venerable Jerome had not only not grown discouraged by attacks which had their origin in groups and but we say of growing habitar and norance, but was even growing bolder and bolder, as if strengthened from on high to defend the truth. He had however gradually obtained numerous admirers of his work in many quarters of the Church, who were not slow to encourage him. Even St. Augustine at last changed his opinion, and expressed himself warmly in favor of the translation from the Hobrow. As to the value of Jerome's translation.

we must say it was suff and slavish, as he would not free himself from a literal translation; in some cases it was even below the older vorsions. In fact in his com-

mentary to the Scriptures he tried change and to correct his translation.

Historical result of the different ver-

ions .- At the beginning of the fifth contury, we have four (for the New Testa-ment only three) different kinds of vernent only each; sione, namely, the old Littu versions, the treek versions, that revised by Jerome, and for the Old Testament Jerome's translation; the last gradually reached the widest circulation. With regard to these, there naturally arises the question: "What was the official or private opinions of the representatives and councils of the Church succerning these different versions during the successive centuries up to the time of the invention of printing?" Was it optional with every one to use the version of the four mentioned he considered the best, or was it olligatory to adhere to one of the said resions, and to consider three others as not recognized by the Church? If the last question could be answered in the affirmative, it would still be necessary to point out which of the said versions was adopted by the Church. In answer to these questions, I say here, once and for all, negatively, that, before the council of Trent (1545-63 A.D.), no council ever passed a decree in preference of one ver-eion of the Bible over another; and, posttively, that the representatives of the Church in all the certuries in question greatly differed in their opinions as to which of the said versions should be considered the best. We shall presently elucidate and prove all this by unquestion able facts. We find, e.g., that in the fifth sentury: Toh. Cassianus rejects Jeruseletten and with regard to the rome's translation, and with regard to the New Testament he followed the Greek text. Mageius Mercator, Victor Vitensis; Bachianius. Britann—all follow the old Bachanius, Britain—an low who to Latin Version (had we space, we could furnish more facts); while other Church representatives, followed at times the one, and at other times the other of the said versions; and still others followed exclusively that of Jerome.

In the sixth century : Pope Gregory II., Gregorius II., Papa, uses both the old version and that of Jerome from the Hebrow; and say distinctly that the See of Rome recognizes both; from his language, however, it appears that he prefers the old version, while Principal cites Scripture passages while Primasius cites Scripture passages both according to the Greek Testament, and according to the old Latin version.

In the seventh century: The council of Toledo (held 653 A.D.,) cites Scripture passages, at times according to the old Latin version, and at other times according to that of Jerome. I am prepared, if called upon, to give similiar statistics for the other centuries to the time of printing. From the said facts, however, it is seen clearly that if many preferred Jerome's version it was not because the Church had sanctioned it, but simply on account of its internal merits, that is because it

of its internal mories, that is because it was somerally speaking heter than the was something and the same than of primiting the same than one same than the same than th in the course of several centuries it become impossible to recognize and restore it to its true state? Historical records decide in favor of the latter supposition. As we do not live in the age of manuscript, but in that of printing, a somewhat cir-cumstantial description only could explain to us how such an utter corruption was not only possible but oven most likely. The question is frequently raised, "Why the Bible has more diff-rent readings than any profane book of antiquity?" The answer however does not lie very far off. In the age of manuscript, the chances of a book to have more or fewer mistakes in the way of different readings chiefly depended upon the number of times it was copied; because at each time it was copied, new mis-takes were added. Now, the Bible was more read and therefore more frequently copied than any other book of antiquity; hence it was most likely, nay certain, to have more mistakes. If this is true of the Bible in general, it is so especially with regard to Jeromo's version. We have stated above that the said version was widely used (not however because it had been sanctioned by a decree of the Church, which was not the case, but on account of its intrinsic merits), and was therefore copied oftener than any other Latin version, and as such she was certain to pre-sent a greater number of mistakes and more speedily become corrupt. Since, in its very origin, it was not quite free from mistakes, as Jerome, when in old ago, had not written himself, but dictated. An-other cause of corruption was, e.g., this: Many an illiterate but pious man copied the Bible for his own use, or had it copied by one who cared more for the pay than for correctness of copying, and in either case numerous mistakes must have occurred. Again this pious but illiterate man was surely kind enough to lend the man was sarely kind enough to held the manuscript, already partially corrupt, to his religious friend for the purpose of copying and multiplying, and thus the mistakes spread like a postilence, and new ones were added. And yet, we must say, that copying as such only cause of the rapid corruption, but even not the greatest. Presuming, and sometimes well-meaning correctors and improvers of the Latin version have considerably hastened the corruption; eg., if one had two different versions before him, and found much good in either of the two which the other did not contain, he hit upon the plan of uniting and amalgamating upon the plan of uniting and amagamating the advantages contained in both; that is, to reproduce a third copy which according to his assumed opinion should contain the advantages of both, and therefore be superior to either. This sort of amalgamation, sometimes consisting of six different copies or more, wrought havec with the true text; and yet such cases

were by no means rare; some came even

down to our own age; Jerome's w

was thus early mutilated of space along

the passage centuries in

corruption

here only a

responsible to to point out the respective passages, (Beda Laufrancus, Hugoa S. Victor, Regerus Baco). Having proved the early corruption of the said version, it would be sefurable of the saving to the it would honceforth be of no service to the Catholic Church of our day, to falsely claim that Jerome's version had her express canotion ; because, as has been stated, the version in question was not stated, the version in question was in its pure state but short lived. In the next article we shall furnish the history of the efforts repeatedly made during the centuries in question to correct and restore Jerome's largues.

Enster and Leople.

liints for S. S Superintendents and Teachers.

At the Halton County Sabbath School Convention recently held at Milton, the Rev. W. Meikle of Oakville delivered the following address, which a local paper very prop 'ly describes as "one of the best. most comprehensive and profitable, brought before the Convention. We gladly give it a place in our columns, and venture to say that it will well repay careful perusal:

The best method of maintaining order in the Sabuath school is an extremely important question. Order is Heaven's first law. It is a necessity of God's absolutely perfect nature. It is one great characteristic of all his operations There is perfect order in the Heaven's above us-in the seasons in their regular return—among the lower animals obeying their instincts, but alas we have sad disorder among our own race, and we must continually strive to correct this. No household can be happy without order. No population can live safely, or enjoy prospority without order; on board all vessels, on lake or ocean that would make fair voyages, and secure some profit, there must be good order. The noblest and best appointed army ever raised would be nothing but a noisy rabble had they no order.

One of the most important elements in a pleasant, happy prosperous Sabbath School is good order.

Good order must be prominent in the place of meeting. It should be pleasant and attractive, with enough of warmth in winter, and coolness in summer to pre-vent all that is disagreeable and annoying. The Superintendent or some one, or more of the teachers, carrying out the principles of order, should always be in the place of meeting before the pupils. Disorder is thus prevented in entering the room; Disorder is quietness and becoming reverence are al ways maintained, any boisterousness, or rudeness are instantly checked, and pleasing, orderly assembling is thus

secured.

secured to planting of State and School for the secure the secure the secure the secure the full secure the secure the secure the full secure the secure that the secure the secure the secure that the secure the secure that the secure tha employs the voice, it occupies fully both soul and body. It provents all restlessness. It soothes the fretful. It quiets the disturbed. It clovates the depressed. It gives expression to the most varied feelings. expression to the most varied foelings. It is a great joy to a large number attending our Sabbath Schools. Anything like warmth of manner in singing, anything like general interest in singing, anything like the pleasure we expect in singing will secure a very considerable amount of most desirable preparation for subsequent. desirable preparation for subsequent exercises, and will generally promote order in them all.

A brief earnest prayer usually follows the singing. Order in prayer is of the highest importance. It is well to call, at least occasionally, for closed eyes, for suspended hands, for some easy position of the body while engaged in prayer. It will also aid order in seeking blessings which even children know to be necessary, for wisdom to understand the lessons and apply them; grace to receive all instruc-tions meekly, and to profit by it; the outpouring of the holy spirit to convert some, to preserve others, to aid all, to bless all The recitation is an extremely important part of the exercises, and in that there must be order. Let the teacher have his order of thought arranged; let him have a clear, definite, full knowledge of the passage. Let him be well assured that he knows what God evidently teaches in it. Let him study this as carefully as possible, using all helps he can procure, but making everything fully his own, and giving it the mould and colouring of his own

Along with the past ges of God's Word coming under consideration, let him study the state of the mind of his pupils. They are young immortals. They have intel-lects, emotions, wills, consciences; they are responsible for what they hear, and for the use they make of it all. They are for a brief time committed to His care. He may greatly bless them, He may save their may greatly bless them, he may save their souls from death. His object is to make truth so plain that they cannot mistake it; to make it so memorable that they can never forget it; to make it so personally applicable that they cannot reject it; to make religion so pleasant that they are constrained to choose it; to make its privileges desirable that they intensely long to possess them; to make Christ the chief among ten thousand, and alto-gether lovely, and that they are compelled to embrace bim.

Oh here is blessed order! The Word is the eternal truth of God. It is given to instruct the immortal minds to whom it is addressed. It is able to save the soul. It is all sufficient, accompanied by the Spirit of God, to deliver from endless destruction. It is admirably adapted less destruction. It is admirably adapted to bless during all time, and to the a comfort and joy to older the in every lith these emparates the teachers, fall into

losas half his nes he loses all his power ceause he does not draw the eyes of his

class apon himself, or because he does not keep them chained there. Look at the souls you would influence, you would racit, you would mould. See them beaming in the eyes of these children. Pour in the truth from your eyes through their eyes. Thus shine in their hearts by the light of the knowledge of the glory of God, in the face of Jeans Christ. The eye is but one organ of the countenance. Let the whole countenance be orderly. Never go to the Sabbath School with a countenance like a miniature Sinai, with blackness, and darkness, and tempest frowning there. Let the countenence be open, kindly, genial, loving. The countenance will speak most admirably and blessedly if there is truth in the heart, and love pouring from it on all around. The countenance thus shining and reflecting, the kindly feelings of our nature on all around will sweetly influence the children, and will greatly aid in keeping

Let the tones of the voice tell powerfully in keeping order. Our ever varying tones will quite frequently proclaim our moods of mind and states of heart; whether we are joyous, or sad; whether we are colin or troubled; whether we are confident, or doubting. It is well to avoid all querulous complaining tones. Let no distrust or depression, speaking in the voice, betraving unworthy feelings. Let all go to their respective classes in the strength of God the Lord. White going on with the lesson keep order by putting questions. The eye, and the count-nance, and the voice are something like firing at long range, and with light metal; the persistent, skilful putting of questions brings to close quarters, and is the heavy firing which secures complete victory. Let these questions be so clear that the children shall have no difficulty in understanding them. Let there be no ingenuity and patience in getting answers. Keep full control of the class with the beaming eye with the glowing countenance, with the cheerful voice, with questions rapidly, kindly, intelligently put, and there will be no difficulty in maintaining order.

What is called the general exercises, when the whole school is thrown into one large class, when there is a review of the lescon, or when a few words are addressed to the whole school, may be made the most important part of the whole hour. At such a time it is essential that there shall be order, and frequently this is the hardest time of all to maintain it. Order will be all the easier secured by allowing a little disorder before this part of the exercises commences. Let there be a breathing time, a little hum of voices, some whispered words among the pupils and the teachers, a slight bustle; the announcements requisite, and other necessary things ar-

This secures a little change, some variety a rest from the close application that had a rest from the close application that had been given to the lesson during the previous thiry minutes. Then let there be a sweet cheerful spiritly going hymn sung, if possible, appropriate to the lesson, and possible, appropriate to the lesson, and possible, appropriate to the lesson and possible, appropriate to the lesson and the lesson are the superintended to the lesson who dedresses must be thoroughly prepared, and without any halting, or lagprepared, and without any halting, or lagging, or uncertainty must go through with all pleasantly, solemnly, at least, fitly and with keen, kindly, quickly, glanoing eye keep order. He shall thus pour in the truth on every beart, and like the master of assemblies asten it in the memories of all. He shall with radiant, glowing, deeply interested countenance, declare his own deep feelings, and thus control the feelings, and maintain the order of the school. He shall, with tones of voice full of love, and thrilling with solemn earnestness, inspire love, and produce corresponding carnestness in all the addresses, and thus order complete, cheerful, holy, blessed shall reign through the whole school. All this shall be promoted, greatly deepened, and rendered powerful by pertinent questions.

The whole is closed by prayer, per-haps not occupying more time than one minute.

The Superintendent, like the general of this sacramental host, gives the word of command to dismiss. Each teacher, like the captain of his troop, is at the head of his own class, and sees that they retire in order. Morcover, the kindly, warning order. voice is not in vain that they go orderly along, for this is God's holy day. Thus they repair orderly to their homes, and all this, Sabbath after Sabbath tells on on their whole subsequent lives. Thus is begun and carried on the good order so essential to quietness and prosperity in all subsequent life. Thus we are prepared for the admirable order, for the holiness, for the happiness, for the eternal glory of Heaven.

A Thought for Infidels.

No candid observer will deny that whatever of good there may be in our American civilization is the product of Christianity. Still less can he deny that the grand motives which are working for the elevation and purification of our society are strictly Christian. The immense energies of the Christian Church, stimulated by a love that shrinks from an obstacle, are all bent toward this great aum of universal purifica-tion. These millions of sermons and exhortations, which are a constant power for good, these countless prayers and songs lof praise, on which the heavy-laden lift their hearts above the temptations and sorrows of the world, are all the product of faith in Joseph Christ. That which gives us protection by day and by night—the dwellings we live in, the clothes we wear, the institutions of social order, all these are the direct offspring of Christianity. All that dis-tinguishes us from the Pagan world—all that makes us what we are, all that stimu-lates us in the task of making ourselves better than what we are—is Christian. A belief in Jesus Christ is the very fountain head of everything that is desirable and praiseworthy in our civilization, and this praiseworthy in our eventuation, and the civilization is the flower of time. Humanity has reached its noblest thrift, its grandest attitudes of excellence, its highwater mark, through the influence of this

A Little While.

A little while with tides of dark and light The moon shell fill, Warm autumn's gold box banged to shrouding white

And winter's shill. I lit le while shall too ler human flowers

In beauty blow, And ceaselessly through shade gud sunny hours Death's harrest grow

A little while shall tranquil plane's speed Round central flame; Now empires spring and p. s, now as nes succeed And lapse from fund. A little while shall cold star tapers burn

Thron h thue's brief aight: Then shall my soul's be loved One return With dayspring bright.

How oft in golden drewns I see Hin, stand, That his voice, As whather how — from his lift thand The poor replice;

But waklu, bears that vision dear away,

My better part, And leaves mo to this pale and empty day, This longing beent

I cannot see Thee, but I love Thee Oh, Thine eyes that read

d. op ist ecrets of the spirit know Tis love indeed!
A little while, but, ah! how long it seems!

My Jeens, come, Surpass the repture of my sweetest dreams,

And take me home!

-W. KENNEDL in the Sunday Magazine.

Be in Earnest.

Flatter not yourselves that your hearts will ever be changed by the mere force of evidence; nor that you can ever be renewed, but by the grace of God and the agency of his Spirit; nor that you have a rational hope of salvation, without an earnest, anxious, use of the means of grace; nor that in such a use of these means you can merit salvation; nor that God is under any obligation to save you; nor that you are in any souse safe, until you are created anew by the Divine Spirit. Leave these dreams to those who are willing to spend life in dreaming. But do you, in the mean-time, rejoice that there is a Divine Spirit to renew you; and that there are mean by which multitudes have been conducted to this renovation. Lay hold on them with all your hearts; and while you follow the glorious company, who in the use of thom, have been divinely blessed, may you find the same blessing in this world, and the immortal blessings which flow from it in the world to come !—Dwight.

Bandom Rendings.

To walk with him obediently! Yeswithout-choosing.

Believer, forget it not-your are the soldier of the Overcomer.

How many a worldly person hath Satar reasoned into the bettemless pit.

FAITH has nothing to do with reasoning, but is the most research of all things.

Until mas local family justly lost he dan never to be said graciously later. It is the existence of all grace in the child of God—but deficiency in even

FAITH knows that there are no impor

bilities with God, and will trust Him when it cannot trace Him. A CHILD of God should be a visible best-

titude, for joy and happiness, and a living doxology, for gratitude and adoration.

You will have to bless God to all eternity, that He led you not through a garden of pleasure, but through a waste how ing wilderness.

"ALL day long have I stretched out my hands unto a disobedient people." And how long was this "all day?"—only filest hundred years!—only from Moses to Jess! This is that long-suffering God !

JESUS often stands with the bereaved the graveside, promising consolation, which the sorrowing hearts rejects, even as Marth opposed the Word of Christ. To such comes the gonto rebuke—If thou would believe! The healing balm can only be taken from the Saviour's hand by the

hand of faith. How often, when our heart is meltal our spirit tender, we are led to say, "Lord Thou knowest that I love Thee." What is His answer?—"Go, and show it." test of our love is obedience. This is the touclistone? it sweeps away a whole mis of natural feeling, and shows what is gold and what is brass.

Right believing is powerful praying the knees, eyes, and tongue bear the less share in prayer; the whole of the work is upon the soul, and particularly upon fail in the soul, which is indeed the life as soul of prayer. Faith can pray without words, the purase of angels is not world to be called prayer without faith.—Shas

Ir, then, I know and feel that I am sinner, God says that he loves sinner therefore He loves me. If as a sinus draw near to Him in the way He has pointed, He says He will receive me; hwill freely give me what I desire; He draw night to me; He will in no wise of me out; He will save to the uttermest of my need. Is all this true? Then wh do I not believe God? Will His word truerer to morrow than it is to day? An if I do indeed believe God, I at once entitle into rest. Doubts, fears, misgivings, it before the sword of the Spirit, His of before the sword of the Spirit, His Word. My one question becomes, "God's Word true?" It is with that I have do; only with that. If God speaks I believe Him, then what God says settle everything. I dare not put my feeling and opinions against His Word; though dumb with astonishment at the support of the state of the same of the though dumb with astonishment at grace, His matchless grace, His unsemble love, yet reiterating the precious function of the precious function of the precious function of the precious function of the property of the proper declares He loves sinners; sent His Soldie for sinners; because he loved and pithem; and now in Jesus' name, and Jesus' sake, they are pardoned and soce

Our Young Holks.

MARCH 10, 1876

The Missionary Express.

"Your wagon squeaks awfully; why don't you put some oil on it?" said Lovell Banks to Earnest Russel, as the two played together on the walk.
"I don't want to," said Ernie.

"But there's no use baving it squeak."
"Yes there is," persisted Erme; "If
my mamma hears it squeak, then she
knows where I am." With this explanation, he was turning away, but Lovell's

next remark arrested num.
"I made some money with my wagen yesterday. Uncle David had a whole armful of big books to take down to the office, and he let me carry them in my wagen, and he pud me ten cents for it. Yes he did, and I bought this with it' exhibiting a ball attached to an elastic string, which he drew from his pocket. Emie looked thoughtfully at Loven tor a moment, answering not a word, then turned and ran through the gate to his own home, dragging the wagon, which squeaked louder, and rattied too, in the boy's haste Pushing open the door, he eagerly cailed "Mamua! mamma! Now I can do it!"
"Do what, my son?"

"Children's work, you know!" and be coming breathless by this time, the child made a pause, in which the mother was able to call her thoughts from the sewing that had claumed them, to the matter which seemed so to interest Erme. Yes, she knew! Mothers have a way of following the thoughts of their little folks, though ever to many tinks may have been dropped between parts of the childish talk So, without questioning Ernic, she resum ed a conversation held on a previous evening, just before his bedtime. She had read to him about this lit-le imagazine which we were preparing, and he had been quickly pleased with the notion of one all o' purpose tor cuildren, like me," as he said, and had proposed at once that she should give him the money and let him take a copy. But mamma had pendered not a little on this point already, and suggested that to do so would be for her to "work for children," not him. Ernie had no money just then, never remembered having any which was not the gut of some one, and when his mamma had said, Earn some, my boy!' he had felt all thrown i with it. in his sudden enthusiasm.

Yet the master had taken firm hold on his child. In attention; for, though but eight years old, he could "keep on thinking" when he choose. The remark of his little playmate had seemed to supply the eagerly rushed in to consult his best friend.

It was soon arranged that he might go and seek crrands to do for the grocer, on

and seek crands to do for the grocer, on the next street, and the boy smiled at the man's look of surprise, as he asked for "some work for his wagon." However, Mr. Weed (the greeer) gave Ernie some parcels to carry to the other end of the street; and, as the errand was promptly done, gave him five cents.

Ernio had expected more, but concluded to say nothing about it, only confiding the disappointment to the ever sympathizing ear of his mother, who explained that it was not gifts, but wakes he was steking now. Then she sent him to the carpenter's shop to get some blocks for kinding, and take them up to the Widow Noyes, way up on tep of Burt's hill, engaging to

pay him five cents for this second errand.
On the way he met Loveli Banks, and
of course told him the plan; and straightway there were two express wagons doing missionary errands.

We cannot stay to tell how Ernie had more success, did many errands, gaining the fifty cents in less than three days; nor how he upset once, and broke a jug, spilling molasses alt into his mee clean wagon, and cried, and thought he would have to pay for the jug and more too, and how it would take all his money, but that his good sister Addie undertook to "fix it all

right" with the grocer; nor how Lovell Banks went to the baker's and got leave to carry all the bread to the customers. There are ups and downs in all undertak-But while this was going on, there had been sweet little talks with mamma and

Addie between; and both boys had learned well to understand that it was not only to obtain the magazine for themselves they were working, but to help poor little hea-then children who had never heard of Jesus, to know and love Him, that chil-dren like themselves might "work for children," might live as the Saviour lived, in striving to do good.

Ernie's wagon was called the "Missionary Express," Lovell's the "Missionary Help," and when Ernie's mamma, at their request, counted their gains for them, she found that these two little boys, one eight, the other nine years old, had earned more than three dollars in less than two weeks by their little plan.

Are there not some other "Missionary Express Waggons' by which "Children can work for children?"—From Children's Work for Children.

Be Steadfast.

An English admiral, who rese to his high staticn by his own steady exertions, used to be found of relating that, on first leaving an humble lodging to join his ship as a midshipman, his landlady presented him with a Bible and a gumea, saying, "God bless you and prosper you, my lad and, as long as you live, never suffer your self to be laughed out of your money or

The young sailor carefully followed this advice through life, and had reason to re-joice that he did so; while thousands have regretted, when too late, that they have pursued a different course.

Never let your honest convictions be laughed down. Be true to yourself, and in the end you will not only be respected by the world, but have the approval of your cwn conscience. See to it, that whatever you lose, whether it be money, or place, or reputation, you do not lose courage, konesty, simplicity, or truthfulness.—Reformed Church Monthly.

A Sermon on Push.

When Cousin Will was at home for yaca tion the boys always expected plenty of fun. The last from before he went back to his studies was a long tramp attor ingel nuts. As they were hurrying along in high glee, they came upon a discouraged-looking man and a discouraged-looking cart. The cart was standing before approximate the cart was standing before a process. orchard. The man was trying to pull it up the hill to his own house. The boys did not wait to be invited, but ran to help with a good will. "Push ! push!" was

the cry.

The man brightened up; the trundled along as fast as rheumatism would do it, and in five minntes they all

stood panting at the top of the hill,
"Oblige to ve," said the man; "you
just wait a munute;" and he hurried into the house, while two or three pink aproned

children peoped out of the door.
"Now, boys," said Cousin Will, "this is a small thing; but I wish we could all take a motto out of it, and keep it for life. Push I'" it is just the word for a grand clear morning.

"If anybody is in trouble, and you see

it, don't stand back, push l"
"Wherever there's a kind thing, a Christian thing, a happy thing, a pleasant thing, whether it is your own or not, whether it is at home or in town, at church or at school, just help with all your might; push !'

At that moment the farmer came out with a dish of his wite's best doughnuts, and a dish of his own best apples; and that was the end of the little sermon.

Teacher, Do not Give Up.

Harvests come in human life very unexpectedly. Take the sculptor, Thorvald-sen, who produced "Jason of the Golden Fleece;" he was in reality about to for-sake his studies altogether, and leave Rome filled with bitter disappointment; he had already broken up one statute of Jason. and smashed it in pieces because his master, Zoega the Dane, criticised it so severeiy. However, he sculptured another Jason which disappointed him, and he was waiting for his passport to quit Rome altogether, when an English getleman, a patron of art, Thomas Hope by name, came one day to his studio, and he saw "Jason" and greatly admired it. When told the price, 600 zecchini, he offered 800 zeechini for it, and his offer being cheerfully accepted, Thorvaldson, to use a nautical expression, "tacked back" to the line of his old purpose, studied again in Rome, and as the son of a poor Icelander, started afresh in what ultimately proved his most successful career! Success comes very strangely from unexpected quarters, and very suddenly sometimes, like the sun-light through black clouds! God has often thus cheered the weary Christian worker; the least likely scholar has given evidence of the divine life, and the least likely day has become bright with a beautiful gloum of the sunlight of success.—
Selected.

A Generous Deed.

A great mundation having taken place in the north of Italy, owing to an excessive fall of snow in the Alps followed by a speedy thaw, the river Adigo carried off a bridge near Verona, except the middle part, on which was the house of the tollgatherer, who thus, with his whole family. remained imprisoned by the waves and in momentary danger of destruction. They were discovered from the bank stretching forth their hands, screaming, and implor-ing succour, while fragments of the only remaining arch were continually dropping into the water. In this extreme danger, nobleman who was present, a Count of Pulverini, held out a purso of 100 seques as a reward to any adventurer who would take a boat and deliver this unhappy family. But the danger was so great of being borne down by the rapidity of the current, of being dashed against the fragment of the bridge, or of being crushed by the falling stones, that no one in the vast number of spectators had courage enough to attempt such an exploit. A peasant passing along was informed of the circumstance, and of the promised reward. Im-mediately jumping into a boat, he, by strength of oars, gained the middle of the river, brought his boat under the pile, and the whole family safely descended by means of a rope. "Courage," said he, "now you are safe." By a still more stronuous effort, and great skill of arm, brought the boat and family to shore.
"Brave fellow!" exclaimed the Count,
handing the purse to him, "here is your
recompense." "I shall not expose my life
for money," answered the peasant, "my
labour is a sufficient livelihood for myself, my wife, and children. Give the purse to this poor family, who have lost all."

Do Not be Afraid of the Bible.

Its triumphs are certain. The owls may hoot at the rising sun, but the sunshine creeps on notwithstanding. Tribes may perish, priests may die, altars may crumble into ruin, but this blessed Book advances at a pace that never ceases; and if it ever retreats, it is to cover its retreat with a greater glory than its advance. This Book inspired by the Spirit of God, climbs ateep hills and crosses broad rivers. It is found under the sailor's pillow; in the soldier's knapsack; and it coars with a wing that is not numbed by polar snows, or relaxed under equatorial suns. It carries with it an earnest of its ultimate and everlasting victory. And this Book tells us what the real disease of man is. It lays its fingers on the very spot, and it tells us the blessed truth that there is no chance or accident; that all is settled and perfectly arranged and even that ripple of sorrow that some times comes to the sensitive heart, as you will find, if you trace it backward, came from no earthly spring to fret us, but from the fountain of living waters to strengthen, cheer, and encourage us.

SPEARING truth is like writing fair, and comes only by practice; it is less a matter of will than of habit; and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—
Rushin.

Sabbath School Teacher.

LESSON XII.

March 19, r 1876 - 1 ABSALOM'S DEATH.

COMMIT TO MEMORY, V. 33. Paralate, Passages.-1 Sam. IV. 11;

Prov. xi. 19. SCRIPTURE READINGS. -With v. 24, read 1 Sam. iv. 18; with v. 25, read 2 Kings ix. 17; with vs. 26, 27, compare 2 Kings ix. 20; with v. 28, read 1 Sam. xxv. 6, with vs. 29, 30, read 1 Sam. xxv. 41; with vs. 31, 92, read Ps. xxiii. 17, 48; with v. 33, and Yad, xii. 10

read Zech. xii. 10.
Golden Texr.—He that pursueth evil oursueth it to his own death.-Prov. xi.

CENTRAL TRUTH .- Disgrace follows disobedience.

The best introduction to this lesson is the survey of the situation. The policy of delay had been followed by Absalom (2 Sam. xvii. 14), which gave Davit's friends time to rally. David came to Mahanaim, which must have been a strong place, as Ishbosheth made it his capital (2 Sam. ii. 8). It was near the woods, and the bills. 8). It was near the woods and the hills. in which a small force has a better "chance" than on the plain. His adherents brought supplies (2 Sam. xvii. 28, 29).

David's military wisdom does not for-sake him, or rather God gave him and his sake him, or rather cod. gave him and his friends direction. He divided the force at his disposal into three portions, with skilled leaders. He proposed moreover to go himself, but his leyal people would not permit such a risk. He was their leader. If he were slain, there would be no representations of a seed cause. Their language sentative of a good cause. Their language is as true as it is touching, and applies to many a great enterprise. "There are ten thousand like us, but not one like thee." So David remained in the gate of the city, encouraging the troops, and in their hearing charging the generals to deal gently with the young man Absalom. His kindness of heart, amounting in such matters to weakness, remains the same.

Dr. Blaikie notices the resemblance of this battle to that in which General Braddock was defeated in 1755 at Pittsburgh the men who understood "bush" warfare defeating regular troops. The woods of holly and turpentine trees, with the glens, pits and precipioss, were all against Absalom's troops, gathered from "all Israel," for the old friends of Saul followed him, while probably David's troops knew the ground. The first collision usually decides a battle among the impulsive and excitable Orientals. Hence the panies of which we so often read in Old Testament wars. The troops of Absalom gave way at once and suffered terrible losses; and their leader, now fully committed to deadly war with his father, is alone and deserted, riding off the field in such hot haste that the fails to notice the danger overhead, is enuglit by the head—hair, Joseph says—referring probably to 2 Sam. xiv. 26, and was so held till recognized and reported to Joab. It is dangerous to be vain of anything. We are weakest and most exposed where we deem corselves the most secure. This good and graceful horseman (2 Sam xv. 1), with his flowing curs, is a pitiable

object in the tree (Piov. xvni. 12).

It would have been convenient to Joab had the informant killed Absalom; and he offered a strong inducement to him to repair the error. But the man would not. He knew two things and uttered them. (a) David would have found it out. The popular impression of his vigilance was strong. (b) Joab would have been among the first to denounce him. The estimate of Joab as unscrupulous, was just. Ambitions men who use the weaker ones as their tools, do not care how many of them are broken. (See Prov. x. 20. and an example to Judas, Matt. xxviv. 8, 4.)

Joab had a double reason for putting an end to Absalom (1) He had his own quarrel with him (2 Sam. xiv. 29-33). (2) Ho had wisdom enough to see that there would be no peace while Absalom lived to plot and scheme. Such men know one another. The details of Absalom's death, on which we need not dwell, are given because the event was so important, and because the sevent was so important. The details of Absalom's death, cause after events turn on it. The unnatural rebel was stabbed, hewed to pieces, flung into a hollow, and covered with stones, the nearest approach, in the circumstances, to the doom of the rebellious son, in Moses' law (Dout. xxi. 18-21).

It has been found necessary to enter fully into the foregoing details, as without to understand ımpos the entire situation. We now proceed with the immediate portion for the study

of the day.
(V. 24.) Meantime David sits in anxious expectancy by the gate, and the watch-man's eyes range over the plain. Ahimaaz had wanted to carry news to David, but for reasons of his own Joab did not wish to send him, but Cushi, probably a stranger, a Cushite. But Ahimaaz was eager to bear what seemed to him good tidings, and his importunity prevails. Taking the lower and level road, which he probably knew, and doing his utmost Cushi did not know he had a competitor) he is seen coming first alone, and so reported.

(V. 25.) David knows he must be a messenger. Had he been fleeing from the field, there would have been companions. (V. 26.) So also he reasons regarding Oushi when he is seen coming.

(V. 27.) Ahimaaz is recognized. Mon who hye in unsettled forms like the In dians on the plains grow keen-eved from experience, and David expects good new from the loyal Ahimaaz (2 Sam. xv. 86,

iroin the loyal Altimatz (2 Sam. Xv. 5b, and xvii. 17). He was David's friend.
(V. 28.) Ahimaaz gives only the pleasing side of the victory. He speaks devontly and forcibly, "delivered up," literally "shutup." But

"shut up." But (V. 20.) In pity, or in policy, he evades the offensive part of the news. Though his words are unskilfully rendered in our version, it is plain that he said in effect, "There was a great stir and I could not see details." He will let other tongues tell the evil. Perhaps this was Joab's feeling in sending the Cushite. It was not always safe to carry bad news to Eastern

about way that Absalom is powerless to do any more hurt; and the pier, heart-stricken king, tender even to this rebel.

breaks down uttorly.
V. 33.) A picture of surpassing pathos. The aged king, the traces of great care on his tace, bowed down, staggers from his seat, from the public view, churbs the stair to the chamber above, weeping audibly in Eastern fashion, and crying in broken, sobbing voice, as he went, "O my son Absalom!" etc. Surely his sin is puntshed (2 Sam. xii. 10).

But even here the teelings of the father overbear those of the judge and king. His grief was a reflection on his faithful servants. Absalom had forfeited his life. We can hardly help weeping with him, but we cannot but feel that Jeab spoke truth though with some bardness in 2 Sam. xix.

this lesson of course conceins the two principal persons, David and Absalom—iather and son,

(1) How great is the burden on a parent. He is bound to guide, correct and vectors in a shall Good, restrain a child. Good men often err here, sometimes from tenderness of heart, sometimes from excessive occupations of other kinds. In the exceptional cases where the sons of emmently good men go astray, this is frequently the reason. But not an excuse, nor do they escape suffering because good men.

(2) How keenly such persons often suffer! Eli, Samuel and David are cases in point. And they often suffer in the way of their sin. Their spoiled children are the scorpions to chaetise them. Rich men's neglected sons squander their wealth. Proud men's sons disgrace them. Bad men's sons improve on their father's badness, and let them see themselves in their offspring.

(8) But the sin is none the less on the rebellious children. How severe is Absalom's punishment! The hearts he stole, like all "stolen goods," are unreliable. He has no blessing. He is "deserted in his utmost need," slain by the man he had narthy seed, well seed the control of the man he had narthy seed. the man he had partly used, partly com-pelled to do his work.

(4) Let the children be warned against the beginnings of evil—the impudent look or disrespectful word, or defiant course, the bad companion, the stolen indulgence, the first deception of a parent. Begin well. Remember the first commandment with promise.

SUGGESTIVE TOPICS.

The city to which David went-its situation—the army he gathered—how divided—his willingness to accompany it—how prevented—the battle—where—its char--its issue-Absa.om's position-how killed—the news bearers—David's posi-tion—the first story—the second—the difference between them-the effect on David-the lessons to parents, to children, and the "beginning of evil."

Who Shall be in the Sabbath School?

BY THE LEV. W. M. TAYLOR.

The Sabbath School is a growing insutution. When Robert Raskes first organized the modern Sabbath School in Gioucester, England, nearly a century ago (1781-2), its membership was composed only of the poor and neglected classes of children. The instruction was largely secular, and the teachers were hired at twenty-two cents per day. Soon after, the teachers gave their labours gratuitously; the instruction became almost entirely roligious; and the children of all classes were embraced in its membership. But for a long time it was understood to be an

for a long time it was understood to be an institution only for the children and youth; except so many older persons as were necessary for teachers and officers.

Within the past few years there has been an advanced theory. This theory, we are happy to say, has been tried sufficiently to prove that it is thoroughly practicable. It is this: That the Sabbath School ought to embrace all—children and parents—persons of every age—the child of four and sons of every age—the child of four and the old man of fourscore. The pastor ought to be there, if possible; the elders; the deacous; the whole membership; in short, the whole congregation should be there. All ought to be engaged either as

scholars or teachers, or in some capacity.
We used to hear a great deal of nice
talk in conventions about the Sabbath
School being "The aursery of the church;" figures. Everything implied and went on the assumption that it was not for older persons; but only for the children. This was altogother a falso idea. It was a Pandora's box, full of evils. It has done in the past and is still doing immense ingirry. It encourages boys and girls as soon as they become young men and young women to leave the Sabbath School. It prevents the fathers and mothers from ever entering it. They seem to feel that they have no place or business there.

In the great original Sabbath School at the foot of Mount Smai, the Lord's command was, "Gather me the people to gether," Dout. iv. 10. "All the people" were there, Exodus xx. 21. That the Sab bath School is only for the children, is a most pestiferous notion. It should be knocked in the head and laid out for dead. It is a miserable loop-hole through which

tens of thousands escape from their duty. Things are not as they should be, when the parents on the way up to the church service meet their children on their return from the Sabbath School service. while the parents occupy their pews alone. the children are at home alone, and have rollicking time in the absence of the "old folks." The children should be in the church. If they can spend six hours a day in the common school for five days in the week, it should not be death to them to spend half of that time in the House of God on the Sabbath.

The parents should be in the Sabbath School. For the sake of their children, and on account of their own best interests, they should be there. The Sabbath School is engaged in the work of the church and in the work of the Lord. And let me ask, upon what ground and on what authority upon what ground and on what authority in America which pleased him more than do so large a part of our church member. (V. 30.) He is hidden to stand aside, and do so large a part of our church member. It is work in Princeton, and that it looked. Cashi, or the Cushite, (v. 31) has no ship excuse themselves from any responsi-

scruples. He declares in a loyal, round bility for, and active participation in a work of such vast importance? Men may excuse themselves; but will Christ excuse them for such a neglect in the day of judgment? Is it not to be feared that he will say to many such on that day, 'I me may have ye did it not to one of the least of the my have ye did it not to me." Matthew xxy, 45. The time idea is, "The congregation in the Sabbatl School, and every body in both." Let us never rest satisfied till this noble ide it reached and realized. Its member John Wesley's motto. It has greatly aided in making the power of Methodism telt all over our land and around the world; "All at it and always at it!"— Presbyterian at Work.

In an address on "Instruction in Sundry "chock," before the Episcopal Sunday. reho d convocation held in Philadelphia The points to be suferced in teaching is lesson of comes concerns the two represented persons. David and Absolute processing that twenty different series of leasons were studied in one city, and in the Sanday-schools of a Cherch which is usually credited with great uni-fo unity in her toachings. Among the most sadely used schemes were the Inter-national Series, the Toronto Series, a series breed on the Episcopal Prayer Book, and another very similar based upon the Epis-copal Catechism. In view of these mixed extens, Mr. Whitney made a error plea for greater uniformity, and gave illustrations of how the International selections of lesions, could be made to conform to the regular weekly Episcopal Church service.

The Iheory of Redemption.

Every person in the whole world is a num. We have all broken God's laws, s nuon. we old deserve punishment. That pun "hment is eternal; and we are all liable to it is nature, and condemned by our over wickedness. But God, because Ho loved us, provided a way of escape. He gave no His Son; His Son become a man; lived a perfectly holy life; kept the whole law; and died in our stead, bearing our punishm at-"the Jast for the unjust." Now if we repent of our sins, accept of Christ as our Saviour, and then here on Him here on earth, God will consider us hely for Jesus sake, and we shall be saved; but it we neglect His salvation, or fail to receive Hun as our Saviour, we shall be lost. That is all of it.—" More Light," by Rov. David R. Breed.

College Revivals.--Princeton.

These are the most important among revivals, because of their remote nutlu-nee. The souls of students are no more precious than those of others, but college students are often from our most influential families, and their education fits them for im ortant positions in society. Then, again, the ranks of the ministry are often replenished from those who are converted

in college.
We have before mentioned that Wooster University has been greatly blessed this winter by the outpouring of the Holy Spirit. Just now Princeton College is cajoying a revival of great power. The most full account is from the Presbylerian of Saturday last. It has been in progress of the Week of Payor. Buildes the labours of Provident McCosh, and other resident clergymen in Prince-ton, Dr. Taylor (Congregationalist), of the Broadway Tabernacle, N. Y., Dr. Cuyler, of Brocklyn, and Messrs. Moody and Sankey, have aided in the services. We subjoin a few sentences from the Presbycrian's letter from Princeton:

nero was a college prayer-meeting at noon, which was even larger than the one on Wednesday evening, and God's Spirit was evidently present. At 8 o'clock Dr. Taylor of the Tabornacle Church, N. Y., preached a powerful sermon on "Almost Persuaded." Every word that he uttered was full-freighted. Persuaded." Every word that he uttered was full-freighted with meaning, and carried conviction to his hearers. Λt twenty minutes of seven there were prayermeetings held by the different classes, in some of which there was a great deal of insome or which there was a great deal of interest and some asking for prayer. At 7:30 Dr. Taylor again preached on the "Two Builders," in Matt. vii. 24-29. In his own eloquent style, Dr. Taylor brought out with marvelous power the contrast between these two builders.

After this service there was a prayermeeting in the college chapel, where two hundred and fifty or three hundred were present. At this meeting there was no excitement and no manifestation of the deep work going on in the hearts of the unconverted. Still there was a deep ear-nestness in the prayers and exhorta-tions, and on Saturday some fruit was gathered.

On that night the usual prayer-meeting was held, and the Philadelphian room was full, probably nearly two hundred present. The presence of God's Spirit was at once manifest. The prayers and remarks were more earnest than ever.

After giving a particular account of a series of meetings of very deep interest, the latter proceeds: "The whole college is moved to its very depths. The subject of salvation is the talk on the street and in the study-room; prayer-meetings are held at all hours; lips accustomed to utter curses are singing God's praises. Of course a great responsibility rests upon the professed followers of Christ at this time, and we wish the earnest prayers of God's people, that he may bless us, for he alone can give the increase." To the foregoing the Presbyterian add:
From another correspondent we learn

that this gracious work in the college has been marked specially by the return of young men who had wandered from their duties as Christians, and whose influence had been against the cause of Christ, and not for it. It is said that more than fifty of those who had grown indifferent to their religious obligations were brought back. Almost as many, it is hoped, of the arreli-

gious students have been converted.
Dr. Cuyler of Brooklyn, preached one night last week. Messrs. Moody and San-key spent last Sabbath in Princeton, and Mr. Moody, speaking on Monday night in New York, said that "he had seen mothing"

PRESBYTERIAN YEAR BOOK & ALMANAC.

Rev James Cameron, Unateworth, Ont. 122 pp. 23 CE. .

he Argenteuil Advenuer says. The Year Rook is in its second usue, and shows im-provement even out! e excellence of the first. Provoment (ven on a venconemoso from and It is, in short, a rade) and for Presbyteriens, and ought to be in the hards of all belonging to the Church, especially itrofiles becrere

The Christian Quardian, Methodist --- 198 "This is a 1 impliet of over 100 pages, giving a large amount of valual le information concerning she Pre-byteria i denomination of this ountry Interesting papers are contributed by Dr. K. up, on Colleges for Yourg Ledi b 'by D. Patterrop on the "New Hebrides' Mission," by Dr Sue Laure, on "Queen's University in I College," and 'i rom Union to Urion," by Rev Pebert Tormace. Additional to the information given respecting the several Presbyterian sort one which now form the united Church in the Dementon of Canada, valuable statistics are furnished of Presbyterian, churches in thest Britain and Iroland, in the United States, on the continent of Purope, in Australia, etc. The chapter on "Daion" is particularly readable, and, as the record of a memor able year in the history of Canadian Presbyter-nanism, the "Year Book" for 1876 will find a permanent places in the history of this country

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C. BLACKETT ROBINSON,
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British American Bregonterian. FRIDAY, MARCH 10, 1876.

THE PREMIUM PHOTOGRAPH.

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

THE LATE REV. GEO. BURNS, D.D.

Our obituary of last week contained a notice of the death at Edinburgh, Scotland, of the Rev. George Burns, D.D., only surviving brother of the late Rev. Dr. Burns of this city. Dr. Burns, who was the oldest minister with one exception in the Free Church of Scotland, was born on the 12th October, 1790. He studied at the University of Edinburgh, was licensed by the Presbytery of Linlithgow, and was ordained by the Presbytery of Aberdeen in 1816, with a view to the ministry of the Presbyterian Church of St. John, N. B., and was the first minister of the Church of Scotland in that Province, where he labored for fifteen years as a faithful preacher of the Gospel, and an equally faithful pastor of the flock committed to his charge. In November, 1881, he was admitted as minister of the parish of Tweedomuir, in Peeblesshire, where he labored zealously and successfully until the disruption in 1848, when having cast in his lot with the Free Church he removed to Edinburgh. In 1844 he received a call to be minister of the Free Church at Corstorphine, in the neighborhood of Edinburgh, where he continued to labour with his wonted fidelity, until failing health compelled him to secure the services of a colleague and successor. For the last few years he has resided in Edinburgh, but although he had practically retired from his charge, he still took delight in giving occasional assistance at a communion season, up to, and sometimes beyond his strength. He was the youngest of four brothers, who were all at one time ministers of the Church of Scotland. Dr. Burns was also the author of the following works :- " A Dissertation on the Subject and Mode of Baptism;" "A View of the Principles and Forms of the Church of Scotland;" "Episcopalian Controversy with the Rev. J. Milne, M.A., Rector of Fredericton, N. B.;" and the "London Christian Remembrancer;" " Ecclesiastic. 1 Polity in British Colonies,"" A Volume of Lectures and Sermons, 'published in 1820; "Prayers for Public and Private Individual and Social Worship;" "A Concio ad Clerum," being a Synodical discourse entitled "A National Church, a National Treasure, with Copious Notes." In 1874 he published "A Parting Memorial of a Lengthened Ministry;" and within a few weeks of his death "The Happiness of Holiness, or, the Cheerfulness of a Chaistian Life." This is not the place to enter upon a full description of his pulpit ministrations. Almost all those who were best qualified for such a task have gone to their zest before him; but some remain who have a distinct remembrance of his faithful practice and often elequent enforcement of Divine truth, and of his devotional exercises, which both in public and in private were remarkable for their comprehensiveness and Scriptural beauty. It will gratify his numerous friends to know that to the last he retained his montal faculties in all their clearness, that his interest in all that bore on the welfare of the Church and the progress of the Gospel remained unabat and that without any apparent suffering he passed quietly away, blessed truths which he had been so long engaged in proclaiming to otherr.

SIR A. T. GALT'S PAMPHLET. Since the appearance of this pamphlet,

at has received a very large amount of at

tention, and provoked a great deal of com-

ment from the press of all parties and

creeds. Its treatment has been very

different in different quarters, especially

from the political papers. Some pronounce

en unqualified condemnation; others

hardly approve; some blow hot and cold

or try to be strong on both sides; while

others try to befool themselves and their readers by rash assertions against the statements of the pamphlet or misciable cophistries. One thing is clear that the amount of attention this brief pamphlet has received, proves that the subject of it is one of more than usual importance. The blame largely thrown by one leading organ of public opinion upon Roman Catholies and Protestants alike in Quebec, the laboured efforts of another to show that things are now in that province just as they have been for the last twenty years, the concern of all, confirm the opinion that a subject of no ordinary moment has been dealt with by Mr. Galt. The great difficulty in the way of a calm consideration of present issues is, that they and the men who have for the moment given prominence to them, are, and have for a long time, been so bound up with political questions, parties, and alliances. On the one hand Sir Alex, Galt is denounced as a betrayer; he is repreached for having so many years already sided with the party he now rises up against, and is assailed for his inconsistency; on the other he is commended for wisdom and ccurage, while again we are told that the danger is not so great as is supposed, and that there can really be no great number of the priests who entertain the opinions and are willing to go the length that Bishop Bourget and his advisers desire. Mr. Galt is abundantly able to vindicate his own consistency, but we must protest against that kind of consistency so much insisted upon in political life, which would never allow men to change their opinions or their position no matter how circumstances may change. A man may be apparently inconsistent and thoroughly consistent in reality. This we take to be Mr. Galt's position. The circumstances and relations of Protestants and Roman Catholics, and of the latter among themselves, have completely changed within a comparatively recent period in Quebec, as in almost every Roman Catholic country. A new and dangerous policy has been inaugurated. The individual liberty of the Romish priesthood, so far as it has ever existed, and the political liberty of the people, have entered upon a new phase, and in fact is being trampled upon, and, if possible, would soon be extinguished altogether. It makes no matter what may be the individual opinions and preferences of priests or bishops. The law by which their action is to be controlled has been peremptorily laid down. "The bishors hear the Pope in his mad struggle for absolute and universal dominion; the priests hear the bishops, and the people hear the priests." All are controlled by one supreme, irresponsible, alien and hostile power, whose headquarters are not in Canada, not in Britain, but in Rome-the plague spot and centre of the chief part of the discord, contention, and treason, that everywhere throughout the civilized world set themselves in opposition to constitutional government, legitimate authority, and human freedom in every shape. This is the power which is in our midst, which has its ramifications and agents in every country under the sun, and is at present exerting all its tremendous E. Lewis, M.P. nower to attain its sinister nurnoses. Tet us not be blinded to the dangers which beset not our Protestantism only, but our commonest civil rights and liberties, by any political party cries, or jealousies, or temporising.

One thing which is constantly overlooked by the political press or purposaly kept out of sight, is the political character which the Romish Church everywhere assumes. We are told by some that the change in Quebec, where it is admitted that any has taken place, is a matter of internal regulation in the Church with which we have nothing to do. Suppose it is, if it be a change which threatens our liberty, are we to sit still till we are handcuffed and manacled. But none know Letter than they, who, for political purposes say this, that in every country the Romish bishops and priesthood are not only a religious brotherhood but a political engine of the most dangerous kind. It is in this character chiefly that we at present denounce it. A religious war has been deprecated and denounced, and it is not indistinctly hinted that Protestants in Lower Canada are to blame for inaugurating this becan they have formed a Protestant Defence Association. The answer to this is that this alliance is formed for purely civil purposes, and that Roman Catholics have themselves to blame for its formation. They have sought to carry things with so being strengthened and supported by the high a handt'rat the only alternative was to

objects of the alliance are concerned there is no reason why it should not include liberal Catholics. If the word Protestant is offensive, there is no reason why liberal Roman Catholics should not form a similar alliance, and nothing should hinder the two organizations, working in harmony so far as they can go together for nurely civil and political purposes. In this way we believe that the work may be better done than if even for such purposes purely Protestant and Roman Catholic formed an organization. We trust that this will be the case, and that the Protestants of Quebec will be able to lay aside all mercenary considerations, all questions of simply political ties and alliances, and unite as citizens with all of every name who share their opinions, to secure and inalienably preserve to themselves and their children the perfect equality of all in every respect before the law, the priceless been of full civil and rel'gious liberty, and put it beyond the power of pope, bishop or priest to impair or even to touch it.

ANGLICAN INTOLERANCE.

"Whom the gods wish to destroy they first drive mad," is an old proverb, but one which it seems altogether impossible for many ever to profit by. Very plentiful illustrations of the truth of this homely saying might easily be adduced. By none is this kind of futurity which courts and seals destruction more often displayed than by bodies which have so long enjoyed some special and exceptional privilege, that they begin to look upon it as their inalienable right, and that to touch it or even question it is little, if at all better than secrilige. The idiotic attempt lately made by a portion of the English clergy in England to monopolize the title of "Reverend," and preserve it from contamination, vulgar heretics and schismatics like Methodists, and all of that ilk, furnishes an apt illustration. To this there has just been added another in connection with the Burials Bill. This bill has for its object to obtain permission for all dissenters to be buried in the common burying ground without being compelled to have the burial service of the State Church read at the grave, or in the presence of an Episcopal clergyman. This measure is denounced by devoted churchmen as being "unjust and unreasonable, and fraught with danger to the Establishment." The Establishment must be in a sad plight indeed if the poor permission to bury a Methodist or Congregationalist, or any but Episcopalian without its burial service is going to endanger its existence. We should say it would be better to put the Establisment out of its agony by killing it outright and at once.

A bill, known as the Burials Bill, to deprive the Church of this sacred right to flaunt its arrogant supremacy in the faces of dissenters, and wound if not positively insult them, has been before the Imperial Parliament again and again, and though always defeated is likely very soon to be carried. To avert such an awful catastrophe as the downfall of the English Church, a society was formed to secure its rejection in the House of Commons. Horrible to relate, no fewer than seven Conservatives have been found in the whole House voting in favour of this "unjust, unreasonable and dangerous measure." O tempora, O mores! In this dire extremity the society alluded to has issued a circular to every Conservative member of the Commons, and amongst others to Charles

This circular alarming degeneracy of the Conservative party which has allowed the majority against this bill to be three times smaller than according to good Conservative principles it ought have been. It proceeds much in the style of a beggar asking alms with a club behind his back: "You can do as you like, but if you don't give it will be the worse for you." "We earnestly trust that you will be pleased to make a point of being present at the next division, to record your vote against a measure so unjust and unreasonable in itself, so fraught with danger to the Establishment, and so entirely at variance with Conservative principles. We think it only courteous to say that we are communicating with your constituency with respect to the subject of this letter. We beg to remain your obedient servants, W. H. RIDLEY, W. H. KITSON, Hon. Secs."

These precious secretaries of this precious society are treated to a bit of Mr. Lewis's mind in a way that, however richly they deserve it, we fancy they did not expect: "In answer I have to state that, as I have voted before-on each occasion it has been before the House since I have been in Parliament—for the Bill, I shall certainly continue to do so, notwithstanding your emphatic declaration that such a course is entirely at variance with Conservative principles. Give me leave to say that while I do notat all appreciate the sourcey organize or be trampled upon, or at last to which you lay claim in your last driven out as aliens. So far as the proper paragraph, I do appreciate the threat you

make. Let me assure you that my constituents know me a great deal better than you do, and that they would (for the first time I hope and believe) have a wellgrounded feeling of contempt for me if I were to prove myself capable of being influenced by such a proceeding as yours. Althoughit is no business of mine, I venture to think that you will not advance your cause by such an intolerant circular." Here is the kind of comfort he gives these energetic Secretaries: "Several Conservative members told me last session that they never would again vote against the Rill, and if they are left to the exercise of concientions convictions, there will be a majority for the Bill. The bigotry and intolerance, however, of such men as raise the question of the title of "Reverend" do more to destroy the Church of England than ten campaigns of the Liberation

The irony of the closing sentence is very fine, and must have been very much relished by Messrs. Kitson and Ridley: "To save you trouble I shall communicate this correspondence to my constituents by sending a copy to each of the local papers. I have the honour to remain, your obedient servant, CHAS. E. LEWIS."

Nothing can be more encouraging or more helpful to those who are seeking the overthrow of State Churches than just such conduct as the above. All that is needed is just to let alone such infatuated advocates of Church Establishment as these honorary secretaries, and they will by their own hand seal soon and forever the doom of a church to which they so anxiously labour to preserve the power to domineer over and trample upon the just rights of others.

HOME MISSION FUND.

By a reference to another column, it will be seen that the Home Mission Committee for the Western District (Ontario, Quebec, Manitoba, and British Columbia), meets on Monday evening, 3rd April. We have more than once referred in our editorials to the lack of funds for the present year, and would again urgently call upon congregations to send in their contributions as far as at all possible by the day on which the committee meets. We cannot allow ourselves to believe that the church will at this juncture compel retrenchment either in the number or supplements of our ministers and missionaries; but unless during the present month a very large amount comes into the hands of the agent. there is no other course open. Our congregations cannot plead ignorance as to the necessities of the fund, and the urgent demands of our mission fields in every locality, for in every possible way the committee has given information. The following from the editorials of the Record we gladly transfer to our columns, as

eminently "a word in season:" "Let the churches throughout the Dominion gird up their loins and apply them selves with a will to the work given them to do in their Home Mission fields. No other work can have such claims upon them as that of giving the Bread of Life to their own children. There are few congregations that cannot recall the time -and that not so very far back-when they were in a position to accept aid to a greater or less extent from others. For this, if for no higher reason, they should be found willing to contribute to the necessities of their brethren. If we are laying the foundations of a great nationality, how can we better begin than by preaching the Gospel and planting churches in those remote settlements where the hardy backwoods-man has gone to subdue the wilderness and prepare the way for commerce and civilization? And those of us who have been nourished from infancy by the beloved old church across the sea-the mother of us all-will best evince our gratitude, and justify in her eyes the new relationships on which we have entered, by showing that we are equal to the responsibilities we have assumed. And this by the blessing of God we will do.

"There are many thousands of our countrymen, who, without our aid, must toil on for long years without hearing the sound of the preacher's voice. And there are devoted preachers who must either abandon fields already occupied, or be doomed to lives of drudgery, with the cheerless prospect of encountering age and want, oh! ill-matched pair!' Let those who occupy the watch-towers, proclaim the intimation, with no uncertain sound. Let every man, woman, and child be invited to share in the good work, and we have no fear for the result. If this is not done-

A CHINESE Professorship is to be established at Oxford; and a Chinese Embassy has been appointed at the English Court.

ARCHRISHOP TARCHERRAU is said to have written in reply to the Anglican Bishop of Ouebec, censuring as unseemly the conduct of Father O'Connor, in his entering the national school and haranguing children who were not Roman Catholies on their heresy, and stating that such a thing will not be allowed to occur again.

THE great elm on Boston Common has been blown down. It is supposed to have been growing before 1680. Some of the early executions in the old colony took place on its limbs. During the revolutionary strug-gles, it was a place of countant resort by the Sons of Liberty, who illuminated it with lanterns on festal occasions.

BROOKLYN ADVISORY COUNCIL

The proceedings of the Council held recently in Plymouth Church, Brooklyn, in reference to the case of the famous Henry Ward Beecher are most instructive as illustrating the principles of congregationalism. We have no desire to comment on the charges which have been brought against Mr. Beccher, and in the present situation of affairs it would be unjust as well as ungenerous to do so. It is for us to await with bated breath the termination of this fearful but sublime tragedy. Meanwhile, we are free to express ourselves on the contrast in the management of the whole case between what it has been under the congregational system, and what it would have been had it occurred within the bounds of a Presbytory.

Had Mr. Beecher been a member of the

Brooklyn Presbytery, we are satisfied that

the case would have been disposed of long ago and to the satisfaction of all parties. The first sound of the rumour would have called the brethren of the Prosbytery together. They would have enquired secretly into the matter in the first instance. It would have been much easier to have got at the facts at the time than it can be now. And the judgment of Prosbytery would at least be free of the suspicion of the Court being packed for a certain purpose. The fatal error of Mr. Beecher and his friends was adopting the policy of silence. Had they courted enquiry and called a council at the very outset, the case would not have been involved in the suspicions with which it is now surrounded. Such a thing as delay in the case being possible, points to a fatal defect in the theory that a congregation should govern its own affairs. It amounts to this, that when a pastor is extremely popular with his people, he may do what he likes without incurring the risk of discipline. On the other hand, the opposite is just as likely to occur, that many worthy ministers will be sent to the street to beg because they are not liked by the congregation. And the obvious conclusion is,-that ministers are tempted to preach and act according to the likings of their hearers. They will most likely try to please the rich and influential. At all events they will seek to command a majority. We know very well that the stern man of God who is conscientious and truth-loving will not be popular as a rule. Noah was not popular when he foretold the coming deluge. Elijah was far from being an idol, when he stood forth and challenged the priests of Baal to open contest with him as to whether Jehovah was the true God. Stephen was very far from being popular when he preached Jesus Christ. It is so with ministers of our own day, for human nature is the same in all ages. The men who are most true to conviction are seldom praised the most; while men of Mr. Beecher's stamp are worshipped by the multitude. Plymouth Church has evidently taken this stand,-guilty or innecent we will have Mr. Beecher to reign over us. It is questionable whether the Beecher standard of preaching is better for men. than that of the Paritan New Englanders who delighted in the pure Gospel of Christ. It is full of genius, no doubt. It is emotional. It is magnetic. But it does not rouse the conscience. It does not alarm the sinner. Now Beecher with all his loose views of doctrine, with his imperfect philosophy, with his questionable caricatures of pious people, is so popular that his congregation has for years ignored the existence of the worst scandal that has ever afflicted the Church of Christ. So much for congregational discipline. The Presbytery, on the other hand, would have been free to take up the case, no matter how popular or eloquent the minister whose reputation was at atake. The entire "get up" of a council is most

unsatisfactory. The Plymouth Church invites the representatives of as many congregations and as many ministers without charge as it may choose. The invited guests may come or not, as they like. If any of them refuse, substitutes may be named or otherwise at the discretion of the Church concerned. We could imagine such a body doing good service in the settlement of sqabbles amongst a congregation. But in cases of discipline, they are without weight, even when they may constitute what is called a mutual Council. With the Presbyterian system of government the case is entirely different. The Presbytery is a fixed body. Every member is bound to be present at every meeting. If absent, he may be called to assign a reason. In a case of discipline, once it comes to be of the nature of public rumor, every member of Presbytery must do his duty in reference to it, whether he likes it or not. The Presbytery appoints some of its members as public prosecutors, and once the case is begun it cannot be withdrawn until judgment is reached. Mr. Beecher's case would thus have been taken up of necessity by the Presbytery, had he been a member thereof, whether it was agreeable to his wishes or not, or whether even the powerful congregation

he represents desired it or otherwise. A judgment would cortainly have been reached long ere this, and even had that judgment been after the Scotch fashion, "not proven," it would have been much more satisfactory to the public sense of justice, than the inextricable confusion that now characterises the famous

scandal. But what does a conneil accomplish? However judicious it may be, it is in no sense a judicial court. It advises; but what is advice in such a case as Mr. Beecher's? This is not what is wanted. A judgment is wanted that will settle the matter for ever. There is no appeal from a council to a higher court, for there can be no sentence about which to appeal. It leaves the case as it began. It may affect public opinion but it cannot settle it. The party or the congregation concerned may take the advice just as they please. We see the natural result of the Brooklyn council is to make people feel as if its delegates had met to amuse themselves, rather than settle any great principle. We believe disintegration is inevitable as the result of the late council. It has already appeared in the resignation of Dr. Storrs from an important trust because of the Council's action. Others in the congregational body will assuredly follow, and this time-honoured denomination will be broken into a thousand fragments. The only hope we have for congregationalists is that, taught by experience, they will become Presbyterians. One valuable feature of the Presbyterian Church is that there is an appeal from the Presbytery, should any one feel aggrieved. The Synod is the first Court of Appeal-a body composed of several Presbyteries. When a case comes before the Synod, the Presbytery concerned is itself then a party at the bar, and of course cannot vote. Again there is an appeal 'to the Assembly, and if the party is then declared innocent or guilty he is fairly entitled to be considered so by the whole Church. Had there been a Synod and General Assembly in the Beecher case, the "bottom facts" would have been reached long ago. As it is, the Brooklyn Scandal is bound to be an ever recurring epidemic that must carry with it fearful consequences to society at large. Indeed, we predict that it will be the question of questions in every debating Society during the whole of the next century, and perhaps to the end of time.

LANCASTER.

This very important vacancy has now, every one will be glad to hear, the prospect of being filled at an early day, a unanimous and enthusiastic call having been tendered to Rev. Donald Ross, of Dundee, Quebec. The acception of Mr. Ross to the Presbytery of Glengarry will bring it much strength in present circumstances, for although he will not require to preach Gaelic in his charge proper, it will give him great influence for good throughout the entire Glengarry district, as well as in the pastoral work connected with his own congregation, to be such a master of Gaelic. It is not generally known that Mr. Ross declined a call about a year ago to the Presbyterian congregation of Lexington, Virginia, almost the most import. ant charge in the Presbyterian Church of the Southern States, Lexington being the seat of Washington College, and of the Virginia Military Institute, the Professors of which mostly attend the Presbyterian Church. Though the call was a very flattering and urgent one, Mr. Ross resolved rather to continue to dwell among his own people, and do what work might open up to m in Canada, the churches here being then on the eve of union. A recent attempt was made by the same congregation, which has failed to unite on any minister since Mr. Ross declined their call, to revive their former proposals. It is much to his credit that he has given them no encouragement, but has indicated his willingness rather to accept the call to Lancaster. We cannot afford to part with any more of our able and approved ministers, even for the laudable purpose of manning leading Presbyterian pulpits in the neighbouring states, and therefore, we are glad to retain Mr. Ross, for whom we predict a career of great power and usefulness in his new field of labour.

Ministers and Churches.

The congregation of Camlachie, London Presbytery, have unanimously given a call to the Rev. J. M. Goodwillie, M.A., recently minister of Hespeler and Doon.

On Thursday evening last a very pleasant gathering was held in the lecture room of Free St. John's Church, Walkerton. A series of very fine readings were given, and well given, by Messrs. Cooper, O'Connor, Bridges, McNamara, and W. McGregor. Excellent music was furnished by the choir. A lecture was also given by the Rev. Robert C. Moffat, the minister of the Church, upon the celebrated "Stonewall Jackson." From an editorial in the Walkerton Telescope, we extract the following criticism:—

best we have listened to in a long time. We did not expect by any means, to hear so able an effort, and must congratulate Mr. Moffat on having done ample justice to his subject. It was an uncommonly interesting discourse on an uncommonly dry subject.—Cow.

On the evening of Monday, 14th ult., a social gathering of the Presbyterians in Luther was held in the next and comfortable church in Little Toronto. The Presbyterian congregations in the township were largely represented, and there were present also many friends of other denominations, who showed their interest and sympathy on the occasion. The truth is, the meeting was a very large one; the church was filled to its utmost extent, while many were unable to effect an entrance. Tea, which was provided by the ladies in a most creditable style, was served in the school house, and afterwards the company adjourned to the church. The pastor of the congregation, Rev. D. D. McLennan, was in the chair, and there were with him Rev. J. Ferguson of Brussels, Rev. A Gilray of Toronto, Rev. R. W. Reid of Toronto, and Rev. Messrs. Macnamara and Hackett of the Methodist Church, who in succession addressed the audience in the course of the evening. One object of the gathering was to raise some money towards the liquidation of debt on the church. The Treasurer, before the close of the meeting, announced that upwards of \$114 had been realized, and that \$100 more would extinguish the debt. It was suggested that an effort should be made to make up this sum, so that the debt might be entirely wiped off. Subscription lists were carried round by Messrs. Gilray and Hackett, the result of which was that on additional sum of from \$50 to \$60 was raised, and it was expected that at another social to be held on the following Wednesday evening, the whole amount would be raised. must heartily congratulate the friends in Luther. Mr. McLennan is doing a good work there, and it is evident that the people generally are hearty and zealous in the good cause. A brick manse has recently been erected, and everything indicates activity and energy. May a rich blessing rest upon the good friends there. It should have been stated that the enjoyment of the evening was largely promoted by the services of a most efficient choir, whose singing was highly appreciated.

[For the Presbyterian.]
*MISSION WORK IN MANITOBA.

BY REV. J. ROBERTSON, M.A., WINNIPEG.

Distance in time, and liability to miscarriage, render correspondence with Ontario from Manitoba somewhat difficult at this season of the year. Letter number one does not appear ere number two must be sent off, and should number one miscarry or be sent to British Columbia by mistake, it is a trifle awkward. I sent you a letter some time ago, bearing on our mission work in this Province, and I despatched a second, giving a hurried sketch of the part of the field I visited. The first has not made its appearance, and I infer it has gone astray. Unwilling that the Church below should know nothing of our circumstances just now, I briefly repeat the substance of that letter with additions. In settling in Manitoba a few things are considered important, and determine a man's choice of his future home. Wherever the soil is rich, wood abundant, and water good at a moderate depth, there people desire to settle. Nearness to Winnipeg is now beginning to be more regarded than formerly, but yet men are not so much innanced by this as other considerations It should be remembered that the soil of Manitoba is not equally productive. The land along the rivers, generally speaking, is the most fertile. As one proceeds westward from Winnipeg the soil becomes lighter, until 100 or 120 miles from Winnipeg it is quite sandy, and continues so to Fort Ellice, 250 miles west of this city. The Fertile Belt does not extend more than thirty miles east of Winnipeg. In looking at a map of this Province one acquainted with the way settlement was affected in Ontario is at a loss to explain how the people prefer to live in isolated settlements. Several reasons can be given. All would seitle near Winnipeg, but the most of the land in the vicinity was taken up in reserves. Wood and good water are desirable, and hence these draw settlers in different localities. The Pacific Railroad was expected in a few years to run south of Lake Manitoba, and along its supposed route land was bought and settled on. The country differs from Ontario too in having natural roads, rendering travelling over the prairie easy, safe and cheap, a good part of the year, as compared with Ontario's bush roads, with blazes, swamp and corderoy. When night comes on here the traveller selects a bluff and camps. Horses watered, hobbled, and turned out on the grass, fire lighted, kettle boiled and supper prepared and eaten, the man sleeps soundly under his tent or cart until the light of morning summons him to resume his journey. This Province is not very large it is true, but yet already there are settlers

in almost every part of it, and many be-

youd it to the west of it. Owing to the circumstances mentioned, the White Mud River group of stations is the farthest re moved from the city to the west in this Province. There is abundance of good land here, a good deal of timber, and abundance of hay land. The settlements vary in size, Palestine being the largest. The people here suffered very severely the last two the departure of the locust last summer the people planted potatoes, but, owing to the early frost, they lost even this crop. man was tolling me that, from thirty five bushels planted, he gathered a bushel and a half about the size of marbles. The destitution in this district this winter is almost incredible to those who have never known want. Speaking & day to the representative in Parliament of the district about a man whose house was burnt down, he said, "I presume he is no worse off than his neighbours, for if a house is burnt people have almost nothing to lose but its shelter." Mr. Frazer and Mr. Bell supply these fields alternately, and the attendance is large when the weather is favourable. These stations contribute nothing of course to the Home Mission Fund this year. Portage la Prairie and Burnside are in charge of Mr. Bell. The settlement here is continuous. The land is excellent, and there is a belt of timber on the right bank of the Assimboine of considerable depth. From a letter received to day, I find that there is a good deal of destitution here, although some wheat was harvested. The people contributed over \$800 towards the support of ordinances. High Bluff and Portage Creek constitute a field under Mr. Frazer. The people at High Blufflost all their crops last year and almost all the previous year. The grasshoppers destroyed very little of Portage Creek, but the settlement being new no great breadth was sown. Poplar Point, Woodlands and Ossowo reaped little or nothing, and many are suffering.

Donaldson is in charge of that field. Boyne and Pembina Mountain settlements are about sixty miles in length, and are under the charge of Mr. J. S. Stewart. Many in these districts reaped average crops, and there appears to be enough to provide the people with food during the winter, and a small surplus to dispose of besides. These fields contribute \$827 although only organized this year. At Riviere Salle some grain was reaped, but the settlement is small. This settlement is supplied once every four weeks in connection with Headingly from the College. \$40 have been contributed by the Riviere Salle people. Little or no crops was secured at Headingly, but the people will contribute something. At Springfield and Sunnyside there was no crop. The people sowed as elsewhere, fought for a time with the grasshoppers, and yet lost all.
There are some in these townships that
have not reaped for five years! These
stations are supplied from the College.

Rockwood, Greenwood, Dundas and Grassmere are in charge of Mr. Glendinning. In parts of Greenwood and Dundas a crop was secured. Part of these settlements extend north of the southern part of Lake Manitoba. The grasshoppers in attempting to cross the Lake from the west perished. No eggs were laid in 1874, and hence immunity from the scourge. These settlements are near the proposed new route of the Pacific Railroad, and the land being good must become important. \$66 are contributed for the support of ordinances. The people in Grassmere are building a Church, and have subscribed a considerable sum for that purpose. Park's Creek, Little Britain and Selkirk Crossing lie along the Red River to the North of Oreek, Little Britain and Seikirk Crossing lie along the Red River to the North of Winnipeg, and are in charge of Mr. Matheson. There was nothing sown in these districts last year, and yet they contributed about \$280. Little Britain and Park's Creek are old settlements. At Selkirk the railroad is supposed to cross the Red Elizar and hysome a viral to Winnipeg is Raiver, and by some a rival to Winnipeg is spoken of in that locality. There is a village there already, and it is important for us to occupy the ground. Several families belonging to our Church live there, and there is a good attendance on ordinances. Of Emerson and the Roseau you have learned through the missionary in charge. and in the letter recently sent you I enleavoured to describe clear Springs and English River. There are at least 850 families supplied with the means of grace in mission stations in this Province. The number of young men improving their own farms is in proportion to the rest of the population very large, and the prospective im-portance of these stations is consequently much enhanced. The ratio of members in full communion to families is only as five to seven, thus presenting in our mission sta tions the anomaly of a membership in full communion less than the number of families. Of this several explanations could be given, but space forbids it at present. Allow me merely to observe that throughout the Church, the number of families connected with mission stations and supplemented congregations are about equal. while the number of communicants respectively are 2,808 and 4,283. This suggests a different mode of doing mission work here and elsewhere. From this brief notice the destitution of our people is apparent, and the importance of the work equally so. The generous support afforded so far has encouraged the people a good deal. We appeal to the Church in the east to strengthen the hands of our Home Mission Committee that the work may not be crippled. Impair not the usefulness of thesel stations, for there is a blessing in them. We look with anxiety for the response made by the Church to the stirring appeal of Dr. Cochrane. Forbid that the first year of union should witness its falling off in funds or the crippling of our mission work.

THE Colleges of Oxford and Cambridge own 285,000 acres; the Ecclesiastical Commissioners possess 149,000 acres.

Lord Stratford Dr. Redouters at the age of eighty-eight has published a play, the subject of which is "Alfred the Great at Atheiney." Two years ago his lordship published a summary of the evidences of Christianity, under the title, Why am I a Christian!

Presbyterian Missions.

A missionary meeting in furtherance of the Foreign Missions of the Presbyterian Church in Canada, was held on the evening of the 1st inst. in Er-kine Church, Montreal, the Rev. Dr. Taylor in the chair.

At the conclusion of devotional exer-

The Chairman, in his introductory remarks, stated that the impression on the minds of many, was that the Presbyterian Churches were not so well acquanted with their missionary operations, either at home or abroad, as they ought to be, and that in consequence of that imperfect acquaintance with the work and its claims, they were not feeling as deep an interest in these missions as they would otherwise claim. It was with the view of supplying that need, to present to the people of Montreal a summary of such operations, and to take such steps as would be the meast of making the Churches more earnest in their consecration to Jesus, to pray more earnestly for the missionaries, and to contribute more liberally to their support. He then introduced the

who stated that four years and six months

ago, he had the pleasure of addressing a Montreal audience when a gentleman, now

labouring in China, and who, like Rev. J. F. Campbell, present, was about to start on his mission to a foreign land. He was always glad to speak on that topic here. ecause Montreal had always been dis tinguished by an interest in the work and liberality in supporting it. He was there to give a few statements in reference to the foreign field, to tell what they were doing, what they wished to do, and to ask for their sympathies on behalf of this work. With reference to the mission work of the past, he was sorry to say the Provinces of Quebec and Ontario had very little to tell, but happily they had been allied last June to the Churches of the Maritime Provinces who had been very active in the work, and they could now also claim a share in their good work. They had done an important work in the New Hebrides and other of the South Sea Islands. That mission with which Dr. Geddie had been so honourably connected, was flourishing. Then they had a mission in Trinidad among the Coolies, the majority of whom were from Hindo-stan. In the western section of the Church or that in Quebec and Ontario, they had three mission fields. In the North-West they had two ordained missionaries—Mr. McKellar of Prince Albert, and Rev. Geo. Flett at Fort Pelly, and Mr. MacKie as missionary and interpreter. Next spring a fourth labourer—a teacher and catechist, would join them. The labours of these gentlemen presented many difficulties, owing to the migratory habits of the Indians; but when they were settled on the reserves as intended by government, it was to be hoped that they would come more within the reach of the missionary of the Gospel than now. Surely if the Canadian Christians were taking away their hunting grounds, it was not too much to expect that they would give them the Gospel of Christ, and the benefits of civilization. The Church and the benefits of civilization. The Church had an interesting mission in China. There they had two ordained missionaries, Rev. G. H. MacKay and Dr. Fraser, also a medical man. Mr. McKay was the first representative of Canada in the China field, and commenced his labours four years ago, on the northern part of the Island of Formosa. Formosa is nearly as large as Ireland, and has from three to three and a half millions of inhabitants. It was a very large and exceedingly promising field. Mr. McKay learned the language field. and commenced his labours ten months after his arrival. At the end of three years he had the satisfaction of reporting thirty-seven native communicants as the first fruits of his labours, but that by no means represented the amount of work done there, for Mr. McKay was very care-ful as to the reception of converts. Eight ful as to the reception of converts. Eight or nine chapels had been built almost entirely by the people themselves, as they had drawn on the funds to a very small extent. This was conclusive evidence of the interest with which they had received the Gospel. At Kelung in the north east, the people had sent him repeated messages to go and preach, before he could do so, and after he had intimated his intention to go, they set to work and had a chapel built and ready on his arrival. Such indications as these showed that the people were prepared in a very re-markable degree for the reception of the Gospel. Including trained native helpers, they had now a band of ten men engaged in Formosa.

In China the field was immense, embracing a population of four hundred millions. Such figures as these scarcely conveyed the ides to our mind. Taking the entire population of this Dominion, multipled by one hundred, and they had scarcely reached the population of China. Year after year, the indications from every part of the country shewed that the people were becoming more and more willing to listen to the Gospel. The literary classes were op-posed to the Gospel, but the poorer classes were very anxious to receive it. He referred to the spirit of immigration manifest among the Chinese, and was of opinion that as soon as their prejudice against being buried in any other land than China was overcome, their numbers on this continent would augment greatly, and we would have a very large population of them on our own continent with which to deal. The speaker referred to their great antiquity, their stable government, and their intelligence. When Rev. Mr. Morrison went out, sixty-nine years ago, he was almost a prisoner. He could do but little missionary work as it was contrary to the law, and had to labor as translator to the Factory of the East India Company, and after twenty-live years labour the missionaries had only bantized twenty converts twenty years later the entire number had not reached 400; in 1868 they had not reached 2,000; while last year or twelve years later the number, according to the most accurate computation, was about 12,000, so that within the last twelve years the number of converts had multiplied six fold. During the coming summer they hoped to send another missionary to that field. In India, the Church was doing

something. Two young ladies represented the Proebyterian Church in Canada in Central India, labouring under the care of the American Presbyterian Church, but they reported to this Church and were paid by it. The Canada Presbyterian Church haped to send to Central India at least two ordained missionaries, and he trusted the Lower Province people would send two more basides Mr. Campbell. According to the old estimate the population of British India was 180,000,000, but by the last census 240,000,000, In addition to that, there are the territories protected by Central India, labouring under the care of there are the territories protected aufficient to Britain, with a population sufficient to swell the the total to 300,000,000, and some estimated it as high as 315,000,000, so that they might safely say there wore under the British flag 800,000,000 people waiting for the Gospel. The great majority of that population were of Indo-European stock, and although they might be unequal to Europeans in physical strongth on account of the climate, they possess. ed great intellectual vigour, and if converted would exercise a powerful influence in the history of the world. A great leavening process was going on, and had been for years. When the first missionrougly entrenched, and it appeared almost npossible to break ground, but the prothenism was beginning to lose its hold on the Indian mind, and though the Gospel had not been substituted for heather. In the way being prepared. There was a large Indian population speaking the English language; and also a large educated population who and also a large educated population who did not spoak that language. These were all under the influence of English civilization and learning, and more and more open to the Gospel. There had recently been shown among some of the aboriginal hill tribes a remarkable willingness to hear the Gospel. The Rev. Mr. Boerresen, in the short period of seven months, baptised no less than 1,600 converts among the Santals. The work among these people was of a remarkable kind, because they were very much addicted to strong drink. It had been a part of their religious worship—to give them-selves up to drunkenness for fourteen days in the year. They had now become total abstainers, acted as home missionaries among their own people, and at the last report the Gospel had spread into 130 villages. The American Presbyterian wished the Canada Presbyterian Church to occupy an important position in Central India, and stated that if the latter filled up this missing link, there would then be an unbroken line of Presbyterian missions from one side to the other of that great country. He hoped the church would take hold of the work, and also that Montreal would do its part to supply both men and means. This was what they were doing in the mission work, and he would like to send an additional man to Chuna and two or three to India. They could then take the ladies there under the care of their own mission. In Toronto their own mission. In Toronto the ladies had formed a society shortly to be inaugurated, specially devok-ed to foreign missions, and he trusted that branches would be formed throughout the country. He combatted the frivolous ob-jections raised by the ungodly to foreign missions, and graphically describ-ed the debasing condition of the heathen. Referring again to the vast field open to the church, he stated that there were 200 missionaries in China. To give an idea of the extent of the field, he stated that if only one missionary was stationed on the field between Montreal and Halifax, and another to the west from Kingston to the Rocky Mountains, Canada would be better supplied than China. Again re-ferring to the remarkable growth of missions, he stated that eighty years ago, the Christian Church was represented by three missionaries in the foreign field. Last year England and Scotland had 1,705 ordained European missionaries in foreign field, and 2,101 native pastors and catechists, and in the churches in these foreign fields were 279,-000 converts, representing a million and (a half of souls, and all this the result of work done in less than eighty years. More than half a million Christians are now found in the South Sea Islands where then was unbroken heathenism. Righty years ago Carey haptised his first convert in India; now there were 75,000 communicants in Burmah and India, represent-ing more than 300,000, of a Christian population. From all parts of the world, including 1,000 from America, the Protestant missionaries were estimated at not less than 3,000 or 3,500. The rev. gentleman concluded, making a stirring

appeal for men and means.

The Rev. J. F. Campbell, of Halifax, missionary, designate to Madras, followed, explaining the social condition of people of "caste," and in the course of his remarks made the grave statement that in the Government schools heathen books were permitted to be used, while the Bible was utterly excluded, and that in the English poets and other standard works read by the students, the name of God or any passage referring to Him was carefully expunged or the phrase turned to another meaning in order that the native prejudices might not be offended.

A collection was taken up, and the Rev. Donald Ross, of Dundee, also addressed the meeting, which was closed with

prayer.
[A friend in Montreal, writing to express the hope that the above would appear in our columns, says:—"Prof. McLaren's visit to Montreal was highly appreciated. It is not often we have an opportunity of hearing this great subject placed before us in so attractive a form, and our only regret was, and is, that every member and adherent of the church in Montreal could not have been present at the meeting."—Rb. B.A.P.

FOREST planting is going on with such rapidity in Minnesota that already the St. Paul and Pacific Railroad has set out more than four millions of young trees, and altogether it is stated that itwenty millions have been planted on the prairie lands.

Choice Witerninre.

Still and Deep.

MY P. M. F. SERNE, AUTHOR OF "TRIED," "ONE LIPE ONLY," RTO.

CHAPTER XXXV.

When Bertrand Liele, having removed all trace, of his long dusty journey, walked down through the great room towards his uncle, with his handsome head erect, and his eyes bright with excitement, erect, and his eyes bright with excitement, he looked in tath a worthy representative of the old de L'Isles, whose portraits gazed down upon him from the wails, many of them bearing that strange resemblance to his own pleasant face which is often to be traced in members of an analent family agan with an interval of concient family, even with an interval of centurios between them. His appearance was in striking contract to that of the actual possessor, who still sat in his great chair with a black velvet robe folded loosely round his wasted shrivelted form, and a rich crimson sitk coverlet flung over his helpless limbs; he watched the young man admiringly as the servant drew torward an old-tashioned green velvet chair with a carved wooden back, in which he seated himself close to his uncle's side.

The old Comte stretched out one of his thin white hands, and laid it on Bertrand's, not less delicate and shapely, though tanned with exposure to the sun, and said, tenderly, "You are very like your ather, Bertrand; no wonder that I forgot the lapse of years, and took you for

"Ah!" continued he, "life must have been greatly embittered for Louis before he could thus seek to bring you up as an alien from our country, and doubtless I had my heavy share in poisoning it; but Pro vidence has overruled us both-him in his nobleness and me in my unworthinessand at the end of it all you stand in your rightful place, beneath the roof-tree of your ancestral home. You did well, Bertrand de L'Isle, to leave the stranger country that you might fight for France and France opens her heart to you, and

bids you rest on her soil for ever."
"I scarce understand you," said Bertrand, looking auxiously at the old man, who spoke with feverish exeitement.

"No," he said, "how should you till you know my history. But I will accomplish now the bitter task, and tell it you from first to last." He joined his hands for a moment as if in prayer, and then went on. "Your father was my nephew, the son of my eldest brother, but we were so nearly the same age that we brought up together as children in this old home, where I, in my orphanhood, was sheltered by your grandfather, who was in possession of the estates. Louis, his only son, was of course, by the 'aw of primogeniture, which was always observed in our tander the direct transfer to the course of t our tamily, the direct heir of the property and all its territorial rights and titles. He was generous to me atter he became the of our house, but we were never friends, we were too unlike; he was like one of the old cavaliers of the times of chivalry—loyal to his God and to his king, pure minded and disinterested, holding principle more precious than gold, and truth dearer than life. As for me, I cared neither for religion nor for the throne, nor for my country; I desired only wealth and worldly honours and luxurious case, and I was bitterly jealous of Louis because he held the position of lord of this castle and estate, which I coveted for myself. I rejoiced to see his enthusiastic devotion to the cause of the Bourbons, because I knew that their tenure of the throne was precarious, and I allied myself to those who were secretly labouring to undermine it. on purpose that it they fell I might stand well with the government inimical to them. and wrest the estates from Louis should he follow them in their fallen fortunes. I well knew that in doing so I should be false to the principles of our family as well as a treacherous ursurper of that to which I had no real claim, but cared nothing even for honour and justice so that I could gain my own ends. I had married by that time a woman of low birth, for whom I never pretended to have the slighest affection, but whose wealth had become neces-sary to me on account of my debts, and she was full of vulgar ambition to be made lady of the castle, and urged me on in all my unworthy plans. They succeeded but too well: Charles X. was driven from France, and Louis clung to him in his misfortunes. I seized on the estates at once, and succeeded in getting my possession of them, unjust as it was, recognised by the new dynasty, to whom I gave in my adhesion, till the Revolution of 1848 made me yeer round to call myself first a Republican, and to court the imperial favour.

During all these years I did my best to
lose sight of Louis. I knew well that even if he chose to remain in exile, my plain duty would have been to ask him to let me care for the estates as his representative and to have honestly transmitted to him every farthing of the revenue, but so far from that, I succeeded in getting a sentence of exile and deprivation passed upon him, through false representations which I made concerning him, to the reigning powers, and I established myself here as in my right. I forbade the mention of his name by any of our dependents, and after that one intimation of his marriage, and subsequently of your birth, which he sent through the family notary. I never heard of him from that day to this. But Bertrand, God is just, and not for one single bour dul I find happiness in my usurped position. Nothing prospered with me. My wife was a woman of violent temper, coarse in language and in mind; she made enemies of all around her. Our neighbours, equal to the de L'Isles in buth,

and long the friends of the family, refused

to associate with her, and her violence and

insolence to our tenants and household were such that I dared not leave her alone in the chateau. We lived, therefore, a lonely life when we were here, shut up to gether, without a spark of aff ction be-

tween us to render our position tolerable, and when we went to Paris she tortured

mine should become lord of de L'Isle and mine should become lord of de L'Isle and head of our house, and again and again the hope was awakened only to perish. I had four sons, who passed from their cradles to their coffins. My wife and I were left alone face to face in our misery. Age crept on apace. Rather more than five years ago she died. It was too late then for me to marry again.

years ago sne died. It was too late then for me to marry again.

"It was about six months after my wife's death, when I had come down here to entertain some of my political friends who had aggred to was a triends." who had agreed to meet at my house. They had spent a week with me, and had They had spent a work with me, and had departed, leaving me alone; it was a beautiful summer evening, and I could not bear the solitude of these old halls; I went out, and roamed beyond the grounds, into a wood which lies at no very great distance from our domain. I did not teel well, but the fresh air seemed to revive me, and I had gone tar into the recesses of the forest when suddenly a weakness seemed to take possession of me, a dimness passed over my eyes, then all became blank, and I remained unconcious I know not how long; when I came to myself I was lying on the ground at the foot of the tree; darkness had fallen on the earth, save darkness had fallen on the earth, better that one portion of the horizon was illuminated every now and then by sheet lightning, the thunder was growling in the distance, but in the wood itself all was absolute calm. I lay there for a few minutes, trying to understand what had happened to me, and I concluded I had ininted, but when I tried to raise myself to move my limbs I understood the tatal truth, I had had a paralytic stroke, and I had lost all power of movement excepting in my hands; I tried to ory out, but my dumb lips refused to make any sound: I have since regained my speech, though not the use of my limbs, but for the time even the power to ask help was taken from me, my head fell back upon the earth, and 1 said to myself in despar, 'I shall die here unaided and alone. No one know where I was, no one ever ventured into the forest after dark, where the peasants believed that the spirit of a man who was murdered years ago within its shade still walked by night; there was not a chance that any one would seek me till the morning, for my servants believed I had retired to rest. In my faintness and helplessness I felt as if I could not possibly survive through the night, stretched on the damp earth, without succour; death then, death speedy and torrible was surely before me, and as I closed my eyes in helpless despair I seemed to hear a solemn voice within me

seemed to hear a solemn voice within me saying, 'and after death the judgment!' "The dreadful night wore on, while my awakened conscience held me in its grasp like an accusing spectre. But still I lived; and with the dawning light a wood-cutter, passing near, through the mercy of my God, perceived me, and I was rescued. My servants were summoned. They carried me home. For days and moaths I lay dumb and helpless. Gradually the power of speech returned; but my limbs remain

like those of a dead man. "I believe that this much life was given me only that I might make restitution of all my unlawful gains. I sought Louis by every means in my power, but nowhere could I hear of him. I had a deep conviction that if only I were permitted to restore these estates to the rightful heir, I might take it as a token that the pardon and merey of God would be extended even and mere you do with the session and the unit of me, repentant, when in actual fact I am summoned before the judgment-seat. And now Bertrand de L'Isle," continued the old man, turning to him with a smile of ineffable contentment, "has not the world of the heat region to me indeed? He good God been gracious to me indeed? He has tried the truth of my repentance by five years of anguish and almost hopeless waiting, and then he has brought you to me—you, the son and representative of Louis de L'Isle, legitimate heir, the true and rightful lord of all this fair estate. Already have I sent for the family notary, and to-morrow, in the presence of competent witnesses, I make over to you this chateau, and all that belongs to the inheritance of your father. As for me, the good cure of the village will give me a lodging with him for the brief remnant of my

days. "No, dear uncle, not so," said Bertrand, earnestly; "I will never consent to you leaving this place. After all that you have told me, I dare not gainsay your will that it should belong to my father's son hereafter, if I should survive the war, which is very doubtful; but while you live younger children, and scarcely knew what it is yours, and I will never deprive you of it is yours, and I will never deprive you of it."

"So Louis would have spoken," said his uncle, smiling. "But, Bertrand, we need scarce discuss the matter; it is but a question of a few months—the doctors have told me I cannot live longer. If you are good enough to let me linger out my days, in a corner of your house, I will accept your kindness with gratitude; but all shall be made over to you before the day is many hours old to-morrow, and if you leave me here you leave me as your guest.'

Armand de L'Isle carried his point; and when Bertrand rode away from the chateau the next day, his title to the estate was sate in the notary's hands.

CHAPTER XXXVI. Mary Trevelyan and her associates reached Paris (not without great defliculty, from the distracted state of the country) in the first week of September, 1870; and the events of that month so fatal to France, are events of that month so tatal to Prance, are matters of history with which our readers are well acquainted. The news of the ter-rible disaster of Sedan and the fall of the Empire, took place the day after their arrival, and within ten days from that time Paris was encircled as with an iron ring by the irresistable force of the Prussian army, and the seige had commenced. Ingress and egress became alike impossible, and Mary knew that she, and all those who, like herself, were devoted to the relief of the sick and wounded, were finally shut in, and must needs go through all the hard-ship and horrors of the seige, however protracted it might be. She was well content with this fiat, so far as she herself was concerned; she had come there to help and when we went to rath a sand trackle a concerned; she had come there to help concerned; she had come there to help the extravagance. We had children, but they died one after another. The greatest desire I had in the world was that a son of passed in the capital (fitly called in those

days the " bleeding heart of France ") sufflood to show her that there was more than work enough for hundreds like herself, could they have been found, to devote themselves to the never-ending task. Ambulances were at first established in connection with the hospitals, for the greater convenience of surgeons and nurses, who had thus overything that was required at hand, and into these, day after day, wore poured the wounded soldiers from the ram-parts, or those who had sucoumbed to fover from exposure and hardship, along with numbers of men women and children who were stricken down in the streets by the shot and shell of the ceaseless by bardment. Very soon, too, the want of provisions began to tell on the poor, and never in this world will it be known how fearful an amount of misery was endured within the wall of Paris during those awful winter mouths; soon the hospitals, even with their supernumerary ambulance, no longer sufficed to hold all the sufferers, and different places were utilized for the purpose, until at last the very churches were put in requisition, and turned into receptacles for the sick and wounded. In the first commencement of the long

trying siege Mary Trevelyan was appointed chief nurse to the ambulance attached to the Hospital of Notro Dame de Pitie. where wooden sheds and tents erected in the courtyard were filled with sufferers, after all the wards had been crowded to overflowing; but in agreeing to remain there, chiefly, she had stipulated that she was to be replaced by some other person, if at any time it happened that she found her services suddenly required elsewhere; for the one thought that lay over at her heart, and filled her with anxiety night and day, was the conviction she had that Bertraud Lisle was somewhere, even now, within the be-leaguered city, wounded, it might be, or dying, and in sore need of the succour which she longed beyond all words to give him; she had calculated, from what he had said as to his movement in the letter to Laura, of which Charlie Davenant had spoken to her, that he must have arrived in Paris with his despatches a day or two before she herself had reached the city, and she knew that if this had been the case, it must be impossible for him to leave Paris again-a French officer was the last person ho would be allowed to pass the ranks of the Prussian army: where, then, was he? and how could she know whether, disabled as he already was, he might not be in some great suffering or danger? question that seemed to wear her very heart out, as night and day she laboured among the sick and dying; but she spoke no word of her dreadful auxiety to Mrs. Parcy, when she snatched a moment to go and see her. Poor nurse Parry had enough on her hands already, without having to share Mary's cruel suspense. Madame Brunot, the wife of the colpor-

teur, was in the greatest distress; nothing had been heard of her husband, and it was certain that if he were alive at all he could not return to his family till the siege was over. She was herself in a very delicate state of health, entirely confined to bed, and she had no money with which to pay the exorbitant price to which provisions were already rising. Her seven children and herself depended entirely on the charity of others, and though Mary and Mrs. Parry gave all

they had, it was far from sufficient for their wants. Their condition would have been almost desperate had it not been for John Pemberton; he had been appointed by the Relief Society to the onerous task of distributing food from the English stores to the famishing population in a large district of the city, and the work taxed his energies to the utmost, from the scenes of distress in every possible shape to which it introduced him, and which he never failed to strive most earnestly to relieve without confining himself at all to his special department. The Brunots lived in the quartier which had been assigned to him, but he would in any case have known of their distress from Mary Trevelyan, whom he often went to see, and he became interested in the family. Valerie, the eldest little girl, who was about ten years old, was one of those charming un selfish children to whom sorrow and trial had given wisdom beyond her years. Now that Madame Brunot was incapacitated continually; she it was who consulted with John Pemberton as to the wants of the family whilst nurse Parry was attending to the sick woman, and, as he spoke French only with great difficulty, he used to take her with him as his little interpreter, that Mrs. Parry was often left in charge of the household while Valerie went with him to help in succouring families as badly off as themselves. Hand in hand they would walk through the streets of unhappy Paris, or stand in the long line of purchasers waiting at the shops of the butchers and bakers till their turn came to be supplied; and the child showed wonderful calmness and courage with the cease less thunder of the bombardment sounding over her innocent head, and the lurid smoke of the cannon glaring before her eye. She soon came to feel for John Pemberton that intense affection which an in-telligent and warm-hearted child is so quick to cherish for the friend of mature years of whose kindness and wisdom she has had experience. She well knew that he was the benefactor of those who were dear was the bonelector of those with were dear to her, and she looked upon him as the embodiment of all that was good and noble; she would open her guileless heart to him as she trotted along by his side, and John Pemberton soon found that the services he had rendered to her family were more than repaid by the benefit he derived from his intercourse with her, and the insight he gained into her transparent nature and simplicity of mind; for she restored to him that faith in his fellow-creatures which had been so cruelly destroyed by Lurline's artful intrigues. Valerie taught him that the world is not all evil, that God has many a holy shrine in pure

unworldly hearts that seem through all their lives to retain the freshness and brightness with which they first came from

His creative hand. The patience, too,

with which the child, in quiet submission to the will of the Heavenly Father in whom she trusted so implicitly, endured a life of joyless privation without a murmar, made the man of riper years feel ashamed of the gloom he had allowed to overspread his whole existence, because the one on which he had set all his hopes had failed him in such bitter fashion, and she taught him, above all, a lesson of disinter-estedness in her thoughtful and observant care for others and complete forgetfulness of self.

One evening Mary was seated in the midst of Madame Brunot's children, whom she was feeding with some rice, and she smiled gently on them, as they stood round her with open mouths, like so many hungry sparrows; but when the welcome re-past was over, and they had all been carried off to bed under the guardianship of Valorie, Pemberton saw how instantancou ly the transient brightness faded from her face, while a long shuddering sight seemed to shake her whole frame. She went to the window, and stood there, lookout with a sad wistful gaze so full of yearning anxiety and pain, that he no longer doubted she had indeed some heavy secret trial that was blanching her wan face, and wasting her delicate frame with far more insidious power than all her labours on behalf of the suffering.

He was always in the habit of escorting her back through the dangerous atreets to the hospital, when he happened to meet her at the Brunots'; and she was soon ready to go, for she never stayed away from her duties longer than the time necessary to do anything she could for the Brunots, and to comfort Mis. Parry with the assurance that she was quite sate and well. So the two found themselves walking, by the quietest way they could, in the direction of the hospital. It was a bright moonlight night, clear and cold, and Pemberton study his companion's face as they went along as well as if it had been high noon.

"Valerie Brunot is a very wise little

woman," he said presently.
"She is indeed a singularly thoughtful, intelligent child," answered Mary. "She has made a discovery which I was

too blind or too stupid to make," said Pemberton, "and has told me she is cortain you have some great grief or anxiety which you are bearing unaided and in silence. If this is true, Miss Trevelyan, I should be so thankful if you would let me try to help you."
"It is true," she said, in her soft pathetic

"Then do I entreat of you, tell me what it is—if at least it is at all possible for me to be of use to you with regard to it:" She held down her head, and did not

вревк. They were crossing one of the bridges

over the Seine, and Pemberton resolutely stopped, and looked at her while he re-peated, "Miss Trevelyan, can I help you? You must tell me. These are not days for conventionalities."

"I think you could," she answered; "but I fear that it might lead you into

danger."
"As to that, I cannot be in greater danger than I am every day and every hour. My duties oblige me to be under fire half my time, near the ramparts. You may be perfectly certain nothing can make any difference to me in that respect. I shail

what I can do for you."

Then she raised her face into the full moonlight, and Pemberton saw that over it was passing a wave of emotion which made her tips tremble and her eyes shine with tears.

"Oh, how kind you are," she said; "it will indeed ease my heart to tell you. Think—think what it must be to me to spend every hour, night and day, attending to the sick and wounded who are strangers to me, and all the while to know that he, who is my first and dearest friend on earth is most likely lying somewhere within those walls ill, dying perhaps, with none to tend or care for him.

She could not go on, but, bending her face on her hands sobbed unrestrainedly. John Pemberton looked at her with infinite

compassion. "You mean Bertrand Lisle?" he said

very gently.

"Yes," she answered, in a broken voice. "I know that he came into Paris at the same that we did. He cannot have escaped from it, as you know; and in no way have I been able to hear any thing of him. But I have an instinctive conviction that he is ill somewhere, and in need of help. I have visited every ambu-lance to which I could gain access, and looked in the faces of hundreds of wounded men; but never, never have I seen him.'

"Then, Miss Trevelyan, from this moment leave the search to me; and I promise you that I will never rest till I have found him. I can go where you cannot and I do not doubt I shall succeed."

She put both her hands into his. looked up into his face, with eyes radiant with gratitude,

"I cannot thank you," she said, " for I know no words which could express what I feel: but our Father in heaven will bless you, Mr. Pemberton, with a great blessing for your mercy and goodness to me."

He pressed her hand in silence, and they walked on to the hospital.

"I ought not to wonder at man's folly,' thought Pemberton, as he turned away from seeing Mary within the gate, "atter my own insane weakness at Chivorley; but certainly there never was madness like that of Bertrand Lisle, when he flung aside such a heart as Mary Trovelyan's for the sake of the syren Lorelei!"

(To be continued.)

A HEBREW restaurant, it is said, is to be erected on the exhibition grounds at Phila-delphia, where food will be prepared for the hungry children of Israel in strict accordance with the laws of Moses.

THE ice trade of New York yearly amounts to nearly 1,800,000 tons. average value in store is \$1 per ton. In 1870 from the mild winter and the long summer it reached the price of \$20 per

Scientific and Aseful.

QUICK PUDDING.

Split a few crakers, lay the surface over with raisins, and place the halves together again, tie them closely in a cloth and boil fitteen minutes in milk and water. With rich sauce it is excellent.

TOMATORS FOR THE TABLE.

A delicate dish is made by taking tomatoes, cutting them in halves, putting them in a buttered dish with bread crumbs, butter, pepper and salt, and then baking till slightly browred on the top.

LIQUID BLUE.

Take a half pound of best double oil of vitrol, mix one ounce of Spanish indigo, pounded very fine, and scrape into a little chalk; have an iron pot half full of sand, set this on the fire; when the sand is hot, put the bottle in, and let the vitrol, etc., boil gently for a quarter of an hour; take the whole off the fire, and let it stand twenty-four hours, and then bottle

STUFFING FOR FOWL OR MEA'S.

To a quart of finely-chapped bread add two spoontuls of powdered sage, a teaspoon-ful of black popper, two spoontuls of chop-ped salt pork, or three spoontuls of pork gravy, and two eggs, mix thoroughly, stuff the towl full—or if for meat, press it tightly down and bring the meat up firmly, either by sewing or tying up with a string—and you will have a most appetizing dressing. ing dressing.

GRAZED BY TOBACCO.

The Pulaski (Tonn.) Citizen says: "We are extremely sorry to announce that the triends of Mr. Claude J. Woodring have been torced to take steps to deprive him of his liberty for a time, on account of the provalent opinion among our people that his mind is unbalanced. His aberration is announced by physicians to be due to the excessive use of tobacco, and it was determined to confine him or that he could be mined to confine him, so that he could be effectually weaned from it. An inquisition was held at the County Court room Tuesday morning, and a verdict as above was reached."

BEST DISINFECTANT.

After an exhaustive series of practical tests of the various disintectants sold in this city embracing over fitty kinds, Professor Elwin Waller, Columbia College, concludes that the best disintectant is carbolic acid. About one per cent of the mixture should consist of carbolic acid. For prompt dis-infection which is only temporary, strong oxydizing agents, as chlorine, potash permanganate, nitric acid, etc., should be used. Of these the cheapest and most available is chloride of lime.

DRIED BEEF.

An "old-fashioned" housekreper sends the Germantown Telegraph a capital recipe for drying beef: Pint of salt, teacup of brown sugar, teaspoon saltpeter, mixed well together, for every twenty pounds of beef. Divide the mixture into four equal parts, lay the meat on a board and rub one of the parts in every consecutive morning for four mornings. On the fifth or sixth day it will be ready to hang up. If the mixture is done in cold weather, and the mixture well rubbed in it will keep during the hottest wether, or until used. We like it best without being smoked; is nice boiled while new, or frizzled with cream; equally so chipped and eaten raw.

A CAR-LOAD.

Readers of newspapers often meet with the term "car-load," but few of them know just what or now much it is. The St. Lewis Times has taken the trouble to learn, and says, as a general rule, 20,000 pounds or seventy barrels of salt, seventy of lime, ninety of flour, sixty of whiskey, 200 sacks of flour, six cords of soft wood, 200 sacks of flour, six cords of soft wood, eighteen to twenty head of cattle, fifty or eighty head of hogs, eighty to 100 head of sheep, 9,000 feet of solid boards, 17,000 feet of siduug, 18,000 feet of flooring, 4,000 shingles, one half less of hard lumber, one-fourth less of green lumber, one-tenth of joists, scantling, and all other large timber, 340 busiels of wheat, 300 of corn, 630 of oats, 400 of barley, 360 of flax seed, 370 of apples, 430 of Irisk potatoes, 360 of sweet potatoes, 1,000 bushels of bran.—Selected potatoes, 1,000 bushels of bran. - Selected.

THE PRESENCE OF

Mr. Fordae recently communicated to the French Academy of Sciences the following simple method of determining the presence of lead in the yessels employed for packing articles of food. The metal to be tested is first touched with nitric acid, and then heated, when the solid evaporates. If lead be contained, staunic soid and nitrate of lead remain. Iodide of potassium is then applied, forming yellow iodide of lead; while the stancic soid is white. The yellow stain, therefore, indicates lead, the white, tin.

LIVE JEWELS.

It is not generally known that the Mexican wence of the wealthier classes use as ornaments, on extraordinary occasions, live fire flies, which, in the dark, emit a bright, phosphorescent light. They belong to the family of learning to the family of leaping or springing beetles, and are called by the Spanish cucujo. In order to catch these bugs, the Indians fasten a live coal to a stick, and thinks this bright point a rival, and in his anger darts towards it, and finds the grave of his liberty in the hands of the Indian. The Indians find a ready sale for them in the large cities, where they are bought by the wealthy ladies at about two reals (twenty five cents) a dozen. They are kept in elegant little cages, and fed on slices of sugar-cane, and bathed twice & day, either by the ladies themselves or by their maids. In the evening they are put into little sacks, shaped like roses, and attached to the ladies' dresses. The light these little bugs emit surpasses in brilliancy the reflection of the purest diamonds. The daily bath they receive is absolutely necessary, as without it they would emit no light, which is sometimes strong enough, it is said, to read by.

Why He Takes Them.

Among shepherds it is customary, when a flock will not cross a river, to carry one of the lambs to the opposite aide, when, attracted by its planting the mather will at once cross, followed by the whole flock.

The flock stood waiting by the rap'd river,

And would not cross,
Although the shapherd kindly called them thit her And banks of moss, And fields of green, and vordant hills, surrounded

The further shore: The danger all their narrow vision bounded

Of crossing o'er He on tched his kindly arms, and gomes called

thom: They would not heed.

The deep, broad river's rapid stream appalled

Though pleasant mead And mount in fair, beyond the darkling river, those to their view.

And in the dist moe, bright, unfading ever,

Wore pastures new. Theshe sheed took a lamb, and safely bore it

Withla his arms To where the pastures brightly gleamed before it, And all slarms

Were hushed. The mother heard its voice of

ple iding. And, crossing o'er, The flor's behind her followed in her leading,

Unto the shore.

O stricken hearts, all torn with grief, and bleeding A Saviour's voice Yo would not hear, nor follow in His leading

Of your own choice!

And so Ho takes your lambs unto His keeping, That eyes all dim And dark with sorrow's clouds, and sad with

weeping, May look to Him, And see, beyond the darkly-rolling river, Those gone before,

And to the fields with verdure green for ever Cross safely o'er.

Sociability in the Church.

Complaints of a lack of social feeling in the Churches are frequent. We hear them from the lips of discontented worshipper, and we read them in the papers. No doubt they are, to a certain entent, warranted by facts, and the question is one that should be fairly met, and considered with a view to a better state of things. In the first place neither in the Church

nor in any other place can people become intimate friends, if they have nothing in common. The Church, however, assumes that all its members have in common the bond and delight of a loyal love to Christ.
This love, if it be warm and glowing, will
of a certainty draw hearts together, and
the hard hand of the day-laborer will meet in cordial grasp the white palm of the scholar, if they both are truly one in Christ. Granted this, there will still be mental affinities, and life-long associations which will affect and modify the degree of friendship that will grow to be between

A great doal of unjust criticism is wasted on the rich people in a Church. They are supposed to be purse-proud, exclusive and arrogant. The real touchme-not sensitivenoes is half the time on the part of the poorer people. Some of the most-easily-offended, hard-to-be-entreated people, I have ever known, have been men and women of limited incomes, who were always looking out for slights. They so invest themselves in an invisible but palpable robe of chilliness that it takes a brave and gonial person indeed, to dare to thaw them out. Mrs. Loomis, for instance, who sat up half the night to finish Augusta's new dress, and who has to manage and contrive in a way that would astonish some of our ministers of finance, in order to make the appearance she desires to present in public, can hardly help a little pang of jealousy when she sees Mrs. Mason coming out week after week, in a change of attire, which she knows has cost no-thing but money. The unacknowledged, almost unsuspected root of bitterness causes her to respond stiffly to Mr. Mason's courteous greeting. She resents patronage, and you could scarcely convince her that her neighbor never dreamed of offering it.

New-comers in a congregation should take some pains to let themselves be known. At least, they should write their names and addresses on a slip of paper, and send them to the pastor. Then they should look as if a cordial welcome would not be thought intrusive. I have had the grandmother beseiged her husband, early words I wanted to say almost frozen back by the wonderment expressed on stranger

Then they should come to the prayer-meeting. Better than all soci l'inventions, ten-pacties, conversation hours, fairs, or festivals, even for the rather subordinate matter of becoming acquainted, is the Church prayer-meeting. Go to that regularly, and you will find yourself soon slipped into the very midst of a cordon of

warm, loving hearts.

I deprecate the habit that prevails in some Churches of rushing out, as if the building were on fire, the instant the meeting is over. Linger, friends, five, ten or fifteen minutes for social communion, after the words of dismissal have been

In some Churches, there are committees, more or less formally organized, for calling on the obscure members and making them feel at home. Christian women can thus supplement the pastor's work. To do all the necessary visiting himself, is too much to expect of any ordinary man, unless he possess the strongth of Hercules.— Christian Weekly.

The Three Crowns.

"Blessed is the man that endureth temptation, for when he is tried he shall

receive the crown of life, which the Lord has promised to them that love Him."

James i. 12. (See also Rev. ii. 10.)

"I have fought a good fight, I have finished my course, I have kept my faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing." 2 Tim. iv:

"And when the Chief Shepherd shall appear, ye shall receive a crewa of sory that fadeth not away." 1 Poter v. 1

Faith in the Family.

One of the most intelligent women I have ever known, the Christian mother of a large family of children, used to say that the education of children was eminently a work of faith. She never heard the tramping of her boy's feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them, and for the Spirit of the Lighest to guide them. She mingled prayer with counsel and re-straint, and the counsel was the wiser, and the restraint was the stronger, for this alliance of the human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who " had fed their own bodies from her own body's life, and their soul's from her spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illuminated their consciences with the great lights of righteousness and duty, held their reverence and love, increased a thousand-fold by the remembrance of an early education that had its inspiration in faith in God.—Dr.

A Slack Husband Punished.

"Mr. Moncton," said my grandmother,
"I have no wood to burn to-day. What
shall I do?"
"Oh, send Louisa to pick up some," said

the good man, making a stride towards the door.

"But she has picked up all she could find, "Then let her break up some old

stuff." "But she has broken up everything alreadv.

"Oh! well then, do the next best thing -I must be off," said the farmer, and off he was, whistline as he went, and no doubt wondering in his heart what the next best thing would turn out to be.

Noon came, and with it came my grand father and four hungry labourers. My grandmotuer stood in the kitchen, spinning on her great wheel and singing a pleasant ditty; Louisa was scouring in the back room, and the cat sat purring on the hearth before a black and fireless chimney, while the table sat in the middle of the room, spread for dinner with empty

dishes.
"Well, wife, here we are," said my grandfather cheerily.
"So I see," replied she placidly; "have you had a good morning in the corn-

field ?" "Why, yes, so. Where is the dinner?"
"In the pot on the door step. Won't
you see if it is done?"

Ard on the door step, to be sure, sat the great iron pot, nicely covered, but not looking particularly steamy. My grandfather raised the cover and there lay all the ingredients of a nice boiled dinner-everything prepared in the best menner, and the pot filled with the clearest of water, and all the vegetables as raw as they had over beer. My grandfather stared, and my grandmother joined another roll to the yarn upon the spindle, and began another verse

to her song.

"Why, woman, what does this mean?"
began my grandfather indignantly. "This dinner isn't cooked at all!"

"Dear me, is it not? Why, it has set in the sun these four hours."

"Set in the sun?"

"Set in the sun?"

"Yes, you told me to try the next best thing to have a fire, and I thought set-ting my dinner in the sun was about that."

My grandfather stood doubtful for a moment, but finally his sense of humor overcame his sense of injury, and he laughed aloud. Then picking up his hat,

he said:
"Come, boys, we may as well start for the woods. We shall have no dinner until we have earned it, I perceivs.
"Won't you have some bread and cheese before you go?" askedi my grandmother, generous in her victory, as women almost always are. And so she won

the day.

The cellar-stairs in the old farmhouse grandmother beseiged her husband, early and late, to repair them, lest some accident should happen. He always pro-mised to do so, and always forgot to fulfill his promises. At last one day my grand-mother fell in going down, and spilled the

milk she was carrying.
"Are you hurt?" asked my grandfather, smoking his pipe beside the fire. "No matter whether I am or not!" re-

turned the angry housewife, reappearing with her empty pan. "That is the last time I carry milk down those stairs until they are mended."
"Please yourself, and find the next best

way to get it down," said her husband, a little vexed at her tone.

"I will," said my grandmother, and she was as good as her word. The next evening my grandfather went down to the cellar to draw some cider.

What in thunder I" exclaimed he nothing worse, I assure you, for he was not a profane man—" what in thunder is the matter down here? Why, woman, your milk is all over the cellar hottom !"

"It is?" replied my grandmother, tran-quilly. "Well I think that is likely enough, falling so far."

Falling so far? What do you mean?" "Why, you know I said I shouldn't carry milk over those broken stairs again, and you told me to try the next best way of getting it down, and so I took up a board in the kitchen floor, threw down the pans and then strained the milk down

into them The cellar stairs were mended next day.

70,000 miles of railway are in use in 70,000 miles of railway are in use in the English-speaking area of the world, and not more than 42,000 in all the rest of the world.—8,777,202 square miles belong to the British Crown; 3,003,484 to the United States.—The English-speaking people number 76 millions, the German 56, Franch 39, Speakin 38, Italian 23, Portuguese 14, and the Sandinavian 9 millions.

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a friend who is a satisfary, he will do a humane set by
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A MOST REMARKABLE CURF.

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SETH HAND, Balthure Md. Best Str. 85 a. 3 your dry an one of a way unduced to try your left of the set with the desire of the set of

IS THERE A CURE FOR EPILEPSY?

IN THERE A CURE FOR EPILEPSY?
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Gravara. Miss. June 30—Berra: 11: Dear fir:
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was badly afflicted with fits for two years i wrote for
and received two boxes of your Pills, which he took according to directions. He has never had a fit since. It
was by my persuasion that Mr. Lyon tried your Pills.
His case was a very bad onc; he had fits nearly all his
life. P-reons have written to me from Alabama and
Tennesses on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
failed to cure. Yours, etc.. C. H. Guy.

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St. Andrew's Church, Toronto.

From an interesting article in a recent number of the N. Y. Scotsman, descriptive of the opening of the new St. Andrew's Church in this city, we take the follow-

ing:-* * * * "The dedication of the new St. Andrew's Church is suggestive of many reflections. It is proof of the great advance made by the people of Canada in teste, wealth and liberality. One single congregation finds itself able to erect a church at a cost of about \$100,000, and displays remarkable judgment as to the requirements of such a building for the times in which we live. This they are able to do without pulling down old St. Andrew's and selling the ground on which it stands. They have not the sad reflection, which must weigh heavily upon the late Bond Street Baptist congregation of Toronto, who sold their property to the Bond Street Baptist congregation of Toronto, who sold their property to the Roman Catholics before taking possession of the splendid building in Jarvis Street, that they have allowed their property to pass into other hands in order to complete the new structure. Old St. Andrew's still stands as a landmark—as a valuable link between the past and the future. This is the oldest church building in Toronto. While it is thus comparatively speaking while it is thus comparatively speaking theory with age, it is by no means antiquated. It is still a good building, and it is satisfactory to think that that old spire it is satisfactory to think that that our spire which has proudly watched the growth of Toronto, from its condition of being a village on the shore of the lake, shall still stand sentinel over the city, as she is attaining truly metropolitan proportions. But it is still more satisfactory to teel that act only is the huilding researced but that But it is still more satisfactory to teel that not only is the building preserved, but that a sufficiently influential remnant of the old congregation remains, and that the worship of God will still be maintained on the old site. In the course of last week the (old) St. Andrew's congregation was erganized by Revs. D. J. MacDonnell and Prot. McLaren, a committee appointed for the purpose by the Presbytery of Toronto. There were fitty-two regularly certified members and a number of adherents, and members and a number of adherents, and as amongst these are not a few loyally atas amongst these are not a few loyally atas amongst these are not a few loyally at-tached Presbyterians, there is reason to believe that there may yet be worshipping within these walls as large a congregation as that which has now lett it. It would be carious if in the course of time, another powerful offshoot from this old centre should as off to some yet unloan district should go off to some yet unborn district of the city, to carry thither the fertilizing stream of the Gospel of Christ. Every year witnesses the City of Toronto becomyear witnesses the City of Totale Science of the greater in population, and more colossal in its proportions. It is evident there is a want of church accommodation, and, therefore we believe, that the friendly split which has taken place in St. Andrew's congregation, will in the end prove a blessing, and we trust the nucleus left in the old building will enjoy every needed comfort, and the greatest success in their forts to build up a large and denviating efforts to build up a large and flourishing

dongregation, The Rev. D. J. MacDonnell, B.D., is the present pastor of the St. Andrew's congregation. He succeeded the Rev. Dr. Barelay in 1870, who on account of sielxness, retired from the charge in which had so long and faithfully exercised his ministerial gifts. Mr. MacDonnell was sealled from St. Andrew's Church, Peterborough, over which he was inducted pastor in the year 1866. He was ordained a missionary in connection with the Church of Scotland, in the same year, by the Press The Rev. D. J. MacDonnell, B.D., is the of Scotland, in the same year, by the Presbytery of Edinburgh. Having been born at Bathurst, of which Mr. MacDonnell's father was for eleven years the respected minister, in the year 1848, the pastor of St. Andrew's is quite a young man, though occupying a position so influential. the hes had every advantage in point of education, having received an excellent preparatory training in Canada, and having studied in Glasgow, Edinburgh, and in Berlin, under some of the ablest professors of that day, and also in having devoted several years to the work of teaching in Canada. Mr. Macdonnell is much belov ed by his people. He is free and open in his manners, affable and gentlemanly in his bearing, and affects not the "pompous-clerical" so common in our day. While commanding the highest respect, he is yet high families in his decline with a yet kindly familiar in his dealings with men. The minister of St. Andrew's has also attained considerable regutation as a preach er. His eloquence is impulsive and irrogular, but still effective at all times. rule his preparations for the pulpit are carefully made—his sermons evincing logical acumen in their structure, and containing stimulating and original thousing power. The fact that he has a following such as that which has placed him on the proud eminence of being the first minister in the (new) St. Andrew's Church, is evidence of his being a man of marked and felt ability. Mr. MacDonnell, though a devoted son of the Kirk, was an enthusisetic supporter of the movement for union among the several Presbyterian Churches in the Dominion. With the elequence of while his preferences might have so well lain in the direction of adhering to the Established Church, these were thrown aside m order to consolidate Presbyterian interests in the Dominion of Canada." *

THE WELSH COLONY in Chupat, Patagonia, is probably one which many of our realers have not heard of. That the Welsh claim to have discovered America centuries before Columbus was born, although none of them ever went back to Europe to tell the story, we all know. But this is a colony of later date, and exists in the southern part of South America. It appears there are a thousand or twelve hundred colonists living down there, with scarcely any thing to eat, which state of things we venture to say could hardly exist among their own native mountains, barren as some of them may be. In 1878, it is

were only beginning to grow sufficient corn for their needs. The thriving con-dition of the colony has attracted an increased emigration from Wales during the last twelve months—too large it is feared for the limited resources of the little settlement. The Argentine Government is expected to aid the new comers to meet their first difficulties. We hardly think it is necessary to go so far as Chupat in order to be half starved, or to become objects of charity to a foreign government.

Births, Marriages and Deaths.

DIED.

At the manse, Innish, Baturday, 26th February, after an illness of twent-nine hours, Marr Porter, beloved daughter of Ray William and Flora McConnell, aged 4 years, 3 months and 28 days "The Lord gave and the Lord math taken away. Blossed be the Lame of the Lord."

At 14 Orde Street, Toronto, on the 28th February, STRPHEN BALMER, a native of Roxburghahire, Scotland, agod 43 years.

THE PRODUCE MARKETS.

TORONTO, Mar 8, 1876. The English and United States markets are generally unchanged. The local market is not active. TORONTO.

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	Apples, per bri	ñ	40	**	ō	i
	Hay,	18	ñ	**	18	
	Straw	ij	m	**	ĕ	
		•	••		•	•
	TONDON.			_		
	White Wheat Deibl # 100 lbs	ν.	60	Ġ	ΑŤ	3
	White Wheat Deihl # 100 lbs	1	. 65	-	1	b
	Red Winter	1	. 50	•	- 1	3
١	Spring Wheat	1	. 55		1	1

. 1	" Tremamen	• • •	*********	•			•	ľ
ı	Red Winter		********	1	5 U	"	1	
.	Spring Wheat		**********	1	00	"	1	
٠,	Flour		******	2	75	"	- 3	
) i	Oate		*********	ø	80	"	0	
. !	Pons	**	*********	1	05	**	1	
١,	Corn	**	******	0	90	**	1	
ı	Barlov	**	**********	1	00	"	1	
١	Rye	44	*******	0	80	**	1	
	Bucl wheat	**	*******	0	80	"	1	
٠,	Beans	"	**********	0	90	"	1	
	Eggs, Store lots, Wd	O#		0	17	"	0	
t	Farmers'			0	17	"	0	
•	Butter, crock			0	16	**	0	
3	rolla		*******	0	18	"	0	
,	" firk				17	**	0	
	heese, dairy * lb .			0	10	**	0	
٠.	" factory		******	0	10	"	0	
. !	Lard, W lb			٠	11	"	0	
	Sheen Heine such			0	50	**	1	
t	Cali Skins, green, *	lb	********	0	03	"	ō	
,	1 " (ITV. "	****-		u	15	"	ő	
,	Hides, green, * lb			0	04	"	0	
7	dry, dry,		***********	Ō	10	**	Õ	
8	Wool			Ō	30	"	0	
	Mutton, W lb		*******	Õ	06	**	Ō	
•					04	**	Ó	

~	Beef, * 1b	0	04	••	0	06
αl	Live Hogs, * owt.	á	õõ	**	ň	ÕÕ
i l	LIVE FLORE, TOWN.	Ť	50	**		60
	Dressed Hogs	à		"		35
r	Onickens, & berr	×		16		60
	Ducks, * pair	×	35			50
8	George, each	×	60		ĭ	žč
	Turkeys, each	×		**		õš
	Apples, green, & bush	.v		**	12	
e	Hay, P ton	rõ	90	**		
- 1	Revaw. 20 load	- 3	w	•		00
٠-	Potatoes, W bush	0	25			39
	Cordwood, No. 1 dry, W cord	•	w	•••	0	œ
,	OTTAWA.					
٠.	Wheat, fall	1	05	A	\$1	15
٠,	Wheat, spring	1	05	77	1	10
8	Peas	Ö	60	**	Ö	55
-	Osts	Õ	94	**	Õ	80
8	Corn	ŏ		и	ŏ	65
٠. ا	Buckwheat	ň	45	**		ōŏ
٠- ا						
	Dotatone	ň		**		30
٠	Potatoes	ō	25	"		30 30
	Potatoes	ç	25 00		Ŏ	80
8.	Potatoes Turnips Fowls, per pair	000	25 00 50	**	0	80 60
8.	Potatoes	0000	25 00 50 50 50	"	Ŏ	80 60 59
a.	Potatoes Turnips Fowls, per pair Turkeys, each Augles, per harrel	00000	25 00 50 50 50 50	11	0	80 60 50
a la	Potatoes Turnips Fowls, per pair Turkeys, each Apples, per barrel Butter, tub, per ib	000000	2505050	**	0 0 1 4 0	80 60 50 90 24
a la	Potatoes Turnips Fowls, per pair Turkeys, each	0000000	25 00 50 50 50 50 50 60 84	****	0001400	80 50 50 90 94 95
and in a	Potatoes Turnips Fowls, per pair Turkeys, each Apples, per barrel. Buter, tub, per lb Butter, in lb. rolls Eggs, per dox	000000000	25 00 50 50 50 50 50 60 84 85	****	00014000	80 60 50 90 94 95
a la	Potatoes Turnips Fowls, per pair Turkeys, each	000000000	25 00 50 50 50 50 94 25	* * * * * * * * * *	0001400014	80 50 50 90 94 95

Official Announcements.

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

CHATHAM.—In Adelaide street Church, Chatham, on Tuesday, 26th March, 1076, at 11 a.m. Elders commissions will be called for at this meeting.

Paris—The Presbytery of Paris will meet in River Street Church, Paris, on Tuesday, 28th of March, at 11 a.m. Hiders commissions will then be called for.

KINGSTON —The next meeting to be in John Street Church, Belleville, on the second Tuesday of April ensuing, at seven o'clock p.m. WHITEY.—At Oshawa, on the second Tuesday of Marcu, at 11 o'clock, a.m.

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

HOME MISSION COMMITTEE.

Western Division.

Western Division.

THE Home Mission Committee of the Western Division, will meet in the Deacons' Court Room of Kaux Church, Toronto, on Monday evening, 3rd April next, at 7 p.m.
Claims of Presbyteries for the current six montts, and all documents intended for the Committee, should be sent to the Couvener, not later than the Sist March.

A full and punctual attendance of members is earnestly requested.

WM. COCHRANE, D.D.

WM. COCHRANE, D.D., Convener.

SYNOD OF HAMILTON AND LONDON.

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

second day of May next, at their pass seven seven by evening.

Itolis of Presbyteries and all other paners intended for presontation to the Sanod, should be sen, to the Cierk at least one week hefore the date of meeting.

The Committee on Bills and Overtures, consisting of the Synod and Presontery Clerks with a represensative Minister and Edder from each Presidency, will meet at 2 p.m. on the said day of Meeting, to arrange the business of the Synod.

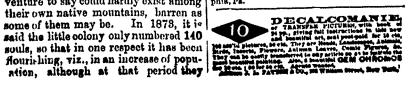
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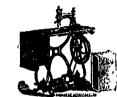
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