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Contributors and Correspondents.

ANCIENT AND MODERN LIBRARIES.

BY REV. PROP. WAIRL, M.A., OTTIWA.

It is cheering to see that in all ages man was anxious to record great deeds, glerious achievements, and historical facts, and spread and ditfuse knowledge in order to communicate them by the medium of the travellor and adventurer to all mankind. and to hand them down to posterity. As other modes of diffusing knowledge were unknown in those exceedingly remote ages, the ancients understood how to make such records safe and certain, lasting and accessible to all, by engraving them in metal, stone, brick, and tile, at highways and upon steep walls of rocky mountains, sometimes extending for many many miles. These records were engraved from immemorial ages. There they stood over four thousand years; some still stand to testify in the presence of the traveller how faithfully their inscribers have fulfilled their mission of spreading knowledge among men, and communicating to us, through the traveller, those facts which otherwise would have remained unknown. Such evidences of the desire and of the sense of duty implanted in man to impart knowledge are found all over the globe-in China from 2278 B.C., Central America, India, Egypt, Babylonia, Assyria, Arabia, and all over Europe. God's people of that time was no exception. The Jews were commanded (Deut. xxvii. 28): "Thou shalt set thee up great stones . . . and write upon them all the words of this law and set up these stones at the Mount Ebal." Joshua (viii. 82) tells us that the Jews obeyed this law. These inscriptions

From about 600 B.C., however there were real public and private libraries, of course in manuscript only, comprising The tithes constituted, indeed, a consider-

were justly styled, "The public libraries of

antiquity, consisting of books of clay," de-

claring the wonders of God and the history

literary works in various branch and that it is the constituted, indeed, a consider afraid that it is literary works in various branch and the constituted, indeed, a consider afraid that it is literary works in various branch and that it is literary works in various branch and that it is literary works in various branch and that it is literary works in various branch and that it is literary works in various branch and that it is literary works in various branch and that it is literary works in various branch and that it is literary works in various branch afraid that it is literary works in various branch afraid that it is literary works in various branch afraid that it is literary works in various branch afraid that it is literary works in various branch afraid that it is literary works in various branch and the literary works in various branch Persia, Greece and Rome especially, had public and private libraries, and so had other countries. From the third century A.D., after the persecution abated, the Christians began more fully to perform their duty in collecting libraries, and in concentrating, spreading and diffusing knowledge. One of the first literary productions of a Christian library was the first church history, composed by Eusebius of Caesarea. In the middle ages, when montal progress was almost at a stand-still, and most of the libraries had already been destroyed by the crowding of the barbarcost nations into the civilized portions of Europe, numerous convents and monastries faithfully and honorably discharged their daty as guardians of those literary roles, which, having escaped the barbarian's hands, were committed to their care for the benefi: of the generations who were to live after the birth of humanism, the invention of printing and the Reformation. These convents not only preserved the copies handed to them, but also employed their monks in copying, and thus multiplying; so that if to copies of a valuable manuscript perished in the course of centuries, the eleventh was permitted to live to the age of printing, to benefit whole generations. We express our warmest thanks for these nibe deeds! From the invention of printing Europe stored up public and towns; and the convents handed over most of their valuable manuscripts to the Vatican and other Italianthbranes; of these, again, a goodly number wandered to Paris and France in consequence of the conquests of Napoleon I. We have thus far seen how, in all ages, the better class of men felt themselves conscientionsly called to concentrate and diffuse knowledge. The northern continent of America, especially the United States—though comparatively a young country, and can therefore not boast of first class libraries like old Europe—does not lack in patriotic and noble efforts, and has spent large sums of money in order to obtain the best selections and collections possible, and add them to larger collections of books. The libraries of Washington number about 800,000 volumes. The oldest library on this continent, however is that of Havary Collece—established ous nations into the civilized portions of Washington number about 800,000 volumes. The clest library on this continent, how-ever is that of Harvard Collego—established 1688—with 125,000. The northern continent numbers over one hundred libraries, most of which range from ten to twenty housand volumes. A great many of these ibraries are denominational, that is they have been bought—either at once or gradually—by this or that denomination, and placed in their theological seminaries, or in universities with which theological semi-

naries are connected.

In consequence of the latest proceedings of parliament in reference to the Dominion Library there is reason to hope that the said library will in time the same of the said library will be the said l in time become one of the most magnifi-cent this side of the Atlantic.

FRENCH EVANGELIZATION.

BY REV. R. CAMPBELL, M.A., MONIRO AL.

It cannot be but that fresh juterest will be taken, throughout the Dominion, in the work in which the Assembly's Board of French Evangelization are engaged, owing to the light thrown upon the situation of public attairs, in this Province of Quebes, by the recent suggestive pamphlet of Sir A. T. Galt. The hopefulness of success in our present endeavours to leaven the French Canadian mind with gospel truth, rests in some measure upon those facts to which Sir Alexander has drawn attention. Jesuitical ambition is in danger of overtaxing the much endured habitants, as it has driven the people of other Roman Catholic countries at last to rid themselves of its intriguing presence. Although at present the papacy may seem more absolute in this province than it ever was before, it may be doubted whether it is really as powerful as it was in former generations. Ultramontanism can work upon the bigotry and superstition of the people, but Gallicanism appealed to their national and patriotic feelings, as well as to their religious sontiments. In former days, the French Canadians were nowice discontented with the religious institutions of their country, nor were they restless under the burdens which their religion imposed. As a rule, they were in perfect accord with their church. The priests, as Sir Alexander has pointed out, were a contented, unambitious, loval body of men. feeling their strength as a favoured church, quasi established; and as they were satisfied and happy, the people who acknowledge their teaching and authority, reflected the sentiments of their cures. The clergy having sprung mainly from the lower ranks of the people, understand the people sympathized with them and sincerely cared for thom. And newhere perhaps, was popery seveloped in circumstances more likely to make it strong in the confidence and affections of the people.

ne elsewhere. Now and then a priest might miscenduct himself, for the clergy in those days loved ease and good-living, but as a rule they were entitled to the esteem and confidence of their parishioners. But the Jesuits have changed all this; and as Protestantism has not seldom owed somewhat of its success over Roman Catholicism to the weakness of the Papal Church, to the follies and oppressions of the priesthood, and to the consequent restlessness of the people, under the excassive burdens they are called upon to bear, it seems not unlikely that the recent inroads of the hierarchy are paring the way for a great change in the sentiments the French Canadians towards their church. At all events, Lower Canada presents a hopeful field just now for ear-22, 1876.

formerly of the Mon-tot now of Troy, N.Y., Son and daughter have loism, and joined a Pres-tion in that city. Young trea pressed his intention of ninistry.

very of the precious metals b, four thousand million allion have been produced. s had 6,000 miles of rail-0,000,000; in 1874, they b, coating \$4,222,000,000. roduct of United States 000 tons; in 1875 it was NEW YORK NOTES.

THE OUR OWN CORBS : LONDEN C]

To return once more to the Hippodrome and the success of the meetings there. To this end Mr. Sankey has contributed not a little. He has the same unbounded faith, and even more of the restfulness of nature which Mr. Moody has. He sees the hand of another in the work in which both are engaged. Both men are emotional, but we cannot say that they are impulsive. They do not work by fits and starts, but are characterized by perseverance in ne ordinary degree. They have, we believe, set their hearts upon the success of the work, and rejoice in it. And yet, perhaps, the elation which they feel is rather in an ther than in themselves. They glory in Christ; and that glory is, in their case, no make-believe. It breathes not out of the men as it had been in them, but it glows upon them, another's -not their own. You see no evidence of solf-importance or conscious efficiency. They know their work and do it. They are, we believe, gratified, and give God thanks for what he has done by them. But in a most singular way they seem more to think of themselves as workers, than of the work as their own; and the idea of credit or blame trouble them, if at all, more seldom than we imagine it would.

In few things, than in the selection of Mr. Sankey as his co-worker, has Mr. Moody displayed more penetration; and yet I am not sure that his selection depended so much upon his penetration as upon his instinct. He had waited for him, and when the object presented he was equiped, and ready for his work. We could scarce. ly imagine a more unbroken harmony to exist between two men than what we im agine to exist between Moody and Sankey. Each has his own department, and they feel themselves rather parts of a whole than independent of each other. Moody is no singer, although in reply to a remark of Sankey's in the nonference, that he was afraid that it

But Sankey can speak, and that a purpling and that while, perhaps, his passion lies rather towards singing than speaking, he can, and does use speech to point the lesson of their parishioners. hanged all this; and not seldom owed iccess over Roman kness of the Papal and oppressions of to the consequent copple, under the example and oppressions of the recent chy are paring the in the sentuments dians tewards their its, Lower Canada ljust now for eartiful effort. A more in They have never postilential sceptication of this province in They have never postilential sceptication. They have never postilential sceptication of the province in the reached, without awakened, or the rinst Protestantism, w. The problem of the to solve, is how them. The easiest of which the people of spel, would be first to the truth. It is at many of them of the house of some infelicity in one to the hearts often and truthcan, and does use speech to point the lesson of the hymns which he sings, and to exfigures which are employed, they strike home to the hearts ofort addition to Mr. Sankey singing, and white power is there in it,—
Oh, to be nothing, nothing,

Only to lie at His tal out A broken and employ result For the Master's use made meet

Emptied that He might fill me As forth to His service I go Broken, that so achiedered His life through me might flow

Cno.-Oh, to be nothing, nothing, Only to lie at His feet, A broken and emptied vessel For the Master's use made meet.

And you only think of the truth intended to be conveyed, and forget that while the broken vessel is ours, and lies low at the feet of Jesus, that it is not the old heart broken, but the new heart full not the old life crushed but the new life begun-that is made meat for the Master'. use. And yet the idea of a crushed and broken life fits so well into the character of the thousands that come to listen, while it not the less suits the abandon of a true believer, and possibly it would not be so thrilling if the figure had been more cor rect. The word broken seems to roll through the deepest recesses of the hu man soul, and lingers to lead it back to Jesus.

Beyond all doubt these solos and songs of Mr. Sankey, constitute one of the chief attractions of the Hippodrome. His clear,

distinct, powerful voice is heard throughout the whole yast building. And the pathos with which Mr. Sankoy strikes each note, not with professional accuracy only, but with a heart full of a divine purpose, and with such artistic skill raises the full foud swell, and soft tenderness of the music, produces very astonishing effects upon au assembly so vast and mixed up, where expectancy, surprise, and sympathy bland one with the other. There is no attempt and perhaps no desire to repeat the encore of ph.ces of amusement. The sympathy is too deep and heart felt. For it is not the ripple on the surface—which ripple alone makes the noise—but a deep soul-streng that sacks to be covered up rather stirring that seeks to be covered up rather than exposed. And all the more so that the effect is produced by means so simple and unexpected, unlike the efforts put forth by places devoted to amusement. But Mr. Sankey is not a singer alone, he is a leader in the best sense of the word. He commands not only the choir but the audience too. He fells them when to sing soft, and when loud, and when he should sing alone, and in what parts the choir or the audience or both should units. And often before and during the singing of the hymn, he points out the truth which is meant to be conveyed. He is a live man—as the phrase goes here—and he keeps all around him alive also. No doubt the whole staff of singers in the choir, and especially Mr. Thatchter, contribute very much to the whole effect, but Mr. Sankey is the centre. There he sits in the front of the cabinet organ with his cabinet. organ, with his calm, kind fac, and well filled up person, the very embodiment of content and earnestness combined. Then mark the latent but not less powerful force that fills every mind when they think and feel that it is in a good cause, and for a loved Master that all is done. Now when one surveys the whole combination of forces that are at work in and around the Hippodrome, the wonder ceases because of the work done there. And yet it is just here that our highest wonder comes in, that all those forces could be combined, and harmoniously work to accomplish the end harmoniously work to accomplish the end desired. Never, perhaps, was there such unanimity of feeling drawing together all parties of whatever name and denomination called Christian; and such movements as these may contribute more to the unity of the Church of Christ than such as are get

But ere we close we must not forget to

But ere we close we must not forget to mention the Inquiry Rooms, as a most that of the movement. There is a substantial of the movement of the movement. House, where their case will be carefully looked into, and help granted if deserving. And there too, surprising as it may be, not a few theological experts, among cer-tain lapsed classes, especially Presbyterians, who have, by their conduct departed from the faith, meet to antagonize earnesthearted workers, with their logical and somewhat metsphysical faith. Such we have met, and not naturally dishonest either, but feeling that something is wrong, they have gone there with the indefinite expectancy of finding something that might lead them back to their former position and standing. These inquiry rooms are a good place for the study of character; and I know of no place where the minister of the word can be more useiul, or where he may learn more of what may be useful to him in his work.

The result of such meetings as these is in the future. We expect some to fall away, but we expect, also, many a ripe sheaf to be gathered into the Master's garner from the efforts put forth in the Hippo-

While I write the funeral of A. T. Stewsave from death, nor can it long keep back all its hideousness; the \$10,000 worth of flowers, said to have been expended, can-not cover it; and we cannot help wishing that it might have been expended in a better cause. The sooner we begin to think of matters like this the better, and think of the living and their welfare more than of the dead and their glory.

Beyond the things already mentioned very little of importance is stirring. The Protestant part of the population are re-joicing that the Catholics have opened their batteries too soou; and more than many expected, have their candidates been The Common School question has contributed much to this end. a pity you do not take a firmer stand on question; and separate schools Canada would soon become a thing of the past. Why should not government make all equal? And if they are not satisfied with what is provided in common, then let them provide for themselves. Why support them out of the public fund?

AFTER leaving Halifax some weeks ago Father Chimquy spent some time in labour amongst French Roman Catholics in New England. He reports to the New York Witness that in the town of Putnam alone, about 100 had abjured Romanism.

What a blessing to the household is a merry, cheerful woman-one whose spirits are not affected by wet days and little dis-appointments, and whose milk of human kindness does not sour in the sunshine of human prosperity! Such a woman in the darkest hours brightens the house like a httle piece of sunshiny weather. The children go to school with a sense of something great to be achieved; her husband goes out into the world in a conqueror's spirit. No matter how he is annoyed abroad, at home he is sure to find rest.— N.Y. Christian Advocate.

The Tiverton Telegram

Editor British American Prosessionan

Dean Sin,-In common with many of the friends of the cause of Churt, I exceedingly regret that any maunderstanding should have arisen in reference to the telegram, of which your Tiverton correspondent has taken notice. I think it is right that the telegram it, elf-should be put before your readers.

It is not usual to enter into details, or to give an historical account of any public movement by this mole of communication. In the present one the telegram was sent merely to indicate the work " in progress." It was headed, "Kincardine Township-Revival" It was dated Tiverton, as the nearest telegraph station. The Presbyterian minister was actually assisted Mr. McKay, and the Presbyterian Church are both distinctly mentioned; and had the Rev. Mr. Anderson been in active co-operation his name would also have been as promi-

nently given.

Mr. McKay is the last man to ignore the work of any co-laborer; and as he cherishes for Mr. Anderson a very high respect, I am confident, that had he intended to give a history of the revival, Mr. Anderson's previous work would have been duly

Trusting that this controversy will now close, and that these brethren, both of them good and true, and honored by their common Lord in his great work, will re-joice together over the souls which the Master has given them as their "hire. ' I

am, Dear Sir, yours truly,

KENNETH M. FENWICK.

Kingston, Ont., 21st April, 1876.

Students' Missionary Society of the Presbyterian College, Montreal.

The members of the Society t under many thanks for the following contributions recoived by the Treasurer up to date :-

Fields occupied by the Society .- East Hawkesbury, per J. McKenzie, \$164.00; Desert, per J. Allan, B.A., \$183.31; L. Amable, Yo.k River, and Egan Farm, per D. L. McCrae, \$64; L. Amable, per W. D. Russell, \$14 80; Tuanet and the Ridge, per

D. L. McCrae, \$64; L. Amable, per W. D. Russell, \$14 80; Thanet and the Ridge, per G. D. McKay, \$53.25; Thanet and the Ridge, per J. McCregor, \$4 South Ridge, per J. McCregor, \$4 South Rev. Dec. R. Mol. blue, \$60.10, \$40.25; Male Barrier, \$4 South Rev. Dec. R. Mol. blue, \$60.10, \$40.25; Male Barrier, \$4 South Rev. Barrier, \$40.25; R. McLeed, \$4.34; Rev. Barrier, \$40.25; McKenzie, \$40.25; Montreal, per W. D. Russell, \$10; Osgoods, \$4 Sutherland, \$40.25; Covey Hill, per M. H. Scott, \$4; Madoe, per G. D. McKay, \$3; Mr. Sutherland, Belleville, per G. D. McKay, \$3; Mr. Sutherland, Belleville, per G. D. McKay, \$1; Rev. W. J. Dey, M.A., \$9encerville, \$10; Kenyon, per F. McLennan, \$16.20; Indian Lands, per F. McLennan, \$11.15; Roxboro, per Miss C. Davidson, \$2.65; Spencerville, per Rev. W. J. Dey, M.A., \$8 10; Dunnville, per Rev. W. J. Dey, M.A., \$8 10; Dunnville, per Rev. W. J. Dey, M.A., \$8 10; Dunnville, per Rev. W. J. Dey, M.A., \$8 10; Dunnville, per Rev. W. J. Dey, M.A., \$8 10; Dunnville, per Rev. W. J. Dey, M.A., \$8 25; Indian Lands, per Rev. W. J. Dey, M.A., \$2.10; Montreal, \$2.25; Stellarton, per Rev. E. D. Pelletier, \$18.50; Quebec, per R. Hughes, \$42; Ottawa, per W. Shearer and A. Andersou, \$55; 32; Stellarton, per Rev. E. D. Felicher, \$18.50; Quebec, per R. Hughes, \$42; Otta-wa, per W. Shearer and A. Auderson, \$55; Kemptville, per N. McPhee, \$5.30; West Winchester, per N. McPhee, \$5.40; Morris-burg, par N. McPhee, \$5.42; Morodfe, per C. E. Amaron, \$10.36; Pembroke, per Rev. D. McRae, \$6; Belleville, St. John's Presbyterian Church, per Dr. Rafus Holden, \$25; Cornwan, per J. R. McLeol, \$20; Oote St. Church Missionary Society, Montreal, \$60; Erskine Church Missionary Society, Mon-Missionary Society, Montreal, \$18.50. J. A. Anderson, Treasurer S. M. S.

Pres. College, Montreal, April 19, 1876.

Presbyterianism in Halifax,

The winter session of the Pres'yterian Theological Hali was brought to a close, last evening, by the usual services in Chalmer's church. The building was filled by a Burns presided and opened the meeting by praise and prayer. Rev. Prot. Currie read the report of the Hall for the term just closed, which showed an increase in the attendance of this session over las. The number of students graduating was three; the number in attendance during the term was fifteen. The reports of Rev. Professors McKnight and Pollock were also presented. The students then sang Psalm CXL. in the Hebrew language. Rev. L. G. McNeil, of Mailland, presented the claims of the hall to the support of the denomination, in a masterly and exhaustive manner. Dr. Waters, of St. John, delivered an earnest and able address on the subject of more young men for the ministry. Rev. D. McRae, from St. John (a native of Lictou, N. S.), advocated the building of a new hall and the founding of a better library. His addiess was very interestine, and presented some fine ideas for public consideration. As a purely commercial undertaking, a smaable building would not cost over \$20,000, and would ensure the expenditure of at least \$10,000 annually in this city. R.v. John Campbell addressed the students. He pointed out their dis-couragements and encouragements, and gave much practical advice. A short speech by Rev. Mr. Cameron of St. John closed the programme, when, after singing the doxology, Rev. Prof. Ross, Principal of Dalhousie College, pronounced the bene-diction. A collection was taken in aid of the library .- Thursday's Oitizen.

Contributors and Correspondents.

[Parth Pre | uterlan]

The Law of Tithes, or the Rule of Giving to the Lord.

No. 1V.

While we helieve that the I-w of tither is still binding upon the Christeen Clauch, we do not necessarily hold that it should be enforced by civil statutes, or that the system of tithes should be legalized by Acts of Perhament. Under the Mosaic economy, it was interwoven with the civil institutions of the kingdom, and became a part of the law of the land. Moses, by the direction of God, adopted the ancient law, which wasm existence from the beginning, and accommodated it to the requirement: of that dispensation. The Government of the Hebrey nation was a Theocracy. Jehovah h mself was their sovereign, and the kings of Israel were his viceroys, ruling as his representatives. They were the vicegerents, or vicas of God upon earth. The church was the nation, and the nation was the church. But under the gospel the Theorracy is the kingdom of Christ, the visible church. The distinction between Jew and Gertile is abolished—the middle wall of partition is broken down, ne one nation more than another is now the people of God; no nation as such constitutes the Theorney. The civil constitutions of the nations have no divine right like the political law of Jesus. There is a new nation formed, a spiritual kingdom, an ecclectic nation, gathered out of ail the tribes and kindreds of the earth. This holy nation is under the government of Jesus Christ, the King of Zion. And as the law of tithes was the law of the old Theocracy, so it is still the law of the Spiritual Theocracy under the New Dispensation. All the subjects of this kingdom are bound to observe it, even as they keep the law of the Sabbath. The payment of tithes is, therefore, an act of religious worship, an act of homage to the Lord Jesus, the Spiritual King of Israel, rather than the performance of a civil

would make this law the standard of their religious contributions, and conscientiously observe it, what a mighty revolution it would instantly cause in the system of our ecclesiastical finance? Thus a congregation of 100 families or members, each gregation of 100 families or members, each with a yearly income of \$100, could continue to the cause of rengion at the rate.

Let a family, making in all \$4,000, Or suppose that the yearly income \$4,000, Or member or family 10,020,000, then the amount of that quinker continue to \$2,000.

Now we may recome they number of families belonging to the Prashyterian.

If the members of the Christian Church

families belonging to the Preshyterian Church in Canada, about 60,000, which is probably below the mark. Allowing their yearly moome to be at an average of \$200 a family, which is not a high average surely, when we take rich and poor together; and if they contribute the tithes at an average of \$20 per family, it will give a revenue to the church of \$1,200,000. This income will enable the General Assembly to pay at the rate of \$1,000 to each of 700 ministers, which will amount to \$700,000, expended for stipends, leaving a palance of \$500,000, or half a million of dollars, for missionary, theological, and other ecclesiastical purposes. Now, what is there to prevent the great Presbyterian Church in Canada from aiming at such a result? Why should they not devise liberal things, and attempt great things to extend the Redecuer's kingdom throughout the length and breadth of this wide Dominion? If the Spirit were poured out as on the Day of Pentecost, when the multitude of believers were of one heart and of one soul, when they had all things common, and brought their contributions and laid them upon them all. If the hearts of the people were chened like the heart of Lydia when she opened her house to the Apostles and constrained them to enter in; and if each person shoul first give himself to the Lord, and afterwards consecrate the tenth of his and afterwards consecrate the tenth of his yearly income to the cause of Christ, the thing could be easily accomplished. When the children of Ephraim and Manasseh complained that the hill was not enough for them, "Joshua spake unto the house of J seph, sayinz, Thou art a great people, and hast great power; thou shalt not have one lot only. But the meuntaid shall be thine, for it is a most send the wholl can thouse and the wood; and the u shalt cu it down, and the ontgoings of it shall be thine. Got thee up to the wood country, and cut down for thyself there, in the lat d of the Perizzites and of the grants, it M unt Ephraim be too narnow for the c. The Presbyterian Church is a great people and have great power. Why should they be content with Mount Ephraim which is too narrow for them? Why should they not aim at great things worthy of the cause which they profess to Why should they lest satis fled with one lot only, and be pleased with those things whereunto they have already attained? Let them forget the things which are behind, and reach forth unto those things which are before them. Let them go up to the mountains, to the land of the giants, and cut down the wood for themselves. Let them dave out the Perizzites and Canagutes, the giants of intemperance, and mammon, and self-interest, and prodigatity, and pleasure, and lux uriousness, and then the mountain shall belong to them with the outgoings thereof. "Arise and thresh, O Daughter of Zion, for I will make three horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people, and I will conscorate their gain unto Jehovah, and their substance unto the Lord of the whole

earth."

(For the Pro-buterian)

EXEMPLARY SABBATH SOHOOL TEACHERS.

BY HO V. ALEN CODER MCKAY, O D.

The individual Sabbath School teacher is ac sponsible for the success of his class as to the example he sets before them both in and out of school.

It is of prome importance that Soully School teachers should be an example to their class, and personally "adora the de-time of God our Savieur in all things," "Letting their light slune" in the station they occupy, they should not only be strictly moral, but truly pious; alvays noting according to the principles and procopts of the gospel, they should not only shun every place and scene of really in 111 ous character, but also onefully avoid the applantice of cvil. Children are quek eighted in observing any inconsistency in the conduct of there who instruct the m.

If the precept and the practice of the teachers be at variance, sad results may ensue to the scholars; they are injured by such teachers instead of he my benefit ed, and expose themselves to an awful con and expose themselves to an awid con-demnation. Paul in describing the quali-fications of a Christian bishop or of a Gospel minister, informs us that those who are in this office should "be sober;" i.e., persons of a sound mind and prudent conversation. So should all Sunday School teachers be seber-minded, posse sed of a ound undesrtanding, with cheerful and dispassionate conversation. This sober mindedness is the more important to be mentioned, and the more necessary to be enforced, inasmuch as in many schools the majority of teachers are young persons. Teachers should never torget that the gospel which they profess and seek to teach to their tender charge, urges them not only to live righteously and godly, but soberly. There is a restlessness of spirit and a dippancy of behaviour in which some young teachers have indulged, which caunot be either too deeply deplored or too carefully avoided. Teachers should watch over their conduct, because their useful ness to a great extent depends upon the opinion which the scholars form of them They will not respect an instructor who lacks in a proper degree of gravity, and who is not consistent and exemplary in all his deportment. The eyes of the school are all upon him; not only his own class, but the inhelicularies of the school are all upon him; but the whole school; therefore he should walk in all the commandments and orden walk in all the commandments and oldmances of the Lord blameless, and then he will aid in giving efficiency and success to the whole school. After the sainted McChoyne was dead, a letter was found upon his table which he had never opened, and which stated how the writer had been led by him to God; and this was the peculiarity of it, the writer said, "It was not so ity of it, the writer said, "It was not so much any thing you uttered as your orident holiness of life which so deeply inpressed me." It is more of this town medium of the life of the li but not severe; kind, but not making themselves too familiar; serious and earnest, but not melancholy; holding fast the doctrines of religion, but not bigoted or too sectarian. In order that they may be exemplary teachers, they should at all times follow Jesus as their great pattern, and imitating him, their light will so shine before their scholars, that they will be led to glorify the Father. Let their ruling and constant principle be, "For me to live is Christ." Let their great object be at all times the development of his glory, the imitation of his lovely example, the advo-cacy and maintenance of his cause, the wide and universal extension of his king-dom, let these be the specific and momentous end of all their arrangements and operations. Teachers should regard Saboperations. Teachers should regard Sab-bath School work a high privilege as well as an important duty. Queen Victoria is a teacher in the Sunday School, and we are told that nothing delights her Majesty more than to gather the little children con-nected with Windsor Castle and impart to

Nor encouraging is the tet that the Crown Prince of Germany leans decidedly to Rationalis a and Infilelity, and his otherwise very excellent wife is no more orthodox than he.

of England's greatness. She knows, too, that if these little ones are to do their duty,

they must know the Scriptures; who ther spared to fill high or low places in society, they must take lessons from II in who is

the teacher that came from G.d, whose teaching alone is effectual, making wise unto salvation.

THE fireside is a school of infinite importance; it is important because it is universal, and because the education it b stows, being woven in the woof of child hood, gives form and color to the whole texture of life.

THE steamship Crocus arrived at San Francisco on Sunday iast, from Hong Kong, with eight hundred and eighty two Chinese passengers. When two days out from Hong Kong the Chinese mutinid, complaining of the food and water, and the vessel put into Yokohama for an extra crew of forty men. It had been reported that on the arrival of the Crocus at San Francisco the anti-coolie societies would mob her passengers, and a strong force of police was stationed at the landing, but no trouble occurred. The Crocus brings in-telligence from China that a terrible opidemic has depopulated several villages near Soothow. It nature is imperfectly known, but death ensues almost immediately after the victim is attacked. Two great rebellions are progressing; and, in Kuar Yung, has been joined by the Imtroops sent to suppress it; the other, in Shausi, is almost as formidable. Work on the railroud between Shanghai and Wasung has been suspended on account of the opposition of the Chinese nutheraties.

THEOLOGY AND FIGTION.

Editor British American Preservanian SDR,-In reading the Rev. Mr. McDon n il's statement to the Presbytery of Toronto, as reported in your last issue, I was forcibly reminded of the story told of Su John Loslie, Professor of Mathematics in the University of Etinburgh. In those days, as it is well known, there were religious tests in connection with all ea didates for chairs in the University and when Sir John, whose orthodoxy was more than questioned, was asked if he believed the Confession of Faith, replied:
Yes, and a great deal more." So it would
be a that Mr. McD mnell too believes the Confession, and a great deal more, for in the belief, however unwilling he (Mr. McD.) may be to change his mind, he reems to cherish the hope that God may in some way, and at some time, change his. In view of his termer enunciations his at demonstration is not what it should have been, for paradoxical as it may appear, hal he said less he would have said more. And while he tauntingly twits learned fathers with their ignorance of Scripture truth, and presents them with something retreshing from Tennyson, permit me to append the following extract to show the langer of deriving theology from fiction, whether in prose or in verse, rather than from the Bible or the standards of our Church, as well as to avoid the audacious attempt of guaging and guiding the mind of the Almighty by the feelings and affec-

THE HETERODOX PLEMENT IN GEORGE MACDONALD'S NOVELS.

tions of tallen humanity:

Dr. George Macdonald is favourably known to American rea lers as the author of sundry semi-religious novels. Though not a genius like Dickens or Scott, he is una genus like Dickers or Scott, he is unquestionably a very powerful writer and a skilful delineator of character. He paints natural scenery with a glowing pen, desects human motives with a sharp knife, has strong sympathy with the merciful side of the Divine character, and with the benevolent element in the Christian

But it is not with Dr. Macdonald as an But it is not with Dr. Macdonald as an artist that we wish to deal in this paper, but as a theologian. There is an evident purpose running, like a black thread through all his novels, and that is, to throw contempt on the doctrine of future purishment. Nowhere does his pen cut so deep, and his sentences so glow and sparkle, as ment. Nowhere does his pen cut so deep and his sentences so glow and sparkle, a when he is striking a blow at that fearful

truth. It is important that this feature of Dr. Macdonald's novels should be distinctly known to the Christian Church. His clerical character and occlesiastical relations give his books unchallenged access to large classes of religious minds who shrink from contact with urdinary novels.

As a contact with urdinary novels.

As a contact with urdinary novels.

It is not the tables of the property o Ann a control of the factor of the tables of table

free opportunity to instil their poison into nuguarded minds. Were they generally wn to be plausible, fascinating teachers of Universalism, their adult readers would

of Universalism, their adult readers would read them with self-protecting caution, while Christian parents and Sunday School teachers would exclude them from their centre-tables and librate.

To convince the relief that these novels are teachers of Universalism, we will briefly dissect one for them, Robert Falconer, as an illustration of the setiments of the whole.

The hero of this the sen of a drunken vagabonder to the second of a drunken vagabonder to the second collected Sexon wife dispersals, her only child, Robert, is very young. Forsaken by his

cate Sexon wife distributes her only child, Robert, is very young. Forsaken by his miserable father, the tailed is brought up by his grandmother, produs woman, whose grip of her creed is strong as Scotch character and training second make it. She brings up young behert in the same faith. But his mind, revolts from its stern features, and he is thrown into the frigid, misty atmorphism of doubt, where he strongles look and larging after truth he struggles long and mainly after truth

nected with Windsor Castle and impart to them religious instruction for an hour on Sunday afternoons. This is one of the many noble qualities possessed by our amiable Queen. She knows the value of the Bible, and recognizes it as the source of the Bible, and recognizes it as the source of the Bible, and recognizes it as the source of the Bible, and recognizes it as the source of the Bible, and recognizes it as the source of the Bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible and recognizes it as

which, he says, represents "the absolute love slaying love," he exclaims:

"O rebuilious mother-heart I dearer to God than that which beats laboriously solemn under Genevan gown or Lutheran lators.

surplice, if thou wouldst read by thine own large light, instead of the glimmer from the phosphorescent brains of the ologians, thou mightest even be able to understand such a simple word as that of a

Saviour." etc.

is by such sentimental appeals that Mr. Macdoroid constantly seek to make a evenled truth obnexions to his readers Like all Universalist tenchors, from Muray to Whittemore, he barnes a question of revelation into contact with human affice tions; he tries the justice of God and the de nons; no tries the justice of God and the de-morit of sin at the bar of one human faculty— the emotional; and because the feeling— the "large light" of a "rebellious mother heart"—hrunk from the dectrice, therefore the dectring is false. This is our author's method in all his novels. His test of truth is not, Has God revealed it? but, Do the site tion of men and women approve it? In this spirit he represents his hero, Robert, as passing through a firste mental struggle with the dogmas of n ree mental strugge with the dogmat of ultra Calvinism, and phoging, by the sharp recoil, into the mire of Universalism. "I doma care for Him to love me, if he does na love lika body," cries the unhappy youth. And the author assures us that this unreasoning cry "was the voice of God" telling R shert "that what he wanted may the love helpergage to his lumps, may the was the love belonging to his human nature, his human needs, not the preference of a court favourite."

In this same struggle, when Robert trembles at the fear of the wrath to come. the author fluts a creed which has "I believe in hell" for its first article, and "to be a man is the soul of eternal jubila-tion." The youth's alarm "at the dire con-equences of not entering into the one refuge of faith" leads to carnest struggles for faith, which the author describes as "frantic efforts," "not in the least Christian," vain endeavours which denied God altogether as the Master of the world,

Again, the poor lad is made to speculate on the question whether the fallen angel in Klopstock's "Messiah," which mourns his apostacy, might be forgiven, that the author may have opportunity to say "judged by his (Roberts) own instincts, there could be no question of his (the angel's) forgiveness;" "the better half of himself supported the merciful view of the matter.

Of course, this decides the question of the ultimate destiny of apostate angels, for what are Divine assertions when weighed against "the better half" of a

boy's nature!
Once more: Robert is made to say that if he ever went to heaven and knew that souls were "doon there" in hell he would invite the redeemed to petition Jesus Christ for liberty to go to hell Jesus Christ for liberty to go to hell and bear the sorrows of the damned for at wear the sorrows of the damned for a time, that they might be led to re-portance and share the joys of heaven with them, otherwise they could not enjoy the blies which he had given them.

enjoy the bliss which he had given them.

supply BP: Mindefield and not been at the supply been and raised a loyal rebellion in heaven, inst ad of responding in those awful words "Between us and you there is a great gulf fixed."

The specimen passages are enough to sustain the charge of Universalism again-Dr. Macdonald's novels—a charge not denied, we presume, but probably gloried in by that gentleman.

It is to be regretted that works containing so many good and beautiful things should be written in the interest of errors which work out spiritual death and practical immortality in real life. True, the author makes these theories bloom with author makes these theories bloom with beauty, and bend beneath the weight of rich moral fruit. In this respect his novels are false to history, which has over and over again, demonstrated that these, has all other religious errors, blight spirituality and bear fruit unto death. These works must, therefore, be regarded as and, svil force. We must say of them to their author what the sous of the prophets said at the lishe, "O, man of God, there if the death in the pot! "REV. D. WISHO Delbosin Christian Advocate. heriand. Advocate.

The Corruption of the d'Age.

ont into its descriptions of the gradient review of the gradient review of the gradient review of the gradient review of the final talks of releases with fifth fiftends and fellow-workers. At all the points the Dector's Universation relatedate points the Dector's the same of the pen of Talmack, sacisfic follow-universal relatedations and fellow workers. At all these points the Dector's the word among the grass in a foul meadow. We have only space, for a few illustrations.

The struggles after the pen of Talmack, sacisfic follow-universal relatedations of the gradient reversity. The tension of the pen of Talmack, sacisfic follow-universal relatedations of the decauter after follows out it has been and the reak that garden and very summer and the reak land overy full relatedations of the infernity of close the cover of the will be an interest. The pen of Talmack, sacisfic follow-universal relatedations of the pen of Talmack, sacisfi ballot-boxes, taking fraudulent voters, making to turns, which send men to that are better subjects for that are better subjects for the nation for blots. that are better successful or the asylum for phots.

Dishonesty Begins at Home.

The crying sin of the day is dishenesty. One hears much of it in public his; but as we have said before, there is too much of it altogether in private life. And it a cause is to be found in the want of salt control in the indulgence of tastes and appetites. Reclices, extra agent living is at the bottom of it all. If this hving hear my true faundation in any hearty desire to desirable things, there would be more hope of amendment. But when one cases to see amendment. But when one comes to see what ill-gotten gains are spent up in, the outlook is a said one. Drs, display, amusement, so thy things bought jist because they are "costly;" wealth won evilly, merely that it may be wasted foolishly; these are the signs of a time which is not pleasant to contemplate. If a in in loves any one thing, say rare books, or pictures, or objects of any kind, or mu ic, or releace, while the for the sales of the one thing. o well that for the sake of the one thing in which he would be rich, he i willing to be poor in every thing e's, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time; because, like pampered children, they must needs cry for whatever they see just out of their reach; for them is needed the whole-some self-discipline which shell teach them to let alone whatever is not theirs. And the beginning of this self-discipline is in the home. Parents must teach their boys and girls the great lesson of doing without whatever cannot be fi ly theirs. There need be no niggardly restraint, but in some way the first lesson for childhood should be that of earning its pleasures. To get whatever it craves as soon as it asks for it, is the worst training a child can have.—Hartford Churchman.

Anndom Bendings.

THE fear of the Lord prolongeth days, but the years of the wicked shall be shortened.

We mount to success mostly over the ruins of our cherished schemes, fluding our failures were oftentimes successes.

In every sin which a man deliberately commits, he takes down a draught of deadly poison. In every lust which he cherishes, he embraces a dagger.

MEN must not only pray that God would help them, but they must make an effort to help themselves; God answers prayers in such a way as to encourage the performance of duty, not the neglect of it.

(Positions in prayer.) The publican standing; Job sitting, (Job ii. 8); Hezekiah lying on his bed, (2 Kings xx. 2); Elijah with his face between his legs, (1 Kings xviii. 42); St. Paul kneeling, (Eph. iii 42.) -Fuller.

LHAVE been all over the world," said "Like been all over the world," said a trend, " and hyod a roying carcless life. The property of the first control of the life heart I say, God bless the missionaries."

ALL the ritualism beneath the stars can not bring etheral fire into a human soul, or quicken it into heavonly wisdom. When the people, therefore, turn aside from our ministry, let us not suppose that we can retain and benefit them by multi-plying coremonies. Rather let us under-stand the mystery of the soul's afflaity for the soul, and that the one can not be enkindled unless the other is aflame with love divine.

PEOPLE are always talking of persever-PEOPLE are always talking of perseverance, and courage, and fortitude; but pationce is the finest and worthiest part of fortitude, and the rarest, too. I know twenty persevering girls for one patient one, but it is only that twenty-first who can do her work out and out, or enjoy it; for patience lies at the root of all pleasures, as well as all newers. Hence herselt dares as well as all powers. Hope herselt dares to be happiness, when Patience accompanies her.—Ruskin.

No mocking in this world ever sounds to me so hollow as that of being told to cultivate happiness. What does such advice mean? Happiness is not a potato, to be planted in mould, and tilled with manure. Happiness is a glory shining far down upon us out of heaven. She is a divine dow which the soul, on certain of its sum-mer evenings, feels dropping upon it from the amaranth bloom and golden fruitage of paradise .- Charlotte Bronte.

THE first century Christian Church was an association of poor people. In some of our large cities they say the 19th century Christian Church has become an association of rich people. The charge is an exaggeration of the truth, but it is well enough for the Church of to-day to remind itself that the conclusive proof of the Divine work is the preaching of the Gospel to the poor. "The rich and poor meet together; the Lord is the make of tuem all." This is a good legend to worship under.

AFFLICTED Christians, when you pass through your Gethsamane, do not think solely of its desolation, but also of its divine beauty since the Redeemer traversed it, and be sure it is this gloomy garden of Olives which is nearest to the goal. It is there that the narrow gate is opened through which the self-despoiled and the self-crucified pass, kings and priests unto the Lord, and have found in the tears of affliction borne with patience an anounting more holy than Aaron's.—Pressense.

THE infidel will not taste of the good things of God because he does not care for them. To get him to eat, his appetite must be started, and his natural and trainod aversion to all that belongs to the gospel renders this well nigh hopeless. There are timid and shrinking Christians who are almost fasting through their lives, who are almost fasting through their lives, wishing they could get bread to eat, but feeling afraid to take it. The difference is, that one has nothing and the other only a little, but in the end, while the first will have infinitely less than nothing, the other shall have "all things."—United Presby teries.

Our Young Kolks.

The Captive Prince.

You have all heard of the Stuarts, one of the fa'ed races of kings who have done more mechaet and suffered more misery in their day than ever falls to the lot of families in a less distinguished position. There is scarcely one of them who is not more or less interesting brave, beautiful, accomplished, wicked, wrong-headed, un-

accompished, wicked, wrong-headed, unhappy people!

King Robert III. of Scotland was one of the midest and weakest of the race; and he had, tike his contemporary, Henry IV. of England, a mad cap son, the Duke of Rothesay, as wild and wayward as Prince Hal hims if, but without the strength of mind to vicem and amend—or perhaps only it was the time this near young fallow. only it was the time this poor young fellow wanted; for he did not live long enough, even it he had possessed the higher im-pulse, to turn into a great soldier, and noble, honest chivalrous king, as Henry

nonest enivarious king, as Henry V. did, who began as foolishly.

King Robert's brother, the Duke of Albany, was the able man of the family, and, uniortunately, he was bad as well as clever, and took advantage of the foolish young Rothessey, and was believed to have mydered him in the gradest way by store murdered him in the cruelest way by star-vation. When the poor, sickly Scotch king heard that his heir had been killed, he hurnedly sent away his younger son James, a boy of eleven or twelve, to France to be educated there, and kept in safety out of the reach of cruel uncles and all the dancers of the time. But alas! King Robert had not reckoned on the dangers of the way. Before the rude little ship in which the Prince was had got beyond the rugged coast of Northumberland, an English vessel coming up with it, though there was peace between the two countries, took the boy prisoner, with his attendants. He was the only remaining hope of his father, who, helpless, heart-broken, and aged, had taken a little comfort from the thought that his child was safe. When he heard of this new calamity, poor old King Robert bowed his head and died of it; for though those times were so different and so distant, love and grief were the same then as they are now. King Robert died, and little James in his English prison became King of Scotland, though it was but an empty title, for nineteen weary years.

This young prisoner grow up to be not only a brave and able man, but a poet; which is the reason why we know a great deal more of him than we do of most kings; for writers, though they are often not very highly esteemed in their lifeme much more easy to remember than the great people who have no power of expressing themselves. The King of England, perhaps, was not very kind to the boy, but he had a sense of what was due to his rank, and gave him a good education, so far as was attainable in that age. But the early days of James' captivi'y seom to have been dreary enough. He has left a poem called "The King's Quhair," which many writers think might Quhair," which many writers think might almost have been writen by blancarchian any of the four Gaspels; the Book of Ruth. The half the four hands have been writen by blancarchian any of the four Gaspels; the Book of Ruth. The half the four hands have been writen by blancarchian and hand half the four half th

now, no doubt, in the lingering days of captivity, made many a beautiful picture for him of the fresh breezes and healthy hill-sides of their own country. They must have had hard work sometimes to answer the lad, who was shut up now in the gloomy Tower of London, where so many presences have languished, now in where so other strong mades, as the age when na-ture most 1 n s for movement and freedom. He writes as if he had been shut out from the natural pleasures of his early age; and if you will think of it, what a dreary time it must have been for him, and what a dismal thing to grow up in a prison!—worse than being merely im-prisoned in nesture years—though even prisoned in nature years—though even that is had enough. How sorry you are, you vigorous beys, for the invalid who cannot go out with you—cannot know anything of your games and of your delights!

where the lava stream rolled, he had stood at his post; and there after a thousand years, he was found. So let Christians stand to their duty, in the post at which their Captain has placed them.

The Touch of the Unseen

The following lines, from Scribner's Monthly, are the work of a noble is all. We as get not being able to give the nume of the author

As feel the nowers the sun in heaven But sky and sunlight never see, So feel I Thee, O God, my God, Thy dateless noontide hid from me As touch the buds the blessed rain,

But r in and minhow never co, So touch I God in bliss or pain, His far, yast rainbow youled from me Orion, moon and sun and bow

Amazo a Sky nososu by mo God's wheeling heaven is those I know Although its arch I cannot see. In low ostato, I, as the never,

Have nervos to feel, not eves to see The subtlest in the conscience is Thy, olf and that which tou hoth Thee Forever it may be that i

More yet shad feet bur shall not see,

Above my roul, The wholeness roll, Not visible but tangibly. But il daing heart to rain and ray, Tun I in weekest loy dty , I breath, and move, and live in Thee.
And drink the May I cannot see

What to Read.

The Chicago Interior takes off the N. Y. Independent as tollows :-

"Are you deficient in taste? R ad the best English poets, such as Thomson, Gray, Goldsmith, Pope, Cowper, Coloridge, Scott and Wordsworth.

Are you deficient in imagination? Read Milton, Akenside, Burke and Shakespeare. Are you deficient in the power of reasoning? Read Chillingworth, Bacon and

Ato you deficient in judgment and good seuse in the common affairs of life? Read Franklin.

Are you deficient in sensibility? Read Goothe and Mackenzie.

Are you deficient in political knowledge? Bead Montesquein, the Fedralist, Webster and Calhoun. Are you deficient in patriotism? Read

Demosthenes, and the hie of Washington. Are you deficient in conscience? Read some of President Edward's works."—In-

Very good for those who have access to a choice library, or means to purchase for themselves. There is for the less favored cleas a very good substitute. Read critically with a view to the style and dignity of thought.

For defective taste.—Christ's Sermon on the Mount; Paul's address to Agrippa, and

the Epistle of James.
For imagination.—The descriptive pas ages in Job, and generally the Apocalypse of Saint John.

For reasoning.-Christ's refutation of the Sadducees and generally the Epistle to

the Romans. For judgment and good sense.—Solo-

mon's Proverba. For sensibility.—The last chapters of any of the four Gospels ; the Book of Ruth.

Would not the principle of the party of the

Would you study offers a visit as the water places to the first and property?
Read conscious to the first and property.
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Read A state of the first of th

you vigorous by 3, for the invalid who cannot go out with you—cannot know any thing of your games and of your delights! Young King James, though he was well and strong, mut have been like an invalid. No breezy tush across country on toolers on horseback for him—no wanderings by which close the first on horseback for him—no wanderings by which is a characteristic on horseback for him—no wanderings by which of the crush of seasons. The paved courty yards, and strong battlements of the Tower, the dark and stony rooms, altitude the prisoners—and all the while the gid of the crush was supreme, and the prisoners—and all the while the gid of the crush who was supreme, and if the prisoners—and all the while the gid of the crush who was supreme, and if the prisoners—and all the while the gid of the crush who was supreme, and the prisoners—and all the while the gid of the crush who was supreme, and the prisoners—and all the while the gid of the crush who was supreme, and the prisoners—and all the while the gid of the crush who was supreme, and the gid of the crush who was supreme, and the gid of the crush who was supreme, and the gid of the crush who was supreme, and the gid of the crush who was supreme, and the gid of the crush who was supreme, and the gid of the crush who was supreme, and the gid of the crush who was supreme, and the gid of the crush who was supreme, and the gid of the crush who was supreme, and the gid of the crush who was supreme, and the gid of the crush who was supreme, and the gid of the crush of the yaged as often as it may

me, keep my command-

Subbuth School Teacher. The Superintendent

Your success in government depends upon your influence over the teachers, and their ability and willingness to govern their pupils in the interests of your policy. Your success in teaching depends upon your teachers. If they fail to co-operate with you, more than one half of your "desk power" is gone. The questions you propound from the platform may be lost it the teachers do not stand as willing supporters between you and their papils Your success in reviewing a school depends upon—(1) the teachers' work in the classes; (2) the frequency of reviews from the desk; (3) the cheer lness and zeal you infuse during the review process, and (4) the brevity of that process. Long reviews are almost always worthless. Butter know a little well (and we must frequently re peat it in order to know it well) than to pass over in a dull and superficial way vast areas of knowledge, with no desire or expectation of taking passess in. Success in the spiritual part of your work depends upon the zeal, prayerfulness, and fidelity of your own character and habit. Godly superintendents fill a school with all sweet and spiritual influence. Worldliness for ters worldliness. In view of all these things-(1) be on the best of terms with your teachers; (2) be theroughly familiar with every lesson; (8) keep trying to review in the best possible way you know until you attain facility in a botter way; (4) live near to God, and seek the flavour of piety in all your work and words and ways, that you may live for God and in God, and by his inspiration teach—teach when you look; teach when you smile; teach when you sing; teach when you talk; teach when you pray; teach when you are absent from your pupils, that their very remembrance of you may woo them toward the pure source of your pure life.-

Illustrated Bible Studies.

Normal Class.

The Sunday School Congress at Plains ville, N. J., the first week in March, proved to be a valuable gathering. Preliminary services were held Sunday, March 5. In the morning the various pulpits of the city durches were occupied by a number of delegates present. In the evenue three platform meetings were held, and addresses delivered by Drs. Hayes, Catteil, Randolph, and others. The "Congress" was organized Monday, with Dr. J. H. Vincent as President, Rev. George A. Peltz, Vice-President, and J. B. Tyler as Secretary In the evening Dr. Sims spoke on " I'he

To the foregoing excellent suggestifies of the foregoing excellent suggestifies of the first that imporported the first that imporported the first that the first shade of composition is find the retained in the superintendency. As well are that the first shade of the first shade his efforts, and diling and putbut as any man in the school of the second the church and of the second and well, as the teachers of his school, ought each and all to support, aid, and commend him. More than this, where any one is the support again of others of the company of the second again of the second and the support of the second again of the second again. for the superintendent, or their confidence in him, that person's efforts should be received in such a manner, and be so answered, as that the world to once understand how unplessant and dertaking he had entered upon, and how yery slight the probability of his siccess. 608.

Locks of white the cover for Lying is so readyhabilations cover for any miscarriage, antise material faction amongst all sorts of people, that a child can hardly avoid observing the use made of it on all occasions, and so can scarce be kept, without great care, from getting into it. But it is so ill a quality, and the mother of so many ill ones, that spawn from it, and shelter under it, that a child should be brought up in the greatest abhorrence of it imaginable; it should be always (when occasionally it comes to mentioned) spoken of before him with the utmost detestation, as a quality so wholly inconsistent with the name and character of a gentleman, that nobody of any credit can bear the imputation of a lie; a mark that is judged the utmost disgrace, which debases a man to the lowest degree of a shamoful meanness, and ranks him with the most contemptible part of mankind, and the abhorred rascality; and is not to be endured in any one who would converesteem or reputation in the world. The first time he is found in a lie, it should rather be wondered at as a monstrou-thing in him, than reproved as an ordinary fault. If that keeps him not from relaps ing, the noxt time he must be sharply re-buked, and fall in the state of great displeasure of his father and mother, and all about him who take notice of it. this way work not the cure, you must come to blows; for after he has been thus warned, a premeditated lie must always be looked upon as obstinacy, and never be permitted to escape unpunished.

In the place of doing, we too often ex-haust ourselves with preparing to do.

MISSIONARY NOTES.

Or the 136 missionaries in China, 310 are women. Of the 100 in Japan 52 are

Within the last five years seven hundred Buddhiet temp es in Japan have been con verted to other use than for worship.

Missioviki salaries cound larger in China than the not result justify. Sin Sch Oug, a Methodist native preacher says: "This year I have been paid 100,000 (cash) salary." The sum usined amounts to

Rev. H. H. Jesser, of the Presbyterian Syrian Mis 100, writes of the outcoming of an entire town of five hundred inhabitants, at miles from Benut, from Maronite dark ness to Protestantism. A chapel and schoolhouse have been fired, and a native preacher and teacher retablished there A great proportion of the people attend the services held by the missioneries. Some of the young men have established a club to put a stop to lying, each member pledging himself to speak the truth.

INDIA has not given up its old notion quite as much as has been supposed. A Brahmin of high caste, a member of the Bengal legislative council, Babu Jug ada nund Mukerree by name, entertained the Prince of Wales at his hours and intro-duced him to the women of his family. For this latter act he has been violently attacked by almost the entire native press being called a traiter to his co-religionists and a disgrace to the Hindu community. Some of the papers have gone so far as to call upon all Hudu tradesmen to refuse to serve him, and all Hindus of equal rank to retuse surther communication with him.

THE school for girls lately established by the third wife of the Khedive of Egypt is a great success. The lady bought a large house in a thickly-peopled locality, near the dancing dervishes, erected around it a quadrangle of spacious buildings, and handed them over to the Educational Department; but herself defrays the whole cost of maintenance. The school is free to all, and when it had been open only four months there were 206 hoarders and 100 day pupils, all Arabs or slaves. They discard the Oriental veil, and are dressed in frocks, pineferes, and shoes, in English fashion; and they sit, not squatting on the ground, but at dosks.

THE Presbyterian Churches of Scotland have united in establishing a new mission in the Makololo settlements above the cataracts of the Zumbeei, Africa, as a memorial of the deeds of Dr. Livingstone. The mission has been admirably equipped, even a steamer being supplied for on the Nyanza above the falls. This little

thrown to one side. Still many lives are saved, and the physician has the encour-agement of entering into houses into which no other Christian is admitted. Their in mates will have no Bible reader or school teacher, but will listen readily to the conversation of the " Dr. Lady."

THE following is from the Shanghan Courier, of an attack on two English missionaries at Hankow: -" News has just reached us from Hankow that the Rev. Griffith John and Dr. MacKenzie, both of the London Missionary Society's Mission at that port, have been rather severely beaten by a mob in a village some little distance from Hankow. It appears that the missionaries had arranged to visit some of the Christian converts of outlying districts, and were on their way to do so when they were attacked by a mob which had assembled not far from the village to had assembled not far from the village to which they were going. They endeavoured to pacify the excited crowd, but all to no purpose, as they yelled and stoned the missionaries with vehemence, threatening their lives, crying out, 'Go back to Hankow and preach your Jesus; we do not want you or Jesus here.' Mr. John was bruised by the stoning, and returned to Hank w with a swellen face and lacerated head, while both have had a very narrow escape of being killed. matter is now in the hands of H.B.M. Consul.

In a letter to the Foreign Musicovary Dr. Nevius, of the North China Presbyterian mission, communicates important in telligence concerning the work in China, where Mr. Corbett baptized one hundred where Mr. Corbett baprized one number and thirty members of the "Nameless Sect," more than two years ago. The whole number of native Christians is now nearly three hundred. They mostly belong to a small branch of the widely-extended "Nameless Sect." This branch, being somewhat isolated from the main being somewhat isolated from the main body, was comparatively free from control. A considerable portion of it, including the leader, have entered the Christian Church together. The people were formerly very illiterate, but have, since becoming Chris-tians, learned to read, and are rapidly ad vancing in Christian knowledge and genvarioning in constant another and the constant which they were at first subjected has almost entirely coased, and the Christians most entirely coastd, and the Christians are now living peaceably among their heathen neighbors. The native paster has proved himself equal to his work, and the churches have developed a surprising degree of self-support. One chapel was built for them, but a second and better one they are halling for themselves. When this is are building for themselves. When this is completed they will be ready to assume the entire support of the pastor who presides over their three churches. They are also making efforts to extend the Gospel among the adherents of the sects with which they were f rmerly connected.

BRITISH AND FOREIGN ITEMS.

THE Pope has issued a brief to the Archbishop of Tolede, in which he denounces liberty of worship in Spain as contrary to the rights of truth and of the Cathol c religion, and as loading the state with a great crime, and, by opening the door of error, paying the way for the persecution of the Catholic religion. The Univers, commenting on religion. The Univers, commenting on the but f, speaks of liberty of worship as a principe funest.

Attains not much behind Portia in passing laws that ourb the Roman Charch Since the beginning of the year the Horse of Peers at Vienne has presed a law establishing the right of the State to yest and inspect regularly all monastic institu-tions. It makes the acquisition of builded property by religious orders, dependent on the Manister for Public Worsh p. 11 is also preposed to restrict the interconcre of these orders with their foreign superiors.

Im Now Testament Company of Revisers have mot in the Jerusaem Counber for then fifty-eighth session. The Bishop of Goncester and Bristol presided. The other members present were the Dean of Lichteld, the Dean of Lucch, the Dean of Rochester, Cauon Kennedy, Cauon Lightfoot, Canon Westcott, Archdeacon Lee, Professor Milligan, Protessor Palmer, Nowth, Dr. Augus, Dr. Serivener, Dr. Hort, Dr. Vance Smith, and Mr. Humphry. The company proceeded with the revision of the Epistle to the Galatian.

Tue Rev. John Meneely, a most worthy and efficient pastor in Belfast, has been nominated by several Presbyteries for the Moderatorship of the next Irish General Assembly. This mark of distinction has been honestly and fully carned by Mr. Mencely, although never sought for by numself. It is not likely that there will be any contest, for Mr. Mencely will probably be chosen unanimously.

THE Cologne Ultramontane Volks setung says that Bishop Martin, of Paderborn, who fied from Prussia to Holland, has been requested by the Dutch Government to leave. It is supposed that the Bishop, having excommunicated a Palerborn priest for obeying the Reclesiastical Laws, the Dutch Government anticipated a 1emonstrance from the Paussian Envoy were they to allow him to reside any longer in the immediate vicinity of his former discase. The deposed bishop has gone to Eugland, whence, the *Volkszelung* says, he intends carrying on the spiritual government of Paderborn.

The following appears as an advorticement in a Brighton newspaper:—"To Roman Catholics.—Seeing it reported that the Roman Catholic Bishop of Nottingham

son in the ornesatem Chamber. The following members attended during the session:—The Bishop of Bath and Wells, The Dean of Canterbury, Mr. Bensly, Dr. Chance, Professor Chenery, Mr. Cheyne, Mr. Driver, Mr. Elliott, Mr. Geden, Dr. Guisburg, Dr. Gotch, Atchdeacon Harrison, Dr. Kay, Professor Leather, Mr. Lumby, Canon Perowee, Mr. Sayce, and Mr. Allis Wight (Surretary). Communications Mr. Aldis Wright (Secretary). Communications were received from the Bishop of Llaudaff, Dr. Lindsay Alexander, Professor Birrell, Principal Douglas, Dr. Fald, and Professor Wright, who were unable to be present. The company considered the suggestions of the American Commitee on the Book of Deuteronomy, and continued the revision of Jeremian as far as chap. x iv., verse 21.

THE missions on the West Coast of Africa have already done much to repress the cruelty of the degraded tribes who people those unhealthy shores. In Old Calabar the missionaries of the United Presbyterian Church, after twenty-five years' of labor, have succeeded in uprooting the worst forms of heathenism. A little further south the English Baptists are established on the banks of the Camer oons River. If they have not gathered many converts, they have, at least, estab-lished an asylum for fugit ves from the horrible customs which prevail in the mountains back of the coast. As soon as some person of influence dies, one or morvictims are selected and, on the charge of witcheraft, are compelled to drink pois r, or are in other cruel ways put to death. A Baptist missionary writes that within the past seven mouths the little mission settlement has afforded shelter to seven personwho had been thus condemned.

THE N.Y. Tribune of the 20th instant -"The labors of the Evangelists at the Hippodrome were brought to a plus last evening. For ten weeks they have preached and sung to the largest throngs that have ever gathered in this city. Whether the secret of the extraordinary success of these services is the terrible carnestness and homely simplicity of Mr. Moody's manner, or his common-sense method and business-like talent for organiz ation, or his faith that he is teaching the eternal verities, it is manifest that he man of tremendous power. The revival which he has conducted in Great Britain, and the three great cities of the United States is the most remarkble religious movement of the time, and The Tribunhas recognized its significance from first to last by furnishing the most complete re-ports of the services that have been published. The most obvious criticism that has been passed upon the work of the evangelists has been that it is wayside sowing. The splendid effort which they have made to establish a fund for the con-tinuance of the revival services will go far to meet this objection.

British American Presbyferlan, 102 BAY STREET, TORGATO.

Sent Contained to a C BEACKEAT ROBINSON,

TO COBRESPONDELTS.

A territorite manaded of the next to moved to me the rate of the dotoe act later by the later may be such as the control of the dotoe act later. Mecone once of most have experient the thought sample, our rate of the section, of the later of the control of the later a-capes not a composited without be presented with the first constant becomes the constant becomes and the constant becomes the constant in th

Aritish American Presbyterian. FRIDAY, APRIL 28, 1876.

therein. Dean Stapley unveiled the Memorial that has been ercoted in Westminister Abbey, to John and Charles Wesley. This is surely one of the signs of the

Ur tiil very recently no charge was made in these columns for the announcement of births, deaths and normages. We now expect twenty five cents with any such notice. Ministers are respectfully asked to bear this in mind-so far, at least, as marriages are concerned.

Excepting arrangements are being made for the entert sinment, at a reasonable rate, of those who wish to visit Phila-lelphia in a quiet way, during the approaching summer. Respectable families are preparing to open their houses for such, at one dollar and-ahalf, and two dollars per day. With such accommodation, and we trust with railway fares greatly reduced, a visit to the Centennial City will be within easy reach of all who casire to see the exhibiton for themsolves.

THE Chinese question in California is becoming more and more pressing. The immigration threatens to be of the nature of a deluge. What to do with the Chinese is a problem, perplexing to the average Yankee mind. Why all this fuse? The Chincse are most industrious, skilful, and conomical, and while they may tend by their competition, to lower wages in matters pertaining to manual labour, they cannot very well affect the interests of skilled artisans, and the higher class labourers. Busy bees are not so much to be dreaded as drones. Let a work of revival take place amongst the Chinese, and we would be supplied with the very best sort of missionaries to send to Ching.

nance to at Tar Wangelists, Mesers, Moodys Bankey have now closed their laboricha New York. The statement that They of tained by contributions, the extraordinary sum of \$185,000, is proof of the powerful hold the labours of these men have taken of the community. As in London and elecwhere, the money thus raised is devoted to the payment of the debt of the Y. M. C. Association. It is interesting to know that the Evangelists will not accept a cent of this for themselves. They live by faith, trusting to the good Lord to support them in His own way. The revival work of Moody and Sankey is remarkable in all its aspects, but in none more so than the im mense sums of money which are thus raised for benevolent purposes.

Amongst the many Presbyterian unions which are taking place in our day, there is none that more deserves attention than that of the Free and the Reformed Churches of Scotland. This will undoubtedly be soon accomplished. The Reformed Church has been most faithful in her testimony to the Truth, and is in many respects, entitled to be regarded as the proper descendant of the stern and brave men who signed the Solemn League and Covenant. The tendency to unite on the part of Presbyterians in every part of the world, is characteristic of our age and generation. What is to be the upshot of all this? Can Presbyterians live any longer in separate and isolated conditions? Will it be possible for the Presbyterians of Scotland to hold out any longer against the influences that are at work? One Presbyterian Church in Scotland ' What a glorious result '

THE death of Alex. T. Stewart, the Mill ouaire Merchant of New York, has been very extensively commented upon. It appears strange that a man of such method should die, simply leaving the bulk of his wealth to his widow. It is said that he had long been studying the difficult problem of how best to benefit Society by his wealth. That death should have found him unprepared, in regard to the distribution of his immense property, is surely a warning to all similarly placed There is reason, however, to believe that Mr. Stewart had very decided and excellent plans as to the disposal of his wealth, and that his wife and executors will fully carry out his intentions. His genius lay in the direction of conserving property, and turning it to good account, and, doubtless, he has been occupied with the problem as to the proper shape in which to leave his money, so as best to secure the interests of his fellow-men.

CASE OF REV. D. J. MAUDONNELL.

tiar renders will share the disappoint ment we led at the elate of all ers in the case of Rev. Mr. MacDonnell. II was our hope that this gentleman would have presented to Prosbytery a sufficient und edistagtory efficient of his views upon the subject of the eteroity of punishment. We all feel it is tone the cose were finally settled. The discussion which it has raised has done outch to disturb the peace not only of the Churches in Toronto, but all over the land-A terment has been created that is not of a nature to do good The fact, however, that the Presbytory has declared the "state ment" of Mr. MacDonnell to be not satisfactory, shows that the deficulty is not yet overcome. Several remarks which that gentleman let fall in Presbytery were calculated to increase rather than remove the trouble. It would not, therefore, surprice us to find that we are on the eve of a great agitation which cannot be settled judicially until it reaches the General Assembly, and which will leave many lamentable traces behind that will be felt for many years to come.

This must be said, that the affair has been handled by the Presbytery with remarkable courtesy. Not a single angry word has been spoken. No one has attacked or defended Mr. MacDonnell with over-heated temper or with bigoted zeal. This court has been all along most considerate in its dealings. When the matter was first broached in November, members of Presbytery vied with one another in expressing the admiration that was felt for Mr. Mac-Donnell's character and ability. Whatever result might follow from the enquiry into the doctrine of the sermon preached by the minister of St. Andrew's. the kindly manner and Christian words of those who instituted the proceedings, must, if possible, have raised him higher in the estimation of his congregation and the public. Everything, too, has been done in a conciliatory spirit. Six months were given Mr. MacDonnell to allow him to study the question more thoroughly. And even now that the Presbytery have seen it to be their duty not to accept his statement | May. as satisfactory, they are not pushing matters, but affording their brother time and

strong passages profit manufactions in the Aportice and Paris seaace of

statement in the Bible that would favor the idea of restoration, he sees his way to hope that God will put an end to sin and suffering. While in this expectant frame of mind, he at the same time undertakes' to hold out no hope to those who wilfully reject Christ. How Mr. Macdonnell can himself hope for such and promise no hope to them in his preaching, it is difficult for any one to understand. We do not think that a preacher with his mind thus divided can teach the truth very effectively. Mr. Macdonnell insists upon his right to indulge such a hope, while acknowledging the unsatisfactory grounds upon which it is based. At the same time while we cannot but feel strongly that there is something very wrong in such a mental condition, it is impossible not to admire the straightforward and manly way in which the rev. gentleman puts himself before the Presbytery and the public. The charming frankness with which he says "Such is my position. It may be wrong, but I can't help it, ' disarms the keenest defender of the faith, and evidently makes the Presby. tery feel at a loss to know what to do with

the faith, and evidently makes the Preshy levy deep the post of the post of Robert of School and the post of Robert o

able to report semething semafactory to Presbytery on Tuesday next. There does not seem to be a great di tance between long and the Presbytery, when he is heping for a confessedly hopeless thing, and promices to retinin from introducing it into his pulpit instructions. At the same time omeh depends upon a centence, and it Mr. MucDonnell's hope is to be allowed at the expense of the truth of Scripture and the deternal standards of the Church, the Use after can baye no other course than, to a I with the dereation according to ecclasiastical law. We think that Mr. MacD mnell is bound by most solemn considerations to facet the conciliatory spirit of the Presbytery by deing everything in his power to allay the discussion which he has been the means of raising, and record the peace and harmony of the Church. We do not say he is not doing so, but we all know there is always concething more we can do to reach a worthy end.

Allinisters and Churches.

On Thursday (yesterday), the Rev. Jno. Goodwillie was inducted as minister of Knox Church, Camlachic.

THE ROY. Isaac Campbell, of Kilbride, has received a unanimous call from the Beverly congregation. The salary not to be less than \$800, payable half-yearly in advance, with manse and globe.

THE stipend promised the Rev. W. D. Ballantyne, B.A., by the Pembroke congregation is \$1,200 and a manse, instead of \$1,000 as before stated. The call was signed by 91 members and 107 adherents.

THE Clerk of the Synod of Hamilton and London has sent certificates to all the members, which on presentation at the different stations of the Great Western Railway, will secure them tickets to and from Hamilton at one fare and a third.

A CALL from St. Andrew's congregation, Toronto, to the Rev. Dr. Waters of St. David's Presbyterian Church, St. John, has reached the St. John Presbytery, and will be dealt with at the meeting of the Presbytery on the second Tuesday in

THE Times says to We understand that ters, but affording their brother time and opportunity to consider and realise the situation.

It is difficult to see what Mr. MacDonnell is driving at. He allows that many strong passages professional and partitions and probably be sold.

punishment. In the absence of one single the young ladies, steed ex an indicate the point land that would forth 11th instant, and presented himisithan affectionate address, and works a contabling \$137. In returning hand, the same made feeling references for a surface for from which he preached surface shareh—

Phil. i. 3-5, expressing the hope that it might be his last also. After the African writer as following Madee:

"Times are dull, and we make appared the

world share in the general defined on, but the Presbyterians of Article hard life in them. In June last the manufacture apresented of inflammation in two about these. In six hours he was presented in the first them. One hours he was presented that other. One of a few young people the way Year's slipped into his han's that the way year some containing \$77, as he entered the plat of Last year \$100 additional was to the last year \$100 additional was to the last year \$100 additional was to the last year and the annual meeting a few days your was not number of families seventy two plats as for the year seven; remake \$12, increase leven; Sabbath School \$1. Bible Class forty. Over \$2,000 was twested by the forty. Over \$2,300 was avested by the people in the new Gaurette In two years \$10,000 have been so decosed of. Delt about \$2000; \$4mm noeded in addition to

Town Hall is a large one for a country village. In February, the sacrament of the Lords Supper was described in the sumple, reverential and Scriptural manner which characterizes the Pre-byterian body throughout the world. Forty fore members partook of the embleres of Christ's backen body and shed blood, sixteen of these for the first time. With God's blessing we are going to sucered up here, and show our brethron of all denominations that the faith of St. Land, St. Augustine, Calvin and Knox, can was its way against all obstacles. Our motto r. "God forbid that we should glory save in the Cross of our Lord Jesus Christ."

Nook Reviews.

PRESENTERIAN QUARILREA AND PRINCE-ION RIVIN TOR APRIL.-The subjects treated in this number are the following 1. "Civil Government and Religion." This is a very important discussion in the present times, showing that while civil governmente are distinct from religion in a general sense, yet a secular government, conducted on proper moral principles, as should be the case, may in a variety of ways co-operate with and subserve religion, while they are not blended together in what has been Church and State united. 2 "Beneficiary Education." This treats of special educational Institutes for preliminary training to the word of the Gospel Ministry, a most necessary step for higher instruction in College. 3. "Dr. Lipsius on the Roman Peter Legend," showing by inductive evidence that there is no foundation whatever for the Popish affirmation that the Apostle Peter was the Bishop of Rome, as the primary basis of the Papacy. It sums up its proof with declaring "the feet of Peter never trod the streets of Rome." Popery, then, has no foundation. 1. "Final causes," a translation from French. The argument from final causes consists in this, in opposition to materialists, that in nature there are ends and means fitied to those means, and that this implies foresight and wisdom in Divine Creation. 5. "The Ecclesiastical Disruption of 1861." This was occasioned by the Presbyterian Churches in the Southern States clinging tenaciously to slavery, as they still do to the principle of it, which they strangely maintain to be divinely authorized, and permanent to the end of the world. 6. "Christianity without Christ," by Dr. O. Midge Strating that the local contract of the same of the same

intelligence are valuable, as usual. follow, for new subscribers. ST. NICHOLAR YOR MAY. With its May number, St. Wickeles beging in we settly surf, werth regulated the Countees was a least from the resulting by Thomas Balley Aldrich, and Ministrated. with silhoustjesbya Hopkinsas Am for haid with silhoustes by all opkings. As not hand cellaneous attributing, the large minber of them forbids of the large minber of the large minb "Jack-in-the-Pulpit" is a libellisis as ever. "The Little School-ma and Specific several prizes, and "Deacon Grant of several more. The Letter Box and Rapide Box

Tille so lightly is rest Chiristra Holly Hollsest

dontemporary literature and theological

are crowded with good things...

source and premionate and entertactory account of current events in the order in which they occur in a personnest and convoment form. It melades in its scope not only the according of accounts of public events, but of such matters of general intorest as have occupied public attentionpolitical, literary, social, commercial, etc. ote. There are hundreds or levels which repear in the daily newspapers, little gerns in their way, which are deserving of a more permanent setting than a delly journal attords, and this the fire or a is intended to supply. It is intended, also, that each number shall contain a finely executed steel engraved portrait of some prominent personage, with whose name the public at the time are busy. Thus the April num. ber contains a fine bkeness of William D. Astor, lutely deceased, and also an accurate biographical sketch of the deceased millionaire. A portrait of Mr. Moody, the famous revivalist, is ready for the May number, and one of Mark Twam, the humorous writer, will appear in a subsequent one. Mr. Moore has done his work intelligently and well thus far, and is to be congratulated on the success which the magazine has achieved. Carleton & Co. are also entitled to much credit for undertaking the publication of a magazine which is destined to become a necessity in every library and to all writers."-New York Evening Mail. THRIFT. Toronto . Belford Brothers.

This is a helpful, wholesome book by Samuel Smiles, the author of "Character," "Self Help," etc. The scope of this work is best indicated by giving a few of the topics treated upon in its pages. They are as follows:—Industry, Habits of Thrift, Methods of Economy, Savings Banks Economical Life Assurance, Living Beyond the Means, Riches and Charity, Healthy Homes, the Art of Living, etc. The keynote of the writer's treatment of his subject is given in a couple of poetical quotations which appear on the title page; the one by George Herbert, the other by Robert Burns:

"Be thrifty, but not covetous, therefore give Thy need, thine honor, and thy friend his due. No ver was scraper brave man. Got to Live, Then live, and use it olse it is not true That thou hast gotten. Surely use alone Makes money not a contemptible stone.

" To catch Dame Fortune's golden smile, Assidious wait upon her; And gather gear by ev'ry wile That's justify'd by Hogor: Not for to hide it in a hedge, Nor for a train attendant; But for the glorious privilege Of being Independent."

The book at wall printed, neatly bound, The Party breditable to the

DESCRIPTION OF HEAD THE Numbers of the Living Mgs for the weeks ending LApril 15th and 22nd contain "The Hebrew Reviews for the current year may slilling What She Came Through," Parts I. and Woman," by Constance de Rothschild; on the distinction of the current year may properly What She Came Through, Parts I. and on the current year may be come the Jan. All the come Through, Parts I. and the with this came, and the two which, and the Parter; "The Life and Labours of Francis and Parter; "The Life and Labours of Francis "The Riverly, 1808-1876," by Karl Blind; "The and on must plain of St. Nicodeme, by the author of Palty"; "A Glimpse of the Korea," by C. A. G. Bridge, "Servia, from The British Quarterly Review, "Some Aspects of Friendship," Blackwood, "Principal Tul loch on Spiritual Evolution, Spectator; "The Hurricane," Spectator; "Little Bobby," a Sketch in Paris, Blackwood, "Humor," Cornhill. "Heligoland," Saturday Review; "Art Needlework," Pall Mall Gazette . and other valuable articles, together with select poetry and miscellany. The current volume began April 1st. For fifty-two numbers of sixty-tour large pages each, (or more than 3000 pages a year) the subscription price (\$8) is low, or still better. for \$10 50 any one of the American monthlies or weeklies is sent with The Living Age, for a year, both postpaid. Littell

interesting paper on Mujor Andre, illusgrated with entirely new pictures from Dr. Emmets rare and valuable collection. Professor Luckwood concludes his series of quetrated papers on the Microscope. The sabject of Household Art, so admirably greated by Moneure D Conway in former numbers of Harp i, is resumed in the present number. The first of a series of allustrated papers on "Modern Dwellings: their Construction, Decoration, and Furniegre, 18 contributed by H. Hadsop Holly, the well-known Architect, and is profusely all fastcinity illustrated. Under the tule f "Cardinal Mephreto," Junius Henri broune contributes a brief but admirable sketch of Cesar Borgia. The portrait acmpanying the article is engraved from Raphael's celebrated picture in the Palazzo Borghese at Rome. Of course, the supreme feature of the Magazine is George Eliut's Daniel Deronda, of which an entire book egiven; but the space allotted to this brilhant roul does not interfere with the usual ramety so characteristic of every number of Harper. The Publishers announce the commencement of a new sorial story in the iges number, by Mrs. Dinah M. Craik, enutled "The Laurel Bush an Old fashiond Love Story." The "Easy Chair' reaches a familiar sermon on social am bition; shows the danger of "Fighting the Devil with Fire," and, among other things, has a word for country elergymen. The

THE INTERNATIONAL. A Cosmopolitan Review, of Universal interest. New York, A. S. Barnes & Co., Price \$1.00. Published every two months.

other Editorial Departments are as inter-

esting as usual.

The May and June number of this first class periodical, will contain the following, among other articles: Reform in Higher Education; Dean Swift, by J. B. Smith, London, England; Some Checks and Balances in Government, by Judge T. M. Coolay, of the Supreme Court, Michigan; International Prison Reform, by Dr. Wines; Localities of Burns, by the Brother of England's Laurente, Charles Turner; and Chaldean Genesis, a new work by George Smith, whose Assyrian discoveries relating to Anti-Christian Bras have become famous is a literary as well as an international event. This paper is Dr. J. W. Dawson's able and intensly interesting review of Mr. Smith's work. It does not limit itself to the wonderful discoveries recorded by Mr. Smi.h, but opens to its readers many new and startling parallels and facts Anything from the pen of the accomplished Principal of McGill College will, we feel assured, be eagerly read by cultured Canadians, who are justly proud of the well earned fame of Dr. Dawson.

Presentation to Dr. Cochrane.

On Wednesday evening a number of the members of Zion Church waited on the Rev. Dr. Cochrane at his residence, and presented him with a very handsome silk cassock and gown. The gown was pre-sented by Mrs. John Montgomery, while Miss Ashmore read the following address: Rev. William Cochrane, D.D.

REVEREND SIR AND BELOVED PASTOR,-We have met this evening to perform a very pleasant duty. We have taken the liberty of presenting you with this Clergyman's Gown and Cassock, made in England after the most improved pattern, which we hope you will accept as a slight token of the high esteem in which you are held. Our prayer is that you may be spared to wear it out in the service of Zion Church pulpit, and that those who form your congregation then, may have the pleasure of presenting you with a similar one. We also pray that God may prosper you in His cause, and that you may long be spared to fill the distinguished position which you now hold in the Presbyterian Church, and at length having exchanged the trials of earth for the glories of heaven, may we the ange spotless robes, forever singing the praises of our common Father.

FROM FRIENDS IN THE CHURCH. Brantford, April 19, 1876.

Dr. Cochrane in his reply referred to the good feeling that had existed between him-telf and his congregation for the past foureen years, and thanked them for this handsome token of their regard. During that period many changes had occurred but nothing to mar the harmony of pastor and people. He valued this expression of their feelings towards him very highly. Next to the approbation of a good con-cience and the approval of the Master, is the knowledge that one's ministry is approciated by his people, and that his labours are not in vain. Those who are engaged in such labors know how incessant is the toil, and how much there is in a large congregation to exhaust the physical and mental energy of the strongest. The feeling that he was supported and encouraged in his work would make him more anxious excel in his ministrations, that under God's blessing, souls may be saved and sants edified. The reverend gentleman closed by saying that he would treasure the gift, and with it remember the kindness of the givers, and asked them to convey to all the subscribers his warmest thanks.

Both cassock and gown are of heavy silk, and were purchased through Mr. Mr. Saunders, Robe maker, of Toronto, at an expense of something over \$100. The gift was creditable to the taste of the givers, and affords another proof of the high esteem in which the reverend gentleman is held by those with whom he is spiritually associated. After the presentation a pleasant time was spent for an hour or two by those present.

Puneral and Mourning Customs.

Editor Biggish America & Presbyreid .N

DLAR Sig. - I have read with much pleasure and satisfaction your editorial in your issue of the 14th last, on "Juneral and mourning enstoms. I am pleased to think that the attention of the public is being called to this matter. I have often thought there should be a reform in the way of conducting functals, and hope the day is near when much of the extraveg-ance and absurdity of the present juneral

system, which in too many cases is but a mere display, shall be done away with.

You have struck the key-note, and if our ministers will only lend their aid and call out for a retorm, your object will econ be gained. I am satisfied the country is now ready for a change in this respect. Any person who has given this subject a serious thought, cannot fail to see that there is a great amount of unnecessary form con nected with funerals in both town and country, as they are at present conducted. The house of mourning and death is far too often turned into a scene of burtle and dis-order, and not unfrequently, what would otherwise be the serious duties of sympathizing friends, degenerates into a cold formality, and becomes, as you have aptly expressed it, "a painful caricature upon the solemnity of death and its impressive lessons." It would not be difficult to give instances where persons have gone deeply in debt to keep up the appearance of a fashionable funeral, and where the simplicity which should mark such solemn services, has been totally superseded by extravagance and pretension, and the be-reaved have made themselves by this useless expense almost as much the objects of pity for their thoughtlessness, as they were deserving of condolence for their affliction. Judging from surrounding circumstances, it does sometimes seem as if the minister was discharging his sacred duties more to fill up a part in the perfermance of some drama, than to impress sinners with the great need of preparing to meet their

Custom has instituted a very expensive and uncertain plan by which the noninterested are supposed to estimate the regard in which the dead are held by sorrowing friends. The sooner the fallacy is exposed and corrected, the better it will be for society at large, and particularly for the friends and relatives of the deceased, who in many cases cannot afford such a parade of style. The pageantry of funerals now-a-days is at best but a solemn mockery of that simplicity, earnestness, respect, and gravity which should characterize the burial of the dead.

One evil resulting from so much ceremony and form, and one which more es pecially affects the clergyman in attendance is, that very often owing to delay in the necessary preparation for such show other appointments equally as important have to be left unfulfilled, and as a con-sequence his other work is thrown into confusion; whereas had the funeral ser vices taken place at the appointed hour, all this would have been prevented, and all other engagements could have been met. If people insist on ceremony and style at funerals, I hope they will learn to be punctual, and have every thingarranged so as to cause no delay in the services be-yond the appointed hour. If there is one thing that ministers should insist upon more than another at all public meetings, and particularly at funerals where so many are unable to gain admittance to the house, it is punctuality. It is unfair to the minister as well as to those outside, to be kept waiting for nearly an hour after the set time for service to begin; it is especially unfair and unkind to outsiders if the day is cold or stormy. For my own part, I see no need for what is commonly called "funeral sermons," except on very special cccasions when some person remarkable for piety and Caristian zeal has died, and even then in most cases I would let his past good works, his high Christian character, and his devoted life preach the funeral sermon, and I think it would be done more eloquently and more impressively than in most cases where such mons are preached now. I have always held that the house of mourning is not the place for long addresses. A psalm or hymn sung, a portion of Scripture read, and an earnest prayer are, to my mind, all that are required. I know, Mr. Editor, this is a disputed point, and much can be said on both sides; I only speak from my own experience and choice, when I say that the less a minister says at a funeral. the more I appreciate it, the more deeply do I feel the solemnity of the hour, and the more loudly do I hear the voice of God saying, "Prepare to meet thy God."

I am much pleased with the decision of the ministers of Toronto with regard to attending funerals on Sabbath. Except in cases of great necessity, I think it is a desecration of the Lord's Day, and an open violation of the fourth commandment-"Remember the Sabbath day to keep it holy." I have no hesitation in saying that funerals on Sabbath should not be tolerated in a Christian land, ex-cept in cases where it can be shown beyond a doubt that it would be unsafe to keep the body till Monday. Such cases I think are few in our country.

Sometimes funerals are purposely ap-pointed for Sabbath, so that a large company may gather. In my opinion this is decidedly a sin, and if people will persist in it in opposition to the teachings of Scripture, and the advice of Christian ministers. isters, then ministers must take a decided stand and refuse to attend. I hope all our ministers of every denomination will fol-low the example your city ministers have set. The remedy for this evil is within their power to a great extent. I am fully persuaded if they will use it in defence of God's law, their efforts will be blessed, and our country will soon be freed from, at

least, this part of the evil connected with funerals.

Yours truly,
ECHO. South Gower, April 19th, 1876.

THE next meeting of the Toronto Pres bytery will be held on Tuesday, 2nd of May, at 11 o'clock a.m., in the Lecture Room of Knox Church, in this city.

Presbyteryto.

BRITISH AM

Below we give the statement, as made by the convener, to the McLaren.

"The Committee and to consider and report to the Presh to consider and report to the Presh to the statement handed in by store. If accountly respecting his agreement with the teaching of the Confession and the the doctrine of future pumeral of the teaching of the Confession and the requested and obtained an interview with Mr. Macdonnell, the present and the requested and obtained an interview with Mr. Macdonnell, the present and the first the teaching to the certain patients of his statement as not if the certain patients of his statement is not considered. At a meeting a paper of the with appended, was banded in the Mr. Macdonnell, containing certain littles on the statement submitted to the restatement submitted to the restatement for the statement of the statement of the statement and mitted to the restatement of the statement of the stat

following report '-"Mr Mac lonaell's paper wind it accepting the doctrine of future sittle ment as taught in the Confession of Faith, declares

ing the doctrine of future bilinament as taught in the Confession of Faith, declares a qualified adhesion to the language in which it is embedied. In dealing with this accument, in the first ast upon it by Mr. Macdonnell's exploit for or widered, viz.—1. Does Mr. declared and written, three question for mell's paper embody a statement of the considered, viz.—1. Does Mr. declared paper a deviation from the rest of tatisfactory?

2. If there is indicated for a faith paper a deviation from the rest of declarine of the Church, is it of such a street as can be tolerated in one holding for office of a gospel minister?

3. What is the street of the premises?

I. "In dealing with the premises?

I. "In dealing with the premises?

I. "In dealing with the difficulty arose, has respect to the fifth the difficulty arose, has respect to the fifth that discourse seemed to consider the difficulty arose, has respect to the fifth that discourse seemed to consider the difficulty arose, has respect to the fifth that discourse seemed to consider the difficulty arose, has respect to the fifth that discourse fauture period in the paper of the principle of the Divine favour. The street of the paper of the paper of the constant this view necessarily hold in the expressions as 'everlasting put is the expressions as 'everlasting put is the expressions as 'everlasting put is the expressions for the paper of the constant of the expressions as 'everlasting put is the expression and the expressions as 'eve

meaning of Mr. Maddonnell's statement will be apparent.

"Your Committee that they cannot recommend the Presby to accept Mr. Maddonnell's statement with the factory, for the following reason.

1. "He does not dearly the adhesion to the doctrine of fully in ishment as taught in the Confession of the Confession of the language. He say the language of the Confession on the language of the manner in which is accustomed to construct of the manner in which is accustomed to construct of the language of the confession to it. For the concepts the language of the language Did Mr. Macdonnell describe doctrine of future putishing the state of the doctrine of sion of Fall further than the state of the state

2. "Mr. Macdonnell in his statement does not define in what sense he understands the phrase 'everlasting punishment,' which he substitutes for 'eternal torments.' This omission is the more unfortunate after the grave doubts excited by his sermon respecting the meaning which he must attach to such Biblical language. Probably few Universalists would object to the eternity of future punishment, if they were only allowed to understand eternal punishments as having the same meaning as they attach to 'everlasting punishment' in Matt. xxv.

8. "It is evident from the concluding portion of his statement that Mr. Mac-donnell does not understand 'everlasting punishment 'in Matt. xxv. in the sense in vhich that phrase has usually been understood in the Christian Church as denoting a punishment which is strictly eternal. If God's Word teaches the endless duration of the punishment of the wicked, it neces sarily excludes all hope of their final salvation; but Mr. Macdonnell holds 'everlasting punishment' in such a sense that he can declare, 'I do not consider myself debarred by the teaching of Scripture from hoping that God may in some way put an end to sin and suffering.' And when, not-withstanding the distinct Scripture announcement that the wicked shall go away into everlasting punishment, Mr. Macdonnell can write. 'What God may do hereafter is apparently not among the things revealed, or intended to be known, it is evident that he holds 'everlasting punishment in Matt. xxv. in a sense dif-ferent from what these words convey to the ordinary reader, and altogether unlike that in which they have been generally understood by the Christian Church. It is manifest that the word everlasting is not used by him in his statement in its ordinary maning, but rather as equivalent to a meaning which it is assumed the ori-ginal Greek aionion may bear. This is, indeed, distinctly recognized in the ap-

Kolasin atomion, (Matt. xxv. 46) for teternal torments, etc. eternal torments, "Your Committee have only to add that the view of the meaning of the paper to which they were led by its structure was fully confirmed by Mr. Macdonnell's personal explanations, so that no room is left for doubt that the statement covers, and was intended to cover, a deviation from the doctrine of the Confession of Faith and the Creeds of Christendom, and from what your Committee believes is the teaching of

pended notes herewith submitted, where he

says I substituted the words 'everlasting punishment,' or rather the Greek words

the Holy Scriptures.
"Your Committee, therefore, regret to say that they have been led unanimously to the conviction that Mr. Macdonnell's statement should not be accepted by the

Presbytery as satisfactory. "II. In reference to the second question, your committee cannot regard the position taken by Mr. Maodonnell, viz., that the scrip-

it open for us to hope that all may be ultimutely saved, as one of those minor deviations from the truth, which the Presbytery is at liberty to overlook in one of its minis

"Your Committee, on the contrary, behove that the eternal punishment of the wicked is a doctrine olearly taught in the Holy Scriptures, not merely by the phrase *everlasting punishment," and parallel ex-pressions, applied to the door of the ungod ly, but by a great carnety of representations which should leave no room for even a shadow of a doubt, in the minds of these who bow to the authority of God s word.

Your Committee council but regard the view which Mr. Macdonell cherishes, as Mr. Mac tending to weaken the sanction of Gol's law, and detract from the power of those appeals by which the gospel is arged upon men; and they cannot but view as perilous to the last interests of mankind, any teach ing which is fitted to lesser, the weight of those awful sanctions, by which God has enforced the precepts of His law, and the invitations of His increy.

"Your committee also regard Mr. Mac-donald's position as inconsistent with the acceptance in its integrity of that system of Jostrine, which is embodied in the standards of the Presbyterian Church in Canada.

"Your Committee may add that it is not competent for any of the subordinate Courts of the Church even to entertain the question of granting, by their own authority, a re-

laxation of the terms of ministerial communion. "Your Committee, therefore, are of opinion that Mr. Macdonell's statement embodies a deviation from the teaching of the Scriptures and the received doctrine of

the Church, which the Presbytery is not at liberty to allow in one of its ministers. "III. In reference to the third question, your Committee recommend the Presbytery to appoint a Committee to deal with Mr. Macdonnell, with a view of ascertaining whether there is any prospect of his sentiments being brought into harmony with those of the Church, and to report to the Prechytery at a subsequent sederunt. All of which is respectfully submitted. WM. McLaren, Convener.

"Mr. Macdonnell's statement and notes, referred to in the report, are as follows;-To the Moderator and members of the Presbytery of Toronto:

"FATHERS AND BRETHREN,—At a meeting of this Presbytery held on the 4th November, 1875, a resolution was passed requiring me to report as to my agreement with the teaching of the Confession of Faith on the doctrine of Future Punishment, not later than the last regular meeting of the Presbytery before the General Assembly. In accordance with the terms of said resolution. I desire now to submit the following statement :- 1. So far as the language of the Confession of Faith on this point is concerned, I find that it is almost entirely borrowed from Scripture, and I declare my adhesion to it, understanding the phrase " eternal torments" to have the same meaning as "everlasting punishment" in Mat-thew xxv. 2. While I do not consider my-self debarred by the teaching of Scripture from hoping that God may in some way, in at an end to sin and suffering, I am satisfied that it is not a part of the message which mentrusted as a minister of the gospel, to hold out any hope of future pardon, to those who have in this life, rejected Christ. "Now is the accepted time." What God may do hereafter, is apparently not among the things revealed or intended to be known. I hope that this statement may prove satisfactory. I am, Fathers and Brethren, Yours respectfully, D. J. MACDONNELL."

NOTES ON STATEMENT SUBMITTED TO PRESBYTERY.

"1. I substitute the words, 'everlasting punishment, or rather the Greek words in Matt. xxv. 46, for 'eternal torments,' because the former expression is in Scripture applied to the punishment of wicked men, and the latter is not. There is an obvious distinction between "punishment' and "torments."

"2. The word alone may, of course, I do not deny mean 'absolutely endless.' that there is strong ground for assigning to it that meaning in the passage quoted. But is has often in Scripture a more limited signification, and if there is room for even a shadow of a doubt, as to whether the Saviour intended to teach that evil would be endless, there is room to 'hope,' however vaguely, that God may in some way put an end to sin and suffering."

Presbytery of Kingston.

The quarterly meeting of this Presbytery was held in John Street Church, Belleville, on the 11th and 12th days of April. Arrangements were made for the induction of the Rev. Alexauder Young at Napauce on 26th instant, at half past one o'clock p.m. Leave of absezce was granted to the Rev. Patrick Gray by reason of ill health. The matter of supply was left in the charge of the Session, of which Professor Mowat was appointed Moderator. Strong sympathy was expressed for Mr. Gray in his affliction Mr. McAlister, Treasurer of the Presbytery, made a financial statement, from which it appeared that a number of the congregations had not raid their proportion into the Presbytery Fund. Reports were made by Mr. Wilson respecting the condition of certain Church properties in Bath and certain Church proporties in Bath and Camden. The congregation of St. Andrew's Church, Belleville, received permission to mortgage their Church property for the purpose of raising a certain sum of money to meet their indebtedness. Mr. R. J. Craig was received as a licentiate within the bounds, and in compliance with a petition from the congregation of Mill Point to settle him among them as an ordained missionary, it was agreed to prescribe him ordination trials, to be heard t Napance on the 26th inst., and if these at Napance on the 26th inst., and it these are satisfactory, to ordain him at Mill Point on the 27th. Applications were made to be taken on trials for license by Messre. W. A. Lang and James Allison. It was decided to forward their college certificates to the Assembly. Mr. Smith, Convener of the Presbytery's Home Misting Convenients. sion Committee, presented a report, furnishing detailed information respecting tures do not reveal the proper eternity of furnishing detailed information respecting to Mitthe punishment of the wicked, but leave Home Mission operations within the ham.

bounds, the amounts granted for supplement and aid, and the allocation proposed to be made of the missionaries available for the summer students of Masionary Associations employed within the bounds were enjoined to report to the Presbytery concorning their labours. Rev. J. B. Wait tendered his resignation of the charge of the Trenton congregation, and it was accepted. The Clerk was instructed to correspond with bind in regard to alleged arrears of stipend. It was agreed to grant lum a Presbyterial certificate. Mr. Barin was oppointed Moderator pro tem of the Trenton Session; Mr. MucLeun of the Riskin, etc., Session, and Mr. Wilson of the Gleuvale, etc., Session. On behalf of a Committee appointed to draft a suitable number in relation to the late Dr. Holden, Mr Wehart submitted the following, which was adopted: The Presbytory would desire to place on record their sense of the loss sustained by the Church in the death of Dr. Holden of Belleville, for twenty-four years ruling elder in the John Street Presbyterian Church. Earnest, panetual, conciliatory, systematically benevolent, a kind father ruling well his house, Catholic in his Christian character, whilst loyally attached to the Church of his choice he will be sadly missed in his enstomed place at home, at Church, in ery good work, and at the sick bed by

he poor of the town of Belleville and the mmunity generally. Nevertheless, as ir him to live was Christ, to die is gain. They also express their condolence with the bereaved widow and family in the irreparable loss they have sustained, and direct that a copy of the above be sent the family. The Draft Act relating to the constitution of the General Assembly was adopted with a slight amendation in sec-tion fourth, to the effect that the following words be added before the phrase "at least:" "That they may be in his hands." The Committee appointed to visit the Ridge and Carlow stations in the North Hastings' field, presented a report, which was received. The following were appointed a deputation to visit the North Hastings' mission field during the ensuing summer, dispense the sacrament of the Lord's Supper there, and look after the mission interests generally: namely. Measure. MacLean (Convener), Smith, Wishart and Burton. Mr. Armstrong, Catechist, reported respecting his labours in that field during the mixture and the respective and the state of the state during the winter, and the Presbytery expressed appreciation of his services. A proposal made by the Presbytery of Peterboro' to have a conference during the meeting of Synod in reference to mission work in the intervening district, was con-curred in. The records of all Kirk Sessions within the bounds were ordered to be produced at the July meeting for examination.—Thomas S. Chambers, Pres. Clerk.

Induction of the Rev. D. Ross.

The Presbytery of Glengarry met on Tuesday, the 11th inst., at Lancaster, and inducted the Rev. Donald Ross, late of Dundee, to the pastoral charge of the "Union Church" congregation there. The "Union Church" congregation there. The members present were Rev. William Ross (Moderator), N. Paterson, R. Binnie, J. Mullan, J. S. Burnet (Clerk), and Dr. Marintosh, ministens; D. Sangster, elder The Rev. Dr. MacIntosh presided, and preached an appropriate sermon from I Peter v. 1-4; Rev. Mr. Paterson addressed the nearly series of Peter v. In part of the president of the pres ed the people, and Rev. Mr. Binnie the minister

Notwithstanding the almost impassable state of the roads, there was a large and deeply interested congregation present, who, at the close of the services, gave a very hearty welcome to their new

This settlement has been a most harmonious one, and gives promise of much good fruit in the future. The congregation (consisting partly of what was formerly the Canada Presbyterian congregation and partly of unionists, who have withdrawn from St. Andrew's congregation.) is a very strong one, full of activity, of Christian liberality and hope, and though they have some considerable difficulties yet before them-as, for instance. in the building of a new church, etc., -yet we doubt not but that aided and encouraged by the well known zeal and enthusiasm of their new pastor, they will soon place themselves in a position second to none in any country district in the Pro-vince. The stipeud at present promised is \$1,000 with a manse.

In the evening a very successful tea meeting was held, presided over by Mr. Thos. Hill, elder. Addresses were delivered by the members of Presbytery present, and also by the Rev. D. H. McLennan, and Mr. Duncan B. McLennan. Mr. Hugh McLean, aided by a large and efficient choir, discoursed most excellent music, Miss McLean presiding at the organ. At the close an address of welcome to Mr. Ross was read by Mr. Cameren, Jr., which elicited from Mr. Ross a very earnest and eloquent reply, in which he sketched forth the plan of his future labors in his new sphere, the motives by which he would be influenced, and the grand aim which he would ever have in view.

The proceedings were brought to a close about ten o'clock, by the usual votes of thanks, which were very heartily given, all seeming to have been highly delighted with the evening's proceedings—those who entertained as well as those who were entertained.

We understand that about \$70 was realized towards the fund for the building of the new church.

Synod of Hamilton and London.

We understand that the Rev. Mr. Richie, missionary of the English Presby-terian Church in Formosa, has arranged to be present at the meeting of this Synod in Hamilton on Wednesday next, when he will give a short sketch of the mission of our own church in that island, he having visited Dr. Fraser and Mr. Mchay in the close of last year.

On 18th inst. at the residence of James McKnight, Esq., Windham, by the Rev. P. Nicol of Vaughan, Mr. Erras Grover, to Miss Mary Ann Kelso, both of Wind-

Choice Ziterature.

Still and Deep.

ST P M. F. BEENE, AUTHOR OF "TRIED," "ONE LIPE ONLY," ATO.

CHAPTER XLIX.

"Now, my Wary," said Bertrand, when he had cone used the long history he had told her as bra fly as possible. I think you quite understand the encount mees which have suddenly converted me into a wealthy peer of France and the master of Chateau de L'Isie, and you can see, of course, clearly, all that it involves as regards yourself, and your position in the world, and I must tell you that I have but one fear left must ten you that I have but one loss ten as regards the fair prospect before us, and that i., the possibility that it may be a grief to you to have to leave England on-tirely, and live—as I think we ought to do

—altegether in France."

"You need have no fear of that kind, dearest Bertraud!" she answered, looking at him with her carnest eyes; "it can never make the smallest difference to me where make the smannest unit-rence to income, and so I am so long as you are with me. Your presence makes my home, my most happy home, wherever you may chance to be, and all the world apart from you would be to me but a dismal desort!

"And this is the being whom Lurline tried to p rettade me was as completely without feeling as a block of marble l" said

Boitrand while he gazed at her admiringly.
"That was because she herself was always so animated, and I so silent, gentle Mary, who tried to think charitably even of Laura.

even of Laura.
"Still and salent you were, dear, no doubt; but only because of the depth of feeling below. I owe attle Jacques a great deal," he added, smiling, "for having taught me that still waters run deep."
"Yacquee?" and Mary inquiringly.

"Jacques?" said Mary, inquiringly, 'Yes, httle mischievous Jacques. I have never revealed to you yet the potent in-fluence that that small individual has had on our fate, but I shall some day, when we have more time than we can spare to-night. The crowd which bewildered you so much were all our own tenants come to bid us welcome to our home.

"Oh, Bertrand, it is indeed happiness to see you in your rightful place at last! and I know I shall love your grand old home with all my heart; but do you know," she continued, sque zing her hands in his, "I feel just a little sorry that I shall never have occasion to work for you, as I meant

"Oh, but you will, my Mary; not cer tainly in order to help me to a livelihood, seeing we have a rent roll which we shall find it a hard matter to spend, but you will have to work with me in caring for the welhave been greatly neglected since my grandfather owned the property. He and his wife—you have heard my father speak of his admirable mother, have you not?—did all they could for the people, according to the ideas of those times; but since then the there been left to shift for themselves chave been left to shift for themselves chitely. We shall have to see to the yearent of their dwellings, the education of their children, and the nursing of their sick—that last item will suit you

"Yes indeed, I can see there will be plenty to do. Oh, how happy it will be! And is it really possible, Bertrand, that we are settled at home already, when I thought we should have to start off again in a few days; I believed we were only going to pay a visit to that charming comte and comtesse!" and she laughed merrily.
"Yes, I trust you admire the comte now

you have made acquaintance with him. We are indeed at home. Mary, and here I hope we shall spend all our lives in peace and happiness But, darling, after we have hear here a well-we want to well. been here a w ek we must go on to Italy, as we intended, for I have left various matters there which I must set in order, we need not stay long, only a fortnight

or so."
"I shall like to go so much! I want to "I shall like to go so much! I want to see the place where you have so long, and which I tried to p cture to mysel, day after day. Bertrand, have you ever remembered that I we go there we shall perhaps see Laura B.ant."

Bertrand started. "I hope not, 'he said, and the trou are sight, be doubt, that are

Bertrand started. "I hope not, he said was born to her, and the last that has been beard of her is that she is still in this living there. However, I cannot heap it, we must go; and we need not encounter her unless we please. I for one will not meet her if I can possibly help it, for I creasing pain and distress showing itself do not think I could have nevel to the long again. do not think I could brang myself to be even reaso ably civ I to her. But do not let us speak of he-, Mary; her very name is a discord in the harmony of this happy evening. Come, let us 30 to our

And so that peerless day closed upon them with sumes and congratulations from all around, and a sense of peace and blessedness in the sunshine of God's tavor that they had suffered by the generous self denial with which in different ways they both had acted.

After a very happy week spont at Chateau de L'Islo Bortrand and Mary found themselver in the beautiful Lalam city where he had dwelt so long. They rook up their duly for the form has a week as a constant of the constant of took up their abode for the few days they meant to remain, at an hotel where he was well known, and the news of his return soon spread through the place, bringing many of his active ntances on them. The tidings of his nev lignity, and of his marriago had preceded him, and added to the warmth of his welcome. As yet, however he had not ac ually seen many of his old faiends, for the first day after their arrival had been spent in taking Mary to see some of the picture galleries, and in arranging his affairs; but on the following morning they had hardly finished break fast when an Italian gentleman, who had been one of Bertrand's greatest intimates, came rushing in with great dolight and excitement to see his friend once more, and to congratulate him on all the various im-

prevements in his position.

Mary was amused at Signor Vilaita's vivacity and enthusiasm, and accustomed as she was to the gesticulations of Frenchdramatic representation with which he described everything he had to tell.

He had not been very long in the room, when Bertrand asked him the question which both he and Mary specially wished to have answered. "Could be tell them any-

"Can I tell you anything I" exclaimed Visita; "I have volumes to tell if you do not already know the final catastrophe. But you must have heard it, the whole place has been ringing with it."

"We know nothing," said Bertrand. "You longet, my friend, that we have been by u.g. in a belieged city, where, naturally, baloons and carrier pigeons were not used for the conveyance of gossip. My wife and I knew Mrs. Brant well in England, but we have heard nothing of her since her marriage."

"Indeed! then you shall hear a most exciting hitle history—a comedy first of all, and now a tragedy; but the public have got behind the scenes and the whole affair is understood. Thus it is:—Mr. Brant about a year ago finds himself susproted of insolve ev. and with very great reason; he goes to England, and manages, by false recress ntations, to get enough ready money to make a great show of wealth and scour 113, while he plunges deeper into some enormous speculations which he thinks may red om his fortunes, with an alternative of the most absolute rum. In order to assist him in his display of wealth he brings with him from Eugland a wife most brilliant, most bewitching, and a consummate o quette, he teaches her the fart he wishes her to play, but, to his dis-may, she enacts it a great deal too well. She rushes into the most headlong ex-travagance, far beyond what his new found ready money can meet, and, further, she gives herself up to a life of incessant gaity, in which, while she uses his house, his money and his servants for the benefit of her numer us guests, she never considers him or his int erests in any single thing she does. She has but one object, and that is to shine in the world, and to amuse herself in the very indiscriminative society with which she surrounds horself, and in which she goes to the utmost vergo of propriety. Very soon the more noble and estimable of those with whom she became acquainted at first, drep away frem her, and her per-petual fetes and balls and riding parties are frequented only by the most reckless of our young men and women. All this does not suit Mr. Brant; he is furious that she compromises instead of enhancing his reputation, and that she squanders his money without furthering his object. is jealous; he is indignant at her neglect of him; he is humiliated at finding himself reduced to a cypher in his own house. He reproaches her violently, she retorts with scornful indifference; he orders her to obey his commands, she laughs in his face and tells him she always pleases herself; he tries to restrain her, she breaks out into more reckless expense, and more undesirable procecdings than ever. Open rupture between them. Mrs. Brant details every circumstance of the quarrel to the whole circle of her acquaintance. Mr. Brant's creditors begin to see the truth; his last specifiations fail more entirely than any before. One month ago there comes a most tremendout orash; Mr. Brant's liabilities are made known; it would take the wealth of the whole profit takes him as well as hundreds more whom had defended. He is bankent; he is ceedings than over. Open rupture between

he had defrauded. He is bankrupt; he is criminal; he is on the point of being arrested; he takes flight in the dead of night; he wishes his wife to go with him, were it only because she knows too many of his secrets, she refuses, she will not leave her magnificent house. He tells her the goods will be eczed and she will be turned out; she tells him she shati know how to take care of herself, and turns her back on him. He departs, and they see each other no more, he disappears—none know where he is. Next day the creditors come to take

p. eseesion of the house and all it contains, they tell Mrs. Brant she must go, she refuses; they discover that she has concealed some valuables, they threaten her with prison, there is a struggle; a terrible scene; she tecomes very ill, they cannot remove her in the state she is in; they torce her to retire to a small room in the att ce, and send a wretched old woman out of the street to watch her and report to them when she can be carried away, for all the servants had left. There a chil

on her gentle face; but when Vilalta attered these last words she started from her seat, exclaiming in English, "On Bortrand! poor Lurline! this is terrible! do let me go to her without a moment's

"We will speak of it when our visitor is goue," he answered, gravely, in English, and docile Mary sat down again at once in eilence, without another word.

UHAPTER L.

There was a pause in the conversation for a tew minutes after Mary's unusually impulsive outburst, and then Berrand asked Signor Vilalta a few more questions acout the unhappy woman who had so nearly marred for ever both his own life and his wife's, and on whom such dire retribution seemed to have taiten. "He wished to know," he said "whether, should she recover, the creditors would proceed against ner for secreting the valuables which she had no doubt intended to carry away. Signor Vilalta thought not; the lewels and other treasures she had feloniously concealed had been taken from her, and nothing would now be gained by sending her to prison. They would turn har out of the house so soon as they could do so without risk to her life, and give themselves no further concorn about her.

"But is she left quite without means "

asked Bertraud. "Absolutely penniless, I believe," replied to Italian. "One of the creditors, who is the Italian. an Englishman, gave the old woman a small sum to procure the mere necessaries of life for Mrs. Brant, and to pay for her attendance on her, such as it was; but he said quite openly, that he did so very grudgmen, she had " ver seen anything like the | " gly, as he did not consider that either Mr. | or Mrs. Bran sidered the smallest consideration."

"But she must have at least the means of living," said to fend. "What will become of her is the povers?"

"It was then to that she would write for help to her fells at England," answered Vilalia.

help to her friend in England," answered Vilalta.

"I do not taint there are are any there who could help tar," said Mary. "Her father was at ore ill when I left England that I do not inhow it possible he can be alive now."

"Then I do not know what she is to do, said the Italian strugging his shoulders, "go to the hadre, of the poor, I uppose."

"Does no one go to see her or help her now? ask a factand,

"No one bat the old woman who is paid to do it, I had you. You must know, my dear friend, and the fair Mrs. Brant did not make the sir vory much beloved in our city; she water selfish, so heartless, so intriguing; she said sied only the silly young men."

Bertrand glanced round with a comical

Bertrand glanced round with a comical

Bertrand glanced round with a comical smile to Mary, whispering to her in English, "I suppose I may consider myself described in that appeals, and it is quite true. I was a perfect, as to let myself be attracted by such, a ling as Lorelei. I should have thought that some one would have gone to her for the sake of mere charity," he said aloud installian.

Vilalta made an expressive grimace as he answered, "Long inow I do not feel at all disposed to helping all her myself, although she used forther her brilliant eyes at me as much; at an and been of real service to himself, and do hosen; but she wilfully has englished unto please herself, spite of his grangular mees. Bal! she has no heart! 'and he campped his fingers in the sir, as if this finished the subject.

After a few more every deep to her subjects, he ambraced Bartrand every revision feelige.

After a few more words on other subjects, he embraced Berfrand, foreign fashion, on both cheeks; bowed most elaborately to Mary, and took his large, promising to see them again before them again before the bad no sounce his de the door than

Mary turned quicklate the three than "Dearest Bertrandk sou will let me do what I can for large will a you not? Only think of poor Luniage is one there, ill and unhann." Only

unhappy." He refer.
"Lurline, who injured you so much!" he said, laying his head caressingly on her

he said, laying his band caressingly on her soft hair.

"That is one resembly I wish so much to help her," answered Mary, gently.

"You are right insteading, she has injured us both, and therefore we must not leave her to perial madded; but I wish much it had not handled thus. I had no desire that there should be any renewal of acquaintance. Knywelf will not see her, on that I am fully determined."

"Then had I not bester go at once dear? I think we shall be think to happier when I have done it; and I said it try to be back with you by the time you have finished writing your letters." ans

it very odd if the Comtesse de L'Isle had travelled without an attendant. You must live according to your rank, my little Mary, and you will find the maid a great con venience. But now as to Lurine; when you have ascertained what condition she really is in, remember you must make no promise which would involve her coming to our house or being seen by me. Only whatever she requires in the way of money let her have at once; the person I once thought to make my wife must never know want," and he threw back his handsome head with a somewhat lordly air; then he rang, and ordered a carriage to be got

ready for the Comtesse.

Very soon Mary and her French maid
Justine, who was the daugnter of one of Bertrand's tenants, were driving rapidly through the streets of the beautiful city, and they speedily arrived at the door of a house which might well be called a palace for the size and beauty of the building, but it looked deserted and uncared for. number of Itauan beggars were lounging on the marbie steps in front of the door. which stood open, revealing a splendid hall destitute of furniture, where a man, who might be pleased to want. wished to view Mrs. Brant, who was ill, she boileved, in the house."

'There is a sick woman somewhere in the attics," he said, "but I know nothing about her, excel ting that my master means to send her to the hospital to-morrow. whatever state she is in, he will not have her here any longer.

"Will you show me the way to her room," said Mary, giving him her card and putting some money into his hind at the same

"I will call the old woman down to you, Signora Comtessa, he said with much more alacrity than he had yet displayed, he was gone before she could attempt to follow him; he soon returned with a fitting. disagrecabie old Italian, whose brown skin and shrivelied face would have made her | Edgar?' seem like a muminy, but for the cunning black eyes which twinkled brightly under the yellow handkerchief she wore over her head.

Sha made a cringing salutation to Mary, and said, "The Comtessa must pardon me, but that ill conditioned sick woman refuses

"Oh, I hope not " exclaimed Mary, "why does she object?"

'She says she will not have any proud fine lady coming to make her an object of charity; and what else is she I should like

"Ah, no doubt she does not know me by my new name, said Mary to her maid, and, taking another card, she wrote under the printed words "Comtesse de L'Isle" "Your friend Mary Travelyan." "Go with the old woman and give her this," she con-tinued to Justine, and the French girl at

once told the It dian to show the way, and once told the It ilian to snow the way, and hurried off. In a few minutes she returned, running swiftly down the marble staircase, which was all covered with dust and straw, saying, "Ah, madame, the moment she saw your English name, she called out to you to come to her, quick, quick!"

And Mary went to look once more upon Laura Wandham

Laura Wyndham.
Could this be Lurline, that faded hag-

gard woman, with fevered lips and tearawollen eyes, tossing from side to side on a miserable little bed which constituted almost the sole furniture of the small ill-centilated attic? Mary stood at the door for a tew minutes before the sick woman perceived her, trying to realise that this was indeed the brilliant Lorelei of Chiver-ley, who had stolen Bertrand's heart away tom her, and destroyed all earthly happi ness for poor John Pemberton. Her ap peacance, apart from the look of illness, was so equaled and neglected, that it was hard indeed to believe she could be the same. Her long fair hair was matted about her head, her once pretty hands and arms were so thin that the bones could be traced were so thin that the bones could be traced beneath the skin, and the expression of her face was wholly changed; its bright-ness, its saucy archiess, all were gone, and she were a lock of restless gloom and mi-ciy. On a broken chair at her side was a jar of water and a tittle wine, and at the foot of the bed, wrapped in an old shavi, lay a puny infant, sleeping, hap-pily unconscious of the wretchedness around him. Mary's heart swelled with pity for the rival who had been so cruel to her, and, whispering to Justine to take the old Italian woman away and leave her alone with Mrs. Brant, she advanced into the room, closing the door behind her. Suddenly Lurline saw her; then a look of wild eagerness flashed into her dimmed eyes; she started almost convulsively from her hard pillow, and stretched out her wasted arms to the graceful white-robed ray of silver moonlight passing into the dark room, where a small window, high up in the wall, admitted not a gleam of

up in the wall, admitted not a gleam of sunshine.

"Oh, Mary, Mary, come to me!" almost shricked out Laura "Oh, the comfert of seeing a good kind face again! Come to me, come!" and as Mary went forward and knelt down by her side, she flung her arms around her neck, and laying her band an her film! delta. ing her head on her friend's shoulder, burs into a torrent of tears. Mary soothed and carressed her for a few minutes as if she had been a frightened child; but when she would have risen to bring her a little wine and water from the other side of the bed, Laura clung to her with a frantic grasp, and seemed almost beside herself with terror and misery. "Don'tleave me, Mary! take care of me! help me! I am going to die! I know I am! and I am so frightened! I have been so wicked, I don't dare to go before God! What shall I do! oh, what shall I do !"

"Dear Laura, I am not going to leave "Dear Laura, I am not going to leave you! do not be afraid! I am only going to get you a little wine, which will quiet you and give you strength. Let me try to make you more comfortable and then we can talk together as much as you like."

"But you promise not to leave me," said Laura, clutching at her dress as Mary

rose from her knees.

"Certainly, I promise," she said with her sweet smile; "you can trust me,

"Yes, I can trust you, Mary; you were always true and good. Oh, that I had been like you!" and she burst out again into a wail of piteous weeping, which went to the heart of Bertrand's wife, deeply as the miserable woman had injured them both.

(To be Continued.)

Isn't it Worse for a Man, Father?"

It is two years since I left off the use of tobacco. I certainly did enjoy my cigar. I prided myself on my fine Havanas, and might have been seen almost any morning with one in my mouth, walking down to business and puffing away in a most comfortable manner.

Why I left off was this: I had a little son about six years of age. He almost always hurried to be ready to with me as far as his school. His bright face and extended hard were always welcome, and he bounded along beside me. chatting, as such dear little fellows only can. The city has in it many uncared-for seemed to be a lawyer's clork, kept guard boys, whose chief delight ecems to be to over a number of cases, apparently await pick up pieces of discarded cigars and ing removal. He rose, as Mary came for broken pipes, and with their hands in ward with her maid, and asked what she their pockets, to pull away in a very inelement to plant the plant to ward. She said she | gant manner. One morning it seemed as it little Edgar and I met a great many smokers. I became very much disgusted, and pointed them out to little Elgar as warnings of Jouthful delincuency, talked quite largely, and said the at thorities ought to interfere and put a stop to such a public nuisance.

A little voice, soft and musical, came up to me, as I gave an extra puff from my superb Havana. A bright little face was upturned, and the words, "Ien't it worse for a man, father?" came to my ears. I looked down on the little fellow at my side, when his timid eye fell, and the color mounted on his boyish cheek, as if he had said something bold and un-

"Do you think it is worse for a man,

"Please, father, I think boys would not want to do it if men did not do it.'

Here was the answer. I threw away my cigar, and have never touched tobacco since in any form .- Christian Weekly.

THERE is another matter about which re are apt to be unjust in our friendships We are so sensitive to the charge of ver estimating the value of a friend's work through prejudice, that so netimes we let a Stranger get the botter of us in the expres sion of appreciation and praise. The is a small and miserable selfishness. Way should we not praise the sermon, the picture, the story, the poem of our friend? How did he get to be our friend in the first place? Did we not choose him from among ten thousand, because of those very qualities which attract us answ in his art?—Scribner's Magazine.

Scientific and Albeful.

Bow in a hot-bed and transplant to hove, or another hot-bed, or where there are but a few, to small pots, the object is to get a strong stocky plant, to set out as soon as it

ORANGE TART.

Squeeze two oranges and boil the rind tender, add half a teneupful of sugar; the juice and pulp of the fruit, and outer of butter beaten to a paste. Line a stallow dish with light puff cruet, and tay the poste of orange in it.

FRENCH PRUNES AND CHANBERRIES,

These fruits, stewed together in about equal proportions, until both a o tender, make a very agreeable dish, or the proper tions may need to be varied as the proper are more or less sweet. Finish off with but little juice.

VICTORIA PUDDING.

The yolks of six egg, well braten, two teaspoonfuls of sitted thur, three teacupfuls of sweet milk, and stir until smooth. Beat the whites to a froth, and stu tuem into the batter gently. Bake quekly in a greased pan, and serve hot with sauce.

ICING FOR CAKES.

To a half pound of fine sifted sugar put orange flower water or simple water, and strain. With this white sugar till it is quite smooth. Lay the sugar till it is quite smooth. Lay the sugar till age cakes with a flat spoon. Large cakes should be cold when need should be cold when seed.

TO CLEAN FINE GLASS.

This mode of cleaning fine glass gives it great brilliancy :- Take fine powdered in-digo, dip into it a moistened linen rag, amear over the glass with it, and then wipe it off with a perfectly dry cloth. As a sub-stitute for this, fine sifted ashes, applied by a rag dipped in spirits, will answer just as well. Spanish white is apt to make the glass rough and injure it.

BEAN AND TOMATO SOUP.

Take one quart each of well-builed beans and cannod tomatoes; mash the beans thoroughly with a postle and rub them through a collander; then add two quarts of water and put them to cook with the tomatoes; add one medium sized onion, finely minced; boil all together fifteen or twenty minutes; thicken with about one gill of sifted Graham flour rubbed in water; boil five minutes more and then serve. The above quantity is sufficient for a dozen persons. Parsley, thyme, or sage may be used instead of the onion.

BEEF KIDNLY, TO FRY.

Trim and cut the kidney into slices; season them with salt and pepper, and drodge them well with flour; fry them on both sides, and when they are done through lift them out, empty the pan, and make a gravy for them with a small slice of butter, a desertance of the flour representation. dessertspoonful of flour, pepper and sait, and a cup of boiling water; shake these around, and give them a minute's simmering; add a little mushroom ketchup, lemonjuice, vinegar, or any store sauce that will give a good flavor. Mineed herbs are, to many tastes, an improvement to this dish, to which a small quantity of onion, shreded fine, can be added when it is liked.

MUTTON CUTLETS, PLAIN.

Take a neck of mutton that has been killed three or four days. Saw off the ribbones and the scrag-end, so as to leave the cutlet-bones 3½ inches long. The spine-bones must also be removed without rejuring the fillet. Then divide the neck of mutton into as many cutlets as there are ones. From the upper part of each hone the meat must be detached \(\frac{1}{2} \) inch. Dip them in water and flatten them. Trum away the superfluous fat and sinewy parts. Season them with pepper and salt. Dip a paste-brush into clarified butter, pass it over the cutlets, boil them before a clear fire, and serve with brown gravy under them. them.

COLD BOILED HAM.

When a ham has been a long time boiled, and is becoming dry, cut some thin slices, dip in egg and bread crumbs, and fry quickly; serve immediately; or, cut if all fat, mince the ham very fine, break into a pan half a dozen fresh eggs, add a tablespoonful of cream, a little sait and pepper, and set on the fire. As soon as the egg-are set or nearly solid, spread one-half quickly with the minced ham and fold the slip carefully from the pan to a dish. Garnish with parsely and serve hot. Or take a pound and a half of ham, fut and lean together, put it into a mertar and pound it, or pass it through a sausage machine; bed a large slice of bread in a half-pint of muk, and beat it and the ham well together; add an egg well beaten up. Put the whole into a mould, and bake to a rich brown.

USES OF TURPENTINE. The Practitoner, an eastern medical

magazine, in the department entitled "Clinic for the Month," quotes Dr. F. T. Hogg as speaking in prai e of tupentine as a medical remedy, and saying.—" It is valuable in hemorrhage from the note, lungs, bladder, uterus, ki mey, stomach, and bowels; it is an authelmintic, diuretic, diaphoretic stimulant, rubefacient, counter-irritant, and sedative; but, unfortunately, it is extremely uppalatable, unless combined with creesote, resemary, er oil of almonds; it may induce nausea, perhaps cause cerebral irritation when given in excess, or even strangury. Fatal cases are rare. Lucifer match-makers, by wearing little smelling bottles of turpentine around their necks, imagine immunity from phosphorous poisoning. Cholera, it is said, avoids the pine forests of Norway and Sweden; whilst Scotch firs are autagonistic to diptheria, and in other parts of the world to whooping cough, hay-fever and phthisis. In North Carolina, whe n quinne ran short, the local application of turnentine relieved the paroxyam of ague. It has proved of the greatest service in some fever cases; three-drachm doses in whicky punch having saved many lives. It is an effectual remedy in tape-worm, and very serviceable in puerperal fever, in diarri ces and irritis.

A Plea for Zenanas.

What is Zenana work-this work of which such frequent mention is made in which such request mension is made in somection with missionary operations in India? To answer this question in many private circles has been the pleasure and private of the writer of this short sketch; but she is induced to adopt the present de of giving information on the subject by the earnest desire of several upon whose by the calling the can rely, as well as by her own at rety to awaken as widely as possible the concern of English ladies for their less favoured, yet most interesting, Indian

It is not easy to describe to persons in this country the condition of Hindoo domestic society. In England, as a rule, array family sufficiently opulent possesses In England, as a rule, ther and mother" to establish a home of his own. The house of a respectable his own:
Bengali, on the contrary, is seldom the
abode of one couple only. It is rather
the dwelling place of an aggregation of families: father and sons, with consins and grandcone, often residing together in one domestic community. The family inheritance even is not divided amongst the sharers; but a patriarchial bond unites the several members of the household, and preserves the deference and subordination which nature and custom dictate to

In every respectable Hindoo house a range of apartments is found set apart for range of apartments is found set apart for the eccupation of the women. This is called the Zenana, from the Persian word Zen, women. To this part of the house no man has access, except the fathers, husbands, and sons of the family; and from it no female member of that family the age of shildhead is allowed to beyond the age of childhood is allowed to pass unguarded. The apartments of the renana are usually dreary, ill-lighted, ill-ventilated, and miserable-furnished rooms, so constructed that no curious eye can overlook them, and that their inmates may mee as little as possible of the outer world. In some cases the number of women thus immured is very great; and the same patriarchal system which regulates the re-lation of the men of the family prevails also amongst the women. The aged mother of the household is supreme, and the other women rank according to their husband's relative positions. How mononusoand s relative positions. How monotonous and wretched a life passed in such circumstances must be, need hardly be remarked. These poor women enjoy little of their husbands society—they do not even sit or eat with them; and having received no education—unable to read books—with ne knowledge of any useful or elegent art of needlework or other pleasant occupation to beguile the wearisomeness of their lot they are shut up to utter indolence. The survey of such jewels as they may possess, survey of such jewels as they may possess, the care of their little ones, and the discussion of any family gossip, or of whatever items of news find their way to them from the outside, are their only amusements; and great is their delight when a marriage takes place, or when some idolatrous festival or ceremony is celebrated, and they have their share in the stir, the testimus and the illuminations which

feastings and the illuminations which attend it. Such occurrences are their gala days, and form the only breaks in their monotonous lives. According to Hindoo custom a girl must be married before she is ten years of age, but usually the ceremony takes place age, but usually the cerebally takes with a marked, she generally lives with her parents until she is twelve or thirteen years old, when she is regarded as quite fit to take her place in the family of her husband; and therefore the husband in his research thenceforth she remains in his zenana, never being allowed to leave it but on very pecial occasions, and then only in a carefully cloved carriage or palanquin, and with the additional protection of the darkness of night. Such a position as this is ness of hight. Such a position as this as the sufficiently revolting to our English ideas of social comfort and domestic bliss. What, then, must be the condition of the widows in such households? Now that an inhuman practice has been prohibited by our exhightened Government, and the widow may not voluntarily or by compution be immolated, her life is usually rendered as bitter as possible. If she is the mother of sons, she has a status which as mother of sons, she has a status which secures her from many of the petty degradations and annoyances which befall the childless widow—often herself a child. When a i I becomes a widow before she has entered her husband's dwelling, she is yet transferred to that home as soon as she has reached the age when, had he been alive, she would have gone there. Unwelcome to his family, who henceforth have to support her, she becomes but too often the drudge and servant of all, and thus has the desolation of her lot most painfully and perpetually kept before her. By Hundoo law her food is limited to one meal a day, and that of the coarsest kind; and she may never wear an ornament of any description whatsoever. The re-marriage of widows is now sauctioned by legal

It has been said above that the Hindoo women are wholly uneducated. It does not appear that they were always so. In made of the women who were proficient in every department of learning. For ages past, however, custom has denied all ins' action to the daughters of India. It has even been thought disreputable for a woman to be able to read and write.
Thus it was that when missionary enterprise found its way to India, and efforts were made to give the people the blessings of Christian knowledge, for a long time it was impossible to teach any but the lads and young men of the community. They might be benefited by learning: it would might be benefited by learning: it would be to them an introduction to prefitable employment; whilst to girls it could be nothing but an injury and degradation. So the Hindoos reasoned, and thus the efforts of Christian philanthrepy were baffled for many years. It was the honor and privilege of the agents of the Baptist Microscary Society to make the first successful attemp's towards native female education in 1818; but the children of the poor alone senid be reached by those efforts, and the results did not go far to alter the national feeling. That it has now a great variety ner for May.

enactment, but the sentiment of the people

is against it.

been altered, is, we think, attributable to the influence of English feducation upon

the men.

Western literature has been effectually taught to the young men of India in the many Government and missionary schools. That their mind have been to a wide extent enlightened by it. The dense ignorance of the women was no disadvantage to their husband whilst they were themselves untaught, or instructed only in the absurdi-ties of Hindooism; but now that their minds have been stimulated by the posses sion of true knowledge, and are prepared to enj y intelligent conversation, they find it to be no small evil that, in their homes, there can be no sympathy with their pursuits, as there is no power to appreciate their choicest acquisitions. Besides, with knowledge, there has come to arety family sufficiently obtained possesses and beta for peculiar to itself, and, on the marriage, a son litterally "leaves his family sufficient to establish a home of prescriptions of idolatry which are leading him on to great, and it is hoped salutary, social reforms; but for these his household, while uninstructed, must be altogether unprepared.

It will be readily understood that the task of instructing Hindoo women in their own homes, under the circumstances above described, is incumbered by no few difficulties. The labour cannot be econo-mised by collecting the inmates of several houses together, and each family presents pupils differing widely amongst themselves in age and capacity. Visits, too, must be adjusted to the family convenience; and it has been found that the afternoon, from one to six o'clock, is the only time when attention, can be expected. Thus, if a Christian lady were able to give her full strength to this work, she could probably teach twice a week in at most ten or twolve houses only. Regular daily instruction can only be secured, even within such a limited sphere of labour, by the employment of native Christian women as assistant teachers. Before the work of a European lady is passed over, we may call attention to the amount of said-denial re-European lady is passed over, we may call attention to the amount of self-denial required for the discharge of it. The journey to the houses she has to visit, made in the very hottest part of the day, and taking her through dusty and squalid thorough-fares, is of itself very fatiguing. To sit and teach in the close and dirty apartments, or in the ill-screened verandah where the women congregate around her, is attended with no small inconvenience and exhaustion. Yet the eagerness with which such visits are welcomed, the delight at any new information acquired, the joy as increased facility in needlework is gained, and the loving gratitude for the care and interest bestowed, which the women evince, are sufficient to make the Christian visitor oblivious of discomfort and weariness; and not until she is returning to her own home is she aware how severely both mind and body have been taxed by her labour of love. Nor does her task terminate here. Work must be made ready for her next visit, and very much time and retiant industrial some many miles. time and patient industry are required for this purpose.

As a mere phil-nthropic effort, such a work must commend itself to Englishwomen; but when, in addition, the higher aim of carrying life—eternal life—to those who are new so evidently sitting in the shadow of death is considered, we believe we shall not appeal for help in vain.—
Female Missionary Intelligence.

Fashious for Spring, 1876.

Affections are cut close, are worn by old and young, and are equally becoming to all. They are useful for every-day wear for hill-climbing, and rock-scaling. They come mostly in the old decided colors, and are worn long or short to suit the taste or convenience of the wearer.

Honor is beginning to be considered a somewhat antiquated goods Several large houses are selling out below cost, preparatory to going out of business, "as there is no profi: in it," they say. Large stocks have accumulated on their hands, as they found few purchasers for even the finest quality. Some apparently heavy dealers have failed entirely, and closed up for want of capital.

Generosity was much worn at the holiday season. It is not an imported goods, but of home manufacture, and comes in all prices and grades.

all prices and grades.
Intellect is much sought after at certain shops, where it is supposed to be found.
A "shoddy" article is often palmed off
upon shoppers, a quality with a cotton
back and a satin figure. But those really desirous of purchasing can always find a genuine article, and it is within the means of ti. 9 poor.

Fraud, though not as popular as it was last year, is occasionally worn as a neglige by those retiring into bankruptcy; and at the reception of creditors by their two per cent. debtors.

There is another garment shown at the openings which promises to be as great a favourite this spring as ever. Its common name is Love. It comes in suits, prices ranging from one hundred to many thousand dollars per suit. It is made to order when desired. Sometimes much profit is when desired. Sometimes much profit is realized on the sales. Many who have purchased say that it can be turned and made over fer another season. There is much counterfeit in the market. It requires a practiced eye to detect the false. Only the real will wear; the frail imitation soon gets shabby by dust and friction. I am told that some of our leading fashionables invest in the cheap material, and trimmed up nicely it is thought to look as

well as the genuine.

Policy is one of the most popular over-Policy is one of the most popular overgarments of the season. It seems to be worn by all ages and classes. It is considered "the correct thing" for court, business, or society. Some skill is required in wearing it, so that the lining, which is often of a different texture, shall not show. These designed for ladies are often knimmed with a bewildering combination of puffs, bows, and folds; those for gentlemen are ornamented with red tape.

Orthodows is not so high or straight as

Orthodoxy is not so high or straight as in former seasons, nor buttoned so closely.

Herevis: very popular, especially when worn with white nearties.

Creeds are not so much imported as at one time, but are home-made, which caused a great variety.—"Bric-a-Brac;" Scrib-

Thanks "From the Depths of the Heart.

BRITISH AMER

WELLINGTON, Lorsine Co., O., Aug. 24, 1874.

Dr. R. V. PIEROE, Buffalo, N.Y.: Dear Sir.—Your medicines, Golden Medical Discovery, Dr. Sage's Catarrh Remedy, have proved of the greatest sertion to me. Six months ago no one thought that I could possibly live long. I had a complication of diseases,—scrufula, manifesting itself in eruntions and great blotches on my head that made such sores that I could not have my hair combed without causing me much suffering; also causing swollen glands, tonsils enlarged, enlarged or "thick neck," and large and numerous boils. I also suffered from a terrible Chronic Catarrh, and in fact I was so discassed that life was a burden to me. I had tried many doctors with no benefit, I finally procured one-half dozen bottles of your Golden Medicel Discovery, and one dozen of Sage's Catarrh Remedy, and commenced their use. At first I was baily discouraged, but after taking four bottles of the Discovery I began to improve, and when I had taken the causing swollen glands, tonsils enlarged, gan to improve, and when I had taken the remaining I was well. In addition to the use of Discovery I applied a solution of Iodine to the Goitre or thick neck, as you Idding to the Goitre or thick neek, as you advised in pamphlet wrapping, and it entirely disappeared. Your Discovery is certainly the most wonderful blood medicine ever invented. I thank God and you, from the depths of my heart, for the great good it has done me. Very gratefully,

MRS. L. CHAFFEE.

Most medicines which are advertised as blood purifiers and liver medicines contain either mercury, in some form, or potas-sium and iodine variously combined. All sium and iodine variously commined. All of these agents have strong tendency to break down the blood corpulses, and debilitate and otherwise permanently injure the human system, and should therefore be discarded. Dr. Pierce's Golden Medical Discovery, on the other hand, being composed of the fluid extracts of native plants, barks, and roots, will in no case produce injury, its effects being strengthproduce mury, its effects being strengthening and ourative only. Sarsaparilla, which used to enjoy quite a reputation as a blood purifier, is a remedy of thirty years ago, and many will give place as it is doing, to the more positive and valuable vegetable alterative which late medical investigation and discovery has been all to light gation and discovery has brought to light. In Serofula, or King's Evil, Whita Swellings, Ulcers, Erysipelas, Swelled Neck, Goitre, Scrofulous, Inflammations, Indelent Inflammation, Mercurial affections, Old Sores, Eruptions of the Skin, and Sore Eyes as in all other blood diseases Dr. Pierce's Golden Medical Discovery has shown its great remedial power, curing the most obstinate and intractable cases. Sold by all dealers in medicines.

Special Aotices.

A.DOCTOR'S OPINION.

Mesers. Oraddosk & Co., 1082 Race Street, Philadelphia,

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

Respectfully.
HENRY B. SPANGLER. MONTROSEVILLE, Lycoming Co., Pa., Sept. 20, 1875.

N.B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. single notifie will satisfy the most skeptical. There is not a single symptom of Consumption that it does not dissipate. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Sont at our risk. Address, Craddock & Co., 1082 Race Street, Philadelphia.

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ESTABLISHED 1866. FIRST PRIZE PROVINCIAL EXMINITION 1871-72 Hoslerination and Domestic Stained Glass Windows executed in the best style.

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to the close of the first 100 years of our NaMonal Independence, including an assume of the coming Grand Contennia Exhibition. Top pages, fine on-gravings, low price, quick sales. Extra terms. Send for Circular. F. W. SEEGLER & Co., 518 Arch; St., Philadel phis, Pa.

DR. C. M'LANE'S Celebrated American

Worm Specific

VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-L colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle rand along the lower eye-lid; the nose is irdered, swells, and sometimes bleeds ... sw 'ling of t' a upper lip; occasional l. -lac , with homming or throbbing of .ne car; an unusual secretion of saliva; slimy r furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with. grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. M'LANE'S VERMIFUGE Will certainly effect a cure.

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

RETURN THE MONEY

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

We pledge ourselves to the public, that Dr. C. M'Lane's Vermifuge DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

P. E. E. IVILING BROS., PITTIBURGH, PA.

P. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take none but Dr. C. M'Lone's, prepared by Fleming Bros., Pitteburgh, Ph. To those wishing to give them a trial, we will forward per mail, post-pad, to any part of the United States, one box of Pills for twelve three-cent postage etampe, or one vial of Vermifuge for Surfeccion three-cent stamps. All orders from Canada must be accompanied by twenty cente extra.

32 For sale by Pruggists and Country Store Keepers generally.

FITS!

FITS! FITS! FITS!

Persons taboring ounder this detressing mailey, will find Hance's Epileptic Pilisto be the only remedy ever discovered for curring Spilepsy or Palling File. The following certificates should be read by all the affilied, it by are in every respect true, and should they be read by any one who is not afficted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and scading it to him.

A MOST REMARKABLE CURE.

A MOST REMARKABLE CURF.

PHILAPLIPHIA, June 28th, 1887

SPITHANCE, Baiting. Add - Doars in Seeing your advertise near, I was included to try your Epileptic Pills. I was stacked with high pay in July, 1883 Inmediately my physician was summoned, but he could give me no robed I then consulted another physician, but is seemed to grow worse. I then tried the treatment of snother but without any good effect. I again returned to my family playsician was supped and bled several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my superpixed without any premonitory symptoms was affected in my but fits a day, at intervals of two weeks. I was often attacked in my september which and was severely injured several times from the falls. I was affected as much that I lost all confidence in my but plays affected in my business, and I conside 'hat your fixel pite Pills cured me. In February, 1886, I memed to be a your Pills, and only had two attacks after, wards. The last one was apricted, 1886, and they were of a less see lous character. With the bloosing of Providence your medicale was made the instrument by which I was cured of that distressing affection. I think they were anywhere, that persons who are similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 North Third St., Philadelphia. Pa

IS THERE A CURE FOR EPILEPSY?

IN THERE A CURE FOR EPILEPSY?

The subjoined will answer.

GRENADA, Miss., June 30.—SEPH S HANCE — Dear Sir:
You will find enclosed five dollars, which I send you for
two boxes of your Epilepic Pills. I was the first person
who tried your Pills in this part of the country. My son
was badly sufficted with fits for two years. I wrole for
and received two boxes of your Pills, which he took agcording to directions. He has never had a fit since. It
was by my persuasion that Mr. Lyon tried your Pills,
His case was a very bad one; he had fits nearly all his
life. Persons have written to me from Alebama and
Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
failed to cure. Your, etc., C. H. Guy.

ANOTHER PEMARKABLE CURE OF EPILEPSY; OR, FALLING FITS,

BY HANCE'S EPILEPTIC PILLS. BY HANCES EPILEPTIO PILLS.

MONTOOMENT, Texas, June 20th, 1807.
TO SETH S HANCE—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals of two to four weeks, and often-times several in quick succession, sometimes continuing for two or three days. On several occasions they lasted net would continue for a days they desired, in which saids he would continue for a days they be used to the would continue for a days they be used to the would continue for a days they be used to the would continue for a days they be used to be used t

STILL ANOTHER CURE.

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

SETH S. HANCE, Baltimore, Md.—Dear Sir: I take great pleasure in relating a case of Spanns, or Fits. qured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He was first staked while quite young. He would have one or twe spasms at one attack af first, but as he grew older they seemed to increase. Up to the time he commenced taking your Pills he nad them very often and quite severe, pre-trating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those the head of the seriously but have J or of the seriously but has also returned to its ort glast first may be the mean for directing others to the semedy that will cure them. Yours, respectfully, etc., W. F. Lique.

Sent to any peri of the country, by mail, free of posture, to n receipt of a remittance. Address, SETH S. HANG. 106 Baltimore St., Baltimore, Md. Price, one box, 400 Wo., 361 Wedve, 27 W. 32-Please mention where you saw this advertisement.

A PREMIUM WORTH \$30 IN GOLD.

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Of the Finest and Largest Engraving ever offered, given to each and every Subscriber to this Paper. A grand opportunity. Read!

Arrangements have been made with the National Art Co., of Cincinnati, O., which secure to the patrons of this paper the grandest ART PREMIUM ever offered in this country. It consists of one of the largest pure steel engravings ever produced, being in size 26 by 37 inches—more than three feet high, and 2 feet 2 inches wide—and is entitled

THE THREE GRACES.

It portrays three of the most grandly beautiful women, representing the three Christian Grace—Faith, Hope, and Charity. Each figure is more than one-third life size, and all are wonderfully beautiful. Its value may be determined by the following eard issued by the National Art Co.

Office of NAT'L ART CO. Cincinnati. O—Dear Sir: Assure all subscribers that the retail price of the Origin limpressions of "The Graces" is Thirty Dollars Gold, and that we will pay \$5 for each and every copy equal to our Premium cellition, outside of our issue. NAT'L ART CO.

This grand Premium is given to each reader of this paper who cuts out the Premium Certificate found below, and sends it to the Nat'l Art Co. together with 2%. to pay cost of mathur and postage. It is sent BY MAIL, securely packed, and warranted to reach its destination uninjured.

Out out this Certificate and send it to the National Art Co. It is worth \$5.

PREMIUM CERTIFICATE. On receipt of this Certificate, together with 25c to p v post-the Engraving, size 26 by 37 inches, entitled

THE THREE GRACES.

This Certificate is good until June 1, 1876, after which 10c, additional will be charged. No copy will be sent without this Certificate, except upon receipt of v., the retail price for our, and the only American, edition. All Certificates must be sent directly to THE NATIONAL ART CO , 20 Walnut Street Cincinnate, Ohio.

NOTE THESE INSTRUCTIONS. All Certificates should be sent 175 June 1 1876. All continued by the property of the continued by the property of the continued by th

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118 KING STREET WEST, TORONTO (Opposite Rossin House.

Operating done by Mr BRUCK, so well know to the trigonometric for the control of PORTRAITS IN EVERY STYLE 160 195 185 AFFECTIONS, NEURALCIA,

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AGENTS WANTED for the New Historical Work, OUR WESTERN BORDER.

A Complete and Graphic History of American Flower Live International Control of the Control

Presbytery of Huron This Presbytery met at Clinton on Tues-day mat. There was a large attendance of ministers, elders, and others interested. Petitions from the congregations of Rodgerville and Brucefield were presented, praying for moderations in "calle" to a praying for moderations in "calls" to a minister. The prayers of said petitions were granted, and Mr. Gracy was appointed to moderate in a call in the former congregation, and Mr. McCuag in the latter. In scoordance with the request of the congregations of bluevale and Wingham, these congregations were samurated and scale. gregations of Bluevale and Wingham, these congregations were separated, and each to form a separate charge. Mr. Pritchard decided to remain in Bluevale, consequently Wingham becomes a vacant congregation. Mr. MoLean was appointed to declare the Wingham pulpit vacant on the 28rd mst., and to act as Moderator of Session. The following is the deliverance of President and the sense. Presbytery anent the separation of the congregations:—"The Presbytery having taken into consideration the petitions from Wingham and Bluevale for a dissolution of the union now existing between them, and having heard the deputations of both congregations, as well as the pastor, find:—1st. That these congregations, especially the congregation of Wingham, have made extremely grantying progress during the ministry of Mr. Pritchard; 2nd. That such a dissolution is desirable, not only in the interests of church extension, but more especially as the work has become too much for the pastor; 8d. That the prayer of the petition be granted, in as far as the dissolution of the union is concerned, that said dissolution take effect on the 24th met., but that as regards the amounts promised in the papers on the Presbytery table as stipends of future pastors, the Presbytery takes no action at present beyond an expression of opinion that the amounts mentioned are not adequate to the abilities of the congregations, nor to the necessities of a minister." In accordance with the re-quest of the congregation of Bayfield, Mr. McRae, student, was appointed to labour there during the next three months. Circular letters were read anent the reception of Rev. Mr. McGregor, a minister of the Congregational Church, of Mr. Johnstone, a minister of the American Presbyterian Church, and of Mr. Hawthorne, a minister of the United Presbyterian Church of British North America, as ministers of this Church. A committee consisting of British North America, as ministers of this Church. A committee consisting of Messrs. Gracey and Cameron were appointed on the state of religion—Mr. Gracey, Convener. Messrs. Leask and Messer were appointed members of the Assembly's Committee of Bills and Overtures, and Messrs. Ferguson and Gordon, members of the Synod's Committee of Bills and Overtures. Mr. Hartley's resignation of East Ashfield was taken up, when it was agreed that said resignation lie on the table, and that all parties interested be cited to appear at next regular meeting for their interests, when said resignation will be disposed of. Messrs. Ferguson, Brown, and Gibson, elder, were appointed to propare an overture to the Assembly on the Home Mission Fund, and to report at a meeting of Presbytery to be held in Hammeling of Presbytery to be held in H meeting of Presbytery to be held in Ham-lation during the meeting of Synod. The Presbytery adjourned to hold its regular meeting in Seatorth, on the second Tuesday of July. at 11 a.m.

Woman's Missions.

of July, at 11 a.m.

A large and influential meeting of ladies representing the three Presbyterian congregations of Kingston, was held recently in St. Andrew's Hall, for the purpose of organizing a Woman's Foreign Missionary Society. The Revs. P. Gray and T. G. Smith were also present, as was Dr. Mair. Several of the Professors of Queen's University, but for pressing engagements, would have been present to testify their warm sympathy with the movement. Dr. Mair took the chair and called upon the Mair took the chair and called upon the Rev. T. G. Smith to open the meeting with prayer, after which the object of the meeting was stated, and the business of organization proceeded with. The draft of a constitution was read, and submitted clause by clause. It was unanimously agreed that the name of the Society should be the Weman's Foreign Missionary Society of Kingston in connection with the Presbyterian Church in Canada; that its object should be the diffusion of missionary intelligence, and the increase of interest in missionary operations, especially with reference to the condition of women and children in heathen lands, as well as to furnish such pecuniary and as was withomitaron in hearnen maas, as won as to furnish such pecuniary and as was within its power to such an sionary schemes in connection with the Problyterian Church in connection with the Problyterian Church in Canada as should commend themselves, from time to time, with their needs, imfrom time to time, with their needs, importance and efficiency. It was further agreed that the following should be the office-bearers of the Society:—President—Mrs. Machar. Vice-President—Mrs. Gray, Mrs. T. G. Smith, Mrs. Mair, Mrs. Mowat, Mrs. Dickson, Mrs. Robinson, Mrs. Snodgrass. Recording Secretary—Miss A. Dickson, Mrs. Reprint Mrs. Mrs. A. Dickson, Mrs. Reprint Mrs. A. Dickson, Mrs. Reprint Mrs. A. Dickson, Mrs. Reprint Mrs. son. Corresponding Secretary—Miss Ma-char. Treasurer—Miss. D. Fraser. A lar e Committee was also appointed with power to add to their number. Several to, and the first monthly meeting appointed to take place at three p m., on the first Wednesday in May, in St. Andrew's Hall. Though the Secuty is organized in connection with the Presbytenian Church in Canada, all ladies intrested in foreign missions will be cordially welcomed to the meetings, at which it is expected that missionary intelligence of an interesting character—especially respecting female missions—will be from time to time comJuly, at H a m.

RESOCIAN At Kangston, in Brook St. Church, on the 2nd Tuesday of July, at 3 p.m.

Ht RON -At Scatorth, on the 2nd Incoding of minoceted. municated.

The second monthly meeting of the Woman's Foreign Missionary Society will be held in the Lecture Room of Knox Church, Toronto, on Tuesday second May, at 3 p.m. All members and those interested in missions are carnestly requested to attend during the early part of the meeting, which will be devoted to religious exer-cises and missionary in elligence. Since the above was in type it is announced that the Rev. Mr. Richie, just arrived from Formora, will address the meeting. C. S. Ewant, Secretary W. F. M. S.

The Bible is now printed in no fower than two hundred and ten languages. In 1854 it was printed in only fifty.

Births, Marringes and Deaths. NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At the manne, kilbride, on Frields, the flat nest the wife of the Lex balas (Amrient, of a sou in hindsey, on the 17th lest, the wife of Ma Charlis D. Barn, of a daughter. In South Equation, on the 4th inst, the wife of JAMES DEATH, ESQ., of a daughter

MARRIED.

On the 20th inst, by the Rev. John A McAlmon, Mes Cornerin McKenzie, of the Lownson of Ospine, married to Ma James McLeon, of Ar-

At Thornbill, on the 19th inst, by the Rev. James Dick, of Richmond Hill, Mr. WM. Witten, to Miss SUSAN MORGAS, both of the Township of Markham. Oh the Acta of April, at the residence of the british father, by the Rev. J. M. Bogers, Mr. James Barnear, to Laura J., eldowf daughter of George Tanner, Esq., all of Peterboro.

On the 20th April, by the Rev. Dr. Topp, assisted by the Rev. J. M. Kang, M.A., Roman March, J., to March, J., daughter of James Bain, bookeefler, Toronta.

On the 1-th April, at the residence of the bride s father, Vine Cottage, Mount Pleasant. Yonge St., by the Roy. R. Frasor, assisted by the Roy. D. Mitchell, Mr. ALEY PARTON, of Toronto, to Jessi E A., eldest daughter of John McCarter.

A., eldest daughter of John McCartor.

On the 20th inst, at the residence of the father of the bride, by the Rev. J. Alexander, Mr. Robert F. Rein, to Miss Aughs C. Rein, to Miss Aughs C. Rein, to Miss Aughs C. Rein, daughter of Mr James Reud, Laguesun,

On the I ith inst., at the residence of the bride s father, by the Rev. A. C. Stewart, Mr. J. McCorbion, of Mariborough, to Miss Annir, eldest daughter of J. McCarsh, E.-q. North Gower

At the residence of the bride's father, on the 18th inst., by the Rev. Alexander McKay, D. D., Mr. Alimander M. Loward and Miss Carlaning, youngest daughter of Mr. Lachlan Konnedy, all of the Township of Pushing.

DEATHS.

At the manse, Last Gloucester, on the morning of the 17th inst, John M. DERMID, student of Knox College, and brother of Rev. Henry McDermid, of East Gloucester.

In South Dumfries, on the 4th inst., Isanella, wife of James Deans, Esq., Reeve of South Dumfries, and daughter of James Cowan, Esq., Cloch-mohr, Waterlee, agod 31 years.

On the 8th August Park

On the 8th April, at Toronto, Annie McLean aged 8 years and 15 days, eldest child of L. M. Livingston.

THE PRODUCE MARKETS.

TORONTO, April 26, 1876. The English markets are generally unchanged, and also the Canadian.

f	TORONTO.
f	Wheat, fall, per bushel\$1 07 @ \$1 12
1	Wheat spring, do 1 00 1 03
	Barley. do
.	Oats, do
	Pers. do 0 72 " 0 74
١.	Rye, do 0 00 " 0 60
٠	Dressed Hogs per 100 lbs 7 75 " 8 25
	Beef, hind quarters 6 00 " 7 00
1	Beef, fore quarters 3 50 " 5 00
ı	Mutton, by carcass 8 00 " 9 00
1	Ohiokens, per pair 0 50 " 0 60
٠,	Ducks, per brace 0 50 " 0 75
1	Geese, each 0 60 " 6 90
I	Turkeys 0 70 " 1 50
1	Butter, lb rolls 0 26 " 0 30
١	Butter, large rolls 0 26 4 0 28
١	Butter, tub dairy 0 25 " 0 30
ı	Eggs, fresh, por doz 0 00 " 0 16
1	Eggs, packed 0 14 " 0 00
1	Apples, per brl 1 50 " 9 95
ł	Potatees, per bushel 0 45 " 0 50
1	Hay,
I	Straw 10 00 " 13 00
١	LONDON.
١	White Wheat Deihi 2 100 lbs

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OTTAWA.	
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Corn 0 00 "	0 65
Buckwheat	0 00
Potatoes 0 30 "	0 40
Tayling 1 00 tt	
	0 25
Fowls, per pair 0 50 "	0 60
Turkovs, each 0 90 "	1 25
Apples, per barrel 3 50 "	4 00
Butter, tub, per lb 0 00 "	0 24
Butter in the rolls	
	0 26
Fggs, per doz 0 25 "	0.30
11-11	~ 00

MONTREAL,
WHEAT.—Fife at \$1 15.
OATMEAL —For bri. of 2001bs., \$5 00.
CONN.—Last saie at 52c.
CATS —22c.
Pl. 19.—\$50 per 66 lbs.
BARLEY.—\$76 to bbc.
CHESS —A1 lbc to 11.
WUTTER.—166 to 22c.
LEP.—\$1,50 to 57.50.
LARD—ber lb. 13 c; pails, 14c.

Official Announcements.

MEETINGS OF PRESBYTERIES

BARRH —Next moeting of Presbytery of Barrie at Barrie, in last Tuesday of April at 11 a.m.,
Charban—In the Lecture Room of Knex Church, Torento, o 1 Saturday, 10th June, at 11 a.m.
Linday - At Woodville, on the last Tuesday of May, at 11 a m

BRUFF At Port Ele n, on the 2nd Tuesday of July, at 40% lock p in

OTTAWA -In Knov Church, Ottawa, on the first Tdesday of May, at 3 p m.

SYNOD OF TORONTO AND KINGSTON.

The next meeting of the Synod will be held in Knox Church Toronto, on TUESDAY. 2nd May, at ualt-past to clock, p.m.. Ascrnon will be preached by the Rov. W Fraser, the Moderater. Rolls of the several Presbyteries, summaries of changes, etc., will be sent to the undersigned at least eight days before the date of meeting. The Business Committee will meet in the school-room of Knox Church, at 2 o'clock p.m., on Tuesday, 2nd May.

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For particulars apply to the Convoner, REV. DR. COCHRANE. Brantford. April 8, 1876

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