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## Contributors and Correspondents

### DIARY IN THE EAST

NAZARETH TO CARMEL AND BEYROUT.—  
Continued.

Of the schools in Beyrout I visited some seven or eight, besides often being at the large Normal Institution, where native girls are boarded and taught, with the object of preparing them for teachers. There is also a school for the blind set going by Mr. Mott. I believe it is the first effort of the kind for benefiting those poor creatures, of whom there are very many in the East where ophthalmia is so common.

One little school interested me much—a night school for men and lads.

Mr. Mott was generally there every evening, and one day I asked him to take me to see it. It was dark, and a curious group met my eye as I went into a little court open to the sky. A blind man was sitting in the centre, a large number of men and lads gathered around him were listening attentively as he read a chapter from the Bible in Arabic. It is yet something quite novel and strange in Beyrout that a blind man should be able to read the raised letters, and called forth many remarks as to the wonder of having "eyes in the points of his fingers."

The man himself was interesting, being a picture of the Damascus massacre, when he lost everything. Distress brought on bad health and blindness, and in his dark misery the poor man learned to look to the Saviour, and had the eyes of his soul opened to see the beauty of him who is the chief among ten thousand and altogether lovely. He is now employed as a sort of Scripture reader.

After the Bible reading and a prayer in Arabic, the men divided into classes in three small rooms opening off the court. Some could already read Arabic, and were tempted to the school by their desire to learn English. As it is the Bible that is used for this purpose, they are at the same time made acquainted with its saving truths, and we may hope that in some it may be good seed in good soil. Others were learning arithmetic, while others were only beginning the Arabic alphabet. One tall fine-looking man seemed quite pleased to read his A B ab to me under Mr. Mott's supervision, who could correct any mistakes, of which, of course, I was not aware. I was glad to be able to say "taib," "good," at the end, and the great fellow smiled down on me as pleased at my commendation as any English school-boy.

Several of the day schools are attended by large numbers. The pupils in most of them are of the native Christian population. It was the terrible distress among them after the massacre that was the originating cause of the whole work begun by Mrs. Bowes Thompson. But the Mohammedans are not forgotten. I visited one school where some seventy Moslem children were being taught. Mr. W. could not be admitted there, some of the girls were almost, or quite, of a marriageable age, and must not be seen by any man.

Another school entirely for Moslem children has also been begun in Beyrout by a Scotch lady, a Miss Taylor, and seems likely both to prosper and do good work, especially among the poor. She has several children too living with her entirely. The American Board of Missions has very large educational establishments at Beyrout, including a college of medicine, which supplies medical attendance to the Deaconesses' Hospital. The same Board has many boys' schools, and missions dotted about in the Lebanon villages, and much success has attended their efforts. There is a nice little church at Beyrout which seems used by all the Protestant community except the Germans. The Scotch chaplain was nominally the preacher in it, but being absent most of the time I heard in it both American Presbyterian missionaries and English Episcopalian clergyman travellers. The afternoon in this Church is devoted to a united Sabbath school, presided over by the excellent American missionary, Dr. Jessop.

In the Shorter Catechism accompanies the Bible as the lesson book, and not only the children from the American schools, but the girls from the Bowes Thompson Normal Institution, and Miss Taylor's boarders, attended it. There is also an Arabic service every Sunday. The Germans have a pastor of their own.

### BEYROUT—LEBANON—DOG RIVER.

May 9th I accompanied the W.'s, a deaconess and the German pastor, in a ride to one of the Lebanon villages, Shumlan. It is a centre of industries of various kinds, for, besides the schools we went to visit, there is a silk-factory which employs a good many people. It is only three hours ride to Shumlan, and we started about 8 a.m.

After crossing the dry bed of a torrent, and beginning the real ascent of the Lebanon, we had lovely views over Beyrout to the sea, and the fine outline of Lebanon a...wards. We passed some villages that in their neat thriving aspect presented quite a contrast to those I had seen accustomed to in Palestine. In some

there were schools, and even churches, under the superintendance of the American missionaries. As we rose higher the scenery improved. From below on looking toward the mountain range we saw little appearance of cultivation, for there the terrace walls that support the fields and vineyards were what met the eye. But on looking downwards it was very different. We then saw with what care the terraced fields were cultivated.

At Shumlan we were kindly welcomed by Mrs. Watson, whose name is one well-known in Lebanon. She has long lived in Lebanon, spending her own means in educating native girls, of whom she has a good many living in the house with her, besides one whom she has adopted. She has planned and built more than one house, as well as a little chapel close to her present residence, and though well advanced towards seventy, was then planning another school in a distant mountain village, where native boys were to have an industrial education.

We also visited the school taught by two American ladies, where there are twenty-five girls as boarders, besides day scholars. It was Saturday and the house was out of doors and windows for its weekly cleaning, and the girls busy mending, ironing clothes, etc. I enjoyed seeing that they were taught such useful occupations, as well as having a good education for the head, and true Christian training.

In returning to Beyrout we took a different road, passing along the mountain side through several villages to the fine macadamized road over the Lebanon, and descending by it. This road, made by French engineers, goes all the way to Damascus, and is kept in fine order by the French company which owns the diligences which run daily between Damascus and Beyrout.

May 11th I was again in the saddle by about 8 a.m. for an expedition to Dog River. The excursion is a very pleasant one, combining the interest of beautiful scenery with that of wonderful monuments of antiquity, which might be contrasted with modern works of great utility. A European company for bringing a supply of water into Beyrout was engaged in boring a tunnel through very hard rock, so as to bring the water from the Dog River through the promontory which juts out into the sea to the south of the river, and then convey it across the bay to Beyrout. We left Beyrout at its north side, crossing the Beyrout river by a substantial stone bridge. We then had a stretch of delightful beach before us, over which our horses cantered along delightfully, sometimes in and sometimes out of the sea, which was breaking on the shore to our left hand in bright little waves. To our right there was a narrow stretch of well cultivated land bounded by the mountains. As we rode along we saw a peculiar looking building at the other end of the bay which we were rounding. As we came nearer we perceived that it was a large wooden barrack, not unlike a child's Noah's Ark in shape. For it we were bound, for it was the temporary home of the Engineering Staff of the Beyrout Water Works, and to their hospitable care we were recommended by the Motis.

We did not linger long in the barrack, but, mounting again, crossed the promontory through which the tunnel was being made, by a very rough track which brought us into the gorge of the Dog River, some little distance above its mouth. The gorge is very fine. The cliffs rise almost perpendicularly to a great height on each side, richly clothed with vegetation wherever there is space enough for earth to support it. Much of the foliage was of myrtle, jasmine, and other flowering and sweet scented shrubs, with many beautiful ferns, and occasional groups of a very handsome pine. At the foot of the gorge the Dog River was rushing along a fine rapid stream, battling with the many rocks that had fallen from the cliffs. We rode along up the aqueduct which was in process of construction, and which will bring fine wholesome water from some distance up the gorge. Our hospitable entertainers conducted us along to where at a sharp bend of the stream a little space of land contained a fine group of orange trees. There under one of the largest of the trees, we had a plentiful dinner spread, close by the rushing river. It was a most lovely spot.

After spending some hours sitting under the orange trees, sheltered from the hot sun, and cooled by the current of air from the river, we mounted again for our return to Beyrout. Instead of riding across the mountain promontory by the way we came we rode down to the mouth of the Dog River.

On our way we visited the tunnel through which the aqueduct is to be carried. The chief man at this work was one who had been employed on the Great Mont Cenis Tunnel. A very different work from this present one. In Lebanon they have no wonderful machinery such as was used in the Alps; only human hands, wielding iron instruments, which are quickly blunted against the very hard rock. The tunnel too is so small that but a few men can work at a time. Yet the work is going on satisfactorily. From the tunnel we rode along by the side of the river, under cliffs festooned with luxuriant vegetation to its mouth.

(To be continued.)

A FRESHET in the Mohawk Valley, Feb. 10th, flooded the Central Railway track with three feet of water, and with piles of ice in some places twenty feet high.

THREE of the murderers of Mr. Birch at Perak, Malacca, have been captured. One of them has confessed the names of the nine men who perpetrated the murder.

## NOTES FROM FORMOSA.

We gladly make room for the following letter from our friend, Dr. Fraser, recently received by the Knox College Missionary Society,

To the Members of the Knox College Students' Missionary Society.

MY DEAR BRETHREN,—Brethren in the Lord and in His work. The shortening days and cold blustering winds of chill and drear November, remind me that the year draws near its close, and that if my annual letter to you is to be in good time, it must be despatched without delay, so that I have deliberately set apart this afternoon to write it, and still don't feel that I'm defrauding the mission, because you must know about the work if you are to be interested in it, and there is no way in which you can know unless we who are here sit down and tell you.

The exceedingly interesting letter of your Secretary, written on June 25, reached me in due time, and was like a blast to a hungry man. If your last year's secretary is present when this is read, I hope he'll not listen while I say, I hope the society may never have one less efficient. The letter itself, full of news, and breathing a spirit of love and brotherly interest, was supplemented by your annual report, from which I see that the society is still succeeding in scattering the good seed in the desolate fields of my own home-land; and what is better news still, is now and then gathering a precious sheaf into thy garner. The Lord bless you in all your undertakings and labours! The Lord use you to build up His own kingdom in your native land! It is well to remember that the soul of a Canadian is as precious in God's sight as that of a Chinaman, but it is just as important not to forget that Jesus died for the Formosans as well as the Canadians. So that while we, on this side of the world, are much interested in the operations of your society, we naturally expect our interest to be reciprocated. When I wrote you last year I had not yet reached Formosa, so that I could not tell you anything about our work. In this letter, however, you will be looking for some definite information. When I came, I found that although my colleague had not yet been three years in the place, that he had made a most decided impression on the people. I'm glad you have a map of Formosa. It will be very much easier on this account to tell you about our work. I enclose a sheet with all the places where we have stations marked on it. You will find it exactly on the same scale as the map you have, so that you can easily amend it by making these additions. The places marked on the sheet I send with a circle surmounted by a cross, are places where chapels have not yet been built; the places marked by a square surmounted by a cross, are places where the people, with a little help, have put up places of worship.

When I came in the end of last January, I found Mr. Mackay with a band of eight young men well instructed in the gospel, and having also a fair knowledge of geography, history, and the elements of astronomy, besides being in possession of much miscellaneous information on a great variety of subjects—some of the fruits of fervent preaching and patient teaching. These young men we call *helpers*. They were last August distributed among the various stations, just as your society sends out its men every spring. Previous to their being so distributed, they had spent several months with Mr. Mackay, sometimes in one place for two or three weeks preaching, then going on to the next station, and so on from month to month, and it is due to these young men that the church in Canada should know of their humility and devotion. It is not too soon for me to speak now, for I am pretty well acquainted with them, and must say I find them clear-headed, warm-hearted, humble-minded young men. They seem to love their work, love each other, love us, but best of all, love the Master with singular fervency. They are a great help. We could not do without them. A single missionary cannot do more than so much personally, but if he is wise he can accomplish wonders by using the native element. My idea of foreign mission work has always been to train and employ native preachers as soon as possible, and in as large numbers as they can be procured, with due regard, of course, to the fitness of the men for the work you wish to set them to. In laying the foundation of a church, one cannot be too careful as to the material he employs.

Now, what about our chapels and people? Beginning at our farthest south station *Sin-kang-sia*—I must confess that I have never been there, as it is three hard day's journey to the south of this, and I have never seemed to see my way clear to be away from my family and more direct work for eight or nine days at once. I know something about the place, however, though I have not yet seen it. The people there are not Chinese, but what are called *Sek wahns*, i.e., "ripe savages," or savages who have submitted to Chinese rule. They have with some help put up a chapel, where a number of them meet for worship every Sabbath, and as often on the mornings and evenings of week days as they are able. The people are in earnest about worshipping, for their first chapel was not very long completed before it fell down, through the dishonesty of the builders. It was at once rebuilt. I am looking forward with much interest to my visit to *Sin-kang-sia*. Across the river from Tam-sui, you will see a place marked where we have a chapel. *Pat-li-hun* chapel is very pleasantly situated among the rice fields, and not far from the sea-shore. The people are quiet farmers and fishermen. From 25 to 30 meet regularly for worship, and profess to have utterly abandoned idolatry.

At this place last summer occurred the first death among the members of our little north Formosa Church. The man was about fifty-five, and suffered from an internal abdominal tumor. His end was peace. Strange, but perhaps not strange, the experiences of his dying moments were exactly similar to those of many who die in faith in Christian lands. At Tam-sui we have no chapel as yet. We have a Chinese house rented, which serves the double purpose of hospital and chapel. Medicines are dispensed and the gospel preached every day, but the influences of an open port, said to say, are not favourable to our work. The Chinese see much of sailors and marines, and also, too, of merchants, so that mission work in Tam-sui is a very uphill business. Few believe, and many mock. Britons abroad don't always behave themselves as becometh the citizens of a great and Christian nation. If they did, they might do a great deal of good mission work.

Across the river, and about six or seven miles to the south, you see *Go-kho-ki*, where we have a fine substantial comfortable chapel, with additional rooms for the accommodation of the helper and his wife, and of Mr. Mackay or myself when there for a day or a week. Such accommodation is a sort of necessity, for the best that an ordinary Chinese house affords is simply horrible. The people here are small farmers, and not very well off, but according to their means they have given, and really the chapel, neatly plastered and well tiled, is quite creditable. The average Sabbath attendances is I suppose between thirty and forty. Just across the road from the chapel lives an old man whom I look upon as a sort of a wonder. The Gospel has not only prevailed with him to give up his idols, but he has abandoned his opium smoking as well. I don't know which of the two things is harder for an old Chinaman to do.

To the eastward of *Go-kho-ki* about three miles, and not far from the side of the river, is a large village called *Chin-nih*. It is surrounded by a large and most fertile plain. For miles the eye feasts on fields of waving rice and sugar-cane. Peep in between the bamboos surrounding the homes, and you see groves of orange trees and rows of plantains. An orange orchard in full bloom, or in the fall with its apples of gold, is as pretty a sight as I have seen. But you will be more interested in the people and our work among them than in their surroundings. At this place the people meet for worship in a rented house fitted up as a chapel. Before the Gospel was preached there the people were noted as very quarrelsome and unruly. The reputation of the place is rapidly improving. The heathen themselves have remarked the difference. The worshippers are very desirous of securing a good site (which is no easy matter) and building themselves a house in which to worship Him who has delivered them from the bondage of idolatry, and brought them to see, and some of them to enjoy, the liberty of the children of God. May their desires before long be realized!

South east from *Chin-nih* about four or five miles is *Toa-liong-pong*, where the people this year have just finished a very well built and comfortable chapel, with the necessary additional rooms for helper and missionary. One man who heard the Gospel some years ago on the mainland, and who is employed in the tea trade near the place gave \$50, a token for good. Christian liberality is a plant of slow growth even in Christian lands, how much more so here. It is all the more encouraging then to find even one instance in which the selfishness of heathenism has been changed by the lesson of the Gospel. This station we regard as of the greater importance, from the fact that it is within about one half a mile of one of the chief literary centres of the north of the island. Daily, numbers of the literati may be seen, and we are not without hope that the chapel which their proud eyes so much dislike to see may be the means of bringing some of them to the feet of the meek and lowly One, from whom, as yet, almost as one man, they stand afar off and ask with proud scorn, "have any of the literati believed in Him?" We have faith that the day is not far off when their proud hearts will be humbled. The Lord grant them His grace! At this place as at all the others many of the common people hear the Gospel gladly.

*Sin-tiam* is about eight miles southeast of *Toa-liong-pong*. There the Gospel, has been preached more than a year. The people shortly after my arrival completed their chapel, which was begun in the latter end of the old year, and of the opening of which I sent an account home at the time. All this year the work has been prospering, and consequently the enemy has been roused. In the 7th month the worshippers refused to subscribe for an idolatrous feast. The idolators were very angry; since then the Church has been much threatened and reviled. Last week some of the people were beaten and their things stolen. I went to the place and was threatened with violence, but no one molested me. "The Lord is a sun and shield." Pray for the people of this place that their faith fail not. Though I thus request you I hope that long before this reaches you the Lord will send peace. Thanks be to Him I have not heard of any one yet willing to obtain peace by denying their Lord.

At *Sa-teng-po*, eight miles to the north, we have another chapel in the midst of a farming community, at a considerable distance from any village. I spent a day or two there this week, and was delighted to find the interest taken in the Gospel by the people. One old man, whose name by the way is *Heaven*, reminded me very much of some of our good old elders at home. At our morning worship I asked

him to lead in prayer, and was pleased exceedingly with the earnestness and pointedness of his prayer. No beating about the bush, no construction of fine sentences and aiming after effect, but a simple coming to God with thanksgiving and petition. He is a valuable man and we hope the Lord will long spare him. At this place, owing to the influence of the helper's wife, who is very earnest and active, a great many more women come out to worship than at other places. I like to see them, for they have souls as well as the men, and because I know the Gospel will do for them what it has done for the women of other Christian nations, that is, give them their place *side by side* with men. Nothing but the Gospel can or will give woman her proper place.

Our most recently opened Station is at Kelung, an open port on the east side of the Island. The people there had for nearly a year been beseeching Mr. Mackay to go and preach the gospel to them, and open a place of worship. When Mr. Mackay saw his way clear to comply with their oft repeated requests, that he once procured a building, and fitted it up as a chapel, without letting us know, so that when Mr. Mackay went, he was surprised and delighted to find everything ready beforehand. That was in the middle of the summer, and since then, though reviled and threatened by the heathen all about them, the little band who first confessed God and threw away their idols stand fast, and some had been added. When we ourselves look at the work, we can only say what wonders hath the Lord wrought?

As for myself, some of you know me, some of you have never seen me, some of you will be interested to hear about myself personally, some perhaps not. I must say I have spent pleasant months since I left you. To travel is fatiguing, to land in a strange far off land is not pleasant, to study the Chinese language is not easy, to endure the heat of our summer is trying, to superintend the operations of Chinese mechanics and laborers is most perplexing work, and to prescribe for their diseases sometimes not less so, but withal I am happy. Just one thing and I would be much more so—to hear that two or three of you were coming out here to help us preach the Gospel to the heathen would complete my joy. Can't you hear the Formosan's cry "Come over and help us?" Who will come?

Excuse my unconscionably long letter. The Lord abide with you to guide and bless! I will look with much interest for your next year's letter and this year's report. Your brother in the Lord and his work.

Tamsui, Nov. 24th, 1875. J. B. FRASER.

## The Banned Institute.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—The Institute Canadian is not a religious institution; but it advocates very strongly religious liberty; and that is the principle, if not the only cause, of its being under the ban of the Catholic Church in Canada. The Bishop of Montreal, in a letter dated from Rome to his administrator, says that the main reason for which the Institute was condemned is that they admit the principle of religious tolerance in their midst.

They have indeed always admitted and defended that principle at all hazards and at any cost, and in spite of all odds and opposition. The past history of the Institute, from its birth, evidently shows that they never allowed themselves to be controlled or dictated by the clergy; that whenever the latter dared to encroach upon their rightly asserted liberty, they were strenuously resisted and shamefully defeated. No wonder, then, that after so many fruitless attempts on the part of the priests to have a foothold and a stronghold in the Institute, they have poured out against it such a torrent of curses, slander, and abuse.

The Institute Canadian, after passing through such a fiery ordeal of trials and persecution, is now calling for help upon all the friends, with the object of wiping off a heavy debt of \$15,000, which paralyzes to a great extent their efforts in promoting the cause of education and liberty of conscience in Canada. They can but hope that those who showed them such lively interest and marked sympathy through all their struggles and difficulties, in their bold stand against clerical assumption and tyranny, will come to their help in time of need, and strengthen their hands for new battles and victories. For the comparative peace which the Institute Canadian is now permitted to enjoy is, I am afraid, only temporary. The common enemy to both civil and religious liberty, is undoubtedly plotting new assaults on them, and it is only prudent to be prepared for any emergency. The great ugly question of ultramontanum is ominously looming up on our political horizon, and whatever may be its final settlement, the upholders of freedom should make it a point of strategy, if not of duty, to sustain and reinforce "that sturdy little bulwark of civil and religious liberty" in Lower Canada—the Institute Canadian.

Besides money, which is the most needed at present, donations of books, papers, pictures, maps, works of science and art, generally, are thankfully received.

Please address, Institute Canadian Montreal.

J. R. LAMOREUX.

At Emerson, Manitoba, a herding law has been passed for that part of the Province, restraining cattle from running at large. There are some other parts of Canada that would find it to their advantage to enact the same law, and enforce it.



Pastor and People.

God's call to His People in the Church of Rome to Leave her Communion.

BY THE REV. JOHN B. SCOTT, EDMONDVILLE, ONT.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii.

From what precedes this chapter there is no doubt about the meaning of the word "her" in the text. Paul, writing forty two years before John, saw the visions and heard the revelations described in this book, very plainly unfolded the character of the great apostasy from the faith of Christ. Its spirit was working in his own day. Its moving spirit, is that spirit of rebellion against God, which has its place in every unrenowned heart. Unwilling to be held in restraint it is determined to be more than free. With freedom, as a subject of the King of Zion, it is not satisfied, but must, as God, occupy the position of an irresponsible law-maker; to make laws and alter them, and rule over men and nations as it will. Its portrait, as painted in Scripture, is a life-like image, so like its parent that there can be no mistake about its origin. Daniel, personifying the Papal system, says: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." The distinguishing doctrines of this system which Paul names "The Mystery of Iniquity," and "The Man of Sin," are called the doctrines of Devils. He also says of him that his coming is "after the working of Satan," and that he "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God" (2 Thes. ii.) The future history of this great apostasy, which has Rome as its centre, and the Pope—who has often received the title of "Our Lord God the Pope"—at its head, is predicted in this book. Its fall is described in this chapter. Warning is given of its approaching destruction, and, in the text, the people of God who may still be lingering in it, are called upon to come out lest they perish among its ruins.

The text divides itself into two heads. The first is the fact that God has some people in that apostate Church. The second is the command to them to leave it. After directing your thoughts to these I shall refer to our duty to those who obey this command.

Firstly: The fact that God has some people in that apostate Church.—The question, "Is the Church of Rome a part of the Church of Christ?" has often been discussed. Without stating the arguments for or against, its position may be illustrated thus: Sometimes in an orchard, a fruit-bearing tree shows signs of disease and decay. One of the limbs are sickly. Its leaves are small and shrivelled. Its buds are few; and whilst those on the other limbs are vigorous, they begin to pine away. Two or three of them show signs of life, and would mature along with their healthy neighbours, but are prevented by the want of proper nourishment from the sickly leaves. Being left alone that limb grows worse. No amount of discussion on the nature of the disease will cure it. Nor will the cutting off of this twig or that branch preserve it. In vain the owner tries to attach to it grafts from a healthy tree. The only resource is the axe. The limb must be cut off or the whole tree will perish. In like manner each different limb that grows from the parent stem of true Christianity must be fruit-bearing. If not, the command will be "cut it down." It is not so much the creed as the conduct of any Church that decides whether or not it is fruit bearing.

Taken as a system, we believe that this Church has long been in a diseased and dying state in relation to Divine truth, and that in a few generations the sentence "cut it down" will be executed. Its denial of the doctrine of the one Mediator between God and man, its worshipping the creature rather than the Creator, its arrogating to itself an equality with God by the recently proclaimed dogma of infallibility, its claiming the right to forgive sins, its claiming power over hell and heaven, together with its description given by Paul and John is, we consider, sufficient Scriptural ground for believing that God's recognition of it is about to end. This does not, however, imply that he has no people within its pale. No, by no means. The Jews, as a nation, in the days of Elijah, had renounced the true God. The lawful descendant of Aaron performed the duties of high priest, and no doubt, prided himself on being the successor of God's chosen servant. The people went to the temple, they offered sacrifice according to the law. Not, however, to Jehovah, but to Baal. They, no doubt, gloried in being the descendants of that people whom God delivered from Egypt, and to whom he gave his law. These circumstances did not make Baal's worshippers the true people of God. The latter were found in Elijah, Obadiah, and the seven thousand whose knees had not bowed to Baal, and who had not kissed him.

In like manner there are some within the pale of that system whose doom is predicted in this book. We have no reason to believe that each one is a saved person, but they have such a knowledge of Divine truth, and such an abhorrence of what is sinful about that Church that they practically dissent from it. They see its errors, are convinced of its unscriptural character, and though within are not of it. Circumstances or prejudices constrain them to remain in its communion,

The fear of persecution makes them afraid of making an open declaration of their knowledge of the truth, and they continue to identify themselves with it. In this they err: for we are to obey God rather than obey or fear man; and His command is "Come out of her my people."

Secondly. The command to them to leave it. This command is to be obeyed under pain of sharing her plagues. We have the plain statement of Scripture to the effect that "to him that knoweth to do good and doeth it not to him it is sin." Whatever may be the result to them their duty is to make an open confession of the truth and renunciation of their error. Hard, indeed, it is at times to do this. Many who have done so have suffered persecution of one kind or another. Some have been driven from their homes. Some have been deprived of their property. The lives of others have been endangered and even lost. The civil law has failed to protect some, and has been employed against others. But let not the persecuted think that the hand of God has been stretched out against them. Christ himself has said, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven." The promise of God will not be dishonoured in their case; for them who honour him he will honour, whereas they who despise him shall be lightly esteemed. Those who obey do good to others by their example. They encourage not only those who are of like mind in the Church they left, but those whose communion they have joined. Were it not that the Reformers at the risk of life in some cases, and expense of it in others, had come out, there would not have been the civil and religious liberty in the Christian world that presently prevails. Either they secured this liberty and transmitted it to their children, or they began a good work which their children finished.

At the present time important movements have been made in this Church within the Dominion, as well as in some of the countries of Europe and America, North and South. Civil upheavals have been followed as in Italy, Germany and Spain, with liberty of conscience. As a consequence many have seceded from Rome; and, either as the Old Catholics in Germany, or the Presbyterians in Spain, have sprung a new Church into existence; or, as in the Province of Quebec, become part of another Church. May God bless those, wherever they are, who are taking an active part in this noble work, and crown it with complete success. Within the last few months the public press have made known a great and good work going on in Montreal. By means of the labours of Mr. Chiniquy and his co-workers about a thousand have openly seceded from the Church of Rome and joined ours. May the blessing pronounced by the dying Jacob on his beloved son be given to them. May their "bow abide in strength, and the arms of their hands be made strong by the hands of the mighty God of Jacob." The eyes of our fellow citizens, and now co-religionists, have been opened to see the unscriptural and unreasonable character of the doctrine of transubstantiation, and have seen it to be their duty to abandon the Church that maintains it. In other parts of the Province the Spirit of God is working in the same way, with results more or less happy. But those residing in the country have not the same protection as those in cities, and as a consequence have not the same inducements to comply with the command of the text. When such secessions are made, and the same work going on in different places, we cannot but conclude that God has some great end in view. What share of the work are we to bear? What are we to do in this great work?

This, leads me, in conclusion, to refer to our duty to those who have obeyed this command. In one sentence it is, "Give them all the help we can." This we can do by our prayers, sympathy and wealth. Their request to us is, "Brethren pray for us." They need our prayers, that we also at the throne of mercy may plead and wrestle for the outpouring of the Holy Spirit to lead them into all truth, that they may be made more free in the truth as it is in Jesus, and strengthened with all might in the inner man, so that they will remain steadfast in the faith they now profess and adorn the doctrine of our Lord Jesus Christ. "The effectual fervent prayer of a righteous man availeth much."

They need our sympathies as well. Those who have been brought up as we have been know not fully the sacrifices these converts make. It may be now as it has been before, when family ties were rent asunder, scorn and hatred supplanting respect and love, and persecution waged openly and in secret.

Means also are required to keep this mission in operation. On the liberality of the Christian people, especially the membership of our own Church, they have cast themselves; and whilst a great work is being done by our agents, the complaint has been made that unless the hearts of our people are opened to provide for the mission it must be curtailed or stopped. God works through human means, and these must be kept up as all human means are, namely: by the wealth which God has given us power to acquire. Giving of our substance to aid in securing liberty to those whose souls have long been bound by the fetters of superstition and ignorance is both a privilege and a duty. If we prize our freedom no time will be lost in trying to persuade us that we ought to use all proper means to secure the same blessing to those whose cry is, "Lord, save us, we perish." What is given for this work is "bread cast upon the waters," to be gathered, it may be, not many days hence. Let us set the part of the good Samaritan who did more than pity his unfortunate brother; and by honouring the Lord with our substance, by responding to this appeal for our prayers, sympathies and liberality, we will be delivered from the curse of Merod, who came not to the help of the Lord against the mighty, and on our heads will descend the blessing of him that is ready to perish.

The Freedom of the Free.

"Plato seems to have exceeded all the other philosophers in wisdom." Yet whilst teaching that an omnipotent, independent, and all-wise God ruled the universe, whilst declaring what men ought to fear, and what to expect after death, his doctrines were based on slender foundations, and are exceedingly obscure.

Amongst a mass of ingenious philosophy and pungent truths, we find an allegory which, whilst it was given to illustrate a particular idea, explains to a wonderful degree the doctrines of the plan of redemption. The old divines frequently used it to simplify this great scheme of redeeming love, and certainly it is admirably suited for this purpose.

In describing this, the leading points have been taken, and the whole clothed in the form of a story or allegory, so that it may be more interesting than the original to many besides the young.

Once on a time when a certain man, named Nemo, was travelling through the land of Dialogismos, he came to a long and descending avenue, down which he walked, determined to explore its utmost bounds. After a while the light became fainter and feebler; a depressing feeling grew upon him with the gathering gloom that he had left the abode of all that was joyous, bright, and cheery, and foreboding fears spoke loudly about the propriety of his proceeding further. However, he resolved to advance, and after reaching the further end of the path, he suddenly found himself at the entrance of an immense cavern. He gazed around the dimly-lighted place with great interest, mingled with feelings of awe, and saw before him a raised walk that crossed the cavern at right angles to the avenue by which he had just entered. Along this path he was astonished to find human beings passing and re-passing with all sorts of utensils, images, and representations in their hands.

Wondering greatly what all this could mean, Nemo crossed the well-trodden path, and was still more astonished to find a row of people, sitting like statues in the dark ravine beyond. His curiosity now deepened into interest, and he determined to investigate the lamentable condition of these unfortunate ones.

To his great sorrow, he found that their necks and feet were bound fast in the stocks, and in his pity he could not help exclaiming, "What cruel monster delights in thus tormenting such helpless creatures?" He questioned them, and learned the amazing fact that they had been in that condition ever since they had had a being. So securely bound were they, that they could neither turn around to face the light as it streamed faintly in through the avenue, nor even change the posture in which they had been placed. Consequently, they could not leave their gloomy abode, nor see anything in the cavern, save what was directly before them. And as the other side of the cave rose up like a polished wall but a little distance from them, there was nothing to be seen save the shadows of the passing crowd as they wandered to and fro.

Now, consider the condition of these captives. What they saw were but the shadows of realities they never beheld. Everything present to them was as vanity, for never having seen the substance, they believed only in the shadow. Besides, when the passing people behind them spoke, their voices reverberated throughout the cavern, so that the captives believed that the shadows lived and held converse with one another.

After obtaining this sad information, Nemo determined to liberate one of the captives, called Desmion, and having done so, turned him about for the first time to look upon those things that were behind him. The instant effect was that nothing could be seen, as the light had blinded his eyes. He earnestly desired to return and gaze upon the shadows on the wall. Nemo urged him to continue looking towards the light till his eyes would become used to it, and praised the forms he saw, as well as the beauty of the world above.

At the same time he denounced the figures that flitted backwards and forwards as mere shadows of those who walked in the light, but Desmion would not believe him. He maintained that these bodies were mere illusions because he could not see them distinctly, whilst the shadows were realities, and had been beheld without pain for a number of years.

Nemo then took hold of him with the intention of dragging him out of the cave, up the avenue, into the sunlight of heaven, but Desmion resisted with pain and rage.

Finding that force would not do, he took him to a pool of water, and showed the glory of many things, by means of reflection. In this way Desmion saw to distinguish between the shadow and the substance.

Thus whilst his mind was becoming informed, his eyes were gradually strengthened, so that one night Nemo led him out of the cave and bade him look up, and behold the star-spangled heavens above. The sight so overcame this inmate of darkness, that he was lost in wonder, awe, and praise. Nemo led him a little further till the soft silver rays of the moon shone down upon them, and bade him behold the satellite of the earth.

This he could afterwards do without either dimness or pain, and great was his delight in bathing in the mellow beams of the queen of the night.

At last, one day, they stood together on the top of an eminence, and Desmion looked up in the noon-tide brilliancy of the sun, to gaze for a moment on that great orb of the day—the centre of the solar system.

Half-blinded by the sight, he thought that his cup of happiness was full; heart and mind could hold no more.

But Nemo did not end his good work by

simply being a guide to the sight-seeing Desmion, he taught him that the sun, by his revolutions, caused day and night, as well as the different seasons of the year, and that his heat verifies, strengthens, beautifies, and matures the different products of the earth.

Desmion could have leaped for joy as the light and truth dawned on his mind, and as he thought of the wonderful deliverance he had had from his former abode.

He saw that what he had prized there was but fleeting shadows, and as nothing compared with the glory he now beheld. He said that his name should no longer be Desmion, but Polites, for the captive was changed into a freedman, and the child of sorrow into an heir of glory.

Unsolit by nature, Desmion felt for his benighted friends. He resolved to revisit the cavern, and plead with them that they might have the liberty he was now enjoying. But they laughed him to scorn. They derided him, and said that his sight must have become defective, and his tastes depraved by being in the upper regions.

To make him desist, they resolved that from that time forward no one should leave their present position on the pain of condign punishment. What became of Nemo in his wanderings, or of Desmion in his labours of love, we are not in a position to tell, for this is the end of our story based on the parable of Plato.

From it the following inferences are obvious:—

The inmates of the cavern were helipetes. So is it with man by nature. He is in bondage to the beggarly elements of this world, in the snare of the devil, having been taken captive by him at his will.

They were miserably deceived. The God of this world has blinded the eyes and deceived the hearts of many, so that they prefer the darkness and shun the light, or grasp at the shadow, and despise the substance. But "woe unto them that call evil good, and good evil; that put darkness for light and light for darkness."

They had the offer of their freedom. Nemo was Desmion's deliverer, and Jesus Christ is the Saviour of sinners. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." No more can the unbeliever free himself from the chains that bind him down to time and sense than the inmates of that gloomy abode.

No more can they turn of themselves to love and serve a Saviour, than these prisoners could to praise and adore the light. A power must break the sinners chains such as no human potentate commands, and nothing short of the work of the over-blessed Spirit can effect that liberty and happiness every child of God can, and ought to possess.

The liberated captive was happy. Happiness is one of the sure results of a regenerated life, however little it may be experienced by the soul or witnessed in it by others. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

The others were entreated to be free. So ought every child of God to do with those still out of Christ. The faithful pastors are not the only ministers. The humblest member of the flock of Christ will wrestle with God for a careless soul, or speak to that one in love if the love of Christ is shed abroad in his heart. "O that one might plead for a man with God as a man pleadeth for his neighbour."

But they laughed him to scorn. Such is oftentimes the reception that the earnest entreaties of the people of God receive at the hands of the ungodly. But ah! that lightsome laugh will end in an agonizing wail, and the defiant rebel will become a stricken outcast. The pleading Saviour will soon become an impartial judge. Then how stern his word, "Because I have called and ye refused, I have stretched out my hand and no man regarded."

I also will laugh at your calamity; I will mock when your fear cometh." Those, however, who listened to the words of light and truth, and who cried for liberty, had a glorious jubilee by being made free in the bonds of the gospel. "Light is sown for the righteous, and gladness for the upright in heart." And when they have walked as children of the light till their sun is sinking in the west, they "shall see His face, and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."—T.T.J.

Money.

The Gospel needs it. The good news of grace cannot be successfully spread without a liberal use of cash. The need is always urgent, and the supply stinted. What shall we do? A company of Christian workers were once burdened with desire for means to do a needful work, and they betook themselves to prayer. Hour after hour their supplications were urged before the throne of grace, and yet their souls struggled with anxious desire. At last there was a calm, and answers begun to come. Larger and larger the contributions grew, until the treasury was fat with abundance. Christians possess wealth, and God can move them to give. He delights in benevolence, and honors the prayers of those who are strongly exercised by its impulses. Hence, where there is mighty prayer, He hates to reveal His power that His children may be encouraged to bear the burdens of others. Asking for money selfishly, He will not regard; asking from love of others, and especially from concern for the lost for whom Christ died, He delights to hear and hastens to respond. Special prayer for money for special work, if more common, would bring large resources to the Church. Concert in prayer is of great value, for the Lord has pleasure in the fellowship of love. We ought not to hesitate to attack the most selfish souls in all the church, and implore the Saviour to unlock them. He has many ways to touch them, and can bring honey from the rock, and money out of serried hands. With masterful faith, and persistent supplications, money can be had to preach the Gospel, and bear forward the kingdom of Christ.

Random Readings.

NEVER covet easy paths. Time is not my own any more than money.

The excessive desire for riches makes one ever poor.

The vengeance of the Christ is in his murderers being forgiven.

For men love is a story; for women it is a history.

The divine victories are not for overthrow, but for conquest.

Oh, that men were more concerned about apostolic imitation than succession.

The conquests of the cross are not over the sinner, but sin.—M. Charles.

SIN has its lurking holes, and must be hunted out through them all.—Starke.

There is no one so suitable to lead me as He who sought me out in the dark.

The vengeance of heaven is as the joy of heaven in the redeeming of one sinner that repenteth.

The vengeance of God is the binding not of hands from violence, but of hearts to himself in victories.

God never gave you grace that you might live upon it, but grace that you might live upon Christ.

Do you ask me, beloved, what it is that chiefly strengthens faith? It is having much to do with Jesus.

If there be tossing and doubting, beloved, it is the heaving of a ship at anchor—not the dashing of the rocks.

I AM inclined to think that there is not one sin we ever commit but has its effects upon our souls in after years.

Hold fast the principles of truth, but hold thy brother in thy arms, whilst thou dost hold them fast. (Eph. iv. 14.)

The man who undervalues one means of grace, cannot honestly look up to God for His blessing in any means of grace.

There is not a trouble a Christian has, but if he lives by faith on Christ in it, it will turn to a blessing.—Romans.

It is a glorious thing to see a spark in the midst of that ocean, and all the power of that ocean unable to extinguish it.

LEIGH RICHMOND says, "Never preach a single sermon from which an unenlightened hearer might not learn the plan of salvation, even though he never afterwards heard another discourse."

WIKEN a Breton mariner puts to sea his prayer is, "Keep me my God! my boat is so small, and the ocean is so wide!" Does not this beautiful prayer truly express the condition of each of us, as we sail with a frail boat on life's broad sea?

REVENGE is a momentary triumph, the satisfaction of which dies at once, and is succeeded by remorse; whereas forgiveness, which is the noblest of all revenge, entails a perpetual pleasure. It was well said by a Roman emperor that he wished to put an end to all his enemies by converting them into friends.

RIGHTLY to wish for death is a mark of one who belongs to God, and is ready for his departure to a blessed eternity. Try thyself by this! Whoever gives all his time and attention to the body, and so thinks nothing of the soul, how can he have pleasure in the thought that he is to journey forth from the body.—Heidinger.

HERE are some solemn reflections of Michael Angelo in the sad, long twilight of his closing years:

The course of life has brought my lingering days in fragile ship over a stormy sea, To the common court where all our counts must be.

A SOUL occupied with great ideas performs small duties; the divinest views of life penetrates most clearly into the meanest emergencies, and so clearly far from petty principles being best proportioned to petty trials, a heavenly spirit taking up its abode with us, can alone well sustain the daily trials, and tranquilize us in the humiliations of our condition; and, to keep the house of the soul in order and pure, a God must come down and dwell within, as servant of all its works.

AN OAK which grew on the bank of a lake was blown down in a great storm. As the oak swam with the stream some of its boughs struck a reed which grew near to the shore. "Ah!" said the oak to the reed, "Have you stood the storm? It tore me up by the roots. How was it that you were not hurt by it?" "I will tell you how it was," said the reed. "I did not trust in my own strength. I knew that the wind was strong and that I was weak, and I thought it best to yield and bend to the blast. A strong oak might be firm, but it would be vain for a poor reed to try to be firm in a gale."

THE church debts are now getting raked by an indignant press and none too severely, for they are crippling all the energies of our Christian life. But more of the advice about economy and against extravagance five or six years ago, would have saved some, at least, of the present disaster. The advice was then very sparingly given, and they to whom it is now extended, accompanied with reproof and rebuke, have learned all its wisdom from experience much more clearly than it can be taught in the profoundest editorials. What encumbered churches now most want to know, is how to get out of the difficulty into which they have fallen, and on this subject they get but little information.—Pittsburg Presbyterian.

MR. SANKEY tells us, says the United Presbyterian, that no unconverted person should be permitted to lead the singing in public worship. The doctrine is good, and if he help to drive the hired reprobates from the choir and organs of the Eastern cities, he may be well called a reformer. But there is a more modest way of stating his opinion. It is not so easy to tell who is converted and who is not, that we may determine infallibly to make such nice distinctions. If we say none but professors of religion will engage in religious worship, have we not said enough? There is no reason for breaking down the distinction between the visible and invisible church.



Our Young Folks.

The Little Hand.

A little boy, a Sunday scholar, had died. His body was laid out in a darkened, retired room, waiting to be laid away in the lone, cold grave. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death.

Telegraph Office in Your Head.

Little boys and girls have a kind of telegraph office in the head, and another also in the heart. The brain and blood are like electric batteries that furnish the electricity to carry messages over the wires.

An Item for the Boys.

The amusement of flying kites does not prevail quite so extensively at the present time as in former years. The amusement is a very ancient one. In Central Asia it is as popular as in America or Europe, but is made to yield a double gratification.

Some Queer Animals.

Before Columbus sailed so bravely off out of sight of land, to discover the half of the world he felt sure was on the other side, people had very queer ideas about the countries that were beyond Europe.

Facts and Suggestions.

"I met our minister the other day on the street, and he spoke to me," said a little child, with a happy look on her face. Probably that brief word to the little one in passing, will be treasured for many years.

Is it worth while to attempt to grade the primary class in seating them? Undoubtedly and always. By placing the smaller children in front and the larger ones behind, the teacher is better able to see and control all her class.

A CORRESPONDENT says, in advocacy of teachers' meetings:—"As well might a bank try to manage its affairs without consultations among the directors; or an army try to wage a successful warfare without councils of war, as a Sabbath-school try to perform its great work efficiently, without the frequent interchange of views among its teachers."

THE first step in securing illustrations for a lesson is to ascertain what needs illustrating. The lesson should be looked over carefully by the teacher to this end. He may, for example, take the lesson outline, as given in the helps used by him, or as arranged by himself, and decide that each point needs illustrating.

How do you keep order in your school? was asked of a superintendent of a successful mission among a class of children where order is not "heaven's first law." "By keeping orderly myself," was the reply.

HAVE you done your best? Have you improved every opportunity to bring your class to Jesus? You have been dealing with immortal souls—your work for the year is before God.

Light in Darkness.

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

The Everlasting Gospel.

It is "eternal redemption," that is provided for us by the God-man Redeemer. So the Gospel or good news concerning this is called "everlasting." And to this the Apostle Peter refers when, contrasting the withering grass with the enduring word, he says:—"But the word of the Lord endureth forever; and this is the word which by the Gospel, is preached unto you."

Встань, when you rise in the morning you rise to wrestle. You will have it foot to foot, and that with one watches you, knows you, read every change in your countenance.

What a Sermon Should Be.

- It should be brief; if lengthy, it will steep our hearts in apathy, our eyes in sleep. The dull will yawn, the chapel lounge do a. Attention flag, and memory a portals close.
- It should be warm; a living altar coal. To melt the icy heart and charm the soul. A simple, dull language, however good, will never rouse the soul, nor raise the dead.
- It should be simple, practical, and clear. No fine-spun theory to please the ear; No curious lay to tickle the lettered pride; And leave the poor and plain unedified.
- It should be tender and affectionate. As his warm thome who wept lost Salem's fate. The fiery law with words of love alloyed. Will sweetly warm, and awfully persuade.
- It should be manly, just, and rational; Wisely conceived, and well expressed without. Not studded with silly notions, apt to stain. A sacred desk, and show a muddy brain.
- It should possess a well adapted grace. To situation, audience, time, and place; A sermon formed for scholars, statesmen, lords, With peasant and mechanics ill accord.
- It should be with evangelic beauties bloom, Like Paul's at Corinth, Athens, or at Rome, Let some an Epictetus or a Sterne esteem! A bleeding Jesus is the Gospel theme!
- It should be mixed with many an ardent prayer. To reach the heart, and fix and fasten there; When God and man are mutually addressed, God grants a blessing, man is truly blest.
- It should be closely, well applied at last, To make the moral nail securely fast. Thou art the man, and thou alone wilt make A Felix tremble, and a David quake.

Moody and Sankey.

A late number of the New York Tribune, referring to the labors of these evangelists in Brooklyn, thus concludes an editorial leader:—

There is a common sense view to be taken of this matter as of every other. In the first place, why should we sneer because a large part of the multitudes crowding into the Brooklyn Rink are drawn there only by curiosity? So they were when they followed Christ into the streets of Jerusalem or the wilderness; yet they went to the healing of their souls.

And lastly, with regard to the method of these men in presenting Christ and His teaching. Men of high culture, or exceptional sensitiveness of taste, shrink from the familiarity of words and ideas in which a subject they hold as reverent and sublime beyond expression is set forth to the crowd. They call it vulgar and debasing to the truth.

When Whitefield went up and down England preaching, the wits and macaroni and fine ladies of George's court called the little man commonplace and coarse. But many of them, when they heard him, were driven by his fierce earnestness as by a scourge to the foot of the Cross, and became, like him, faithful servants of Christ, and were not ashamed to live humble and godly lives in the most corrupt court that England ever knew.

The Anger of the Lord.

God's anger is holy. It is not unkind. It does not arise from any defect of love. It is the feeling in view of wrong doing which a holy being ought to have. It is a feeling which exactly suits the fact. It is a feeling which relates to the sinner as well as to his sin. Sin is unreasonable. It is immanently injurious. Sin, if it is sin at all, is utterly inexcusable. Justice abhors it, love loathes it. Mercy itself burns with infinite anger toward it.

Peaceful Depths.

We are told that, in the depths of the ocean are mighty rivers, flowing with calm and noiseless currents, from the pole to the equator, and from the equator to the pole. Down, deep down, where the roar of the tempest is never heard, where the lash of the raging billow is never felt, hidden from the eye of man, they pursue their silent way.

The Sunday Question.

Mr Gladstone's letter on the Sunday Question is a valuable record of experience. The right hon. gentleman has led a laborious life, and at the age of sixty-five he is in the enjoyment of mental and physical vigour. Of course he is a temperate man, for otherwise he could not have got through half the work he has done.

The enemies of the Sabbath are cunning and zealous. They are by slow degrees secularising the Sabbath. The Aquarium is opened at Brighton, and already the question is asked why similar institutions are not opened in other places? If subscribers may go to the Zoological Gardens and the Crystal Palace on Sunday, why not allow people to be admitted by payment at the door? Since clubs are open the whole of Sunday, why should public-houses be closed for part of the day?

Taxing Whiskey.

The following is the proposal of the Governor of Virginia in his last annual message: I hereby invite your attention to the outline of a bill for raising revenue by taxing spirituous liquors, which accompanied my last annual message. It will be found that a tax of thirty cents on the gallon (a tax of less than half a cent on every glass of spirits consumed within the State) will yield a revenue of three quarters of a million of dollars, will cover any possible deficiency in the treasury, will solve the financial problem, and restore the public credit by insuring the punctual payment of interest on the debt.

WHEN we turn our back upon God, if He did not bring us back it would be for ever. If this were more felt, there would be less said about salvation by works.

IN proportion as you have the love of Christ abraded in your heart, in that proportion shall ye have the heart of a weaned child.

A Very Proper Appeal.

The P. I. I. Presbyterian recites the events which led to the outrage by Dominion Legislation of fastening separate schools on the people of the North-western Territory, and publishes an appeal to the Protestants of the Island to seek for the repeal of the obnoxious act. The remarks of Senators Scott, Millar, St. Just, Campbell, and Parny, are quoted to show that the Act in question fastens separate schools on the North-west; while the argument of Senator Brown is against the Bill, as contrary to the spirit, if not the letter, of the British North America Act.

- DAVID FITZGERALD, A.B., Episcopal Minister.
- THOMAS DUNCAN, Presbyterian Minister.
- DUNCAN D. CURRIE, Methodist Minister, and President of New Brunswick and P.E. Island Conference.
- WILLIAM S. PASCOE, Bible Christian Minister, and Superintendent P. E. Island District.
- JOHN KNOX, M.D., LL.D., Christian Church.
- WILLIAM B. HAYNES, Baptist Minister.

The following is a copy of the petition, on this subject, to be presented to the House of Commons:

PETITION.

TO THE HONORABLE THE HOUSE OF COMMONS OF THE DOMINION OF CANADA IN PARLIAMENT ASSEMBLED:

May it Please Your Honourable House: The petition of the undersigned inhabitants of Prince Edward Island

Humbly Sheweth: That Whereas at last Session of the Dominion Parliament, an Act was passed entitled "An Act to amend and consolidate the Laws respecting the North-West Territories," in the Eleventh Section of which the Separate School system is established in these Territories, and thereby a great injury has been done to the best interests of said Territories: And Whereas, this Legislation has, as its inevitable result, the furtherance of a sectarian distinction which is to be deplored, and assumes the aspect of a class legislation of the very worst kind: And Whereas, said section of aforesaid Act does appear to your petitioners to be directly at variance with the spirit, if not the very terms of the "British North American Act of 1867."

Therefore, Your Petitioners humbly pray your Honourable House to take these premises into your most serious consideration, and to pass such an Act in amendment, as in your wisdom may seem most suitable to the redress of said grievance; and, as in duty bound your petitioners will ever pray.

ON Tuesday a meeting was held in Edinburgh of the Anglo-Indian Christian Union. The Rev. Dr. Duff occupied the chair. In opening the proceedings Dr. Duff said that the visit of the Prince of Wales to India related in an important degree to the object of that society. When that visit was undertaken it was understood that means were to be adopted to insure, if possible, that it should have an important bearing upon Christianity in India. One of these they were led to believe was a determination to show a respect for the Sabbath of the Lord. Another was that some attention should be paid to the labours of Christians in the land in connection with the spiritual enlightenment of the people of India. They had received some imperfect fragmentary reports from India. On this account they must not prejudge the case, but calmly, dispassionately, as Christian men, wait and ascertain all the real facts, before they formed a final and deliberate judgement. Undoubtedly there were some things which had already excited unpleasant apprehension. Idolatrous temples were visited; the Tooth of Buddha, the founder of the Buddhist system, which prevailed so widely and tyrannically over the people, was inspected, and so on. Then spectacles had been witnessed which had produced a feeling of painfulness; for instance of cruelty to animals; exhibitions which were prohibited within the British Isles by legislative enactment; exhibitions of a kind which were most odious and intolerable to myriads even of the native population of India. Then, again, spectacles such as the exhibition of native dancers—Nautch girls. There was no respectable woman in India who would dance, certainly not dance in the presence of a mixed audience. Those who had been in India knew that these Nautch girls were not respectable at all. To his mind this was one of the most shocking things which he read among all the intelligence which had reached here—that the representative of a Court like the British Court, the Heir Apparent of the British throne, should have had obtruded upon his eyes a dancing company of women who were in India known to be degraded, and low and vile. If the advisers of the Prince of Wales had only intimated to native princes that it was contrary to British habits to witness brutalising and cruel spectacles of animals tearing each other; that it was contrary to British usage to be introduced into a company of low and vile women, and see them exhibiting themselves in low and vile dances—if this had been intimated, there was not a chief in India, there was not a head zemindar who would not have looked upon it as a thing natural and congruous that they should have been told that this was not British, and, therefore, that they must not offend the Heir of the British throne by asking him to witness any such exhibition.

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



PRESBYTERIAN YEAR BOOK & ALMANAC.

Edited by REV. JAMES CAMERON, CHATSWORTH, ONT.

The Argentinian... The Christian Quarterly... This is a pamphlet of over 100 pages, giving a large amount of valuable information concerning the Presbyterian denomination of this country.

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

NOTES TO CORRESPONDENTS. R.C.—Notes of the Revival at Middletown crowded out of this issue. Next week. J.A.—Declined. Try again. We feel confident you can do better.

British American Presbyterian. FRIDAY, FEBRUARY 25, 1876.

THE PREMIUM PHOTOGRAPH.

We have not yet exhausted the stock of photographs on hand, and shall continue sending them out in the order in which we receive subscriptions until further notice.

FRENCH EVANGELIZATION. MEETING IN KNOX CHURCH.

A meeting was held in connection with this work in Knox Church, Toronto, on the evening of last Wednesday. Dr. Topp occupied the chair, and there were with him upon the platform all the Presbyterian ministers of the city, with two or three exceptions.

The Rev. Robt. Campbell, M.A., of Montreal, gave an account of the work as he has seen it in that city, especially in con-

nection with Father Chiniquy's labours. He was able to confirm all that has been said of its wonderful progress and extent. His testimony was especially valuable, as at the time Mr. C. went to Montreal, Mr. Campbell was somewhat sceptical, and for some time had stood comparatively aloof until he was thoroughly satisfied as to the reality and thoroughness of the work done.

SIR ALEX. T. GALT ON CIVIL LIBERTY IN THE PROVINCE OF QUEBEC.

Last week we called attention to and defended the conduct of Mr. Huntington and the principles he enunciated in his speech at Argenteuil. Since then Sir A. T. Galt has published a short pamphlet supporting the views, and warmly commending the action of Mr. Huntington.

Mr. Galt begins by alluding to the part he took, as a representative of the Protestant minority in his Province in the Act of Confederation. At that time there was the best understanding between Protestants and Roman Catholics both religiously and politically.

tives of the Protestant minority in the Quebec Government, a letter which we here insert in full, and to the contents of which we ask the most earnest attention of all our readers:

MONTREAL, 31st May, 1875. MY DEAR ROBERTSON.—On my return from the West I am much concerned to observe the attitude taken by the Ultramontane party, not only towards liberal Roman Catholics, but also towards us Protestants. I refer more immediately to the manifesto by the Roman Catholic Bishop of Montreal, but remotely, though not less directly, to the ecclesiastical pressure which has been put upon the press of the country, and the clam advanced, with ever increasing arrogance, to the right of the Roman Catholic Church and its hierarchy to control and direct the scope of political action and public-law within the Province of Quebec, treating it as their own peculiar domain, and regarding us as strangers and aliens, holding no status of our own, but simply tolerated in their midst.

baneful influence of foreign intrigue, and it may well be that I shall have once more to enter the arena of political strife, to protect those interests which I am so responsible for creating.

Meanwhile, I have the conviction that you will be able to avert the impending disruption of our former party alliances, and maintain the supremacy of law and of public opinion over the dictum of any one, be he priest or layman; or failing this, that you will take the lead in withdrawing the support of British Protestants from the Government of Mr. De Boucherville.

Mr. Robertson duly laid this letter before his Roman Catholic colleagues in the Government, and received at once a disclaimer of the least intention to disturb the constitutional rights guaranteed to Protestants, an admission that the issue of such an attempt must be disastrous, and a declaration that all that was claimed for Romanists would be conceded to Protestants. But as Sir Alexander had learnt that even the liberal Catholics could not be absolutely trusted, and as the complete subjection of the people to the Romish priests was the danger he feared, his anxiety was not allayed, although for the time being he did not push the matter farther.

"Let any one worship God as his conscience dictates, but the clergy, whether Protestant or Catholic, must be forbidden to interfere with secular affairs in any other character than as ordinary citizens. It is repugnant to all proper feeling that the tremendous weapons of religious anathema should be lightly used in mere secular warfare, or that the hold over the human conscience entrusted to the minister of God, should be exercised for any other purpose than those of piety and moral purity."

Mr Galt next refers to the pastoral of Bishop Bourget issued so lately as Feb. 1st of this year, and quotes largely from it in justification of his fears. In this pastoral, Liberal Catholicism, that is, any refusal to yield absolute subjection to the priest, is condemned as a "false and dangerous sentiment, and the party as one which conspires against the Church and civil society."

The concluding portion of this pamphlet we give entire. The foregoing extracts point with unfortunate direct aim, at the absolute subjugation of the Liberal Catholics, under threats for disobedience which one is amazed to see fulminated in the nineteenth Century. It would appear that unless complete abasement of mind and body—absolute subordination of the State to the Church is yielded, the recusants are to be thrust forth as heretics from the Catholic fold.

bo for the Protestant minority to preserve their clearest interests?

One of our cherished safeguards is the possession of certain specified constitutions, which cannot be changed, except by their own voters; but there are many Roman Catholics in every one of these constituencies, and our safety hitherto has lain in the political divisions among them.

I do not hesitate to say that I think our thanks are due to Mr. Huntington for his outspoken remarks in the county of Argenteuil. They were, perhaps, politically distasteful to some of his friends, but they embodied a most serious truth, in declaring that the attitude of the Roman Catholic Hierarchy is antagonistic to the principles of civil liberty, and involves issues of a magnitude transcending the ordinary political questions which now separate men.

Other Conservative Protestants may perceive some different and votable course; but for my own part, acting under the sense of responsibility for my past acts, I find but one line of duty open to me, and that is to give my hearty support and sympathy to the Liberal Catholics of Quebec. With a plain and unmistakable declaration on the part of the Protestants that they will, equally for their Roman Catholic fellow-citizens as for themselves, resist the encroachments of the church upon the State, if it may be possible to arrest the arrogant course of Bishop Bourget and his conferees. If not, it requires no prophetic vision to predict an early agitation for the separation of the Montreal, Ottawa, and Eastern Townships districts from the ecclesiastical tyranny of Quebec.

"With very great respect for the gentlemen who have organized the Protestant Defence Association, I venture to think that it would be wiser to abandon an organization which must necessarily repel conscientious Catholics; and, considering that it is the civil rights of free speech, a free press, and free political action, (and not in any way religion itself which are endangered, I would suggest that a more general name might be adopted, and a much wider scope given to its action, so as to include within its sphere all those who desire the action of the State to be untrammelled by ecclesiastical influence and interference."

Montreal, 17th Feb., 1876.

When a man of high public standing like Sir Alexander Galt feels himself compelled by a strong sense of public duty to write as he does, to take the stand he does, it is surely time for all Protestants to look seriously at the dangers which threaten the country, and for all Roman Catholics also who have not sold themselves as bond slaves to do in their public conduct and in all the relations of life, the bidding of bishops and priests. It is time for who all love their country and prize their liberties to arouse themselves to make such energetic and unmistakable an opposition to the machinations, whether open or disguised, of bishops and priests who receive their orders from Rome, that the danger may be averted before it lead to a struggle whose character may transform our hitherto peaceful country into the arena of intestine broils, dissension and fuds which must be fraught with disaster, even though assured as we are, that the victory in the end must be on the side of Protestantism, and result in a liberty more true, solid and lasting even for Roman Catholics.

OBITUARY.

We regret to have to announce to our readers this week, the death of the Rev. William H. Rensselaer, M.A., minister of Knox Church, Hamilton, at the early age of thirty years. He had been for some months in failing health, and falling a victim to that dread disease—consumption—he breathed his last on the 15th inst., at the residence of his father-in-law, C. A. Morse, Esq., of Toronto. His remains were followed to the grave on Friday last, by a large concourse of relatives and friends, among whom were many of his former classmates, by a large number of the members of his congregation in Hamilton, and also by the students of the University and Knox College. In the minds of all there was one common feeling of regret that a career which had opened with so much promise should have been so early cut short.

Mr. Rensselaer was born in 1845, near Galt, Ont., where the family still resides. His father died when he was very young, but he enjoyed the tender care and wise guidance of an affectionate and pious mother, who still survives to mourn the loss of her son. After having received the elements of a good English education in the District School, he entered the Galt Grammar School, under the care of Dr. Tassie. There he made rapid progress, and at the age of sixteen matriculated in the University of Toronto. It was not, however, until 1864, three years later, that he prosecuted his studies there. His career in the University was a brilliant one all through; and at its close he received the Gold Medal in the department of Metaphysics.

His attention was at a very early age directed to the ministry, and as he advanced in years his resolution to devote himself to the service of Christ became more and more confirmed. He was brought up in connection with the Associate Reformed, now the United Presbyterian Church of North America, and at one time intended becoming a minister of that Church, but finally decided to con-



nect himself with the Canada Presbyterian Church, and with that view studied theology at Knox College, Toronto. A few months after obtaining a license he was ordained as minister of Knox Church, Hamilton, and soon endeavored himself to his people by his many amiable qualities of head and heart.

Mr. Rennelson's character was such that they who know him best loved him most. Frank and open-hearted, generous and genial, ready to acknowledge a fault, and as ready to forgive one, he made himself a favorite with all whom he met.

Many persons in Ontario are contributing clothing to be distributed by the Protestant Relief Association of Montreal. Messrs. James Campbell & Son, Publishers, of this city, have already forwarded a box, and another will be sent down as soon as filled.

Ministers and Churches.

The Rev. Hector Currie has received a unanimous call from the congregation of Tara, Allanford and Elsinore.

We are glad to learn that the Rev. Dr. Cook of Quebec, who had been seriously indisposed, is rapidly regaining wonted health and strength.

The Rev. George Burnfield, M.A., of Agincourt, has received a unanimous call from the First Presbyterian Church, Brookville. The salary offered is \$1600 with a manse.

The united congregations of Knox Church, Harriston, and Cotswold, have given a unanimous call to the Rev. John M. McIntyre, formerly of Osnabrock and Colquhoun. Salary \$1,000.

The Presbyterian congregation of Bowmanville have extended a "call" to the Rev. Mr. Little, of Florida, unanimously inviting him to become Pastor of the church. We understand the rev. gentleman has signified his acceptance of the call, and now awaits the action of the Presbyteries concerned in the matter.

The Stirling Presbyterian congregation having unanimously called the Rev. Mr. Grey, late of Roslin, to the pastorate of their Church the Presbytery and members assembled on Wednesday to induct him. At the conclusion of the sermon the usual questions were put, and the Minister was declared formerly inducted. Rev. John Burton of Belleville addressed the newly inducted pastor, and afterwards the congregation at length.

A TELEGRAM from Tiverton to a Montreal Contemporary says: "A most remarkable awakening conducted by the Rev. R. MacKay, Evangelist, of Kingston, assisted by the Rev. John Stewart, Presbyterian minister, is in progress here. The meetings, which are held in the Congregational and Presbyterian Churches, are crowded to excess. Scores of people have been awakened and many saved. The interest has been very great during the past week—old gray-headed people, as well as young men and women, side by side, seeking the Saviour. The people come many miles to attend, some eighteen and even twenty miles. Last night there were as many as sixty anxious enquirers, and the interest is spreading."

THE TEMPERANCE in the temperance hall here, held on Tuesday evening by the Presbyterian congregation, says the Express, was the most successful affair of the kind ever held in Colborne. The weather was fine, the arrangements perfect, and the attendance really astonishing—everybody in the community seemed to be present. All the speakers announced, except Mr. Burton, were present, and delivered suitable addresses; the choir of the church singing at intervals. An interesting item in the proceedings was the presentation to Mrs. Duncan, wife of the pastor of the congregation, of an address and a purse of \$50, the ceremony being agreeably conducted by Mrs. Ford and Mrs. Wm. Sim. Mr. R. E. Bywater, occupied the chair, and the meeting broke up about ten, all delighted with its great success.—Colborne Express.

The Port Elgin Presbyterian Church held its annual congregational meeting on the evening of the 27th ult., the pastor, Rev. James Gourlay, M.A., in the chair. The reports submitted were of the most cheering and encouraging nature. From them it appears that, during the first year, \$955 have been contributed to the congregational fund, \$500 to the Building Fund, \$148 for Missions and Sabbath School. There have been forty-three members added to the communion of the Church. Ever since the settlement of Mr. Gourlay, in March last, the attendance upon divine ordinances has been steadily increasing. Altogether the attendance, number of communicants and general revenue, during the past twelve months, have been much larger than in any former year, and the Church is in a more prosperous condition every way than ever before.

At Chesterfield a course of lectures has been opened by the delivery of two very remarkable lectures, by the two ministers in Ayr. The first was by the Rev. Walter Inglis on "David Livingstone." It is well-known that Mr. Inglis was, for ten years in the beginning of his ministry, a missionary in South Africa. He went out with Livingstone, and their stations were quite near. Livingstone was represented as peculiarly a child of Providence. The grand issues of his life were brought out, as it were, in spite of himself. But he was never soured. His life was one of faith. In tracing upon a skeleton map the course of the traveller, Mr. Inglis was able, from his knowledge of African life and scenery, to make the lesson in geography more life-like than any panoramic view could have made it. The youngest in the audience knew what Livingstone had accomplished, and what was the problem remaining to be solved. The lecture by the Rev. Mr. Thomson, on the subject of "Music," was quite as remarkable in its way as was that of Mr. Inglis. It was evidently the outcome of a life-long and profound acquaintance with the subject. Rich and varied illustrations were given on the instrument, as well as with the voice by the lecturer in the different departments of his subject. He was assisted by an excellent choir.

Correspondence.

NEW YORK LETTER.

Matters in New York are somewhat quiet. There is nothing of public importance stirring. The depression in the direction of the world seems to have sent the force of the heart in quest of things religious.

It is strange to stand on the edge of the sea of life, and watch the tide-wave turning in one direction or the other, just as the season for these things comes round. Of course, what little business there is must be attended to. But there is a feeling abroad that as winter shuts us in, we are thereby shut up in many respects to amusements, or to God. And the battle between these two parties—not against each other by any formal declaration at least—is somewhat strong. No wonder that a Northern climate more than the sunny South contributes to a higher civilization, for such changes bring a force to bear that nothing else could.

The Sabbath praise meetings of the city—which only in a comparative sense deserve the name, as they are as much prayer-meetings as praise—are attended by large crowds, filling not only the Church, but often the basement also. Twice a week in Dr. Ormiston's Church, there is a preparative meeting held, in view of the visit of Moody and Sankey, at which subjects are explained, with a view to help workers intelligently to lead souls to Christ.

The expectation of great and decided results is very high, and will doubtless contribute not a little to produce the results expected. So much is this the case that not a few of our most earnest workers, in the cause of Christ, fear that such things not only interfere with the usual work, but the steady progress of the Church of Christ, and they question whether, after all, the end so earnestly desired is to be gained as fully, or as healthfully, as through the steady unremitted faithful labours of a godly ministry. And in other directions, while such meetings seem best adapted to the present state of Society, that more or less lives on periodic excitement, it is questioned as to whether they will contribute so largely to a solid and desired Christianity as is much to be desired. For most undoubtedly such spasmodic excitements, unless, as in medicine, they act as a stimulant to a more healthful feeling in the religious world, are anything but beneficial to the general community or the cause of Christ. With such thoughts among our ministers—who are all in earnest, and will give Moody and Sankey every possible encouragement and help—the whole movement stands a good chance of being more thoroughly tested, than anywhere else that lacks our experience.

All are prepared for adverse criticism from certain quarters, upon a movement like this. And the very virulence of it, only in a reflex way, shows what is to be expected from it. It would astonish us to find that good only was to be expected and not evil mixed up with it. But that such a movement is to serve some grand purpose, and subserve a great many more, we never for one moment doubt. And we need all the good possible. But in the course of Providence it might turn out that other purposes were much more efficiently served than the one so earnestly sought after. Thus it has been in the past; and thus God teaches.

I suppose in a city like this one must cease to be at all surprised at almost anything that might be brought up in the way of conversation or discourse. In Canada it would not astonish any one in Presbyterian circles to have the question debated as respects the taxing of Church property. But to find that such things are talked of here, and that the great drift of opinion and weight of authority is in favour of taxing Church property as anything else is taxed—in some respects takes one by surprise. Yet so it is. All arguments in respect of the non-productiveness of places of worship, and the public good that such places are supposed to be, and every distinction in respect of the difference between a subsidy and exemption from a direct tax, are being swept away; and the whole drift of such discussions is to receive full citizens' rights by fulfilling full citizens' duty, and denying to others what such men would not claim for themselves.

Such a course it is supposed, would contribute to the public good—would prevent the erection of innumerable small places of worship that are not supposed to contribute to a healthful state of Christianity, and tend to divide the community—and would also serve to suppress the extravagance that is thought needful in places of worship, as the more expensive they were the more of tax they would require to pay, and thus turn the money and thought of the religious world into a more healthful channel. And truly such things are needful, for it is not a right state of things when rich and poor cannot meet together in the house of God. We know that in most cases the rich will make the poor welcome to their stately buildings, and to the pews also if such are the property of the Church. But the unseemliness and incongruity of a poor man with such surroundings, are, by the best of them, sensitively felt and repelled. And when the richer congregations provide for the poor a mission chapel, as most of the wealthy congregations do in New York, and build it with a view to meet the special feeling referred to, and often so unlike their own stately edifices as to induce the idea of the poor being paupers, or that the God they serve does not treat all alike, but respects the rich, because they are so, more than the poor; however worthy other ways they might be. Such a state of things defeats its own end; and the best class of workmen turn away from them.

And the cause of truth is often defeated in another way by such chapels being built in the neighbourhood of a Church supported mainly by the working classes. They suck the vitality out of them by drawing over the less noble souls, who, to save a few pence, attend these mission chapels; and so withdraw not only the numbers, but the presence of the helpless and deserving poor, that even act as a stimulant more upon the working class of the better type than perhaps on any other. In consequence of such things a growing infidelity of the worst form, with a conscious inexpressed hate, that finds a tongue in the course of time against religion rather than against a state of things that—unintentionally it is true—has injured them. There is one other point that we wish to mention, as it will rejoice not a few hearts to know, that one of the liveliest conversational discussions which we have heard for a long time among our ministers here, was upon the use of Catechisms in the instruction of the young. Some few advocated that formulated thought ought not to appear as a text book in any of our Sabbath schools, as they feared it would not tend to interest but disgust the young with the study of the Bible. Others, and manifestly the stronger and the more numerous party, for a like reason, went strongly in for their introduction into Sabbath schools. So that we may expect before long a decided reaction in favour of formulated and Catechetical instruction.

But before I close, I must not forget to mention the fact, that we have had lately the pleasure, in the city of New York, of listening to a very well conceived and very popular lecture on "The Blind Poetess of Langdon," by Dr. James of Albany, so well known in Canada in connection with Galt and Paris. New York, Jan., 1876.

Death of a Pioneer.

The Hastings Road has suffered an almost irreparable loss in the death of Benjamin McKillican. He was as fine a type of a Christian noble, sprung from the humbler ranks of life, as I ever met. He was born in the North of Scotland, towards the beginning of the present century. His early days were spent there, surrounded by good religious influences and ministers; the house of God and the Bible were held by him in the highest esteem. The prime of his life was spent at Vank-leek Hill. With his brawny arms he soon hewed out for himself a comfortable home-stead. Strong on the side of non-intrusion he played no ignoble part in that district thirty years ago. Contented with a humble competency, he delighted to carry about in his buggy the deputies from Scotland, or those that remained in Canada, and whose labours have been greatly blessed in the extension of our Presbyterianism. Having a numerous family, anxious to keep them all together, and hearing exaggerated reports of the Hastings Road, as a place for settlement, he migrated to it eighteen years ago, and pitched his tent thirty miles to the North of Madoc. His most vigorous days being past, finding himself among rocks, and advised by many,

he converted his home into a stopping place for travellers. Dearly did he regret being far from a church, yet the Lord had been fitting him for a work, the execution of which will render his memory long fragrant here. Emphatically the last days of this simple-minded Christian were his best days. To me, his minister, it was always a great pleasure to spend a night under his hospitable roof. His views of Scripture were fresh, original, free from the dust of commentaries, and profitable. We never separated till two or three hours after midnight.

But my reason for writing this short obituary of one "who, though dead, yet speaketh," is to draw the attention of the religious public to some of the distinct and well defined services he rendered to his Divine Master, and the beauty of them consists of his being unconscious of his doing any good.

1. When settlers came trooping in from all parts of the world, and every third or fourth house was a shebeen, he persistently refused to have anything to do with a bar-room, so that his was a temperance hotel, in the best sense without the name. This was a pecuniary loss to himself, but a considerable check to drunkenness, swearing, and brutality.

2. Lumbermen, road contractors, and teamsters too often paid little regard to the sanctity of the Sabbath. To diminish its desecration as far as he could, he urged on all that came under his roof on Saturday evening to stay till Monday, and he offered them board and the care of their teams free. Though this did not remedy the evil, the sacrifice of profits was a fine contribution to the treasury of the Lord.

3. He was "given to hospitality" to the servants of Christ. Not only did he refuse to take anything from preachers of his own church, he treated others the same way—especially Methodists, who, with their wives and horses, were a considerable drain on his large-heartedness. Many of their doctrines and much of their conduct often displeased him, yet, for the Master's sake, he helped them on their way.

4. He kept family worship regularly, morning and evening. All travellers were welcome, and many availed themselves of the privilege. His home, too, was always ready for public worship. How delighted was he when his minister came to preach, and students who laboured in that field must revere his memory. There was never any roughness allowed about his premises. Travellers who had money would leave it in his care, and his place was a sort of depot for all kinds of goods. That grand old man was a break-water to all sorts of vice, crime, and irreligion, and the villainous doctrines that some trappers would circulate were soon snuffed out.

His reading was confined to the newspaper and the Bible. As memory failed, and as he ripened for heaven, he dropped the former. He died early last summer after a severe illness. His remains were brought to Madoc, two or three weeks ago, in accordance with his oft expressed wish, and his honored dust awaits the trumpet call at the resurrection morn. 17th Feb., 1876. Madoc.

Home Missions in Manitoba.

Dr. Cochrane, the convener of the Home Mission Committee, has handed us for publication the following letter, just received from the Rev. John Scott, who left for Manitoba last November. The district supplied by Mr. Scott is one sadly neglected in time past.

Rev. W. Cochrane, D.D., Brantford Ont. DEAR BRO.—On receiving instructions from you, and an order on Rev. W. Reid for one hundred and fifty dollars, I left my family in Galt, and reached Southampton, taking the steamer Quebec for Duluth on the 16th October. We were delayed about a week on the Red River waiting for a boat. On the first of November we reached Winnipeg by the last boat of the season, the river freezing up the night we got to Fort Garry. On board the Quebec I got acquainted with the Rev. Mark Lukes, Ep., and was interested in finding that he had been appointed as Church of England missionary to Emerson. We both went to Winnipeg—both left it on the 5th, and both by stage got to Emerson on the 6th, since then and up to date, we both boarded together in the house of Thos. Carney, Esq. We preach in Emerson every Lord's day—he at 11 a.m., and I at 7 p.m. I preach at the Roseau settlement on the Roseau River, every other Sabbath, and he also. So the people have Gospel preaching every Lord's Day. The same at Pembina in Dakota. I preach there in the School-house at 11 a.m., and at the American Fort at 2.30 p.m., returning to Emerson to preach in the evening. When we came we found that the Rev. Mr. Pomeroy (Episcopal Methodist) had just arrived a little before. Of late he has been little here, he having gone to Winnipeg to establish "a cause" there. In the three places above named, I believe that the Presbyterian services have the largest attendance. I enclose a little circular about Emerson. From it you will see the importance of the position. It is one of the gates of Manitoba. It is remarkable that three denominations were thinking of its importance, and sending missionaries to it about the same time. It is only about one year and a-half old. As yet there are only a few houses. Messrs. Carney and Fairbanks still offer ten lots for building, and for the benefit of our church. I think it wise not to push the matter of church building just now. On account of the grasshoppers the people have enough to do to meet the wants of their families. If in 1876 they get one good harvest, then they can build with heart and comfort. We can accept the offer of Messrs. Carney and Fairbanks in the meantime. At the Roseau there are about twenty families, most of whom are Presbyterians. A number more are expected in the spring. They speak of building a Presbyterian Church there next summer. I find Pembina a very hard place. There is no Protestant meeting house of any kind. There are a gaol, a Catholic church, and seven drinking saloons. The village does not yet own a school-house. A Sab-

bath and day school were commenced lately. Both are in a hopeful state. They have each one teacher. Last Lord's Day week, I had a very attentive audience of officers and men. Could your congregation donate a little Sabbath School library for the Sabbath School in the village of Pembina? I have asked one from Galt for the village of Emerson. We expect to commence a S. S. at the Roseau in the spring.

There are two bands of Salteux Indians—heathens—that I visit, one on the Pembina River, Dakota, the other at the Roseau in Manitoba. About their condition I have written to the N. Y. Observer, and to the BRITISH AMERICAN PRESBYTERIAN. For them we hope that relief will come soon. If not, a number will die of starvation. I preach to Roseau Indians, as an old Indian can interpret. To him I give for each day that he interprets \$1 in flour. Our meetings are held in the house of the old chief, "Kawataash," "Sailing Round." There are about 175 souls. I have written to the Hon. Mr. Laird to get them a school-house and a teacher, and to the Hon. Gov. Morris about meeting their wants of food. They have 28,000 acres of reserve, well wooded and watered, and are beginning to settle down as tillers of the soil. It seems strange that two heathen bands, both easy of access, have been passed by so long. They are in great want of a Christian teacher that can speak their language.

I am happy to say that I like the climate, the country, the people, and the Lord's blessed work among them. The position for the Presbyterian Church in Canada is so important, that I do not want to run away just when the Lord's work is beginning. With the permission of your committee, I will remain for three years as appointed, or until the Lord call me away from it. I purpose (D.V.) to remove my family from Galt to this place in the spring. For them I have bought a house, as I did not want to build. God has ordered things very kindly for his poor servant. Emerson, Manitoba, Jan. 14, 1876.

How Shall We Keep Christmas?

EDITOR BRITISH AMERICAN PRESBYTERIAN. SIR,—May I ask "Old-fashioned Presbyterian" if he does not discriminate between Christmas and other feasts and fast days, or if he is in truth so "old-fashioned" as not to know that all Christendom has set apart the 25th of December as a memorial day, though many scholars tell us that it was not really our Lord's birthday. If he be a paterfamilias, when his happy children gather round him on Christmas morning crying, "Merry Christmas," does he hold up his hands in holy horror, saying, "Hush, my children, you are letting in the thin end of the wedge of Romish superstition," etc., or does he return the cheerful greeting, and make the Christmas a merry one by the bestowing of gifts?

The question is not, Shall we keep Christmas? but, How shall we keep it? and I am inclined to think that most Christians will agree with Prof. Mowat, that it is "well and becoming" that the church should recognize as a holy day what all agree in observing as a holiday, and that she should teach her children, young and old, that Christmas day is kept, and that gifts are exchanged as memorials of "God's unspeakable gift" to the world. "Old-fashioned Presbyterian" has omitted part of his signature; he should have said "Scotch Presbyterian" for Dr. Leishman, of Linton, in a sermon upon this subject says: "When the reformation had been consolidated, the consciences of continental Presbyterians were decidedly in favour of such days. Scotland alone took up the position of disowning every one of them." CANADIAN PRESBYTERIAN.

EDITOR BRITISH AMERICAN PRESBYTERIAN. SIR,—I think that "An old fashioned Presbyterian" who criticises an excellent Christian minister, for what most readers would consider an excellent Christian sentiment, would have been better employed in drawing attention to a statement contained in a recent speech of Mr. Chiniquy before 2500 people in Montreal. I quote it from the report given in your issue of Feb. 4:—

"On knocking at the door it was opened by a nun, who asked was he a physician. 'Yes,' said Mr. Chiniquy, 'I am a physician—of souls,' he mentally added as he stepped inside. (Great laughter.) Now I do not wish to censure Mr. Chiniquy too severely for a subtlety so the evils of which his Romish education has probably in a great measure blinded him. But what are we to think of that large Protestant audience which greeted his statement with 'great laughter,' and without a single protest? If the French Mission is to retain the blessing of God, and confidence and support of those Christians who believe that 'putting away lying,' we are 'to speak every man truth with his neighbour,' the sooner Mr. Chiniquy is taught by the gravest disapproval of all 'falsehood and mental reservation, that Protestant Christians do not consider these worthy weapons in the cause of the Truth, the better.' There is a little too much among Presbyterians as among other denominationalists, of fixing too much attention on the 'mint and anise and cummin,'—the most trivial points of controversy,—and a great deal too little on 'the weightier matters of the law.' Yours etc.

A MODERN PRESBYTERIAN.

We have from the Dinger & Conard Co., Rose-Growers, West Grove, Chester Co., Pa., their New Guide to Rose Culture, with a catalogue of over 300 elegant varieties, from which they allow purchasers to make their own selections. They are the largest Rose-Growers in America, and send roses by mail to all post-offices in the states and territories, guaranteeing their safe arrival. This company is widely known as one of the most reliable in the country.



## Choice Literature.

## Still and Deep.

BY F. M. F. SKENE, AUTHOR OF "TRIED,"  
"ONE LIFE ONLY," ETC.

## CHAPTER XXXI.

Mary Trevelyan also received a letter, written by Bertrand Lisle just when he was on the point of starting for the war. It was a much more unconstrained and natural letter than that which he had written to her, for he knew well that from Mary he would have the most entire sympathy, and that she would fully enter into the feelings which drove him so imperatively to offer himself for the defence of his native land. He spoke to her of all he felt in this respect, freely and fervently, seeming to find a relief in doing so; and then he told her that he was of course aware how probable it was that he should never come alive out of that terrible campaign, and he could not risk to leave a world which she more than any other, had brightened for him all his lifetime, without thanking her for her past goodness, and assuring her that the remembrance of her and of all their happiness in the days that were gone would lie very near his heart in the hour of death, come when it might. The last words of his letter, however, referred to Lurline; he spoke of the answer she had sent him when he had first told her of the possibility of his joining the French army, and of the grief and terror she had seemed to feel in the prospect. "Poor, pretty Lurline!" he added; "she has never been taught to take serious views of life in any way, but she does love me well, at least, and she is my one care in throwing my life into this dreadful lottery; if I should fall, sweet Mary, I trust you, for the sake of our happy days in the peaceful time that is past, to do what you can to comfort my tender little Lorelei."

But for the moment her tender heart could not fail to feel wounded at the closing words of his letter—"His one care is for Lurline!" she thought, "Lurline, who, at least, can be very happy without him, for certainly she was joyous as ever when he left us, and I—and I—" She covered her face with her hands, as she remembered how every moment of her existence had been filled with him in silent suffering since the day she had believed him parted from her for ever; at length she dropped her hands and looked up—"His care is for Lurline, but I will care for him," she said, softly—"for him or if I am never allowed to come across him, at least for his brethren in the great struggle; my feet shall stand like his on the blood-stained soil of France; I will try to take bravely my little part in that great agony; and if he finds a grave there, so will I."

Mary Trevelyan had been resolved, from the first day when the tidings of the war reached her, that she would offer herself as a nurse to the International Society for the Succour of the Sick and Wounded, and she had already taken the first step in ascertaining that her services would be accepted. But it is in the nature of every true and ardent affection, especially in the heart of a woman, to feel a sort of craving and necessity to extend help and protection to the object of it, if in any way it be possible; the desire to shield those it loves from every evil, and to be itself the means of doing so, is the imperative demand of every faithful heart, and Mary felt this so strongly as regarded Bertrand, anomalous as it seemed that the fragile young girl should dream of giving help to the stalwart man, that she could not bring herself absolutely to decide on her own destination till she should know distinctly what he meant to do. His letter at once put an end to any further hesitation. At the time when she received it, which was only a day or two later than the date of Mr. Brant's arrival in England, she knew that he was already in France—already, it might be lying on the battle-field of Worth or Gravelotte, and her only desire now was to make her way as speedily as might be to the scenes of carnage and suffering that were desolating his unhappy country.

Mary hastened at once to the office in London, from whence the Society carried on their operations, and begged to be sent without delay to whatever spot in France most required help for the sick and wounded. She was told that several parties of surgeons and nurses had already been despatched to the seat of war, but that in a few days a small number of volunteers, chiefly men, but including one or two nurses, under the direction of an English doctor, were going to Paris to offer their services to the authorities of the Society there, for any post to which they might be appointed; and in view of the approaching siege of Paris, which was even then imminent, it was thought that most likely they would be retained for work in the capital; if she chose, Miss Trevelyan might join them: she at once agreed, and received the red-cross badge in token that she was enrolled in the Society. She was told the hour at which, six days later, she was to join the party at Victoria Station, and went away feeling thankful that, whether she ever saw Bertrand Lisle again or not, she would have a glorious opportunity of following in the steps of that Divine One who came on earth for the relief of suffering, physical and mental, wheresoever He might find it.

Mary's next task was to go and tell Mrs. Parry of her intention, and here she was met by an unexpected difficulty. Her kind old nurse said not a word to dissuade her from her dangerous purpose, for she knew the resolute self-devotion of her child too well to hope that she could be shaken in it; but after she had overcome the nervous trembling which seized her when she first heard that her pale, delicate Mary was going into those dreadful scenes, and had winked away the tears, which dimmed her twinkling eyes, she said, "Very well, my sweet lamb, if you must go, may heaven protect and save you; but I am going too."

"Oh no, dearest! 'ruse; impossible!" exclaimed Mary; "at your age, and with your infirm health you could never stand the fatigues we shall have to endure; and

you know I shall not need any protection. I shall be with the other members of the Society."

"I know, my dear, and I can well understand that the Society would not choose to be encumbered with a worn-out old woman like me; so I shall not go to be actually with you, nor will I even travel with you, but I shall go to Paris, and be at hand if you want me."

Mary flung her arms round her neck. "You good dear nurse! thank heaven for your love, at least, though it is all I have on earth; but I cannot bear to think of you leaving the peace and comfort of England at such a time as this: you know Paris is likely to be besieged, and there will be great misery and suffering there, I fear."

"All the more reason why I should go, as I think I can be of use quite independent of you. You must know I have a friend there—she is the wife of a man they call a *colporteur*, a sort of missionary, who goes about selling Bibles to the poor benighted heathen French. His wife lives in Paris, and he travels about. He is away just now, she does not know where. He may have been killed for anything she knows, in all the massacring that has been going on, and she is very ill, all alone there with seven children, the youngest a new-born infant; and she made some one write a letter for her to me, saying how lonely and helpless she was, so it is my clear duty to go and help her, and you need say nothing more, my pretty Mary, for I can be obstinate as well as you. I shall start to-morrow morning, and be ready to receive you, if you should want me the first moment you come, or at any time. So now make yourself satisfied, and help me to find a nice home for my dear cockatoo, for that is more on my mind than anything else."

Mrs. Parry had talked herself out of breath in her eagerness, and Mary saw it was no use attempting to oppose her further, so she gravely entered into the question of "cooking's" lodgings, which was happily settled by the offer of the landlady of the house to take charge of him, and on the following morning she saw her kind old nurse off by the tidal train for Paris, after having had the address of the *colporteur's* wife duly impressed on her.

A few days later, and the evening before Mary herself was to start had arrived—she had been allowed to remain at the Children's Hospital after the return of the Lady Superintendent until she should decide on her own plans—and she was alone in the sitting-room, while every one else was engaged in the wards, making her final arrangements for the journey next day, when the neat prim-looking portress came to tell her that a gentleman wished to see her. She could not guess who it might be, but thinking it was probably one of the travelling party, desired him to be shown in. There was a quick step in the passage, and, bursting past the staid servant in his excitement, Charlie Davenant came rushing in, and seized her hand in both of his with so vehement a grasp as almost to crush it.

"How thankful I am that I am still in time to see you again!" he exclaimed.

"And I am very pleased indeed to see you, but quite surprised; I did not know you were anywhere near London."

"Nor should I have been had I not heard that you were going, like a saint as you are, to give your dear beautiful life to help all those poor sufferers over the water!"

At that moment one of the nurses appeared at the door, and said that "Tottie" refused to go to sleep till Miss Mary came to give her a good-night kiss.

"Will you wait for me a few minutes," said Mary to Charlie Davenant, "I shall be back almost immediately, but I cannot refuse this poor little one on my last day."

"I will wait for you all night, if you like," he answered, impulsively, "but you must come back, for I have a great deal to tell you which you must hear."

"I shall come," she said, smiling, and followed the nurse from the room.

## CHAPTER XXXII.

Mary Trevelyan soon came back, leaving sleepy Tottie quite willing to let her round eyes close when once she had seen her dear lady, and she found Charlie Davenant contemplating with a rueful face the various preparations for her departure, which were to be seen around him.

"Oh, Miss Trevelyan, how I wish you were safe back again!" he said, with a great sigh.

"We are safe everywhere, you know, if we would only believe it," she answered, "since whatever happens is by the will of Him who knows what is best for us; but now may I hear what it is you have to tell me?"

"It concerns Laura Wyndham," he answered, gravely. "I think you ought to know that she is likely to prove as false to Mr. Lisle as she has been to poor John Pemberton."

Mary turned round, and looked at him quite aghast at his words. "It is impossible," she said.

"I believe it to be certain, knowing Lurline as I do," he answered; "fate has thrown another man in her way, who will suit her far better, at the very time when she was becoming convinced that her engagement with a soldier who had joined the French army was an exceedingly bad speculation. I suppose you know she has had another letter from Bertrand since he entered on the campaign?"

"No, I have heard nothing," said Mary, breathlessly. "Has there been news of him? oh, tell me!" and as she saw how her chest heaved, and her faint colour went and came, his heart burned with mingled pity and indignation at the manner in which her happiness had been stolen from her.

"The letter had been sent by the field-post, and it had only reached her a day or two before I saw her yesterday: it was short, and Mr. Lisle had written it apparently with much difficulty, and with his left hand."

"Is he hurt?" Mary's blanched lips could scarcely frame the question.

"He is hurt, but not vitally. It seems he was enrolled in the French army as

Bertrand de Lisle, just in time to take his share in the dreadful battle of Gravelotte. He has been fortunate in escaping from it with his life, and without a fatal wound; but he has had a serious and painful injury to his right arm, which has completely incapacitated him from using it, the elbow-joint has been shattered by a bullet, and it may ultimately have to be amputated. In the meantime, however, those who are fighting for unhappy France may not stop to think of their own troubles, and as Mr. Lisle cannot go again into action in this state, he has volunteered for a service of a more greater danger, and has been appointed to carry dispatches from the seat of war to the military commander in Paris. The Prussians, as you know, are said to be advancing on the capital, and Mr. Lisle felt so doubtful if he could reach his destination in safety, that he wished Lurline to know it was possible she might never hear from him again." Charlie stopped abruptly, terrified at the look of agony on Mary's white face. "Let me get you some water!" he exclaimed, starting up; "you look so faint; I ought not to have told you this."

"No, no!" she gasped, holding out a trembling hand to stop him—"I must know all! tell me, I beseech you! tell me every word you heard! I am certain that as yet, at least, he is not dead—I should have felt it if he had been. Oh, Charlie! keep nothing back from me!"

It was the first time she had called him by his Christian name, and although he saw she had done it unconsciously, he could not refuse the request she had made in such terms, even were it injurious to her to comply with it.

"Mr. Lisle wrote this letter just before starting on his perilous journey; he said that in the confusion attending the terrible battle he had lost everything he had with him, including his money, and that he now possessed nothing in the world but the horse which had been given him for all such portions of the distance to Paris as could not be traversed by any other means, and that, he feared, on account of the vicinity of the hostile troops, would be nearly the whole way. He added, that he should be beholden to the hospitality of the country people where he travelled for mere subsistence, as a few stray souls, which might buy him one meal, was literally all he had in his pocket, and money was, unhappily, too scarce in the army at that moment for him to dream of asking for any. He is a brave, noble fellow!" added Charlie, enthusiastically.

"And so, alone and in pain, with his life in danger every instant, he is making that dreadful journey," said Mary, with tears welling into her eyes.

"Yes; and what do you think was Lurline's comment on this letter from the man whose wife she would have been but for this war? She said it gave ample proof of the wisdom she had shown in deciding to give him up from the moment she heard he had resigned his appointment and joined the army. 'It is pretty plain,' she said, 'in what guise he would come out of the war—if he lives to come out of it at all—as a broken down, one-armed soldier, without a penny in the world; and that is certainly not a position he will find me disposed to share.'"

"Mr. Davenant," said Mary, starting to her feet, "for very shame it cannot be that Laura ever spoke such words as these; you must have misunderstood her!" and the indignation she felt sent a glow over her white face, and dispelled the faintness which had nearly overcome her.

"I assure you I could not mistake her," said Charlie, "for she talked over the whole matter at great length and with the utmost coolness. I think, in her anxiety to be married, she might not so completely have discarded Mr. Lisle till she saw how his affairs would turn out, if it had not been that she expects more splendid than his would have been, even in his former position, and she is glad to be free in order to secure it."

Mary sat down again in silence, she was too gentle to speak the contempt and almost loathing with which such conduct filled her; but after a moment she asked Charlie if he meant to imply that Laura was likely to marry some other man.

"Certain, I should say, if the gentleman continues to be as willing as he seems to be at present; but as they have only known each other ten days I suppose he thinks it necessary to wait as long as he can before definitely asking her to marry him. It will not be very long, however, for it seems he is anxious to get back to Italy as fast as possible, and he has told Mrs. Wyndham he would like to take Laura with him as his wife. But I have not yet explained to you that he is a Mr. Brant, an enormously wealthy merchant, who has a sort of palace in the beautiful city where Mr. Lisle lived. He brought Lurline some jewels which Bertrand wished to send her, and thus made her acquaintance, and he has already given her thoroughly to understand that if she marries him she will have every luxury and pleasure money can procure. You know what a temptation that must be to the Lorelei!"

"It is terrible!" said Mary; "Bertrand loves her."

"Or thinks he does," replied Charlie, with a smile, "he was dazzled and infatuated, but I think when Lurline shows herself to him in her true colours, as she now will, he may find his love for her much more an imagination than a reality."

"But he will suffer—he must suffer in being so betrayed."

"Lurline is not worth it if he does," said Charlie, sharply; "the man she is likely to marry will suit her far better. I saw him; he came in while I was there yesterday, and his character may be read on his face—a hard, cold, selfish man of the world, who has his own interests at heart and nothing else; if he marries the Lorelei it will be because it is convenient for his own purposes, whatever they may be. Lurline carried him off into the back drawing-room to talk to him in private, so soon as he appeared, and it was then I got Mrs. Wyndham to tell me the whole history of his acquaintance with them. She

says he is very anxious to be married that he may have an English lady to manage his princely establishment abroad; but he has to return there in a very few weeks, and she believes that he will have the marriage settled and finally accomplished in time to take Lurline home with him."

"So soon! while even yet Bertrand believes her engaged to him," said Mary, slowly; "Mr. Davenant, it is inconceivable; I cannot give credit to it!"

"I believe there is another motive weighing with Lurline at this moment which I almost shrink from telling you," said Charlie, half reluctantly; "yet it seems best you should know all. It appears that Mr. Wyndham has been very unwell since he has been in town, and the doctors have told both his wife and daughter that he has an incurable malady, which is certain to end his life very soon. Were he to die the Lorelei would be completely without a home, as Mrs. Wyndham would have to go back to her own friends, and I think Laura wishes to provide an establishment for herself before that event."

"Mr. Davenant, I must hope that you are judging poor Laura too harshly," said Mary with enough of reproach in her gentle voice to make Charlie stumble uncomfortably to his feet, saying, "Anyhow, I dare say you have had enough of me and my surmises, so I will leave you now; but let me tell you one more fact which you ought to know: Lurline wrote to you to ask for your address in Paris, did she not?"

"Yes; and I sent it to her. Letters forwarded to the care of Madame Brunot, the wife of the *colporteur* with whom nurse Parry is going to lodge, will always reach me safely."

"Well, Lurline told me why she asked you for it. She said she certainly would have to write to Mr. Lisle very soon on a matter of importance, and as she had not the remotest idea where he was, or was likely to be, she should send her letter to you, and ask you to give it to him, as you would be certain to find him out." Charlie glanced furtively at Mary as he spoke, but the quiet dignity of her manner was not ruffled for a moment; she was far above the petty spite of such a woman as Laura Wyndham. She made no remark on Charlie's statement, but, holding out her hand to him, she said, "It may be long before we meet again, Mr. Davenant, if ever; let me give you my best wishes for your happiness wherever you may be."

He caught her hand and wrung it in both of his. "And you, Miss Trevelyan, come back safe—oh, come back safe! We cannot spare such as you are out of this wicked world," and then, overcome by his emotion, he rushed from the room.

Not much more than four and twenty hours later Mary Trevelyan was seated on the deck of the steam packet which was conveying her and her associates from Dover to Calais. It was a most lovely night, so fair and peaceful that it seemed scarce possible to believe the land whose quiet shores was already looming in sight could really be convulsed by all the horrors of war, and rent from end to end by struggles not only against the common foe but amongst her own children—France was even then close on the terrible disgrace and disaster of the day at Sedan—but here there was not so much as a breath of wind, not a ripple on the surface of the Channel, which lay like a sea of glass mirroring the pure stars in its depth. Mary sat at the side of the vessel near the helm, apart from the strangely miscellaneous crowd which thronged the deck; even those under whose care she was travelling were strangers to her, and she preferred to be alone with her own thoughts; they had wandered back, although she had so much to occupy her in the present, to the night of her own birth, when her unknown father had found a grave in just such calm and waveless waters. Ever since she had known, through Laura Wyndham's heartless revelation, the share that Mr. Lisle had unfortunately taken in her father's death, she had felt a yearning compassion for the parents she had never known; but of Mr. Lisle, her kind and constant friend, she thought only with a tender regret for all the remorse and suffering he had endured by a wholly unintentional act; she knew him far to well to suppose for an instant that he had been to blame, and she herself remembered how the reproaches of his well over-sensitive conscience had poisoned all his subsequent life. She went on to think how glad she was that he too was now at rest, so that he was saved all the misery he would have endured in the knowledge of his dear son's danger, and became quite absorbed in her recollections.

Ever since Mary had sat down and lost herself in these reflections, a man, enveloped in a large cloak with a broad brimmed felt hat over his forehead, had been standing close to her, leaning with his arms folded on the rail of the vessel, and looking steadily back to the English coast. But she had not noticed him among the numbers round her, and she was suddenly startled by his addressing her.

"Does not this seem almost like the rest of Paradise after the battle of life is over, Miss Trevelyan?" he said in a low, deep-toned voice. She looked up at him in great astonishment. How did he know her? who was he? He saw at once that she was at a loss, and taking off his hat, he said, "I beg your pardon, Miss Trevelyan, I thought you had recognized me."

She did recognize him, for the face, so strangely worn and altered, was that of John Pemberton. He looked at least ten years older than he had done when he left Chiverley, and there was a settled sadness on his heavy features, but the dark honest eyes seemed brighter than they used to be, and met her own with a more open fearless gaze.

"Mr. Pemberton," she said, cordially giving him her hand; "I am so very glad to see you again; but how do you come to be here, are you going to Paris?"

"Yes, I have joined the Society for the Relief of the Sick and Wounded, like yourself, though I cannot hope to be so useful as you will be; still if I cannot do nothing better I can fetch and carry for others."

"You will find enough to do," said Mary; "I think men are almost more likely to be useful than women; but ex-

cept me, I am ignorant in such matters, you have not had time to become a clergyman, have you?"

"No, oh no," he said with a shudder; "after such a career as mine for the last two years, I must put myself to some severe test before I dare to seek so high an honour; it is for that reason I am going among the victims of the war. I think I may find the means there to suffer for others."

"Alas! I fear there is no doubt that you will suffer, as all must do in the midst of such unparalleled miseries," said Mary. "Suffering, torture, death, oh, how gladly would I welcome them all if only through the last extreme of pain I might struggle up to the feet of my forgiving Saviour!"

And as he spoke John Pemberton stretched out his arms for a moment towards the midnight sky, then letting them fall once more on the railing, buried his face upon them, and Mary remained by his side in silence.

(To be continued.)

## Scientific and Useful.

## TRANSPARENT PUDDING.

Beat eight eggs very well; put them into a stewpan with half a pound of sugar pounded fine, the same quantity of butter and some nutmeg grated; set it on the fire and keep stirring it till it thickens; put a rich puff paste round the edge of the dish; pour in the pudding when cool, and bake it in a moderate oven. It will out light and clear. You may add candied lemon and citron if you like.

## A REMEDY FOR RHEUMATISM.

Here is a remedy I have tried in my family and found most excellent for inflammatory rheumatism—it is charity to print it:—Four ounces saltpetre in one pint of alcohol; shake well and bathe the parts affected; wetting red flannel with it, lay it on. It does not cure, but takes away the redness, reduces the swelling, and relieves the torment and agony.

## ALWAYS WORK HORSES AHEAD.

Horses will work much more easily, and lose less of their effective force, by working abreast, than when they are placed in single file; if four horses to draw a load in one wagon, it is better to have a long double whiffletree, with a span of horses on each side of the tongue, than to have one span placed before the other.

## DEATH FROM OPIUM SMOKING.

At a meeting of the Medical Society of the District of Columbia, Dr. Zevoy stated that he had seen a great deal of opium smoking in China. The cause of death in these cases was paralysis of the heart. In old cases we had great tremor, emaciation, anæmia, constipation, and white faces. In the fatal cases which he had seen, there was twenty-four hours before death, a quick, weak pulse, like that of a low typhoid; after death the blood was found watery, without coagulium, and more or less congestion in the brain. The effect of opium was to weaken the heart and destroy the appetite. Some of the cases would go for days without their ration of rice or fish.

## CARE OF THE EAR.

In his treatise on physiology, Hinton gives us to understand that the passage of the ear does not require cleaning by us; nature undertakes that task, and in the healthy state fulfills it perfectly. Her means for cleansing the ear is the wax, which falls up into thin scales and peels off and dries away imperceptibly. In health the passage of the ear is never dirty, but an attempt to clean it will infallibly make it so. Washing the ear with soap and water is bad; it keeps the wax moist when it ought to become dry and scaly, and makes it also dust. But the most hurtful thing is the introduction of the corner of a towel screwed up and twisted around. This proceeding irritates the passage and presses down the wax and flakes of skin upon the membrane of the tympanum, producing pain, inflammation and deafness. The washing should only extend to the outer surface, as far as the fingers can reach.

## DRINK LESS WITH YOUR MEALS.

If water with food is the cause of functional debility, much more objectionable is hot drink; everything taken at a high temperature is relaxing. The teeth are injured by hot drinks; the throat and stomach are debilitated by them, and if we use coffee, wine, etc., the mischievous effects are greater. Drink, then, should not be taken with the food. It is better if one is thirsty, to take a draught of water thirty minutes before eating, or four hours after. Many men have relieved themselves of dyspepsia by not drinking, even water, during meals. No animal, except man, ever drinks in connection with his food. Man ought not to. Try this, dyspeptics, and you will not wash down mechanicals by what ought to be masticated and enalivated before it is swallowed.

## LEARN ABOUT THE PULSE.

Every intellectual person should know how to ascertain the state of the pulse in health; then by comparing it with what it is when he is ailing, he may have some idea of the urgency of his case. Parents should know the healthy pulse of each child—as now or then a person is born with a peculiarly slow or fast pulse, and the very case in hand may be of that peculiarity. An infant's pulse is 140; a child of seven, about eighty; and from twenty to sixty years, it is about seventy beats a minute, declining to sixty at four-score. A healthful grown person's pulse beats seventy times in a minute; there may be good health down to sixty; but if the pulse always exceeds 70 there is a disease; the machine is working its way out; there is a fever or inflammation somewhere, and the body is feeding on itself; and in consumption, when the pulse is quick, that is over seventy, gradually increasing with decreased chances of cure until it reaches 110 or 120, when death comes before many days. When the pulse is over 70 for months, and there is a slight cough, the lungs are affected.







Presbytery of Peterboro.

This Presbytery met at Peterboro, on the 18th of January. The following were the principal items of business transacted: It was agreed to apply to the General Assembly for leave to retain on the roll of Presbytery the name of Mr. J. M. Roger as pastor emeritus. The committees appointed to visit Colborne and Lakeside, gave in satisfactory and encouraging reports as to the condition and prospects of the congregations in those places. Mr. Macleannan reported that he had moderated in a call at Bobcaygeon. The call which was laid on the table, was found to be unanimously in favor of Mr. A. F. Tully, and was signed by sixty-four communicants and twenty-nine adherents. The call was cordially sustained, and was put into the hands of Mr. Tully, who signified his acceptance of the same. It was agreed that the Presbytery should meet at Bobcaygeon, on Wednesday, Feb. 24th, at 7 o'clock, when Mr. Tully's trial discourses which the Clerk was appointed to prescribe, would be delivered. It was resolved that if these should be sustained the ordination should take place the following day. Mr. Potheringham was appointed to preach, Mr. Paterson to address the minister, and Mr. Macleannan the people. Mr. Macleannan was appointed to preside. It was agreed that Messrs. Ewing and Donald should at some convenient time during the winter visit Ballyduff, and deal with the congregation there regarding the arrears of stipend due the minister. Mr. Bennett was empowered to moderate in a call at Peterboro, and Mr. Clark at Warsaw, when requested by the sessions of the vacant congregations at these places to do so. Mr. Ewing reported that he had moderated in a call at Millbrook and Centreville. The call which was signed by 202 communicants and 150 adherents, and was accompanied by the promise of a salary of \$1,000 per annum, was in favour of Mr. Jas. Cameron, a preacher of the Gospel, was duly sustained, and was placed in the hands of Mr. Cameron, who requested time to consider the same. The request was granted, and it was agreed that on the event of Mr. Cameron signifying his acceptance of the call, the Clerk should prescribe subjects of trials for ordination, which would be heard at the meeting of Presbytery at Bobcaygeon. Mr. Duncan submitted a series of resolutions on the finances and statistics of congregations. The resolutions were adopted. Messrs. Macleannan, Duncan and Donald, ministers, and Col. Haultain and Mr. John Carnegie, elders, were appointed a committee to be called "The Presbytery's Committee on Finance and Statistics." Mr. Bennett gave in the report of the Committee on the Presbyterial Visitation of Congregations. The Presbytery agreed to express approval of the principle of such visitations, and decided that every congregation within the bounds should be visited once in three years, either by the Presbytery itself or by a commission of Presbytery. The report was re-committed with instructions to abridge and modify the list of questions to be used on such occasions. It was agreed that the next quarterly meeting of Presbytery should be held in the Mill Street Church, Port Hope, on the last Tuesday of March, at one o'clock in the afternoon.

The Presbytery met again at Bobcaygeon, on Feb. 9th. The Presbytery proceeded to hear the discourses prescribed as trials for ordination to Messrs. Tully and Cameron, the latter of whom had signified to the Clerk his acceptance of the call to Millbrook and Centreville. The exercises and discourses were sustained; and the ordination of Mr. Tully was appointed to take place, as previously announced, on Thursday the 12th, and that of Mr. Cameron at Centreville, at one o'clock on Tuesday, Feb. 29th. At Mr. Cameron's ordination Mr. Hodnett was appointed to preach, Mr. Ewing to address the people, and Mr. Gleland the minister. At the ordination of Mr. Tully, Mr. Potheringham preached from Rev. i. 10; Mr. Paterson addressed the minister, and Mr. Macleannan the people. In the evening a highly successful soiree was held, at which addresses were delivered by different members of Presbytery. Mr. Tully commences his labours with the fairest prospects of usefulness and success. Mr. Clark reported that he had moderated in a call at Warsaw of Mr. H. D. Steele, which was in favour of Mr. H. D. Steele. The call, which was signed by twenty-one communicants and twenty adherents. The call was sustained, and was ordered to be transmitted to Mr. Steele for his decision. Mr. Tully was authorized to hold a weekly service at Lakehurst, in the Township of Harvey, and to dispense sealing ordinances among the members of the Church there. — W. DONALD, Pres. Clerk.

Church Opening.

The new Presbyterian Church, Meaford, was opened for divine service on Sunday last. In the morning the Church was packed full in every part, many of the congregation having come from long distances in the country. The dedicatory prayer was offered by Rev. Mr. Whimster; the sermon was preached by the Rev. Dr. Caven, Principal of Knox College, Toronto, from John i. 29. In the afternoon Rev. Mr. Casson, of the Methodist Church, preached a very impressive sermon from Revelations vi. 9-17. In the evening the services were again conducted by Rev. Dr. Caven, his text being taken from John xvii. 5. The other Churches in the town had, in the spirit of true Christian brotherhood and kindness, dispensed with their usual evening service that the new church might be filled to overflowing. The result was that the building was packed full from the pulpit to the door and scores had to turn away unable to find an entrance.

The tea-meeting on Monday evening was a grand success. The Church was so crowded as to be absolutely uncomfortable. The ladies, however, had exerted themselves nobly and were able to promptly supply all with a provision of good things. After tea, James Stewart, Esq., Mayor, was appointed chairman, and speeches were delivered by Rev. Mr. Tolmie, of Southampton; Rev. Mr. Somerville, of Owen Sound; and Rev. Mr. Casson.

There was loss of the intellectual entertainment than was expected; a considerable time having been taken up in the financially more profitable occupation of receiving subscriptions towards the liquidation of the debt on the Church. The Mayor headed the list with \$100, and it was quickly run up to over \$1,100, other members of the congregation, and even outsiders subscribed with most creditable liberality. Among those unconnected with the congregation who take the liberty of mentioning Mr. G. S. Brown's liberal offering of \$50. The musical part of the entertainment was supplied by the Church choir, aided by several singers from the Wesleyan congregation, Miss C. Stewart presiding at the organ. Mrs. Somerville, of Owen Sound, also sang two pieces very sweetly. The meeting was closed in the usual way, after thanks to the speakers, the ladies, the singers, etc.

In this connection we ought perhaps to say a few words regarding the building itself. Well, as our local readers know, the Church—pointed Gothic in style—is placed on Nelson street facing Cook; its size is 40x65, with a tower and spire 120 feet in height. The plan was prepared by Mr. Law, and the contract let to the Law Building Company for \$6,600, and they have done their work very creditably. The brick work and plastering were done by Mr. T. Aris; the outside painting by Bond & James; the inside and glazing by Mr. James. The Church is heated by one of Gurney & Co.'s furnaces, put in by Butohart & Hunter, and so far it appears to do its work very efficiently. The seats are on the circular plan, and besides having a fine appearance are very comfortable, every member of the congregation directly facing the minister. The appearance of the Church inside is, on the whole, better than from the outside, owing to the low site. Still it is a credit to the congregation and the town, and a vast improvement on the old one, which, by the way is now in the possession of Mr. Cleland, whose generous offer to purchase it first encouraged the congregation to launch out in the undertaking, the completion of which was so happily celebrated on Monday night. The amount realized from the soiree Monday night was about \$145, from the collections on Sunday \$94.—Monitor.

The insurgents in Bosnia refuse to disarm, and appeal to European powers for justice.

The United States trade with England is more than one third of her whole trade with the world and reckoning that with England and all the dependencies, her British trade amounts to half the whole trade of the United States.

Births, Marriages and Deaths.

MARRIED. On the 16th inst., at the residence of the bride's father, by the Rev. Isaac Campbell, of Kildrillo, GEORGE PATTERSON, Esq., Fuslinch, to Miss FRANCES, eldest daughter of John Duncan, Esq., Nelson. At the residence of the bride's father, on the 16th inst., by the Rev. W. T. McMillan, Mr. JOHN WATT, eldest son of John Watt, Esq., East Oxford, to ANNE MARIA, youngest daughter of Captain L. Lutherdale, Sunny Side, West Oxford. At the residence of the bride's father, near Peterborough, by the Rev. Kenneth Macleannan, Mr. WILLIAM ANDREWS, Jeweller, St. Marys, Ont., to ISABELLA, youngest daughter of Mr. John Edmiston, of the Township of Smith.

DEED. At the residence of Mr. C. A. Morse, 504 Church street, on the 15th inst., at half past one p.m. Rev. WILLIAM HICKSON BERNHOLM, M.A., minister of Knox Church, Hamilton, aged 30 years and 9 months.

THE PRODUCE MARKETS.

Toronto, Feb 23, 1876. Liverpool quotations for flour and grain are unchanged. The New York market is unaltered, but in the Western markets wheat is firmer with an upward tendency.

Table with columns for Wheat, Barley, Oats, Peas, Beans, etc., and prices in Toronto and London.

Table with columns for White Wheat, Red Winter, Spring Wheat, Flour, Oats, Peas, Beans, etc., and prices in Toronto and Ottawa.

Table with columns for Wheat, Barley, Oats, Peas, Beans, etc., and prices in Ottawa.

MONTREAL. WHEAT—Fife at \$1.15. OATMEAL—Per brl. of 900 lbs., \$5.00. CORN—Last sold at 50c. OATS—25c. PEAS—85c per 60 lbs. BEANS—85c to 90c. BUTTER—At 10c to 11. LARD—\$4.50 to \$7.50. LARD—Per lb. 15c; paid 14c.

Official Announcements.

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

BARRIE—Next meeting of Presbytery of Barrie at Barrie, 1st Tuesday in March, 1876, at 11 a.m. MANITOBA—The Presbytery of Manitoba meets in the Presbyterian Church, Kildonan, on the second Wednesday of March, at 10 a.m. LINDSAY—Next regular meeting in Woodville, in the last Tuesday of Feb., 1876, at 11 a.m. PARIS—The Presbytery of Paris will meet in Chalmers' Church, Woodstock, on the last Tuesday of February, at 2 p.m. CHATHAM—In Adelaide street Church, Chatham, on Tuesday, 28th March, 1876, at 11 a.m. Elders' commissions will be called for at this meeting. DUNELM—On second Tuesday of March, at one o'clock p.m. STAFFORD—In St. Andrew's Church, Stafford, on the 1st Tuesday of March, at 11 a.m. KINGSTON—The next meeting to be in John Street Church, Belleville, on the second Tuesday of April ensuing, at seven o'clock p.m. WHITBY—At Oshawa, on the second Tuesday of March, at 11 o'clock a.m. TORONTO—This Presbytery meets on the first Tuesday of April, at 11 a.m. Draft act for the constitution of General Assembly to be considered.

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

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

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