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Contributors and Correspondents.

NOTES FROM THE PRESBYTERIAN GENERAL ASSEMBLY IN BROOKLYN.

BY REV. JOHN LAING, M.A. DUNDAS.

few notes by the way, may not be without interest for the readers of THE PRESBYTERIAN. Mr. Croil and myself, in accordance with the commission of the General! Assembly, duly made our appearance at Brooklyn last week. We found that the delegates from corresponding churches, would be heard by the Assembly there on Thursday the 25th, and waited accordingly. Of our reception as delegates I suppose nothing should be said, until we report to the General Assembly in Toronto. Still, much that transpired at the several meetings are of a general interest and some of them may properly be referred to.

The Assembly appointed Dr. Vandyke

of Brooklyn, Moderator by a majority vote

in preference to Dr. Talmage, in whose

church,-the spacious Tabernacle,-the meeting was held. The selection was due to a variety of considerations. Chief. among which, Dr. Vandyke himself places his well-known Southern sympathies, manifested at a time, as he himself said, when it costsome thing to cherish and express such sentiments in the North. There is a very general—I think perhaps unanimous wish to have fraternal relations between the churches again established, and, while it is the opinion, of the wiser and cooler men that the proper policy on the part of the church North at present, is Silence and waiting," the first appearance of desire on the part of the South for the establishment of friendly relations will be enthusiastically met and acted upon. Meanwhile the South is moving, and under the leadership of Dr. H. Robinson, so well known in Toronto, it is confidently expected, will this year make some movement in that direction. The appointment of Dr. Vandyke, therefore, may be regarded as a mute expression of good will to the South. Apart, however, from any such consideration, Dr. Vandyke is the beau ideal of a Moderator. Prompt, firm, and decided, but dignified and courteous withal; full of resource and thoroughly acquainted with forms, as well as with the business of the Church, he conducts the affairs of the Assembly efficiently and satisfactorily. In one respect the U.S. Assembly has much the advantage of us, at this and other points of difference it may be that our usages are better adapted to our circumstances than theirs would be. The matter to which I refer, is the rules under which discussion proceeds. No speaking is permitted without a resolution being presented first. Then amendments are allowed, but as in parliamentary debate, there can never be more than one amendment to the motion, and one amendment to the amendment before the court at the same time. Each amendment is voted on separately, yea or nay, and disposed of. Then the motion, or the motion as amended, is put yea or nay, and the discussion closes. They thus know nothing of the confusion, which so often comes among us, from putting six or ten motions successively against each other, and accepting that which is last carried by a majority as the decision. To witness the prompt manner in which obnoxious amendments are voted down without touching the motion; or proper amendments are made which modify the motion, and to see the order thus survied would convince the most obstinate conservator of ecclesiattical usages, that our system is capable of improvement, and should be at once ssimilated to the rule of parliamentary debate.

The spirit of the Assembly is as admirable as its order, only once did an allusion of a consorious character, which imputed motives, escape from a speaker, and it was promptly suppressed by the Moderator. The extent of country represented makes it impossible for members of Assembly generally to know each other, but a love and respect for the brotherhood is apparant.

The Home Mission discussions were most important, and presented to a large extent the same general features as among ourselves. The depressed state of the funds calls for retrenchment, and it has been done, although some must suffer as the consequence. There is great diversity of opinion as to the Sustentation Fund—we should call it Supplemental—and the majority seem to favour the old plan, viz., to have a committee of fifteen men to admin-

to substitute a fixed pastor, instead of Home Mission Scheme," may be secured under the old method.

School Superintendence also evokes much discussion, and the jealous fear of two great centralization in all matters of administration, finds expression quite asoften as the conviction that centralization is a benefit.

The Foreign Mission Report is something magnificent. I will not attempt analy. ses, although such an article given to your readers could not fail to quicken their missionary zeal. The speaking to the report was deeply interesting and edifying. As the venerable and quintly Dr. Colquhoun, who for forty years has laboured in Syria, and for thirty-two has dwelt on Mount Lebanon, told us of the marvellous success of the Syrian Missions, of churches established in Damasous, in Galilee and Jerusalem; of the Bible and Shorter Catechism thoroughly learned in all their schools and Christian families; of individuals being converted and brought up in the Christian Church, married and having children now teachers of the glorious Gospel; of missionaries going forth from their schools to north, south, east and west; of perils to which the missions have been exposed and the massacres of the Daises through which they have passed unscathed; then told us that he wished to die on Lebanon and have his bones in a cypress grove, which he had nourished; when this heavenly minded man spoke to us with a countenance that fairly beamed with placid joy and glorious hopes, I felt that Christ's kingdom was indeed coming, and the conversion of the nations is a possibility. Other missionaries also made our hearts burn within us, quickened faith and stimulated hope. From China and Brazil, Persia and India, and from the Pagones of North America, in New Mexico, California, similar good and hopeful tidings come, and we have cause to praise God for the marvellous success which He is vouchsafing to the church's work in every part of the mission field.

But my notes are long enough. I am now enjoying the hospitality of Dr. Atwater, Editor of the Princeton Review, & gentleman of the highest culture, and most varied attainments, and characterized by overflowing kindness an urbanity of disposition. Calvinis theology and social morality will not suffer while his hand controls that old quarterly. I have seen Princeton College with its celebrated President Dr. McCosh, surrounded by an efficient faculty. The improvements made in this institution are very great. I also to-day saw the illustrious Hodge and some of his associates in the seminary; and visited in company with Dr. McCosh, the graves of Edwards and Wotherspoon, of the Alexanders, Millar, and other great men of Princeton. This is a place great in its

Princeton, May 27, 1876.

For the Presbylerian.) EDINBURGH TO ROME.

It is not my purpose now to give even visited in London, Paris, Geneva, or of the peerless scenery of the Alps, Mount Cenis, etc., however much one may be inclined to do so When the contour of the chief cities of Europe has been completed, a few notes may be transferred to you for selection. There are many objects of historic interest to your youthful readers, especially at Geneva-e.g., pictures, autographs of the reformers, theologians, etc., Calvin's church and grave, which may be noticed again. One party had the pleasure of hearing Pere Hyacinthe preach, in what is called the Christian Catholic church, a small edifice not far from St. Peter's Cathedral (Calvin). The audience appeared to be composed chiefly of Germans and Swiss. His sermon or rather address was grandiloquent. He seems to have the power almost of Beecher. But passing Turin, Genoa, Pisa, etc., for the present, I hasten to give a few impressions of the eternal city on the "seven hills." Easter season is always lively in Rome, if an interminable round of Pagan-like mummeries under the name of religion, can be thus designated; there was also a grand illumination by the civic authorities on the night of the 22nd inst., in honor of the founding of Rome. The colliseums, ruins of the old Roman Forum, and other places, were lighted up.

The sublime and ridiculous meet most strikingly in this city—the grand in art, ing to the demands of Presbyteries made world for fine churches, and foolish and idelatrons services in them. The city seems by them. The plan has its difficulties and

objections, but many of those who speak wholly given to superstition. If one had from experience, declare that the attempts any doubte about the utter rottenness, the worse than Pagan idolatry, and unitigated stated supply has not succeeded, and that | trand of the Romish system, a visit to this the benefits which are advocated are city would for ever dispel them. It is in nkely to follow from "suctentationizing the | the department of so-called sacred relies of Christ's Apostles, Saints, Martyrs, etc., that the climax is reached, - on the one The Board of Publication and Sabbath | hand of bare-faced transparent impositionand on the other of the incredible extent of human gullability.

The most ludicrously impossible things are exhibited as genuine-e. g., the well at which Christ talked with the woman of Samaria!-the mark Peter's head made on the stone of the prison wall, etc., etc. No wonder that the great mass of young

men of Italy-at least those of any culture -has relapsed into sceptical indifference. The Protestant churches seem to have made little progress-and that only with the lower class.

The Italians though meriting their reputation for mendacity, yet have many admirable traits; like the French they are exceedingly polite and courteous to strangers. While wine is so abundant, they are less addicted to drunkenness than the same classes in Britain.

The weather is delightful; flowers in bloom, oranges and lemons ripe on the trees, wheat and oats just shooting out of the blade.

The Chamber of Deputies or Parliament is in session-an intelligent looking yet rather noisy assembly. Victor Emman. uel, the Crown Prince of Prassia, down around the city to-day-the King and Queen of Greece are here also. Garibaldi on Sunday witnessed the veteran soldiers march through the gates in honor of his

You will have noticed in the despatches that a Council of Cardinals here is trying to induce the representatives of foreign governments to acknowledge the Pope's spiritual independence.

Philip Philips is here now (singing) on his way back from Australia. Madame Rictori is also engaged. Like in France and Switzerland the Sabbath in Italy is a day of business and pleasure-shops open, bands of music playing in the streets and parks, to amuse the surging growds. Excopt on fore days, the Pope and his two score Cardinals, seven or eight thousand Bishops, Priests and Monks, with a mixed following of pariahs, seem to have the business to themselves. The remainder of the 245,000 does w hat seems good in its own eyes seven days in the week. The best symbol of the whole Papal system is perhaps the 8,000 skeletons of monks in the basement of the Capuchine church; the skulls and other bones are piled or strung in all sorts of grotesque figures on the floor or walls of five rooms-the whole being exhibited to raise money for the church.

So the outward splendor of the Romish church, seems but like flowers on a grave or a mantle on a corpse. As to the grandeur of many of the churches-of which there are upwards of 880, allow a quotation from Mendelssohn's description of St. Peter's, "The building surpasses all powers of description. It appears to me like some great work of nature—a forest, a mass of rocks or something similar; for I never can realise that it is the work of man. You the briefest description of places of interest strive to distinguish the ceiling as little as the canopy lose your way in St. Peter's; you walk in it and ramble till you are quite tired." With all her splendor, Papal Rome is but the shadow of the glory of Imperial Rome, judged even by her rains as seen in the remains of the Palace of the Cesars, Buths of Caracalle and Diocletian, Aqueducts, and especially the Coliseum. This last gives one in a glance a more adequate and overpowering idea of the greatness of the Cesar's than a life-time of study. Figures fail to give a reader any idea. Travertine stone walls, oblong diameters 620 feet and 518, circumference 1,820, height 160. Room for 100,000 spectators. 10,000 gladiators fought at once on the arena, in the centre, a Trojan's triumph. Aptly might Byron write of what another poet calls the " enormous amphitheatre-mountaineous pile."

"While stands the Coliseum, I ome shall stand! When falls the Coliseum, Rome shall fall! And when Rome falls, the world!"

THE DUNKIN Act has either already been adopted, or preparations are made for it in every county from Kingston to Toronto, a district of over two hundred miles across the Province.

Rome, May 1st, 1276.

THE Emperor and Empress of Brazil and suite numbering sixteen persons, have left Philadelphia, where they have been busily inspecting the Centennial, and have gone west. They intend visiting the Mammoth Cave, thence to New Orleans, and

[For the Presbuterian ] THE THREE P's

MR. EDITOR,-We test candidates for our pulpit in the following manner. We are vacant, and as a congregation, regard ourselves of more than ordinary importance. We conferred the favour of a "hearing" on some twenty of our more oligible clergy, and then selected five choice ones out of the score. These were to be specially favoured with a re hearing. Being an important congregation, we determined to proceed systematically. As each re-appeared, we took stock of him in his pulpit efforts with closer scrutiny than on his first appearance. The pulpit is P. No. 1.

Now, you know, sir, that in an import-tant town like ours, a minister should be able to figure creditably on the platform as well. On public occasions we do not wish it said, that our minister could be outshone by any minister or layman on the platform. So we determined to request each one of the *choice five* to deliver a public lecture, on a week evening, on some popular topic. Thus we measured our man by putting him on his nettle on the

second P.

But, Mr. Editor, you know that it not unfrequently happens that a minister may display considerable talent in the pulpit and on the platform, and yet be somewhat ungainly and awkward in the parlor. This would be decidedly objectionable in an important town like ours. To ensure our important town like ours. To ensure our-selves of a shining parlor ornament, we arranged that two or three of the leading families should make a social party during the week, to which would be invited the supplying minister and the elite of the congregation. He was thus ten'd round till he became astonished at our hospitality. All these social parties, the ladies in particular, narrowly eyed all his movements; and with the quickness and correctness of perception which characterize the gentler perception which characterize the gentler sex, the observations were soon made, the notes compared and the verdiet rendered. This is our third P. One Christian lady suggested a fourth, viz., piety; but we pronounced her old-fashioned, and concluded that it would be unreasonable to expect perfection in any many man.

perfection in any mere man.
Such then is the three-fold test to which we subjected the most eligible candidates for our vacancy. Any one who could run the three P's without stumbling would be the man of our choice. But it so happened that some stumbled at the second P., and some at the third, while one refused to reappear on the scene. We are consequently appear on the scene. We are consequently vacant still. Our ingenuity will surely commend itself to you and so the readers of your valuable journal. Let other vacancies go and do likewise and we shall soon raise the standard of our clergy.

F. L. B. X.

Anomalies in Presbytery Rolls.

Editor Beitish American Presetterian. Sir,-There are names on some of our

Presbytery Rolls which have no more proper right to be there than the names of various others. I refer particularly to the names of ministers, and partly to the names of elders. In referring, however, to the names of ministers, I do not refer to our Professors or our Church Agents, but to those who have simply relinquished pastoral charges, whether they occasionally preach or not. How comes it, or how can the thing be defended for a moment, that these should have power in our Church Courts, while others who have only taken the same course are declared to have no Church powers? Strange, surely, that some who have ministered faithfully and successfully for thirty, or even for forty years, should loose at once their former status, while others who have laboured, it may be for a shorter period, have their former status continued to them? There is no need to enlarge on this, so very anomalous and wrong is it. I am glad that it has been occupying attention of late, and that overtures to the spproaching General Assembly (unless consigned to the basket of delayed causes), will bring it up for open discussion, and in all probability bring about a reformation. Whether, as proposed by these overtures, all retired ministers should retain seats in our Church Courts, I have not the elightest wish to determine: I am the slightest wish to determine; I am rather inclined to say no. But this I do not hesitate to say that if such a status be denied to some of them, let the same status be denied to all of them; and so the converse; we must keep hold of cur Presbyterian parity. And then again as to Presbytery elders. It is surely anomalous for three pastoral charges to be severally represented by two elders (as the Rolls testify), while other pastoral charges are severally represented by only one elder. I know it will be said that previous to the Union of 1861 the dual representation was not disputed, and that even at said Union it was tacitly, if not more formally sanctioned. But one might suppose that this time of day, and without interference from the higher Church Courts, the sessions referred to would resolve to be like their neighbours, and be satisfied severally with the appointment of one member. Probably, however, the general question will come before the General Assembly, and be issued in the manner just indicated. Yours truly,

May 29th, 1876.

THE Catholic institutions in Berlin, schools and convents, are to be closed by the Government.

THERE are seventeen periodicals pub-lished in the United States in the interest of the Young Men's Christian Associa-

The Ohristian Use of Ohristmas.

Editor British American Presetterian.

Sir,—I do not intend to reply in detail to the last letter of "An Old Fashloned Pres-byterian." I was quite aware beforehand that he was not open to conviction, and as he does not bring forward a single argument other than his own assumptions, to show why we should not meet for a religious service on any convenient day, whether it be Christmas day, Good Friday, or Thanksbe Christmas day, Good Friday, or Thanksgiving day, I do not think it necessary to
wasta time and labour in replying. Nothing
that he has said has affected the position
taken in my last letter; and I am quite
willing that your readers should think the
matter out for themselves.

Two remarks, however, I should like to

make. One is, that when we speak of the Incarnation of our Lord as the 'greatest of all events,' we of course include all the purposes for which God was "made manifest". in the flesh," including both His life and death, "to give knowledge of salvation unto His people by the remission of their sins. If, however, your correspondent merely means that the associations of Good Friday are more solemn and affecting than the more joyous ones of Christmas day, I fully agree with him. The other romark is, that although the frequent recurrence of communion seasons makes it impossible for us to have many preparation days, this is no reason why we should not have one. And if there is one free day which we can most appropriately use for this purpose, most appropriately dat for this purpose, just as the Edinburgh fast day was and is observed by all classes of the people, what reason is there, save projudice, for our not availing ourselves of it? And what are we to say of a prejudice which stands in the way of what might be a precious means of spiritual improvement, and intensifying and strengthening the solemn impressions of one of our Communion seasons, at least.

As your correspondent has not shown us why it is less appropriate to thank God why it is less appropriate to thank root publicly for spiritual than it is for "temporal blessings," why a Christmas or a Good Friday service should be will-worship any more than a Thanksgiving one, or what an intelligent Christian Service has in common with such superstitious observances as the use of holy water and the adora-tion of the "Host," he has in no wise removed the question from the ground on which I have maintained that it stands, removed the question from site grounds on which I have maintained that it stands, that of Christian expediency. To all such questions the principle laid down by St-Paul regarding, "days" undeubtedly applies. If your correspondent feels that his spiritual life is more truly promoted by spending Christians and Good Friday in "worldly occupations" than by joining his Christian brethren in thanking the Lord for His great salvation, then he may rest assured that no one will interfere with a condemn hom for so doing. But if others feel that God hath given them all things richly to enjoy even the leisure and opportunities of these "Christian festivals" if they feel that their love and faith are quickened by devoting a portion of these quickened by devoting a portion of these days to commemorating their touching and heart-stirring associations by an act of social worship—if they see no reason why such seasons should not be made the account of spiritual hearift to many instead season of spiritual benefit to many, instead of mere days of idleness or amuse-ment, then let your correspondent not dare to judge or condemn them in walking in the light of their own consciences and in the liberty wherewith Christ has made them free? For "why should my liberty be judged of another man's conscience?" Yours etc., A MODERN PRESENTERIAN.

"Emotional Theology."

Rditor British American Presbyterian.

Sir,—I observed in an extract lately published by you from another paper, the term "emotional theologian" used, evidently, as one of disparagement. I wonder dently, as one of disparagement. I wonder whether it ever occurred to the writer in question, hew large a portion of the theology of Scripture is "emotional theology." In fact if you remove all the "emotional theology" from the Now Testament, how much is left? Love,—the highest and most intense of all emotions is made the very intense of all emotion condition of the knowledge of God, which is the object of theology. On love to God and love to man,—Christ tells us,—"hang all the law and the prophets." The things all the law and the prophets." The things which "the natural man" (i.e. the unassisted intellect) cannot discern,—are "spiritually discerned," we are told,—and this "spiritual discernment is much more closely connected with the state of the heart, with the sanctified exercise of our highest emotions, than with any keenness of intellect or closeness of reasoning both of which we know have often led "un spiritual" men into most erroneous concluspiritual" men into most erroneous concu-sions. "Emotional Theology" is therefore, in the light of Scripture, the highest and purest kind of theology; and no one speaks more forcibly on the point, than the "be-loved dieciple" himself, who seems to have loved his Master best, to have most fully imbided His spirit. "Beloved, let us love one another, for love is of God; and every one that leveth is born of God and know-eth God. He that leveth not, knoweth not God, for God is love." I fear that had the Apostle John written in these latter days, he too, would have been set down as an "emotional theologian."

And, to pass to an uninspired writer, it was no shallow mind or unspiritual heart that wrote:-

"I'm apt to think the man
That could surround the sum of things and spy
The heart of God, and secrets of His empire,
Would speak but leve; with him the bright result
Would obange the hue of intermediate scenes,'
And make one thing of all Theology.

"Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away, but the greatest of these is Love." Yours truly, A BIBLE READER.

### Onstor and Reople.

### The Minister's Solemn Responsibility

The most impressive part of Rev. Dr. Duryen's speech at the recent Bible Society Anniversay in this city, was that portion of it in which he questioned the 12ht of the minister to obtuide his own of mons in delivering the Sacred Message to Sumers, Le In what position was the Church since

in what position was the Universistice the time of the Apostles? Had they no definite message to preclaim? What did Christ ray to the Apostles? "Go into all the world and preach the Gospel to every creature" and in one place, "Disciple all nations, haptizing them in the name of the Eather and the Son and of the Hole the Father, and the Son, and of the Holy Ghost, and teaching them My Gospel."
Where was the Gospel.' First of all in the where was the uceful Plast of an in the Old Testament Scriptures, which Obrist said at the very cutset of His preaching, the came not to destroy but to fulfil. The Gappel came out of the roots of ancient Carlot. Scripture. It was not even planted in the soil of the aucient Scriptures but grew out of their hving roots, flowered out, and had its fruitage. Christ went on to say—" The of their hving roots, flowered out, and had its fruitage. Christ went on to say—"The Spirit will bring to your remembrance whatsoever I have said to you, and the Spirit will take of mine and show it to you." That was Christ's Gospel. The opistles supplied the supplement, the memorials of what Christ had said, and the other things of Christ which the spirit showed to the Apostles. There was a definite body of truth which was the message. When Christ said—"Go disciple all nations," He put in the terms of the commission a limit to the message. No man had any right to to the message. No man had any right to preach natural religion, or his own opinions, or to indulge in his own speculations. Just as Moses and Elijah and Isaiah and John as Moses and Elijah and Isaiah and John had a definite message, with God for its author, and God's power for its endorsment, so had the preacher this definite message. He must preach the Word, and the Word alone. Any other treatment of the people was a violation of the rights of human mind, understanding, and conscience. He stood in the name of God before a neoule who were silent at his and conscience. He stood in the name of God before a people who were silent at his feet, as the messenger of the Almighty. Had he any right to take advantage of their humble attitude before him, te form their numble attitude before him, to form in their judgment his opinion, to impart to them his convictions, to transfer to them his private notions? They came to wor-ship Almighty God, to bow humbly at His feet, and adore Him there, in a reverential mood, in a passive state—Him who sat on the throne. Had he a right to take advantage of that occasion to impart to them his congitations or theories or hypotheses? He stood and presched to them where they must be silent and could not where they must be sheat and could not answer. Had he any right to say his say where they could not say their say? They might talk about tyranny. There never was such a despot under heaven as the man who dared in the presense of the Almghty God, dared in the presence of the Aimgnty Cod, and as his minister, to keep the people dumb while he took advantage of their silence and quiescence to put into them, without any ground but his own belief in them, his private convictions. But beside that, he stood before them as the minister of Jesus Christ, and charged them with sin, he called them sinners, declared that they were suity, said they must answer before were guilty, said they must answer before the bar of God for their lives, told them to repent and be converted, to change their spirit and reform their lives. What right had a mortal man to stand before his fellow-men and urge such an indictment, unless he used, as best he might, and almost alone, the very words of God Himself? He said no man had any right, in the presence of the human understanding and conscience and heart, and between Almighty God and man, to preach anything but the definite message written in that Book called the Holy Scriptures and known as the Word of God. If Christ and "Go disciple all nations," He added "teaching them to observe all things that I have commanded you," and if the preacher went to the people with one hand to guide them, it was because he held the Bible in the other hand. Therefore, the printed Bible must go with him to prevent him from lording it over God's heritage and tyrannising over the human understanding, and conscience, and heart. Then should be alone interpret it, or the Church behind him or some council 1,000 or 2,000 years old behind the Church? What would the people know about the teaching of the Church or of the council? They simply thank but the variety was a reason of the council? teaching of the Church and the council. and unless he was a pretty good Latin scholar he could not understand much of the teaching of either.—Globe.

## Christ Divine.

"Christ came, who is over all, God blessed forover. Amen." (Romans ix. 5.) Paul was a reckless man in always telling the whole truth, it mattered not who it hit or what theological system it upset. In this one sentence he makes a world of trouble for all Arians and Socinians, and gives a cud for scepticism to chew on for the next thousand years. We must proceed skillfully to twist this passage of Scripture, or we shall have to admit the Deity of Jesus Christ. I roll up my sleeves for the work, and begin by saying, perhaps this is a wrong version. No, all the versions agree—Syriac, Ethiopic, Latin, Arabic. Perhaps this word God means a being of great power, but not the Deity. It is God "over all." But perhaps this word God refers to the first parson of the Trinity—God the Father. No; it is "Ohrist came, who is over all, God blessed forever. Amen." Whichever way I take it, and when I turn it upside down, and when I try to read it in every possible shape, I am compelled to leave it, as all have been compelled to leave it who have gone before me, an incontrovertible proof of the eternal and magnificent Godinead of the Lord Jesus Christ. "Christ came, who is over all, God blessed forever. Amen."—Talmage.

A BEAUTIFUL answer was given by s little Scotch girl. When her class at school was examined, she replied to the question, "What is patience?" "Wait a wee, and

(For the Presbyterian ) Bongs in the House of My Pilgrimage 13

Lolo, if it is ther, bid up come unto thre on

had too come upon the unter, I will no to Thee Through the dicartest gloom of midnight. O'er the stormiest sea

Thus my heart with love o'erflowing, While my eyes were dim, Thinking only of my baylonr, oy my love to Hem.

Hark that sutamons, now the accents Made my heart rejetee: "Comp!" across the night it attered Surely 'twas lin voice! Out I ventured, nothing seeking Of the tempest's might,

Under foot the trescherous billow O er the leaden night. Ah! the darkness! it appalled me-Doubting stood I then,

Gazing for His form, and listening For His voice again. Doubts and fears began to gather ; Was the voice I heard

But the mosning of the night wind

Shaped into a word? Was the form that faintly quivered On my straining sight But a vagrant fancy painted On the pall of night?

As I doubted thus I tottered, Sinking in the wave,
Orying out in fear and anguish
"Save me, Master, save"

"And the Master stood beside me While His voice I hear'
"Faithless one, why doubt and falter" I am ever near."

Whether raged the sea I know not, But I sank no more, Walking with Him firm and fearless Till I reached the shore.

Now I go where'er He bids me, Be it land or sea, Safe with Him and thinking only Of His love to me.

New Edinburgh, Ont.

### How to Help Others.

We can express our interest in other Christians by a simple nod of the head when we meet them on the street. You say, "There are Christians connected with our church I cannot speak to. because I have never been introduced." You dare not execut them heaves of the convention. not accost them because of the conventionalities of society. We must come upon a higher platform than that. We must remember that we are sons and daughters of member that we are sons and daughters of the Lord Almighty. We must feel that as it would be a very strange thing for two brothers, born of the same parents and nur-tured at the same fireside, to pass each other from time to time on the street without any personal recognition; so, and far more than so, it is outrageous when two men, children of the same Heavenly men, children of the same Heavenly Father, having been seated at the same communion table, and baptized by the same Holy Spirit, and on their way to the same home, do notrecognize each other, whether according to the ordinary laws of society they have a right to express such recognition or not. If you are sure that you are a child of God, and you are sure of the fact that the man you meat in the street is a that the man you meet in the street is a friend of God, you have a right to give him your brotherly sympathy by a nod of the head. God made the muscles of the neck so pliable, and the bones of the neck so easily adjusted to a bow, that He intended we should recognize those who are our brothers in Christ Jesus. And when you go along the street, let there be a lighting up of the face and a gleam in the eye and a congeniality in your manner for all those who love Christ. Let it not be an outward and hypocritical demonstration; but from a heart warmed up with love for God and love for His kingdom, bow to every Chris-

tian man you meet.

Another way in which we can culture Christian sympathy, and demonstrate it, and make it practical, is by a shake of the hand. We do not refer to an unmaning touch of the hand, to an indefinite sprawling out of the fingers; but we mean one warm, decided, positive grip which seems to say, "Here is my regard—my help, if you want it—my sympathy, my brotherhood." If secret societies have their signals—and it is stated that when one of pended upon. signals—and it is stated that when one of their number gets into any trouble in any dictant city, he gives some mysterious signal, and help comes; and one brother by the same order recognizes another by distant city, he gives some mysterious signal, and help comes; and one brother in the same order recognizes another by some peculiar way of placing the fingers —shall not we have some grip by which a child of God who has with him the secret of the Lord, shall recognize those who are of the same brotherhood, of the same secret society? for the secret of the Lord belongs only to those who fear Him; and wherever you find a man in that brotherhood, give him the grip.-Christian at Work.

Do you want to know the man against whom you have the most reason to guard yourself? Your looking-glass will give you' a fair likness of his face. - Whately.

A wise man said to his desciples: "turn to God one day before your death."
"How can a man know the day or his death?" He answered them:—"Therefore you should turn to God to day; perhaps you may die to-morrow; thus every day will be employed in returning."

Mr. Moody, in his last sermon in the Hippodrome, said "Christians should live in the world, but not be filled with it. A ship lives in the water; but if the water gets into the ship, she goes to the bottom. So Christians may live in the world; but if the world gets into them, they sink.

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

## How a Native Evangelist Works?

Our readers will remember the converted Brahmin, Rey. Naryan Sheshadri. He writes as fellows of the methods he pursues in evangelizing his countrymen:—"I am thankful to say," he writes, "that I am busy at my own sphere of usefulness from four o'clock a.m., to nine o clock p.m.—of course, meal hours, bathing time, etc., ex-cepted. Here is the way in which I spend my day:—At five o'clock I go out with my evangelistic party, which is formed of the perfect number seven, to some one of our numerous villages in our neighborhood, within an area of ten miles. My evangelists take with them their musical instruments, viz.: a drum, a guilar, and a pair of cymbals. As soon as we arrive at the appointed village our blind ministrel, Bartimeus, sings a Christian bym to the inmy day :- At five o'clock I go out with my timens, sings a Christian hymn to the instrumental music, and as this goes on, men, women and children collect around us. After singing, one of the evangelists steps forward and tries to set forth the truths that have been sung, in as spirited an address as he can. Another hymn is then eung, and a second evangelist gives another address—and what does your hum-ble servant do? His principal business is to supplement the addresses of our young evangelists, and close the whole with a concluding address. This lasts for nearly an hour and a half. We, on the whole, get very good congregations indeed,—very orderly, and attentive, and respectful. While going to a village, I try to give hints to our young evangelists on the art of preaching. After preaching, I ride home as fast as I can; that is about nine o'clock. After breakfast I have class with our medical catechists to read the Word of God. This lasts for nearly an hour. At about one o'clock I go over to the Vernacular School, and impart religious instruction to the whole school. After this, at about five o'clock p.m., I have, twice a week, congregational meetings with our Christian people. At seven o'clock the advanced scholars from the Anglo-Vernacular School come to read 'Angus's 'Handbook of the English tongue,' The last class I hear is that of our young masons, who read the Old Testament from eight to nine p.m. I assure you I have as much joy and pleasure in this way of working as I used to have when with you. However, with us, it is still our sowing time."

### Christian Courtesy.

A correspondent of the Christian at Work gives the following:—" While riding in the cars one day with one hitherto chiefly known to me by his reputation as a benevolent Christian gentlemen, and of whom I had been conversing with a friend an hoar before concerning his unselfish nature, and quiet, watchful care for others comfort, I was not surprised, though forcibly impressed, with what seemed to me a very beautiful exhibition of one of these very characteristics.

"Near him he observed a man sitting apparently in a veay heavy sleep. In the band of his hat was a railroad ticket marked Smithtown, a station a few miles marked Smithtown, a station a few miles beyond his own destination. On rising to leave the train, he tapped a man on the shoulder who sat near his sleeping fellow, and asked him if he was going as far as Smithtown. He replied that he was. "Then," said he, "will you wake this man when you get there? He seems to be in a -ory sound sleep, and is likely to be carried by his station," "All right," was the response, and the good man passed out, unconscious perhaps how man passed out, unconscious perhaps how beautifully he had illustrated the spirit of true benevolence, as well as leaving behand him the sweet smelling fragrance of a kind act which cannot soon be forgotten by his fellow traveller, though all unknown

to the sleeping recipient.

"All honor to the man who gives gifts of money and influence. He has his reward. But a thousand fold more to the man who, neglecting not these, despise not small things; verily, he shall have his reward. In many a character there are records ef noble deeds begotten of generous im-pulses, but such frequently lacked the fine touch which are to it as light and shade are to a picture"

## The Pope and the Jesuits.

that the Curia is an organization of the various congregations or ministerial departments for submitting their views to, and receiving their orders from the Pope. But in practice the action of the Curia has come to be the action of the Jesuits. This action shapes itself diversely in different countries. For example, in Spain it openly espouses the cause of Don Carles, while in England it takes a totally different line. The modern power of the Jesuits dates from the year 1848, when they persuaded the Pope during the popular movements of that time, that they, and they alone, were his friends. Their flattery, that none but themselves appreciated his genius and piety, had its natural effect. Their first important step was to fill the nunciateres, or legations, and the bishoprics every-where with persons subject to Jesuit influence. The consequence of this was the dismissal of every official suspected of a taint of Liberalism. The Jesuits who saw the Pope daily for a long period, and moulded his mind to their ends, were Father Bresciani and Father Piccirillo. Their inthrence led to the proclamation of the Immaculate Conception of the Syllabus to the Vatican Council, and its declaration of the Pope's infallibility.

"To strongthen their hold these mon

brought to Rome, and published just below the Vatican, their organ, the Civitta Cat-tolica. By degrees all the surroundings of the Popo became more and more Jesuitical, each episcopal vacancy, as it occurred, being filled by a prelate with Jesuit tender cies. These things so annoyed the Cardinals that they nominated Patrizi Cardinal-Vicar of Rome on purpose that

he might have the daily opportunity of seeing the Pope, and influencing his ad-ministration. In the College of Cardinals itself opposition to the Jesuits was declared, and Cardinal d'Andrea went to Naples, and there published a protest, which greatly irritated the Pope. He was allured back to Rome by the promise that if he would re-main quiet, nothing would be said of his indiscretion; but his first interview with the Pope was so stormy that the Cardinal took to his bed, and shortly died, it is said from the effects of his contumacy. Cardinal Barrilli, warned by this event, said,

I will keep my opinions to myself.'
"The Council was subjected to a complete system of Jesuit erpounge, and upon overy prelate of eminence some Jesuit agent was instened. Jesuit influence has equally effected all the recent sittings of the Consistory and the recent sixting of the Con-sistory and the nominations of bishops. Many of the English bishops sent the strongest possible remonstrance to the Pope against the clovation of Manning to the cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de jact the Catholic Church, since the white Pope, Pius IX., is but the instrument of the black Pope, Father Bechx. Wherever the Jesuits are attacked, precisely the results will follow that Bismarck began to experience three years ago, when he commenced his anti-Jesuit campaign.

"These considerations are important for the statesmen in those countries in which the inevitable contest has begun or is about to begin. It is doubtful whether, if the Pope died to-morrow, an Ultramontane or a Jesuit successor would follow. Cardinal Franchi, with Jesuit tendercies, believes that he would be elected. The Jesuits have led Manning to believe that he has the best chance. Should a new batch of Cardinals be created, the Jesuit influence will then so decidedly predominate, that the election of a Jesuit Pope will be inevitable, and that will be the beginning of the end. Should another than an Italian be elected, an open schism of the non-Jesuit Indian Cardinals is not an improbable event. In that case, a fierce domestic war in every household professedly Oatholic would ensue. The Jesuits declare that they look with hope to England. Sincere and humble Christians of all persuasions look also to England, hoping to find her, as heretotore, the champion of intellectual, moral, and religious life and light."

### Overture Anent a sustentation Fund.

"Whereas the adequate support of her ministry is a question of vital importance to the church, and whereas great inequality exists in the department of ministers' salaries, and in the demands upon the congregations for the support of their respective pastors—an evil which the Home Mission Committee, excellent as its operations have been, has found it impossible entirely to remove; and whereas, further, a Sustentation Fund for the support of the ministry has been formed, so practicable, and so advantageous to the end contemplated in Presbyterian Churches in other lands: therefore, resolved, that this Synod do humbly overture the General Assembly of the Presbyterian Church in Canada, to meet in Toronto in June next, to appoint a committee to take into consideration the question of a Sustentation Fund, and if deemed practicable, to consider what measures may be necessary for the establishing of a scheme suitable to the wants of the church, and to report at next meeting of Assembly.—Ww. Bennett.
"Springfield, 27th April, 1876."

Mr. Bennett supported this overture as follows:—"God has, and always will have, a church on earth. A ministry is needed therein, and a good ministry is of vital importance to the church. Good preaching will be more successful than indifferent. There is truth in the adage—"A minister preaches according to his stipend." This is not universally true. Sometimes the preaching is in the inverse ratio to the stipend. Nevertheless there is a close connection between a small stipend and inferior sermons. A low exchequer means distracted thoughts, sleepless nights, broken health. A small stipend means facilities for study denied. Time denied—when you are under the necessity of leaving your pulpit preparation to go and do work which you ought to be able to employ others to do for you. Books denied —for where are the books to come from, to a man with a family, out of a salary of \$500 or \$600 per annum. There is a connection between small salaries and the perfective supply of candidates for the ministry. Low salaries should not, but do, istry. Low salaries should not, but do, deter young men from entering upon the work. There is a great inequality of salary to ministers, and great inequality of demands upon the people. Inequality of salaries arises from inequality of demands upon the people. Some congregations contribute \$3 per member, some \$5, some \$6, some \$10. Knox Church, \$5.29; Cooke's Church, \$7; Gould Street, \$4.68. It is the same in towns and rural districts. It is the same in towns and rural districts. Take Kingston, Chalmer's Church, \$8.20; Brock Street, \$4.62. In the Presbytery of Peterboro, Springville gives \$6 per member; Bethesada, \$4; Baltimore, etc., \$3.14. The same will hold more or less true all over the church. The Home Mission Committee have only very partially succeeded in removing this evil. How much more could be done if all congregations would contribute as some have to do? Is it consistent with Presbyterian doctrine and practice to leave congregations, in the matter of stipend, to sink or swim as they best can? The minister is the property of the church, and not exclusively of the particular congregation to which he ministers. Should congregations—no matter how wealthy or how numorous be encouraged to believe that they are doing all that is incumbent on them, when they provide for their own pastors. What have

plan by which correct teaching will be communicated, and an opportunity for right practice supplied. These wants are not mot by our present plan of uniting under one scheme—contributions in aid of weak congregations, and for the prosecu-tion of purely Home Mission work. There is a growing desire all over the church that the Home Mission Committee should have a simple, and not a complex duty to perform; and that name and duty should cor-respond with each other. Contributors would rather know exactly to what they are giving their monies. When a congregation, whose pastor has \$600, gives \$50 for purely Home Mission work, it loss not like to see a portion of that money taken to supplement another minister's salary up to \$800. We want, then, a Home Mirsion Fund and a Supplemental Fund, separate and distinct from each other. Whether and distinct from each other. Whether fund, can be settled hereafter. We all know of the success of such a scheme in other lands. In England minister's aries have been augmented from £100 to £150 sterling, in the course of two or three years. In the Free Church of Scotland, in 1844, on the equal dividend principle, 500 ministers received each £105 sterling. In 1874, 1,000 ministers received each £157, with an addition of £36 to seme, and £18 to others, as the congregational contributions had been more or less liberal. Evils and difficulties there will be, in connection with the operations of any plan for the support of the ministry, from a Central Fund; but they will not prove insuperable here more than elsewhere. And what are all the imaginary evils as contrasted with the obvious benefits to be enjoyed. By means of it the greater independance of pastors will be secured. Much more money, again, can be realized as stipend, when all is thrown into a common fund. A minister feels no delicacy in becoming the head of an organization for the raising of funds to be thrown into a general treasury for the support of the whole.

Many congregations could, and should, do more. Are rural charges hurting themselves from which we receive, as stipend, at the rate of five or six dollars per member. Are city charges giving beyond their ability when they contribute seven or eight dollars per member? Why could not Knox Church, Toronto, give as much as Cook's? If this were done then we have from this one Congregation \$1,250 for a general susten-tation fund, and from Gould street, on the same principle, there would come \$1,000, without any diminution, in either case, of minister's salary. Let Brook Street, Kingston, come up to the standard of Chalmer's Church, and we will have \$800 for a central fund, and the pastor still in receipt of the same salary. Why should not St. Andrews, London, give as liberally as Chalmer's Church Kingston? In that case we would get for a central fund \$8,000, and the minister's salary not diminished.

The same is true of country congrega-

Why should not Cold Springs and Baltimore give as much as Springville? Let it do so, and we will have \$900 for a central fund, and the minister in receipt of \$1,000, and a manse also. We cannot bring all up to the same standard, but we can make some better than they are. Bring all up to the standard of some, and we can promise a stipend to each minister of not \$800, but \$1,000, or \$1,200. But because we cannot hope, just now, to realize either of these latter sums are we not to try to realize the former? A minimum of 3800 will make a great change for the better; Is it visionary to anticipate it? Dr.Chalmer's scheme, though characterized as visionary, was more than realized. Why the prophecy that the proposal cannot be carried in our Supreme Court I do not know. The ministers and elders of weak Congregations will not oppose. The ministers and elders of our wealthy congrega-tions are not less magnanimous than those of wealthy congregations in other lands. The intermediate will not oppose, for the pecuniary obligation to them will be much the same as now. But, again, the largest branch of this United Church is already committed to the principle, by a resolution, apparently unanimous, adopted immediately before the consummation of the late union. That resolution in connection with the fact that the minister of one of the largest congregations, and in recent of the largest congregations, and in receip to the largest salary, was the mover of it, surely augurs well for a favorable reception in our General Assembly. The approaching opportunity will be the earliest opportunity spoken of in the resolution. The Assembly of 1877, or 1878, will not be the earliest. But again, the Assembly of 1876 will be the largest meeting that we will will be the largest meeting that we will have for twenty, or thirty, or perhaps fifty years to come. Whatever we do now will be done by the whole church at no risk of being undone by any future As-

Do you pray for faith? Avoid what weakens it.

gambly.

ONE-HALF the animosities of life are born of pride, the other half of envy.

A CHRISTIAN pound weighs sixteen ounces, down weight; a Christian yard is thirty-six inches, cloth not stretched; a Christian ton is two thousand pound, not "estimat-

ed," but weighed. Says an exchange :—"There has never been so much said about church debts as at the present time, and for a very good reason; there never before have been such church debts to talk about."

THE leanness of the earthen vessel which conveys to others the Gospel treasure, takes nothing from the value of the treasure. A dying hand may sign a deed of gift of incalculable value.

MEN's lives should be like the day, more MEN'S lives should be like the day, inco-beautiful in the evening; or, like the spring aglow with promise: and the autumn, rich with golden sheaves, where good works and deeds have ripened on the field.

A Romanist once said to a Christian, "You Protestants could not prove your Bible, if it were not for the Holy Catholic Church and her great men." "True," says the Christian, "for the Bible predicted

## Our Young Lolks.

### A Story for the Girls.

Sit down on the posch, children, and let me tell you about Aunt Rachel and the story she once told me. One day, when I was about twelve years old, I had planned to go after strawberries; but Aunt Rachel he said to me, "A girl of your age should begin to learn how to do housework. Take off your hat, roll up your sleeves, and help me to do the baking.

me to do the baking.
I pouted, and sighed, and shed tears, but was encouraged by the promise that I might go after the baking. Under good Aunt Rachel's directions I mixed a big loaf cf broad, placed it in a tin as bright as a new dollar, when she called out, "This will never do, child; you haven't scraped

your broad bowl clean I shall never forget the pleture she made standing there, her eyes regarding me steruly, one hand resting on her hip, while in the other she held the untidy bowl

"It will never do, child," she went on.
"It is not only untidy, but it makes too much waste; to be a good housekeeper, you must learn to be economical. You have heard the story of the young man who wanted an economical wife?"

"No." I answered, and I might have added that I didn't wish to hear it either. "Well," she continued, "he was a very likely young man, and he wanted a careful wife; so he thought of a way he could find out. One morning he went to call upon the different girls of his acquaintance, and asked them each for the scrapings of their bread-howls to feed his horses. You see asked them each for the scrapings of their bread-bowls to feed his horses. You see they all wanted him, so they got all they could for him. Finally he found a girl who hadn't any, so he asked her to be his wife, because he thought she must be economical. Now," said Annt Rachel, triumphantly, "suppose a young man should ask you for the scrapings of your bread bowl, what would you say?"

bread bowl, what would you say?"
"What would I say?" I repeated scornfully; "why, I'd tell him if he couldn't afford to buy oats for his horses they might starve. I wouldn't rob the pig to feed

I suppose Aunt Rachel thought that lesson was all lost on me; but as true as you live, I never knead the bread to this day without thicking of her lesson on economy. -Detroit Free Press.

### The Gift of Song.

A touching story is told of a little girl sent by her parents from Spain, during a time of religious persecution there, to take refuge with some friends in England. The vessel was lost on a rock-bound coast during a sovere storm; but the little girl was saved through the efforts of some heroic men. She was too young to tell her story, but, by a series of providential events, was brought at last to the house of a friend of prought at last to the nouse of a friend of her parents just as, released from imprisonment, they arrived in England to seek that the mother had taught to her little girl in former days, became the clue that led to their joyful meeting.

A remarkable incident is that of a Scottick weekleaver with a micro mathematical transfer with the micro mathematical transfer with a micro mathematical transfer w

tish youth, who learned with a pious mother to sing the old psalms that were as household words to them in the kirk and by the hold words to them in the kirk and by the fireside. When he grew up he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary States. But he never forget the songs of Zion, although he sung them in a strange land and to heathen ears. One night he was solacing 'himself in this manner, when the attention of some sailors on board of an English man-of-war was ors on board of an English man-of-war was directed to the familiar tune of "Old Hundred," as it came floating over the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat, arming themselves, they mainted a box, and lost no time in effecting his release. What a joy to him after eighteen long years passed in slavery! Should you not think that he would always love the glorious tune of "Old Hundred?"

Children, never let your sweet young voices be employed in using profane or unseemly words. Learn many hymns. Good Martin Luther said "Singing hymns will keep the devil out of the heart." It is a quaint saying, but it is true. Furnish the mind with good things and there will be no room for evil. They will be like nails factoned in a sure place. You know when a nail is driven in tightly you cannot wedge anything else along side of it. But you may have a tuneful voice and love to sing, and yet remain unaffected by the beautiful words. O, how sad if they who sing about Jesus on earth shall not be of the number of the redeemed who join in the "now song" before the throne of God and the Lamb!—Child's Word.

Never begin with obedience, you will never attain it! Begin with faith, and upon faith found this—" He that loveth me keepeth my commandments."

"No man hath a velvet cross," Flavel's assertion, years ago, and it is just as true now as then. Only He who giveth it to us, and he who beareth the cross, know its weight. God only knows the strength needful for every burden.

Mr. Moody said, in preaching on "Christ as a deliverer," I remember preaching on this subject, and walking away, I said to a Scotchman, "I didn't finish the subject."

"Ah, man I you didn't expect to finish it did no 3 Thill have the subject." did ye? It'll take all eternity to finish telling what Ohrist has done for man."

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

### Sabbath School Teacher.

### LESSON XXIII.

THE APOSTLES BEFORE THE Acts T June 11, 1

COMMIT TO MEMORY VS. 28, 29, 41. PARALITE PASSAGES .- Phil. n. 9-11

SCRIPTURE READINGS. - With vs. 27, 28, read Aots iv. 18, and Matt. xxvii. 25, with v. 29, read Dan. iii. 18, with v. 30, read 1 Pot. ii. 21; with v. 31, read Isn. ix. 6, 7; with v. 32, read 1 Pot. i. 12, with v. 33, read Pro. xxvii. 1; with v. 31, read Pro. xxii. 8; with v. 37, read Luke ii. 1, with vs. 38-10, read Ps. 1xxvi. 10, and with

vs. 41, 12, read. Rom. v. 3-5.
GOLDEN TEXT.—If God be for us, who
can be against us?—Wont. viti. 31.
CENTRAL TRUTH.—Christ is above all

human authority.
This lesson takes up the narrative of the last lesson; nothing requires therefore to be said in the way of connection or introducing Three parties stand out distinctly, each with well-marked features of its own. We have impotent persecutors, restrained by strewd sequenty from the attempted murder of vitreful witnesses for God. The council is diverted by Gamaliel from

trying to slay the Apostles.
First we go with them to the council (v. 27), the composition of which was stated in the last lesson. The High priest was president and spokesman. He recalls the intendity which was president and spokesman. the interdict, which was peremptory and absolute. But behold I they were making the town ring with the forbiden name, and charging on the council, including chief priests and elders, the death of Christ chief priests and elders, the death of Christ Ah! they are not so brave now as when the cry went up, "His blood be on us and our children!" There was no protest then from the council (see Matt. xxvii. di). They are taken in their own net.

The Apostles did for Jerusalem what we have to do with avery town and william.

have to do with every town and villiage—
"filled Jorusalem," etc.
V. 29. It develves on Peter to sposk in

his own and his brethren's name, and his temporate tone contrasts well with his former impetuosity. He is perfectly respectful. He acknowledges them as the sharfathers,"—but still they are but men, and must own that when God speaks he is to be obeyed against all men. His word makes an end of controversy. The conscience of all men admits this, and until perverted, refuses to be bound by human authority against God. It is of no consequence whether the men he high or low quence whether the men be high or low, civil or ecclesiastical. This was the highest national and spiritual body known to Peter, but that made no difference. It was composed of men—and "let God be true," etc. (Rom. iii, 4). This is the spirit that appeared in Luther, Knox, and the Pil-grims and Puritans. It is the spirit of religious liberty, and is very closely allied to civil freedom. No nation will long be free that forgets this: no nation will Inacting on this principle, the appelled with not take arms against the rulers. When force was used against them, they fled according to the Lord's instruction (Matt. x.

people who could act unitedly against despotic rulers. V. 80. The contrast between God and the rulers of Israel is once more brought out. "Ye slew"—"God raised up." "Ye hanged on a tree" (Gal. iii. 18)—"God exalted with His right hand," etc., when He raised Him from the dead, received Him up into glory. He is King (v. 31), for all power is given" (Matt. xxviii. 18), and by Him He gives repentance and remission, in this sense, that He commands the preaching of both (see Luke xxiv. 47); in exalting Him He proves to men that Christ's work is finished, and therefore that sinners can be saved by Him: that forgiveness can be dispensed for His sake; that the Holy Ghost, who immediately works true repentance in the heart, is given by Him from Eis throne; and that, finally, the word, sacraments, ministry, prayer, providences, all derive their fitness to do spiritual good to men from the

28; 2 Cor. xi. 32, 33), and followed the example of the Master (1 Pet. ii. 22, 23).

This rule however, would not bind s

grace of Jesus Christ. yrace of Jesus Christ.

V. 32. The justification of the Apostles in disobeying the rulers, is in their relation to Him. "We are witnesses," not only having seen the facts, but appointed to report them. What should they do, but tell the truth? Nor did they stand alone. The Holly Ghost on Pentecost bore the same testimony, in the supernatural gifts to those who obeyed the Saviour's command, and believed on Him. For obedience to the known will of God brings more of the Spirit's power, as disobedience for-

THE EFFECT OF THIS SPEECH.

"They were cut" (to the heart) by its penetrating and irresistible truth, but instead of owning their guilt, and repeating of their sin, they set about planning for the killing of the witnesses (see Rev. xi. 8-8). Men who mean to reject the truth e-s). Men who mean to reject the truth will resent the telling of it, and treat its friends as their enemies (see Gal. iv. 16).

They were on trial, but they speak like judges, and their judges feel like oriminals

as so often happened with the Apostles. Perhaps it was something in their bearing, or in the message they uttered, that brought out an

### UNEXPECTED ALLY,

(V. 84) in the person of Saul's instructor a Pharisee (the Sadducees were the pro secutors), of whose eminent learning moral weight we know from the Talmud, by name Gamaliel, the son of Simeon (supposed by some to be the Simeon of Luke ii. 25), the son of Hillel, founder of a great school of Rabbinical learning, and one of seven most eminent Rabbis. He was learned, politic, cautious, but beyond this, his advice had no moral value, and he gets more credit, we think, than he deserves. He had the Apostles put out, that the deliberation might not be overheard by them; he advised a let-alone policy as safest, not as just in itself. He adduced the instances (v. 86) of Theudas and Judas (v. 87), two of the many insurgent leaders who led Jewish malcontents in abortive

efforts for freedom. He did not think well of them, of course, and their failure possi-bly shadows that of the Christians. He He argues that, if this movement be of man, it will come to the like end, without their involving themselves. True, he may have thought better of it, and only used this argument, "knowing his men, to get his point carried. On the other hand, if it be of God, they fight against it in vain. He

urges them, therefore, to do nothing.
But what was he for? What was the
use of elders and a council, if not to weigh use of ciders and a council, it not to weight ovidence, discern and receive the truth. commend it to the people, or save them from imposture? This policy would stay all missionary effort, and this argument would show Mohammedanism, Brahminism, and other established systems, to be of God. Historically it is not true that God's sm, and other established systems, to be of God. Historically it is not true that God's work can never be put down in the persons of its filends. Think of Spain, Italy and France. The witnesses can be slain (Rev. xi. 7, 8). Whatever may be thought of the xi. 7, 8). Whatever may be thought of the man (and his teaching of Saul was hardly though it gained his end, is far from being safe. It illustrates the fact that we may have an inspired report of a speech that is not inspired.

THE ISSUE

was like all such compromises. Either they were innocent, and should be freed, or guilty, and should be severely punished. But they called them, had them beaten, dismissed them with a renewed injunction. against speaking in the name of Jesus. The beating (of thirty-nine stripes, 2 Cor. xi. 24) was probably an assertion of the council's authority—a declaration that they

were not to be taken as "giving in."
V. 41. The strange sight is now seen of
men scourged and bleeding, rejoicing, not
in the pain and shame by themselves, but
in the evidence they gave that they were
in the way of duty, fulfilling the Master's
will treated as His friends and variated by will, treeted as His friends, and resisted by His enemies. They were suffering "shame for His name."

Now what will the Apostles do (v. 42)? Call a meeting and descant on their wrongs, and crown themselves with the glories of martyrs? No; but they proceed to "teach and preach Jesus Christ" daily, publicly, "in the temple," and from house to house, as they had opportunity. This was their answer.

(a) We have the conduct of the council -wholly had—in the work of paraeoutors, in which they have had many successors, even in the Church.

(b) We have the course of Gamaliel-'rowing in two waters." If Christianity was divine, he should have owned it; if an imposture, exposed it. How absurd to wait, in a cause of this kind, for the issue to determine it. What about dying men's souls in the meantime?

(c) The course of the Apostles—wholly good—to be admired, and in our time, enthusiastically copied.

SUGGESTIVE TOPICS. The council—the prisoners—their plea—the reversal of the order—who were "cut" the reversal of the order—who were cut
—his rank—reputation—rargument—liustrations—plea—good in it—bad in it—its
issue—the council's course—objection to it
—the effect on the disciples—what they
felt—what they did—and the lessons to us.

### PREPARATION FOR THE SABBATH SCHOOL.

BY THE REV. ALEXANDER MCKAY. D.D.

The individual Sabbath School teacher is responsible for the success of his class and School, and to the thoughtful and prayerful preparation he makes for it. Every teacher before meeting his class should carefully read that portion of Scripture which forms the lesson; and consult his Bible dictionary, commentaries, and other aids that may be within reach to ascertain the meaning of word and phrases. He who undertakes the office of instructing the young, must feel the obligation of a diligent and systematic perusal of the word of God. Although long practice has made him familiar with the Scriptures. and given him much facility in expressing his ideas, yet he should not neglect the study of his weekly lessons. Some teachers trust to their fluency of language, others to the information they gather at the teacher's meetings, and others to the notes in the lessons which they purchased, instead of solemnly setting apart a portion of their leisure hours for the examination of the lesson. Such extempore teaching is as objectionable almost as extempore proaching. Were a preacher to open his Bible at his text without having ascertained its meaning, and without previous study, how long would he be popular or useful, Vagueness, differences, repetition, and a want of freshness are the invariable results of such teaching. The truths of the Bible are too precious to be handled so carelessly, and we need not wonder why such teaching yields so little fruit. Those who sow sparingly shall also reap sparingly; mixing so much chaff with the wheat, shall we be astonished that little grows. A teacher who habitually neglects to study his lesson will soon degenerate. The cistern that is always letting out and taking little in, will always letting out and taking little in, will soon be empty. It is from neglect to study that there is so much vague teaching; what he teaches may be all true, and in its own place useful enough, but it is altogether destitute of point. His closing remarks might have been as suitable at the beginning as at the end; and it is quite apparent at every stage of the lesson that such a tescher has not apprehended the truth which his subject illustrates, or understood in what way it may benefit the class. He who expects to be a useful and successful teacher will study the lesson very carefully the transfer of the preceding week. Lists in the course of the preceding week. Lists of lessons which are now published, such as the international series, may be an advantage and convenience to the teacher, for by

these he will always know what will be the lesson. By a thorough preparation he will

with much satisfaction and profit to him self and the echolars. He will thus go to his work with a mind fraught with mito mation, and will bring into the class an interest and savour that will make his lab as attractive and beneticial. Such presentation will colorge and carried the teacher's mind; by carefully studying his lesson, he is led to acquire fresh knowledge. Every book he reads, every paper or magazine he takes up, every event that occurs in the home circle, or elsowhere, will be regarded with an eye to his class. Every feat or or currence that comes under his notice, will be carefully treasured up as capable of fur-nishing him an illustration for his class, and of being an hand-maid to sacred in-struction. The devoted teacher is not satisstruction. The devoted teacher is not satisfied with his present attainments in knowledge, his path is like "the shining light shining more and more unto the perfect, day." He gives attendance to reading. He is an householder who brings forth out of his treasure things new and old. However great his attainments or however consum mate his abilities, to teach others carefully, he must continually lay up in his mind new stores. Dr. Arnold's testimony on this point is very important, not inerely on account of the great weight attaching to his name upon all subjects affecting instruc tion, but because he explains the rationale of the matter. Some one asked him why he continued to study for his pupils, "as though he should not have enough to give them." "It is not," was his reply, "be-cause I fear I should not have enough to give them, but because I prefer that they should be supplied from a running stream rather than from a stagmant pool." The well equipped teacher has not only to acquire knowledge, but he must also by the aid of reflection systematically arrange, carefully classify, and properly treasure his mental resources. He must choose for his class what is suitable to the lesson, and omit what is extraneous and not to the point, and keep to what is within the capacity of the children, remembering that all children are not alike. A teacher should cultivate the art of teaching. If he would interest children he must try to think as children think and talk as children do. Let the thoughts be as good and sublime as we choose, but let the language in which they are conveyed be level to the compre-hension of a child. Plain English words such as a child use, and familiar images such as children understand should be sought out. The best specimen of this sought out. The best specimen of this style is perhaps Dr. Todd's lecture to children. And whilst the language is adapted to the capacity of their charge, let their spirit be devoutful and cheerful, and your demeanor irresistibly winning. Thus shall they be "a guide to the blind, a light to them that are in darkness, an instructor of the foolish, a teacher of babes."

### To the Point.

That old phrase, "Strike the nail on the head," though extremely commonplace, is full of strong, practical sense. This is a world of unmistakable actualities.

This is a world of unmistakable actualities. The head to do the arriking exists; the necessity for it to be driven in exists. What sense, then, can there be in random, dreary strokes? "Strike the nail on the head" if you have an arm to execute, and a brain to direct. Do not nan on the near it you have an arm to execute, and a brain to direct. Do not make yourself ridiculous, and your work of no avail, by pounding at every place but the right-one! Hold your point with your

eye, then strike!

This hitting wide of the mark, shooting random arrows, is noticed most plainly in much of the writing and preaching of the day. A great many true things are said, and said in a fine way, too; but, unfortunately, much like some mon's wit too fine to be discovered with the nakad A shower of arrows may now and then bring down a bird or two, but what a small return for the power invosted! Every single shaft, well directed, is equal to one at least, and often to many times the number by repeated use. Every single word, sent from honest, impassioned lips, denouncing wrong, should bring down its bird of evil! Every line of fearless vindication of right, should drive the nail down solidly in the structure, rearing for truth

and God. And why this aimlessness, this hazy uncertainty, in professions which have such facilities for impressing the world with lofty ideac? Is it that there are no strong the strong the strong that the strong th points to be made? Is society fallen to such a dead level that there is nothing tion-no elevations, no depressions? this being an insufficient ground for the fault here mentioned, can it be a certain pandering to the popular prejudice of pleasing, which causes the defect we notice? We believe it is the latter. Pity we had not a few more brusque truth-tellors like not a sew more prusque train-testors like poor old Thomas Carlyie, who would deal an honest rebuke to a Jing himself, if he chanced to rise his righteous wrath! Laugh as the world may at the old man's oynicisms, it has no one who tells it such wholesome, unvarnished truths. He deals in facts, not speculations, or dreams.

If there is a strong conviction for impelling an author to write, his word cannot have much effect upon the world. If the preacher does not come before his people with some burning thoughts which are reedy to leap like fire down among his people, he preaches to preoccupied or list-less souls. If he feels any inclination to stop and trim his sentences into fanciful shapes, rather than seeking the quickest, surest way of getting them into those other hearts, he needs to go down on his knees before God himself. All unnecessary varbiage but conceals the true point, which right to stand out clear before the eyes. I he truth should be made to stare the p ople in the face to produce proper effect, and so should every sermon or article, for the instruction of hearers or readers, be thus clear and to the point. People may be thrown into delightful reveries by ele gantly dressed-up discourses, chiefly because it is pleasant to six and examine fine but, for any real, practica costumes; but, for any real, good to be accomplished, you want the fact which shines through any dress, making you unconscious if it have a dress at Give the world such a thought, you who write or speak, else you are not using your privileges to their best advantage.

Selected. be enabled to go through the exercises

### Friendship

The point that we wish to make is, that we should not expect to baye the sentiments and actions of our triends and companions always equally satisfactory to us; and after the whole, we like a cortain person; that we like c tain or all of his ways, opinions, tastes, quarties—what ver it is that draws us to him, it is rather toolish to be rejudging him too severely ever, five days on a new issue. After a man is once a member of the National Academy he should not subject to the annual weighing in the bal-ance of the Academy's Harginy Com-

You may say that, after we have known a man well for thirty years—and that is a long lease for a friendship in this mutable world—it is idle to talk about its being possible for h m to surprise or disappoint us. But did you ever hear of "the old man's disease."—avarice? Do you suppose that an aillection like that comes to the surface late in life, if the seeds have not been deep in the seil all the time? But that is a hard and oruel question. Let us rather speak of a more pleasing and no less surprising development. There was an old woman about whom we once wrote, to prove by an example that it is the disagree-able young folk with make the disagreeable old men and women, and that sweet girls and boys need not be troubled by the nightmare of a sour and crabbed old The woman we wrote about had lived out and down three husbands, and was about as unpleasant an old gossip as you might meet in a day's journey; yet the traits of ber ago were only the traits of her youth, stripped of whatever charm youth must have lent her. But presently, after we had held up this aged person as a warning and a consolation, what does she do but fall into her second childhood, and d velop one of the sweetest and gentlest dispositions with which mortal ever blessed his or her neighbor. All she asked was her doll and her prayer-book, and all went merry as a marriage bell. No; we never know our friends. And, curiously enough, while we are going on with our discoveries concerning them, they are making the same observations upon us, and are having the same surprises and disappointments.—The Old Cabinet; Scribner.

### Romanism in Rome.

A correspondent of the Christian Union

says of Rome:

"A profound indifference prevails. The churches are open every day from morning until noon, but O, how cold and solitary! A few priests reading prayers, a dozen people kneeling here and there, almost as many lazy beggars at the door. most as many lazy beggars at the door, a monk or two with cowl and beads—what were these greatignerant fellows made for?
—one or two ladies at the confessional,
and a dozen tourists with their guide books this is the unvaried scene, the summary

for Sunday and the rest of the week.

or sunday and the rest of the week.

are, in general, no seats; there is but little sermonizing. The prayers are in Latin,
which the people do not understand. "The young men of education are, for the most part, rationalistic; not philoso-phical, indeed, but holding that since modern miracles are but jugglery, the ancient, also, must be thus considered; yet, in one sense, Rome is most thoroughly Romish. The ministry is completely vati-canized; the festal days are noted, the madre benedetta is vonerated; and every-body expects to have the mass performed at his funeral. Protestantism has but a slight foothold among the Italian people. Even many of those supposed to be converted to it, carry, it is said, the beads and image of the Virgin secretly to church with them. The attendants on our churches are mostly foreigners, or persons in some pecuniary way allied to them. Still, with an open Bible we have hope.

"The number of priests is legion. They all wear long black cloaks, silver shoe buckles, and three-cornered beaver hats. Their fresh faces indicate good living more than intellectuality or fasting, and they appear to take life quietly and casily. I lately heard of one who preached but two sermons annually, and spent the year two sermons annually, and spent the year in committing them to memory. Some of them are very bold in their expressions and have quaint ways of doing things.

"While presching, the other day, one of them turned in his discourse to make a

very tender appeal on behalf of a poor man with a large family that needed the im-mediate assistance of his hearers. He portrayed the necessities of this family in such pathetic strains as to move his audience to tears, and then said:— Such is the exigency of this case that I will stop here in my sermon and take up a collection. He decended from the tribune and passed the bag around among the people, who, being really moved by his appeal, dropped in the lire very bountifully; but on returning to his place he smillingly said:—
'This poor man is the Pope.'

## The Engagement Ring.

It has been the custom since time immemorial for gentlemen who are engaged to be married, to offer their intended brides a ring, this ring is worn until the wedding ring replaces it. There is a fashion for this as for everything else. The ring varies in value according to the position of the in value according to the position of the giver. There are certain stones more suitable than others for this purpose. Diamonds are not considered in good taste for a young girl, neither are pearls. The latter because they are perishable, and because it is said, too, that pearls are unlucky stones; in evidence of this, it is stated that pearls composed the favorite partures of Marie Stuart. Anna Bolevn. Marie Antoinetts. Stuart, Anna Boleyn, Marie Antoinette, and the unfortunate Duchess de Praslin. who all met with such terrible deaths, Consequently the stones most generally favored are emeralds and sapphires, the first being the emblem of hope, the second that of endless love, according to the original belief. The emerald was for a long time the favorite stone of the Roman ladies. When emeralds are deep in color they are mounted in open work. When they are pale they are mounted on foil-Unfortunately one thing is against this stone—the facility with which it is imitated in glass colored by oxide of chrome.

### British American Presbyterian, 102 BAY STREET, TOROKTO.

FOR TERMS, LTC , SEE EIGHTH PAUL. C. BLACKETT ROBINSON, Fister and Proprieter.

### TO CORRESPONDINTS.

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

Than Tuesday morning
All communications must be accompanied by the writer's name, of strains they will not be inserted.
Articles not accopted will be returned, if, at the most hey are sent, a special is made to that effect, and sufficient portage stamps are enclosed. Manuscripts not so accompanied will not be preserved and subsequent requests for their return cannot be somplied with

### British American Presbyteriau. FRIDAY, JUNE 2, 1876.

The matter of representation will certainly be considered and probably be disposed of by the forthcoming Assembly of the Presbyterian Church in Canada. The Presbyteries generally have sent forward their answer as to this question. Meanwhile, it is interesting to find that the committee appointed to report on representation to the Northern General Assembly suggests a plan by which the members entitled to sit in that body will be reduced from 600 to 890. Possibly this latter number may still further be reduced.

Among the recent importations of ministers from the old country to the United States, no one stands higher than Rev. Wm. M. Taylor, D.D., of New York. Dr. Taylor is a staunch and sturdy Presbyterian, who finds he can conscientiously minister in a Congregational Church. Since his arrival in America, the rev. gentleman has published a numer of excellent books. His last containing lectures on preaching, delivered at Yale this year, on the Lyman-Beecher foundation, is considered his best. Dr. Taylor, like Chalmers, reads his sermons, and in his work, sturdily maintains that the "paper" is the thing. Talmage, of Brooklyn fame, is disposed to fisil Dr. Taylor on this point, and to set up for extempore preaching. Both may be right. Taylor and Talmage are excellent preachers; the one reads, the other doe not.

THE Reformed Dutch Church has thrown cold water on the proposals emanating from the Presbyterian Church (North), to consider the question of union with that body. The Dutch Church is like one of the Elir tothian Coaches—grand and stately, bn. slow and ponderous. Mon like Durges, Culyer, and Stryker, could not find elbow room within her pale, and sought the Presbyterian fold for liberty. The wonder to everybody is, how an energetic, go-ahead, liberal man like Dr. Ormiston, formerly of the Canadian Church, can live a day amongst the old Dutchers without blowing them into fragments. But he, doubtless, believes in remaining in the body in order to its reformation. It is a fine old orthodox Church at the same time, and probably the refusal to unite with the Presbyterian Church has more to do with the question of nationality than anything else.

WE are requested to state on behalf of the committee appointed to make arrangements for the accommodation of members of Assembly, that partly in consequence of the very large number who have signified their intention to be present, and partly also in consequence of the delay of many in doing so, that it may be out of their power to have their arrangements completed in time to permit them to acquaint ALL with their places of residence, before they leave for Toronto. Intimation on this point has been already sent to considerably more than half of those who have signified their intention to be present. Others may expect to hear from the committee before the close of the week. Any who have had no communication, are requested to come at once to the committee, which will be sitting in Knox Church. and which hopes to be then enabled to intimate the provision made for their accommodation.

Ar the meeting of the Toronto Presbytery on Tuesday, another statement was read from the Rev. D. J. MacDonnell, B.D., in terms following :- " Notwithstanding the difficulties which I have regarding the sternity of future punishment, I continue my adhesion to that doctrine as implied in my assent to the Confession of Faith as formerly given." After a good deal of discussion, the Presbytery adopted, by a vote of fifteen to two, Rev. Principal Caven's motion :- "That the statement submitted by Mr. MacDonnell be transmitted to the General Assembly, with the expression of a hope that the Assembly may find it a satisfactory basis for settlement of the case, and that the whole matter be now referred to the General Assembly, with the request that that venerable body would finally issue it." There is little doubt that the General Assembly will look at the subject in the same way as the Presbytery; and it is, therefore, not too much to assume that this vexed case is now near a terminstion.

### THE COMING GENERAL ASSEMBLY.

Our whole Church is now looking forward with anxiety, interest and expectancy to the forthcoming meeting of the General Assembly, to convene in this city on the 8th of June next. In every view of it this meeting must be regarded as one of exceeding importance to the interests of our Church in the Dominion, and of truth and evangelical Christianity. We would invite on its behalf the prayers of all the Churches, that its deliberations and decisions may be controlled and directed by the Divine Spirit, so that all may redound to the glory of God the Father and of the Lord Jesus Christ, the Head of the Church. Let the period of its sittings be a time of special prayer on the part of all who love Zion, and who are interested in the spread of truth as we hold it, and as it has been handed down to us from our forefathers. So far as any actual work is concerned, this United Church. The subjects to come before it are both numerous and of surpassing importance. The members of which it is composed come together from the most distant parts of the land, can hardly be said ever to have come together for the transaction of business before, and interests and opinions will in all subjects be more or less various and conflicting. Mutual forbearance, singleness of motivo and aim could not be more required in any Assembly than they will be in that now so near.

Very seldom if ever before have any of our Assemblies been occupied with the discussion of any great purely doctrinal question; we still hope that this one may not be, but if it should, we cannot doubt that the consideration of a subject so his profession, could not have fallen short solomn and even awful as that of the duration of future punishment, will be conducted | Exchequer. Look at his own parochial in the most becoming spirit, both as regards truth and him who has given occa-

sion for such a discussion. Questions connected with the more perfect consolidation of the united Church, and the effective working of all her schemes must occupy by far the larger portion of the Assembly's time and energies; and these are of such vital importance to her well-being that it must be a matter of deep regret should its attention be diverted from the undivided consideration of these great interests. Among these the extension and vigorous support of the work at home must ever occupy the foremost place. In view of the large deficit of the present year in this department, the consideration must force itself upon the Assembly of some method by which the resources of our church may be more fully called forth for the support of this work. Possibly it may be determined that the time and crisis has now come for trying the method which has already so often and long been spoken of, namely the appointment of a Home or Mission Secretary to give his time wholly to the working up of this department. Other important schemes of our church inseparably connected with our Home Mission work, namely the Colleges for the training of the ministry, the support of Aged and Infirm Ministers, the Widows' and Orphans' Fund. must all in our new relations require a large measure of attention. French Evangelization is an integral part of our Home Mission work, and of this we shall expect to hear a more than usually interesting and cheering account. If the Church can be made fully alive to, and will only vigorously support the work at home, we need not fear for our work abroad. The successful prosecution of the one is the condition of the success of the other. We trust that at this Assembly both may secure a fresh impulse, and from this time make such marked progress as to constitute this meeting an epoch in our Church's history.

The report of the large Committee which met since the last Assembly at Montreal will necessarily require lengthened consideration from the number and importance of the topics embraced in it. Besides many other subjects the following must occupy more or less of the Assembly's attention: hymnology, some general system of defraying the expenses of members of the Assembly by which, when it shall become more strictly representative shall become more strictly representative in its character, the whole Church may equally bear this burden; new forms of proceedure for the whole body, so that the practice may in this matter be somewhat nearly uniform. The great difficulty of this Assembly will be the number and importance of subjects which will have to be taken up, and consequently the number of those who will insist upon boring the members and wasting precious time with members and wasting precious time with long speeches upon subjects upon which they know little or nothing about. Much will depend upon securing a Moderator possessed of knowledge, tack, firmness and possessed of knowledge, tack, the deliberation of the security of the s courtesy to preside over the delibera-tions, keep the Assembly out of difficulty

tions, keep the Assembly out of difficulty so far as possible, mercilessly insist upon long-winded men sticking to the point, and push on business.

The spirit, and temper, and zeal, of this Assembly will have a vast influence over the whole Church, and we sincerely trust that every member will feel the individual responsibility resting upon him to make this such as shall be felt in the highest degree for good upon his fellow members, and thoroughout the Church from one end of the Dominion to the other.

## STATESMANSHIP IN THE CHURCH.

It is very commonly said by the laity, that clergymen are very poor hands at business. It is thought they are good for preaching on themes too otherial for this world, and for taking part in toameetings and socials. There is hardly a merchant but would pooh-pool the idea of a minister being considered a practical, common-sense man of business.

There is no doubt much to be said in this direction, if we look merely to the great mass of clergymen as they are engaged in their pulpit and parochial duties. The truth is, they do not need to be business men in the ordinary sense. They constitute the only profession, or they are the only class, who have it not in their power to make a special charge for everything they do. They cannot, like lawyers and physicians, exact a fee for every sermon they preach, every visit they make, every may be considered the first Assembly of the letter they write, or for every advice they give. Their business is therefore reduced to the simplest form-that of receiving a certain salary, and expending it according to their requirements. No wonder they are as a rule not great commercially, when their money transactions are so few and commonulace. When, however, we turn to the public

services rendered by clergymen, we have

reason, not only to be proud of them, but to class them amongst the most renowned statesmen, whether of the past or present. John Knox was, for example, more than a preacher or pastor. He was a ruler on a grand scale. The Church of Scotland, as it was moulded by his hand, is a vast monument to his business tact and ability. Dr. Chalmers, had he chosen politics as of being a Premier or Chancellor of the work, in which he carried on the business of a whole lot of ordinary poor houses. Consider his Extension scheme, by which he actually built in a few years two hundred new church edifices. When the disruption took place, think of the sustentation scheme as it was carefully planned and matured in his mind, and by which provision was seenred for nearly five hundred ministers, who for conscience sake, had left their manses and stipends behind them. Then comes Candlish, with his vast administrative ability, and Dr. Robert Buchanan, so felicitously named the Courtly Chancellor of the Exchequer of the Free Church, who by wise supervision and tion fund the wonder of the age. There is Dr. Robertson too, of the Established Church, the author and convener of the endowment scheme, who was enabled in his life time, to create almost a hundred new parishes, at a cost of a million and a half dollars. Then there is Dr. Guthrie with his ragged schools, the child of his own inventive thought, and the object of a careful management, such as the most successful business men cannot rival. Dr. Norman Macleod, though by no means punctilious in his own private affairs, carried on his shoulders for nearly a decade, the magnificent Indian scheme of the Church of Scotland.

These men are to be ranked with the most eminent statesmen we could mention. They are to be named alongside of such men as Pitt and Palmerston, Gladstone and Disraeli. Besides being eminent preachers and good parochial workers, they carried on their shoulders a weight, with which only can be compared the responsibility of some distinguished Premier or Chancellor of the Exchequer, or some extraordinary banker, like Rothschild, or world-famed merchant such as A. T. Stewart.

But without being men like these illustrious divines whom we have named, there are many ministers in all our Churches, who are rendering most important services in regard to finance. In all the denominations, vast sums pour into their treasuries, from their congregations. These are generally controlled by ministers, and frequently by ministers in the active duties of their profession. Think of the vast sums annually expended in the work of domestic and foreign missions, by all the evangelical denominations. Consider what is done for the erection of schools and churches, for the dissemination of the Scriptures, for the circulation of a wholesome literature, for the poor and suffering. And when it is remembered that all this work is for the most part accomplished by clergymen in charge, there is surely but little reason to conclude, that they are destitute of business tact or statesmanlike genius.

When we add that all these undertakings are carried on to a very large extent, without any salary being paid for such services—without even the consideration of fee or reward-and with the certainty of being often exposed to severe criticism, we are satisfied we have said something to lead the members of our churches, to appreciate the noble and disinterested labours of their pastors. The various conferences of other denominations than that which we represent, now being held in this city, give many evidences of the land.

truth of what we have advanced; and we look forward to our own Assembly, and to the reports of what has been done during the past year, as furnishing corroborative proof that our ministers are by no means to be depreciated on the ground that they ere not practical men of business.

THE attention of Theological Studentes is directed to the advertisement of Scholarships in snother column.

WL are requested to announce that the Home Mission Committee (Western district), will meet in Descon's room of Knox Church, Toronto, on Wednesday, 7th June, at 8 p.m.

letter for the Rev. John Lang M.A. of Dundas, one of the General Assembly's delegates to the American Presbyterian Churches, Mr. Laing was accompanied by Mr. James Croil, editor of the Record.

ATTENTION is directed to the interesting

SURELY some of the American Colleges will confer a D.D. upon that Rev. delegate to the General Assembly at Brooklyn who moved that the Roman Catholic Church should be declared apostate. The Assembly wisely laid the resolution on the table, and passed to other business.

THE prospects are growing brighter for incorpo rating union between the Northern and Southern Churches. Nothing could have been finer than the spirit shown by the Brooklyn Assembly in telegraphing to the Southern Assembly, a message of cordial greeting. The feeling towards the Northern Church entertained by the Southern, is evidently veering round in the direction of brotherly love and confidence.

Ir is with feelings of deep regret we announce the death of Mr. Adam Gordon, M.P. for North Ontario, in his forty-fifth year. His death took place last Saturday night, after a brief illness. His death is universally regretted by a large circle of relatives and friends, and his widow and children will have the heart-felt sympathy of all who knew him, in their sudden and sore bereavement. Mr. Gordon took an active part in public affairs. He was a warm and consistent advocate of temperance, and during the past session of the Dominion Parliament he introduced a bill having for its object has an elder in the Presbyterian Church at Port Perry, and always took an active and intelligent interest in all matters affecting the prosperity of the

THE Evangelist Mr. Moody, after having spent some time in the South, attended meetings in St. Louis. The people of Chicago are making great preparations to receive this hero of a thousand battles who carries with him so many laurels of victory. Mr. Moody goes to the garden city ostensibly for the opening of his new church. This building is constructed for the accommodation of nearly three thousand persons, and presents the largest auditorium in Chicago. It is admirably adapted for the work of evangelization and of Sabbath Schools. A great ovation will assuredly be given the Evangelist which, while not turning his head, will warm his heart. The Christians of Chicago think they are well entitled to be the next to enjoy the benefit of the labours of Messrs. Moody and Sankey, and they confidently expect that a similar work to that in New York will commence in their midst to Fall of this year.

A CABLE despatch received' by Mr. George H. Stuart, Philadelphia, from Mr. Thomas Nelson, Edinburgh, announces that an organic union was, on the 25th ult., consummated between the General Assembly of the Free Church of Scotland and the Reformed Presbyterian Synod of Scotland. This is an ecclesiastical event of no ordinary importance, and is to be regarded with satisfaction and gratitude by all who have the interests of the Redeemer's kingdom at heart. Remembering that the Reformed Church of Scotland has been distinguished hitherto not only by her testimony to the Truth, but by her conscientious scrapulousness in regard to such matters as the use of the Psalms of David, herunion with the Free Church is to be taken as proof of the liberal tendencies of our age. Let the Reformed Church in America take lesson from this example, andrescind that sentence by which they expelled such a good man as Mr. Geo. Stuart, the recipient of the dispatch, on account of his having taken part with other Christians in Services at which such hymns as "Rock of Ages" were sung. The action we refer to remains an ugly blot upon that Church, reflecting seriously upon the Christian spirit which animates her. Let her be generous, as Mr. Stuart is generous, in thus gladly publishing to the world the refreshing tidings which comes from Scot-

### Ministers and Churches.

THE Bazaar in aid of the funds of Bank Street church, Ottawa, realized the handsome sum of \$600.

THE Roy. D. McDonald was re-called by the congregations of Cambray and Fenelon on the 15th ult. The call is nnanimons.

THE Rev. Mr. Bakie, of Brampton, has accepted the call from the congregation at Harriston, and the Prosbytory has agreed to his translation.

A case of some interest connected with Calvin Church, St. John, N. B., has been referred by the Presbytery of St. John to the Assembly about to be convened in this city.

Ar a large congregational meeting in Knox Church, on Tuesday evening, Mr. J.L. Blakie in the chair, it was unanimously decided to call a colleague and successor to Dr. Topp. Salary \$2,500.

THE Presbyterian Church at Ancaster Village has been burglarized, and every thing portable carried off, including stair carpet, cocoa-matting, mirror, brush and comb, and a small sum of money.

THE corner stone of Knox Church, Burlington, was laid on Monday by Rev. Principal Caven, of Knox College, Toronto. Presbyterian clergy from Hamilton and other places adjacent were present.

THE congregation of Duff's Church, East Puslinch, presented their pastor, the Rev. Dr. McKay, on the 22nd May, being the Monday of their Communion services, with a handsome sum of money as a token of regard and esteem.

MINISTERS and Elders attending the meeting of General Assembly in this city are invited to call at the office of this paper, 102 Bay street. The place is central, and a room, containing facilities for writing, will be at the command of our friends.

Ar the meeting of the Toronto Presbytery, on Tuesday, Mr. A. McMurchy, M.A. Elder, applied on behalf of old St. Andrews, for the moderation of a call. Leave granted. The Rev. Dr. James, of Albany, N.Y., will preach in old St. Andrew's next Sabbath, morning and evening.

THE congregation in Stayner has just presented their minister, the Rev. R. Moodie, with a handsome new buggy, and, besides, intimated a desire that he should take some holidays. Mr. Moodie very other expressions of thoughtfulness and liberality shown ever since his settlement as minister of the Congregation.

THE site of old Knox College has been purchased by the Central Church congregation. The erection of a suitable church is to be proceeded with at once. We have no doubt the new building will be a credit to this young and vigorous congregation, as well as an ornament to that part of the city. The choice of site has been ratified by the Presbytery.

THE Oakville Express of last week remarks :- " It gives us great pleasure to announce the re-opening of the Presbyterian Church (Rev. Wm. Meikle's) in this town on Sabbath last. The Rev. Professor McLaren, of Knox College, Toronto, conducted the services, morning and evening to large congregations. The church has been frescoed in panels, the pews regrained and varnished, the pulpit entirely and neatly refurnished in a rich and tasteful manner. The whole church has been freshly carpeted and handsome chandeliers and pulpit lamps have replaced the old ones; altogether making this a most comfortable and pleasant place of worship for the large and intelligent congregations that meet there every Sabbath. The church was increased to nearly double its former size some six years ago, and yet there is not a pew to be let at the present moment. Rev. Wm. Meikle is a most devoted and faithful pastor and deserves all the encouragement he receives from his attentive and appreciative congregation."

THE Convener of the Assembly's Committee on Sabbath Schools is desirous of gaining information from all parts of the Church before preparing his report, and would be greatly aided and obliged if the Clerks of Presbyteries and Synods, or the Secretaries of Sabbath School Conventions, would forward to him notices of meetings held during the year. And he respectfully asks from them a synopsis of the main discussions and points, or any resolutions passed or recommendations made. He would especially solicit Superintendents of Sabbath Schools, or any any other friends of the cause, to favor him with any valuable information or important suggestion. J. Thompson, Convener,

Sarnia.

THE New York World states, in reference to the excitement concerning Winslow, that some years ago, a regimental messerjeant fled from Halifax with the messplate; and the United States Government refused to give him up, because he might be tried for desertion.

### Book Reviews

A COMMENTARY ON THE WESTMINSTER CONFESSION OF FAITH, by Rev. A. A. Hodge, D.D., Professor of Didactic and Polemical Theology, in the Theological Seminary, Alleghany.

This is the most recent and in several re. spects the best and most useful exposition of the venerable and distinguished Westminster Summary of Christian doctrine and truth; and which has been adopted as a enbordinate standard of belief by all branches of Presbytorianism in Britain. the United States of America, British America, Australia; while highly estimated by other evangelical denominations over the world. Now, surely, it ought to be carefully studied and well understood by those who have given it that place of ecclesiastical eminence; not indeed at all on a par with the divinely inspired Scriptures, which, as it distinctly affirms, are the only infallible and supreme rule for our faith and obedience.

This Commentary on the Confession by the junior and learned Dr. Hodge, is excellent, and highly deserving of being read and mentally digested, in the able analyses, explanations, and defences which it gives of the thirty-three chapters of the Confession. For this purpose in the Commentary it is interspersed with questions of inquiry, as the Author says, "for Theological Students and Bible classes," and these questions complete its adaptedness for usefulness. The Commentary should be possessed by all our theological students and all our candidates for the ministry; in short by all who would be able to give good reasons for their being Presbyterian Christians. It is published by the Presbyterian Board at Philadelphia, in a handsome volume of 550 pages. Their agent in Canada, Rev. A. A. Kennedy, London, will supply it at the cheap rate of \$1.10, or \$1.15 sent free by mail.

The same Dr. Hodge is the author of another highly valuable work specially adapted to students and all thinking inquirers for Scriptural knowledge; viz. "Outlines of Theology," a storehouse of sound instruction in the form of question and answer, bringing out a great amount of truth. So great were its merits found to be that the Rev. Dr. Goold, Professor of Biblical Literature, Edinburgh, edited a reprint of it in Scotland, for the use of students and drawn to 'il when in' quest of some good manual of Systematic Theology. Suffice it to say that as the result of some inquiry and comparison, we have seen no compendium at all approaching the one now offered to British students. To them and to ministers it will prove invaluable, doubly invaluable indeed, as a guide to master these discussions, and as a help to remember subsequently the leading points involved in them." It can also be had at the reduced price of \$1.40, or for \$1.55 sent by mail.

We only notice one of the small books of the Board, viz., "The Utility and Importance of Creeds and Confessions," addressed particularly to candidates for the ministry; by the late Rev. Dr. Miller, Professor, Princeton. He gives seven reasons on behalf of the question, and then meets and answers the objections which are some. times confidently alleged. The whole discussion is conducted with the lucidity, candour, and seriousness which characterise all Dr. Miller's writings. There is now a special reason for investigating the subject. The book will be mailed free for thirty cents.

## Correspondence.

## The Coming Assembly.

Editor BRITISH AMERICAN PRESENTERIAN.

SIR,-It would be well for the Commissioners to the Assembly to consider very carefully, the proposals of the committee appointed at last Assembly to mature measures for the coming one. I would parmeasures for the coming one. I would par-ticularly direct attention to the recommendations anent Aged and Infirm Ministers Fund. Let any one consider carefully what the committee agreed to recommend. and (unless I have quite misunderstood the proposal myself), he will wonder how so large a body of men, many of them men of ability and experience, could have agreed to such recommendations. The Ontario Presbytery has wisely agreed to overture the Assembly regarding the matter. Let that Presbytery be assured that it will have plenty of support in the matter. The pro-posals were not meant to be insulting. posals were not meant to be insulting. They certainly excite unhappy feelings in

The College question too, ought to be thoroughly discussed. The expenses con-nected with Theological Education are assuming proportions of an alarming kind. It is useless any longer to close our eyes. Church institutions must be undertaken by the Church, and managed by the Church The thin end of the wedge of patronage must not be allowed to enter. Let the Assembly appoint its own servants. In the interests of Professors as well as in the interests of the Church, the matter of salaries and arrears must be faced, and wisely and honourably adjusted.

Let all necessary retrenchment be made, and made at once. Yours, &c., AN OBERRVER. May 25th, 1876.

settlement in Bradford.

Editor BRITISH AMPRICAN FRESBYTERIAN. DEAR SIR, - Presuming that your subscribers are interested in the accounts which you publish from time to time about the progress of the cause of Christ in connection with our own Church operations, I send you an account of the progress made in this part of Canada for the last thirty years and upwards My first acquaintance with the Presbyterian Church was when in this county it was like a speck on the horizon, little, comparatively, as a human hand, a few churches here and there, not numerous, not very costly built, without Corinthian columns or Greeian architecture, simple in their construction
as were the habits of the people who
helped to raise them from the ground.
The term "Presbyterian" in those days
was regarded as a synomyn for all that
was cold, and formal, and unspiritual, if not anti-Scriptural. Happily, however, by the blessing of God, these things have passed away, and the Presbyterian Church now ranks in numbers, intelligence and piety, with the sister churches of the land. In South Simcoe alone there are upwards of twenty-five churches and congregations, which are ministered to by a number of intelligent, devoted men, whose labours intelligent, devoted men, whose labours have been blessed of God in the salvation of souls, and, though compared with the harvest, the labourers are few, and the work has not made that progress it would have done if the whole field had been fully occupied by resident pastors; yet the work is progressing. The Churches of Bradford and West Gwillimbury have been for several months without a pastor, owing to the removal of the Rev. D. B. Cameron to During a residence of five years, Mr. Cameron proved himself an acceptable minister of the Gospel, and made many friends; his removal was a great loss to our church, and his decision to go was reour church, and his decision to go was re-ceived with a great deal of regret. But God, who "tempers the wind to the shoru lamb," has heard the cry of his people, and a call by these churches has been re-sponded to by the Rev. E. W. Panton, late of Lindsay. This gentleman, in order to carry out the purpose of the General Assembly, which met last year in Montreal, resigned his charge in Lindsay so that the two congregations worshipping in that town might units under one pastor, has now become the pastor of these two con-gregations. The Induction took place last week at the church in West Gwillimbury, on Sabbath, the 19th ult. Mr. Panton commenced his labours in these churches with a fair prospect of success. Some people supposed, on the removal of Mr. Cameron, that these churches would lose their identity and be absorbed by other congregations; but this has not been permitted to come to pass, and the call to Mr. Panton, signed by upwards of one hundred members and adherents, together with the cheerful, kindly welcome which has been accorded to him, indicates that these Churches are still alive to their of God, and that they will rise room their depressed position, and with renewed vigor, "push the battle to the gate." If the in-terest manifested last Sabbath at both services may be taken for an omen for good; there is much to encourage these Churches At both services the Churches were full of attentive hearers, in the afternoon at Bradford, every available space was (over and abeve the ordinary seats, which were crowded), taken up, platform and aisles, all filled, and many had to go away for want of room. Mr. Panton took for his text, Acts x. 29. In his introductory remarks, he referred to the fact that in this chapter an account was given, that the Gentiles received the blessings of the Gospel for the first time, without being required to submit to the forms of the Jewish Church; spoke of the call of Peter by Cornelius, of the response that was given to that call by Peter, of the call we had given him, and of his acceeding to our invitation, and founded his discourse on the latter part of the verse, "I ask, therefore, for what intent ye have sent for me." This enquiry was answered by him for us, by a supposition on his part, that we had sent for him to teach the truth in accordance with the directions of the Old and New Testament; spoke of what was meant by the truth, not simply the truth about the love of God, the love of Christ, which, though Bible truth, was not the whole truth; that there were truths hment of the wi the condemnation of the impenitent and those who (refused to believe the Gospel. Then he supposed we had sent for him to press home and apply the truths of the Bible, paid a well-deserved compliment to the Methodist Church, whose earliest ministers, if not learned in all the wisdom of this were taught of God, were eloquent in exhortation, knew how to apply the truth, and by God's blessing did much good; dwelt upon it as his duty among us to press home the truth, to apply the truth, asked for our sympathy and assistance in his discharge of this duty, and showed how much more difficult it was to apply the truth in the household as a pastor, than to preach it in the pulpit. Then he supposed we had called him that he might be useful in wining souls to Christ, spoke of the importance of this work as compared with the efforts of others in other spheres of labour, and of the deplorable results which would follow if he should fail in this part of his duty; and asked for Divine assistance, that he might be guided and aided in this work. He then referred to the building up of the Church, supposed we sent for him to assist us by his ministrations, that we might grow in grace, and come to the stature of men in Christ Jesus. Assuming that for these reasons, for this intent, we had sent for him, no pointed out what was our duty in the premises, said if it was his duty to preach it was our duty to hear, exhorted us to be constant in our attendance at church, urged us to gladden his heart by a sight of our faces when he came to preach and by a manifest disposition

to receive, obey, and love the truth; asked us be honest with him when he called upon

us as our pastor, to tell him our state and condition so that he might be able to apply

appropriatness to the time and the circumstances. It was a chaste, logical, concise delivery of an important message; dignified, yet simple—indicating that our new minister had sought help in its construction, and that the Master of Assem-blies was with him in its delivery. Our hearts were made gled that the lack we had experienced for want of a pastor was now supplied, that God had heard our prayers, that He had sent us a minister who was able to teach, a minister who was who was sole to toach, a infinitely who was in sympathy with us, suited to our wants and capacities, and who would be able to lead us onward; one for whom we should have no cause to blush because of the want of that gentlemanly deportment which should always be manifest in the conduct of a minister. We rejoice because we of a minister. We rejoice because we have reason to believe that God will bless both us and His servant whom He has sent, and that, in His own good time, the little one shall become a thousand, and the small one a great people, in moral and spiritual attainments.

BRADIORD. March, 20, 1876.

(We regret that the appearance of the above letter has been so long delayed. -Ed. B. A. P.)

### Mr. Sankey on the Organ Question.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,-If there is any man whom Christians generally should consider qualified to speak with authority on the question of church music, that man is Mr. Sankey. A musician of rare gifts and high culture, and a teacher who has used the ministry of song with such success and blessing in his Master's service. His opinion as to the proper place and use of instruments in the worship of the sanctuary should be respecifully received and considered by all. Here, then, is his deliberate verdict on the much vexed "organ question," recently given in New York, before a convention of three thousand ministers and delegates from all varieties of evangelical churches and in reply to the question, "How shall the service of song be conducted in the Lord's work?" "As to instruments, a large organ is apt to drown the people's voices. It is not the fault of the organ so much as the organist; he may or should play softly. But I would rather have a small organ than a large one—a cabinet organ or a small organ near the pulpit, not to drown the people's voices, but simply to support them. I don't care if this organ is not to be heard ten feet away, if the choir hears it. What we want is the human voice. There is nothing equal to that in the world, and if we can keep our leaders correctly in tune and time with the instru-ment, that is all we want. Passing from the church to the prayer-meeting—I would have a Christian song-leader in the prayermeeting. If he gets a few friends about him to support the singing, so much the better. If he can catch the tunes without an instrument, it is better not to use an instrument. Then I would introduce many of the Sunday School hymns into the old tunes we love so well always; we want variety. I would exclude operatic pieces altogether from the Church of God. All cheir meetings ought to be opened and closed with prayer. The people ought to have the hymns, and it will make a great deal of difference if the minister takes an interest in the second of the contract of t interest in the music, and reads the hymns with feeling, and tells the people occasionally how it should be sung.

Now, if a small instrument is so much better than a large one for advancing the real ends of the Christian service of song, why should our Christian congregations lavish large sums of money in the purchase of large and expensive organs, costing thousands of dollars? I myself see nothing anti-Scriptural in the use of organs, and think that this matter, like many others, has been left to the Christian judgment of Christ's people in all ages. And matter of more taste, there are few things, I think, which are capable of causing more intense enjoyment than the strains of a noble organ, especially when they float through the aisles of a vaulted cathedral. But if a large organ is not really a help, but rather a hindrance to the true objects of united Christian worship—to the spiritual service of praise—then is it right for Christians to spend in the promotion of mere enjoyment sums which might bring the bread of life within the reach of perishing thousands? With fellow crentures starving for spiritual nourishment, can we, if we are really our Master's followers, afford to spend so much of His gold and silver for mere luxury? Surely, if our religion is anything more than a name, we should curtail our expenditure for "the ministry of the flesh," for display, self-gratification, prestige, &c., &c., that we may have wherewithal to extend the ministry of the Spirit. "For even Christ pleased not himself." "All things are lawful, but all things are not expedient."

PRESBYTERIAN.

An influential committee has been appointed to receive the thank-offerings at the union of English Presbyterians. In adbeen promised, including one donation of £10,000. dition to £25,000, other large sums have

In Ireland the congregational subscription for the Presdyterian Sustentation Fund for the year amounted to £23,930, which left a balance for supplemental dividends of £12,078. There were five hundred and seventy-two ministers to be paid, and it was resolved to pay a supple-mental dividend of £22 to each, the same as last year.

Sir James Wylie, late physician to the Emperor of Russia, attentively studied the effects of light as a curative agent in the hospital of St. Petersburg, and he dis-covered that the number of patients who were cured in rooms properly lighted was four times that of those confined in dark rooms. This led to a complete reform in lighting the hospitals. In all the cities visited by the cholera it was universally found that the greatest number of deaths took place in narrow streets, and on the sides of those having a northern exposure, where the salutary beams of the sun were a remedy suited to our condition. His sermon was all that could be desired in its

FEMALE MISSIONS IN INDIA.

We give below an appeal, just published, by Miss Pigot of Caloutta, now in Scotland, showing the numerous avenues of usefulness among the natives of India, and the need of the Mission, for funds to take advantage of the openings now afforded in the course of God's providence.

REPRESENTATION TO THE CHURCH OF SCOT-LAND, RELATIVE TO FEMALE MISSIONS IN INDIA, BY MISS PIGOT, SUPERINTENDENT OF FEMALE MISSIONS IN CALCUTTA.

Ir is now five years since, at the rerest of the Church of Scotland, through the Rev. J. Macalister Thomson, on behalf of the Committee for Female Education in India, I commenced Zonana Mis-aion-werk at Calcutta, taking the superintendence, at the same time, of the Orphan-age, which had been in existence for many

I was led to understand that the Church of Scotland was eager to begin this work, and that if I put it in proper shape, the necessary funds would be readily forthcoming.

Owing to my previous extensive acquain-tance among the natives, a large field of labour opened to us at once, in which I have continued to work up to the present time, with what encouragement from the Church I will state presently.

Be it romembered, in the first place, that in all past ages work like the present has been impossible, and that it is only this present generation of natives of India who have admitted Europeans within their homes.

I suppose the character of these homes is now pretty generally known. The Zenana is sealed to the world outside; and the inmates are entirely debarred from communication with those of other zenanas, never being permitted to cross the thres-hold unless in rare instances to visit a near relation, or to attend a marriage among their own cast.

In consequence of the progress of education amongst the men, a desire has risen for some culture among the women—and to this desire we owe the priceless opportunity for introducing the light of Gospel This desire is so keen, that not truth. This desire is so keen, that not-withstanding the rooted prejudices against Christianity, the Bible is tolerated for the sake of the secular education we bring along with it.

along with it.

It is my belief, from long and close intimacy with the people that we are at a very important crisis in their religious history. The belief inidolatry is very much shaken among the men; but it is maintained outwardly as heretofore, and this can only be traced to the influence of the women who are still in ignorance—for in many instances where the women are enlightened, there is no attempt at maintaining idol-worship by the men of the household.

My method has been to give Bible instructions in the most attractive way; and I have found that when the women have discovered what the Bible contains, museum of tallowding it affect, they become more eager for it than for other reading, and in many cases urge other members of the family who are not our regular pupils to join in the Bible reading.

God has very largely blessed the work as far as it has been carried on.

We have sixty zenanas under regular instuction; and this, at the lowest average, represents three hundred women under teaching, and more than double the coming constantly under our

influence. I have, beside a very wide circle of native acquaintances; and I make it a point to become familiar amongst them as a friend, and take every opportunity of bringing Christian truth to bear upon

Out of the zenana visitation have grown the native high-caste school for girls, of the native night-caste school for girls, of which we carry on five, the scholars numbering nearly three hundred. In a crowded neighbourhood we plant a small school, and it is attended by the children in the

close vicinity.
We try to give them a systematic edu cation, and thoroughly ground them in Christian knowledge, teaching them the Bible, catechism, hymns, &c, just as Scotch children are taught. These children will occupy the zenanas in a very short time, owing to the system of early marriages, and we look forward to complete the work in their future homes.

The openings for work come easily enough, but it has been a struggle to hold it together for the reason I will now ex-

The Ladies' Association, who have the charge of this department of mission-work, have tried to bring it forward, but the nublic have failed to respond, and the contributions have, up to the last published report, s'ood at the same figure as before this extensive work was commenced.

The result is, that we have been unable

to pay our teachers, and have been obliged to take on novices, who, as soon as trained, have left us for places where they could earn the necessary means of support, and our mission has become a reproach.

It now hinges upon this, that if the Church will come forward and support this great work, I am ready to return to Calcutta and carry it on; if not, there is no choice but to withdraw and let it be

I have been visiting some of the auxiliaries, and giving fresh information as far as lay in my power; and I have found so lively an interest everywhere in the cause, that I cannot believe that it is the wish of the Church at large to let it fall to the ground.

I propose to make some further visits throughout the country as far as I am able, and shall be glad of every opportunity to give full information on the subject which

I have so much at heart. MARY PIGOT.
Communications may be addressed to care of Miss Sanders, 119 George Street, Edinburgh.

At the opening of the General Synod of the Irish Episcopal Church it was reported that the voluntary subscriptions in 1875 had fallen off £88,500, compared with those in the previous year.

### ASSEMBLY'S MISSION IN INDIA

The following has been received, some weeks ago, from Miss Rod, zer, one of the Female Missionaries, sent by the Canada Church to India. It is dated from Rakha. Futtehgurh.

"The work among the women and children of this country is a very interesting one. I wish you in Car ada could see it for yourselves. Until coming to this station, some months ago, I was wholly engaged in the work among the children, visiting the schools, of which there were a great many in Managara. great many in Mynpoorie. After my arrival here, I determined to try and reach the women as well as the children, partly because I found there were not as many schools for children as there were in the last station, and partly because I am now able to do semothing amongst the women which I could not have done previously without a knowledge of their language. without a knowledge of their language. There are three schools in the villages around Rakha for heathen girls, of which I have the superintendence. They are mestly small children that attend these schools, and I think three years is the longest period any of them have been in operation. There are some remarkably bright little girls in these schools, and they bright little girls in these schools, and they bright little girls in these schools, and they give good satisfaction generally. Only a very small number of these children are able to read the Bible, but I am much pleased with the way in which those who can read it, remember and can relate the Bible stories they read. From the youngest to the oldest I have them taught the Catechism, and it is surprising the way in which some of them commit to memory. to write, and this pleases them very much.
I am able to visit only one of my schools each day, as they are at quite a distance from each other, and then the reads are so bad, that I am slways under the necesso usu, that I am always under the neces-sity of walking to my work. It is very pleasant walking in the cold season. In the hot season it is very trying, and also very dangerous should I remain out late in the morning. I take great pleasure in going to these schools, the children always seem so pleased on my coming, and are anxious for me to go to their homes also. I am always willing and anxious to go with them to see their mothers. I may say in speaking of these schools for heathen girls in the villages, that they are taught by native Christian women of Rakha. One of them is quite a young person, not more than seventeen years of age, and she is than seventeen years of age, and sha is giving me every satisfaction as a faithful teacher. The other two are older women, and have had more experience in teaching. I feel satisfied with the way in which they all do their work. Only a few years ago, all do their work. Only a lew years ago, and I am confident, a native Christian woman would not have been able to have gathered a school in these same villages, for heather girls. They are very fond of the confident was a server as a server to the confident to leave singing, and I am never permitted to leave the school without their first having sung a native bymn, which their teachers havetaught them.

Interesting as these schools are much as I like to visit them, I women in their own homesay better knewledge of the language ed to be able to speak to the woyou can manage to get along we schools. You might be able to thing in and for the schools, when you would be helbless among the women. It would be helpless among the womenhave gained access to the homes of several families, and have found the women generally very attentive listeners. Often they will come to the house where you may be seated talking to the women, until there are sometimes as many as twenty or thirty listeners. Then we are obliged to have them sit out in the open court, before their doors. The difficulty of access to their homes, seems a thing of the past; and within the last few years, I believe a great change has taken place in this direction. By visiting the women in their own homes, you get much nearer them than you could otherwise, and then they feel as f you did take some interest in them. They generally give assent to all you say, especially the Hindoo women. In our work among the women, we find many things to discourage, but on the whole there are many reasons for encouragement. I am just now going regularly to a of five daughters. They are all Moham-medans, and some of them are rather bigoted. Their father has been a Christian fifteen years, but their mother, who died some months ago, was bitter to Christianity. The eldest daughter is very tianity. The eldest daughter is very intelligent for a native woman, but still I cannot feel as hopeful of her as I would wish. "Jesus Christ, and Him crucified," there can be nothing more offensive to a Mohammedan than this. They are much more bigoted than the Hindoos, and consequently a little neglected. It is also much more difficult to gain access to them than to the Hindoo. Last evening I went to see this family of five daughters. They received me kindly, and seemed glad to see me. I read some passages of Scripture to them and talked to them for some time. They assented to all I said, told me it was They assented to all I said, told me it was all true. In talking to them, I dwelt on the passage, that no other name is given under heavon, whereby we may be saved, except the name of Jesus Christ. They assented to this also. When I came away, I felt that I could only hope and pray, knowing that the Lord's promises are sure, and He has said, "ask of me, and I will give thee the heathen for thine inheritance, and the uttermest parts of the earth for thy possession;" and, "let us not be weary in well-doing, for in due season we shall reap if we faint not." T. L.

It is said that to walk through all the sieles of the Centennial Exhibition buildings, one must travel seventy-two miles. itors who do the thing thoroughly will have to take a second day for it.

WHILE Rov. Father Chiniquy was reinrud ing home from delivering a lecture in Ottawa on Saturday, in the temperance hall, his carriage was pelted with stones. One of them struck him on the head. He was not seriously injured. At the hall several rowdies attempted to raise a disturbance, but the police interfered and prevented

### Choice Witerature.

Still and Deop.

ST P. M. P. SKENR, AUTHOR OF "TRIED," "ONE LIFE ONLY," ETO.

### CHAPTER LVII.

Betrand and his wife returned to Chateau de L'Isle at the time they had previously fixed, leaving nurse Parry in charge of the invalid, but it was with the understanding that the arrangement Mary had suggested to Laura should be carried out, and that they should sil meet agam in Paris in the course of a few weeks.

The plan proved quite successful. Mrs. Brand soon recovered sufficiently to undertake the journey, and Mrs. Parry had the satisfaction of establishing her in Madame Brunot's house, so that she could attend to her and watch over the children at the same time. Charlie Davenant vacated his apartments, in order to make room for the new-comer; but he did not leave Paris, and took up his abode in a neighbouring street, where he could still continue his daily intercourse with Valerie.

Laura's infant passed through a danger-ous illness almost immediately after their arrival in Paris, in which he was saved humaniver aking, only by Mrs. Parry's care and skill; but both mother and child had quite recovered their health before the com-pletion of John Pemberton's monument brought the de L'Isles to Paris. They took rooms at an hotel in a different part of the town from that in which the Brunots' dwelling was situated, not only as being a locality more suited to their new position, but also because Bertrand adhered to his determination not to see Lurline again, and he was anxious to avoid any risk of a chance meeting.

Mary west to see her on the very morning after their arrival, however, and it was arranged that Bortrand was to send a carriage to bring his wife back when she had been there an hour or two, in order that they might take a drive together in the

pretty Bois de Boulogne.
"You must come here to take me up, however," he had said to Mary, with a smile, as he went down to the door of the hotel to see her drive away. "I shall not risk going near that house at all," and he was ready waiting, apparently with some impatience, for his wife's return, when she came back for him, as he desired, after her visit was paid.

"Why, how bright you look, my Mary," said Bertrand, as he took his place beside her in the carriage, and they ctarted on their way; "surely you must have some very good news to tell me."

"Oh yos, dearest, I have indeed," she replied, "and I am so happy I do not know how to be then the started."

how to be thankful enough, since all that I most desired for Laura has come to pass, and the most wonderful change has taken place in her."

"What sort of a change do you mean?"
"No words can describe it so well as which speak of one who becomes in the work of the word with the same person at all; only become a child of God in the word, but she is so only become a child of Gou make of the word, but she is so arnest, so sincerely anxious to that is her duty on every point, it to the best of her power, that it is hardly possible to believe she was really once the Lorelei of Chiverley."

"Why, Mary, you seem actually to have worked a miracle, after all, incredulous as I was of your power to do so on such a character as Laura's."

character as Laura's."

"It has been done by John Pemberton rather than by myself, if any human being has had a share in it; and no doubt his ceaseless prayers have largely helped in winning this great grace for her; but I think a mightier power than even his pure devotion could exercise must have been brought to hear upon her could in order to brought to bear upon her soul in order to

make her what she is this day."
"How did it all come to pass, then? has she told you the details of her conversion;

for it seem to be nothing else."

"Oh yes; she has given me a full account of her mental history since I saw her last; as you knew, we had talked so much together on the subject of religion before I left Italy."
"Yes, I know how greatly you laboured

to bring her to God: but you did not seem very hopeful when you parted from her, if I remember rightly."
"No, it is true I was not, because, al-

at that time the greatest difficulty in realising the truth of the Christian faith at

all."

"And how did you overcome her scepticism? by giving her books on the subject, I suppose."
"No, I did not make any attempt of

that kind, because I do not think a true and living faith can be gained from external evidences, even if they can convince the in-tellect. I gave her but one piece of advice, Betrand," continued Mary, in a low tone, Betrand," continued Mary, in a low tone, "I begged of her to appeal to Christ Himself, to ask Him day by day, and hour by hour, unceasingly, to make Himself known to her as the Saviour whose love would be to her external joy, and as the sinless King who claimed her pure chedience upon earth —and she did so. She tells me that after I left her she never let an hour or scarce a moment pass without pouring out her whole soul in this one supplication, for the realisation of what she felt was her only hope in the midst of her earthly misery, and she says that for a long time it seemed all in vain, and though she persevered, felt quite in despair; then, soon after her arrival in Paris, there came the illness of her child, and although, up to that time she had thought herself quite indifferent to it, she found out how much she byed it when she believed it was going to taken from her, so it seemed to her as if for wretchedness in this world were becom-ng almost more than she could bear, and she longed, with indescribable desire for that hope and rest in the love of Christ, of which she : , 1ld imagine the ineffable sweetness, even while she seemed to have no part in it; but at last there came a strange and wonderful night to her, which she described to me in language that seemed quite inspired by her rapturous gratitude. She

was kneeling by the side of her child, convinced that it was surely dying, and she was repeating again and again her one coaseless prayer, that the crucified Lord would reveal Himself to her, the same prayer that she had made through so many weary weeks, and then, auddently, even in that nour, the long-delayed answer came, full, complete in very perfection of blissful certainty, for at that very moment as she knelt there, crushed and despairing, there passed into her soul a distinct perception that she was no more alone, that even while her lips were still repeating the same cease-less prayer which so long had been unavailing that the crncified Lord would reveal Himself to her, there had come unto her, in real and living presence, One whose unutterable tenderness and sympathy flooded her very being with inessable comfort—One whom she selt and know, with a conviction as clear and undoubted as it was incomprehensible, to be her very Lord and Life, the world's Redeemer and her own. effects on Laura of this marvellous revelation of the very Being of Christ actually present with her there, was as if a new nature had been infused into her by contact with that Divine Personality, and at once there rose within her the longing desire to give herself up wholly, at once and for ever, into His blessed hands, and she did thus resign herself to Him then and there, praying Him henceforth to show her all His will, that she might obey it, and beseeching Him from that time forth for ever more, so to deal with her as should bring her in each instant of her life nearer and nearer to Himself. She told me Bertrand, that when she uttered this petition she made it a deep and almost awful reality to herself, by giving consent in her heart that its fulfilment should involve, if such were God's good pleasure, even the loss of the child, for whom her natural love had awakened in so great strength when she feared it was about to be removed from her. She imagined, in that strange moment. that her new-found Lord might well call on her to give it up, in token that she would trust Him even though he slew her dearest; but it proved that her very first experience of His acknowledged sovereignity over her soul was to be in love and mercy, for the child, so far from being taken from her, began to recover from that very hour; whilst the faith she gained in the climax of her sorrow has never failed her since, and if the friend who prayed for her so long and well can see her from his place of rest, he sees in her a true and devoted servant won for the Lord be served.'

"It is a striking history," said Bertrand, thoughtfully, as Mary ceased to speak; "and I think we may well believe that this poor erring soul was really granted to John Pemberton's strong pleading in the first instance, at least, while many who are struggling and perplexed might take courage, could they know how her own direct appeals to our Lord Christ accomplished so much more than any amount of intellectual study could have done."

And Mary answered, softly, "Ye remember the words, 'If with all your hearts ye truly seek Me, ye shall ever surely find Me,' they have indeed proved true in the case as in all others."

### CHAPTER LYHI.

The wish which Laura Brant had ex-pressed to Mary de L'Isle, while they were still in Italy, that she should, in her company, visit the grave of John Pemberton efore leaving Europe altogether, had been dictated in the first instance only by re-morse for her false and selfish conduct towards him, but since she had learned, in the blessed experience of her renovated nature, to believe that she owed to his devotion, under God, the very gift of that eternal life which is in Christ, the desire to make a pilgrimage to his place of rest had assumed the significance and importance of a sacred duty in her mind. She spoke of it anxiously to her friend on the occasion of their very first meeting in Paris, and it was arranged that they were to carry out their purpose on the following evening.

Mary went previously to the spot with her husband and Charlie Davenant in the early morning, in order to see the monu-ment which had just been erected there by ment which had just been erected there by Bertrand's orders, but she had a particular wish that Lurline's visit to the grave should be at the sunset hour, which was especially associated in her mind with the setting of the sun of that young life, which she so truly believed would rise again in the dawn of the everlasting day.

It was beautiful weather, and in the though poor Lurline did really try con-calm cool evening, when the two friends at scientiously to report and I elieve, she had were crowded with the pleasure-loving Parisians, seated outside the cafes or strolling about under the trees which lined the boulevards. The whole scene was gay and pleasant, full of animation and life, so that the the contrast struck Mary and Laura very forcibly, when, having slighted from their carriage, they passed through the great iron gates that admitted them into the realm of the dead.

At that late hour the vast cemetery was quite deserted, and they passed in silence up the long avenue of tombs till they reached a rising ground on the left, where they paused involuntarily for a moment, to look at the magnificent view of Paris which was there opened out before their

It seemed like the golden, city of some fairy vision, as it lay beneath their feet bathed in the glory of the sunset glow; and it was hard to believe, as it shone there smiling and peaceful, with its fair gardens and its sparkling river, that so lately, in the reign of the terrible Commune, smoke of its torment had been ascending to the heavens while its maddened children had been revelling in blood and flames.

Now all was serene and bright beneath a sky of pure pellucid blue, and Mary felt that the scene was an apt type of the life of him whose ashes they were about to visit, for his existence having closed in anguish and violence by murderous hands, had straightway passed into the peace and love-liness which for ever make glad the City of

God on high.

She drew Lurline on to a solitary spot a little further up, which lay free and open to the sky at a distance from the trees and the other graves, and when they had reached it, whils no word passed between them, it needed not the gentle detaining touch of

Mary's hand to tell Laura Brant that she stood at last beside the sepulchre of her truest friend. It was easy to see that reon the whole arrangement of this restingplace, which made it strikingly unlike any other among the forest of tombs that surrounded it, where every variety of decora-tion and elaborate symbolism had been put in requisition by the somewhat meretricious taste which the French are apt to display in all that touches on religion. The narrow green mound that lay at Laura's feet had not a single wreath of everlasting flowers or other device to mar its quiet simplicity, only round it had been planted a number of violet roots, which now were blossoming again for the second time, and sending up their sweet incense through the soft still air, like the evening sacrifice; and at the head was placed the memorial, which had been executed according to Mary's direction. It consisted simply of a tall exquisitely proportioned obolisk of spotless alabaster which shot up with its pure white shaft towards the calm and lucid sky, as if it were the very embodiment of an intense longing to reach that her cenly region. The flood of rose colour on the western horizon immediately behind it brought out in strong relief its stainless whiteness, and caused the words inscribed on it to glow as if carved in shining letters; Laura stooped to read them: first the name—which none could doubt was already written in the archives of heaven-next the date on which it was stated as a simple fact that he "gave away his life," and then below on the step that supported the obelisk was this one sentence-

"My soul is athirst for the living God."

No more; but it was enough, for it expressed all that had been the energizing motive power, the very essence of John Pemberton's existence for the last and noblest year of his earthly probation. Laura stood and gazed on the fair white stone, and the green mound, and the glerious sunset beyond, from whence the pearl and opal-tinted clouds were rolling back like the gates of Paradise unfolding and for a long time she did not break the silence, though her heaving breast and trembling lips told how deeply she was

Ah, Mary!" she said, at length, " you understood him well, and with pure and beautiful feeling you have done him honour in his grave; but think what it must be for me to know that beneath that sod lies cold and still the true heart I once trampled under foot, the heart that beat for me till it could beat no more!" and then sinking on her knees, she laid her head on the grave, and murmured, in a broken voice, "Forgive me, John, dear John, forgive,

"Bo very sure he has forgiven you long ago, dearest Laura," said Mary, softly; and you must no more so bitterly regret the past, for all has turned out well and happily for him."
"Mary, I broke his heart; you know I

did." "Yes, dear Laura, but like a flower that and bruised, that broken heart sent forth the fragrance of an undivided pure devotion to his Lord, such as he could never have offered without reserve had any mortal love retained him in its power. You see the steps by which he ascended to his Master, in the words that are inscribed on the base of the obeliek; dare we, dare even you, presume to mourn for him, when we know that his thirst is slaked now in the immediate presence of Him who is the well

"No," said Laura, rising from her knees, "I do not indeed dare to mourn for him, but only for myself, that I so ruined the fair promise of his youth and poisoned all his earthly life. Mary, I think there is one great lesson to be drawn from his grave, which I would thankfully teach to others as it has been taught to me, for it seems to demonstrate most clearly that the greatest crimes are not these which are recognized as such in the world and punished by the law, the murders, and thefts, and open deeds of violence; but that it is the hidden treacheries, and bruelties, and hard indifferences, with which under all fair seeming, one human being has power to torture another, that must cry most loudly to our God for vengeance. Surely, far to our God for vengeance. Surely, far more deadly than the assassin's knife is the cold betrayal that stabs with a fatal wound the love of a faithful heart, and worse than any midnight thief is the false friend that tobs a life of all power of joy by unkindness or desertion. Ah, Mary, I helieve that when the lightning of God's judgment flashes on the souls of men, it will not be the open notorious sinners that will feel most keenly the scathing fires of His wrath, but those that in secret dealt irreparable blows at the hopes and joys of their fellow creatures, or poisoned the springs of happiness within

them at their very source." "No doubt you are right, Laura; and the unfeeling recklessness with which human beings inflict pain one upon another is among the darkest problems of our existence; but I think there is a brighter lesson to be learnt from this peaceful grave, which may well banish from your mind all gloomy thoughts connected with it. Do you not see, dear Laura, how like those rays which the vanished sun has left to illuminate all the earth from whence he has departed, so the bright true life which has disappeared within this tomb has left a shining light behind it that falls on darkened souls, and draws them after it into the full glory of the love of God."

"Yes, it has been so with me, at least; dear John did more for me in his death than ever in all his devoted life."

"Many besides yourself will have cause to say so. Charlid Davenant was telling me, only this morning, of the wonderful effect John's example has had upon himself. The influence came to him, too, in a singular manner. The Pemberton family in England had sont him the Bible John always used, to keep as a remembrance of his early friend, and when he was looking it over, he saw some words written with great care on the fly-leaf, and signed at the end with John's name, as if they were placed there to record a vow—they were these:—'As the Lord liveth, and as my Lord the King liveth, surely in what place my Lord the King shall be, whether in life

or in death, even there will Thy servants

"How beautiful! " exclaimed Laura "he applied it, no doubt, to himself and his Saviour, Christ,"

"Yes, exactly; and Charlie saw this clearly, at once, and he said this revelation of the intense love felt by John Pemberton for his Divine Master filled him with such a sense of the blessedness of union there must have been between the Saviour and the saved, that he determined to take no rest till he, too, found that blest Redeemer and claimed Him for his own."

"Another jewel added to John's bright

crown," said Laura, coftly; "thank you for having told me this, Mary; it will be a happy thought to take away with me."

Stooping down once more, she pressed her line at the cross set.

her lips on the green sed in token of a mute farewell, and then the friends, turn-ing homeward, left the grave to its stillness and peace beneath the blue vault of Heaven.

(To be Continued.)

### The Eye.

The eye shows character. The eyes of great warriors have almost always been gray, their brows lowering like thunder-Inventors have large eyes, very Philosophers the most illustrious clouds have had large and deep set eyes. The poets all have large, full eyes and musicians' eyes are large and lustrious.

Buffon considers that the most beautiful

eyes are the black and the blue. I think I have seen black and blue eyes that were far from beautiful. Byron says the gazelle will weep at the sound of music.
The gazelle's eyes have been called the
most beautiful in the world, and the greatest compliment an Arab can pay his mistress is to compare her eyes to a gazelle's. The power of the eye was well illustrated in Robert Burns. He was taken to Edinburgh very much as Samson was taken to the temple—to amuse the Philistines. He was brought to the palace where the great men of Scotland were to be entertained, and was put in a back room until the time should come when they were ready When they were he was brought in. and having measured the company with his wonderful eyes, he recited his immortal "Is there, for Honest Poverty? Carlyle says that when he finished, the no-bles and gentlemen cowered and shrunk before his eyes. I think his words had as much to do with it as his eyes. Henry Clay's eyes were big gray ones, that looked black when he was excited. Webster's eyes were a lustrous black, and were like caged lions. Carlyle compares them to a great cathedral all lighted up. Cleopatra had black eyes. Mary Queen of Scots had liquid gray eyes. Dark eyes show power, light liquid gray eyes. Dark eyes show power, ngue eyes gentleness, and gray syes sweetness. There is great magnetic power in the eyes of several of the lower animals. The lion's, the tigers's and the serpent's eyes are all magnetic. It is well known that the serpent will charm birds that are flying above it, until in great circles they will above it, until in great circles they will sweep down to the destruction which awaits they waithing in the field, when he saw an adder lying on a rock. He drew near to examine it, and presently looked at its eyes. He was attracted by their great beauty, and involuntarily stepped forward two or three steps. Beautiful light flowed from them, and seemed to bathe the very coils of the serpent. Gradually he drew closer, until, just as he was almost within the reptile's reach, he fell, feeling, as he said afterwards, as though he had been struck by a stone. When he became construck by a stone. When he became conscious his head was in a friend's lap. His first words were, "Who struck me?" No one struck you, doctor. I saw you was charmed by the snake, and I struck it with a stone." He had struck the snake, and the doctor had felt the blow.—Home

### The Peculiar People in London.

The London Times says: "The Peculiar People, several of whose members are now awaiting trial for manslaughte, in not calling in medical aid when members of their body were sick, have resolved boldly to put to practical test the question as to whether medical aid is really a necessity, or whether prayer alone is not sufficiently efficacious in all cases of sickness. For some time past a large 20 roomed house. situated in Tower street, on the north-east side of London Fields, has been empty. A few days since much excitement was caused in the neighborhood by the apthe house of bearing the following inscription: "House of Faith, for the reception of such sick as are considered hopeless[1y] incurable, to be healed by the prayer of faith." "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."—Matthew xxi., believing, ye shall receive."—Matthew xxi., 22nd verse. "Is any sick among you; let him call for the elders of the Church and let them pray over him and anoint him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—St. James, chapter v., 14-16 verses. "And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents, and if they bring any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."
—St. Mark, chapter xvi., 17-18 verses. —St. Mark, enapter xvi., There will be a strenuous opposition on the part of the inhabitants to the opening of

If any emendations of Scripture were allowable under any circumstances, perhaps the most valuable that could be made, would be to append to Peter's enumeration of the virtues to be added to faith, that of punctuality. The man who habitually fails to meet an appointment at the precise moment, is the thief of another's time. Such a man will never be respected or successful in life. One of the greatest blessings that the extensive railway system has conferred on our people, is the daily lesson of punctuality which it is teaching to all classes.

### Scientific and Asecut.

COFFEE CARR.

One oup brown sugar, one oup molasses, one-half oup cach butter and lard, one oup cold coffee, two eggs, one tablespoonful dinamon, and one of cloves, one grated nutmeg, one teaspoonful soda, flour, one named ach convents and retains. pound each currents and raisins.

### ENGLISH WUFFINS.

Make a sponge over night as for bread. using nothing but yeast, flour, a little salt, and tepid water. In the morning beat it up well and pour into mussin rings upon the griddle. The batter should be just stiff enough to drop (not run) from a spoon.

### SNOWEL ARE CARE.

Three eggs, one cup and a half sugar, sprinkle with grated cocoanut. This is oxcellent.

### AMMONIA AND TOOTHACHE.

A correspondent writes in the Scientific American that the worst toothache, or neuralgia, coming from the teeth, may be speedily and delightfully ended by the ap-plication of a small bit of cotton, saturated in a strong solution of ammonia, to the defective tooth. Sometimes the sufferer is provoked to momentary nervous laughter by the application, but the pain has disappeared.

### MASHED POTATORS.

Where economy is a great object, and for those who cannot digest rioh dishes, the following is an admirable mode of mashing potators. Boil them till thoroughly done, having added a handful of salt to the water, then dry them well, and, with two forks placed back to back, beat the whole up till no lumps are left. If done rapidly, potators thus gooked are If done rapidly, potatoes thus cooked are extremely light and digestible.

### CHEAP PUDDING.

Peel and core four or five apples, according to their size, cut them in slices, and lay them in a pie-dish; sprinkle them with sugar (pounded), and then put a thin layer of apricot or other jam. Take two layer of apricot or other jam. Take two ounces of arrowroot; mix it with a pint of milk, a little sugar and a small piece of butter; stir it over the fire until it bo 3, and then pour it into the pie-dish with the apples and jam, and bake until done.

### 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 the case. Parents should know the healthy pulse of each child—as now and then a person is born with a peculiarly slow or fast pulse, and than a person are than the state of the s seven, about 80; and from twenty to sixty it is 70 beats a minute, declining to 60 at fourscore. A healthy grown person's pulse beats 70 a minute; there may be good health down to 60; but if the pulse always exceed 70, there is disease; the machine is wearing itself out; there is a fever of inflammation somewhere, and the body is feeding on itself; as in consumption, when the pulse is quick, that is, over 70, grad-ually 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.

### CARE OF THE FEET.

A London paper, speaking of Weston's walking feat, says:—"The care of the feet in walking is a subject on which it might be expected that something might be learnt from this experience, useful to pedestrians generally. The main fact is, that this man uses boots remarkably wide in the sole and uses boots remarkably wide in the sole and broad at the toe, measuring four inches and a half across the widest part, and four inches across the toe. The heel is broad and shallow, not more than three quarters of an inch from the attachment to the upper leather. The laced opening of the boot is continued below the instep, so that they can be removed without straining the foot. He observes a definite series of precautions, from want of which his competitors have suffered severely. When the feet begin to warm, he pours large quantities of whiskey into his boots by means of a funnel, and without removing them. Whenever he takes a long rest, they are put in a bath of warm sea salt and water, where they are allowed to remain for five minutes exactly. They are very carefully dried with a soft cloth, care being taken not to rub them; and, lastly, they are thoroughly wetted with whiskey, which is allowed to dry on. Should there be any blister, that is carefully might be readled with a readle the the trip. fully pricked with a needle, the skin being

### MILK DIET IN HEART DISEASE.

The opinion of Dr. Pecholier, an eminent French physician, is now cited in favor of milk diet in the treatment of disease of the heart. He states that in active hypertrophy—namely, in those cases where the consequences of the development of the muscular fibres prevail over the em-barrassment of the circulation caused by the dilation of the cavities, the contraction of the orifices, or the insufficiency of the valves-and where, in consequence the tension of the blood is great in the arteries, and the radial pulse is full and hard; in such cases, at their commencement, the milk diet, together with the use of digitalis, and some times without it, will, if continued long enough; induce at once an amend-ment of the symptoms, and even, at last, all absorption of the superabundant muscular tissues, and thus effect a cure. It is found that, under the influence of this dist the impulse of the heart diminish diet. the impulses of the heart diminish, together with the palpitations, also the congested condition of the face, the brain and the lungs. The patient experiences an unexpected improvement, and, by the adoption of this plan, life may be prolonged and rendered more supportable—a great palliation of the symptoms resulting, even though there be no cure.

### A Peculiar Letter to Mgr. Fabre.

The following extraordinary document says the Montreal Witness, has been handed us for publication, and which we give for what it is worth, merely premising that we do not think the manner of obtaining we do not think the manner of obtaining the information is one to be commended, listening at key-holes being generally considered an indelicate way of satisfying one's curiosity, but suppose that in this case the pupil was merely exercising powers that had been cultivated by his teachers with the object of being made use of in a different direction.

To Mgr. Fabre, Coadjutor Bishop of Mon-

My Lord,-Permit me to inform you that from this date I cease to be a member of the Church of Rome, and at the same time give you a few reasons for my course. You are aware that I have lived among priests for fourteen years, nine of which I have spent with yourself in the Episcopal Palace at Montreal. Engaged as a servant of bishops and priests of Rome, I lived under the same roof with them; I was a daily witness of their private and public actions; I heard their most familiar conversation. Being obliged to attend upon their wants both night and day, to obey and accompany them everywhere, I had all possible opportunities of becoming thoroughly acquainted with Rome's bish-ops and priests. Yes, Monseigneur, it was God's will that I should see with my eyes and hear with my ears that which was done and said, thought and believed in the high places of the Church of Rome. No one in places of the Church of Itome. No one in this world could have better opportunity than I of understanding, judging and knowing intimately this Church; and hav-ing seen and heard all that I did, I believe in my conscience that I should flee from it and abandon it forever. Yes, it is after having found out so much that I am obliged conscientiously to tell my brothers and my friends that the Church of Rome is a hideous caricature, a mockery of the Gospel. I compared at leisure and in the presence of God that which the bishops and priests say and do when they are together and believe themselves unnoticed, and I am convinced that few among them believe in the religion which they preach. The life of the bishops and the priests is, with but few exceptions, in direct opposition to the rules

Christ preached mortification of the lusts of the flesh, and humility; but there are no more haughty men in the world than the priests of Rome, while none surfeit themselves more with meats and wines of the choicest kinds. Christ forbade His disciples to love riches and to sell those spirciples to love riches and to sell those spritual favors which it was their mission to distribute to me.. The priests work but in order that they may amass riches, speaking but of money,—in fact dreaming of money. Although the fortunes of the bishops and priests of Canada reach to very large amounts, they never think they have sufficient; they never cease asking for money from the poor people who writhe in misery and die of hunger at their doors. You have evidently invented purgatory to make money—how many priests believe in this fable? The god which you make every morning with a little cake is put up at auction by you; you demand twenty five cents from the poor man for his low mass, and you make the rich pay five to ohe hundred little for the same ways cally taken for the same many calls all there for the same many calls all the same many dred dollars for the same mass celebrated with more pride and pomp. Your scapularies and your chaplets, your indulgences and brotherhoods, your Aquus Dis and waters of Salette and Lourdes, are streams of gold flowing into your hands night and day, meanwhile ruining irretrievably the people.

which Jesus Christ has laid down for us.

Jesus Christ loved, protected, blessed, and often fed the poor, but you contemn and abase them; these poor ones who have the first place in the Church as they have in the heart of Christ, not only have the lowest place in the Church of Rome, but are treated as vile creatures during life and after death. If a rich man dies your Church exalts, honors, and worships him as a divinity; but let a poor man die, he is treated like a dog; you will not even allow his corpse to enter the church it he has not left money enough to satisfy his thirst for

Leaving these general considerations, I thall state a few facts which I shall never forget, and which you cannot deny, for you were witness thereof as well as myself. These facts are amongst those which the Almighty made use of to open my eyes to the lies, the impostures and the idolatries which make up that which is called the Catholic, Apostolic and Roman re-

In December last, I heard from your lips and from those of your canons the reand from those of your canons the re-gret that you had no more relics for sale. In fact, your relic shop was completely cleaned out, thereby filing your purse with gold. I understood that an Episcopal Council was to be held in order to find out how more could be procured. Up to this time, like so many poor ignorant Catholics about my person, which I kept not alone to protect me from all dangers and all temptations on earth, but also to cause to pour down upon me all the blessings of Heaven. I desired, therefore, ardently, to know from whose years the protect me from know from whence you procured these proious and sacred relies, the price of which was, in my eyes, above all the treasures of earth. The day and hour for assembling having come, you with the canons shut yourselves carefully up in the Council Chamber, locking the front door; but there is another door on the north side, the key-hole of which has let out more than one of your deceitful mysteries. Hoping that I was going to be a witness of some of the was going to be a witness of some of the great miracles by which God sends down from heaven the relics of saints into your hands, and, my heart beating quickly witn suppressed emotion at the thought of the marvels I was to see, I placed my ear noiselessly to the key-hole and heard all and dear you to day hefore God. and defy you to-day, before God, to deny; what I shall state. You said:—

"We are here confronted by a very grave and very deplorable fact. We have no more relies. The piety of the people far aurpassed our utmost hopes. Although we brought a plentiful supply from Rome than the state of the piety of the people far aurpassed our utmost hopes. they did not suffice to meet the faith of the faithful. On every side they are in demand

and we have no more. What must we

Your Grand Vicar Moreau answered "A thought strikes me which I consider to be providential. At the Archbishop's Palace in Quebec the cassock of the late Mgr. Baillargeon is preserved; of this we may make a relic as much if not more venerable than most of those imported from Rome, the authenticity of which is often more than doubtful. My opinion is, then, that we request of the present Architshop of Quebec to be kind enough to code to us at least a portion of this precious memento. least a portion of this precious memento of the sainted prelate who preceded him. piece of the precious rebe of our Savicar Jesus Christ. The piety and sincore faith of our people will find a new aliment in this venerable relic which we can noultlyly

this vonerable rollo which we can invitiply and divide indefinitely."

This proposition was accepted and applaused by all your Council, and you all unanimously decided to write to Quebec to procure in whole or in part the Archbishop Baillargeon's cassock, to divide it into fragments and distribute it as portions of Leans Christ's robe, so that the neonly of Jesus Christ's robe, so that the people would buy them with greater confidence.

No human tongue can express my sur-prise when I heard this strange resolution. These bishops and priests whom I had learned to respect since infancy as the representatives of the God of truth were no-thing less than knaves, liars and swindlers! Those relies in which I had placed so much faith were nothing but a mask for hiding the most impudent impostures! This Catholic, Apostolic and Roman Church which I had heretofore believed to be the only road to heavon was nothing better than a robbers' cave! And it was not Mr. Chiniquy nor any enemy of my religion who had demonstrated this humiliating truth, but from the very mouth of my pas-tors I had learned it!

I had learned it!

I kept my terrible discovery in the bottom of my heart, but from that day I began to regard with clearer vision those things I had previously looked upon with half-closed eyes. A day has not passed since but that I had proof that the Roman Catholic religion is a tissue of impostures invented by the priests to enrich themselves and live upon delicacies at the expense of the people who they take advantage of, and contemn at the same time. I was tempted to immediately leave the Episcopal palace, but the desire to know more of the art of duping people as practiced by the priests of Rome made me remain. About a month later I was called by the Secretary Pare to aid him, he assured me, to make relies from the Holy robe of our Saviour Jesus Christ! Holy robe of our Saviour Jesus Christ!
I saw a picce about five or six inches square streched upon a piece of fine cloth.
I was going to touch it, but the venerable canon prevented me saying "that the priests alone could touch an object so holy as the robe of our Lord Jesus Christ!" I then said to him, "Do you not think that this cloth singularly resembles that in the castook of the late Mar. Beillageen. this cloud singularly resembles that in the caseook of the late Mgr. Baillargeon, Archbishop of Quebec?" As my tone was a little jeering, M. the Secretary with a grave and solemn manner reprimanded me for speaking so lightly of so sacred a relic, and reproched me for my incredulity, and added, I suppose to dispet my doubts, that it was not suprising that the cloth resembled that in the cassock of Mrg. Baillargeon seeing that all the bishops are obliged to wear a robe of the same cloth as that with which our Saviour Jesus Christ was clad."

I cast down my eyes almost suffocating with suppressed laughter, while hearing this impostor, the key of which was in my possossion. It is unnecessary to state that I had the most profound contempt for the impostor. I spent about an hour longer in impostor. I spent about an hour longer in helping to make this holy relic! The Rev. Mr. Pare having put a very little piece in the middle of a magnificent frame, some six or seven inches in size, asked me to stick in the back of the reliquary a large piece of brown paper which I covered over with a thin piece of board, and I saw with my eyes this holy (?) reliquary exposed during nine days, at the beginning of last month, to the veneration of the faithful who congregated from every part of the city and diocese to render homage to the

one of our Saviour Jesus Christ.

This reliquary is at this moment in one of the dressmakers of the sacristy of the Episcopal palace of Montreal, from whence probably it will be brought out to be again probably it will be brought out to be again adored next year. But as this letter is already long enough, I shall defer till another time to tell of other things which it pleased God that I should see and hear in order that I should understand that the Catholic Apostolic and Roman Church is but an invention of Satan to blind, mislead, and destroy souls. PIERRE BOISVERT.
C. CHINIQUY, Witness.
Montreal, May 4th, 1876.

### The United States Centennial.

On the 10th inst., the gates of this great exhibition were open at 9 a.m., and fifty thousand were soon on the ground. At 10.15 the ceremonies began by the performance of the national airs by a large orchestra. President Grant arrived at 10.80, the time announced for the formal opening, and prayers were offered by the Right Rev. Jos. Simpson.

John Welsh, President of the Centennial Board of Finance then presented the buildings to the Centennial Committee. The cantata by Sidney Lanier, of Georgia, was sung very effectively, and then followed the formal presentation of the exhibition to President Grant by Joseph R. Hawley, President of the U. S. Centennial Committee: after which the President formally declared the Cen-

tennial duly opened. It is supposed that, at noon, not less than a hundred thousand people were in sight of the grand stand. Whittier's hymn was sung with magnificent effect. The speakers were listened to with attention; General Grant's speech being brief, was much applauded, the Emperor

of Brazil joining in the demonstration. At 12, the United States' flag was unfurled from the main building, the

Hallelujah chorus rendered, a salute of a hundred guns fired from St. George's Hill, and ringing of chimes from different parts of the ground. During the performance of the chorus, the foreign commissioners passed from the platform into the main building; President Grant, accompanied by Director-General Goshorn, followed by the guests of the day, also passed into the main building, then into the machinery hall, and thence into the Judges' quarters, where a procession, headed by the President, at 1.22 p.m., assisted by Dom Pedro, put in motion the great engine, which started all the machinery of the building. This closed the formal ceremonies of the day

One of the most noteworthy features of the day occurred when the motive power was started, At a signal from Gen. Hawley, the President and the Emperor each seized the crank opening the valves, and turned them several times. A sound immediately issued forth, which conveyed the intimation that the enormous engine was about to start. The monstrous 70 ton fly wheel began to revolve slowly, increasing with great rapidity, until it attained its utmost speed. The assembled multitude caught the inspiration of the moment, and deafening shouts and echoes reverberated through the building: all the multitudinous wheels in the hall began to move, thousands of bells were set ringing, and the world was given to understand that the Centennial Exhibition was now fairly inaugurated.

The military display was highly respectable. The cavalcade formed in line on Broad Street, and marched to the Centennial Grounds by 22nd and Wall Streets. It was joined by President Grant, who rode in a carriage, accompanied by Governor Hartrauft, of Pennsylvania. As the grounds were approceded, the enthusiasm of the multi-tude reached a high pitch, and indeed scarcely knew any bounds.

Altogether the opening was regarded as a success, and the official estimate stated that 110,000 people entered the Centennial Grounds during the day .-Dominion Churchman.

### "A Drop of Joy in Every Word."

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June 26, 1874. Dr. R. V. Pierce, Buffalo, N.Y.: Dear Dr. R. V. Pierce, Buffalo, N.Y.: Dear Sir—It is with a happy heart that I pen these lines to acknowledge that you and your Golden Medical Discovery and Purgative Pellets are a blessing to the World. These medicines cannot be too highly praised, for they have almost brought me out of the grave. Three months ago I was broken out with large ulcers and sores on my body, limbs and face. I procured your Golden Medical Discovery and Purgative Golden Medical Discovery and Purgative Pellets, and have taken six bottles, and to-Pellets, and have taken six bottles, and today I am in good health, all those ugly
ulcers having healed and left my skin in a
natural, healthy condition. I thought at
one time Toould not be cured. Although
I can but poorly express my gratifude to
you, yet there is a drop of ity in every
word I watte. God's blessing rest on you
and your wonderful medicines is the
humble prayer of, Yours truly.

JAMES O. BELLIS.

When a medicine will promptly cure
such torrible eating ulcers and free the
blood of the virulent poicon causing them,
who can longer doubt its wonderful virtues?
Dr. Pierce, however, does not wish to place

Dr. Pierce, however, does not wish to place his Golden Medical Discovery in the cat-alogue of quack patent nostrums by recommending it to cure every disease, nor does he so recommend it; but what he does claim is this, that there is but one form of blood disease that it will not cure, and that disease is cancer. He does not recommend his Discovery for that disease, yet he knows it to be the most searching blood cleaner yet discovered, and that it will free the blood and system of all other known that he had a suitable way to be the search had a system of all other known that he had a system of all other known that he had a system of the search had a system of blood poisons, he they animal, vegetable or mineral. The Golden Discovery is warranted by him to cure the worst forms of Skin Diseases, as all forms of Blotches Pimples and Eruptions, also all Glandular Swellings, and the worst form of Scrofulous and Ulcerated Sores of Neck. Legs, or other parts, and all Scrofulous Diseases of the Bones, as White Swellings, Fever Sores Hip Joint and S sinal Diseases, all of which belong to Scrofulous diseases.

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side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the rm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely ummon up fortitude enough to try it. In fact, he distrusts every remedy. veral of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the Li-

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

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'Persons taboring under this distressing matady will find thance's Epileptic Pills to be thought younds; swell discovered for construction of the construction of the state of the construction of the construction of the state of the construction about the read by as it the stilleder they are in early reposed true, and should they be read by any one who is not afficted binned if the Lax a friend who is a safferer, he will do a humane act by entiting this out and sending it to him.

### A MOST REMARKABLE CURE.

A MOSE REMARKABLE CURE.

PRILAPELIFILE July 22th 1877

SETE HANCE. Baltimore, Md. - Bear by beeing your advective no at 1 was induced titry your byte pite fills. It was induced titry your byte pite fills. It was induced titry your byte pite fills. It was stacked with Epilopsy in Joly. 1833 June Lately noy play cician was summoned, but he could give no a relief. I the consulted another physician, but is cancel influent any good offeet. I again turned to may family playled in, we scupped and hied sever in the first to your property of the consulted another playled in the first to your fills and my make pay did not do five files also you know you was an even if you have you was first to in the first that I hot first to the first that I hot first the first that the stall confidence in my self-pay did not another than your paper by the pite pite greated me. In February, 186, Homewood to now our Fills and only had two attacks after, were the last on was april the local and the production of a kessel now character. With the blessing of Privite are your medium evan made the instrument by the charters where, that persons who are similarly affected to y have the benefit of them. Any person wishing turtier unformation can obtain it by calling at my residence, No. 836 North Third St., Philadelphia, Pa.

WILLIAM ELDER.

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The subjoined will answer.

ORI \*ADA, Mies. Jun 2: - Strik's Hance - DearSir;
You will find enclosed five dollars, which I send you for
two box's sof your Bijleptic Pills: I weste first person
who tried your Pills no this part of the a marry. My son
was badly afflicted with fits for two y-ars. I wrote for
and received two boxes of your Pills, which he fock according to directions. He has never had a fit since. It
was by my persuasion that Mr. Lyon tried your Pills,
His case was a very bad one; he had fits nearly all kis
life. Persons have written to me from Alabama and
Tennesses on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
fatled to cure. Yours, etc., C. H. GUY.

Grenada, Yalabusha County, Miss.

### ANOTHER REMARKABLE

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

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### STILL ANOTHER CURE.

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Seth S Hance, Baltimore, Md —Dear Sir; I take great pleasure in relating a case of bpasnas, or fits, cared by your lavaiusble Pilis. My brother, J. J. Ligon, has long been afflicted with this awful disease. He was first attacked while quite young. He would have one or two pasma at one attack af first, but as he grew older they seemed to lucrease. Up to the time he commenced taking your Pilis he had them very often han quite severe, protrating him, body and mind. His mind had suitered seriously, but now, I am happy to say, he is cured of those fits. He has enjoyed fine health for the last five months, life mind has also returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the reamedy that will cure them. Yours, respectfully, etc., W. P. Lucox

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P. W. RINGLERS & Co., 518 Arch St., Philade ynia, Pr.

### Births, Marringes and Denths. MOT EXSCEDING FOUR LINES 25 DENTS.

BIRTH

At Queensville, on the 15th May, the wife of Rev. T. T. Jankson, of a son.

T. T. Johnson, of a son.

MARRIED.

In Galt, on Wednesday, 17th May, at the residence of the bride's father, by the Rev. James Middenies, of Klora, Carr James Walker, in spector North-West Monnted Police, to hyper eldest daughter of Qvim. Guarrie, Esq., of Gait.

In Toronto, at the rasidence of the bride's father, by the Rev. J. M. k.ug. M.A., Mr. W. H. Colk, of the Mortest Telegraph Office, Gait, to Christina, youngest daughter of Walter Daldell, Faq., of Toronto.

DEATH.

DEATH. At his residence, Exphoroush, Allan Mourison, Esq. k mber merchant, on the pih May after much anternag, which he bore with Christian togethese.

## THE PRODUCE MARKETS.

Texonto, May 31, 1876. The Liverpool markets are firm. In New York TORONTO.

| men and fall may limble   | 61  | U    | 69   | 9.1 | - 2 |
|---|-----|------|------|-----|-----|
| Wheat, fall, per hushel   | 1   | 00   | 70   | 1   | 1   |
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| Berley. do  |     |      |      |     | :   |
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| 2 40001   | ٥   | 00   | **   | 0   | 1   |
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| Office of the Late Live to the Late Late Late Late Late Late Late Lat | Õ   | 50   | **   | 0   | 1   |
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| Turkers   | 0   | - 42 | - 11 | - 4 | Š   |
| Buther . 1b ralls   | U   |      |      | Q   | 2   |
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| Batter, tob datey   | ñ   | 00   | **   | 0   | (   |
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| Annias mar byl  | 4   | OU   |      |     | 2   |
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| May, management and the second  | ĸ.  | -00  | "    | 21  | 1   |
| FIRW  | ñ   | ã    | **   | 19  | Č   |
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LONDON.

|                    | 1011         | 00111           |    |          |    |          |          |
|--------------------|--------------|-----------------|----|----------|----|----------|----------|
| White Wheat Dei    | n 🕶 100      | 1bs             | 1  | 70<br>55 | Q  | \$1<br>1 | 61<br>70 |
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| Bed Winter         |              | *****           | î  |          | 44 | i        | 88       |
| Spring Wheat       |              | ******          | 2  |          | 14 | Ŕ        |          |
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| dry,               | ************ | ******          | 0  | 10       | "  | 0        | 00       |
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| Beef, W1b          |              | ******          | 0  | 05       | "  | 0        | 07       |
| Live Hogs, Wowt.   |              | ******          | 6  | 00       | "  | 6        | 00       |
| Dressed Hogs       | ***********  | **********      | 7  | 50       | "  | 8        | 60       |
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| Wheat, spring      | ******       | ******          | ÷  | **       | ** |          | **       |

## Official Announcements.

### MEETINGS OF PRESBYTERIES.

CHATHAM.—In the Lecture Room of Knox Church, Toronto, on Saturday, 10th June, at 11 a.m. BRUCE.—At Port Eigin, on the 2nd Tuesday of July, at 4 o'clook p.m. KINGSTON.—At Kingston, in Brook St. Church, on the 2nd Tuesday of July, at 3 p.m.
HURON.—At Seaforth, on the 2nd Tuesday of July, at 11 a.m.

PARIS.—Prosbytery meets in Zion Church, Brantford, on first Tuesday of July, at 2 p.m.

BARRIE.—Next meeting at Barrie, tast Tuesday in August, at 11 a m.

## ELOCUTION: SCRIPTURAL READING.

J. W. TAVERNER, Lecturer on Elecution at Knox College, has reconstructed his course in Elecution se as to include his valuable instructions on Gesture and Oratorical delivery. This arrangement has been especially made for Ministers attending the General Assembly. Apply to

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REV. PRINCIPAL CAVEN.

### GENERAL ASSEMBLY OF THE

## PRESBYTERIAN CHURCH IN CANADA.

Certificates are being forwarded to Ministers and Elders for Railway travelling, in the case of those who propose attending the meeting of Assembly Certificates for Elders are enclosed to the Minister Should any not receive Certificates by 20th May they should communicate with the undersigned

Parties prefering to travel by the Steamers in the St. Lawrence and Lake Ontario will also apply for Certificates.

Arrangements are being made in Hallfax for lines East of Danville Junction and Riviere du Loup.

W. READ, Toronto, Box 2567.

## Home Mission Fund.

## WESTERN SECTION.

At a meeting of the Sub-Committee held last week in Toronto, it was found that after all contributions have been received for the year, there remains an indebtedness of \$9,000 It was, however, agreed to borrow smiletent money to pay one-half of the amounts due such Presbytery last April. These remittances will be made by REV. DR. REID as soon as practicable.

\*\*WR. COCHEANE.\*\*

\*\*Drantford, May 13, 1876.\*\*

\*\*Convener.\*\*

### MOTIOM.

THE Heard of Foreign Missions of the General Assembly in the Maritime Provinces, having de-cided to send a female teacher to take charge of the Mission School for Coolies in Ean Fernando, Trinidad are prepared to receive applications for the situation.

the situation.

The teacher must have some experience in Christian work must hold a license, and be qualized to bring on the pupils in sacred music. Salary 3400 per annum Time of sailing about 1st September, under charge of Nev. K. J. drant on his return. Applications to be sent before July 1st, with testimonials of character and timess, to May 11th, 1876.

Hallfax, N. S.

## MISSIONARIES WANTED

### MANITOBA, LAKE SUPERIOR, AND THE MANITOULIN ISLANDS.

THE Home Mission Committee are prepared to engage several suitable Missionaries for Manitoba and Lake Emporior. One is also wanted for the Manitonin Islands. Applicants must either be ordained or Probationers of our Church ready for ordination. The term of engagement in either case to be for not less than two years.

For particulars apply to the Convener,

REV. DR. COCHRANE.

Brastford, April 8, 1876.

THE

### National Investment Company OF CANADA, (Limited).

Take notice that the Provisional Board have by resolution directed the Stock Books of the National Investment Company of Canada (limited) to be opened at the office of

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Toronto, March 20th, 1876



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