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Contributors and Correspondents.

DIARY IN THE EAST

NAZARETH TO CARMEL AND BEYROUT.—
Continued.

My little attendant was a native of Palestine, and the only European language he seemed to know anything about was Italian, which he had learned from the monks, so I could not talk to him, being ignorant of that language. From the cave we went down to the foot of the hill where a road comes round the promontory from the south. We then passed through the well tilled fields of the German colony to the hotel where I was to stay till the steamer came in, it being more convenient for starting from than the convent, though it, too is a good walk from the place where boats put off to the steamers. The only other guests in the hotel were people whom I had met before in Jerusalem, and Nazareth, so the table d'Hote meals were quite sociable. On Sunday there was no divine service of any kind except that of the German colonists, so I was glad to attend it, and if there was not much edification in the addresses, at least we had some Bible reading, and some of the fine old gospel hymns of the German fatherland. It was an uncomfortable thing to be all the evening on the watch for the steamer, with the expectation of being obliged to go on board, Sunday though it was. The steamer sometimes stays such a short time off Caïpha, that I had to dispatch my baggage to the custom house, there to lie ready for starting at a moment's notice.

Dr. V. had put me under the care of a native of the name of Soudain, who was at the head of the Caïpha post-office, and speaks English pretty well.

Mr. Soudain came out to the hotel to escort me to the steamer, which was looked for every minute, but at 10 p.m. it had never arrived, so he proposed my going in to his sister's house at Caïpha, and waiting there, as we could not keep the hotel people up all night. So off I went with him. When we got to his sister's, she and her husband and son, were all fast asleep, and such a knocking and calling we had before they could be roused. Then when we did get in, the room where they had been, as usual, sleeping on mats on the floor, was so stifling from the windows being closed, that I felt as if I should be suffocated. There was a sort of terrace on the roof a lower story, and I entreated Mr. Soudain to let me sit there till the steamer arrived, and to beg his sister and her family not to trouble about me, but go quietly to rest again. So a chair was brought out for me, and I thought all was comfortably settled, and Mr. S. went off to his bachelor abode, promising to come for me when the steamer's gun announced its arrival. He was sure to be roused himself, being post-master. But Mr. S. had hardly left me when his sister came back, and talking Arabic volubly, by signs entreated me to come inside. She knew no English, so I had no way of softening my refusal of her kind hospitality, and it ended in my having to go in, hoping it would not be for long. But alas! it was for a whole night, for the steamer never came, and such a night it was; a few such nights of killing with kindness would have finished me altogether. First she took me into the room where she had been sleeping; they sleep in all their clothes; and opened all the windows for my benefit. Then she settled me on the nice broad-cushioned divan, and tried to get me to understand her Arabic. I said "Ma-fesh Arabic," "No Arabic," and she laughed, and answered, "Ma-fesh Inglesse." "No English," and talked away the same as ever.

She brought me a cigarette, which I declined of course, then a hookah. She was evidently dreadfully distressed at my refusing it also. By this time she was coughing from the night air, and with some difficulty I got the windows shut. I could not endure that the kind creature should suffer on my account. Then she brought me sweetmeats, and walnuts, and bonbons, and at last went off and made black coffee. I was thankful to eat and drink anything I could eat and drink, that she might not think my refusal to smoke was from any disdain of her extreme kindness. By way of showing me what her name was, she brought me a rose, pointing to it and herself by turns. I managed to enquire if she had children, and she pointed to a big boy lying asleep on the floor, and made me understand that he was the only one left of six or seven. Then it seemed to dawn on her that he might be a help in the talking line, and after making out that I knew French, she set to awake her son who knew a little of it. Poor fellow, he was certainly a sound sleeper, but after some minutes of persistent pulling, and hugging, and kissing from his mother, he at last sat up, rubbing his sleepy eyes, and opening them wide with astonishment too, at seeing a stranger and European sitting there on the divan at

midnight. After that we talked a little in a slow way, as the boy had to repeat every thing I said in my wretched French over again in Arabic to his mother and father, who had, at my request, been told he need not be any longer banished to the back premises. How very silly my remarks and replies to their questions seemed, when they had all to go through the process of translation. Nothing I could say seemed worth so much trouble. But they did not appear to think so, and made all sorts of enquiries about my route, and gave me a warm invitation to come back from the Lebanon, and stay with them instead of going to the hotel. They seemed comfortable people, the husband in some government office.

By this time, besides being dreadfully tired, I was quite distressed at keeping them all awake, so I proposed lying down myself, that they might do the same. So they brought out some beautiful new quilted coverlets, with which they packed me up on the broad divan till I was nearly stowed alive. But I bore it till I got them to lie down again on the floor. At least the mother and son did; the father again retired to another room. Then I lay the rest of the night engaged in the fatiguing occupation of watching and listening, expecting every moment to hear the steamer's gun, but it never came. Early in the morning the kind Rose was again thinking what she could get me to eat and drink. I had more coffee given me, and I think she even tried to toast some bread for me. She must have heard of that as an English delicacy. It certainly would not be very easy to prepare at the funny little sort of flower-pot full of burning charcoal, which they use for cooking in Palestine. At last I got leave to go for a ramble on the beach, but they begged I would come back and stay with them till the steamer came, instead of going to the hotel. This I could not agree to, for I am sure Rose would have spent her strength on cooking for me, and I could not bear to give her so much trouble when I had no way of repaying her. I took care to make her son explain to her that ladies in England were not in the habit of smoking hookahs. I was very weary after my sleepless night, so, after sitting a long time on the beach, and seeing nothing of the steamer, I went back to the Germans, and got a sleep on my bed in the hotel. It turned out that though there had been no more than small waves on the beach at Caïpha on Sunday, there had been such a storm at Jaffa, that the steamer could not take on board its goods or passengers till Monday morning. In that way it was again dark on Monday evening, before it was seen coming steaming round the point of Carmel. Then, of course, I at once started in to Caïpha. This time I had two English ladies and the hotel-keeper to escort me to the custom house, where Mr. Soudain met me. It was a lovely warm night, with a pleasant air of the sea. The fire-flies were dancing about among the prickly pear hedges, as we walked in to the native town. I was truly grateful to Dr. Vartan for having put me under the post-master's care. He took the whole charge of bargaining with the Arab boatmen, who are not easy to deal with, and himself went on board the steamer with me.

There I was welcomed by my dear friends, the W's. It was very pleasant to be with them again.

On the morning of May 5th I was on deck early, and was just in time to get a glimpse of Sidon, which we were passing, but at too great a distance to distinguish much more than its position at the foot of Lebanon. The range looked very fine. It truly deserves the epithet, that "goodly mountain." It rises very abruptly from the plain on the margin of the sea, which varies in breadth. Deep gorges cut into mountain wall here and there, and villages peeped out in all directions as we neared Beyrouit. That town looks beautiful from the sea, the houses rising tier above tier on the little promontory on which it is built, interspersed with gardens of mulberry trees which looked bright and green. A little while after they were nothing but low stumpy trunks, the branches being stripped off to feed the silk worms, which keep the poor women of Beyrouit busy supplying their voracious appetites from morning to night in the month of May when I was there. The American Mission College is a conspicuous object from the sea, and another smaller airy abode was the nice little hospital of the Kaiserworth deaconesses.

While I was in Beyrouit two Englishmen (besides many natives) were enjoying the quiet abode and gentle care of the kind nursing sisters there. They found it a great boon to have such a place to go to from the hotel, which, though it may be a good enough place for the healthy, is a poor substitute for home to the sick. Again I was so well off as not to need to go to a hotel. The W's were to stay in the hospitable house of Mr. Mentor Mott, and as I had an introduction to his wife, I was also welcomed there, and most kindly treated during some weeks in which I had an opportunity of seeing a good deal of the schools founded in Beyrouit and elsewhere, by Mrs. Mott's devoted sister, the late Mrs. Bowes-Tammison.

(To be continued.)

A destructive fire on Grand Street and Broadway, New York, Feb. 8th, resulted in a loss of property worth four and a half millions of dollars. Four fire men were killed.

WARLIKE preparations in Roumania are exciting uneasiness. Prince Charles wishes to renounce allegiance to Turkey.

CARDINAL MANNING has taken the trouble to deny that he supports any scheme for receiving the Ritualists. He has more hope of another section of the English Church.

Edinburgh Letter.

We have received the following letter from a Canadian student, and an occasional correspondent, formerly from New York, now in Edinburgh, Scotland.

A continuous round of duties and pleasures has occupied every moment, leaving no time for correspondence of any kind. Not but objects of general interest and matters of world-wide importance are ever at hand in this literary centre, "Modern Athens," or as the English call it, the "Grey Metropolis of the North."

It might be interesting to some of your readers who have not seen this magnificent city to describe its varied ornaments, but no description compatible with your space and my time could do the semblance of justice to its thousand-and-one attractions, therefore, I will attempt none, but confine my desultory notes to a passing notice of affairs here as they appear to an outsider. However, I cannot refrain from noticing the great number and beauty of the monuments. Edinburgh, like Baltimore, U.S., might be called the "city of monuments."

There are literally dozens of elegantly carved columns erected to the memory of illustrious or other men of the past. Sir Walter Scott's is the most beautiful I have yet seen, though not so large as Wellington's or O'Connell's, Dublin. It is 200 feet high, cost upwards of £16,000, and is adorned with statues of the leading characters in his works.

Strange enough, though there are sculptured pillars to all sorts of men, "great and small"—statesmen, lawyers, poets, etc.—there is not one bearing the imperishable name of Scotland's best and greatest hero. As Dr. J. S. Blackie, one of the few brilliant stars yet above the horizon, in one of these sparkling flashes of trenchant satire, for which his new book of poems is noted, says:

"The squares of broozy Edinburgh, show Statues to perjured princes, men who lived Chief-captains of a swinish court, and died With rotten souls embalmed in Popery. Proud monuments are piled to eternalise Lawyers with supple conscience and glib tongue, And frizzled beards, with never a deeper thought Than their rolled waistcoats—but you'll beat in vain, These streets to find one stone to memorialise, Dauntless John Knox or faithful Walter Mlyn."

There is an excellent spirit among the Christian laity of the Churches since the Moody meetings. A Daily Union prayer-meeting is continued yet in the Free Assembly Hall at noon. Many important missionary and other meetings are held, at a vast amount of Christian work from all lands is given by those noble retired veterans, Drs. Duff, Mitchell, etc.

Ecclesiastical affairs.—Another lively idea of those agitators now transpiring. One's own ideas become so different, even about the same persons and questions, after actual contact with the whole surroundings. Dr. Begg is the leading spirit in the discussions in and out of the courts. He is *facile princeps* as a debator, there being no foeman worthy of his steel in the Free Church. Though not always free from error in his theorizing, yet his manly earnest bearing and fearless advocacy of the "old paths" command universal respect. His plan now is something like this:—Since the Presbyterian Churches of all branches, which nominally include eighty per cent. of the people of Scotland have lamentably failed to reach the masses, some change is imperatively demanded, therefore, the Assembly should petition Parliament to appoint a Royal Commission to investigate the whole case of the established Free and United Presbyterian Churches, and suggest a re-organization. This scheme does not necessarily aim at disestablishment so much as a redistribution of the funds of the Kirk among dissenting ministers.

This measure has already been defeated in several Presbyteries, receiving as some think its final quietus. In this Presbytery (Edinburgh) there was a long and spirited debate over it. Principal Raing and Rev. Sir Henry Moncrieff were the chief though unequal opponents of the veteran warrior. As a whole the discussions here in the Church courts or newspapers are neither as courteous or dignified as in America. The old "organ question" is being fought over with unabated asperity. In the Kirk, the Ritualists are troubling Israel, and disturbing it not a little.

With respect to college work, I may say that in this one there is scarcely half the amount of study or work to be done which is required in Union Seminary, New York. The course is also shorter. Four sessions of five months each constitute the course here. Three sessions of eight months that of Union. The number of students is about 120.

All speeches and debates are written and rehearsed. It is most ludicrous to hear or see an M.P. haranguing his constituents on the tittest current topics with eye-glass and nose down on his M.S. behind a desk. Lord Derby and Hon. W. E. Foster both read their addresses last month when receiving the freedom of the city. The former presents a faultless pattern of pure classic English in his style, accent and pronunciation.

Moderate drinking prevails almost universally in this country. Among some of the higher and most of the lower classes it is shockingly prevalent. During Christmas and New Year holidays the bacchanalian mid-night carousals on the streets in which thousands of both sexes make night hideous with their maudlin mirth mock all description. No such scenes were ever seen in eight months in New York, or many years residence in Toronto. New College, Edinburgh, Jan. 21st, 1876.

Duty of Presbyterians towards the French of Lower Canada.

BY A NOVEL SCOTMAN.

The remarkable success which has attended the labours of Father Chiquiquy among his countrymen in and around Montreal, should invest the subject of French Canadian Evangelization with greater interest than formerly for the Presbyterian Church of this Dominion. In my opinion the work of giving the gospel to our Roman Catholic fellow-countrymen of Quebec is the mission for the Canada Presbyterian Church at the present time. We cannot help, of course, feeling and manifesting a deep interest in the other missions of our Church—in the New Hebrides, in Trinidad, in China, in India—at the same time I claim that the mission to the French Canadians and French Acadians of the Dominion should not occupy a secondary place to any of these.

Look at the political aspect of the case. With the Province of Quebec lying between Ontario and the Maritime Provinces—a large majority of her people systematically kept in ignorance, taught that the Pope of Rome must be obeyed before Queen Victoria, and instructed that the civil laws of our country should be subject to the mandates of an aggressive Ultramontane Church—with the bulk of the Romish clergy not only opposed in principle to civil and religious liberty, but manifesting their animus by denouncing those who venture to think and act for themselves in matters civil and political. With these facts patent to our people and our rulers, it will be readily seen that while Quebec occupies such an anomalous position and is crushed under the thralldom of such undesirable influences, so inimical to the principles of liberty upon which our theory and practice of civil government is based, we can never have a thoroughly united, harmonious Dominion. But give the French Canadians the Gospel, so that they may be emancipated from the spiritual thralldom which is crushing out their better and nobler aspirations, so that the power of Ultramontanism may be broken, and Quebec will at once take her rightful position and come into harmony with the Provinces on each side of her; and as her people secure the priceless blessings of a sound education, and realize the freedom, civil, political and religious, which the living gospel brings, they will assert their manhood and prove themselves worthy citizens of the Dominion, and prevent the noble Provinces of Quebec from lagging any longer in the onward march of true progress.

But there is a sadder aspect of the case still. These French Canadians groan under an ecclesiastical bondage of the most galling description—a veritable spiritual despotism. Largely kept in ignorance, deprived by their clergy of the privilege of studying the word of God, they are compelled to grope on through life in a state of semi-heathen darkness, while the wants of their spiritual natures are supplied, not with the truths of the Living Word, but with the husks of superstition and rubbishy ecclesiastical dogmas, and the craving of their souls are met, not with the living, blessed Jesus, but with nonsensical mummery, idolatrous Mary-worship, and priestly absolution. No wonder their souls are unsatisfied, so that when the simple truths of the Gospel are presented to them, they grasp them with the avidity of drowning men, and cherish them as gifts of unspeakable value. Shall we not give these people the bread of life? Let the Presbyterians of Canada answer by their prayers, their contributions, and their evangelists. The success that has so far attended Father Chiquiquy's work in Montreal is a notable guarantee of what may be done if the Presbyterians of the Dominion realize the importance of the work as they ought to realize it, and support it as they should by generous contributions accompanied by earnest faithful prayer to the Lord of the harvest. "The harvest truly is great, but the labourers are few," is the agonizing cry of the faithful Chiquiquy. Yes, "the harvest truly is great," and though the labourers may be increasing somewhat, the means to support them and carry on the work are not forthcoming as readily as they should be. Presbyterians of Canada, recipients of Heaven's best blessings, ye who know that you enjoy civil and religious liberty because you live in the light of the glorious Gospel of Jesus Christ, won't you "come to the help of the Lord against the mighty," won't you give cheerfully and abundantly as God hath prospered you in order that the same blessed Gospel may be given to your thirsting famishing fellow citizens of Quebec who are "perishing for lack of knowledge." Let the response be worthy of our Presbyterianism, of our citizenship, of our Christianity. Pictou, Feb. 2nd, 1876.

"Dancing S. S. Teachers"

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In the last P. A. P. of 1875, a letter appeared from "Epsilon," headed "Dancing S. S. Teachers." "Epsilon" desires some of your correspondents to give further information on this subject. Let us endeavour to contribute a mite to this correspondence.

It is often taken for granted that Scripture given to children for the very popular but vain amusement. The passage generally quoted in support thereof is the following: Eccl. 3. 1: "a time to mourn, and a time to dance." The Hebrew word translated "to dance" is the very word a part of the Hebrew verb translated "skipped" in the 114th Psalm. "To skip" is the proper translation of this part of the Hebrew verb. The sentence referred to ought to be translated "A time to mourn, and a time to skip." This Hebrew word both here and in the 114th Psalm is figurative, and signifies rejoicing. The real meaning of the phrase then is, "A time to mourn and a time to rejoice." The preceding verse of this same chapter reads thus:—"A time to kill and a time to heal." This is surely figurative language which has a deep spiritual significance. So has the language used in the fourth verse. It has no reference whatever to modern dancing. Modern dancing is but carnal rejoicing. But the joy of the believer is spiritual and "unspeakable."

The children of Israel danced around the golden calf (Ex. xxxii. 19) when Moses was descending from the Mount bearing the tables of the Law. After breaking the tables, etc., "Moses stood in the gate of the camp, and said: 'Who is on the Lord's side? let him come unto me.'" The sons of Levi responded, and were thereafter honoured among the tribes. Those who danced around the golden calf were against the Lord.

In the book of Job, (chap. xxi.) it is clearly stated that the children of the wicked dance. Also in the New Testament Paul refers to this subject among the works of the flesh, (Gal. v. 21).

Peter likewise makes mention of the same, (1 Pet. iv. 8). The Greek word in both these passages translated "revellings," really signifies "merry-making with music and dancing." Both Apostles include this practice among the works of the flesh, and Paul distinctly declares that those who continue doing "such things shall not inherit the Kingdom of God."

A PROBATIONER.

The following is the concluding portion of the letter "Record vs. Controversy," alluded to in our notes to correspondents with this heading:—

"Apart from this failing, however, I like the Record exceedingly. It has the ring about it which cannot fail to attract the crowdy professors to a sense of duty, and also to keep them awake. I would, however, no more think of perusing the Record without the PRESBYTERIAN at my elbow than of stepping on board a locomotive without an escape valve. The two combined are doing excellent work for the Master, and if only a medium of the earnest spirit which characterizes them can be infused into every individual in our midst who styles himself Presbyterian, ours will be a model Church, lacking neither men nor means. The most likely method of accomplishing this is to have the PRESBYTERIAN and the Record as regular visitors in every family, and till this is done no effort should be relaxed. T.

Rev. George Outhbertson.

On Sabbath last Rev. Mr. Outhbertson closed thirteen years of pastoral labour in connection with the Presbyterian Church in St. Thomas—a much longer term than has fallen to the lot of any of his predecessors—a term, too, which has seen many changes in the neighbouring pulpits of the town—and scenes in the inner life of congregations of a less pleasant character than he has been called upon to deal with. He retires from his charge, certainly not richer in this world's goods than when he entered upon it; but he retires with the good wishes, the esteem and affection of very many friends, both within and without his congregation.

Notwithstanding the unfavorable state of the weather, a large congregation assembled in the Presbyterian Church on Sabbath morning to listen to his farewell sermon. He preached from the Epistle to Peter, 1st chapter and 4th verse, and, at the close only, made reference to the solemn trial they were called upon to undergo in severing the relations and responsibilities pastor and people had sustained and borne in common for so long a period. In this matter he said he took the initiative, having tendered his resignation to the Presbytery, and having firmly adhered to his purpose; but he did so, convinced by what had come to his ears that the interests of a united congregation required him to do so. Another course was open to him. He might have organized another congregation, and have taken three-fourths of his present members and adherents with him; but he felt that the sum for such a step was not yet. He would rather "step down and out," and see the congregation united and prosperous, than to see it split into fragments, and where one would suffice, two struggling for existence. Although he was in mid-winter left houseless and homeless, his family broken up, himself separated from them and sent to labour in the mission field, whither, he knew not, no one would be better pleased to hear of the future prosperity of the congregation, and to know that the "inheritance incorruptible, undefiled, and that fadeth not away," spoken of in the text from which he had that morning addressed them, was reserved in heaven for each and every one of their number.—Home Journal.

Our Young Folks.

A True Story.

One cold day in winter a lad stood at the outer door of a cottage in Scotland. The snow had been falling very fast, and the poor boy looked very cold and hungry.

"Mayn't I stay, ma'm?" he said to the woman who had opened the door. "I'll work, cut wood, go for water, and do all your errands."

"You may come in, at any rate, until my husband comes home," the woman said. "There, sit down by the fire; you look perishing with the cold;" and she drew a chair up to the warmest corner; then suspiciously glancing at the boy from the corners of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy boots, and the door was swung open with a quick jerk, and the husband entered, wearied with his day's work.

A look of intelligence passed between his wife and himself. He had looked at the boy, but did not seem very well pleased; he nevertheless made him come to the table, and was glad to see how heartily he ate his supper.

Day after day passed, and yet the boy begged to be kept "until to-morrow;" so the good couple, after due consideration, concluded that as long as he was such a good boy, and worked so willingly, they would keep him.

One day, in the middle of winter, a peddler, who often traded at the cottage, called, and, after disposing of some of his goods, was preparing to go, when he said to the woman:

"You have a boy out there, splitting wood, I see," pointing to the yard. "Yes; do you know him?"

"I have seen him," replied the peddler. "Where? Who is he? What is he?"

"A jail-bird;" and then the peddler swung his pack over his shoulder. "That boy, young as he looks, I saw in court myself, and heard him sentenced, 'Ten months.' You'd do well to look carefully after him."

Oh! there was something so dreadful in the word "jail." The poor woman trembled as she laid away the things she had bought of the peddler; nor could she be easy till she called the boy in and assured him that she knew that dark part of his history.

As ashamed and distressed, the boy hung down his head. His cheeks seemed bursting with the hot blood, and his lips quivered.

"Well," he muttered, his frame shaking, "there's no use in me trying to do better; everybody hates and despises me; nobody cares about me."

"Tell me," said the woman, "how came you to go, so young, to that dreadful place? Where is your mother?"

"Oh!" exclaimed the boy, with a burst of grief that was terrible to behold—"oh I hadn't no mother! I hadn't no mother ever since I was a baby! If I only had a mother," he continued, while tears gushed from his eyes, "I wouldn't have been bound out, and kicked, and cuffed, and horsewhipped. I wouldn't have been saucy and got knocked down, and ran away, and then stole because I was hungry. Oh! if I'd only had a mother!"

The strength was all gone from the poor boy, and he sunk on his knees, sobbing great choking sobs, and rubbing the hot tears away with the sleeve of his jacket.

The woman was a mother, and though all her children slept under the cold sod in the churchyard, she was a mother still. She put her hand kindly on the head of the boy, and told him to look up, and said from that time he should find in her a mother. Yes, even put her arms around the neck of that forsaken, deserted child. She poured from her mother's heart, sweet, kind words, words of counsel and of tenderness. Oh! how sweet was her sleep that night—how soft her pillow! She had plucked some thorns from the path of a little sinner, but striving mortal.

That poor boy is now a promising man. His foster-father is dead, his foster-mother is aged and sickly, but she knows no want. The "poor outcast" is her support. Nobly does he repay the trust reposed in him.

"When my father and mother forsake me, the Lord will take me up."—The Standard Bearer.

Young People and Church Work.

Young men and women gather around them an interest peculiar to their age, an interest which should not be lost in church work. A fault here largely exists, but one which we are glad to believe is being gradually corrected. We would heartily add our contribution to this end. Most of persons having lived to some age will recognize the fact that formerly the church and active Christian work was more confined to older persons than it now is. Church offices, participation in public religious exercises and teaching in Sunday schools was practically less shared by the younger. They felt restrained from taking free and vigorous hold in these. The more general prevalence of Sunday-schools and prayer-meetings has done a good service in this respect. It has trained the younger class to more freedom, and more capacity, too, for work. Judicious pastors have seen the end here to be gained, and made themselves and their work more familiar to them. Yet there is a great want of activity, especially in many localities, on the part of the younger class, which ought by every means to be removed. The remedy lies largely with pastors and older members. They should not leave out of view the fact that it is their imperative duty, as well as the interests of the church, to enlist the younger class in Christian work and activity. They should not hold their religion or their zeal as peculiar to their own position or age, and as not proper to be shared and exercised by young people. Their warm and enlivening Christian spirit should please, attract and cheer the younger to freedom in religious thinking and doing. This does not mean at all an undignified manner or a trivial spirit, but the outgoing of a true, live-hearted religion toward this interesting and serviceable class in order to benefit them and to do service for Christ.

There is often heard the complaint that our young people can not be enlisted in religious matters. We think too little pains is taken to learn the cause and discover the remedy. The pastor, the church, and in fact everything pertaining to religion, are somehow or other brought to be regarded by the young folks as belonging to father, mother, and the older people, and not as belonging to them or as for them. Pastors should break up such a state of affairs, thrust themselves out toward the young people, and make them feel that they have here an interest, a pleasing duty and a great privilege.

We will not forget that the remedy of the evil stated lies also largely with the young people themselves. They are slow to consider well and measure properly their capacity to do service in the church and in Christ's cause. They are diffident, and hesitate to attempt an activity in Christian works, under the impression that it requires capacities and qualifications they do not possess. They should remember they are held responsible only for the talents they have, not for those they have not. They should also remember that talents are capable of increase, however few they may be. All that is required and all that is wanted is simply more freedom and readiness to serve the church in the measure of ability they possess. Why that strange and inexcusable feeling on their part which keeps them back from thinking of, speaking about, and doing what pertains to church work? They should overcome it, and take a lively interest and an active part here. The way is open for them, and their help is of much account. Get the heart right. Let it be lit up with the light of the Christian life, and let that light shine out freely and brilliantly in all possible activity in and for the church. Then it will soon be a familiar field. All restraint will be removed. It will very soon not be difficult to live and labor as a Christian young man or woman, even as a Christian boy or girl. The amount of service to the church which they can and ought to render is very great. They carry with them an interest and influence which without them is not only lost to the church but which in the end is much against her progress—a current drawing away from her.

We would earnestly appeal to every young person to consider the matter here suggested to them. What reason have they for withholding from the church the service they can and ought to tender? Why are they not free to act and labor in her work and mission? With them her efficiency will be increased and her success accelerated. Without them her difficulties will be multiplied, and their own well-being imperiled both in time and eternity. Let them give to her, and so to God, the beautiful incense of their young, cheerful and vigorous life.—Herald and Presbyterian.

Teaching Children Courage.

Courage is a vital element of Christian chivalry. Without it, indeed, neither truth nor fidelity to promise can be hoped for. The coward is sure to lie when truth means punishment, and sure to retreat from his engagements when they involve peril. We need valiant souls that have learned to endure and scorn pain, and face danger fearlessly and promptly when duty requires. Some parents evade this vital part of training by glosses and deceptions. A mother who has taken her boy to the dentist's to get a tooth out will often say, if he is shrinking, "Sit still, my boy; it won't hurt you." Now she knows it will hurt him, but thinks if she can only get him by this device to sit still and let the dentist get hold of the tooth, then his discovery of the pain will not hinder its extraction. This is a double mistake. It destroys her boy's confidence in her; for he detects her in a lie. And though it gets the boy, this time, to sit still, it is under the delusion that there is to be no pain; whereas he should be taught to face the pain and to scorn it. This makes the difference between cowards and heroes. A regiment of poltroons could march up to a battery as cheerfully as a regiment of heroes if they thought there were no enemy at the guns. The difference is that heroes know the danger, and face it valiantly.

Keep to one Thing.

We earnestly entreat every young man after he has chosen his vocation to stick to it. Don't leave it because hard blows are to be struck, or disagreeable work performed. Those who have worked their way up to wealth and usefulness do not belong to the shiftless and unstable class but may be reckoned among such as took off their coats, rolled up their sleeves, conquered their prejudice against labour, and manfully bore the heat and burden of the day. Whether upon the old farm where our fathers toiled diligently, striving to bring the soil to productiveness, in the machine shop or factory, or the thousand other business places that invite honest toil and skill, let the motto ever be, Perseverance and Industry.

Anagram.

From the word incompatible the following 127 words may be made: I, in, it, imitable, ice, into, cau, compatible, came, cant, cone, Colman, cole, coal, colic, collet, cabinet, cable, cab, cabin, Colin, call, comet, comic, combine, cane, Cain, colt, coma, on, once, one, omit, mope, map, most, man, men, moan, mint, mole, malt, mite, me, mat, maue, main, mate, meat, pin, pate, poem, pomance, point, Po, pint, pit, pot, polite, pole, polo, plait, plate, pen, at, Abel, ale, ail, aloe, ant, au, tap, tea, tab, top, tone, tin, ton, table, tale, tail, tel, toe, tie, tame, time, ton, tomb, bit, bite, boil, bile, blot, clot, bane, ban, bon, be, boat, bin, lame, limb, lain, lane, lie, lint, lamb, lion, obon, entomb, no, nimble, nice, net, nit, not, nib, nail, name, Nain, note, amen.—Thomas J. Martin, Moy.

I never place much reliance on a man who is always telling what he would have done had he been there. I have noticed that somehow this kind of people never get there.

Sabbath School Teacher.

LESSON IX.

Feb 27. 1876 } THE ARK BROUGHT TO ZION { 2 Sam. vi. 1-11.

COMMIT TO MEMORY, v. 16. PARALLEL PASSAGES.—1 Chron. xiii. and xv. 25-28.

SCRIPTURE READINGS.—With v. 1, read Prov. xi. 14; with v. 2, read Ex. xxv. 22; with v. 3, read 1 Sam. vi. 7; with vs. 4 and 5, read 1 Sam. vii. 1, 2, with v. 6, read Numb. iv. 15; with v. 7, read 1 Sam. vi. 10; with v. 8, compare 2 Sam. v. 20; with v. 9, read 1 Sam. vi. 20; with vs. 10, 11, read Gen. xxxix. 5; with vs. 12-15, read Zech. vi. 13.

GOLDEN TEXT.—The Lord hath chosen Zion: he hath desired it for his habitation.—Ps. cxxvii. 13.

CENTRAL TRUTH.—Great fear is due unto the Lord.

There are two few cases of rulers making the Lord's work and honor their first care. Too often the rewarding of their partisans or the strengthening of their position is their first work. Not so with David. His first care after acquiring power is to secure the place appointed for God's "rest" (2 Sam. v. 7). His next is to bring up the ark into it; in which enterprise he engages the leading persons of "all the people" to the number of thirty thousand. It would be good for them to be interested in such a work (v. 1).

There are too few cases of ordinary men giving "things pertaining to God," the foremost place. They stand aside till other things have been done, and then take their chance out of the residue; and men wonder after all that God does not send the blessing! Let us remember the rule (Matt. vi. 33) and hear the question (Mal. i. 6). Thousands intend to "get settled" in church, after they are well settled in the world. They pay the penalty of contempt of God in loss, spiritual or temporal—often both.

THE ARK REMOVED FROM BAAL.

(V. 2.) There was no necessity for many persons to move the ark from Baal (Josh. xv. 9), or Kirjath-jearim (1 Chron. xiii. 6), about ten miles only. But it is not to be treated like a trunk or parcel. It is God's ark. Dignity, state, solemnity, attendance are all due. And it is best that it should not be left to a few official persons. Let it be the common cause, as religion and the service of God are our common cause. The church is not for the ministers, but ministers and churches for the people.

The ark was the sign of God's blessing and favor. In honoring it, God is honored; the service ought therefore to be joyful. It was right to give this symbol the highest and most honorable place. Its dignity is pointed at in the end of the verse, "Upon which is named the name, the name of Jehovah, of Hosts, who sits between the cherubim."

(V. 3.) But zeal and heartiness are not all that God requires in His service. There must be regard to His recorded and expressed will. When we gratify a friend of our own motion, we may take our own way, and the motive is everything. When we serve the Lord, His will is of the greatest moment, and may not be disregarded.

THE SIN AND ITS PUNISHMENT.

No inquiry seems to have been made as to the mode of proceeding. The Philistines (1 Sam. vi. 7) instructed by their "priests and diviners" (v. 2), had made a new cart—in a reverent spirit. This precedent seems to have been followed here. But what was well enough in Philistines—who had not the law—was not necessarily right in Hebrews who had. They had directions as to the way of removing the ark (Numb. iv. 15).

Either from haste, excitement, or forgetfulness, this rule was disregarded. They set the ark on a new cart (see Luke xix. 30, and Matt. xxvii. 60), and brought it out of the house still called by Abinadab's name (though he was in all likelihood dead), on the hill; his sons or grandsons driving the cart.

(V. 4.) The tragedy that followed, was so grave and impressive that all the details are dwelt upon. "Ahio went before the ark."

(V. 5.) A joyful procession marching to instrumental and vocal music, in which David and the representative men took part, went before. Psalms like the 24th, would be appropriate.

(V. 6.) At the threshing-floor of Nachon, the cart was shaken, and the ark appeared insecure. It was expressly forbidden, even to the Levites, to touch it "lest they die." God thus conveyed an idea of His own holiness. Uzzah, in forgetfulness of this, sought to steady the ark, which was falling or in danger, (the words are ambiguous), and "took hold of it."

(V. 7.) The event showed that the Lord was displeased. His death was instantaneous, "by the side of the ark." What a warning to all who suppose that they must take their own way to keep it up, or God's ark will fall, and that way often in self-will, pride, scorn, persecution or hatred (see James i. 20). His course seems to us excusable; but men needed to be taught that God is not like Dagon, or "gods made with hands."

(V. 8.) The procession was stopped; as was dismay. David was displeased, or as we may charitably hope "grieved" (see 1 Sam. xv. 11; Jonah iv. 1, 9), but he acted like one vexed and despairing. He might have inquired "of what error or omission have I been guilty?" and repaired it, but he did not. He called the place Perez-uzzah (see 2 Sam. v. 20), not in glad, but in sad memory of the event.

THE ARK WITH OBEDE-EDOM.

(V. 9.) He was afraid—as if God could not be pleased—and gave up the idea of bringing the ark into Zion. "How shall the ark of God come unto me?" He needed further teaching, which God mercifully gave him, with time for reflection, by His providence.

When a plan of ours for others receives a check, we are apt to throw it up (we do not set so for ourselves), as if the disinterestedness of our service was ill-requited by any lack of success—a sign of some mixed

motive, usually. "They do not trust my wisdom, or give me my place, or appreciate my service; then let them do without it!" This is self, not "Christ in us." Had He so acted! The ark was taken to the house of Obed-edom, called the Gittite, from (probably) Gathrimmon (see Josh. xvi. 25). As he was a Levite (see 1 Chron. xv. 18, 21, 24), he was a proper person to receive it, and he did not fear.

(V. 11.) During the three months of the ark's stay there, the favour of God was signally and obviously (two are not told how) on the household. It has been quaintly said, "the God of heaven pays liberally for his lodging."

THE ARK IN ZION.

(Vs. 12-15.) David reflect on hearing this, resolves to carry out his intention, corrects (1 Chron. xv. 2, which see specially) the error, and owns it—a sign of grace—and with sacrifices expressive of dependence, humility, thankfulness, and every expression of enthusiastic joy, conveys the sacred symbol to the place where Melchizedek reigned, Abram was blessed, and his own typical throne set up. David was girded with an ophod; he was doing priestly no less than kingly duty. He rejoiced and danced with enthusiastic gladness, which offended his wife, and (as difference of religious feeling often does) made a lasting breach between them. From this we may learn, and the teachers can expand and illustrate such lessons as these—(others have been mentioned).

- 1. God is to be honored in His institutions—word, day, worship, sacraments.
2. He is to be served not after our taste, or fashion, but after His own will. Will worship is not true worship.
3. He honors them that honor Him. It is good to make efforts in our lives and our homes for the Lord. Nobody loses by reverent regard for God's ark.
4. God's service is not grievous but joyous. Let us serve Him with mirth.

(It will be a useful exercise for the teachers to find out, and to fix in the minds of the pupils, at least one text for each of these four lessons; and to show in connection with No. 3, the value of "peace before meat," and of "family prayer.")

SUGGESTIVE TOPICS.

The ark—what it was—where it was—why—David's desire—how laudable an example—his method of procedure—gain of it—the steps taken—the error in them—the act of Uzzah—the judgment—the lesson—the effect on the procession—on David—the error of his course—the lodging found for the ark—the result—the influence of God's providence—David's second movement—error corrected—proof of this—the sacrifices—the temple of David—his dancing, dress, significance of it—and other lessons.

Systematic Study of the Bible.

Prof. Troy, writing for the Sunday School Times, concludes an excellent article upon the systematic study of the Bible, with the following good advice:

"Two fundamental rules for Bible study may be given: 1. Be honest and diligent in study. Spare no pains to find out the meaning of the Scripture, and be willing honestly to accept the meaning when it is found. 2. Make the Bible its own interpreter by careful comparison of different passages. Only, in making such comparisons, study the various passages with their contexts well. And study each book of the Bible in and by itself. Other things being equal, he who most deeply imbibes the spirit of the Bible will be its best interpreter.

"Of course, commentaries are not to be undervalued. The teacher will find it to his interest to pay the higher price for the better exegetical work. The commentary must be studied closely, three things being always borne in mind: 1. Every commentator omits much that is valuable. 2. Every commentator is liable to be biased and partial in his views. 3. No mere study of commentaries can give the freshness and realness of knowledge that is gotten by one's independent investigation."

Skill in Teaching.

Speaking of the means used to perfect our teachers for secular schools, and urging similar efforts for Sunday school teachers, The Baptist Teacher puts the case in the following forcible form:

"How shall skill in teaching be secured? By a long and blundering experience, through which some, like Christian in the Slough of Despond, will flounder, but in which more will be hopelessly swamped, and from which many will turn back in disgust? Who wants to subject his children's training to such stupid experimenting? Who would pay school tax if work were so badly done? No. We demand that the acquisitions of wisdom in this matter of teaching, as in all other matters, be handed down from one generation to the following. Let the young be lifted up to the plane attained by the older, and thence let them begin their still higher ascent."

Training Teachers.

Our English cousins have the true idea as to the teacher's training. Their methods differ from ours in some respects; but, if the true end be reached, the means of reaching it matters but little. Mr. H. V. Harris, in the London Sunday School Chronicle, states the case as follows: "I hold that it is the duty of the Church not to send soldiers into the field, even if they be volunteers, until they have trained and drilled the well as to their general plan of action and handling of their weapons. Teachers are not miracles of creative power; they do not, like mushrooms, spring up in a night; they are not at once converted from the world into efficient Sabbath School labourers. True, there are those who have a natural gift for teaching; but there are a far larger number who require this faculty to be induced, and educated, and who when they have received wholesome training as to the best method of leading out the children's thoughts to apprehend the truth will be efficient and successful."

BRITISH AND FOREIGN.

ARRANGEMENTS are being made at the Cape of Good Hope for the importation of Coolie labour, and the Government will allow 17 per head for every Chinaman delivered in the colony up to 1000.

The presbytery of Longwallmet at Strathcroyan last Thursday week for the ordination and induction of the Rev. Donald Macfarlane to the pastoral charge of the Free Church congregation, which has been without a minister since the Disruption, but has honored most faithfully to the Free Church.

The Joint Committee of Graduates of the Catholic University and Queen's College, Dublin, who have for some time been meeting with a view to devise a settlement of the University question, have unanimously decided to commit to Mr. Butt the Parliamentary charge of the Bill which they have drawn up. Mr. Butt has consented to take charge of the measure, reserving to himself the right to modify some of its details. The Bill proposes to establish one great national University for Ireland, to which three colleges are to be attached, viz., Trinity College as a Protestant institution, a Roman Catholic college, and a mixed or secular college, the latter being one of the existing Queen's Colleges, probably Belfast.

At a meeting of the Royal Geographical Society on Monday, 14th inst. were read from Lieutenant Cameron, commander of the Livingstone East Coast Expedition, descriptive of his journey from Lake Tanganyika to the West Coast. He speaks of the interior as mostly a magnificent and healthy country, of unsearchable richness. He had with him a small specimen of good coal, gold, copper, iron, and silver ore were abundant, and he was confident that with a wise and liberal expenditure of capital one of the greatest systems of inland navigation in the world might be utilized. All the productions in Southern Europe might be made profitable; and with a capital of from one to two million sterling to begin with a great company would have Africa open in about three years if properly worked.

At a meeting of the United Presbyterian Presbytery of Orkney last week, on the motion of the Rev. Mr. Runciman, a declaration was carried to the effect that recent legislation having the appearance of granting greater liberty to that section of the Church which is by law established in Scotland, and special reference having been made to a reunion of Presbyterianism in Scotland upon the basis of a so-called liberation of the Establishment; and further, a proposal having been made in some quarters to move for a Royal Commission, apparently with the view of concurrent endowment, this Presbytery feel called upon to declare that the liberty granted to the Establishment is neither in form nor substance the right of the people, which has been contended for by this Church, and that they are opposed to the principle itself of a State Establishment and endowment of religion, because it is inconsistent with liberty of conscience, and assumes there is somewhere on earth a human infallibility. The declaration, which extended to considerable length, was unanimously adopted.

We have to record the death of the Rev. Matthew Clark at his residence, Killstroll, Ardstraw, county Tyrone, aged eighty-four, closing a ministry which extended over fifty-five years. Mr. Clark was called to minister in the neighbourhood in which he was born and brought up, in the large congregation of Ardstraw, one of the very old Presbyterian settlements in Ulster. Ardstraw is also remarkable as one of the oldest settlements in the United Kingdom, Christian worship having been established there at least as early as the fifth century, and until recently some of the ruins of the old Cathedral of Ardstraw were visible. In the graveyard adjoining, St. Eugenius, one of the disciples of St. Patrick, was interred, and there are local evidence that long previous to the fifth century the same place was a centre of Pagan rites. There is now no place of worship in the immediate neighbourhood except the flourishing Presbyterian Church, of First Ardstraw. After forty years of active duty in the ministry Mr. Clarke retired, and the Rev. Leslie A. Lyle was ordained as his assistant and successor. Mr. Clarke, who graduated in Glasgow University, was admired as a very popular preacher.

In a Roman Catholic chapel in Leith a strange exhibition is now on view. At the head of one of the aisles of this chapel a considerable space has been railed off, and within it there is a representation of the stable at Bethlehem, on the night of the Lord's birth. Canvas or pasteboard has been manipulated so deftly as to give a good idea of a stable formed in the rock. It is littered with straw, amongst which an ox and an ass are tramping in search of food. In the centre there is a manger with the Babe within it, its parents near in postures of adoration. A lantern hung from the roof sheds light on the scene. The stable however has some queer surroundings. All the wonders of an ornamental garden rockery are accumulated together in front of it. A fountain plays in the centre of the garden, gas jets being so disposed as to give a sparkle to the water as it spouts upward and falls broken into the basin. In this scene there are stuck figures of sheep and their shepherds, elephants, horses and other animals; and besides these the kings of the earth are represented in all their glory, with crowns on their heads and sceptres in their hands, the trains of their gorgeous robes being borne behind them by diminutive pages. These monarchs come to behold the Infant Saviour, who with head slightly turned in their direction, and arm uplifted, seems as if beckoning them or regarding them with much fixity and attention. The whole scene is of the most theatrical character, and it is full of gross absurdities, while the palm trees and other plants are powdered with snow, and the dresses of the shepherds are also partially covered with it, the gaudy finery of the kings by no means suggests such extraordinary weather. We must not omit to mention the boxes that confront the visitors for the reception of their contribution towards "the Christmas crib."

PRESBYTERIAN YEAR BOOK & ALMANAC.

Edited by REV. JAMES CAMERON, CHATSWORTH, ONT. 122 pp 25 CENTS.

The Argonaut & Freeman says: "The Year Book is in its second issue, and shows improvement even on the excellence of the first. It is, in short, a volume for Presbyterians, and ought to be in the hands of all belonging to the Church, especially its office-bearers."

The Christian Guardian (Montreal) says: "This is a pamphlet of over 100 pages, giving a large amount of valuable information concerning the Presbyterian denomination of this country. Interesting papers are contributed by Dr. Kempson, 'Colleges for Young Ladies,' by Dr. Patterson, on the 'New Hobbies Mission,' by Dr. Snodgrass, on 'Queen's University and College,' and 'Fraternal Union,' by Rev. Robert Torrance. Additional to the information given respecting the several Presbyterian sections which now form the united Church in the Dominion of Canada, valuable statistics are furnished of Presbyterian Churches in Great Britain and Ireland, in the United States, on the continent of Europe, in Australia, etc. The chapter on 'Union' is particularly readable; and, as the record of a memorable year in the history of Canadian Presbyterianism, the 'Year Book' for 1876 will find a permanent place in the history of this country."

Will be sent FREE to any address on receipt of price. C. BLACKETT ROBINSON, Drawer 2184, Toronto.

NOTES TO CORRESPONDENTS.

RECORD vs. CONTROVERSY.—We have received a letter upon this subject containing some strictures upon our co-labourer, the Editor of the Record, on account of some remarks made in last number upon the subject of a "Hymnal for the united Church." Our correspondent is too good a Presbyterian, and values the peace of our Church far too highly, we are sure, to wish us to come into collision with the Record even in appearance. We shall not do so, except it be simply impossible to avoid such a thing, as we have both the same great end in view—the prosperity of our Church and the advancement of the work of our Common Master. As the censor of the Record has the kindest feeling towards us both, and has a right idea of the value and the merits of both, we gladly find room for the best portion of his letter.

J. B. S.—"God's Call to His People in the Church of Rome," next week.

T. T. J.—The paper, "The freedom of the Free," will be published next issue.

REV. J. FENWICK.—Important as the subject of your letter is, it is now too long past to have much effect. Articles upon passing events should be in our hands while public attention is turned to them, and not weeks after it has subsided. Events of public interest tread so rapidly on the heels of each other in these days, that a live paper cannot, without injury to its standing, go back to discuss one that in a great measure has already been lost sight of.

"M" AND A. SCHRIMMER.—We have received two letters from correspondents in Scarborough, calling attention to an account given by the Rev. Mr. Burnfield, pastor of one of our congregations there, in a letter to Dr. Macfarlane, published in our issue of the 10th January, of special efforts made in his neighbourhood to raise money in aid of French Evangelization. It seems Mr. Burnfield's account would naturally leave the impression that the effort was confined to his own congregation, while it was actually shared in by other Presbyterians, as well as by other Christian people in the district. Such corrections should be made promptly. The names of correspondents must accompany all letters, not for publication, but as a guarantee of good faith.

. We have again to urge our correspondents to condense as much as possible. Other things being equal a short paper is far more likely to receive attention than a long heavy one. The time and labour it would take to read a very long letter often causes its rejection. Take the hint, then, and BE BRIEF.

British American Presbyterian.

FRIDAY, FEBRUARY 18, 1876.

ASSEMBLY'S FOREIGN MISSION.

At the meeting of Assembly in June last, the Rev. James Fraser Campbell, formerly a pastor of one of the Churches in connection with "the Church of the Maritime Provinces," was chosen to go as a missionary to Madras in India. Circumstances have prevented Mr. Campbell going to Madras for a few months; and in the meantime he has been requested and appointed to visit as many of the Churches as possible, in Quebec and Ontario, for the purpose of endeavouring to excite a greater interest in Foreign Mission work, especially in the Indian field. Mr. C. has visited several places in the Province of Quebec during the past weeks, with very favourable results. Arrangements to the following extent, have been made for his visiting the places named on the day specified; (notices accordingly having been sent, or will forthwith be sent, to the parties concerned): Ottawa, Feb. 27th, and March 5th; Osgood, March 7th; Arnprior, March 8th; Pakenham, March 9th; White Lake, March 10th; Almonte and Ramsay, March 12th; Beckwith and Carleton Place, March 14th; Gananoque, March 15th; Lansdowne, March 16th; Kingston, March 19th; Belleville, March 21st; Picton, March 22nd; Colbourne, March 23rd; Grafton, March 24th; Cobourg and Baltimore, March 26th; Fort Hope, March 28th; Peterborough, March 29th; Centreville, March 30th; Bowmarville, March 31st. Other appointments will be published in due time.

It is earnestly hoped that the people connected with the Churches visited by Mr. Campbell, will manifest their interest in the missions of our Church by doing what is in their power to make his visit of great importance. "Thy kingdom come."

AN ASTOUNDING DISCOVERY—A SKELETON IN A CUPBOARD.

To those whose consciences will not allow them to read dime novels, or the ordinary yellow covered, flashy and sensational literature of the day, and who may find even the adventures of Baron Munchausen rather dull, we would commend the columns of the contemporary, who, a short time ago made and announced the above startling discovery. It appears that the existence of this skeleton has all along been known to a few, whom we can hardly call favoured by the possession of such a horrid secret. The very cupboard too, in which it has been concealed, was ever before the sight of these unhappy men. Had it been some college youth who opened the door and showed the skeleton to our contemporary, we could have looked upon it as a good practical joke; but it was altogether too bad for a grave and reverend professor of theology, without giving the least hint of his intention, or of the existence of such a thing, to fling upon the door of the Presbyterian cupboard, and display to the solemn and august editor of the Nation this ghastly spectacle. Sure we are, the result could not have been anticipated, otherwise, the professor's kindly nature would have recoiled with horror from doing what he has done. The effect was so to terrify the individual who supplies the Nation with sweetness and light, that his ravings would be unspcakably sad, were they not so fearfully wild. It would have been in vain to say a word at the time to our contemporary. He would see nothing but this horrid vision, and would listen to nothing. Just as it is better for some children and women to be let alone till they have a good cry, so we thought it better to let our contemporary alone till he got over his scare. Our readers will be astonished when they learn that the cause of all this disturbance was one of our professors writing a letter in answer to another professor in which he happened to refer to the Confession of Faith, Eternal Punishment, Predestination, Election by Grace, and such like familiar things. But they quite upset the equilibrium of our worthy contemporary, and we would now venture calmly to remonstrate with him, and point out how vulgar and undignified it is in so respectable a journal, to go off into such wild ravings as it has done. It is well known to all men, and superior beings too, that our contemporary has a monopoly, or what comes to the same thing, of wisdom and knowledge, and that for fairness and courtesy it cannot be beat. We would in the friendliest spirit warn it that if it repeats this performance, people will really begin to doubt the infallibility of its knowledge and code of morals, and worse still, it will be in danger of being classed among the most commonplace and vulgar periodicals of the day, as the Globe and Mail for example, and it will be far below the BRITISH AMERICAN PRESBYTERIAN. We are entirely disinterested, and do hope that, for its own sake, it will mend its ways. We wish to continue to respect it. Having now come to its right mind then, as we hope, we would remind the wise man of the Nation of a few things he uttered in his ravings, and quietly assure him that, on these points at least he is really not of sound mind, and that if he persists in repeating them his morals too must be considered perverted and depraved.

1st, then. We must assure the writer of the Nation that the acceptance by Presbyterians of the doctrines of the Confession of Faith is no "make-believe," and that accordingly they are neither hypocrites nor deceivers.

2nd. We would tell him that it is unpardonable ignorance on his part to suppose that the "more friendly feeling which has sprung up between the Presbyterian and other churches" is in the smallest degree due to any sacrifice of Presbyterian principles on our part. Had the writer of the article in question been in the habit of attending general religious gatherings where Presbyterians are found, he could not have made such a mistake.

3rd. We would inform the writer we speak of, that even so wise a man as he is, "taking for granted" what he supposes to be the ground of this greater union, is no proof that he is correct.

4th. That although our creed was formulated in the Confession in the time of the Commonwealth, we believe it to be founded on the Word of God and agreeable thereto, and that therefore it needs not to be changed to suit the changes of human opinions, those of the editor of the Nation for example, whose elastic and convenient creed is, "loyalty to the truth-seeking instinct that is implanted in every human breast, loyalty only to what is best in himself." If his religious gyrations are the result of his creed we would rather be excused from following him.

5th. We would assure our contemporary that he does not understand in the smallest measure the doctrines of predestination and personal election as held by Presbyterians, or if he does he purposely misrepresents or caricatures them. We would suggest to the writer in question that the professor who terrified him out of his seven senses,

will gladly make reparation for the fright he has given him, by allowing him to attend his lectures until he understands these doctrines, unless, which is very likely the case, he is in the position of the person who said that he was open to conviction, but would like to see the man that could convince him.

6th. We would advise the writer in the Nation, unless he wishes to be thought a graduate of the university of Cobocok or Mud Lake, or some other such antiquated institution, never again in his dire necessity to unearth the poor contemptible slander that Presbyterians "glory in a creed which teaches that helpless infants go direct from the cradle to perdition." Such a statement might serve the turn of a Methodist local in the backwoods, but for a journal which pretends to ordinary, not to say extraordinary intelligence, courtesy, and fairness, to resort to such a miserable shift for the sake of making a point, is beneath contempt.

FRENCH EVANGELIZATION.

We are glad that this work still goes bravely on, and to see that many in every part of the country are showing their interest by sending contributions for its further prosecution. It was to be expected that among so many who have left the Church of Rome, and under the influence of what has undoubtedly been a time of much new and strange interest and excitement among French Canadian Catholics, there would be some cases of imposition, and of persons influenced by improper motives. This, which has been an almost invariable accompaniment of every good work, should not for a moment weaken the public confidence, or the confidence of our Church in the genuineness of the work as a whole, a fact attested, not by one or a few, but by many men in whom the most implicit reliance can be placed. Never, probably, in the history of the Church has it happened that so much good seed has been sown without the Devil at the same time sowing tares. If that has taken place in this case, it is only an old trick of the enemy. Mr. Ohiniquy has been obliged to strike off the names of some professed converts who have been discovered to be far from genuine and sincere. We are glad that this step has been promptly taken and firmly carried out. It will have a good effect in the time to come. Let no one be discouraged, there is not the slightest ground for it. What we have mentioned is in reality a testimony to the fact that a deep and widespread interest has been awakened in religious things, and that a movement which once only excited ridicule or contempt, has become really in some good degree general.

While not a few have sent contributions more or less liberal in support of this work, other steps might have been taken to strengthen the hands of our brethren, which we are surprised have not yet been taken in a single instance, so far as we have observed. It surely would have been an eminently fitting thing to do, and doubtless would have been gratefully appreciated by those in the thick of the fight, if every Presbytery had so far shown sympathy in its collective capacity as to have passed resolutions expressive of their interest in and good wishes for the success of this movement. No doubt it would help the converts if they could be told of such action as this throughout our whole Church, and it would have helped still more the leaders in this contest with Popery had the sympathy of our elders and ministers been so lively and deep as that it could not be restrained from showing itself in some such way. We hope the hint may yet be taken. If once such a step were proposed in any Presbytery, we have no doubt it would be cordially and generally assented to. We had also supposed that one great purpose of such an organization as the Evangelical Alliance was to encourage by the sympathy of all Christians, not only felt but expressed in some tangible form, every such movement, and yet, so far as we are aware, no public demonstration, not even a resolution of sympathy with our co-religionists in Quebec has been proposed. Sure we are that a large amount of attention is being directed to the movements of Popery at present in that Province, and it could not have other but a good effect if that fact were to take some such palpable shape as that which we have suggested.

The Rev. Dr. Cochrane, Convener of the Home Mission Committee for Ontario, etc., has just received a draft for £250 in aid of our Home Missions, from the Free Church of Scotland. £150 of this is to be given to the western, and £100 to the eastern portion of our Church. The Convener of the Committee in Edinburgh in transmitting this amount, conveys to our Church the cordial approval of the Free Church at the consummation of union.

A PANIC in Robinson's Opera House, Cincinnati, Feb. 6th, caused the death of eight persons, and injuries to others.

LADIES FRENCH EVANGELIZATION SOCIETY.

We have been favored with a copy of the constitution of the "Ladies French Evangelization Society of the Presbyterian Church in Canada," formed in Montreal a few months ago, for the purpose of aiding the General Assembly's Board of French Evangelization. We understand it has been rendering effective service to the work of Mr. Ohiniquy and his co-laborers, in the way of house to house visitation, imparting religious instruction, and relieving the necessities of the poor. One of the practical objects the ladies of Montreal have set themselves to accomplish is the liquidation of the debt on "Russell Hall," which was purchased for a sum of \$20,000, with a special view to Mr. Ohiniquy's work. For this purpose they propose to hold a mammoth bazaar in the month of October next. The expectation of the Society is that though the headquarters are fixed in Montreal, the centre from which the French work is carried on, branch societies will be formed elsewhere; and Mr. Tanner, the agent of the Assembly's Board, makes it one of his duties, in visiting the cities and towns in the prosecution of his work, to establish such branches. We hope to hear of a vigorous branch being established in the city of Toronto. The Montreal ladies thus early intimate their intention of holding a bazaar in the autumn, in order that the friends of the cause throughout the Dominion may be preparing something to contribute to it. If every lady sends even a trifling article, the success of the enterprise will be guaranteed.

The office-bearers of the parent society in Montreal are the following: President, Mrs. John Redpath, Vice-Presidents, Mrs. James Rose, Mrs. John Stirling, and Mrs. James Dakers; Corresponding Secretary, Miss Flushman; Recording Secretary, Mrs. Lewis; Treasurer, Miss Henrietta Gordon; and a large committee composed of representatives from each of the congregations in the city. Any information regarding the work of the Society may be obtained from the President or Secretaries.

SABBATH OBSERVANCE.

We would call attention to the letter on this subject in our last week's issue, from Mr. Adam Gordon, member of the Dominion Legislature for North Ontario. At the last meeting of the General Assembly of the Canada Presbyterian Church, a letter from Mr. Gordon was read, in which the important statement was made, that "It was the intention of the friends of the Sabbath, at next session of Parliament, to make a united and vigorous effort to put a stop to all Sabbath labour in works under Government control, as well as on railways." To effect this, the co-operation of the Assembly and Presbyteries was asked, by petitioning the Legislature. This is a work in which our church has been engaged with varying success for a number of years, and which, as a Church of Christ, we cannot lose sight of. There is more Sabbath desecration in connection with Government works than many are aware of. The power to arrest this lies in the hands of the people. If all the religious bodies in the land will co-operate for this end, there is no doubt it can be put a stop to altogether. It is particularly becoming that Presbyterians should be fully abreast with all other religious denominations, if they do not even take the lead in this movement. The traditions of our body from the first mark us out from many others as a people who especially value and observe the Sabbath. If all Government work can be wholly prevented on Sabbath, a great step will have been taken toward securing a better observance of the Day of Rest upon railways and all other public works. We trust that all professedly Christian shareholders and directors of railway companies who duly go to church and worship on Sabbath, and thank God for that day and its unspeakable blessings, will be faithful to their character and the principles they profess, so that their conduct as members of Christian Churches and of railway companies may correspond. We believe that if Mr. Gordon take up this subject, he is not the man who will let it drop until he has obtained all or the greater part of what he has undertaken. Let all our Presbyteries take action upon this subject at once, so that those members of Parliament who are anxious to advance this most important movement, may not find their efforts paralyzed by the indifference of those from whom they are entitled to expect prompt and hearty support. It is an easy matter to pass resolutions in the General Assembly, and it is an easy thing to forget them and do nothing, or take action when it is too late. The 15th of March is the date mentioned on or before which petitions require to be forwarded. In every Presbytery let some one member charge himself with this matter, and it needs only to be brought up for action to be taken, not only there but also in all our congregations. As has been already mentioned, the form of petition and instructions how to proceed were given in our issue of Nov. 26th, by the Rev. Mr. McMullen, of Woodstock, convener of the Assembly's Sabbath Observance Committee.

MR. HUNTINGTON'S SPEECH.

The debate upon the address at the opening of Parliament was relieved of the dullness which not unfrequently characterizes such an occasion, by Mr. Holton calling the attention of the Premier to Mr. Huntington's now famous speech at Argenteuil, and demanding an explicit statement from him as the head of the Government, whether or not he and they accepted the sentiments expressed by the member for Shefford? This conduct of Mr. Holton was the signal for a very animated discussion, partaking much more of the nature of a contest over the relations of Roman Catholics and Protestants in Quebec, than has been witnessed for many years in the House of Parliament. Mr. McKenzie's reply was carefully guarded, with the design, apparently, of as little as possible committing himself or the government to the course which many in the house seemed disposed to force upon them, namely, the sacrifice of Mr. Huntington. The feeling was general in the minds of those who spoke upon the subject, that Mr. Huntington's speech was a mistake, and to be regretted and disapproved of, both with respect to the matter of it, and the time and circumstances in which it was uttered. But this was based upon the view that Mr. Huntington's speech was of the nature of a religious attack upon the Roman Catholic priests and bishops of Quebec, and those who blindly follow them. Mr. Huntington on the contrary, both in the letter which he has published explanatory of his speech, and in his address in the house, denied that it was designed to be an attack upon the bishops and priests in their character of believers in the tenets of the Roman Catholic religion, but only when they forgot or laid aside that character, and became political partizans, and the advocates and supporters of certain well-known political doctrines; and of a course of conduct which Mr. Huntington as a politician not only disapproves of, but thoroughly believes to be in the highest degree prejudicial to the best interests of the country. In this position, which we believe to be that which the member for Shefford takes, we see nothing wrong, but on the contrary much to commend. Were the clergy of the Presbyterian, Methodist, or Episcopalian Churches to forget their proper character and duties as ministers of religion, or as individual citizens, and descending into the political arena to use their official character and influence to intimidate or cajole electors, and thus affect for their own ends political parties and public policy, they would expose themselves, and as we believe deservedly, to the same treatment as that which Mr. Huntington has meted out to the Ultramontane priests and bishops of Quebec. It is the misfortune of the Romish Church that it has always in all countries arrogated to itself not only a purely religious character as a Church of Christ, but very largely a political character as well; nay, what its ecclesiastical authority is supreme not only in its own proper domain, but claims to be supreme in the domain of civil and political relations and rights as well. In fact logically carried out, what it calls its religious rights and claims, absorb and swallow up all others, or so nearly that what is left is a mere phantom. This is the charge brought against it by Mr. Gladstone, and for confirmation of its truth we have only to look at Germany, Spain, Austria, under the concordat, the claims of the priesthood in Quebec, the sullen discontent of the Pope at being deprived of his temporal power, and the declared determination of all the most zealous votaries of Rome never to rest till it is regained. It is very noticeable that this right of the priests to interfere in politics is not denied, but on the contrary is claimed for them openly by their supporters in parliament. So long as the Church of Rome claims and maintains the character it does, its bishops and priests must go beyond their proper character, and assume more or less the position of political partizans, and so long will they be exposed and justly to such attacks as that they now complain of. It is plausible to say that this is an assault against their religion, an attempt to excite a religious war between Protestants and Roman Catholics, but it is not true. It is an assault well deserved against bishops and priests, who, in the name of religion, seek to destroy the liberties which have cost ages of struggle to procure, and which have been purchased with rivers of blood. We honour Mr. Huntington for his courage, and we do not doubt he will stand to his colours. We hope that his example will strengthen many weak-knees, terrorizing politicians, and their can be no doubt that Mr. Huntington or any man or party who will stand immovably in the position which has been taken, will command not only the sympathy but the confidence and respect of all true lovers of liberty of every religious denomination, whether Protestant or Roman Catholic.

The Duke of Edinburgh is to take the command of the iron-clad *Sultan*, now lying at Devonport.

The new St. Andrew's Church.

This fine church, a full description of which will have reached most of our readers through the daily and secular press, was opened for divine service on Sabbath last. Services were held in the morning, afternoon, and evening; and sermons preached by the Rev. Robt. Campbell, M.A., Montreal; Professor McLaren, of Knox College; and Rev. D. M. Gordon, B.D., of Ottawa, respectively. At all the diets of worship the church was filled to overflowing, and very many had to go away unable to obtain admission. The collections at the three services amounted to nearly \$1200. We wish the pastor and congregation of the new St. Andrew's a long, united, and prosperous career in their new place of worship, and that they may have many and very evident tokens of the Divine blessing resting upon them.

Sunday School Congress.

The Committee of the Plainfield N. J. Sunday School Normal class proposes holding an informal congress of workers in this case at Plainfield, from March 6th to 10th. The action of the Committee is endorsed by a very large number of Sunday School workers, and an invitation is cordially extended to all organizations engaged in this work, to send at least one delegate to take part in the congress, for whom accommodation will be provided upon communicating with the Secretary, the Rev. N. G. Smith, D.D., Plainfield, N.J. The following three questions are chiefly to occupy the attention of the congress:—

- 1. The present lesson system: its successes, defects, possibilities, future development, relation to the denominational systems of instruction, the catechism, the church-year, etc.
2. How to increase the effectiveness of Sunday School Conventions, Institutes, and especially of Normal Classes.
3. The Sunday School Superintendent: his office, difficulties, relations to the church, the pastor, the teacher, his duties, etc.

Ministers and Churches.

The new manse, (Pres.) "Little Toronto," was taken possession of by a number of the ladies of South Luther station, who presented Mrs. McLennan with a very handsome china tea set, glassware, table linen, and other valuables, in all, valued at upwards of \$25—this being but one of the many tokens of kindness shown to Mr. and Mrs. McLennan within the last two years.—Com.

On the evening of the 8th Feb., the congregation of Brooke Church held a very successful soiree, the proceeds of which have been applied in purchasing a horse for their pastor. This congregation have also given him a liberal supply of cordwood. These are only instances of the many acts of kindness shown to Mr. Ferguson during his short residence of one year among them.

On Thursday evening, the 20th ult., there were received into the fellowship of Chalmer's Church, Quebec, fifty-eight persons, fifty-two of them on profession of faith, and chiefly young people. These cheering indications of God's presence are not without their appropriate fruit in other departments of congregational activity. At the annual meeting recently held, it appeared that the contributions for the schemes of the Church will, before the financial year is ended, be over \$5 per member. It was also pleasing to learn that though upwards of \$2,200 had been paid for salaries for 1875, and a certain amount of arrears from the previous year cleared off, there still remained a handsome balance in the treasurer's hand.—Com.

The annual congregational meeting of Westminster Church, Teeswater, was held in their fine brick Church on Monday, Feb. 7th. Mr. Wm. McKague, elder, was appointed chairman. On taking the chair he called on Mr. John Martin, elder, to open the meeting with prayer, after which the business of the congregation was proceeded with in a very creditable and satisfactory manner to all present. A strong desire to become self-sustaining was shown, and retain the services of their esteemed pastor, the Rev. D. Wardrop, to themselves, as soon as Eadie's station could be otherwise provided for. Mr. Wm. Martin, their predecessor, who has served them in that capacity for the last six years, was again presented with \$20 from the congregation, (being the second time he has received a present of \$20 from the same source), as a small token of their esteem for him as an efficient leader of the Church Psalmody. Mr. Martin thanked them for their kindness, and said he was glad to think that his services had been so highly appreciated, and that as they had again appointed him to that office he would try to serve them to the best of his ability.—Com.

The friends of Presbyterianism in Dresden are very much encouraged, and Mr. A. Allan, the missionary, who has been labouring among them for the past four

months is also encouraged by their greatly increased zeal and activity. The Rev. Mr. Gray, of Windsor, by appointment of the Presbytery of Chatham, with Messrs. Webster, McKerracher, and McDonald, elders, visited them, and having held preparatory meetings on the evenings of Thursday and Friday previous, dispensed the sacrament of the Lord's Supper on Sabbath, the 8th ult., for the first time in connection with the Presbyterian cause in the place. The meetings were all largely attended, and very considerable interest was manifested in them. Several children and two adult persons were baptized, and seventeen, the greater number upon profession of faith in Christ, were received into the fellowship of the Church. Those with some from a neighbouring congregation, and one or two from another Church in the village, sat down on the afternoon of Sabbath, and under most solemn circumstances commemorated the dying love of Jesus Christ. May the impressions of that day long continue, and may the little band of earnest people there have many additions from time to time to aid them in maintaining the ordinances of the Church in this part of the Lord's vineyard.—Com.

The Rev. James Fraser was on the 8th of February ordained into the office of the holy ministry, and inducted into the pastoral charge of St. Ann's and Wellandport by the Presbytery of Hamilton. The Rev. J. O. Smith, of Hamilton, preached an excellent sermon from Acts. x. 38. "Now therefore are we all here present before God, to hear all things that are commanded thee of God." The Rev. Alexander Dawson, of Beamsville, presided. The questions put to candidates for ordination having been satisfactorily answered by Mr. Fraser, he was solemnly ordained into the office of the holy ministry "with the laying on of the hands of the Presbytery," (1 Tim. iv. 14) and inducted as the minister of St. Ann's and Wellandport. The Rev. D. H. Fletcher, of Hamilton, gave a solemn charge to the minister, addressing him on the supreme importance and responsibility of his sacred office, and the qualifications that were necessary to make his ministry successful. The Rev. J. A. F. McBain, of Drummondville, addressed the people at some length on the duties which they owe to their pastor, and the benefits which accrue to themselves from a faithful discharge of their duties. The audience was large, and the whole service very impressive. The young pastor received a most cordial welcome from the people, and enters on his work with every prospect of success. A successful congregational soiree was held in the Church in the evening, at which appropriate addresses were delivered by several members of the Presbytery and others.

Book Reviews.

THE PASSING AND THE PERMANENT.

This is the title of a sermon preached some time ago, and published at the request of some of his people, by the Rev. J. M. Gibson, D.D., of the Second Presbyterian Church, of Chicago, well known to our church as lately associate pastor of Erskine Church, Montreal. The text is Isa. li. 6. The discourse is brief but suggestive; designed to meet some popular objections to the representations of Scripture respecting natural objects, as well as to comfort and strengthen Christians in these days of prevailing scepticism. It is characterized by the clearness and simplicity of thought and diction which belong to Dr. Gibson. After giving a clear idea of the meaning of the word heaven, supported by reference to the original, attention is drawn to the prophecy contained in the text, and first to the apparent extreme improbability of its fulfillment at the time it was uttered. The heavens, the earth, and the generations of men were regarded at the time as the very types of things that change not, while the "righteousness and salvation of God seemed about to be swallowed up in the Assyrian oppression and the 'Babylonian woe.'" Illustrations are then given how the progress of science has confirmed the first part of the text: With respect to the latter part of the prophecy, we quote the following as a specimen of Dr. Gibson's style. "We are now in a position to enquire how the assurance of the prophet has stood the test of time. We have seen how modern science has already begun to verify the truth of the extraordinary, and at that time, most improbable statement about the heavens, and the earth, and the generations of men. And now we see how these twenty-five hundred years of history, which have elapsed since the prophecy was given, have verified the latter part of it. The Assyrian invasion did not abolish the righteousness of God; nor did the Babylonian woe put an end to His salvation. The darkness of the dark ages of Jewish history, from Malachi to John the Baptist, did not extinguish Israel's hope or annul the promise: At last came a day when all seemed lost. The Messiah, whose coming had excited highest hopes, was cut off appar-

ently without either indicating the righteousness of God, or accomplishing the salvation he had promised. This seemed to put an end to all, and even the apostles themselves gave it up in despair. 'We trusted that it had been He who should have redeemed Israel,' was their sad reflection. It did, indeed, seem to be all over. But no; the righteousness of God was fully vindicated in the resurrection of the Holy One. The salvation of God emerged from the grave in which it seemed to be buried, and not only emerged but began to go forth among the Gentiles, according to the words of ancient prophecy, only, however, to meet with new danger. Again and again, in the centuries which followed, it has seemed that the old prophetic assurance was about to fail, and the salvation of God to cease. The fires of Roman persecution were kindled to destroy it, but it came out of the fire stronger than ever, and presently the empire itself is brought under its sway. The barbarian hordes from the north and east came down and threatened to bury the empire of Rome and the Gospel of God in the same grave. The empire was buried; but the gospel—it triumphed still, over the rude barbarian, as over the polished Greek and disciplined Roman. 'The second woe is passed, but behold, the third woe cometh quickly,' and it is the worst of all. It comes in the shape of corruption within, and for many dreary centuries it seemed as if Christian faith were little, if at all, better than Pagan superstition. But the time of reformation came, and the simple old story of Jesus and His love, how 'He was wounded for our transgressions, and bruised for our iniquities,' rung through Europe once more. Then times of discord and division came, and times of dead orthodoxy and cold formality, and infidelity in its protean shapes comes to the front, and the Christ was wounded with new and strange weapons in the house of His friends. But through it all the ancient prophecy has stood, there has been revival after revival, and each time the glorious old gospel seems to have a stronger and stronger hold upon the hearts and consciences of men, and now to-day there are more than in any previous age, who are rejoicing in the righteousness and waiting for the salvation of God."

The New York TRIBUNE, which distinguished itself by its reports of the Evangelical Alliance meetings in 1878, is publishing entire Mr. Moody's sermons now being delivered in that city. We understand that Mr. Moody's discourses in New York have been marked by greater power and success than any yet given in this country, and that there is great popular interest in his meetings. To accommodate the great demand for Mr. Moody's sermons, which have never before been accessible to the reading public, The Tribune announces that during the continuance of the Moody and Sankey meetings it will receive subscriptions to its Daily for \$1 per month. We doubt whether a better investment can be made, The Tribune, without the sermons, being well worth much more than the money.

N. TRIBBALS & SONS, 37 Park Row, New York, have published a new book of Messrs. Moody and Sankey's work as great Evangelists, with the best thoughts and discourses of Mr. Moody, and Portraits on Steel. The advantage of this edition is, it has been carefully edited, indexed and numbered, which gives easy reference to the thoughts and illustrations. 60 per copy. Agents wanted. Address Publishers.

Presbyterian Sabbath School Convention, Whitby.

In accordance with the terms of the call issued by the Executive Committee, the First Presbyterian Sabbath School Convention met in St. Andrew's Church, Whitby, on Tuesday, the 8th, and continued its sittings on Wednesday the 9th.

The Rev. Mr. Hogg, Oshawa, called the convention to order, and at the request of Mr. J. Steele, opened the meeting with devotional exercises, after which the following officers were elected:—

Mr. J. Ratcliff, President; Mr. George Laing, Secretary; Mr. D. Ormiston, Treasurer; Executive Committee, Rev. Messrs. Edmondson and Hogg, Messrs. J. Ratcliff, J. G. McDougald, J. Steele, D. Ormiston, and J. Laing, J. Ratcliff, Convener.

The different "themes" for discussion were introduced by the following gentlemen: Rev. A. Kennedy, "Dumbarton," introduced "The relation of the pastor to the Sabbath School."

J. W. McCalla, Esq., St. Catharines, introduced "Preparation of the teacher." J. Kirkland, Esq., M.A., Toronto, introduced "The art of questioning."

D. Ormiston, Esq., Whitby, introduced "The duties of S. S. superintendent." J. Ratcliff, Esq., Columbia, introduced "The necessity of cultivating a missionary spirit in the S. S."

Rev. A. Spence, Bowmanville, introduced "The place that the Shorter Catechism should occupy in the S. S." Rev. W. M. Rodger, Ashburn, introduced "S. School instruction supplementary to that of home."

And were ably and eloquently discussed by several members of the convention with much profit to all present. The evening "mass meetings" were well attended, when most impressive addresses were listened to with wrapt attention.

THE VULGATE.

The Bible in Public Schools.—In all lands the Catholic populations, and not the infidels, chiefly agitated, and do still agitate, the place of the Bible in the public schools. The more enlightened among them, though usually in favour of the Bible, are unable to see why the Vulgate, the version sanctioned by the Catholic Church of all ages, as they claim, should not be read instead of the Protestant Bible, at least in such schools where Catholic children are numerous. If their claim that the Vulgate was sanctioned by their Church of all ages were true, we must appear in their sight illiberal and partial. This apparent illiberality and partiality require explanation on the part of Protestantism, since, if not explained, it would not only be pouring oil into the fire of the Bible question, which has already grown so important, and concerns millions of children; and not only liberal Catholics, but even many liberal Protestants—all, for the sake of peace, suffer the Bible to be banished from the public schools, as they have already done in many places. Even apart from the Bible question in the public schools, we owe to the Catholics to point out to them why we do not put their Bible on an equality with ours. I think, therefore, that we would gain much if we can prove from Catholic sources that the Catholic claim for the Vulgate as having been sanctioned by the Church of all ages is only based on ignorance, is untrue, and that historical facts are against it. This we intend to attempt in the following and succeeding articles: namely, to briefly sketch the history of the so-called Vulgate from its origin to the end of the sixteenth century.

Origin of the first Latin Bible.—In search of this we should naturally look to Catholic authorities, but as these contradict one another with regard to the origin of the Vulgate, and as none of them furnish satisfactory proofs for his opinion, we must reject them all, and attempt to find by ourselves the origin of the first Latin Bible, both as to time and place. Its first origin does surely not point us to Rome as its home. We know from numerous sources that, during the first two centuries A.D., all classes of that city knew the Greek, and could read the Greek Bible well. There was, therefore, no urgent necessity for a Latin translation. Paul wrote his Epistle to the Romans in Greek; Josephus, though residing in Rome, wrote in Greek; and the Latin Church Fathers of the first two centuries composed their writings in Greek. And above all, we have the testimony of St. Augustine, and that of St. Jerome, to the effect that at Rome the Greek was well understood by all classes in the first centuries. These facts point us away from Rome to the country places of Italy, villages and small towns, or to Northern Africa. The people of these places understood Latin better than the Greek. But here also a Latin translation of the Bible was only needed for the common people; it was, however not required for the Church and clergy. The Church had the Greek Bible, (Septuagint) which was looked upon as being inspired; and among the clergy of those days, we may safely say, there was not one who could not read the Greek Bible. Of course, the clergy were at some disadvantage, since to such congregations as did not understand the Greek, they had at divine service to translate them into Latin for them—the passages of the Bible which were read as the lessons of the day—a difficulty with which the Christian missionaries of the past, as also of the present, have to contend, when they carry the Gospel to people into whose language the Bible has not yet been translated.

Both the missionaries of old among the Latin speaking people, and the missionaries of modern times, knew how to meet this difficulty. Some of the clergy (or missionaries), being sure of their task, simply read their passage in the Bible at the divine service from the Greek, and translated it on the spot into Latin for the benefit of the congregation; others, being less sure of the accuracy of a immediate translation, wrote out their translations at home, placed it in the Bible, and read at once their Scripture lesson in Latin before the congregation.

In this latter case, the clergyman, having used this translation once, had no more immediate use for it, and he might have made a present of this Latin translation to one of the ardent members of the congregation—to some old mother of the newly-born Israel, or to some pious man; or, if he could not well part with his translation, he would surely allow one or two of his members to copy it. We can well imagine what a precious gift such a piece of Scripture first translated was to those who were hungry for the true bread of life. For, we must not forget, at that time there were no other religious books to satisfy and edify the pious soul. Again, such a translation when once obtained from a minister, was at once multiplied and spread through the congregation, and re-copied again and again. To oblige religious friends or relatives, some ministers also translated such Scripture passages as were not read in the Church. Again, learned or half-learned laymen who thought they were masters of both languages (the Greek and Latin), and they were not few, imitated the clergy in translating the Scriptures. Some translated to oblige friends, and others because they were paid for it. At first they tried single passages, and then a whole book was the Scripture; and the fact was that before long, merchants and speculators—like printers and publishers of our days—employed whole hosts of men to copy—single or several books of the Scriptures for sale. As every one who deemed himself competent to translate or to copy could do, of course, there must have been, as it were, quite a number of poor translations

and numerous mistakes made by copyists. Thus we hear Tertullian about 200 years A.D., bitterly complaining of certain passages of a Latin version, which, he says, was in current use; that they poorly compare with the Greek Bible. These complaints come still louder and louder from St. Augustine and St. Jerome, and their contemporaries, concerning the entire corruption of the several Latin versions of the Bible! And Damasus, Bishop of Rome, requested Jerome (382 A.D.) to restore, out of the several corrupt Latin versions, then in circulation, a correct version of the Latin Bible.

We have therefore given the history of the Latin Bible until the end of the fourth century A.D. And the following is its summary result: 1.—That there were several and different versions of the Latin Bible. 2.—That the Church had adopted by decree neither of the Latin versions, nor could she dare to take such a step since the Greek version (the Septuagint) was universally recognized in the Church as having been translated from the original Hebrew in a miraculous manner, and being therefore inspired, while none of the several Latin versions dared as yet to make such a claim. 3.—That the term Vulgate had been applied by the Church Fathers to the Greek version, and could therefore not yet have been applied to any of the Latin versions. The above stated facts strongly dispute the Catholic claim, that the Vulgate was sanctioned by their Church of all ages.

(To be continued.)

[We regret that the above communication should have been overlooked. It is, however, one of whose interest is not only of to-day, and will, we trust, be acceptable as well as interesting to all our readers.—B. A. P.]

Resolutions Passed at the Presbyterian Sabbath School Convention.

HELD AT PAISLEY, UNDER THE AUSPICES OF THE PRESBYTERY OF BRUCE, ON THE 29TH DAY OF SEPTEMBER LAST.

I. That the Convention, regarding the Sabbath School as an integral part of the Church, unanimously agree to declare the great importance of securing and maintaining the closest and most intimate relation between them; urge the delegates to use their influence in favour of this very desirable object by endeavouring to have the teachers chosen from among the members, and where members cannot be secured, to make the selection from the adherents whose loyalty to the church is unquestionable, whose attendance on the means of grace is most regular, and whose moral character is commendable; and further, recommend that as many of the elders of the church be called upon to take part in Sabbath School work as can conveniently do so.

II. That in the organization and government of Sabbath Schools, due regard should be had to the principles and constitution of the church. The superintendent and teachers should be carefully selected and appointed under due authority. That the support of the Sabbath School should be provided for by the congregation to which it belongs, and its pecuniary wants made one of the first charges upon the ordinary revenue.

III. That this Convention regarding the Presbyterian doctrine and Church government set forth in our catechisms and Confession of Faith, as founded upon the Word of God and agreeable thereto, they ought therefore to be taught in our Sabbath Schools. Such teaching will be both practicable and profitable, if the instruction imparted be a due exposition or explanation of the Bible as God's Word, all of which, by His own command, must be taught to our "children and children's children" in all ages.

IV. That teachers, in order to the full efficiency, require to cultivate a high tone of piety and spiritual nearness to God, to be deeply interested themselves in the truths which they teach, and to love their scholars, as well as to love the work in which they are engaged. The lesson should be carefully prepared by the teachers, by the prayerful study of the text and illustrative passages of Scripture, and thereafter by the use of any additional helps within their reach—such as books on Bible scenes, customs, geography, etc.—then by the aid of magazines, commentaries, etc., followed, where practical, by additional study in teachers' meetings.

V. That the utmost care should be exercised in the selection of books for the library, so that while interesting and attractive, they shall not give fictitious views of life; those especially being recommended which are rich in Bible truth, or which furnish true views of history, biography, or real life.

VI. That the devotional exercises at opening and closing the school should be short, so as not to weary; simple, so as to be understood; and adapted to the occasion, so that all may join heartily in them; no exercise being commenced until perfect silence has been secured. The superintendent should review the lesson of the day, (not more than ten minutes being spent in the review) and great caution should be used in asking any stranger or visitor to take part in any exercise.

VII. The relation of children to the church having been considered, the Convention firmly believe that the children of believing parents by virtue of the provisions of the covenant of grace, as revealed in the Word of God, are, and always have been, members of the church; and further believe that God has solemnly enjoined upon parents and the church to give diligent attention to the spiritual nurture and education of children.

VIII. This Convention, considering in connection with Sabbath Schools, the importance of family training, expresses the hope that parents will not relax their diligence in fulfilling the solemn obligation laid on them by God, to bring up their children in the nurture and admonition of the Lord, while, at the same time, they take advantage of the instruction given in the Sabbath School, and assist their children in carefully preparing their lessons for

Choice Literature.

Still and Deep.

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

CHAPTER XXIX.

Laura Wyndham's first proceeding after the departure of Bertrand Lisle from Chiverley had been to compel her father to agree to a plan she had formed, of spending the interval before her marriage in London. Chiverley had become more hateful to her than ever now that she no longer had even the society of John Pemberton to enliven her, and she declared it was quite impossible that she could procure even the scanty provisions which were all they could afford, in any shops less fashionable than those of the West-end of London. There was but one way by which Mr. Wyndham could gratify Laura in her wish without incurring an expense greater than he could bear, and that was, by making an exchange of duty with some London clergyman for the time he wished to be absent from his own parish; he was much too inert to undertake the arrangement himself however, and it was Lurline who put advertisements in the papers, and managed the correspondence which ensued. It was not very difficult to find an incumbent glad to escape from the dust and the heat of London for the months of July and August, and one such was induced to enter into arrangements with the Wyndhams, which resulted in their having been established in his house in town two or three weeks before the declaration of war had broken over France like a thunder-clap, which reverberated, with its ominous peal, through every country in Europe.

To Laura Wyndham the news was a matter of the most perfect indifference. Although she had caught Bertrand's fancy sufficiently to make him wish to marry her, she had never in the slightest degree won his confidence, and she knew nothing of his deep hidden love for the native, land of his fathers; nor was it possible for her selfish worldly nature to comprehend the generous enthusiasm which could sacrifice personal interests to any cause whatever. She went on, therefore, making arrangements for her wedding, which she was resolved should take place in London, and at a time when every one was looking forward with dismay and dread to the wide-spread suffering which was certain to result from the war, the chief subject of the Lorelei's thoughts was the expected arrival of a set of jewels which Bertrand had promised to send her as his present before their marriage.

About ten days after war had been declared, however, she received a letter from Bertrand which threw her into a violent state of indignation and disquiet; he wrote evidently under the influence of great excitement, assuming that she would at once understand how for him, by birth a Frenchman, the fate of his native country in this tremendous war must needs supersede every other consideration, and absorb his whole soul with feverish anxiety till the probable results of the struggle were known. Bertrand seemed to have been so accustomed to Mary's ready sympathy all his life-long, that it never occurred to him to doubt that Lurline would feel for and with him in his present emergency, as entirely as would have been the case with his early friend, and he went on to pour out to her all the conflicting feelings that had plucked him in the most painful perplexity: the longing to fly at once to fight for France against her foes; the unwillingness to seem to act in the smallest degree unfairly by the country of his adoption; the check put upon his strong impulse to give up all at once for the defence of his native land, by the certainty that as his single arm could avail France but little, he should, by doing so, for a mere sentiment wreck his whole career, lose forever the position to which he had only attained by years of steady progress, and reduce himself to a state of comparative poverty; all these contending feelings warred in his mind, he said, night and day, depriving him completely of calmness and rest; but the question would soon be decided: if France were victorious, and surely her arms could not fail, it would probably be absolute madness to ruin his prospects for life in order to offer her that which she neither needed nor desired—but if she were unfortunate—ah, then!—(he did not finish his sentence, he seemed certain that Lurline would understand him). He ended by saying that his darling Lorelei would, he was assured, feel with him that in any case their wedding must be postponed for a time; it would make no difference to their mutual love; his heart should be with her wherever he was; and he trusted that it might be but a little time before he could come to claim her.

Laura Wyndham read this letter to the end, then flung it to the ground and stamped upon it in a fit of ungovernable passion. One of her best natural qualities was an even temper, which was not easily ruffled, but the contents of this most unwelcome epistle were too much for her equanimity; her own self interest was her first and last thought always, and it was clear that her plan of becoming the wife of Bertrand Lisle, which she had brought to a triumphant success by so much wily astuteness, was not only thrown back to an indefinite period, but absolutely endangered altogether. It was not love for Bertrand himself, as we know, which made her wish to marry him, but only for the sake of his position, his large income, and the gay world to which he would introduce her; and she knew that if he once joined the French army, all this, which she alone desired, would be put out of her reach for ever; he must, of course, instantly quit the office held under the English Government, with its generous emoluments and many advantages; and as she had taken care to inform herself as to his means, she knew very well that if he did so he would be reduced to the mere pittance he derived from his mother, and she as his wife to an even more impoverished condition than that under which she so long suffered at Chiverley. The bare idea of such a disap-

pointment just when she had attained the summit of her hopes was not to be endured for a moment, and she paced up and down the room in angry agitation, while she thought out the best mode of holding him back from the fatal act of resigning his post; not the faintest response did her cold heart give to all the feelings for which Bertrand claimed her sympathy—patriotism and self-devotion were incomprehensible names to her, into the meaning of which she could not enter, and she simply scorned him for what she had held to be the miserable folly of thus ruining his own career.

Finally a letter was sent off, which contained a wild passionate appeal to him for her sake not to leave his home of safety and peace to enter on so dangerous a campaign. She told him it would kill her if she were to know him to be in the peril of war—that he had won her love, and therefore she had a claim on his life, and that if he did not wish her to die of terror, and distress, he must give up the idea of volunteering for the defence of France; then she added that the very idea of such a calamity had given her so great a shock, that her nerves were completely shaken, and that she would have neither rest nor peace now, so long as he was out of her sight, and therefore she was driven to beg that he would shorten the interval which was to have elapsed before their marriage, and come at once to take her back with him as his wife to his Italian home, where they might dwell safely together while this terrible war raged at a distance, unseen and unheard by them in their happiness. The Lorelei had a triumphant smile on her lips when she closed her letter, for she had never yet failed to master Bertrand's true nature, and she believed that she would do so now, but she had somewhat overreached herself, for although the letter was calculated to convince Bertrand more than ever of the truth of her love for him, yet her entire want of sympathy with his most sacred feelings could not fail to jar on him; and unconscious as he was of the deceit and cunning which had dictated it, he could only gain from it an impression of her shallowness and weakness, while in spite of her efforts her selfishness pierced through every line of it.

It was a stifling afternoon in August, a few days after one of the worst defeats of the French army, when a cab drove up to the door of the house inhabited by the Wyndhams, and a gentleman alighted from it, and, going up the steps, rang the bell for admittance. It was not Bertrand, however, but a man in every way unlike him. He seemed about forty years of age, with a somewhat portly figure, and attired with the most scrupulous correctness. He had strongly-marked hard features, a sallow complexion, and small keen eyes; his hair also, was black and very smooth, and his face close shaven. He had a look of great decision and self-possession, and his manner, when he spoke to the servant who opened the door, was full of quiet authority. Was Miss Wyndham at home? he inquired. The maid thought he said Mrs. Wyndham, and answered that she was lying down, but Miss Wyndham was in the drawing-room. It was Miss Wyndham he wished to see, he answered, and straightway walked into the house. Being asked his name, he replied, "Mr. Brant."

CHAPTER XXX.

Mr. Brant is an individual of whose previous career it is necessary we should give some account, in order that his share in the events yet to be recorded in this history may be better understood. The son of an English father and an Italian mother, he possessed some of the characteristics of both nations. He had the courage, coolness, and self-possession of an Englishman, with all that disregard of truth and reckless unscrupulousness which often are to be found among the inhabitants of the soft and sunny south. At the present moment Mr. Brant was established as one of the prince merchants of the town where Bertrand Lisle held his diplomatic post, and he had in that part of the world the reputation of enormous wealth; certainly his mode of living supported such a view; he inhabited there a vast mansion that was almost a palace, enriched with marble and gilding externally, and with the most costly fittings of velvet and silk and splendid furniture within its walls; carriages, horses, servants, everything that money can procure, was there in rich profusion; and, when Mrs. Brant was alive, no lady went to Court with such magnificent diamonds, or gave such grand entertainments at her own house. She had been an Italian lady, whom he had married when very young, and her manners and character had not been altogether satisfactory to the more fastidious portion of the society with whom precisely Mr. Brant was anxious to stand well. He made up his mind that his second wife should be an Englishwoman, and although it was not more than a year since Mrs. Brant's death, he was, just at this time, exceedingly anxious to replace her. There were uncomfortable rumours as to Mr. Brant's financial position; he was known to be always engaged in gigantic speculations, and some of those had certainly proved failures of late, so that it had even been said he must be on the verge of ruin; but he himself carried matters with a high hand, and declared his successes so far exceeded his losses that they were a matter of perfect indifference to him. Nevertheless, persons watched him and his house very narrowly, with a view to discover how his affairs really stood, as the reputation of his colossal fortune had gained him unlimited credit, and if it should ever happen that Richard Brant became really bankrupt it would involve the ruin of thousands. It was, therefore, for many reasons a matter of the deepest importance to him that the public mind should be reassured on the subject of his solvency, and he could not better do so, as he imagined, than by keeping open house, and launching out into a still more profuse style of expenditure; but he was childless, and the immense business transactions in which he was always engaged rendered it impossible for him to enter so much into society as would be necessary for the attainment of his object. It was necessary, therefore, that he should have a wife to represent him at the fetes he intended to give, and at the houses of

others, and it was mainly with the view of finding a suitable lady for this position that he was making the journey to England, though he had not the least idea that he was taking quite the most favourable step for the accomplishment of his purpose when he agreed to perform a commission for Bertrand Lisle in London.

It was, how ever, in the performance of his promise to a man whom he had known as the English *Chargé d'Affaires*, that he now took his way to the house of the Wyndhams. Sally, who had accompanied him to London, and whose rustic manners did not quite meet the requirements of civilized life, went on before him to the drawing-room door, which she opened, and then, standing back, she made him a sign to go in, and closed it upon him when he had obeyed her, without having dreamt of announcing him. In consequence of this proceeding Mr. Brant stood for two or three minutes within the room, before the only person who occupied it was aware of his presence. He was by no means sorry to have an opportunity of contemplating at his leisure the most beautiful vision he had ever beheld.

Lurline, with all her shining hair floating loose on her shoulders, was standing before a little toilet mirror, which was placed on the table in front of her, and she was engaged in trying on, one after another, various wreaths of artificial flowers, which she intended should form part of her *trousseau*. At the moment when Brant entered the room she was twisting a long spray of ivy among her bright curls, with crystals gleaming on its leaves in guise of dewdrops. It suited well with her fantastic beauty—the dark glossy leaves enhancing the effect of her dazzling fairness and brilliant eyes. She was in a graceful attitude, with her white hands raised above her head, holding the green glittering wreath, and her bewitching face lit up with smiles at the sight of her own successful loveliness, while the position showed her lithe slender figure to the best advantage. She wore a charming summer dress of light muslin, set off with ribbons and white lace, and all around her were scattered gay coloured silks and other materials, from which she had apparently been making a selection. Richard Brant had a keen eye for beauty in any shape, and he took in at a glance the peculiar charms of Laura's appearance in all its effective brilliancy. "What a sensation she would have made in our *salons* if Lisle had brought her out to us!" he said to himself; "but there is an end to any chance of that of course." Probably he made some movement which attracted Lurline's attention, for suddenly she turned round and brought the light of her flashing eyes full on his face. She started when she saw a stranger, and stood for a moment looking at him, still with her hands upraised, and the long locks of her burnished hair straying over them in picturesque confusion. He came forward instantly, and, with perfect ease of manner, apologised for what seemed to be an intrusion, as the servant had left him to introduce himself, which he did by giving her his name.

"But I have my credentials here, Miss Wyndham," he continued, taking out a letter and a small parcel from the breast of his coat; "Mr. Lisle charged me to deliver these to you, and to give you all such further explanations of his present position as you may wish to have."

"Is he not coming? is he not here?" she exclaimed, with breathless impatience.

"No, indeed; I fear he is in a much less safe and satisfactory place.

"You do not mean that he has gone to this odious war, after all?" she exclaimed.

"I grieve to have to tell it to you, Miss Wyndham, but it is only too true," said Brant, gently, expecting to see her overcome with distress; and instead of that a scarlet flush of indignation flamed into her cheek, and she stamped her dainty little foot on the ground as she said, with unmistakable irritation, "What utter folly! what moonstruck madness! he ought to be put in a lunatic asylum! it is too bad. I declare I won't read his silly letter, full of sentimental rubbish about France, no doubt!" and she flung it out of her hand on to the table with a scornful gesture. Lurline never gave herself the trouble to conceal her sentiments where no end was to be gained by doing so, and it was evident to Mr. Brant, who knew the world well, that she was speaking with entire frankness now.

"It does indeed seem madness to leave so fair a bride for any cause whatever," he said, aloud; "Mr. Lisle shows more self-denying patriotism than I could have done in his place."

"Patriotism! bah! what does patriotism mean? it is a mere name; and he never considers me, who was to have been married to him next week, and off to gay Italy; and now I suppose it will never be. It is odious conduct, and I feel inclined to hate him for it. Of course he has resigned his post?"

"Naturally; it was not in his power to retain it under the circumstances. That was done a fortnight since, and he started for the seat of war even before his successor was appointed, for which he will undoubtedly be censured; he can never take office under the English Government again."

"No, I should think not; it is the most irretrievable senselessness I ever heard of. I suppose he has not left himself a loophole of escape?" and she took up the letter and tore it open. It was long, and she sat down to read it, making a sign to Mr. Brant to take a seat also. Poor Bertrand had written a noble, manly, touching letter, which must have melted any heart less case in selfishness than Laura Wyndham's. He told her all that he had felt, as day by day brought in the reverses of the French army, and how, dearly as he loved her, he felt that he must not sacrifice, even to her, his duty and his honour. He was a Frenchman, and he could not remain at a luxurious post in the service of another country while France was bleeding at the heart, and requiring the help of every arm to which she had a right. He must go, and his Lurline need not doubt what it cost him to postpone his marriage, and how it wrung his heart to give both her and himself the pain of even temporary separation; but in presence of such gigan-

tic disasters and miseries as those which had fallen on his native land, it would indeed be cowardly and selfish to give any weight to private sorrows, and after all he trusted their happiness was only delayed a little time. It was said on all sides that the war could not last long, and unless he lost his life he would return to claim his darling Lorelei the very first moment it was possible to do so. It was true he should no longer be able to offer her the position she would have graced by her beauty, but they would have a pittance which would enable them to live, though in a very humble manner, and love such as theirs could brave poverty and privation. Perhaps they might live at Chiverley with her father; anyhow, if he survived the war he should very speedily come to claim the promise she made to him in happier days.

Lurline's lip curled scornfully as she flung down the letter, and she turned to Mr. Brant, detecting at once that he was watching her with undisguised admiration.

"Mr. Bertrand Lisle makes a little too sure of his prize," she said; "he asks me to marry him when he can offer me a suitable position and a prospect of a happy life, and then when he has impoverished himself and ruined all his prospects, he coolly tells me that if he comes alive out of the butchery into which he has plunged for no reason whatever, he shall come and claim my promise to marry him, and thereby enter on an existence of pauperism and degradation; he will find himself mistaken."

"He has indeed made a great mistake," said Mr. Brant, softly. "Although I have only the honour of so short an acquaintance with you, I can see that you are one fitted to shine in society, and to be at once its ornament and its delight; your brilliant city would have been the very place for you; life is indeed made joyous there."

"Yes, I know; and, oh, how I longed to go! it is enough to drive one wild to be disappointed at the last! You live there always, do you not?"

"Yes, it is my home, and I think I may say, without vanity, that I possess one of the finest of the old palaces as my abode, fitted up of course in modern style."

"It must be charming," said Lurline; "those grand old Italian houses seem made for *fetes* and receptions."

"Yes, mine is especially adapted for them, as it has splendid gardens attached to it. We gave many successful entertainments there when my late wife was alive, but since I have had no lady to act as mistress of the revels, I have been unable to do so." He looked at Lurline as he spoke, and met the full gaze of her keen bright eyes. He put up his hand to conceal a smile, and in order to change the conversation, he said, "All this time you have not looked at your jewels, Miss Wyndham."

"Jewels! has Bertrand sent them? I am glad of that, anyhow!" and snatching up the parcel, which she had forgotten, she opened it hastily, and found a case containing a set of very fine emeralds and pearls. "Oh, these are pretty!" she exclaimed; "I remember Bertrand always said that emeralds would suit my complexion."

"Diamonds would suit you better," said Mr. Brant; "these are poor stones," he added contemptuously.

"I will do myself the honour of waiting upon you very shortly," he said, rising; "and I will not intrude upon you longer at present."

"Tell me, is it possible to communicate with Mr. Lisle?" she asked.

"I can hardly tell," he answered; "it will at least be very difficult; but I could try to get a letter conveyed to him if it is a matter of importance."

"I do not know that it is," said Lurline; "for I shall act quite independently of him now, whether he hears from me or not; but I should like just to write and tell him I have done with him for ever. I will never be a poor man's wife."

"It would indeed be a thousand pities if you were," said Mr. Brant. "I will let you know when I see you again if a letter can be sent."

And so so they parted.

(To be continued.)

Leap Year.

In three years out of every four man has the privilege of "popping the question," and the annoyance of sometimes having a plain-spoken No! for the reply. On the fourth year woman may propose, if it so pleases her. In the event of refusing, the penalty, we believe, is that the ungallant gentleman shall present the tender damsel with a new silk dress. There is a reservation, however, that the right to claim this penalty depends on the circumstance that, when she proposed, the damsel was the wearer of a scarlet petticoat, which (or a little of the lower portion of which) she must exhibit to the gentleman, the understood idea being that the silken dress shall cover the petticoat, and thus assuage dire feminine indignation at the rejection of her offered hand.

It is stated that in a work entitled "Courtship, Love, and Matrimony," published in 1660, ten years before the death of Shakespeare, is this explanation regarding ladies' privileges in leap year: "Albeit, it is now become a part of the common law, in regard to social relations of life, that as often as every bissextile year doth return, the ladies have the sole privilege, during the time it continueth, of making love unto the men, which they do, either by words or looks, as to them it seemeth prefer; and, moreover, no man will be entitled to the benefit of clergy who doth in any wise treat her proposal with slight or contumely."

AFTER we have done our best there is plenty more to do. The work for our souls is not complete even after our most prolonged and careful efforts, and the work for the church and world seems to become more exacting as it receives attention and labor. The soul, therefore, that sits down to be at rest and ease is not true to its obligations and responsibilities, and must die without having been faithful to the end.

Scientific and Useful.

CHESTER MUFFINS.

Four quarts flour, teacup sugar, teacup butter, cup yeast, four eggs, little salt, two quarts sweet milk. Let rise all night.

BOSTON CREAM PIE.

Cream part—one pint of new milk, two eggs, three tablespoonfuls of sifted flour, five tablespoonfuls of sugar. Put two thirds of the milk on to boil, and stir the sugar and flour in what is left. When the rest boils put in the whole and stir until it cooks thoroughly. When cool flavor with vanilla or lemon. Crust part—three eggs, beaten separately, one cup of granulated sugar, and a half cup of sifted flour, one teaspoonful of baking powder. Divide in half; put in two pie tins, and bake in a quick oven to a straw color. When taken out split in halves and spread the cream between.

SCOTCH BROTH.

Take four pounds of mutton—part of the leg is best; and add one gallon of water, one teacupful of pearl barley, two carrots sliced, two turnips sliced, two onions cut small, three carrots grated, the white part of a large cabbage chopped very small, and a small quantity of parsley. Season with pepper and salt. Let this boil very gently for three hours and a half, and at the dinner table it will most likely, by all who are fond of soups, be pronounced excellent.

HEATING THE OVEN.

Fruit pies require a hotter fire than bread, but steady from first to last, if too hot at first the crust will cook before the fruit does; if too slow towards the last, the crust will dry before the fruit is done; if too hot towards the last the fruit will stew out before the crust is done. Pumpkin pies require a fire as hot as can be without burning the crust.

SAVE THE SOAPSUDS.

However deplorable washing day may be to the household (and the careful house-mistress or tidy maid has it in her power to greatly modify its discomforts), to the garden it is a beautiful day. Our hungry and thirsty grape-vines and flowers are glad of every drop of wash water, and will repay every bit of fatigue it may cost us to give them this fertilizer. If the sun is shining hot when we go out to dispense our favor, it is best for us to dig a trench not far from the root of the plant, and pour the water into it and cover up again with top soil. This makes the water go further and at the same time does not tempt the rootlets to the surface of the ground.

ENGLISH PLUM PUDDING.

One pound of raisins, one pound of currants, one pound of suet, one pound of stale bread grated, eight eggs, one pint of milk, two nutmegs, tablespoonful of mace; after the eggs are well beaten, put in half of the milk, beat both together, stir in the bread gradually; next add suet and fruit alternately; fruit should be rubbed in flour as in cake, to prevent sinking to the bottom; stir very hard, add spice and milk and the remainder of the fruit, and one pound of sugar; stir the whole well together; if not thick enough, add more bread; too much will make the pudding hard and dry. Boil six hours. Before sending the pudding to the table, cut blanched almonds into strips, and stick over it, mixed with sliced citron. Pour spirits of wine around the dish and set it on fire. Eat with warm or cold sauce.

ACIDITY OF THE STOMACH.

On this subject Dr. Hall in the *Journal of Health* says: "Acidity of the stomach always arises from that organ not being able to digest, to work up the food eaten, to extract the nutriment which it contains—hence two results: First the food decays, that is rots, becomes sour and generates a sour gas which is belched up, causing a burning or raw sensation located apparently at the little hollow at the bottom of the neck or in that vicinity. Sometimes an acid fluid is belched up, and is so very sour occasionally as to take the skin off some part of the throat, mouth or lips. Second, the food not being properly worked up does not give out its nourishment; the system is not fed and consequently becomes weak; the circulation becomes feeble, the feet grow habitually cold; the person is easily chilled and dreads going out of doors; is happiest when hugging the fire, and takes cold so easily that the expression is frequently used, 'the least thin in the world gives me a cold.' When such a condition is reached the colds are so frequently repeated that before one is cured another comes, and there is a perpetual cough which the most unfeeling know is the certain harbinger—the forerunner of consumption of the lungs. When persons are troubled with indigestion, and one of its effects, acidity, the advice given in nearly all cases is to take something to correct the acidity, such as cream of tartar, soda, valerian, the lyc of wood ashes, and other alkalies. These things correct the acidity, but the stomach gets no power of a better digestion; the effects as far as sensation is concerned are removed, but the system continues to be improperly nourished; the man grows thinner and weaker, and with wasting of flesh and strength there is diminished power of circulation; the person becomes chilly, colds are taken from slight causes and at diminishing intervals, and before he knows it he has an annoying, hacking cough, which too often ends in a wasting, fatal disease. When acidity follows eating it is because there has been an error in the quantity or quality of food eaten; the stomach could not manage it—could not perform the work imposed upon it. The true remedy is to eat less at each meal until no acidity is perceptible, or to change the quality of the food; and in a short time the stomach not being overtasked, gets time to rest, to recuperate, to get strong; then it digests more food and digests it better, with the inevitable result of a more vigorous constitution; more power of endurance, more strength of body and greater elasticity of mind, more happiness and energy to grapple with life's duties, which make existence a pleasure."

Presbytery of Hamilton.

On the 27th of January, a meeting was held at East Seneca, when Mr. E. Vincent was inducted into the pastoral care of the united congregation of East Seneca, Blackheath, and Calverton. An adjourned meeting was held on the 28th January, when Mr. Livingston resigned the pastoral care of St. Andrew's Church, Simcoe. The congregation was cited to appear for their interests. The resignation of Mr. Chrystal was accepted, and the court adopted the following minute:—In parting with their brother, the Rev. G. Chrystal, the Presbytery desire to express their estimation of the many admirable qualities which have secured for him as their possessor, a high place in the esteem and affection of the members of this court. They cannot part with their brother without expressing their sympathies with him in the course which he has seen it to be his duty to follow, in order to effect a union of the churches in the neighbourhood. They bear willing testimony to the ability and faithfulness with which he has discharged the duties of the pastoral office, and to his earnestness and faithfulness as a preacher of the gospel. The Presbytery wish for Mr. Chrystal and his family God's richest and choicest blessings, and hope that in the good providence of God, a field of usefulness may be speedily opened up for him.—On the 8th of February a meeting was held at St. Anne's, when Mr. James Fraser, probationer, was ordained and inducted into the pastoral charge of St. Anne's and Wolland Port. These congregations are now in a hopeful condition. On the 9th February an adjourned meeting was held at Simcoe, when the resignation of Mr. Livingston was accepted. St. Andrew's Church and Norfolk Street Church were united under the name of St. Paul's Church, and Mr. Craigie was appointed to moderate in a call from the united congregation. The congregations of Lynedoch and Silverhill were united into one pastoral charge, and put on the list of vacancies. The following minute was adopted in reference to Rev. Dr. McLeod, formerly of Ancaster: "This Presbytery cannot part with their brother, Mr. McLeod, without putting on record their sense of the high place which, by his diligence, ability, and Christian zeal and bearing, he obtained for himself, and held with increasing strength, in the estimation both of his brethren in the Presbytery and of his congregation, during his useful and successful pastorate within the bounds. The brethren would also gratefully acknowledge the valuable services which Mr. McLeod has rendered as a member of the Presbytery, by the regularity of his attendance at its meetings, by his counsel, and by the readiness and efficiency with which he discharged whatever duties were laid upon him by the Presbytery. Whilst expressing sympathy with the congregation of Ancaster and Burton in losing an affectionate, able, and efficient pastor, and their sincere personal regret in parting with Mr. McLeod, the brethren rejoice that he has been called to occupy a more prominent and enlarged sphere of usefulness, where they hope and pray he may continue to enjoy the presence and blessing of the great Head of the Church, and be increasingly useful in the work of the Lord. They would follow their beloved brother with earnest prayers for the spiritual and temporal welfare of himself and family."—A memorial from the church at Niagara for the sale of the church property formerly held by the Canada Presbyterian Church was considered, and the Presbytery granted the prayer of the petition. The Presbytery adjourned to meet again at Simcoe, on Tuesday, the 22nd day of February.

Presbytery of Ottawa.

This Presbytery held its last regular meeting in St. Andrew's Church, Carleton Place, on Tuesday and Wednesday, the 8th and 9th inst. There were twenty-four ministers and fifteen elders present. The following is a brief synopsis of the business transacted:—The call from the congregation of Pembroke to Mr. James Stewart, of Pakenham, was taken up and considered. After hearing the commissioners from Pembroke and Pakenham, Mr. Stewart was asked to intimate his mind in regard to the matter, when he stated that he had come to the conclusion to decline the call tendered to him, as he felt it to be his duty not to leave his congregation in their present circumstances. In this decision the Presbytery concurred, and accordingly refused to translate Mr. Stewart. A committee was appointed to draw up and bring in at next meeting a memorial to the General Assembly, agent defining the exact boundaries of the Presbytery. Power to moderate in a call was granted in favour of the congregations of Pembroke and Ross respectively. The Presbytery appointed a standing committee on Sabbath Schools to take a general oversight of all matters connected with the Sabbath Schools within the bounds, and report at each regular meeting. A large amount of time was expended on Home Missions, this being indeed the great work of the Presbytery. It was resolved to try and get an ordained missionary for the Desert, and also one to replace Mr. McGregor, who is to leave soon, at Alice and Pettawawa. A new and pleasing feature in this meeting was the dinner given to the Presbytery at Lavallie's Hotel, by the two Presbyterian congregations in Carleton, which was especially valuable on account of the kind feelings it manifested, and which it furnished an opportunity for expressing. An adjourned meeting was appointed to be held in Bank St. Church, Ottawa, on the 21st March, at 3 o'clock p.m. The next quarterly meeting is to be held in Knox Church, Ottawa, on the first Tuesday of May, at 3 p.m.

A WIND storm in January, in Kern County, California, destroyed thirty-five thousand sheep with sand and gravel. The American Screw Company of Rhode Island has purchased the works of the Screw Company at Dundar. The Company has already monopolized all the screw business in the United States, and intends to make the "gimlet screws" for the world.

The British Government intends to strengthen its naval forces in Chinese waters.

The British government expects to have six 81 ton guns ready for service this year.

The bill to give women the privilege of voting at municipal elections in Ontario was lost on a division of thirty-one to thirty-three, showing that "women's rights" are advancing.

REVERDY JOHNSON, the distinguished jurist and statesman in the United States, was found dead, Feb. 10th, in the yard of the Executive Mansion, at Annapolis, Ind., he being that evening the guest of Governor Carroll.

THE Right Hon. Sir John Taylor Coleridge, nephew of Samuel Taylor Coleridge, died Feb. 11th, at the age of eighty-six. His ailments were unusually great; he edited at one time, the Quarterly Review, published an edition of "Blackstone's Commentaries," and was for some time one of the Judges of the Court of Queen's Bench. He was uncle of Bishop Pattison, who was murdered in the Melanesian Archipelago.

Births, Marriages and Deaths.

BIRTH. At Farnham Centre, on the 11th inst., the wife of the Rev. John McFarlane, of a son.

DEED. At the Presbytery at Manso, Farnham Centre, on the 11th inst., Margaret McLean, widow of the late George McFarlane, Esq., aged 75.

THE PRODUCE MARKETS.

Table with columns for Toronto and London, listing various agricultural products like wheat, barley, and butter with their respective prices.

Table with columns for Ottawa, listing various agricultural products like wheat, corn, and potatoes with their respective prices.

Table with columns for Montreal, listing various agricultural products like wheat, corn, and butter with their respective prices.

Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS. LINDSAY—Next regular meeting in Woodville, in the last Tues day of Feb., 1876, at 11 a.m.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS. BARRIE—Next meeting of Presbytery of Barrie at Barrie, on Tuesday in March, 1876, at 11 a.m.

Advertisement for ROSES, featuring an illustration of a rose and text describing the product.

Advertisement for SEEDS, featuring an illustration of a seed and text describing various seed products and their benefits.

Seed Store, cor. Adelaide and Jarvis Sts. Please write for the Catalogue. WILLIAM RENNIE, Toronto.

Advertisement for SIMMERS' CULTIVATOR'S GUIDE, For 1876, describing the guide's contents and availability.

Advertisement for NERVOUSNESS, featuring Dr. CULERIER'S Specific or French Remedy, with detailed text about its efficacy.

Advertisement for J. YOUNG, featuring an illustration of a horse-drawn carriage and text describing the business.

Advertisement for UNDERTAKE, 861 YONGE STREET, TORONTO, and ROBINSON HOUSE, TEMPERANCE HOTEL.

Advertisement for MORVYN HOUSE, NO. 348 JARVIS ST., TORONTO, BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

Advertisement for CHRIST AND CHRISTIAN LIFE, SERMONS PREACHED IN ZION CHURCH, BRANTFORD, DURING 1875.

Advertisement for NOW READY, CHURCH MEMBERSHIP OF CHILDREN, By Rev. JOHN MUNRO, WALLACE.

Advertisement for THE BRITISH AMERICAN Commercial College, DESIGNED TO Educate Young Men, Middle-aged Men and Boys in Commercial Branches.

Advertisement for BLYMYER MFG CO BELLS, CHURCH SCHOOL FIRE ALARM, featuring an illustration of a bell.

Advertisement for McSHANE BELL FOUNDRY, Manufacture those celebrated Bells for CHURCHES, MANUFACTURERS, etc.

Advertisement for Legal Cards, DUGGAN & ROBINSON, BARRISTERS, ATTORNEYS-AT-LAW, Solicitors in Chancery.

Advertisement for Business Cards, A McDONALD, Renovator and Dyer, of Gentleman's Wearing Apparel.

Advertisement for R. MERRYFIELD, Boot and Shoe Maker, 100 YONGE STREET.

Advertisement for Medical and Dental, R. G. TROTTER, DENTIST, 53 King Street East.

Advertisement for J. W. ELLIOT, DENTIST, Uses his own new PATENT MILLERS, EXTRACTORS, and MOULDING-FLASKS.

Advertisement for R. A. REEVE, B.A., M.D., OCUList & AURIST, 23 Spenser Street, corner of Victoria.

Advertisement for CANADA STAINED GLASS WORKS, ESTABLISHED 1856, FIRST PRIZE PROVINCIAL EXHIBITION 1871-72.

Advertisement for D. S. KEITH & CO., LUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS.

Advertisement for PETROLEUM GAS WORKS, Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating.

Advertisement for YORKSHIRE CATTLE FEEDER, Is the best food known for fattening HORSES, COWS, CALVES, SHEEP AND PIGS.

Advertisement for HUGH MILLER & CO., Agricultural Chemists, 147 King Street East, Toronto.

Advertisement for CHINA HALL, 71 King Street East, Toronto.

Advertisement for CHRISTMAS GOODS JUST OPENED, French Flowers and Plants, French China Dinner and Dessert Sets.

Advertisement for GLOVER HARRISON, Importer, MENEELY & KIMBERLY, BILL FOUNDERS, TROY, N.Y.

Advertisement for BLYMYER MFG CO BELLS, CHURCH SCHOOL FIRE ALARM, featuring an illustration of a bell.

Advertisement for \$200 a month to agents, Ad. 125, Chicago, Ill.

Advertisement for TWENTY-FIFTH ANNUAL STATEMENT OF THE UNION MUTUAL LIFE INSURANCE COY., ESTABLISHED 1848.

Canadian Branch Established 1850. DIRECTORS' OFFICE: 163 Tremont Street, Boston, Mass.

HON. H. S. WASHBURNE, President. For the year ending December 31, 1874. TOTAL RECEIPTS \$2,408,690 74

TOTAL Am't returned Policy-Holders \$1,119,282 82 GROSS ASSETS \$8,814,858 46

INSURANCE ACCOUNT. Policies Issued and Reinstated 6,132 Insuring \$14,505,980

RECAPITULATION. Interest Receipts during 1874 \$558,588 74 Death Losses paid during 1874 453,631 00

Excess of Interest Receipts over Death Losses \$104,957 74 For every One Hundred Dollars of Death Losses paid, the Company received interest 123 18

Percentage of Increase. Profits received from New Business during 1874 \$483,220 43 Profits received from New Business during 1873 320,432 39

Percentage of Increase. Policies issued and reinstated during 1874 6,132 Policies issued and reinstated during 1873 4,908

Percentage of Increase. Increase for 1874 1,824 Percentage of Increase 42 POLICIES ISSUED IN CANADA.

1871 228 1872 356 1873 568 1874 1045

The UNION MUTUAL, proffers entire exemption from forfeiture by means of paid-up policies, cash surrender values or extended insurance will be given in accordance with the Massachusetts non-forfeiture law.

Ordinary life policies may in this Company become endowments. Premiums reduced annually by surplus distribution.

J. H. McNAIRN, General Agent for the Provinces of Ontario and Manitoba. Temple Chambers, Toronto Street, Toronto, Ont.

Advertisement for GUELPH S. Wing Machine Co., featuring an illustration of a sewing machine.

From the unprecedented success of our Machines in competition, and innumerable testimonials in their favor by those using them, we are satisfied that the time and money spent in their improvement has accomplished what we desired.

A FIRST-CLASS MACHINE IN EVERY RESPECT. Examine and try them. WILKIE & OSBORN, MANUFACTURERS, Guelph, Ontario, Canada.

STOCK'S Extra Machine Oil. Office of the Joseph Hall Manufacturing Co., Ottawa, Ont., July 17, 1874.

GEORGE STOCK, Esq., Toronto. DEAR SIR,—We have been using your oil on our machinery for some years, and have no hesitation in saying it is the only good oil of the kind we have ever had, and it is the very best machine oil we have ever used.

Advertisement for WILKIE & OSBORN, featuring an illustration of a sewing machine.

AGENTS WANTED for the fastest selling book ever published. Send for circulars and our extra terms to Agents. NATIONAL PUBLISHING CO., Phila., Pa.

WESTERN ADVERTISER AND WEEKLY LIBERAL. The Great Family Newspaper. \$1.00 per year, free of postage.

JOHN CAMERON & CO., London, Ontario. Address: 125 King Street West, Toronto, Ont.