British Prodyteran American

Vol. 8-No. 10.

TORONTO, CANADA, FRIDAY, APRIL 7, 1876.

Whole No. 218

Contributors and Correspondence.

REVIVAL NOTES. BY W. M. R.

Let me thank your readers, some of them known and some of them unknown, for their encouraging assurances of interest in this and kindred matters. I agree with them in the importance of the Church at large being made acquainted with any circumstances of special interest in any part of the field. It provides for the discharge of the Scriptural .uty of "rejoicing with those who do rejoice." It focuses the prayers of God's people where they are much desired. And farther, it awakens desire and excites hope and expectation in places where they had become dormant. Sull, those who are in the midst of the work, besides being often too much absorbed in it to make the attempt, naturally drink from anything which has even an appearance of ostentation : besides which there are many details, often the most interesting of all, the publication of which too soon would be eminently injudicious. Toe difficulty is to hit the golden mean. Yet, without doubt, the atttempt should be made, " that the abundant grace might thorough the thanksgiving of many redound to the glory of God."

GALT.

Here, or parhaps now more in the neighbourhood, the work continues and spreads with much power. A friend who is in a position to know and to judgo, writes: "There has been a great work done here. Some hundreds, I believe, profess to be saved, and others are still anxious." Some weeks ago Mr. Smith wrote: "Among the young it is marvellous. On Monday night I took the young boys at the close of the first meeting into the lecture room, but it could not hold them. I hen had to separate those who profess to have found the Saviour from the others. About seventy staid in the lecture room as rejoicing in Jesus. I placed au elder over them, to show them the truth fully, and guard them against mistakes about themselves. Then the inquiring boys (about fifty in number) I took to another room and sent five or six workers among them. I then came back to the basement, and found it full from end to end. reat many were inquirers—young men y tens and twenties. Some come into berty every night." Our brother has evidently had a rich blessing upon his flock and his home. The other members of his family are now numbered with the Lord's people, and working for the Master among their companions. And now comes the cheering intelligence that, "the movement has opened up with great interest this week in a new section of the field, and there is every prospect of its doing so in another neighbouring section.

OTHER LOCALITIES.

For some time a work of much interest and power has been in progress at Hawks. wills, about twenty miles from Galt. An awakening at Kikwall, in the same section of the country, is reported. Also at Forest, in Mr. Duncan's field, and at Othawa, under the abundant labours of the new pastor. Mr. Hogg. At both Ashburn and Utica meetings have been held, attended with profit to many of the Lord's people, and productive of some striking and hopeful conversions. For all these takens of the Martar's presence later. thank God, and take courage to ask for yet more mighty manifestations of His dwell in our land.

[For the Presbyterian.]

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

No. II.

It is evident that God must have revealed to the ancient patriarchs his will as to his claim to the tenth part of their gain or income. This was paid to him as a sign of homage and gratitude. It was performed as an act of worship or religious duty. The worshipper acknowledged God as his Sovereign and Benefactor from whom all good things flowed down to his people. The law of tithes was no part of the ceremonial law; it was a law anterior to the Levitical dispensation, and existed for ages athe church long before the Mosaic orlinances were instituted at Mount Sinai. Abraham paid tithes to Melchizedec, and acob wowed to pay to God the tenth of ais gain in Mesopotamia. It was known oother ancient nations who had no conection with Israel, and were ignorant of he law of Moses, many of the heathers evoted the tenth part of their income to he service of their Gods. Pisistratus, the Athenian tyrant, wrote to Solon persuads him to return to Athens, and among ther arguments he says, "That every one re pays the tithes of his goods for the Pays the tithes of his goods for the string of sacrifices to the Gods." Pliny orms us " that the Arabian merchants to dealt in spices paid tithes to their od Sabis before they sold any spices." miarch also says that the Romans offered

to Horcules the tithe of what they took from their enemies. This proves that the law of tithes was co-eval and co-extensive with the human race.

The payment of tithes was honouring to God, and the wiful neglect or refusal to pay them was dishonouring to Him. They were paid for the maintenance of worship and other plous uses; they were given for the support of the Levites and priests who officiated at the temple; they were given for feasts of charity, to be observed at the solemn festivals; they were also paid for the poor and the stranger to be used by them at their own dwelling. As the patriarchs before Moses devoted their tithes to the Lord it is right and proper still to assign the tenth of our income to H m, for the support of the Gospel, for the dissemination of Christian knowledge, for the relief of the poor, and other pious uses. This could easily be done if the people cherished more of the spirit of self den al and benevolence, and if all luxuriousness in dress, food, and mode of living were curtailed and land aside. When we con-sider all that must be done for the cause of religion, the tenth of our property will be found little enough to overtake it. First of all we need money for the sustentation of the gospel ministry, for Home and Foreign Missions, for the support of theological professors, for Bible societies to circulate the Word of God, for tract societies to enable them to carry on their operations. Again, we need meaus to build and repair churches and manses; and for the expenses connected with Sabbath Schools; we need contributions to the fund for Ministers', Widows and Orphans, and the fund for the support of aged and infirm ministers. Besides these, we need funds for charitable and benevolent purposes; "for he that hath pity on the poor lendeth unto the Lord;" there is the Lunance Asylum, the Doaf and Dumb Institution, the Orphan Hospital, and the relief of the poor; all these benevolent schemes need tunds. And when we put the whole together, it will be found that the tenth part of the yearly increase or income of the country is little enough to pay all expenses.

"Tiverton" in Reply to Mr. McKay.

Editor BRITISH AMERICAN PRESETTERIAN.

Editor British American Presertentan.

Sir,—I am sorry to have to ask you again for a small corner in your valuable paper for a sentence or two, in reply to the letter of Mr. R. McKay of Kingston, which appeared in your last issue. It it a pity that Mr. McKay did not fully acquaint himself with the leading facts connected with the religious awakening of the township of Kincardine, before he sent the telegram to the Montreal contemporary, which has to the Montreal contemporary, which has give 1 rise to so much talk among those who are acquainted with the movement. The telegram was a mixed affair, and was far from giving a correct impression of the work alluded to.

In his last correspondence, Mr. McKay seems to question the veracity of your Tiverton correspondence where he says: "I was not aware that the Rav. J. Ander son 'laboured very actively for seven weeks at the 10th before Mr. McKay arrived.' I was, however, aware that he arrived. I way, nowever, aware that he had been present on several occasions, and gave valuable holp." Nothwithstanding this reflection, your correspondent afficus that both Mr. Anderson and Mr. atterns that both Mr. Anderson and Mr. Stewart did labor very actively for seven weeks with blessel results, before Mr. McKay made his appearance in the field. This is a fact which is well known by the whole congregation among whom Mr. McKay labored during his stay in the neighbourhood, and which he should have known and acknowledged, instead of re-flecting on its truthfulness.

Again Mr. McKey says: "It would have been interesting to the readers of the British American Presentenan, had your Tiverton correspondent stated how many of those brought to the Saviour on the 10th and 7th Concessions during the the 10th and 7th Concessions during the awakening, were led to the point of decision previous to my arrival." Well, respecting numbers, your Tiverton correspondent affirms that there was a very large number, and the most of them heads of families. Mostly, in every family connected with the Congregational Church at the 10th, there were some rejoicing in the Saviour they found, or anxivusly seeking Him. But to count the number of feuits by the number of blossoms which beautify the tree is of blossoms which beautify the tree is

Once more, Mr. McKay in disclaiming the credit of the inaugurative movement, he says: "I did full justice to our Presbyterian brethren, and in proof of which" he gives extracts from his own pen which ap peared in the Canalian Independent. have read those extracts very carefully, but found no allusion to Presbyterian brethren. One Presbyterian brother is mentioned; but not brethren.

Mr. McKay concludes by an exhorta-tion to unity. There never was but unity. and peace, and love in connection with these interesting services; and I am glad to say that the same blessed fruite still But hasty and inaccurate correspondence tend to break the bonds of

In conclusion, while your correspondent heartily rejoices with Mr. McKay for any tokens of the presence of the Holy Spirit in connection with those interesting services, yet the history of revivals should teach men to speak and write very cantiously of them, especially when they are in progress. March 25th, 1876.

I BRUIRVE that if Satan were left to by unrestrained power, and we were left to our own power, he would sweep us away -our faith, our repentance, our love, all the grace in us-lo the bottomless pit.

FRENCH EVANGELIZATION.

Editor BRITISH AMERICAN PRESEVIFICIAN,

DEAR Sir,-The letters which accompan ed the appended list of contributions were exceedingly instructive and encouraging, will you give me space to state some of the lessons which they teach.

1. The Lord's work which we are carry ing on commands the sympathy and confidence of all classes.

You have here contributions from all parts of the land, and from all sorts of persons-from ministers and elders. The former, indeed, were foremost in replenishing our impoverished treasury. From little boys and girls, Subbath Schools, mission stations, Bible-classes, and churches; from Young Men's Christian Associations, Temperance lodges, and other organiza tions; from teachers and scholars, servants and masters, rich and poor. I should think but few of the rich are on our list, other wise the sums should be larger. There is untold power for good in this blending of efforts, however humble, and in the earnest prayers which accompany them. The promise of fervent supplications in behalf of this mission is a feature common to all the many letters which I have received.

2. We need stronger faith and more comprehensive measures in the prosecution of this mission.

When this work was placed before the General Assembly last June, there were some who craved delay. The matter, they thought, should be left over till October. The scheme needed to be matured. Happily these counsels did not prevail. Had they been accepted, what then of the hundreds of families since brought out of Romish idolatry? My experience is that schemes are best matured by working them, and when they are designed to be instrumental in saving souls the sooner the better. God's faithful praying people exnect us to go forward in all our mission enterprises-Home, Foreign, and French. And we must take care not to be hindered and crippled by unbelief; thus many of my correspondente warn as. There are two classes of dangerous sceptics in our day. Those who delight to call themselves liberal, advanced thinkers, scientific, etc.; who look into Predestination, Reprobation, Imputation, and such subjects, and express views which leave the impression upon unsophisticated minds that God is a being who needs to be watched closely lest he should do something most unjust and unsenerous. These are injurious men, specially among the

young and uneducated.

But there is another class of practical But there is another class of practical sceptics who are doing a great deal of mischief in the church and the world. They are always belittling and limiting the cause of God. I don't know how many churches have been spoiled in Canada, rendered unsightly and inconvenient by being made too small and shabby, to please these boonle. They always ulace God's these people. They always place God's kingdom second and the world first. They can never believe that the Lord will do half what he has promised, or that His gospel is half as good as he has declared it to be, specially when delivered to Popish to be, specially when delivered to Popish idolators. They admire the heroic zeal and power of Moses, Hezekiah, Josiah, Calvin, and Knox, in "doing that which was right in the sight of the Lord," in destroying the idols and their temples, but when Father Chiniquy invades the Mariolatry and the wafer god of Rome, he is "in wretchedly bad tasto!" Let us have faith in God.

8. It is unwise to imprison the Lord's money in our hands till we die.

Mr. Angus Gunn, of Nova Scotia, teaches this lesson by his contribution of \$80. He had made his will and left this sum in it for Freuch Evangelization; but hearing of the work we have in hand, he released the money from the bondage of that will and put it out at interest in the Lord's service at once. He is a wise man, for the Lord promises an hundred fold in this life. The gold and silver are His, and what a shame and a sin it is to have so much of them locked up in the custody of Christian men. Why should they bury their Master's talent in the earth, or in bank stocks and government debentures ? Why should they think that those may survive them are better qualified than themselves to administer their bequests? And why should some rob the Lord in order to bequeath upon their descendants enough to relieve them of the necessity of honest toil? May the Lord open the ey of those who propose to do something very generous after they are dead, that they may see that life is the time of action.

4. There is a spirit of Christian patrio ism rising in our land,

From all quarters I am being told the for the good of our common country, the Church of Rome must be disestablished in this Province and idolatry abolished. And I look for such an expression of this opinion on the floor of next Assembly, as may convince our rulers that they must ship angels, Mary, and a wafer, and who are ruled by a foreign potentate to whom they make unlimited concessions. Let this love of country and of British institutions and freedom be therished—let these hither-to fardy in helping us come forward.

Stratford, Ont., \$6, for the poor.

There are many thousands in the Preshyterian Church who have yet done nothing to save this Province. We may be supposed to have received ample support. By no means. Our Board has laid aside most vital matters through lack of funds; and exceedingly instructive and encouraging, and would do your readers good, but as you cannot be expected to publish them, tured to call for at the beginning of the

year.

I only add that our French congrega-tion in Russell Hall has been full and steady during the absence of Father Chini-quy. We expect him home this week, and we hope soon again to be able to report fresh victories on the field of battle. Yours truly, D. H. MacVicak.

Preshyterian College Mentreal, March 27th, 1876.

LIST OF CONTRIBUTIONS.

Rev. Dr. Magicar acknowledges with coordal thanks the receipt of the following sums for French Evange ization, and for the relief of persecuted converts. Concributions for the latter object are marked "for the poor." The amounts are evolusive of those heretofore noticed in the R. A. Pressections.

B. A. PRESBYTI RIAN. Per Rev. A. Kennedy, London, \$40 for the poor, and several boxes of clothing, with donation of books from the Presbyterian Board of Publication, Philadelphia; Danville, \$10; Manoric, per Rev. James White, \$84 50; "C," \$5; Friend of the Cause, \$5. Lancaster—Mr. A. Maxwell, \$2; G. J.hnston, \$2; T. Johnson, \$2; A. Dickson, \$3; J. Dickson, \$1. Per Rev. John Bennet, Almonte, collected at John Bennet, Almonte, collected at missionary meetings as follows: Almonte, union meeting of St. Andrew's and St. John's Churonos, \$36.56; Carlton Place, Zior, and St. Andrew's Churches, \$30; Pakenham two Churches, \$15.57; Ashton, \$20; Eeckwith, \$12.75; Rosebank and Clayton, \$18.06; a Member of Knox Church, Perth, \$3; Mrs. Patullo, \$5; Georgetown and English River Woman's Missionary Society, \$10; Anonymous, \$2; per Rev. R. Hamilton, from Avonbrook, \$26.50; and Fullerton, \$21.50; per Rev. James Pritchard, Wingham Sabbath School, \$27; and from a friend, \$5; an Old Ender, \$4, W. B. Phillips, Baltimore, Maryland, \$22.16; Phillips, Baltimora, Maryland, \$22 16; Donald Lamont, \$2; Nazareth Street Sabbath School, Montreal, \$10; a Little Girl, \$2 (her year's gathering); W. Rus-sell, \$5; Geo. Allan. \$5; an Elder, En-ni-killen. \$1; Knox Church Sabbath School, Mrs. Slade, Truro, \$2; per Rov. John B. Scott, additional contribution from Egmondville, \$6 25; Thos. E. Cuthbert, \$6; mondville, \$6 25; Thos. E. Cuttbert, \$6; Angus Gunn, East River, St. Mary's, N.S., \$40, and \$40 for the poor; W. B. Phillips, Baltimore, Maryland, \$44.80 for the poor; Miss Henry, \$10; Arabella Murchison, \$350; Eaton & Brodie, on behalf of the triends of Stirling, \$82.85; Saml. Fenton, \$4; A. Olion, \$10. Lovel Chang. Ledge, No. friends of Stiring, 502 m; Sami, Penton, 54; A. Oliver, \$10; Loyal Orange Ledge, No. 316, Kingston, \$4; per Rev. R. Whillans, \$10, from Nepean; per Rev. H. Crozier, Holstein, \$18.08; Amos, \$5.02; Fairbairn, \$9.02; total, \$27.12, which, with provision contribution, make a total or \$45.56; per Rev. John Hardie, Sabbath School, \$30; Hugh Miller, \$10; W. Crombie, \$5 for the poor; per Rev. Saml. Jones, Brussels Sabbath School, \$17.15; per John Y. Reid, Gould Street Church, Toronto, \$89.62 for the poor; per C. P. Brown, Santt Ste. Marie, \$30; (being from Sheriff Cassey, \$10, Peter Brown, \$10, and C. P. Brown, \$10); per Rev. James Anderson, \$150, collected in the Church of St. James, New.

S10); per Rev. James Anderson, \$150, collected in the Church of St. James, Newcastle, Miramichi, by Mrs. Anderson, Mrs. Park, Miss Keay, and Miss Flett; Miss McTavith, Pakenham, \$15; per Rev. Geo. Sutherland, \$96.50, collected by himself, \$17, by J. McAlpine, \$9 50, and by Hugh Sym, \$19; per D. McCallum, \$5, from the Victoria Lodge No. 538 of the Indianal Victoria Lodge No. 538 of the Independent Order of Good Templars, Lochiel; per Rev. Saml. Jones, Brussels, \$24.75; Brucefield, per James Miller, \$28.60; M. L., \$5, (Strathroy); a Friend, Medonte, \$5; Guthrie Church, Longwood, per Thos. Gordon, \$12; Sandhill, Out., per Rev. M. Stewart, \$33; Alexandria, Out., per Robt. Wilson, 321; Castleford Mission Station, Ont., per Rev. J. M. McGregor, \$10; per Rev. Thos. Wardrope, Guelph, Bible Class of Chalmers' Church, \$43; do. Sabbath School, \$22.50; and \$40 for scholarship, in all \$105.50; Margaret Christie, Ayr, \$5; Melville Church, Markham, per Geo. Laing, \$11; sent to A. B. Stewart by Rov. D. Wardrope, from Teoswater, \$82.50; and from Eadies, \$18; St. Andrew's Church, London, per A. Thomson, \$25 for the peor; Wilness Reporter, \$5, for the poor; Mens. J. G. Mallock, \$6, for the poor; Mens. Mrs. J. G. Mallock, \$5, for the poor ; Member of the Presbyterian Church, Mount Forrest, \$2; John Fulton, Niagara, \$4; I'riend of the Work, Whitby, \$2; M. J. G., (Argyle), \$2; per Rev. Dr. McCulloch, collected by Miss Jessie Archibald, Truro, N.S., \$50, for the poor; per R v. D. Wardrope, Teeswater, collected by Mrs. Braden, \$6.50; per Rev. J. B. Muir, Hustingdon, \$50, raised through the instrumentality of Loyal Orange Lodge No. 44, Huntingdon. Among the larger contributors are Rev. J. L. Lochead, \$5; Andrew Somerville, \$4; Peter McFarlane, \$2; Peter Harn, \$2; and R. B. Pindhay, \$2. Presbyterian Church, Hasting, per David Morrison, \$18.70; Citizens of Bowmanville, per J. McConchie and R. Shaw, \$108.70 for the proof. Stellaston, N.S. per Port. Theory. mcConchie and R. Shaw, \$108.70 for the poor; Stellarton, N.S., per Rev. Thos. Cumming, \$25; Rev. Dr. James & Son, Albany, N.Y., \$35, for the poor; Silver Islet, special collection, per Rev. D. J. Caswell. \$11.88; Mission Sablath School, Grey, per Rev. Saml. Jones, \$6; Mrs. Armour, Dunville, \$2; and John Bowman, Dunville \$5; T. J. Wilcocks, Arkona, \$2; Blackheath, per E. Vincent, \$16; Orange Lodge No. 600, Wallace, N.S., \$5; a Friend, per Rev. Dr. McCulloch, Truro, N.S., \$4 for the poor; Sarah McLeod, \$1; Congrega-tion of East Williams, per Rev. Lachlan McPherson, \$46.66; a Workingman, Stratford Ont. \$5, for the poor.

The Time of Our Lord's Observing the last Passover.

Editor British American Presbythrian.

DEAR SIR, -- Permit me to give through DEAR SIR, -- Fermit me to give smooga-your columns what I regard a very easy and satisfactory solution of the discrep-ancy, or rather, seeming discrepancy, be-tween the first three Evangelists and John as to the time of our Lord's observing the last Passover. It is well known that according to the first three our Lord observed the Passover in the upper room before Itis going to the Garden of Gethsemane; tut according to John, it has been alleged, the Passover must still have been in prospect when Jesus was accused before Pilate—nay, even after His crucifixion; for we read John xvin. 28, that the Jews went not into the judgment hall lest they should be defiled; but that they might eat the Passover. And in the xix, chap, of John, 14th verse, we it all that it was the preparation vorse, we seal that it was the preparation of the Passover, and about the sixth hour when Jesus stood before Pilate. And after the crucifixion we read in the 31st verse that it was the preparation, and in the 42nd we lead: "There they laid Jesus therefore, because of the Jews preparation." On account of there expressions in John, very many expositors have adopted the view that our Lord observed the Passover on the evening of the 13th of the mouth Nisan, one day earlier than the time fixed in the law of Moses. Others have adopted the view that the small faction of Jews who prosecuted the case before Pilate delayed the observance past the proper time. Neither supposition is necessary. The expression, "preparation of the Passover," in John xix., Parashene in the Greek, does not and cannot mean the making ready of the Passover. For in Mark xv. 42, we are told that Paraskene or the preparation, means the day before the Sabbath in Passover week. And let it not be forgotten here that the Passover was a feast of seven here that the Passover was a least of seven days, and that very numerous sacrifices were partaken of during those seven days. If those Jews at the judgment hall had some of these sacrifices in prospect that same afternoon, then we can understand their conduct, but if it had been the eating of the Passhal lamb they had in prespect of the Paschal lamb they had in prospect, that would have come after sunset, and entering the judgment hall would have made them unclean only until the evening, so that they could have been ceremonially clean for eating the Paschal lamb, because sunset was to intervene. But they had eaten of the Passover lamb the preceding night, and were now in the very midst of ingit, and were now in the very midst of the Passover feast of seven days, and du not wish to disquality themselves for con-tinning to observe it. Fairbairn and others raise the question—Could the re-maining sacrifices of that occasion be spoken of as the Passover by those Jews? The answer to this is that they speak of the feast as a whole, extending over account The answer to this is that they speak of the feast as a whole, extending over seven days, on the observance of which they had then entered, having partaken of the principal sacrifice from which the whole least took its name. And that what remained might be and was spoken of as the Passover is proved by John xvm. 39, where Pilate so uses the term, and urges that the custom of releasing a prisoner at the Passo custom of releasing a prisoner at the Passover should be exercised on this occasion over should be exercised on this occasion in favour of Jesus. Now the Passover in the stricter sense of the eating of the Paschal lamb was past, when Plate urged the custom of releasing a prisoner at the Passover. And if the other expression, the preparation, means the day before the Sabbath in Passover week, as Mark av. 42 proves, then the whole difficulty vanishes, and one Loyd and the Jews at large ishes, and our Lord and the Jews at large all observed the Passover at the same time. And that He who came to "fulfil all righteousness," would depart, even in so small a particular, from the prescribed rules of the feast must be regarded as extremel improbable. Further, if we understand John as meaning simply to tell his readers by the term preparation, that it was the Friday or the day before the Sabbath of Passover week on which our Lord was crucified, his account is in strictest harmony with the other Evangelists. Matt. xxvii. 62 tells us that on the day that followed the preparation, i.e., the day after Friday, which was the Jewish Sabbath, the Jews came to Pilate asking for bath, the Jews came to Phate asking for the guard of soldiers. The re-arrection took place next morning, being the Chris-tian Sabbath. Finally, the explanation now given is the only one that brings John's record into harmony with itself; for in the 13th chap, of his Gospel he gives the account of what took place at the table in the upper room where the Passover was observed. Yours, etc., W. T. McMullen. Woodstock, March 29th, 1876.

Home Missions .- A Correction.

Editor BRITISH AMERICAN PRESBYTERIAN Sir,-I expect you will be asked to publish an official explanation of the mistake in the statement which seemingly has occasioned the letters of "G.A.P." and "Justitia" in your last issue. In the meantime, allow me to give your readers the following items of information.

I. The proposal to ask the Home Mission Committee to supplement the salary of the minister of Wellington Street Church, Brantford, did not originate with that congregation, but was suggested by a committee of the Presbytery, and was virtually sanctioned by the Presbytery.

II. The qualified application that was presented to the Presbytery for transmission, was, on maturer consideration by the managers, withdrawn.

III. The statement in the report of the Presbytery's proceedings, should have been to the effect that the clerk was instructed to lay an application for supplement of stipend before the mission committee, if the mana cre should make such an application. Yours faithfully,

THOMAS LOWBY.
Brantford, April 8rd, 1876.

Pastor and Reople.

Contemporaries of Abraham.

BY PRINCIPAL DAWSON, LL B., F.R S., ETC

The Rev. Mr. Bexter was in the chair, and burtly introduced the lecturer, who was received, as he is at all times, with had as plause.

Lud as plause.
Dr. Dawson said that in general history presented to the world men who were intrinsically great, an lothers, who, though intrinsically great, and others, who, though they were intrinsically small and oven mean men, had been developed by the Grace of God into men of mark. It was not intended that his heavers should be hero-worshippers, but that while recogniz-ing the powers of men naturally great, they should see the precuminent value of they should hold them to be gifts of God, and should see the pre-eminent , value of His spiritual gifts Of the class of men great, both naturally and spiritually, one of the noblest was Abraham. Locking over the past interval of 1,000 years, they could see his form still towering on the horizon of history; and to the Jew and Gentile—the cultivated European and Gentile—the culti-network European and savinge Bedouin—he was at once the Father of the Fathful" and the "friend of God." It was not the lecturer's purpose to sketch the life or character of this great man, but to direct the attention of his andiman, but to direct the a tention of his andi-tra to some of his contemporaries, espe-cially to some of those who had been brought to notice by the discoveries re-cently made in the ruins of Assyria and Chaldes. The rapidity with which these dreoveries have been appearing and the vividness and reality with which they consided the world to picture the life and beliefs of those primitive times were almost beliefs of those primitive times were amost startling. Just as men of the present time looked from day to day for the current news, he looked from week to week for revelutions to the life of thirty or forty centuries ago, and many things which were wout to be matters of learned discussion were now ascortained facts, and connected themselves with those truths of Scripture that have always been to men of fath spiritual realities, but which to the more sceptical had always been little more than shadowy myths; thus some of the contemporaries of Abraham were as fami-liar to men of the present day as their in-dividual friends, from the allusious to them dividual friends, from the allusions to them in Scripture—made doubly valuable as historical material by recent discovery. They knew Abraham's nephew, Lot, a type of the modern average Christian, loving the ich pastures of Sodom and dwelling there, though more or less grieved in his righteons soul because of their injunities. there, though more or less grieved in his righteous soul because of their iniquities. The world of to-day knew something of these very Sodomites—most reckless and victous people—for whom Abraham could pray to God and would assist, at the same time refusing to associate with them. Eschol, Mamro, and other respectable heaterly with the control of Abraham was now new pages. then neighbors of Abraham, were now known, as was also the ecclesiastical prince, Melchizedce, King of Salem and priest of the Most High God, who though apparentthe Most High God, who though apparently less of a Puritan than Abraham, was recognized by the latter as a brother in fatth and a superior in rank. So in the history of the Patriarch were to be seen glumpes of the Courts of Egypt and the Philistines; something could be learned of the expeditions of the nations of the Valley of the Euphrates—nations that though vigorous were still in their infancy; so much so, that Abraham, with a few bundred followers, was on a per with their hundred followers, was on a per with their Princes. The whole story of Abraham was most wonderful in the light it threw up in the condition of the earth 2,000 years up in the condition of the earth 2,000 years before Christ, and a time separated from the great deluge by a few centuries—no greater in space than the separation between the present and the middle age of European history. Little was known of the tunes of Abraham, or of the call he had received to come out of the land of his latters, but with the light thrown upon sthers; but with the light thrown upon them by the recent discoveries in Assyria, it was seen that the sight of Ur of the Chaldens is identical with the ruins now called Mugheir, on the lower Euphrates, one of the oldest cities of Babylon, and at one time the capital of the country. The more remarkable features of the place at present were a temple of pyramidal form, built of brick-and one of the oldest structures in Babylon—and a vast cemetery in which it is supposed bodies were brought at Ur itself and other parts of Babylon, brought to light by Loitus, enabled persons to trace back to a time auterior to Abraham. About 1,300 B.C., Babylonica was captured by Assyrians; from about 1,545 B.C., it had been under the dynasty of native kings called Arabians. The learned lecturer enumerated among the con-temporaries of Abraham, Uruk, a king and builder of temples to the gods, one of whose inscriptions was, "Uruk, King of Ur, and King of the Land Accad, has built the temple of Belus." Something of the religion of the people of Ur was also known, and Mr. Loftus had said that the principal temples were built of sun-dried and baked pricks, the finer kinds with layers of red mating interposed. The buildings were pyramids, with shrines or altars on top-precise counterparts of the Mexican teocuins—the only ornaments, brick buttresses on the top, or earthenware cones plastered on the surface. Iron was known, but bronze and stone were the principal materials used in constructing implements and weapons. Pottery was known, and the dead were buried in earthen ceffins, while the art of engraving figures on hard stone was well known and practised. Considerable progress had been made in the weaving and embroidery of garments, and more remarkable still, a kind of alphabetical writing was known and used, and manuscripts from the city of Ur as old as the time of Abraham, so that there may have been documents among the Hebrews even in the patriarchai age, and long before the time of Moses. the time of Abraham Ur was an idolatrous city, and temples were built by the kings to the moon and to Belus. It was the enstom in these times when any imone custom in these times when any important event was to be perpetuated to procure a slab of clay, to indite in fine writing the surface of the clay, and then place the tablets in a kilm to bake until

able. There were evidences from the palaces of Neueveh that the worship of the panees of Relayer unknown, but had al-tendy been everlaid by the substitution of many inferior deities representing spoof many inferior deities representing special parts of the creation or ancient heroes or heroines. There was reason to believe that the idelatrous system had originated with the Chaideans, and had spread just before Abrabam's time, and that three of the family of Shem who adhered to the worship of God were a very small minority. Even Terah, the father of Abraham, stands forth as an early protestant or disatsuds forth as an early protestant or dis-senter from the popular idelatry, and possibly as the traditions prepared by Josephus would indicate, had suffered a persecution in consequence that made him persecution in consequence that made him only too glad to wander away whence he could wor hip God in peace. The fragments that yet remain of A syrian writings indicate that the early history of the world as related by M nees was known them, with the incidents of the deluge and other kindred historical subjects. When other kindred historical subjets. the career of Abraham was followed, and his many acts of self sacrifice were noted, it was easy to see why he had been called "The friend of God and the Father of the Fathful," and the best that might be said of Christians, was that they walked in the faith of Father Abraham. In conclusion, Dr. Dawson briefly enunciated the lesson that was to be drawn by Christians from the writings of the time that showed Abraham in the grand character he was, and the long line of followers in his footsteps, who were faithful defenders of the faith as well. He closed by hoping that God would give his hearers grace to follow in their footsteps.
A vote of thanks was then passed to the

A vote of thanks was then passed to the lecturer in an enthusiastic manner, and after a recitation and reading by two members of the society had been given, the Rev. Mr. Baxter prenounced the benediction, and the meeting closed.

Foreign Missions,-Suggestive.

Rev. Dr. Tremlet, Vicar of St. Peter's, London, not satisfied with what his people were doing for Foreign Missions, determined to instruct them more fully as to their duty, though their offerings, when compared with others, stood high in amount. As a result of his efforts, there was a gain of \$2,500 in the collection:

"Of course, it is said the soil had been

"Of course, it is said the soil had been in a state of preparation for some time, or the seed sown on this occasion would not have borne such good fruit. The hearts of the people had already been touched, and they were ready to sympathize with the appeal which their pastor made to thom. And is not thus the condition of many parishes in London? It is year by year the people go on giving to Foreign Missions less than half the sum they give to any other object that is brought before them, because the clergy do not sufficiently press home to their consciences the duty of supporting more num-rously thus induspensable work of the Church. If the clergy manifestly care but utile for missions; if they do no allude to them in their sermons and pastoral ministrations; if they open their pulpits to the society's representatives at, perhaps, the worst season of the year, and their interest in missions apparently begins and ends with the visit of such representative, it is no wonder that many of their pari-hioners 'do not believe in missions' as the phrase goes, and that those who do believe in them, with few exceptions, give to them but a languid support. In this, as in other respects, the people very fairly represent the disposition of their pastor. If this be doubted let some of the clergy, whose people now give but a very moderate support to missions, follow the example of St. Peter's, Belrise Park. The result will probably be a most satisfactory surprise."—Scleeted.

Presbytery of Guelph.

This Presbytery met on Tuesday morning, in Chalmers' Church, Guelph. Rev. John Hogg, D.D., presiding. After the reading of the roll, commissions were read from the Church at Erin, appointing Mr. Joseph Young to represent the church during the ensuing tures months, and from the church at Elen Mills, appointing Mr. Linh A. Davidson to represent the Mr. John A. Davidson to represent the church at that place. The resignation of Mr. Struchan was then taken up, and a discussion ensu d on the question who ther the congregations of Priceville, Price's Corners, and Hillsburg—especially the latter—had been cited to appear before this Presbytery, opinion being divided, Mr. I erguson, on bein df of the church at Hillsburg and the though had consider Hillsburg, saied that they had agreed to Mr. Strachan resignation, but they wished tor immediate supplies, as the anti-union party was strong, and unless the union party received assistance, in the way of suppries, it would sink first. He thought it temporary assistance were rendered, the time would soon come when the church would be able to support a minister. It was therefore agreed that Mr. Strachan's resignation of Hillsburg and Price's Corners be accepted, and the Rev. Mr. Cameron, of Acton, be the Moderator of Session; and Rev. Mr. McDormot preach the church vacant. A letter was received from Rev. Mr. Thompson, of Erm, stating that he had no hope of recovery, and asking for the assistance of a student for the summer months, and that six months' leave of absence be granted to him (Mr. Thompson), for rest and recovery. It was decided to leave the matter over until a communication which was expected from the congregation, making some proposition for this purpose, which was expected, he received.

It we have not received what we ask, hitherto we have prayed in vain. Guard against that common and fatal evil of resting in prayer as an end, since it is but a means or obtaining.—Watson.

PRAILE is the cry of faith to the ear of mercy. It is not eloquence, but earnestness; not the definition of helpfulness, but the feeling of it; not figures of speech, but compunctions of soul.—H. More.

portant event was to be perpetuated to procure a slab of clay, to indite in fine writing the surface of the clay, and then place the tablets in a kilu to bake until the surface of the clay, and then place the tablets in a kilu to bake until the surface of the clay, and then place the tablets in a kilu to bake until the surface of the clay, and then procure a slab of clay, to indite in fine principal and, most noble part of God's worship, and is to be preferred to part of God's worship, and is to be preferred to part of God's worship, and is to be preferred to part of God's worship.—Bull.

[For the Presbyterian.]
Songs in the House of My Pilgrimage.

"BUY YE KNOW HIM; YOU HE DWELLETH WITH YOU AND SHALL EST IN YOU."

O happy day of grace and love!
That saw Thee Holy Spirit, come
A willing exile from above
To make the church Thy temple home

The breath of God in tongues of flame They saw Thee resting on each brow; The breath of God in fire, the same Within the heart we k, ow Thee now.

i or through the ages ceaselessly

The church Thy descrit home has been,

As with the tribes that crossed the sea

The flory-chu tof old was seen.

And now one Guido, our Light Thou art, By whom alone tue way we learn, The present Chri t within the heart, And carnest sure of His return.

O shall we weary by the way, Or shrink from pert, shame, or care, With Those our comforter and stay That shame and peril all to share? Or shall we busely yield to sin,

And Christ our rood and King deny, With shadows chud the heat within, And grieve Thee in Physanotuary? Forbid it Lard! with sacred awe

Help us to own surselves as Thine,
From Theo our strength and comfort draw,
And guard with jealous care Thy shrine.
O lot Thy pure and peaceful light

Glow in The temple in re and more, Till faith at length shall merge in sight, And the long desert march is o'er.

New Edinburgh, Ont.

From Union to Union.

BY THE REV. ROBT. TOBRANCE, GUELPH, ONT.

On the sixth day of June, 1861, an event, which will ever be memorable in the eccle-siastical history of Canada, took place within the We-leyan Church, Great St.
James Street, Montreal, namely, the
formal and public union of the Presby
terian Church of Canada with the United Presbyterian Church in Canada. This union had been under negotiation for a number of years. At one time everything appeared favorable to an early consummation; at another, events seemed to threaten its attainment for an indefinite period. But at last, difficulties were overcome; the way was made clear to a large majority; and both denominations, at the date specified, in one of the greatest strongholds of Popery in the Province, in one of the most capacious Protestant churches which Montreal possessed, in the presence of a vast concourse of spectators, and to the joy of many a heart, entered into union under the title of the Canada Presbyterian Church. The place and event reminded one of the two great rivers which, after each has pursued its course through the channels prepared for it, communicated beauty and inxasted fertility as it rolled along, join their waters in the neighbourhood—join their waters, thence to flow, not each distinguishable from the other, but here are in the content to the preparent in the leader of the through but harmoniously blended, on through regions new to both, till they have passed city and cape, and island, and emptied themselves into the broad Atlantic

themselves into the broad Atlantic.
On the fifteenth day of June, 1875, and within the Victoria Hall in the same city, an event still more memorable occurred, and one which will have, through the blessing of the great King and Head of the Church, a still more powerful and extension in the same the still more than the still m sive influence upon the religious history of Canada, namely—the union of the Canada Presbyterian Church, the Presbyterian Church of Canada in connection with the Church of Scotland, the Presbyterian Church of the Lower Provinces, and the Presbyterian Church of the Mari me Pro-vinces in connection with the Church of Scotland. At the former period only two sections or branches of the Presbyterian Church united; at the latter, four, each of them influential. On the one occasion only a portion of the British possessions in America were embraced; on the latter all were included, from Nova Scotia in the east, on whose shores the wide ocean breaks in its unceasing motion, to Mani toba in the remote west, with the magnifi-cent stretches of territory it presents. This cent stretches of territory it presents. union had also been the subject of much earnest and careful negotiation. At times the prospect of its early consumm ion was dim. The hearts of its friends were anxious, although never despondent. Those opposed to it, and there were some such, hoped and rejoiced. But the clouds cleared away. Difficulties vanished. To the satisfaction of many, and the vexation of comparatively few, the Presbyteman Churches in Canada became one, and are now throwing their united energy into the work of the Lord, as appointed for her in this and other lands.

Our object at present is to give in a few paragraphs some facts illustrative of the progress made by the Canada Presbyteman Ohuich during the fourteen years of her own history.

At the date of the first union there were on the roll of the United Church the names of two hundred and twenty six ministers, of whom one hundred and fifty eight belonged to the Presbyterian Church of Canada, and sixty-eight to the United Presbyterian Church. The following year there appears to have been a decrease of three, but from this forward there was an increase, except in 1864 and 1869, when the names on the roll numbered the same as in the preceding years. The largest increase in any one year was twenty-three, and in 1875 it was seventeen, giving a total number on the roll, after all diminutions by death and other causes, of three hundred and thirty-nine.

One year after the first union, the number of vacancies, preaching, and mission stations was reported as four hundred and fifty-nine. In some of the following years there was a decrease in one or other of these, but generally there was a decided and satisfactory increase, showing that the Church was lengthening her cords and strengthening her stakes, till, in 1875, the aggregate of these was eight hundred and one, of which six hundred and seventy-seven formed regular charges, or an average of two to each minister.

There has also been a marked increase in the number of families and communicants belonging to the Church. In three years out of the nine for which returns of the former were made, there seems a decrease, but this must be owing to incompleteness of reports. In the remaining six years there is a decided increase, and the average upon the whole term is one thousand three hundred and sixty. The number of communicants has almost doubled, judging from the figures to which we have access; but, if allowance be made for non-reporting congregations, it may be safely estimated that there was an increase of one hundred per cent, in the member ship of the Canada Presbyterian Church

sately estimated that there was an increase of one bundred per cent, in the member ship of the Canada Presbyterian Chuich during the fonteen years of the union.

An increating and essential part of chuich organization and work is the Subbath School, including under this Bible classes, with the pupils, teachers, and other appliances for its encoastul management. In this department, also, the blessing of the Master has been enjoyed. He has said, "Freed my lamba," and now every minister heartily devotes himself to this part of his office, encouraging the young in his congregation to attend upon the religious instruction specially provided for them, locking out for those whom he may judge qualified for this important service, and cheerfully acting as a counselfor to them in the decoarge of their duty, and giving the benefit of his knowledge regarding the literature precued, whether for the library or in the form of periodicals. In the attendance at Subbath Schools there has been an increase of nearly thirty thousand, and in the number of volumes in libraries of upwards of forty six thousand. No record has been kept of the number of teachers, but of course this must have kept pace with that of the scholars. The Good Shepherd has thus been gathering in the young of the fick, that they might be prepared for usefulness in His Kingdom.

The tollowing brief paragraph, which we copy from the report of the Committee on Statistics, had before the General Assembly of the Canada Presbyterian Church in Mon'real a day or two before the formal consummation of the recent union, will show her financial operations since 1861:—

"The amount paid as stipend since the union has been \$2 224 578 49, and the amount raised for congregational purposes has been \$4 547 159.72. For the college fund \$140,549 66 have been contributed; \$158 516 96 for home missions; \$75 342.31 for toreign missions; \$41 740.01 for the fund for widows and orphans and aged and infirm ministers; \$28 330 53 for the expense fund of the Supreme Court, first as Synod and next as Assembly; \$47.013 61 for French Canadian mission; \$19, 015 for Kerkakee mission during seven years; \$23 661.66 have been collected by Salbath Schools for mission purposes since 1869-70; \$520,502 37 have been raised for the schemes of the Church; \$204,105.07 for other benevolent purposes, and the large sum of \$5,415,025 25 for all purposes,

Salbath Sch ols for mission purposes since 1869-70; \$520,502 37 have been raised for the schemes of the Church; \$204,105.07 for other benevolent purposes, and the large sum of \$5,415,025 25 for all purposes, being a yearly average of \$386 787.30.\ It would be int-resting to puss under review what was accomplished each year through the various agencies employed by the Church to awaken and draw for the liberality of hir supporters. Such an undertaking would, however, make a demand for more space than we have a' our disposal, and be beyond the purpose we have set before ourselves. From the headings employed in the extract given, it will be seen that the operations of the Church extended over a wide field, embracing not only the support and extension of the Gospel at home, whether among the English and French-speaking portion of the population, but its extension to other lands, in fulfilment of the commission given by Christ when he was about to be taken up into heaven, and sit down at the right hand of the Father:—"Go ye into all the world, and preach the Gospel to every creature." Not only has the liberality of congregations, as such, been emisted in this work, but so likewise has that of the Sabbath Schools. A considerable sum has been realized from this source. It is pleasing to see that the attention of the children is drawn to the work of missions; that their interest has been awakened in it; that they have been led to contribute of their own means, and apply to others, and that they are thus being trained for greater usefulness and activity as they grow up, in spreading abroad the knowledge of God in Christ.

The United Church is now a large one. She is spread over a wide territory. Her influence must be great. She has an important duty to discharge. May place be within her walls, at I prosperity within her palaces!—Presbyterian Year Book.

A RECENT coneus of India, prepared with great care, records two hundred and twenty-five thousand Protestant Christians. This is an increase of sixty-one per cent. during the last ten years. The natural growth of the population has been but five per cont.

NINE years ago, Dr. Valentine, a Scotch

missionary, accepted the position of resident physician to the Prince of Jeypore, India, on condition that he be allowed to domissionary work among the natives. This permission was granted, and through the Doctor's off its a mission, and institutions of learning have been established, which are bringing untold blessings upon the people. A large hospital has been built which recently was opened by the Prince of Wales. A school of art has been founded, a library with seven thousand volumes, started, a philosophical institute put under headway, and a medical store opened, where dispensers are trained. Besides all this, in the prison at Jeypore, one thousand prisoners are now receiving Christian instruction. All this is the result of indefatigable labors of this earnest Christian man. Dr. Valentine is now in Scotland, having recently been ordained a full missionary of the United Presbyterian Church, for the purpose of raising an endowment of \$25,000 to found a medical mission school in connection with the Government college at Agra. Should this enterprise succeed, it will be of incalculable benefit not only to all the missions in India, but to the entire population of India.

MISSIONARY NOTES.

ANOTHER evidence of the downfall of heathen idol worship is the fact that within the last five years, seven hundred Buddhist temples in Japan have been converted into dwelling-houses, or adapted to other uses than for worship.

A Missionary in Brazil, after fourteen years experience, says: "It is my honest conviction that if the Church of Christ will turnish the necessary men and means, in ten years this great country may be converted to Christ, and in less than twenty will cease to be a foreign missionary field."

The Missionary Herald gives a brief summary of the immense work carried on by the London Society, having for its fields of Isbor China, North India, South India, Travancore, Madagascar, South Africa, West Indies and Polynesia, the strongest mission being in the Island of Madagascar. Here thirty-three English missionaires, 291 native ordained ministers, and 2,637 native preachers are engaged in the work, and there are 63,896 church members.

From its connection with sacred history, Egypt is an interesting mission field, and it is there that the United Proshyterian Church in 1855, established its most important mission. At Alexandria is its oldest station, where its printing press is located, but the mission at Cairo is probably the most vigorous. In Upper Egypt, Rev. Dr. Hogg has labored for the last ten years, and has organized ten churches, all of which are now in a prosperous condition. The mission has an academy at Oslout with one hundred students in attendance, and theological seminary which last year furnished eight candidates for the ministry, and will soon send out six more.

Three of the missionaries of the American Board in Northern China have recently made a three months' tour of several thousand miles through the mountainous province of Shansi, and the southern part of the province of Shansi, which lies still further west. The farthest point which they reached, and the most interesting one also, was the city of Hsi-an-fee, once the capital of China, and the centre of the Nestorian missions ages ago. They saw the famous Nestorian Tablet, erected almost one thousand one hundred years ago by a Chinese Emperor, in commemoration of the success of this mission, and were able to get fac simile copies of the Chinese and Syriac inscriptions upon it. The whole city seemed to turn out to receive them, and the sale of Christian books was so large that they were obliged peremptorily to close it, in order to retain a small portion of their stock for the long journey home. The provinces which they traversed are unoccupied, and have scarcely been visited by modern missionaries. At many places they seemed to be the first foreigner who had ever been seen. The reception was everywhere an entirely friendly one.

Bandom Bendings.

The grand principle of our Gospel is to separate the Church and the world, the great principle of the devil is to unite them.

When old Zechariah Fox, the great merchant of Liverpool, was asked by what means he contrived to realize so large a fortune as he possessed, his reply was, "Friend, by one article alone, and one in which thou mayest deal too, if thou pleasest; it is civility.

Lond t be mine the prize to win; Guide me through this world of sin, Keep me by thy saving grace; Give me at thy side a place; Suu and shield alike thou art, Guide at d guard my erring heart; Gr ce and glory flow from thee, Shed, O, shed them, Lord on mei—Lyte.

MICHAEL ANGELO was one day explaining to a visitor at his studio what he had been doing to a statue since his previousit. "I have retouched this part, polished that, softened this feature, brought out that muscle, given some expression to this hp, and more energy to that limb." But these are triffes," remarked the visitor. "It may be so," replied the sculptor, "but recollect that triffes make perfection, and perfection is no trifle."

MFN of thought, be up and stirring, Night and day. Sow the seed, withdraw the curtain

Closr the way!
We not action, and and cheer them,
As we may.
There's a fount about to stream!

There's a fount about to stream!
There's a light about to beam!
There's a wainth about to glow!
There's a midnight blackness changing
Into gray!

Into gray!

Mon of thought and men of action,

Clear the way!

"How do you make prayer

"How do you make prayer meetings interesting?" a ked a Yale student of Dr. John Hall. And the wise paster answered: "This whole subject is trixed up Interesting to whom? The Lord? The Suppliants? The spectators? The only way is to teach men to pray; to eliminate those who preach; or rhapsodic, or sold, or lament, interminably; to promote general fervor among the people, and apply to the meeting the ordinary principles of Christian common sense. I would not set much store by interesting prayer meetings by themselves. I have known of such that were little more than a young people's frolic."

The story has recently come to light that some years ago one of the King of Prussia's soldiers stole out of the Cathole Church the jewels that adorned a Madona. He owned possession, but denied the theft, saying that the Madona had given them to him. There were no witnesses to disprove him. The King, therefore, sent for some Romish pricate, and asked them if there was anything impossible for a Madona. They were shocked at the question, and affirmed her omnipotenes. "In that case," replied the King, "I cannot condemn the soldier, but I will do something else. I will forbid him ever to receive any more presents from a Madona."

This disposition, if not

Our Young Folks.

Maud and the Cricket.

· ficod-night, little Mandie," I softly said, As I tucked her up in her little bed, " sood-night, dear mamma," she said to me; "I'm just as sloopy as I can be."

But I scarcely had shut the chamber door, When her eager voice called me back once more 'O manama," she said, "what is it I hear? That strange little noise, so shurp and queer!"

t Hatanad, and told her all was still lave a merry cricket piping sheili ; He is hid away in the closet here. To sing you to sleep, my Maudic dear "

Then Maud sat up in her night-gown white. And her eyes grow big, and round and bright, Now, manuma, please move my little hed Right up to the closet door," she said.

Poor little fellow, he wants to speak, But all he can say is 'creak, creak, creak;' And I want to tell him I hear his song. And ask him to sing to me all night leng!"

"I'll leave the door open," I said, "part way, And let the cricket hear What you say : Now, while I go to your baby brother, Two little crickets may sing to each other."

Thear I no more from the little pair, And whon ugain I cropt up the stair, Over the household was silence dec Maud and the cricket were both asleep.

But, whon sleepy time came to Maud next night, e went to her room and with eyes so bright Peoped into the closet, and ov r the floor, "To find her dear little cricket" once more

He was not to be seen in any place. And Maud lay down with a mournful face; When beneath her crib a voice piped clear, Creak, creakity, creak ! I'm here!

Then Maudie screamed with surprised delight; And she always has thought from that self-same

That crickets can hear when little girls speak, And mean a great deal by their "creukity creak."

How a Beetle Saved a Prince.

"Once upon a time-"

"Once upon a time—"
"O, that is nice," quoth Queen Mab,
"all the best stories begin in that way."
"Once upon a time," repeated Frank
with a smile, "there was an Eastern
prince, about eighteen years of ago, who
had effended the king his uncle. So he
was shut up in a very high tower, and in
three days he was the part of the second of the Now there was a beautiful Arab maiden that dearly loved him, and she wont and sat at the foot of the tower, trying in vain to find some way by which she could set him free. At last she went to an old him free. At last she went to an old hermit, who was said to be a very wise man, and asked him, with many tears, how she might save her lover. The hermit stroked his beard, and thought a beetle, and told her what to do. So next morning, about sunrise, she came to the foot of the tower, and having tied a small green thread around the beetle, she set him clinging to the wall with his head looking upward. She then touched the nose of the beetle with one single drop of honey, and sat down with folded arms, and watched to see what the beetle would Now the first thing the beetle did to smell the honey. I wonder where was to smell the honey. 'I wonder where that honey is, said the beetle to himself; 'somewhere above me, I know.' So off he set, literally following his nose, straight up the side of the tower. He crawled slowly and steadily for a long while, and then stopped, sadly disappointed that he had not got to the honey yet. But as often as he stopped, the smell of the sweet prize came fresh and strong. So off he went again, dragging after him the fine silk thread, and at last reached the parapet, when the young prince seized the thread with trembling hands, and commenced to wind it up. Now the Arab maiden had tied to the other end a strong cord; he pulled that up by the thread; with the cord he pulled up a rope, and with the rope a ladder. Having made the ladder fast to the parapet of the tower, he came down in section and the ladder fast to the parapet of the tower, he came down in section and he was the section and the section and the ladder fast to the parapet of the tower, he came down in section and he was the section and the section and the section are the section and the section and the section are section. tower, he came down in safety, and he and the Arab maiden fled to another country, and lived a long time in happi-

ness and peace."

"Do you think that is a true story, uncle," said Ida.
"Well, my beauty, I think it is quite as true as most stories that begin with 'once upon a time 'are, and whether or no, there is something good to be get out of it for those who know how. Now, here's a round half-a-dozen of you who have heard it, and it it be a fable, it must have a moral. Who can find it out. Master Harry, what

"Well," said Harry, "it teaches that young folks do well to take advice from old folks, for the maiden got counsel from the old hormit.

"Well spoken, Middy. Years should leach wisdom, and good boys will listen to grey beards. Now, Miss Marion give us your opinion?"

"I think," said Marion, "it teaches the value of contrivance, and shows what may be done by a little wit in finding a way out of a difficulty

"Very well said, little sweetheart. That's the lesson taught by the fable of the 'Crow and the Pitcher.' If you can't do a thing one way, try another. Master Frank, what say you?"

"I think the story shows how crownless."

"I think the story shows how everybody has to depend on everybody, and that none of us can do without our neighbours. The maiden had to depend on the hermit, and the prince had to be helped by the maiden, and even the beetle could not be spared."

Charlie. "The peer would get on pany without the ploughman, and we could not enjoy this cosy fire without the collier and That is the idea of Very true, Master Frank," said Uncle the chimney sweep. That is the idea of tine brotherhood. Now, Miss Ida, point your moral.

"Well," said Ida, "I think it teaches "Well," said Ida," I think it teached the value of perseverance, for by creeping and keeping at it, the bestle reached the top, though I'm sorry he found no koney when he got there; he certainly deserved it."

"That he did," said Uncle Charlie, and your moral is very sound, for 'at and keeping at it' is the way to

reach the top of any tower that duty bids us climb. Now, Master Tom, squeeze another drop of honey out of Frank's

story."
"I think it is intended to teach that a small fault, like a small thread, may one day, become a strong rope that oan't be broken, and also that a feeble effort to do right, if carried out, will end in strong principle and power for

"Hear! hear! my boy. If we suffer ourselves to go wrong, it may become a ourseives to go wrong, it may become a habit so strong that we cannot break it, and good beginnings, however feeble, make a man strong as Sampson in the end. Queen Mab, what have you to

say?" "Well, Uncle, I think it teaches that the littlest of us may be very useful, and that however small we are, we may do big things, for it was a little beetle that saved

the prince."
"Bless your little majesty's heart; that's as clear as daylight," said Uncle Charlie. "Lattle seeds bring great harvests; little strokes fell great oaks; and the mouse in the fable set the lion

"Now, Uncle Charlie," was said in chorus, "What moral can you get out of

"Why this, my bairns," said the old man solemnly, "the poor bestle teaches us how Satan tempts us by sweet and lying promises to seek for pleasure and happiness where it can't be found, and poor foolish in ritals first that the honey is all delusion when it's too late to until the thread which binds them to his will, my precious bairns remember that all the Davit's promises are lies. However bright and sweet may seem the prize he offers, be sure you will never get it. So let us give him and his temptations a wide berth, and turn our eyes to Jesus. Let us climb Christward and heavenward, for in His presence is fuliness of joy, and at his Right Hand are pleasures for ever

The evening hymn was sung, and then kneeling down, Uncle Charlie prayed for his darlings, that they might be kept from all the wiles of the "wicked one," and find a true and lasting peace in the arms of the Children's Friend.—The Ohristian Globe.

The Power of the Bible.

An African preacher illustrates the power of God's Word thus: "We know that rocks are very hard. Our cutlasses and hoes can do nothing against them, so we leave them alone. But white people have something that can break up and scatter any rock in Uwet or Umon. You will admit that that something must be more powerful than rocks. So we will know what country laws and customs are: we cannot change them, so we leave them alone. But a thing has come to Calabar, even God's Word, and it has broken up and scattered oustoms that our fathers thought would remain for ever! What must you say concerning that Word but that it is more powerful than the customs of our country? You know how strong of our country? You know how strong your hearts are: hearts as strong as yours have been changed in our town, have been changed by this Word; and what must you, therefore, say but that this Word is more powerful than a Calabar heart? Bend your heads, then, before this Word."

Napoleon on the Divinity of Christ.

Canon Liddon, in his Bampton Lecture for 1866, gives with the authority for it, the following account of Bonaparte's sentiments on this subject, expressed in St. Helena:—"When conversing, as was his habit, about the great men of the ancient world, and comparing himself with them, he turned, it is said, to Count de Montho-low with the incurrent. lon with the inquiry, 'Can you tell me who Jesus Christ was?' The question was declined and Napoleon proceeded. 'Well, then, I will tell you. Alexander, Crear, Charlemagne and I myself have founded great empires, but upon what did these creations of our grains alexander. great empires, out upon what did these creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him. I think I underwould die for Him. I think I understand something of human nature, and I tell you, all these were men, and I am a man; none else is like Him; Jesus Christ was more than a man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me votion that they would have died for me. but to do this it was necessary I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flame of self-devotion in their hearts..... Christ alone has succeeded in so raising the mind of man towards the Unseen, that he becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which beyond all others it is difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or asman of his brother—He asks for the human heart; He asks to have it entirely to Himself; He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation of the empire of Christ. All who believe on Him, experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor limit its range. This it is which strikes me most; I have often thought of it. This it is which proves to me convincingly the Divinity of Jesus Christ."

Spurgeon says it will be an ill day when our brethren take to bragging and boasting, and call it "testimony to the higher life."

The body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, we must labor for all that we ask .- Jeremy Taylor.

Sabbatu School Teacher.

LESSON XVI.

April 16,) 1876. PETER'S DEFENCE.

COMMIT TO MEMORY VS. 16, 17. PARALLEL PASSAGES .- Ion. xiv 3; Ezek. XXVI. 26, 27.

Somprune Readings .- With Comp. v. 33; with v. 13, read Matt. 21. 197 with v. 14, read Matt. xv. 19; with v. 16, comp. Isa v. 11; with v. 16-21, comp. Joel ii, 28, 82; with v. 22 read John ii. 2; with v. 25, read John vn. 30; with v. 24, read Rom. viii. 11; with vs. 25 28, read Ps. xvi. 8-11.
Godden Texr.—Of which salvation the

prophets have inquired and searched diligently, who prophesied of the grace that should come unto you,—1 Peter

CENTRAL TRUTH. - Salvation is by Ohrist.

The miracle of the last lesson attracted the notice of two classes—"amazed" by the obvious facts, "in doubt" as to their cause—who are still represented in the world. (1) Inquirers, of varying degrees of earnestness, honesty ad curio-ity. but not contemptuous, who say, "What meaneth this?" (v. 12). They could not well describe it. It was a new thing for which they had not yet precise language; Peter, observe, uses the same form in v. 38, "hath shed forth this." Spiritual power is a mystery which men feel, but cannot

(2) The other class, (v. 13), residents who could not identify the various tongues, and were ill-disposed bond s, puts the worst interpretation on the facts, and ac counts for them, not seriously, by wine—sweet "wine," which was very strong, sweet "wine," which was very strong. So men call earnest religion "crazinesa," "faustici-m," "madness," etc. (Study in the light of this fact Luke xvi. and 1 Cor. xiv. 23). After this necessary pre-liminary statement, the address of Peter is given. He was forward in himself; was the apostle of the circumcision; and was permitted to open the kingdom of heaven to both Jews and G-ntiles, as promised. But he did not stand alone, but "with the eleven." One discourse is One discourse is given for the sake of order and clear-ness. They too had, no doubt, explana-tions and instructions to give to the great crowd.

I. THE ERRONEOUS THEORY he denies. Apart from other considerations, the time puts it out of the question. His bold appeal shows that the facts was then recognized as in 1 Thess. v. 7, that "they that be drunken, are drunken in the night," not at nine o'clock in the morning. Jews did not eat or drink on fastivals till after that hour induct the that hour; indeed this was their ordinary way, and on religious occasions the abstinence was often continued till noon. The time of morning sacrifices was allowed to pass before breaking the fast. Tins plea, alas! would not stand in our time !

Mark the calm dignity of Poter. does not resent or strike back; he has been given courage. It is cowardice that blusters and calls names. The Holy Ghost has changed him.

has changed him.

II. THE TRUE THEORY, not "drunk with wine," but "filled with the Spirit" (Eph. v. 18). "Is this amazing? Why it is only what was foretold in Joel nearly 800 years ago," and he quotes from memory, and not with verbal exactness. This is not a new religion, but an outgrowth of the old, for which the old prepared, and which it promised. Mark the time—' in the last days,' not of the world, but later than the Jewish dispensation, and "days" after which no new dispensation will be. (See Heb. i. 1, 2.) M.rk the gift—the (See Heb. i. 1, 2.) M.rk the gift—the Holy Spirit—in various forms according to men's wants. This gift of tongues was suitable to the times. (See last lesson.) Mark the abundance—"I will pour out"—not drops, but a stream. Mark the —not drops, but a stream. Mark the freeness—on, not one class, but "sons," "daughters," (see Acts xxi. 9), "young mon," "old men," "servants" and "hand maidens." maidens." No distinction of office, sex, age, condition is made; women and slaves have their place in God's house and service. (See Gal. in. 28). The gift will be given in various ways adapted to the receiver. Some, in the times of the prophet received divine light by dreams, some by visions, some prophesied. He uses the term then understood. It is as if he said, "A day comes when all God's people shall have His will revealed to them as clearly have His will revealed to them as clearly as seers and prophets now have it, and yet more fully—He will pour out His Spirit." And this is true now. How much more knowledge we have than Samuel or Juel! The supernatural we should have if we needed it.

The remainder of the prophecy was entirely pertinent, because it referred to an event which Jewish unbeliet brought on—the overthrow of Jerusalem and breaking up the Jewish nation—the most breaking up the Jewish nation—the most important event to the race after the flood. The "day of the Lord" may mean any notable time in which he shows his power and justice, as the destruction of Jerusalem, of New Testament Babylon, and the end of the world—all of which events have much in common. Language of this kind is used in Matt. xxiv. 29, in reference to Jerusalem. Awe inspiring signs, in heaven and on earth, have always been connected in the popular mind with great tragical events. popular mind with greek tragical events. These are used to give an idea of the momentous deeds which the Lord would do in the last days. Nothing is to be gained by trying to explain the language. gained by trying to explain the language of vs. 19 and 20 by specific events. The language is the fit, poetto expression of men's feeling under tremenaous and crushing forces that turn things upside down. (See the lyric, "Mine eyes have seen the glory of the coming of the Lord," as an example.) The Jews were now provoking the wrath of which the fall of their state was one display. All unbelievers are doing the same, and will realize it when another display of it is made in the judgment day.

Thess. i. 7-10).

Who then can escape? (v. 21). "Who. soever shall call on the name of the Lord." So Joel predicted. In the full of Jerusalem this was verified. No Christian perishedthen.
Why? They acted on the Lord's warning

(Matt. xxiv.) and escaped. So it will be in the final day. They who call on the name of the Lord, i.e., believe (repenting and desiring safety implied therein), shall be saved. This is true to day and to every hearer of the promise—" Whoseever."

That is the Gospel.

H. H. Brown when A. M.

III. He now turns to the MEANING OF THIS MIRACIE (v. 22), renewing his pointed address. They knew "Jesus of Nazareth" a man approved (old style for proved), to be from God by miracles, wonders, and signs, which God did by Him, in the midst of you, as yo also know. The gospel nar rative explains this (see John ix.; Matt. xii. 24.)

How strange that such an one should be crucified? they might say. It was according to the distinct divine plan ("determin ated counsel and foreknowledge"), but that ated counsel and foreknowledge"), but that did not lessen the crime on the "worked hands' that slow him (v. 23). This J sus, God had resurrected, literally, for the reference is not to ascension, but to rising from the doad. Nor was it a thing out of the quantum. On the course, our Law h religion prepared for it, and he quotos from the Greek translation of the Old Testament made at Alexandria, long better, from David in Ps. vvi. 8 11 (vs. 25 28). from David on 18, tyl. 5 11 (vs. 2) 251, how David was dead and buried and still in his grave—they knew his sepulchre. He could not therefore refer to hunself, even typically, but to "some other man." Ho is led-thinking of death as it affects body and soul-to describe in direct prophecy what befel Christ, and he dwells on phecy what befol Christ, and he dwells on it as a means of comfort to himself, looking forward, as we, with fuller information look back. This is implied—" Speaketh concerning Hun." The best evidence that Peter did not twist or strain Bible language is that it was not refuted or denied, but received as true, producing conviction of sin and the erv of v. 37. Thus conviction of sin and the cry of v. 37. Thus he answered the question: Weat meanoth this? From this we may see-

(1) How mighty is the power of the Hoty Guest-first changing Peter (as teachers and ministers have first to feel His power and then do good, and then the crowd. That power is in the Church now, and wo only need to do as with the church-lamps, which, if the church will put them up, the city will give gas. Let us open our hearts and we shall be filled.

(2) How inseparable Old and Now Testerment. If the Lowe had been offered a

tament. If the Jews had been offered a new religion, they might well reject it, saying, "Ours is divine—anything now and different must be untrue." It was only new as the blossom and fruit are new on the tree. Prophecy spake of these things.

(8) How ample the evidence in all this of Christ's real life, death and resurrection, on the spot, at the time, among the actors in the awful scenes.

SUGGESTIVE TOPICS.

Two classes in the crowd-how marked -how they thought-by whom answered -why-his line of reply-wisdom of itopening address—quotation—Joel's time—meaning—promise of what—in what degree—on what persons—in what way—with what results—how fulfilled—then now-as to the meaning of the miracletraceable to whom how arranged for— what men did—what God did—this foretold by whom—meaning of—inferences from this—their duty and lessons from the

Punctual Sabbath School Teachers.

BY REV. ALEXANDER M'KAY, D.D.

The individual Subbath School teacher is responsible for the success of his class and school as to his punctual and regular attendance at school

We find that in every calling, the men who have been successful were emmently distinguished for this quality. The richest men of the present generation are men of this stamp. Ministers of the Gospel who were highly honored by God as instruments in leading sinners to Christ were punctual and regular in performing the duties of their office. How very necessary it is that every teacher should outlivate this habit. for an aupanotual teacher is always an unsucceestul one.

His lack of punctuality is a sure evidence that his heart is not in the work, and if this be so, no matter how great his mental abilities may be, he will in all probability be unsuccessful in winning souls to

It is heart rending at times to see so eachers and children in the school at the time of opening. If seven teachers in one school are each five minutes behind the hour of commencement, how much valuable time have the young lost by this

irregularity.
Are God, the Church, and the young to be robbed of so large an amount of religious instruction, because Suuday School teachers are too indolent to cultivate this habit of punctuality. Teachers cannot complain about the children, when they themselves are irregular in their attendance. For upon their punctuality depends in a great measure that of the scholars'. A Sabbath School teacher should be zealous, persevering, and always at his post; always ready to honor God and do good to souls. Such as are punctual can speak with much better grace to the children who come in late, and bow much more collected will such sit down to instruct them, how much more comfortable and happy will they feel, and with much more fervent hope of success, having just joined with their fellow-labourers in praying for the blesssing of God upon their efforts. faithful teacher will never say, "What matters it though I be a few minutes after the time." Nor will he say, "There can be no necessity to be always at my class, or, at any rate, to be absent once a month can make little material difference, as some one can generally be found as a substitute." Sometimes the winds blow and howl around our dwellings, the rains of heaven patters against our windows; and heaven patters against our windows; and as we gaze and ponder, something whispers, "It will be a want of prudence to go." Too often teachers are diposed to listen to these, and a variety of other excuses of the wily serpent, who, when we cannot prevent them "labouring on at God's command," will do all he can to

checked, induces a want of punctuality, which too often counteract; the beneficial tendency of that refluences which always attends a faithful discharge of duty. Sab-bath School tenshers should be punctual to all their engagements, they should not allow anything to keep them away which will not hear the severest scrutiny before God a l their own conscience. It is scarcely possible to overestimate the benohts to be derived by a teacher by being m his class a few minutes before the opening of the school. To a great extent the success of the day may depend upon this. Some of the scholars may be in their places early, and thus require careful watching and attention for if they are alone, they will be opt to entertain one another with trifling trivolous talk and play, thus pre occupying their minds and unfitting them for serious thoughtful study. unfitting them for serious thoughtful study. Whereas, if the teacher is in the school waiting for his class, he will have an opportunity of speaking kindly to each scholar as he enters, and his presence will act as a check upon any disposition to levity, and his own solemn but cheerful demeanour will spread an atmosphere of hely Sabbath influence, which they will unconsciously breather; they will in this way be prepared to give autontion to those way be prepared to give attention to those sublime truths which will be bron hi before them. A teacher should, therefore, always am never to be behind time if he can at all help it. He does not know what pain is felt by other teachers by a want of punctuality on his part, and how much di-order it introduces into the school. I have seen a class waiting for their teacher; they have waited for a long time, and looked so inquiringly at the Superintendent that he was obliged to speak to them. What can he say? He mentions his regret that the teacher is not there, and tells them that perhaps he is sick and looks out for another one. A few minutes afterwards the teacher puts in an appearance. Is he ill? Perhaps he was never in better health. In another instance the class has not waited so anxiously, they commence playing, disturb the coassed around them, create confusion, until as length the neighbouring teacher is compelled to interfere. Teachers who really feel the importance of their scaling real feel the importance of their calling, the responsibility that rests upon them, cannot but be punctual; and they may feel assured of this, that a teacher who is not punctual himself will never have a punctual class. I am quite convinced that the only effectual means to secure regu-larity is for each teacher to feel his or her individual responsibility, and to set a good example in this respect before their classes.

their efforts.

Our readers will remember the appeal made by the Duke of Norfolk to English I'rotestants for assistance on behalf of the Romsh priests of Germany in their war against the Falk Laws. This has called forth a number of letters in the daily press, among which is the following from the Rev. J. P. Hutchinson:—"His grace has established schools in the village of Houghton—a place not very far from his grace's seat at Arundel. The population of the place is principally Protestant. There are at present few Roman Catholics. Were the school conducted on principles consistent with individual liberty, it might be indeed a boon; but it would appear that something else is intended besides the instruction of the juvenile rurals in the three R's. The rule is strictly enforced that those who attend the Houghton day-schools must not on Sundays attend any Protestant place of worship. It matters not whether the presents not whether the parents attend the parish church or the congregational chapel, the children must not accompany them. The children may be left in the house alone, or they may run wildly in the lanes; but to go to Houghton Church or Amberly Congregational Chapel is not permitted. I have been informed that not only has corporal chastisement been threatened, but that it has actually been administered, because the Protestant children of Protestant parents have attended a Protestant place of worship. On the other hand while these are threats for disobedience to the law, which like that of the Medes and Persians altereth not, there are tempting rewards to those children who submit to the rule. Let His Grace, the Duke of Norfolk, remove this shameful restriction, and then he may with much better grace make an appeal to his countrymen, estants as victims of the Falk or any other laws." is said that some of the Evangelical party in the Church of England are preparing two questions for the Premier. It is proposed to ask Mr. Disraeli whether the Duke of Norfolk is not infringing the law in endeavouring to raise funds on behalf of the " persecuted" Roman Catholic clergy in Germany. The matter is supposed to have its international aspect, from which it have its international aspect, from which it is believed to be not altogether defensible. The other subject relates to the degree recently conferred by Cardinal Manning, on the authority of the Pope, upon Professor St. John Mivart, of the Keneington Roman Cardinal Mannagair. Catholic University. A degree granted by the Pope is believed to be illegal in this country, inasmuch as the authority to grant such honours which his predecessors exercised previous to the Reformation was transferred by statute to the Primate of all England in the reign of Henry VIII., in conjunction with the power to grant special licences and dispensations. From the days of the Reformation till now no attempt has been made to revive the expired power. It is deemed by those who move in this matter to be unfair that Catholics should exercise a privilege from which Nonconformists are excluded.

The first step in the way of life is a right will; the second, a strong will; the third a devoted will; the fourth, a full will. In the first, the soul consented to the law of God, but, through weakness of the flash findsh wat how to parkers. the fieel, findeth not how to perform; in the second, it performed, although heavi-ly, yet firmly; in the third, it "runneth the way of God's commandments," be-cause "set at liberty;" in the fourth are cannot prevent them "labouring on at God's command," will do all he can to lessen their opportunities and frustrate body.—St. Bernard.

British American Presbyterian, 102 BAY SIBERT, TORONTO, CANADA.

| TERMS : -\$2 a year, in advance, free of post 'see To avoid inistakes, possens sending money shoult write the name of their Post gree, County and Province.

CHANGE OF ADDRESS. Subscribers when or during their address choing during the cereful to give the name of the official search the paper has been sent as well as that to which they desire it to be sent.

to be sent

Let Post Office Money Orders, Registered Letters and Drafts never he sent at own case. Any
one of these modes is particity fore and Post
Mesters of all Post One is worre money orders are
not sold, will register betters for a small fee.
Money marked in unequals to the town will beet the
risk of the sender. Make Professind-Money Orders
payat be to the order of the indersigned.

Let Orders to discontinue the paper must be accompanied by the amount due, or the paper will

Let According to bus, papers may be forwarded until an explicit order of a discontinuance is received, and whether taken by subscribers or not from the place where they are derested to be incount the feather by until he arders a discontinuance and pass what is, we.

ADVERTISEMENTS to cents a line-12 lines to the tuch.

Special Rates on application, for long continued observaement Hirths, Marriages and Deaths, not exceeding this seach treents, 5 to solover, orents. Orders to discontinue Advertisaments must be handed in in writing.

Address all commun cations,

C. BLACKETT ROBINSON,

Publisher and Proprietor Torento, P. O. Drawer 2481

TO CORRESPONDENTS.

Letters and articles intended for the pertissue heald be in the hands of the Editor not leter

All communications must be accomparied by the writer's name, oth rwise they wit not be inserted. Articles tot accepted will be setured, if, at the time they are sent, are quest be no set to the tested, are softeed to order stamps are each each Man-uscripts not a accompanied will not so preserved and subsequent requests for their return cannot be compiled with

TO CORRESPONDENTS.

QUERY.-The hymn book of the late U P Church was introduced into the C. P Church at the union in 1861; the Hymnal at the union last year. Some congregations have introduced the English Presbyterian hy mn book of their own an therits, but no hymn book has as vet been formatly accognized as that of the whole

An Agortevel Mi marn .- So far as we are aware our book of Discipline makes no special pro vision for the case you speak of; we suggest, however, upon the principle of common sense and Christian fairness, the accuser should make such full reparation as is due to one who has b en wronged; and falling to do that he be subjected to the discipline the Church has provided for slauder by laving a charge against him for that offence before the proper tribunal

British American Bresbyterian.

FRIDAY, APRIL 7, 1876.

THE PREMIUM PHOTOGRAPH.

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

Iz is the intention of the Women's Christian Association of Toronto, to hold a Ladies' Bazaar in the Fall, in aid of their funds. This Society, being undenominational, will enjoy the sympathy and co operation of all the churches in then undertaking. The Bazaar may therefore be expected to be on a scale similar to the one held to pay off the dept of the Y. M. C. A. incurred by the erection of Shaftesbury

An influential meeting of Ciergymen of Toronto, was held on Monday afternoon, when resolutions were passed in favor of not attending Sunday funerals, unless these are deemed necessary, and of coucluding funeral services at the Church or house, so as to remove the necessity of accompanying the processions to any of the buryinggrounds. This action must commend itself to all who are interested in the thorough observance of the Lord 8 Day

It is computed that there are nearly eight millions of Jews in the world. Dur ing the reign of King David they numbered in all about six and a quarter millions. They are to this day a peculiar people; they are in every land, and yet they preserve their national characteristics. They represent immense wealth, and control to a large extent the money markets of the world. Should they ever be converted and restored to their own land, what a great influence they would have on the future triumphs of Christianity. Mission work among the Jews should even more largely engage the prayers and benevolence of our Churches.

THE Fire Fiend has of late made several grand raids on Presbyterian Churches. From St. John's, Newfoundland, the tid. ings come as to the destruction by fire of St. Andrew's Church. The Fort Street Presbyterian Church, Detroit, was almost ponsumed on Saturday week. This was the meeting-place of a recent General Assembly and it is the third instance of a church being burnt since the reunion in which the Supreme Court met. It was characteristic of smart coolness that Dr. Pierson, the pastor of the Fort Street Church, advertised his services for the following day in the afternoon papers to be held in one of the Theatres, without ever referring to the fire.

THE REVIVAL CONVENTION.

Amongst the many wonderful things we hear concerning the revival work in New York, the Convention held in the Hippo drome last week is not the least. There were 3:350 pastoral and lay delegates, gathered from nineteen States and representing three hundred and thirty towns. Besides these, the large hall was crowded with eager and interested spectators. It is doubtful if ever before in the history of Christianity there was such a meet ing. It was a convention of the devoted workers of the Churches. But it was suggestive of the latent rather than the active power of Christianity. The influence that will be felt from this

meeting throughout the entire country will be very great. These thousands go forth with their hearts on fire. They came to learn. They return to their homes with their mands enlarged by the suggestions they have received. It is evident that this work which has been going on in various parts of the world, is as yet but in one of its initial stages. When we say this it is cer'ainly not our design to disparage the movement as it has thus far proceeded. In a late number we bore witness to our appreciation of the two leading figures of the revival work. We remember with delight what they accomplished in England and Ireland and Sectland-in such mighty cities as London, Manchester, and Liverpool; and in Edinburgh, Glasgow, and Dundee. Still we say the work is only in its commencement. That it will extend to all the large cities of the union, that it will be felt throughout Canada, that it will carry its precious influence to China and India, who can doubt in view of what has already been accomplished. At the present time there is a religious movement that is everywhere felt. It is stated that in Glasgow alone there are seven thousand of those converted during the visit of the Evangelists-Messrs. Moody and Sankey —who remain steadfast to their newly found principles. In London this number may be quadrupled in order to represent the work accomplished. In New York, Philadelphia, and Brooklyn many thousands must have been born into the Kingdom of Christ. Do not these numbers represent a tremendous working power?

The convention was also attractive be cause of the nature of the exercises. Mr. Moody showed himself to very great advantage as a sagacious and far-seeing man. Questions came upon him as fast and furious as so many snow balls would have come from a crowd of boys eager for the fray. There were all sorts of questions. The great preacher answered them just as fast as powerful lungs and elequent lips would allow. Mr. Moody appeared in a new light. Humor was not wanting in his manner, nor wit in his words. It is evident he knows church work very thoroughly. The ideas he got off on singing, hymns, prayer-meetings, inquiry rooms, sermons, evangelistic services, and a thousand other kindred topics, were remarkable for the liberality they evinced, the common sense expressed, as well as for the rapidity with which they were uttered. The Contention must do good, inasmuch as these thoughts are carried to every part of the land. It is with confilence we think there will issue from it not only a wide-spread revival of religion, but a va-t revolution in all matters pertaining to the work and influence of Christian Churches.

Mr. MacLanes M.P., surprised the Disraeli Government with his Church Rates Bill for Scotland, "Church Rates" in Eng. land is a well known phrase, but represents something quite different from Scottish Endowments. Tue large and powerful minority who voted with Mr. MacLaien, shows that the disendo wments question is one of great and practical interest at the present time both in England and Scot-

IT will be remembered that several of the denominations in Scotland united some time ago in sending a Colonizing Mission to Central Africa, to be located some where near Lake Nyanza. Our readers will rejoice to hear of the safe arrival of the party at the scene of their future labors. They leunched a splendid steamer on the lake, thereby astonishing the natives not a little. They have thus far been well received by the Chiefs and their Tribes. Livingstonia is the name given to this new centre of Christian civilization, in memory of our distinguished countryman-Dr. Livingstone, the African Missionary and Explorer.

WE would direct the attention of our musical leaders to the advertisement in another column of a precentor wanted, for Free St. John's Church, Wakerton-the Rev. R. C. Moffat's. It presents an excellent opening for a suitable man.

Leg. GLADSTONE has been elected Pro-fessor of Ancient History by the Royal Academy of England, in the place of the late Bishop Thirlwall.

SABBATH SCHOOL THANK-OFFER-ING

Asstated in our issue of last week we have received a circular upon this subject signed by ten Sabbath School superintendents belon-ing to the city of Montreal, and by one from Fergus. As we stated it con-Fund shall be taken up. We regret that we cannot agree with the movers in this mutter as to the way of going about it. The tollowing extract from the circular in question explains itself : -

Di an Sin -It is contemplated by the General Assembly to raise a Memorial Fand, "by which the members of the Church may testey their grantude for the consumnation of the Union, now so happily effected." In the meantime it is proposed to give the children of the Church an opportunity of expressing their interest in this great movement by a simultaneous contribution to the H imp and Foreign Mission Funds of the Church.

In the first place this subject has already been referred by the General Assembly to a larce committee which met in Montreal last September, and action is being taken with their authority, to be laid before the meeting of the assembly to be held in June. We are altogether in favour of a Memorial Thank-offering to commemorate the union of all the Presbyterian bodies of the Dominion into one. We would also highly approve of our children taking part in such a movement whenever it shall be made. There can be no doubt, too, that the Home and Foreign Mission schemes of the Church need the funds which the circular proposes in this way to provide for them. We are sorry that we cannot agree with the gentlemen whose names are appended to this document as to the mode of procedure which they recommend. We fear that this "meantime" attempt at a Momorial Fund by the Sabbath Schools alone will in the end do more harm than good. We hope that when a Memorial Fund is set about it will be a grand success, but in order to make it such it must be taken up by the wnole Church and in one simultaneous movement. Any partial and premature attempt which will lessen the momentum of a general simultaneous effort over the whole Church from one end of the Dominion to the other must, we fear, be injurious in the end. Any mode of going about this undertaking, must, to be successful, command the hearty assent and cooperation of our whole body, and we are certain that the circular before us will not secure that, however highly each individual signer of it may be esteemed. To secure the hearty and universal co-operation of the whole Church the movement must be inaugurated either by the General Assembly or by some body acting under its authority, and according to some thoroughly well digested and business-like plan. The coming asser bly being composed of the whole body of the ministry of the Church with a corresponding number of elders, will in some respects possess advantages for dealing with this subject and for inspiring ministers and elders, and through them the Churches with enthusiasm in the undertaking that no subsequent assembly can possess. And indeed if something is not done at the approaching assembly, it will be better to abandon altogether the idea of any memmorial Thank offering, as it must be in a great degree a failure, if the present opportunity be lost. Sure we are that the signrs of this circular are as auxious as any equal number of men in our Church for the complete success of a Memorial Thankoffering for union when the work is set about; we only differ from them in our judgment as to the way of setting about it.

tenderness another objection or two which we have to this circular, from our anxiety not to wound the feelings of those whose zeal in the interests of our Church cannot be questioned. When a committee having charge of any of the schemes of our Church is not supported in its work by the Church, so that it cannot but fall into debt, it is obviously better that any suggestion or plan for its relief should proceed from the committee concerned, than from a few superintendents of Sunday Schools in any part of the country, acting upon their own individual responsibility and authority. We object therefore entirely to the principle upon which this circular proceeds. Its adoption by the Church would paralyse all regular systematic plans of working which in the end can alone be relied upon. We trust that the embarrassment of any of our committees will be but tem. porary and owing only to temporary causes: when the extent of the deficiencies of the Home er Foreign mission funds are made known officially the Church will arise and wipe them out, as, notwithstanding the existing depression of business it is abundantly able to do; but we would in the most urgent manner possible recommend that that be not mixed up in any way with a Union Memorial Fund, and that any response which is made to the circular in question will be made from respect to the powered in any way to call upon the Church for a Sabbath School centribution to a Thank-offering for union.

SABBATH OBSERVANCE,—DEBATE IN PARLIAMENT.

On the evening of the 27th ult., this subject was brought up in the House by a motion of Mr. Gordon, member for North Outario, to the following effect :--

"That the interests of public morality tains suggestion which, we have no dally and the physical well being of all classes will be valuable at the proper time, the community alike rendered it desir when this subject of a Union Memorial strict and uniform observance of the Lord's Day in all public works which are under the control of the Dominion Govern ment; that in the conduct of Government eurveys and explorations, Government employees shall be enjoined to ab-tain from the prosecution of their labour on the Lord's Day; that in the opinion of this House there should be an entire closing and coseation of labour on all canale, railways, and other public works which are under the control of the Dominion Government during the twenty four hours comprehended in the Lord's Day, save and except only such services as may be of absolute and unavoidable necessity." Mr. Gordon supported this motion in a

speech of considerable length and by a

formidable array of facts, showing that in

the post office department of Quebec alone

no fewer than 3,000 persons were employ-

ed during the whole or a part of Sabbath,

besides many partially occupied in the

other provinces. He also stated upon the authority of one who had himself been engaged upon the boundary survey, that those engaged in it wrought upon the Sabbath. The anomaly was also pointed out of the larger and more important canals being closed on the Lord's Day, while business was done upon some of the smaller ones. Special attention was deservedly drawn to the large amount of traffic done upon the Great Western and G. T. Railways, and the consequent great desecration of the Sabbath by these companies, and wrong done to their employees, Mr. G. certainly established fully that the subject was one domanding the attention of the government and of parliament. We regret very much that its treatment by both was not of a more encouraging kind. Mr. McKenzie has acquired great skill in fencing, diverting attention from the main question, staving off, and compromising when he does not wish to be troubled. His remarks proceeded upon the assumption that, what was asked for was the enforcement of a rigid observance of the Sabbath, and as was most easy, pointed out the differences of opinion as to the power of Parliament to effect that. But all that was asked for was that the government and parliament would exert their authority to stop upon the Sabbath all work under their control. Surely that could not be called rigid observance of the Day of Rest. He denied, but without giving any authority at all, that those engaged on the Boundary or Pacific Railways pursued their operations on Sabbath. He spoke of cases where, owing to their carrying perishable goods, it was absolutely necessary that versels should be allowed to pass through the canals, which has nothing whatever to do with Mr. Gordon's motion, as it specially excludes such cases. He pointed out that the Government railways were not run on Sabbath, but conveniently passed over all reference to the G. T. and G. W. Railways so far as our report shows, and to the Post Offices, the things chiefly complained of, and concluded by saying that, "as he did not see that it was at all necessary to appoint a committee, he hoped his hon. friend would not press his motion, with the assurance that the sanctity of the Lord's Day should be observed on canals and railways (Government ones, of course, in which that is already done), except in cases of the most exceptional character.' Mr. McKenzie, so far as the report of his speech shows, entirely evaded the main We would mention with the utmost | points; other objections made were of the most paltry character, and with this vague assurance of the Premier, which really amounts to nothing, Mr. Gordon withdrew his motion. Mr. G. was, no doubt, in a better position in some respects than we are to judge what was the best course to pursue, for it is sometimes the case that being satisfied with less we really get more So far as we are enabled to judge, how ever, we regret the course he has taken. We infer that the House is not very deeply interested in this subject, and it will never become so until it is made to feel unmistakably that the man who may have charge of this matter, and all the religious bodies in the country at least, are thoroughly in earnest in their determination to secure the Sabbath as a day of rest for all. It is a fact new to most, we imagine, that the very employees of the House are detained in whole or in part in attendance upon Sabbath, to wait upon our poor unfortunate members who have nowlicre else to go to write their family letters on that day. What a miserable place Ottawa must be! We quite agree with an honourable member who said, whether in jest or in earnest, that the better observance of the Sabbath should begin by closing up the doors of the House and of the library on that day. It is quite obvious that if the business of Ontario can be done without opening post offices on the Lord's Day, so could that of Quebec. No one who lives already been recovered.

so close to the G. W. or G. T. Railways as to have their Sabbath traffic forced upon the attention, can help having their feelings wounded, and their ideas of the sacredness of the Day of Rest impaired by the great amount of it. It is gradually lowering the tone of the whole country upon this important subject. However plausible the necessity for this may appear, it resolves itself ultimately in almost every case simply into expediency, and a greater concern for profits than for the sacredness of the Divine Law. Even profits we have no doubt, in the largest sense of the word, and the best, as well as literally, would prove to be, and could be shown to be, even larger by the observance of the Sabbath as a day of rest than by its descoration.

We cannot profess to be satisfied with what has been done, or rather with what has not been done. Good, of a negative kind, we have no doubt, will result from the simple fact of calling attention to this subject in the House of Commons, but more is needed a great deal, and we believe that more is within reach if only religious bodies, and all who hold the divine right of man to the Lord's Day as a day of rest, will show by energetic action that they are in earnest to secure the boon of rest from physical toil on the day which has been consecrated and set apart by the Creator for that beneficient end.

LANG VS. TEMPORALITIES BOARD.

As many of our readers are, we know, desirous of information regarding the present position of this suit, we publish a brief statement on the sulject furnished by a reliable correspondent. It is not genoraly known that the merits of the question have never yet been argued before the courts. One judgment only has been rendered, on preliminary points, adverse to the plaintiff. Two matters were submitted to the late Judge Beaudry of Montreal. First the Plantiff had succeeded, without any notice given to the defendants of his intention to apply for it, in obtaining, by an ex parte statement, a "writ of mandamus," in the nature of an injunction, the effect of which, if good at law and maintained, would be to tie up the fund, and prevent the Board from administering it, until the final disposal of the suit on its merits. The Defendants applied to the Superior Courts to have this injunction quashed, partly because the issning of a writ of this particular description is not provided for in the judicial procedure of the Province of Quebec, but mainly because the allegations of the affidavits, upon which the issue of the writ was based, were not according to fact.

But along with this point there was a second matter submitted to the court: the particulars of the suit entered by the plaintiff, were so indefinite that the defendants lodged an objection to it-what is technically called a demurror-alloging that they could scarcely plead to the suit, and even if the plaintiff gained judgment upon it, the execution of it would be impracticable. The late Judge Beaudry, before whom these points were argued, in an claborate and lengthy judgment, maintained the contention of the defendants as to both matters, the effect of which was to put the plaintiff out of court, with the right however of entering a new suit in an unobjectionable form, if he so choose. This judgment was appealed from by the plaintiff, and the appeal was argued at the end of the last term of the Court of Queen's Bench, at Montreal, a tortnight ago; and there can now be no decision on it till the next term of the Court, early in June. It is generally conceded the injunction at least will be quashed, the main allegation, as to the chairmanship of the board, on which the application for it rested, having turned out to be untrue. As to the other part of the case, relating to the demurrer, it matters little to the defendants, except possibly as to the costs of the suit, what judgment is come to, so far as the final disposal of the question on its merits is concerned; as if it is dismissed, it leaves them in exactly the same position before the court that they were in at the beginning of the suit. Whereas, if the demarrer is maintained, it puts the plaintiff entirely out of court, with costs to boot, when he shall either have to commence a fresh suit, or cease from farther litigation.

THE highest inhabited spot in the world THE nignest innabited spot in the world is the Buddhist Cloister of Haule, in Thibet, where twenty-one priests live at an altitude of 16,500 feet. The brothers Seglagintweit, when they explored the glaciers of the Ibi-Gamin in the same country, encamped at 21,000 feet, the highest altitude at which a European ever passed the night.

A PARIS despatch to the Telegraph says an arch of the railway bridge over the river Ill, near Latterbach, gave way under pressure of the floods. A passenger train which was crossing at the time, was precipitated into the river. The carriages fell on one another and were smashed to pieces. Owing to the violence of the stream, none of the passengers could be saved; all were cruebed or drawned. Thirty bodies have

REV. JOHN RANNIE, M.A.

In a previous issue we intimated the appointment by the Secretary of State for the colenies of the Rev. John Rannie, of Chatham, to the charge of the Presbyterian congregation of New Amsterdam, Berbice, British Guiana. Mr. Rannio has accepted the appointment and resigned his charge. At a receing of the Prerbytery of Chatham, on 28th March, the resignation was accepted, and the following minute unanimously adopted :- "The Rev. John Rannio, "M.A., having tendered the resignation of "his charge as paster of St. Andrew's "Church, Chatham, and parties having wheen heard, the Presbytery resolves to " accept the same, to take effect from this "date. 'Inc Presbytery, while recogniz-"ing the importance of the field of use-"fulness to which Mr. Rannie has been "appointed, cannot but with feelings of deep regret part with one who has for "sixteen years filled with so much success "the office of pastor in their midst-who "has been so intimately associated with " every moral and rel gious cause, and who " has so endeared himself to all his broth-"ren, as well as to the congregation and " community among whom he laboured. " Previous to the union of the Presbyterian " Churches, Mr. Rannie, as Moderator of " the Synod of his own church, occupied " the highest place of honour and esteem " his brethren could confer upon him, and "although only a few months have declared since the formation of the United "Presbytery-of which he was the first " Moderator-we have learned to value " highly his large experience, ripe scholar-"ship, and mature judgment, and looked " forward to long enjoying his friendship " and assistance as a co-Presbyter. How-"eyer. God has ordered otherwise, and "now that he is so soon to be separated "from us at a great distance, we cannot "but commend him and his to God who " has wind and seas at His command, who "is everywhere present, that He will "guide and keep our brother, give him in "his new home every needed blessing, "make him abundantly useful in the "Master's service, and when the work on "earth is ended, may we all meet in the "church of the first born which is written

Mr. Rannie, who is to be the recipient of a handsome testimonial from his friends in Chatham, leaves with his family in a few days for his new field of labour. We heartily wish him every success and comfort in his future work.

SCOTCH CHURCH, DETROIT.

The last General Assembly gave leave to the Prestytery of Chatham to confer this congregation to the Presbyterian Church to the United States if deemed advisable. The congregation recently met and by a vote of 100 to 2, resolved to ask the Presbytery to effect the transfer, and appointed a deputation to wait on the presbytery and present the request. The Session unanimously agreed to a similar course. The matter was before the Presbytery of Chatham on the 28th ult. The documents leid on the table from both the congregation and session expressed gratitude to the Canada Church for past kindness during a connection of over twenty years, and sorrow at the thought of having that connection severed, yet believing the change to be for the best interests of the congregation they desired the Presbytery's co-operation in the transfer. The delegates at greater length gave expression to similar sentiments. Several members of presbytery having reciprocated the dly feelings, and expressed regret at the thought of parting with the congregation and its pastor, the following resolution was unanimously adopted :--

"Whereas this Presbytery having received papers from the congregation and Kirk Session of the Scotch Presbyterian Church, Detroit, asking for a separation from the Prosbyterian Church in Canada, with the view of uniting with the Presby-terian Church of the United States; and whereas the General Assembly having granted power to this Presbytery to carry into effect the said separation if desired; and whereas parties from the said congre gation have been heard by this Presbytery setting forth the almost unanimous wish of said congregation and Kirk Seesion to be separated from this church. Be it therefore resolved, that the said request be granted, and the separation is hereby authorized to take place immediately on the reception of said congregation by the Presbytery of Detroit. And be it further re-solved, that this Presbytery on parting with the congregation desires to express its brotherly kindness and good will towards it in its new relation, and its prayer that it may go on increasing in its wo of faith and labour of love, and be the honoured means of bringing souls to Christ. And be it further resolved, that while we regret the departure from amongst us of the pastor of the congregation our brother—Rev. G. M. Milligan—who has been associated with us in the work of the Church since the formation of this Preebytery, we nevertheless bid him God speed in the church to which he will be united, grant him certificate of dismissal to the Presbytery of Detroit, commend him to the Christian sympathy and fellowship of the brethren of that Presbytery, and trues that he may have many years of useful labour still before him in

of the Lord. work it finally resolved, that a copy of these resolutions be sent to the Clerk of the Presbytery of Detroit, and that Mesers. Gray and Bartlett be appointed a committee to attend the meeting of said Presbytery and aid in carrying into effect this finding

The congregation is neresiter to be known as the "Central Presbyterian Church," Detroit. Mr. Milligan has had much success during his ministry in Detroit. We trust the future of the congregation under him in its new connecn cetion will be even more succeesful, and that the change may be as productive of good results as its warmest friends anticipate.

Ministers and Churches.

A NEW Presbyterian Charch has been organized at Flesherton.

THE Paris Presbytery at their meeting of March 28th accepted, with much regret, the resignation of the Rev. John Dunbar, M.A., Glenmorris. He was among the oldest members of the Presbytery, and has been a valued contributor to the columns of the PRESBYTERIAN. We hope to hear frequently from him in the future.

THE Rev. Mr. Young of Valleyfield, Que., has been unanimously called by the Napanee Church, vacant since the resignation of Mr. Scott. Our friends are to be congratulated on having received for pastor a man of the ability and ripe experience which characterise Mr. Young.

Ar the annual missionary meeting of the Dumfries Street Presbyterian Church, Paris, the report read by Mr. J. Penman showed a creditable exhibit, notwithstanding the " hard times." The meeting was addressed by the Rov. Mr. Laing of Dundas, on the subject of " Home Missions," and by the Rev. Mr. McTavish of Woodstock, on the subject of "Foreign Missions." The addresses were highly interesting and instructive, and presented a very encouraging picture of the work that is being carried on by our Church, at home

A most satisfactory tea meeting was held in the Union Presbyterian Church, Strabane, on the 22nd ult. After partaking of a substantial repast the people present were called to order by the chairman, Mr. D. Murray of Freelton. Addresses were delivered by the Rev. Mr. Campbell of Kilbride; Mr. Robt. McQueen of Kirkwall; Mr. John Alexander of Hamilton. The latter gentleman gave some amuseing and interesting reminscences of the neighbourhood twenty-five years ago. The proceeds amounted to the handsome sum of \$109.

THE Rev. D. J. Macdonnell, B.A., of this city, preached in St. Andrew's Church, Dundas, to large audiences recently. The following notice of the services appears in the Banner :- "His discourses were masterpieces of eloquence, and gave evidence of great talent and deep thought. On the subject of the eternity of future punishment the reverend gentleman seems to have succeeded in dispelling the mist which surrounded him some time ago.' This will be m + gratifying to the rev. gentleman's many friends in this city and throughout the country.

THE missionary services at Chalmers Church, Woodstock, on Sabbath last were well attended, and a handsome collection realized. On Monday evening a very pleasant meeting took place, addresses bring delivered by the Revs. McLeod, Paris; McEwen, Ingersell; Goodspeed and Clarke, Woodstock. The Rev. Mr. Mc-Tavish, pastor of the Church, presided during the evening, and the Congrega-

Church in this city. One year ago-such has been the rapid growth of the congregation during the year, that it has been found necessary to increase the number of elders. In January ten were nominated, from among whom four were a few weeks since elected by ballot, viz.: Rev. R. H. Warden and Messrs. S. R. Marling, S. C. Duncan Clarke and G. Banks. These gentlemen were inducted into office at the close of the morning service on Sabbath last. The Session now consists of Rev. Mr. Fraser, Moderator, Rev. Wm. Reid, Messrs. Jas. Campbell, Wm. Alexander. James Brown, Joseph Gibson, J. K. Macdonald, and the above named. We understand that a joint meeting of Session and trustees is to be held this week to devise steps to increase in some way sitting accommodation, the Church having become too small for the congregation.

On the 30th. ult., a reservoir dam at Worcester, Mass., gave way with a tremendons crash. Seven hundred and sixty million gallons of water were let loose. The flood dug out a channel fifty feet deep in a pine wood, and a great amount of damage was done.

COMPLETE Copies of both epistles of S Clement have been discovered by Philotheos Bryennois, Metropolitan of Scrae, Macedonia, who has published an accurate edition of them in Constantinople. The MS. is parchment, and was found in the library of the Holy Sepulchre at Fanari, in Constantinople.

Presbytery of Paris.

The Paris Presbytory met, March 28th, in River Street Church, Paris. There was good representation of ministers and elders. The following are the more im-portant items of business transacted: The lerk was instructed to apply to the Home Mission Committee for the services of Mr. James Ross, a student of Queen's College, Kingston, to supply East Oxford Juring the summer months. The call to the Rev. the summer months. The call to the Rev. Wm. Cavan of Tilsonburg from St. Paul's Church, Frederickton, N.B., was considered. There appeared for the Presbytory of St. John's, N.B., Rev. Dr. Cochrane, and Mr. Cavan for himself. A letter was read from the Sossion Clock of the Tilsonhurg congregation, stating that the congregations of Tilsonburg and Culloden would red compose the translation sought. Parties not oppose the translation sought. Parties having been heard Mr. Cavan intimated his acceptance of the call, whereupon, on motion of Mr. McMullen, seconded by Mr. McQuarrie, the Presbytery unanim usly agreed to the translation sought. Mr. agreed to the transmitted sought. Mr. McEwen of Ingersell, was appointed to preach the pulpits of Tilsonburg and Culloden vacant on the 9th April, and was also appointed Moderator of Kirk Session during the vacaucy. The resignation of the Rev. John Dunbar of Glenmorris, was next taken up. Representatives from the congregation were hear I, who stated that while deeply attached to their pastor, they would not oppose the resignation being accepted by the Presbytery. Mr. Dunbar was then asked if he adhered to the resignation, and answered in the affirmative In resigning his charge in Glenmorris after a pastorate of nearly twenty years, he remarked that when he entered upon his charge in 1853, amid commingling hope and fear, the membership consisted of sixty-five persons, and of these only about eighteen now are left. In the first year of his pastorate the membership of the con-gregation was well nigh doubled. During the whole period there were two hundred and fifty-six baptisms; about three hundred persons admitted to the membership and forty-five removed by death, leaving, according to the last published statistics, one hundred and forty-nine members on the roll. In thus severing a tie at once loving and long lasting he would not attempt to describe the commingling feelings which such a severance calls forth, and would simply say that the mamory of his ministration there would be lasting as And commending the congregation life. And commending the congregation to Him who is head over all things, to the Church he would express his hearty desire for them in the language of Scripture The Lord bless thee and keep thee. The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace." In parting with the Presbytery, which he did with sincere regret, he said that he was not only the oldest but the only member remaining of the first Presbytery formed in the county; and strange as it may appear, although he has been the as it may appear, attnough no has been the minister of one congregation, yet he has been a member of four distinct Presbyteries, viz.: The United Presbyterian Presbytery of Hamilton, the United Presbytery Desbytery of Hamilton, the United Presbytery of Hamilton Presbytery of Hamilton, the United Presbytery of Hamilton, the United byterian Procedytery of Brant, the Paris Procedytery of the Canada Preseyterian Church, and the Paris Preceytery of the Preseyterian Church in Canada. During that period many pastoral changes have taken place. He said that in Paris he had seen, in the one Church, Messrs. Caw, James, Farrier and McLeod; and in the other, Mesers. McRuar, Stevens, Robertson and Auderson. In Ayr, in the one Church, Mesers, Ritchie, Irving, Balmer and Inglis; and in the other Magars, Lindsay, McRuer and Thomson. In Blenheim he had seen Messrs, McRuer, Gillespie and McQuarrie. In Chesterfield, Messrs. McQuarrie. In Chesterfield, Messrs. Rodger, Scott and Robertson. In Ratho, Messrs. Tolmie, McQuaig and Auli. In Woodstook, in the one Church, Messrs. Bell and McMullin; in the other, Mr. McDiarmid; and in the other, now defunct. Messrs. Balmer, Murray, Cross and Inglis, In Ingersoll, in the one Church, Messra Wallace, Straith and Grant; and in the other, Messrs. Cross, Wright and McEwen. In Tilsonburg, Mesrs. Bodger, Tweedie, Richardson and Cavan. In Norwichville, Messrs. Rodger, Donald, Robertson and Martin. In East Oxford, Messrs. Gillespie, Robertson and Thomson. Mount Pleasant, Mesers. Gray. Peattie and Alexander. In Brantford, in the one Church, Messrs. Alexander and Cochrane; tional choir contributed appropriate music.

The Rev. R. Douglas Fraser was inducted into the pastorate of Charles Street beyond the Presbytery to the four Pre-byterian congregations in Galt, in two of the Churches there have been three changes in each; and in the other two, four changes in each. The Presbytory then deliberated, when, on motion of Mr. Lowry, seconded by Mr. Robertson, it was agreed to accept Mr. Dunbar's resignation and take the usual steps to have the Church preached vacant. Several members of the Preabytery bore testimony to Mr. Dunbar's efficiency both as a pastor and member of the Presbytery, and expressed their deep regret that he was to leave them. The following minute was also agreed upon, and the Clerk instructed to have it sent to the Church paper and "The Presbytery caunot part with Mr. Dunbar without expressing their unfeigned regret that he has seen fit to resign his charge and sever his official counection with the brethren in the Presby-tery. They desire to record the sense of hie high character as an earnest Gospel minister, a faithful preacher and pastor a diligent student, and a brother who has endeared himself to every member of the Presbytery by his unobtrusive piety and readiness at all times to serve them. They follow him with their earnest prayers for his highest welfere and abundant success wherever in the providence of God he may be called." Mr. McLeod was appointed to preach the pulpit of Glenmorris vacant, on the 9th of April, and to act as Moderator of Session during the vacancy. Mesars. Millar and Penman, elders, were appointed to act along with the Moderator, as a secsion for Glenmorris, until a new session is elected. Mr. Robertson of Chesterfield, submitted a deeply interesting and enecuraging report on the state of religion within the bounds of the Presbytery.

The report was received and the thanks of the Presbytery tendered to the committee and especially to the Convener for their diligence. The Clerk was instructed to have the report sent to the Rev. Mr. Mitchell, the Convener of the Synod's committee on the state religion. The Rev. mittee on the state religion. The Rev. Mr. Pullar tendered his resignation of Richwood and Shower's Corners. The Presbytery appointed Mr. Robertson to cite these congregations to appear for their interests at the next meeting in May. It is understood that negotiations are in progress for a union of these Churches with St. Andrew's, East Oxford, under the pastorate of Rev. Hugh Thomson. Suppon, a local preacher of the Methodist Church in Canada, and at present teaching school in Waterford, enpeared before the Presbytery with a view to his being prepared for the ministry of the Presbyterian Church by such attendance at Knox College and claewhere as the Presbytery mich direct. After a committee had met with Mr. Simpson and reported favourably of the application, it was agreed to refer the matter simplicater to the General Assembly, and Mr. Lowry was appointed to state the reference. After the transaction of some routine business the Presbytery adjourned to hold its next regular meeting at Braniford, and within Zion Church, on the first Tuesday in July, at

Presbytery of Manitoba The regular quarterly meeting of the Presbtory of Manitoba was held in the Presbyterian Church, Kildonau, on the 8th day of March, 1876. There was a large attendance of both ministers and elders. The Rev. Mr. Scott was received as a member of the Court. Commissions were read in favour of Mr. R. D. Patterson, the Hon. D. Gunn and Mr. R. Sutherland, as representative elders, and sustained. From letters received from Dr. Williamson, stated Clerk of the Dakota Presbytery, it appears that the Dakota Presbytery would favour the transference of the Rev. Solomon Tangkansuiciye, Sioux missionary, to labour among the bands of Sioux Indians in the neighbourhood of Fort Ellice, and on the Little Saskatchew. n, should Mr. Tangkaneuiciye accept the call, and proper arrangements made for his maintenance. The whole matter was re-ferred to the Foreign Mission Committee, with instructions to correspond with the General Assembly's Foreign Mission Committee, send copies of letters, and give any desirable information. Mr. Scott presented the case of the Roseau Indians, and desired that something might be done to send them a teacher at once. There are about 175 of them. This matter too was referred to the Foreign Mission Committee, with Mr. Scott added, with instructions to correspond with the Hon. Mr. Laird, Minister of the Interior, and to endeavour to secure a teacher. Prof Bryce presented the report of the Sabbath Observance Committee, from which it appeared that the Draft Bill sent to the Legislature proved too stringent, according to the views of some members of that body, and hence was objected to in committee, that the session was too short to counteract this influence. and that the Bill did not become law. It was agreed to revive the Bill at the next ses sion, and to petition the Legislature in its It was reported that three «ta tions had been organized at the Boyne and Pembina Mountain, and that a communion roll had been made up at each place The number of members in full munion is small, but the number of adherents is very large in proportion. was a petition presented from Palestine and associated stations, asking that Mr. J. S. Stewart be sent to labour in that field. The petition was laid on the table till next meeting of Presbytery. The present arrangement for the supply of that field was ordered to be carried out till the second Sabbath of April, when Mr. Frazer was ins racted to give supply tor four consecutive Sabbaths. The people at the Roseau are preparing to build a Church. There is quite a large settlement in that neighbour-hood, a decided proportion being Presby-terian families. The Presbytery recommended the Home Mission Committee of the General Assembly to re-engage Messrs. Matheson and Donaldson for three years from June next. The Presbytery's Home Mission Committee was instructed to prepare and transmit a report to the General Assembly's Home Mission Committee, and the Committee on the State of Religion the same. The remit on the constitution of the General Assembly was read, and after some discussion referred to a large committee, the Moderator being Convener, to bring in a report at the next meeting of Presbytery. Circular cards were read anent applications to the General Assembly for leave to receive the Rev. William Hawthorne, formerly of the United Presbyterian Church of North America; the Rev. Dugald McGregor, late of the Congregational Church, and the Rev. Thos. J. Johnston, late of the American Presbyterian Church, by the Presbytories of Montreal, Lindsay and Toront respectively. It was agreed to hold the next meeting in Knox Church, Winnipeg, on the 17th day of May, at the hour of 10 a.m. At the evening sederunt it was agreed to discuss the subject of pastoral visitation and Mr. Scott and the Clerk were appointed to introduce the same. Session records were ordered to be warded to the May meeting to be examined and attested. The evening sederunt was devoted to the subject of Sabbath Schools, the subject being introduced by Prof. Hart and Mr. Scott, and the other members of Presbytery taking part in the discussion. JAMES ROBERTSON, Pres Clerk.

LARGE tracts of country were submerged and lives were lost, in the of New Orleans on the 20th inst.

In a few days, England will have incomparably the largest and most powerful manof war in the world, the inflexible. She is to be covered with iron plates varying in thickness from 16 to 24 inches; and is to have four guns of 81 tons each, capable of harling missiles that will penetrate 20 inch icon plates; at more than a mile distance.

Home Mission Committee.

APPOINTMENTS FOR SUMMER MONTHS .-The Heme Mission Committee met in the Descon's Court Reem of Knox Church, Terento, en Menday, Brd inst., and is still in ession as we go to press. We hope to gi ve a sun mary of the minutes in next work's issue. Meanwhile we give the list of appointments made for the ensuing summer The following are the names of the conveners of the respective Presbytenes' Home Mission Committes, with whem students &c., are requested to communicate at once as to their fields of la-

OTAPA
WENTED AT
BITNESS OF
BITNESS OF
BITTER
BITTER Rev Peter Wright Quebes

Robert Compbell Montreal Quebes
Robert Compbell Meritation Quebes
Architald Brown
Lyn.
Lyn.
Lyn.
Lyn.
Wheeld Quebes
The G. Smith
Wheeld Quebes
Pert Hope. Lyn.
Wakefield (Q)
Kingston.
Port Hope.
Pickering
Woodville. " Dr Proudfoot
" R H Varden
Bebt Hamilton
" Andrew To'mio
" F McCurip,
" James Robertson Winnipeg

APPOINTMENTS FOR SUMMER MONTHS.

1 Quebec :- Messrs. John McKenzie and John Matheson.

2. MONTREAL :- Messrs. M. F. Boudreau, Thos. Bennett, J. R. McLeod, W. D. Russell, and John Mordy.

B. GLENGARRY: -Messrs. N. McPhes. F. McLennan and John Chisholm.

4. BROCKVILLE:-Messrs. Thomas A. Nelson, J. K. Baillie and G. D. Bayne. 5. OTTAWA: - Mesers. A. Dobson, T. Ken. ning, A. C. Morton, R. Hyde, R Hughes, G. C. Patterson, H. J. Borthwick, Jas. Miller, and Jas. Robertson.

6. KINGSTON: —Messrs. J. Allison, J. Penman, G. F. Walker, A. H. Soott, J. G. Stuart, Hugh Taylor, Jas. Cumberland,

W. E. D'Argent, and M. Oxley.
7. Peterboro:—Mesers. John Mowat,
Saml. Acheson, and T. S. Glassford.
8. Whitny:—Mr. F. R. Beattie.

9. LINDSAY :- Messrs. Jas. Smyth, and Hugh McFayden.
10. Toronto: -Messrs. D. Finley, J. H.

Rateliff, Walter Amos, J. R. Gilchrist, Wm. Gallagher, Alex. Leelie, — Warrender, John R. Battesby, and Thos. Johnston. 11. Barrie:—Messrs. W. P. H. Fishburn,

A. Marling, J. B. Galloway, J. C. Tibb, Alex. Nicol, P. C. Goldie, W. J. Smyth, G. Mc-Millan, and Hugh Cameron. 12. Owen Sound:—Mr. M. R. Rowse.

12. OWEN SOUND:—Mr. M. R. Rowse.
13. SAUGHEN:—Messrs. A. Wilson, A. F. McKenzie, Alex. MacGillivray. D. McConnell, Rod. Henderson, and J. E. Lloyd.
14. Guelph:—Massrs. Angus McKay;
E. H. Sawers; S. H. Eastman; A. H. Kippen; John Wilkie; D. Beattie and McCoy.
15. Hamilton:—Messrs. Jas. R. Johnston; A. A. Scott, and Juo. Geddas.

ton; A. A. Scott, and Jno. Geddes. 16. Paris:—Mr. Jas. Ross.

17. LONDON: Mesars. D. Ross; D. Tait; Stuart Acheson; Hugh McKay (April); W. A. Wilson; Robt. Nairn, and Me-

18. CHATHAM :- Mesers. Win. McKinley; T. Atkinson; Don. Currie; Don. G. Mc-Kav; A. Allison, and Jno. Cairns. 19. STRATFORD:—Mr. R. P. McKay.

20. BRUCK :- Messrs. T. Colter, and Juo. Ferguson.

21. HURON :- Messrs. F. Rivard and A. McGilvray.

N.B.—These appointments being made just before going to press, and the Committee being still in session, the list may not be quite accurate, and a few changes or additions to the list may yet be made. A revised list will appear in next week's issue, if it should be found

WM. COCHRANE D.D., ROBT. H. WARDEN, Convener.

Mr. Macdonnell's Statement.

The following letter was read at the meeting of the Toronto Presbytery, on Tuesday. We are certain the contents will be gratifying to our readers :-

To the Moderator and Members of the Presbytery of Toronto.

FATHERS AND BRETHERN,—At a meeting of this Presbytery held on the 4th November, 1875, a resolution was passed requiring me to report as to my a fession of Faith on the doctrine of future punishment not later than the last regular meeting before the General A-sembly. In accordance with the terms of said resolution, I desire now to submit the following: --

1. So far as the language of the Confession of Paith on this point is concerned, I find that it is almost entirely borrowed from Scripture, and I declare my adhesion to it, understanding the phrase "eternal torments" to have the same meaning as "everlasting punishment" in Matthew xxv.

2. While I do not consider myself debarred by the teaching of Scripture from hoping that God may in some way put an end to sin and suffering. I am satisfied that it is not a part of the message with which I am entrusted as a minister of the Gospel to hold out any hope of future pardon to those who have in this life re-lected Christ. "Now is the accepted time." What God may do hereafter is apparently not among the things revealed, or intended to be known.

I hope that this statement will prove satisfactory. I am, Fathers and Brethren,
Yours, respectfully,
(Signed) D. J. MacDONNELL.

Two magnificent Sphinzes with inscriptions have been discoverd at Rhamses.

Ar Charleston, N. C., an extensive fire on the 20th inst., consumed property valued at \$250,000.

Choice Ziternture.

Still and Deep.

BY F. M. Y. SKENK, AUTHOR OF "TRIED." "ONE LIFE ONLY," MTC.

CHAPTER XLIII.

"I do wish so much Mary had not gone back to the hospital; I miss her every moment!"

The speaker was Valerie Brunet, who was seated on a stool by the side of Bert rand Lisle, as he reclined in an easy quair in her mother's house. Is was the second day after his joyful meeting with Mary Trevelyan at the Salpetriero. When his first agutation and delight at

when his lifet agitation and designs at her unexpected appearance had subsided, and she had briefly explained to him that she, whom he had believed to be sate in England, had passed the whole time of the seige in Paris, she at once proposed that he should leave the refuge, which was associated in his mind with so much suffer ing, and take up his abode at Madame Brunet's, where Mrs. Parry would, the hoped, soon be able to nurse him into health. The doctor entirely approved of this plan. He had felt for some time past that his patient was not like y to get unless he were roused out of the state of morbid melancholy into which he had fallen; and Bertrand caught at the idea most joyfully, and showed such feverish impatience to carry it out at ones, that it was at last arranged he should accom-

pany Mary home that same day. To bim it was like a return to life and home and happiness to find himself once more under the same roof with Mary Trevelyan; and as he lay that first night on the sols, resting from the latigue of the transit, and watched her gentle movements while she ministered to his comfort, the w¹ ole circumstance of his severance from her seemed like a bad dream, from which he had awakened to flud himself once more in the clear light of day. The discovery of Laura Wyndham's talsehood and treachery had produced in him a revulsion of feeling towards her which did not fall short of absolute loathing and contempt. He was a just and honourable man, and the selfish intrigues and systematic decent with which she had won her ends in his own case, completely revolted him. Her letter had suddenly revealed her character to him in its true light, as clearly as if he had been able to read into her soul; for although his fancy had been caught by her peculiar charm of manner and appearance, he would neither have felt or imagined that he felt, any thing like real love for her, had she not so thoroughly persuaded him of her own attachment and uncontrolled devotion to himself. The idea that she had abaudoned to him her whole heart, with such an unreserved surrender that she could not even try to hide it, drew out all the tenderness of his nature, and made him, half mamillingly return has an analyzament. attachment and uncontrolled devotion to half unwillingly, return her an answering affection. And now he saw the truth. Not only had she never loved him, and been basely falso in all her dealings with

a marriage with him would gratify her worldly ambition. When Bertrand Lisle after thinking over Laura Brant's letter again during his con valercence at the Salpetriere, thoroughly realised that she who had solemnly enregulated that and who had solemnly engaged herself to him, was already, even then, the wife of aucthor man, he was conscious, first of an intense thankfulness that he had been saved the misery of an alliance with such a woman, and next, of the clear conviction that, however completely Laura had deceived him into the conviction that she loved him, he had no less effectually deceived himself on the score of his supposed attachment to her; for the plain fact was that after the first indignant sense of wrong and betrayal which the knowledge of her faithlessness had produced—and which was sufficient in his weak state to overthrow the balance of his mind-had passed away, the truth dawned upon him that, so far from being distressed at her loss he was unmensely relieved to find himself suddenly freed from all entanglement with her. The spell of her false fascination had been broken; and he knew that his cuttralment had never been love, even when he believed her worthy of it. He shook himself free gnt of her now with a hearty good will, a strong sense of compassion for Mr. Brant, and a great deal of vexation with himself for having been so easily

been basely fated in all her dealings with him, solely for her own selfish interests, but she was so incapable of a high and pure affection that she had not shrunk from entering into the most holy of bonds with a man of whose character and auto-adants she know nothing aims by longage

cedents she knew nothing, simply because

Gradually as the weeks of his tedious recovery passed on in loneliness and weak ness, an inexpressible longing rose within him to see once more the sweet face that him to see once more the sweet lace that had awakened within him the first pure affection of his youth, to hear again the soft low voice that had never spoken to him save in words of truth and tenderness; and the love never wholly destroyed, even in the days of his greatest delusion, which he had always felt for Mary Trevelyau, revived with a force and intensity such as it had never known before; perhaps it took possession of him all the more powerfully now because it had so little hope left To austain it.

There was one respect in which the poi sonous influence of Laura's falsehoods still worked with baneful effect on Bertraud's mind; not only had she to some extent persuaded him that the peculiar quietness of Mary's manner was caused by her cold apathetic nature, but she had deeply imressed him with the fear that if ever Many consented to marry him, it would be from no affection to himself, but solely be from no affection to himself, but solely from the desire to carry out his father's

From the first moment when he saw From the first moment when he saw her again at the Salpstriero he laboured anxiously to discover what her real feelings were towards himself; but as yet her exteme receive had quite bufiled him. He spoke to her of Lurline's treachery and the same thankfulness at heaving hear. of his own thankfulness at having been awakened from his delusions respecting her in no measured terms on the first night of he-arrival at Madame Brunot's, but Mary had listened in silence, and when his vehement expressions of disgust at Laura's selfish-ness and deceit almost compelled her to speak, she simply said, gently, "Laura's conduct is quite incomprehensible to me."

He had little opportunity of speaking to her after that first evening, for so soon as it was settled that he was to take up his abode in Madamo Brunot's house, Mary Travelyan determined that she would not herselt remain in it. She had the greatest dread of his imagining, now that he was once more free, that she herself laid any claim to his affection, other in consequence of his father's wish, or from the fact of that unhappy avowal of her love to him which it was possible she might have known through Mr. Lisle; and it seemed to her best, both for herself and him, that she should quietly withdraw from his society, and leave him to the very efficient

care of Nurse Parry.
She had told Bertrand of John Pemberton's long search for him, which had been terminated by so glorious a death; but she gave him no hint that it had been undertaken at her request; and when on the following day she went back to the hospital as volunteer nurse she said not a word of her long absence from it, for which he was in fact responsible. Bert-rand concluded, therefore, that she was only resuming her ordinary course of lite which his arrival had interrupted for a single day; and so it was that Valerie's remark considerably surprised him.

"You cannot have learnt to miss her very much, when she has only been with you one day,' he said to the cuild in answer.

"One day!" said Valerie, looking up surprised; "I don't understand you Monsieur Lisle; Mary has been with us eight weeks ever since that terrible night when she went out to look for you in the snow.

Went out to look for me in the snow !" exclaimed Bertrand, starting from his pulows. "Onild, what do you mean? what are you talking about?" pulows.

"Don't you remember the night you were in the ambulance at the Church of the Trinity."

I remember being there a great many

"I remember being there a great many nights, and a miserable time it was."

"Yes; but do you recollect that night when you ran away?" persisted the child.

"When I ian away!" repeated Bertrand, in utter surprise but unable to help laughing; "that is a strange accusation to bring against a soldier of France, Valerie. Who do you suppose I ran away from?"

do you suppose I ran away from?"
"Why from Mary, to be sure." Bertrand fell back on his cushions com-letely mystified. "You must be pleased pletely mystified. to explain yourself, Miss Valerie, for I don't understand a single word you are

saying."
"I think you are very stupid," said Valerie; "or perhaps being ill has put it out of your head. Well I will try and teach you. You know that my dear Mr. Pemberton found you in the church; do you

"Yes, that I do remember; and he told me there was a letter from England for me; I got it somehow—I cannot tell in what way—and when I had read it it made me bitterly angry, so that I believe I went into a violent rage—which no doubt you think was very wrong, little Valerie-and after that I remember nothing more till I found myself in the Salpetriere. seemed to be for a long time in the midst of all sorts of horrible dreams, and then I woke up and there I was among all the poor mad people. That is all I can re-member; now tell me what you know."

"I understand it all quite well," said Valerie, composedly. "Mr. Pemberton told Mary you were there, and she went to nurse you; then she left you to read your letter, and went to say her prayers for you in a corner, and when she came back to take care of you she found you gone away quite; then Pierron—"
"Who is Pierron?" interrupted Bert-

"Pierron is an extremely naughty boy whom I love very much, because he loved my dear Mr. Pemberton. He had been eating your cake and chocolate so he knew what had happened; and he told Mary that when you had read your letter you got very wild, and did not know what you were saying, and then you ran right away from her out of the church."

"And then what did Mary do?" said Bertrand eagerly.

"She did what nearly killed her," said Valerie gravely; "she went away out into the snow, to try to find you; and all night long she wandered about in the terrible cold and never found you, for the police people had taken you to the Salpetriere, though she did not know it. So then in the morning she came back to the church to see it you had returned, and she met Mr. Pemberton, and when he told her you were no. to be found, she fell down at his feet like a dead person; then he brought her home to us, and she was, oh! so ill for a long time after.'

Bertrand shaded his eyes with his band :

he was deeply moved.
"Surely this was love," he said to himself—"true devoted love!" Yet when he remembered how Mary had Mis. Parry had described to him, he thought with a heavy sigh, that she would not have done as much for any strenge perhaps have done as much for any strange soldier whom it had been her lot to tend.

CHAPTER XLIV.

For many minutes Bertrand pondered over the child's words before he spoke again. At last he looked up.
"Tell me more about Mary," he said to

Valerie—"everything you can think of."
"Well, she was ill a long time, and when she was feverish she used to call out your name, and cry bitterly—so that Nurse Parry said it broke her heart to hear her; and before she was nearly well again she began once more to look for you, because my dear Mr. Pemberton had been killed." Aud Valerie began to sob as she thought

of him. But Bertrand's impatience made him omewhat unfeeling. "I know about Mr. somewhat unfeeling. "I know about Mr. Pemberton, my dear child, and I am very sorry; but I want to hear how Mary looked for me. Are you sure it was me she wanted to find?"

"Of course it was ?" said Valerie looking surprised; "and she has been very unhappy

indeed about you ever since she has been Paris. We all saw she was dreadfully miserable, but we could not find out the reason, for Mary does not speak much you know; so then I got my poor Mr. Pemberton to ask her, and he found it was because she thought you were lying ill or wounded somewhere, with no one to take care of you, and she bezged him to look for you, he was a week and could for you, because he was a man, and could go to places where he could not; and to please her he did, but he thought you were dead himself; only Mary said she was certain you were not, or she should have known it."

"How could she have known it," asked Bertrand.

"That I don't know," said Valerie; "sho seemed to think somethink in her own spirit would tell her. Mr. Pem berton tried hard to find you, but he never did till that dreadfut day when he was

-do not speak of him," said Bortrand, hastily, as Valerie's hips again began to quiver. "After that what did Mary do?"

"She went out every day, so weak and ill, to look for you; and in such horrible places too—in the Morgue, and the hospitals, and the Hall of the Dead at the Hotel Dieu. She used to come back half dead herrelf night after night.

"Oh, Valeriel is it possible?" said Bertand.

rand; and, brave soldier as he was, the child saw tears glistening in his eyes.

Yes; and now that she has found you I thought she was to be so happy, and always to be sitting beside you, looking at you, and taking care of you. Instead of that, the very first thing she does is to go right away from you, and go back to live at the hospital, when we are all so fond of her here; and I think it is very provoking of her.'

Bertrand was inclined to think so too. "But tell me, Valerie," he said, "do you think Mary has gone back to the hospital because I have come to live here.

"I am quite sure of it," said the child. "How do you know?" he asked.

"Because she said so. I went to her yesterday, and held ner tight, and said I would not let her go, and begged and prayed of her to stay; and I asked her what we had done that she should desert us, and she said she would never desert us, and should come and see us, but that now Mr. Lisle was come to live with us she could not possibly stay."

"It looks as if she did not like me very much, does it not Valerie?" said Bertrand. with an uneasy laugh, but watching the child's face keenly as he spoke.

"I think it does," said Valerie; "I used to think that she liked you dreadfully, more than any one else in the world; but, of course, since she told me she could not bear to stay in the house with you I have changed my mind."

Bertrand turned himself round in the chair, and buried his face in the cushions. Not another word did he speak that evening, good or bad, to any one. Valerie Brunot had certainly given him food for Valerie reflection. For many days to come the conversation filled all his heart and mind.

Little Valerie was perhaps not far wrong when she said she thought Mr. Lisle was very stupid; for although he kept his meditations to himself, so that neither she nor any one else knew the neither she nor any one else knew the course his thoughts were taking, he was making himselt very unhappy indeed under the impression that he had lost all chance of ever winning Mary Trevelyan to be his wife. It might have been expected that all he had heard of her auxiety respecting him and the devotion and utter dising him, and the devotion and utter dis-regard of self even to the jeopardy of her own life, with which she had sought him, would have sufficed to prove to him that he and none other had her own true love; but unfortunately he attributed this to her but untortunately he attributed this to her large-hearted charity, which he knew, atopped short of no self-denial when she could benefit her fellow creatures; while the fact that she had left Madame Brunot's house with the deliberate purpose of avoiding him appeared to him to point unmistakably to the conclusion that she wished to have nothing more to do with him. It did not surprise him that this should be the case, even if she was too truthful to have said she loved him formerly only to please his father; for since all this unhappy episode with Laura Wyndham had taken place, he felt so utterly humiliated at having ever imagined he could care for such a character as she had proved to be, that he could not wonder if it had wholly altered Mary's opinion of him, and caused her to feel for him only as much contempt and dislike as the gentleness of her nature would allow. He could not help being aware, too, that he had not acted fairly by Mary in turning from her to another woman, when he had most distinctly led thor to believe that he wished to win her to himselt. Knowing as he now did how thoroughly false Laura had been, he thought it more than likely, as such was indeed the case that she had indeed the case, that she had so misre-presented him to Mary as to cause her to set him free when they met in the garden at Chiverley, with that generous delicacy which he now remembered in shame and regret. But even if she had in part misregret. But even if she had in part mis-judged him then, his subsequent conduct must surely have alienated her from him altogether, for it seemed but too evident that the man who could be content to ally himself for life to one so false and frivolous as Laura Wyndham must be wholly unsuited to come in contact with the pure true nature of Mary Trevelyan.

These painful thoughts rendered poor Bertrand sufficiently despending Bertrand sufficiently desponding; but there still remained to him one ground of hope, on which he was resolved to found a course of ceaseless and untiring efforts to gain even yet the priceless gift of her affection. He felt perfectly certain that what-ever might be the present state of her feelings towards himself, at least she loved no one else, for he had been dear to her once. She had owned it to his father in those never forgotten words, and he was thoroughly convinced that her steadfast unchanging character was quite incapable of turning to any new affection, even if that to which her heart had first been that to which her heart had first been given had both betrayed and estranged her. He had the efore no dread of an earthly rival, but he did fear that, like John Pemberton, having proved the weakness and safe!

insufficiency of human love, she might resolve to give herself up wholly to that which, in its heavenly and eternal strength and purity alone could never fail her. If it were so Bertrand felt it would be but a just punishment for his folly and blindness in having yielded to Laura's faccinations. But at least he was most deeply determued that it should not be his own fault if Mary were now flually lost to him; he would make it the one order of his life at present, to draw back her pure heart to himself, and he would never consent to be separated from her any more in this world, unless her own fiat most absolutely forbade him to hope that she would ever tink her tato with his.

As the days wore on, and Bertrand's health rapidly improved under the lavourable influences which now surrounded him, he was thankful to find that no call of duty was likely to interfere as regarded Mary; for the terrible seige was already at an end, and the Prussians were preparing for their triumphal entry into Paris. There was no longer any call to fight for France, so far as the foreign foe was concerned; and when a few weeks later the appating reign of the Commune was brought to a close, after a dreadul and prolonged struggle, by the troops of satiles, Bertrand was only too thankini that his physical weakness was still too great to admit of his taking any part in a conflict which compelled the soldiers of France to fight one with another, and to shed the blood of those whose nationality made them brethren. A duty of a very different description did seem to be before Bertrand Liele, but

it was one in which Mary's assistance would be most valuable, if only he could induce her to share his responsibilities with him—he had promised his old uncle, the Comte de Lisle, when he left him after the night he spent at the chateau, that if he survived the war he would as soon as i was over, return to the old home of his torefathers, and take up his abode there, in anticipation of its passing altogether into his possession on the old man's death. Fain would Armand have kept him there even then; but that was of course, impossible, as he was on duty under the orders of the commanding officer of his regiment; and he gave his nucle an address in Paris to which he might send any communication for him; while he pledged himself to obtain his discharge from the army so soon as the establishment of peace would enable him to do so with honour. When the conclusion of the seige opened Paris once more to intercourse with the outside world, Bertrand sent to the address he had indicated to know whether any letter had arrived for him there from the Comte de L'Isle.

He was sitting alone when his messenger returned, bringing with him a letter with a deep black border, directed to the "Comte Bertrand de L'Iste." It proved to be from the notary before whom his uncle had identified him as his rightful heir, on the occasion of his visit to the chateau, and it contained the intelligence that the Comte contained the intelligence that the Comte Armand de L'Isle had died somewhat suddenly about a month after Bertrand had taken leave of him. He had had another stroke of paralysis, and had lin-gered only a few hours after it; but ap-parently he had experienced some sensa-tion previously which had warned him of approaching illness, for on the morning of the day which proved to be his last, though he had risen to all appearance in his usual health, he had sent for the notary, and health, he had sent for the notary, and charged him so soon as his death should take place to see that all the directions contained in the will he had entrusted to him were carefully executed; for which purpose he was to communicate with Bertrand de L'Isle at the address given, in Paris, and to make all arrangements for placing him at once in possession of the

custle and estates. The notary explained to Bertrand that, in the impossibility at that time of having in the impossibility at that time of naving letters conveyed into Paris, he had, with the help of the cure and one or two country magistrates, gone through all the legal formatties necessary for establishing him as lord of his ancestral home and all that belonged to it, and nothing was now accounted but that he should come and take required but that he should some and take final possession of his fair inheritance. In conclusion, the notary briefly detailed the value of the property, and the amount of the yearly rent-roil. At these last figures Bertrand looked with very great astonishment; for he had asked his uncle no questions and the property of tions whatever as the revenues of the estate, and he now found that it amounted to many thousands a year more than he had iore than he had imagined, and that he was now about to take rank among the wealthiest land-owners of France.

(To be Continued.)

"A DISTRESSED FATHER," writing in the Islington Gazette, gives an illustration of the tactics of Romanism. His daughter, who is now sixteen years of age, visited at a house in which two Romanists were One of these introduced her to a lodging. Romish priest, who passed her on to some nuns for instruction. The visits were continued without the knowledge of the parents, until one day the young lady left her home, with the pretext, "I am going to meet brother, who is coming home from business." Instead of doing so, however, she went straightway to the Romish priest, who was waiting to baptize her. The father says: "When I montioned this lying to Father Smith, and also to the young man who has been seeking to lead my child to Rome, they both justified it. Father Smith said that there were limits to truth, and that if she had told the truth she might have been prevented from com-ing to be baptized." It is the old casuis-try, "The end justifies the means," but those who have heard the vehement dennaciations with which Romanists have sometimes repudiated such a slander, will be able rightly to estimate the value which is to be attached to such utterances.

I novem in God's paths, we must pray to be kept in them; for we stand no longer than He may hold us, and go no further than He may carry, and uphold, and strengthen us. Do all that we can to stand, and then pray to be kept from falling, and by the grace of Gul we are

Scientific and Aseful.

RAISIN CARE.

Two parts of milk, three of flour, one of chopped raisins, three eggs, one teaspoon-ful of cream tartar, one half salaratus. Bake in sheets in a quick oven.

SILVER CAKE.

One cup of auxar, half oup of butter, one ourth teaspoon sods dissolved in halt toa out the teaspoon sods dissolved in half to oup milk, whites of five eggs, three-fourths teaspoon cream tartar mixed in two caps flour. Yolks of the eggs and the same ingredients make gold cake. Season the silver cake with peach and the gold with lamon. lemon.

TO DRESS SILK.

Take an old kid glove the color of the dress as near as possible; put it in a same pan with a quart of wat r, boil it down to a pint, and sponge the dress on the right side with this. It is a dressing the Freuch give to many of their silks. A white glove will do any color if you cannot maten the

APPLE CUSTARD.

Take half a dozen very tart apples, and take off the skin and cores. Cook them till they begin to be soft, in half a teacup of water. Then put them in a pudding dish and sugar them. Then beat at eggs with four spoon-ful of sugar; mix it with three pints of milk and two teaspoon-ful of salt; pour it over the apples, and bake for about half an hour.

BEWING MACHINES.

A California inventor has patented a contrivance for driving sewing machines, which does away with the treadle. A number of springs are moved by clock work and governed by a lever so nicely that the needle may be made to move at any desired rate of speed. The machine will run for about an hour and a quarter with one winding up.

GINGER BEER.

Dr. Bathurst Woodman, in an article contributed to the London Sanitary Record, directs attention to the fact that gluger beer, though usually considered a very innocent drink, contains a percent ago of alcohol about half as large as that found in the malt liquors in common use among the middle classes of society in England, and equal to that in many of the cheaper ales made in that country, and the beer drunk in Germany and other parts of the Continent.

PAINT THE FLOOR.

None but earth-colors should be used in None but earth-colors should be used in painting floors, and the rapid wearing off of a coating of oil paint on a floor is a sure indication that white lead had been mixed with the paint. This is generally the case, causes the paint to cover better and spread easier. Even the employment of a varnish that has been boiled with litharge should be avoided, and one boiled with borate of manganese preferred. It is also very important that the first coat-ing should be perfectly dry before a second is laid on.

BILIOUSNESS.

Dr. Hall relates the case of a man who was cured of his biliousness by going withwas cured or his oniousness by going without his supper, and drinking freely of lemonade. Every morning, says the doc or, this patient arose with a wonderful sense of rest and refreshment, and feeling as though the blood had been literally washed, cleansed, and cooled by the lemonade and fast. His theory is that food can be used as a remedy for many diseases successfully. As an example, he cures spitting of blood by the use of salt; epilepsy by water-melon; kidney affection by celery; posson, olive or sweet oil; erysipelas, pounled cranberries applied to the part afficted; hydrophobia, onions, etc. So the way to keep in good health is really to know what to est—not to know what medicine to take.

NUMBER OF THE STARS.

The number of the stars is very deceptive. There are never more than visible to the naked eye at a time, though there are about twice that number in all the heavens without a teleto be seen in all the heavens without a telescope. With the aid of a good telescope millions are brought into view. Let the astronomer solect one little star to look at, and then turn his telescope upon it, and he will find hundreds under his gaze. This is the star dust, or the star clusters the astronomers talk about. The small stars increase vastly in numbers as they diminish in size. The telescope reveals at least twenty millions of stars, and some estimate that there are a hundred millions. Some stars shine brightly for a time and then grow dim. Of these more than one hundred have been catalogued.

DON'T WORRY ABOUT YOURSELF.

To regain or recover health persons should be relieved from all auxiety concerning diseases. The mind has power over the body. For a person to think that he has a disease will often produce that disease. This was see affected when the disease. This we see effected when the mind is intensely concentrated upon the disease of another. It is found in the hospital that surgeons and physicians who make a specialty of certain diseases are liable to die of them themselves; and the mental power is so great that sometimes people die of diseases which they only have in imagination. We have seen a person seasick in anticipation of a voyage, before reaching the vessel. We have known a person to die of cancer in the stomach when he had no caucer or any other mortal disease. A blindfold man, slightly pricked in the arm, has fainted and died from believing that he was bleeding to death. Therefore, well persons, to remain well, should be cheerful and happy; and sick persons should have their attention sick persons should have their attention drawn as much as possible from themselves. It is by their faith men are saved, and it is by their faith that they die. If they will not to die, they can often live in spite of disease; and if they have little or no attachment to life, they will slip away as easily as a child will fall asleep. Men live by their souls, and not by their bodies. Their bodies have no life of themselves; they are only resources of life—tenements they are only resources of life—tenements of their souls. The will hav much to do in continuing the physical occupancy or giv-

Honest on the Sly.

I was talking the other day with a man of high obaracter and position, but of a nature gentle and unassuming, rather than sturdy or trenchant. He was telling me, with great ardor, the best news that a man can communicate with regard to his shildren, namely, that he was sure that his boys, who had grown old enough for the test, had proved themselves thoroughly honest. He did not use the term in any commonplace or quibbling sense—it had a full and vital meaning. The talk turned upon this matter of honesty, and its extraordinary scarcity. It has been impressed upon my mind by the circumstance that since our casual meeting, I was startled one morning by the announcement, in the newspapers, of his death. I remember that my friend told me that in his young iong before he became a clergyman of the Episcopal Church—he was engaged ina mercantile business in another city. It was his place to attend to the paying of certain charges or duties upon goods, and sometimes it was necessary for him to correct mistakes that had been made in the interests of the firm. This he did as modent to his office—but he told me that he knew at the time that if his honesty had been discovered by the reputable house which employed him, he would have lost his place. I cannot say that his o no con-cientiousness should have cerried him faither and made him face the issue with his employer, because I do not know all the circumstances. But the story is valu-able as illustrating a certain tone which is felt by young persons employed in many business houses that show an unspotted record to the world.—The Old Cabinet; Scribner for March.

Tree Peddlers.

Persons moving from the city to the country with the intention of making it their homes are quickly besieved by the ever-watchful tree peddler. These men are always equipped with a goodly supply of books filted with colored plates of monstro sities in fruits and flowers, attractive and enticing to the novice, and made more so when their good qualities are deftly and ingeniously described by the glib-tongued fellows, who seldom fail in capturing their victims—it not at the first, surely at the second, third, or fourth visit. The stock of trees and plants with which they fill their orders is usually of an inferior quality, seldom time to name; but their prices run from 50 to 160 per cent. higher than those at which first-class trees, plants, or viues can be purchased from responsible nurserymen who have reputations to maintain.

These tree peddlers, in order to perfect a sale, often represent themselves as the authorized agents of nursery firms, with whom they have no such connection. They go from place to place and buy at very low prices what is known to the trade as "hospital stock," the cullings of one or more years' business, and such stock as nurserymen wouldn't send out to their regular customers. It is, indeed, discoursement wouldn't send out to their regular customers. reging to wait four or five years for a pear-tree to come into bearing, and then find that, instead of a Bartlett or Seckel, you have some worthless sort that has no

value, fit only to feed the hogs.

The best and least expensive way to got fruit trees, vines, or plants, is to send direct to some well known nursery firm; you then get what you order, and if it does not turn out well, there is a way of redress. Those who will purchase their stock from tinerant tree vendors are almost certain to be cheated .- P. T. Quinn; Scribner for April.

Revivals and Evangelists.

Dr. Holland, in an article in Scribner for April, speaks a good word for Moody and Sankey and their methods, but con-demns the ordinary itinerant "Evangel-ists." He says:—There is a class of evangelists who go from church to church, of whom most clergymen are afraid; and their tears are thoroughly well grounded. There arises, we will say, a strong religious interest in a church. Everything seems favourable to what is called "a revival.' Some well-meaning member thinks that it Mr. Bedlow could only come and help the fatigned pasters well-religious. and help the fatigued pastor, wonderful results would follow. The pastor does not wish to stand in the wey—is suspicious that he has unworthy prejudices against Mr. Bedlow—tries to overcome them, and Mr. Bedlow appears. But Mr. Bedlow utterly ignores the condition of the church, and, instead of sensitively apprehending it and adapting himself to the line of influences already in progress, arrests everything, by an attention to the contract. thing by an attempt to start anew, and arry on operations by his own patent method. The first movement is to get the pastor, and the pastor's wife and all the prominent members up in their knees, in a confession that they have been all wrong miserably unfaithful to their duties and their trust. This is the first step, and, of course, it establishes Mr. Bedlow in the supreme position, which is precisely what he deems essential. The methods and controlling influence of the church are uptooted, and, for the time, Mr. Bedlow has controlling his any way. everything his own way. Some are dismany are excited, and the good results, whatever they may seem to be, are ephemeral. There inevitably follows a reaction, and in a year the church acknow-ledges to itself that it is left in a worse con-dition than that in which Mr. B dlow found it. The minister has been shaken from his poise, the church is dead, and, whatever happens, Mr. Bedlow, still going through his process elsewhere, will not be invited there again.

The Progress in Canada and the Centennial.

Had the great world's fair for which our neighbors to the south of our "Thin red line" are now making such great preparations, been held but a few years, say half a decade ago, it is probable, nay, certain, that the granting of space to Canada for the purpose of filling the same with works of fine art would have

been very unnecessary, for there is no disputing the fact that to fill, or attempt to fill it with pictures that would have done any credit to us as a cultivated people, would have resulted in utter failure. Within the last few years however, an organized effort has been made, both in Ontario and Quebec, to combine the talent existing, and to spar that which has lain among us in an embryo state, to exertions, tending to develop and foster it in such a manner as to awaken our people to the fact that amidst all the evils and hardships entailed upon a people inhabiting a new country, but recently the domain of the red man, red deer, and covered by the clustering pine forests of a northern clime, there still exists a love of art, that love which seems to have been implanted by the great author of our race in all, whether they inhabit the new world or the old. Of course, Canada cannot hope, and will not attempt, to rival the art work of European nations who possess every advantage over her, and must do so for centuries. It is not however in a spirit of rivalry that she determined to send these early efforts to hang, as it were side by side with the great ones of the earth, but to show them as a student shows his drawing to the master, in the hope of deriving benefit and instruction by the criticism which he knows will come, and for which he patiently and modestly

There can be no doubt that if our artists and art students can avail themselves of the opportunity, it will be one that does not, nor is likely to come in their way often. Doubtless it is very discouraging for a moment to find on comparing our productions with those of more mature sources, that we have still a long task before us. Let it how-ever not discourage us, but rather take comfort from the very fact that we are at least, able to see and appreciate our true position; for when we can do that. it is certain we are upon the right path, although we may be but at its beginning; and let us then remember that others have undergone the same trials and overcome those very difficulties which now seem to us so formidable. For the reasons just now stated we take great pleasure in learning that the legislatures of Ontario and Quebec have granted a small fund to enable a collection of works by Canadian artists to be sent to Philadelphia. Last week we saw a number of very fine pictures collected in the Music Hall, Toronto, from various parts of Ontario. The selection appeared to have been made with care, and although it perhaps lac..ed works which could be said to vie with the great efforts of gifted genius as it has existed in the past in Italy, still we feel that, coming as it did from a new and struggling country, we need not be ashamed of it.

Egypt and Abyssinia.

The British protectorate over Egypt may be considered as practically established. Mr. Disraeli stated in parliament a few days ago that he was willing to accede to a request from the Khedive for appointing a British commissioner to collect the Egyptian revenues and apply them to the redemption of the Egyptian debt. The statement is a hint not only to the Khedive to make the offer, but also to continental powers as to the attitude England intends to assume respecting Egypt. It is to be hoped it will not be forgotten that Egypt is even more thoroughly a Mohammedan power than Turkey. As such. it holds Christianity in contempt, and the Christians of the country in a servile condition, although it is not charged with so wholesale or so bitter a persecution of them. It has of late however carried on a war with the Christian power of Abys-inia. The trouble in this case a pears to have been that both Egypt and Abyssma laid claim to a disputed territory lying on the frontier and called Hamazen. Abyssinian troops entered the territory to levy tribute, and five thousand Egyptian soldiers were dispatched against them from Massowah. The Abyssinians under the command of King John were troubled with dissensions. One division of the Egyptian army was defeated. Then King John was deposed and Kassa was made king of the Abyssinians. A large Egyptian army of twenty-six thousand was ordered from Suez to Massowah, an Abyssinian port on the Red Sea. It marched to Adowa, where King Kassa was with his army. The Egyptians fortified a camp there, and it was in an attack on the camp that the Abyssinians met with the disastrons defeat that has been so much commented on. King Kassa, a number of his chiefs, and five thousand Abyssinians were killed. The Egyptians suffered considerable loss. Sixty thousand Ahyssinians and twenty thousand Egyptians were engaged in the fight, which lasted three days. It is said that the British government has announced that it will not

which the British government has for so many years upheld Turkey, even when that power has been carrying on the most barbarous persecutions against Christians.

CHARLES E. L. WIS. E. q., M.P., who has recently paid a visit to the United States, has since his return delivered two lectures at the Euglish Presbyterian Church, St. at the Euzlish Presbyterian Church, St. John's Wood, descriptive of his impressions of America. In the course of the second lecture Mr. Lewis said the places of worshin in the United States presented features of grandeur, elegance, and comfort suggestive of unstinted expense in their erection and maintenance—a liberality which to a certain degree was extended to which to a certain degree was extended to ministerial stipend; there seemed, low-ever, to be comewhat too much of attention to mere ornamentation, and too great togrifies to the performence of music. Dr. Hall's New Preshyterian Church in New York goet £200 000. The Taber. nade, Broadway, in which Dr. W. M. Taylor efficiency, in which Dr. W. M. Taylor efficiency, oat with the church organ and furniture \$40,000. The service opened with an anthem by the choir alone, consisting of two or twelve persons; the performance lasted for about ten minutes, the congregation sitting all the time. The devotional and preaching parts of the service were as good as could be desired, and he noted that the congregation was largely composed of males. The Second Presbycomposed of males. The Second Presysterian Church in Chicago, which seats nearly 1 400 persons, cost £40 000, the organ alone costing £2 000. The gorgeous style of the colouring employed in the church reminded him of the decorated courts in the Crystal Palace. The choir consists of two males and two females, who greated him up it to front of the who were seated high up in the front of the organ; these receive among them £800 per annum. The renter of the pew which he occupied, and which is arranged for five persons, pays for it £50 per annum the highest rented new in the church is £90 per annum. He attended the St. John' Episcopal Church at Washington on Christmas day, and it might be truly stated that the leading characteristic of the service was music from beginning to end; not content with a fine organ, they had stringed and brass instruments. At nad stringed and brass instruments. At Plymouth Church, Brooklyn, the preach-ing platform is quite open, and furnished with an open stand, on which the Bible rests, and from which the minister con-ducts the service. The furniture is of cedar wood from the Mount of Olives, and near the proacher's chair was placed a green porcelain spittoon. The seats are only reserved for seatholders until ten minutes before the service commences; to obtain one of the unappropriated seats it would he necessary to go an hour before the service. The choir consists of ninety or a hundred persons, and the opening authem, in which there were solo parts, occupied ton minutes. Mr. Ward Beccher's address, of which Mr. Lewis gave a somewhat caustic description, occupied about seventy minutes. The clatter of lifting the seats at the close of the service, and the chatting and laughing by the congregation which followed, left upon him the imprespublic meeting.

For all pains in the stomach and bowels, colic, diarrhoa, dysentery, cholera, or cholera morbus, as well as all pains and suppressions from which ladies are subject from taking cold at a critical period, take Dr. Pierce's Compound Extract of Smart-Weed, or Water-Pepper. It is a most posi-tive specific in all such ailments. Used ex-ternally as an embrocation, it is a most valuable application for all sprains and bruises, frost-hites, chilhlains, felons, rheumatic affections, scalds, burns, cuts, neuralgia, pain in back, screness or stiff ness of joints stings and bites of poisonous insects and rentiles, caked breast, or " in breast," and enlarged glands-in short, is an unexcelled liniment for man and heart. It is sold by all respectable dealers

D'ARY'S

Curative Galvanic Belts, Bands AND INSOLES.

are made on the most approved scientific princi-ples, and will cartainly cure all diseases of the sexuelorgans, nervous disorder,

RHEUMATIC AFFECTIONS, NEURALGIA,

weak back and joints indigestion, constitution, liver complaint, consumption and diseases of the ki burs and bladder. All these viold to the mild but powerful application of Electricity. Send for circular to A. NORMAN, 118 King Street West,

CANNABIS INDICA East India Hemp.

TIMIS won lattil preparation, known by the above title which has attained such colority during the last few years in all parts of the United States, as a positive cure for Cansumption, Branchills and Asthems, we are now introducing into the British Provinces, with much satisfaction to our patients. We have made permanent arrangements in Calculata, India, for obtaining "Pure Henny," and having it extracted mon its own soil the of mate in where's being too change with the earlier and having it extracted mon its own soil the of material lates are now prepared from inflow). These remedies are now prepared from the best Homp, guivered at the right season, and extracted during milisummer in the otta. It has taken yours to complete this perfect arrangement.

There is not a single asymptom of Consumption that it does not dissistant and will break a fresh cold in tweaty-four hears.

\$2.50 PER BOTTLE, OR THREE BOTTLES FOR \$6.50. We want one intelligent agent in each county in New Bru sack, Nova Scotis. P. E. Island and Canada proper. As this item imported article, we do note munission our remedies, but will be pleased to make cash agents. Address CRADDOCK & CO.,

1932 RACE STREET, PHILADELPHIA, PA.

BEAUTIFUL EVER-BLOOMING

sanction the annexation of Abyssinia by Egypt. The Abyssinians think it strange that England, which is another name for enlightened and liberal Christianity in their estimation, should allow them to be brow-besten and over-awed by a Mohammedan power. They do not appear to be aware of the extent to Boss Growers in America, and allow purchasers to make their case selections. Satisfaction guarantees. Address The DINGRE & CONARD CO. Boss Growers, West Grove, Chester Co. Pa.

DR. C. M'LANE'S CELEBRATED

LIVER PILLS,

FOR THE CURL OF

Hepatitis or Liver Complaint, DYSPFPSIA AND SICK HEADACHI

Symptoms of a Diseased Liver. DAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the lett side; sometimes the pain is felt under the -houlder-blade, and it trequently executes to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sen anon of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarrele summon up fortitude enough to try it. In fact, he distrusts every remedy. veral of the above symptoms attend the isease, but cases have occurred where tew of them existed, yet examination of the body, after death, has shown the Li-VER to have been extensively deranged.

AGUE AND FEVER.

DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A LAIR THAL.

Address all orders to

FLEMING BROS., PITTSBURGH, PA.

P 3 Dealers and Physicians ordering from others than Fleming Bros, will do well to write their orders distinctly, and take none lut Dr. C.M. Lanc's, for faired by Faming Fros. Prikburgh, Pa. To those wishing to give them atrial, we will forward per mail, post-paid, to any part of the United States, one box of Pulls for twicke three-cent postage stamps, or one vivo of Vermifige for fourteen three-cent stamps. All or instruments of the computation by the property of the strend California. s to these we computed by twenty conserved at by all respectable Druggists and Country Store-keep as generally.

Dr. C. M'Lane's Vermifuge

Should be kept to every nursery. If you would have your children grow up to be HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of M'LANE'S VERMIFUGE,

TO IXPLE THE WORMS. CASBEWARE OF CHITATIONS.

HOME MISSION COMMITTEE.

Western Division.

Western Division.

The Home Mission Committee of the Western Division, will meet in the Deacons' Court Room of Knox Church. Torouto, on Monday evening, 3rd April next, at 7 p.m.

Claims of Presbyteries for the current six months, and all decuments intended for the Committee, should be sent to the Convener, not later than the 3lst March.

A full and punctual attendance of members is earnestly requested.

WM. COCHRANE, D.D.,

Convener.

SYNOD OF HAMILTON AND LONDON.

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

second day of May next, at half-past seven o croce, evening.

Italls of Presbyteries and all other parors intended for present-tion to the Synod, should be sent to the Clerk at least one week hefore the date of meeting.

The Committee on Bills and Overtures, consisting of the Synod and Presovtery Clerks with a representative Minster and Edder from each Presbytery, will meet at 2 p.m. on the said day of Meeting, to arrange the outliness of the Synod.

WM. COCHRANE, D.D. WM. COCHRANE, D.D., Synod Olerk.

J. BRUCE & CO.

Artists and Photographers, 118 KING STREET WEST, TORONTO.

(Opposite Rossin House.)

Operating done by Mr BRUCE, so well known as Chief Operator and Manager at Notman's for the past six years.

PORTRAITS IN EVERY STYLE—THE FINEST IN THE DOMINION.

Satisfaction guaranteed at moderate prices. Discount allowed to Clergymen and Students.

HARDWARE,

SAUSAGE MACHINES, COFFEE MILLS, IN GREAT VARIETY.

SNOW SHOVELS, WIRE NAILS,

A GENERAL ASSCRIMENT

HOUSE FURNISHING GOODS,

RIDOUT, AIKENHEAD & CROMBIE'S.

CANADA STAINED GLASS WORKS, RETABLISHED 1866.

FIRST PRIZE PROVINCIAL EXHIBITION 1871-72. Modesiastical and Domestic Stained Glass Windows executed in the best style.

BANNERS AND FLAM PAINTED TO ORDER JOSHPH McCAVSLAND, PROPRIETOR,

FITS!

FITS! FITS! FITS!

CURE OF EPILEPSY; OR, FALLING WITS, BY HANCE'S EPILEPTIC PILLS. HY HANCE'S EPILEPTIC PILLS.

Persons laboring moder this discreasing maidy, will find Ham e's Epiloptic Pills to be the only remedy west discovered for curing paint pay or Failing Fits.

The following certificates should be read by all the relificate they are in every respect true, and should they be read by any one who is not afficted himself, if he has a friend who is a sufferer, he will do a humane set by outling this out and sending it to him.

A MOST REMARKABLE CUAR.

A MOST REMARKABLE CUAR.

PAULABNIPHIA, June 28th, 1867.

SETH HAVET Baltimore Mid—Dear Bir. Seeing your advertisence of I was induced to try your Epiloptic Pills. I was attacked with Epilopeys in July, 1863. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician but i seemed to grow worse. I then tried the treatment of another, but without any good effect. I signifer returned to my family physiciae, a was cupped and hied several different times. I was conserved in the form two to five the above at a knowledge of the several different times. I was conserved in the first the several times from the first was an extended to make that I lost all confidence in my self, I also was uffected to much that I lost all confidence in my self, I also was uffected to my business, and I consider that your Epil p is Pills cured me. In February, 1865. I memeded to use your Pills, and only had two attacks afterwards. The last one was April 6th, 1865, and they were a less strough character. With the blessing of Providence your maderine was made the instrument by which I was it and their good effects should be made knewn a yarbor, that process that have the benefit of them. Any person wishing just see information can obtain it by calling at my residence, No. 836 North Third St., Philadelpila. Pa

IS THERE A CURE FOR EPILEPSY?

The subjoined will answer

Grevada, Miss. June 30—Serri S. R. v. r.—Dearsir;
You will find enclosed five dollars, w. i. s. nd you for
two box: sof your Felipetic Pills. i. as the first persoa
who icid jour Pills in this part of the country. My son
was badly sufficted with fits for two years. I wrote for
and received two boxes of your Pills, which he took according to directions. Ho has been read at it since
twas by my persussion that Mr. Lyon tried yeur Pills.
His case was a very bad one; he had fits nearly all his
life. Persons have written to me from Alabama and
Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
falled to cure. Yours, etc., C. H. Guy.
Grenada, Yalabusha County, Miss.

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

BY HANGE'S EPILEPTIO PILLS.

MONTGOMERY, Texas, June 20th, 1867.

To SETH S. HANCE.—A person in my employ had been afflicted with Fils, of Epilepsy, for thirteen years, he had these attack at Intervals of two to four weeks, and often-times several in quick succession, sometimes continuing for two or three days. On several occasions they lasted until his mind appeared totally derauged, in which state he would continue tor a day of two after the fits ceased. It fit dis veral is medies prescribed when the resident physics are to the several to include the object of the property of the several continuing the was my principal wagoner, and has, since that time, been expressed to the several of weather, I have great confidence in your remedy, and would like every one who has first og two like Ital.

H. L. DEFREESE.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi. Citizen of Grenada, Mississippi. Serri S Hance, Baltimore, Md.—Dear Sir; I take great pleasure in relating a case of Spasms, or Fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been affilted with this awful disease. He was first attacked while quite young. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase. Unto the time he commenced taking your Pils he mad men very often and quite severe, protrating him, bedy and mind. His mind had suffered seemen the most of the commenced taking him, bedy and mind. His mind had suffered seemen the ment of the commenced that it has violed fine the health for the lest five menths. His mind has also returned to its original brightness. All this I take great pleasure in communicating, ast it may be the means of directing others to the remedy that will cure them. Yours, respectfully, etc., W. P. Ligon.

Sent to any part of the country, by mail, free of postage on receipt of a remitance Address, SETH S. HANCE, 193 Baltimore 1., Baltimore, Md. Price, one box, 43; two 55 'velve 27' has Please mention where you saw this advertisement.

Alexander & Stark, STOCK BROKERS. AND

ESTATE AGENTS 10 KING ST. EAST,

(Members of the Stock Exchange.)

Buy and sell Stocks, Debentures, &c. Mortgages and Loans negotiated.

ORDERS PROMPTLY EXECUTED.

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

Manufacturers of

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

Importers and Wholessle Dealers in Iron and Lead Pipes and Pumbers' Materials.

169 KING STREET WEST, TORONTO

\$12 a day at home. Agents wanted. Outst and terms free. TRUE & Co., Aug. sts., Maine.

ACENTS WANTED FOR PRAYER REMARKABLE ANSWERS

By W. W. PATTON, D.D.,

Of "The Advance" A Book of the DERPEST IN-TEREST Wideonfound the Skeptic, attenution the faith of Christians, and awaken the impeni-SUITED TO THE TIMES.

Will sell rapidly. Christian men and women wanted New as agents in every Church, Town, and County in America. Do not delay, but send See for Outfit a once maining your let, 2nd and 3rd choice of territory. Liberal terms address BURRAGE & MAGURN, 6t hing at East, Toronto, General Agents for Z: Lt's Encyclopedia.

\$5 To \$20 per day at home, Samples worth \$1 free. STINSON & Co., Portland, Maine,

CEND 25c. to G. P. ROWELL. & CO., New York, of for Pamphl to 100 pages, containing list of 3 00 nowspapers, and estimates showing cost of advertising.

AGENTS CENTENNIAL For the GREAT UNIVERSAL HISTORY

to the close of the first 100 years of our National Independence, including an account of the county Grand Centennial Exhibition. 7(0 pages, fine en-gravings, low price, quick sales. Extra terms. Send for Circular. F. W. ZIEGLER & Co., 518(Archi8t., Philaddl phia, Pa.



Prosbytery of Ottawa.

This Presbytery held an adjourned meeting in Ottawa on the 21st and 22nd March. The following items of business were trans-acted: -A call was sustained from the conacted:—A can was sustained from the congregation of Ross to the Roy. Henry Sinclair. The stipend gnaranteed by the congregation is \$600, and the Presbytery agreed to apply to the Home Mission Committee for a supplement of \$100. The congregations of Krox Church, Brokwith, and Ashton, were united as one pastoral charge and power to maderate in a call charge, and power to moderate in a call granted to the Moderator of the Sessions. The resignation of the Rev. R. Stevenson of the congregations of Admaston, Douglas of the congregations of Admaston, Douglas and Gratum, was accepted, to take effect on the 25th April, and the following minute expressing the teelings of the Presbytery thereament adopted: The Presbytery having agreed to accept Mr. Sievenson's resignation of the pastoral charge of Admaston, Douglas and Grattin, desire to place on record their deep sense of his worth. During the five years he has laboured within the bounds of this Prestery, the relations existing between him tery, the relations existing between him and the other members of Presbytery have been always of the most fraternal character, and he is highly esteemed as a zealous and faithful paster. The dissolution of the pasteral tie, when relationship has been so happy as in the present case, must always be accompanied with much pain to all parties, and so both Mr. Stevenson and the congregation have our sympathy in the circumstances. While deeply regretting the necessity of separation, the Presbytery assure Mr. Stevenson that he will carry with him the best wishes of all the brethren in the Presbytery, who carnestly hope that the Lord Jesus may, at an early day, that the Lord Jesus may, at an early day, direct him to a suitable field of labour. The Rev. H. J. Borthwick appeared before the Presbytery, and made a voluntary statement in reference to certain irregularities of which he had been guilty in his position as Examiner of Pubnic School Teachers, and expressed his sincere regret for the part he had therein taken. It was then moved by the Rev. D. M. Gordon, seconded by the Rev. A Mann, and carried unanimously, that the Presbytery having heard from the Rev. Mr. Borthtery having heard from the Rev. Mr. Borthwick a voluntary expression of regret for irregularity in certain examinations con ducted by him as an examiner of teachers for Public Schools, express its cordial satisfaction with the statement made by him to this court. Mr. Borthwick was appointed to supply the congregation of Hall for the ensuing six months, and Mr. Joseph White appointed to Rechesterville \$5 an oldaned missionary, at a satary of \$1000 per annum, a supplement of \$100 to be asked for that station for the present year, and the remainder to be raised by the people themselves, with what outside assistance they can obtain. In this connection, the convention of the people this connection the congregations of Ottawa city were requested to give to the people of Rochesterville moral and pecuniary support. The Presbytery agreed to apply to the General Assembly for leave to put the names of the Rev. Joseph White and the Rev. Marc Ami upon the roll of these in full membership. The Carp and kindum were associated as mission stations for the summer months, and Mr. Robertson appointed to supply them, and it was results. pointed to supply them, and it was resolved that the services of a student mission. ary be secured for Richmond and Stitts-ville. It was agreed to get a quantity of circulars printed in regard to the Presbytery Fund, and that these be sent to congregations a month before the meetings in May and November, at which meetings the travelling exponses of members of Presbytery shall be paid. A committee was appointed to examine the Remit anent the Constitution of the General Assembly, and report atenext meeting.—J. Caswett., Pres. Clerk.

Pres. Clerk. Presbytery of Chatham

This Presbytery met in Chatham. on 28th March. There were present twelve ministers and eleven elders. Rev. S. May, at 11am.

Lindsax.—At Woodville, on the second Tuesday of April ensuing, at seven o'clock p.m.

Lindsax.—At Woodville, on the last Tuesday of May, at 11am.

Houston, by letter, asked the transfer of Hunon.—The Presbytery of Huron will meet at Chathage in the 11th April. Relieved the process. Houston, by letter, asked the transfer of his application to the Presbytery of St. John, N.B. It was agreed to return Mr. H's certificate to himself personally. A request from the Detroit congregation, by a vote of 100 to 2, and of the Kirk Session unanimously, to be transferred to the Presbyterian Church of the United States was granted, and a committee appointed to effect the transfer. Reference is made to this matter in another column. A report was received and adopted of the organization of a new congregation in Oliver's post was received and adopted of the organization of a new congregation in Oliver's Section, township of Chatham, in connection with Dover. The grant to Dover was withdrawn from this date. Corktown was united to Dresden. The resignation by Mr. Pappin of the charge of St. Ap. by Mr. Rannie of the charge of St. Andrew's church, Chatham, was accepted. Mr. J. M. Milligan was appointed to preach the Church vacant on the 2nd of April. Mr. W. Walker was appointed Moderator ad interem, of the Kirk Session of St. Andrew's Church. Leave of absence was granted to Mr. Rannie for twelve months. The two Presbyterian congregations in St. Aune, Illinois, the one connected with our own church, and the other with the Presbyterian Church of by Mr. Rannie of the charge of St. Anthe other with the Presbyterian Church of the United States, having agreed upon a basis of union, asked the sanction of the Prestytery and also its co-operation with the Presbytery of Chicago in arranging the details of union. The request was com-plied with and the matter left in the hands of a committee, consisting of Mesrs. Wardeo, Walker, and King. The remit on the constitution of the General Assembly was adopted simpliciter. The station on the 10th Concession of Harwich was united with Elepheim. Mr. Beckett was united with Liebheim. Mr. Beckett was instructed to moderate in a call at Fiorence, and Mr. Waiker at Wallaceburg. before next meeting of Presbytery, if deemed desirable. Messrs. Gray and Bates were appointed membors of the Sync-Jof Hamilton and London's Committee on Bills and Overtures; and Messrs. King and Webster on the Assembly's Committee. The Presbytery agreed to meet in Toronto on Saturday, 10th June, at 11 a.m.—Robt. H. Warden, 10cc. at 11 a.m.-Robt. H. WARDEN, Ire-

Clerk. HEARING restored. A great invention by one who was deaf for twenty years. Send stamp for particulars to J.No. Gar-MORE, Lock-box 80, adieco, Ind.

THE PRODUCE MARKETS,

Tononto, April 5, 1876. The Furlish and American breadstuffs markets

	ra tendy	with t	to imb	ortant o	mang	•				
:			ጥበ	RONTO.						
lα	Theat, fal	l, por l	bushel	*******		11	07	43	#1	1
Ų,	Theat, apr	ing, de	0.,	*******		1	UU	•	- 1	Œ
									Ö	ŧ
10	arloy. ats, cas,	d	0			U	91	*6	Q	1
P	681.	ď	0	*** *****	3*41 *	U	72	**	0	
1 PE	VO.	a	J	*******		·	w		0	
D	reased He	ge por	· 100 lb	£	*****	8	£0	56	В	7
0	oof, hind	quarte	Y#			6	00	14	7	
B	oof, fore	quarto.	rs			8	50	**	5	
Y	utton, by	CATCA	84	E		8	00		9	¢
1)	hickous, I	or pair	r .			Ü	50)	•	1)	
O	neks, per	brace			**** * **	0	50	11	0	2
G	0050, rac	h				0	60	**	U	
r	orkeys .	* *****				0	70	44	1	ō
R	ntter. Ib i	alla				-0	25	**	0	2
B	utter, lar	to rolle		va#-4		Ó	24	**	0	2
B	uttor, tut	dairy		********		Ü	20	**	0	2
16	ggs, fresh	, per d	OS			0	15	41	0	1
10	igs, packe	d				Ð	14	**	0	1
Ai	pples, per	brl	*****			1	δŪ	**	2	2
Po	tatoes, p	or bust	ıol			ō	40	16	Ü	
H	AY.			48-18 - 40		15	no.	**	20	0
	YAN:			*******		8	w	44	10	Ú
			LON							

	Potatoes, per bushel 0 40 "	
-	Potatoes, per bushel	
f	Htraw	1
-	LONDON.	
v		8
8	White Wheat Doils \$100 lbs	Φ.
н	Rod Winter 131 "	
•	horing Wheat 1 50 "	
	Flour 2 75 "	- 3
1	i Dete 0 83 "	i
3	Peas " 1 05 "	
•	tlorn " 1 00 "	
•	Barlov " 1 00 "	
3	Ryo " 0 80 "	- 2
,	Buel whea " 0 80 "	ı
	Reans " 0 90 "	- 1
)	Eggs, Store lots, W doz 0 21 "	(
3	" Farmera' 0 21 "	(
ı	Butter, crock ,	(
	rolla 0 18 "	(
ų	" HINIMARY . AND ANAMASSA MARKET U.A.	(
١	necot dati y w to	•
,		ò
1	Earl, # lb	ì
1	Calf Skins, green, & lb	ć
1	Oan name, groom, P ID	č
i	Hides, green, 10 10 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	ò
1	14 April 11	č
١,	Wool 0 90 "	ŏ
İ	Mutton, & lb 0 00 "	Č
١	Beef. 30 lb 0 05 "	Ū
ĺ	Live flegs, Powt 6 00 "	6
1	Dressed Hogs 7 50 "	8
1	Chickens, & pair 0 30 "	0
I	Ducks, # pair	0
ı	Geese, each 0 33 "	0
1	Turkeys, each	1
1	Apples, green, W bush 0 60 "	1
1	Hay, \$\psi\$ ton	12
1	Straw, Pload 800 "	4
1	Colambia & Charles serves serves serves as a fine	Ŏ
ı	Cordwood, No. 1 dry, * cord 4 00 "	0
1	OTTAWA.	
1	TOTAL CONTRACTOR OF THE PARTY O	

OTTAWA.	
Wheat, fail	oi
Waeat, spring)Ř
Peas	in
Oats 0 00 " 0 8	ŠÕ.
Corn 0 00 4 0 0	
Buckwheat 11 town 0 45 " 0 0	ñ
Potatoes	Ň
Turnips	25
l Fowls, per pair	Ŏ
i l'arkeve, oech	5
Abbles, per barrel 950 44 4 6	ĸ)
Butter, tub. per ib., n m m n o	4
Butter, in in rolls	6
Eggs, per doz 0 25 " 0 3	Ü
Hay 12 00 " 13 0	0
Straw 6 00 " 8 0	1
MONTREAL.	
WHEATFife at \$1 16.	

WHEAT.—Fifo at \$1 16.
OATMEAL.—Per brl. of 200 lbs., \$5.00.
CORN.—Last sale at 50c.
OATS.—25c.
PEAS.—S6c per 66 lbs.
BARLEY.—55c to 60c.
CHEESE.—At 10c to 11.
BUTTER.—16c to 22c;
BEEF.—\$450 to \$7.50.
LARD—Per lb. 13 c; pails, 14c.

Births, Marriages and Deaths.

BIRTH.

On March 27th, 1876, at Drummondville, Ont., the wife of the Rev. J. A. F. McBain of a son—dead DIED.

At Beamsville, on the 2nd inst, Janner Ross, relief of the late Benjamin Dawson, of Ningar a, and formerly of Aberdeenshire, Scotland, aged 57 years.

Official Announcements.

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

Barrie, in last Tuesday of April at 11 a.m., CHATHAM -- In the Lecture Room of Knox Church, Toronto, o. Saturday, 10th Jun e, at 11 a.m. Kindston—The next meeting to be in John Street Church, Belleville, on the second Tuesday of April ensuing, at seven o'clock p.m.

Hunon.—The Presbytery of Huron will meet at Innto on the 11th April. Roll will then be made

up.

HAMILTON,—Next ordinary meeting will be held in St. Paul's Church, Hamilton, on the second Tuesday of April, at 11 o clock a.m. Session Records are to be received.

PRESBYTERIAN

YEAR BOOK & ALMANAC.

Edited by REV. JAMES CAMERON, CHATSWORTH, ONT. - 25 CENTS.

Argentouil Advertiser says :- * * The Year Book is in its second issue, and shows improvement even on the excellence of the first.

It is, in short, a vade mecum for Prosbyterians, and ought to be in the hands of all belonging to the

ought to be in the hands of all belonging to the Church, especially its office-bearers."

The Ohristian Guardian, (Methodist, 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. Kemp, on "Colleges for Young Ladies;" by Dr. Patterson on the "New Hebrides' Mission;" by Dr. Snodgrass, on "Queen's University and Colleges for "Ouen's University and Colleges for Ouen's University of Ouen's on "Queen's University and College," and "From Union to Union," by Roy. Robert Torrance. Additional to the information given respecting the several Prosbyterian sections which now form the unite i Chu-ch in the Deminion of Canada, valuable statistics are furnished of Presbyterian able statistics are furnished of Presbyterian, Churches in Great Britain and Ireland, in the United States, on the continent of Europe, in Anstralia 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, Dirwor 2451

YOUNG LADIES' SEMINARY 24 JARVIS ST., NORTH OF BLOOR ST.,

YORKVILLE.

MISS H. CASSELS BROWN receives in addition to her day pupils, a LIMITED number of Boarders.

Surimer Term commences April 24th.

Bear ler- arrive Saturday, 22nd.

PRECENTOR WANTED

FREE ST. JOHN'S CHURGH, WALKERTON, Balary One Hundred Pollars Address E McDONALD, Walkerton.

SERMONH

BY THE MONDAY CLUB.

(NINE AMERICAN CLERGYMEN), ON THE INTERNATIONAL

SUNDAY SCHOOL LESSONS

FOR 1876. Bent post free for \$4.25 to Clergymen and Super intendents of Sunday Schools

JOHN YOUNG, Upper t anada Tract Society, Toronto, April 1810 102 Young Screet.

Upper Canada Tract Society.

KEPS on hand a Lirge Stock of Theological and other works suitable for Ministers' or Congregational Libraries; and a varied and constantly renewed stack of books suitable for Sunday school Libraries or Trizes, of which catalogues may be ned free by mail, on application

catalogues may be non a continuation.

The Society are supplies to order all the best and most popular Religious Periodicals, whether for Family Reading or for Sunday Schools of which price lists may also be had, Addices.

TAREN VALUEGE.

JOHN YOUNG. Depository, 102 Youge Street.

Toronto, March 20th, 1876

Canadian copyright edition.

MEMOIR OF

NORMAN MACLEOD, D.D.,

by his brother,

The REV. DONALD MACLEOD, ONE OF HER MAJESTY'S CHAPLAINS. WITH PORTRAIT, COMPLETE IN I VOL.,

Demy, 8vo., cloth,

GOLD AND BLACK, . \$2.50. Also in full Morocco and other bindings For further particulars address

BELFORD BROTHERS, Publishers, Toronto.

R. J. Hunter & Co.,

CORNER KING AND CHURCH STS.

Merchant Tailors

OUTFITTERS.

ORDERS BY MAIL FOR

CLOTHING OR FURNISHING GOODS

Promptly and carefully attended to.

We give our customers the full benefit of our knowledge and experience in the selection of Goods. Stock now complete in every Department.



EFFECTUALLY DESTROYS TICKS

penetrating to the vormin in all grades of developuent, extinguishing both netched and unhatched life. It also improves the growth and quality of the wool, adding weight and lustre; and enables sheep to rest well and thrive. No flock master who values his stock should be without it. Price 3tc, 79c, and \$100 per tim. A 35c tin will clean about 20 sheep or 30 lambs. Sold overywhere.

HUGH MILLER & CO., Agricultural Chemists, 167 King Street East, Loronto.

SEWING MACHINE SALES FOR 1874.

Million 442 www. a.m		MACHINES
The Singer Man'Cg Co	sold	241,670
	**	92 820
Howe Sewing Machine, estimated		35,000
Domestic Sewing Machine Co	14	22,000
Word Sowing Machine Co		
Grover & Baker Sewing Machine		20,495
Co., estimated		
Remington Empire S Machine Co		20,000
Wilson Compute S Machine Co	10	17,008
Wilson Sowing Machino Co.	4	17.525
Gold Medal Sewing Machine ('o		15,214
WHEOX & CHIDDRENCING Wooding Pa	44	13,710
American B. H. ofc., Sewing		19,710
Muchine Co	44	
Victor Sewing Machine Co		13,529
Florence Sewing Mar hine Co	•	6,292
Shoot Commer M.		5,517
Secor Sewing Machine Co.,.	d×.	4.511
J. E. Bransdorf & Co , Etna	44	1,866
Bartram & Fantom S Machine Co	T i	250
MCKRY S. Machine Association		128
Keystone Sewing Machine Co		
		37
(A. C.		
\$#*** \TT\X*	**	CATATE
NEW	- 14	OXX



SINGER

SEWING

MACHINES.

SINGER MANUFACTURING COMPANY in 1873 211.679 Machines, being 148.52 other to other Company sold Warranted twear two of any other make. However of Institutions and cheap-made Machines.

NONE GENUINE WITHOUT

BRASS TRADE MARK

on Arm of Machine.
The only office in Toronto, at 22 Toronto Street.

R. C. HICKOK, Manager,

The Singer Manufacturing Co., 34 Union Square, New York.

Nepenthe Bitters

Excellent herb Preparation,

Tested and proved a thorough stomachie that will regulate digestion, strengthen the secretive and assimilating organs, and help nature to throw off any poisonous matter that has found its way into the blood. It is therefore,

A THOROUGH BLOOD CLEANSER

that really will do its work well Sold everywhere, Wholesale and Retau A Role WAY Its king bt West, Toronto

NERVOUSNESS.

Dr. CULERIER'S Specific or French Remedy, for Nervous mebility, etc., attended when any of the following Symptoms.—Deranged Digestion; Loss of Appetite; Loss of Flosh; a that and Norvous or Heavy Sleep; indiannation or Weakness of the Kidnews; Troubled Breatning; Failure of Voice; Irregular Action of the Heart; Eruptions on the Face and Neck Hendscho; Affections of the Eyes; Loss of Momory; Su den Flushings of Heat and Bi Ishings, General Weakness and Indoluce, Aversion to Boolety, Melanomoly, etc. Clergymon, Physicians, Lawyers, Student, and persons whose pursuits involve great Mental Activity, will find this proparation most valuable.

Price \$1.00, Six Pockets for \$5.00.

Address 108, DAVIDS & CO.,

Chemists, Toronto
(Sole Agents for the above preparation.)

(Sole Agents for the above preparation.)

MAGNIFICENT STOCK OF **NEW DRY GOODS**

AT THE GOLDEN LION.



Over one hundred Cases and Bales new in, and more coming forward by each steamer. Full assertment of

DRESS COODS, BLACK LUSTRES, SILKS, VELVETS,

MILLINERY GOODS AND TRIMMINGS.

SHOW-ROOM OPENED with full stock of MAN-TLES, SHAWLS, SPRING BONNETS, HATS, &c. Full stock of CARPETS, NEW WOOL-LENS, and READY MADE CLOUNING. A special discount of Five Per Cent is being deducted this month.

R. WALKER & SONS, Toronto and London.

James Bain & Son,

Booksellers and Stationers.

THE ANCHOR OF THE SOUL, by Rev

W. Arnot.

CHRIST AND CHRISTIAN LIFE, by
Rev. W. Cochrane,
IN INDIA, by Mrs. Murray Mitchell...

POEMS, by author of "There is a Happy
Land,"
STEPPING HEAVEN WARD, cloth bals
THE CHANGED CROSS, LOW ed el gilt
THE LAND AND THE BOOK, by D.

THOMBOOL

EVERYDAY LIFE IN THE WILDS OF
NORTH AMERICA, Ballantyne
COMMON SENSE IN THE HOUSE.
HOLD, Harland
SELF-HELP, by Samutol Smales
SCOTTISH PSALMODY AND HYMN
MUSIC, Instrument 1 edition
RULES OF PROCEDURE IN PRESBY.

TERIAN CHURCH COURTS ...
0.50. THE ANCHOR OF THE SOUL, by Rev

46 KING STREET EAST, TORONTO.

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

are now receiving their Spring importations of STAPLE & FANCY DRY GOODS.

which have been selected with great care, and by TUESDAY, 7TH MARCH, will be well assorted in all departments, when they hope

TO SEE THEIR FRIENDS.

Full lines in the various CANADIAN MANUFACTURES, INCLUDING

LYBSTER MILLS PRODUCTIONS in Greys, Donims, Ticking, Checked and Fancy Shirtings

ROBINSON HOUSE.

TEMPERANCE HOTEL. Very central on BAY STREET, a few doors north of King Only Tomperance Hotel in the City. Terms, \$1.25 per day.

J MATTHEWS, PROPRIETOR. MENEELY & KIMBERLY.

BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells.
Special attention given to CHURCH REELS.
EQ. Illustrated Catalogues sent free. No duty on Church Bells



NO DUTY ON CHURCH BELLS.



MCSHANE BELL FOUNDRY

Manufacture those colebrated Both for our other Adad Miles, &c. Price List and Circulars sum free. ERNING PRESENTANCE CO., DALTIMORE, MD

THE KEY

INGLIS' PHOTOGRAPH

of the

UNION.

Will be sent to any address on the receipt of seven three cent stamps. As there has only been a limited number of Koys printed, parties desiring one should

SEND AT ONCE TO

INGLIS & CO., 57 Bluery Street, Montreal,

GUELPH Sewing Machine Co.



From the unprecedented success of our Machines in competitions, 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.

CHINA HALL

SIGN OF THE BIG JUG, REGISTERED. 71 King Street East, Toronto. NEW SPRING GOODS.

50 Now Dinner Sets,
12 Now Dessert Sets,
12 Cask Breakfast Sets,
15 Casks Tea Sets,
10 Casks Chamber Sets,
10 Cask Fancy Jugs,
1 Cask Choose Coyers,
7 Casks Gut Table Glass,
14 de great valetations

And a great variety of New Flower Pots and Fancy Goods. GLOVER HARRISON

IMPORTER. J. YOUNG,



UNDERTAKER 861 YONGE STREET, TORONTO.

Zegal Caras.

Duggan & Robinson, BARRISTERS, ATTORNEYS-AT-LAW Solicitors in Chancery,

CONVEYANCERS, &c. Office-Provincial Assurance Buildings, Court Street, Toronto.

John Duggan, Q.C. John G. Robinson, M.A. Business Cards.

ESTABLISHED 1854.

A MODONALD.

Renovator and Dyer, Of Centleman's Wearing Apparel, No. 24 Albert Street, Cor. of James,

TORONTO

R. MERRYFIELD;

Boot and Shoe Maker, 190 YONGE STREET.

A targe and well assorted Stock always on hand.

Medical and Dental.

R. G. TROTTER, DENTIST.

53 King Street East, Opposite Tot. 2 Street Toronto, Ont.

W. ELLIOT, DENTIST.

Uses his own new PATENT FILLERS,

EXTRACTORS, and MOULDING-FLASES. 43 and 45 King-st. West, over Druggists. Coper & Co.

R. A. REEVE, B.A., M.D.,

OCULIST & AURIST,

22 Shuter Street, corner of Victoria TORONTO.