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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 duty 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. Still, those who are in the midst of the work, besides being often too much absorbed in it to make the attempt, naturally shrink 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. The difficulty is to hit the golden mean. Yet, without doubt, the attempt should be made, "that the abundant grace might thorough the thanksgiving of many redound to the glory of God."

GALT.

Here, or perhaps now more in the neighbourhood, the work continues and spreads with much power. A friend who is in a position to know and to judge, 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 then 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 an elder over them, to show them the truth fully, and to 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. A great many were inquirers—young men by tens and twenties. Some come into liberty 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 Hawkesville, about twenty miles from Galt. An awakening at Kirkwall, in the same section of the country, is reported. Also at Forest, in Mr. Duncan's field, and at Oshawa, 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 tokens of the Master's presence, let us thank God, and take courage to ask for yet more mighty manifestations of His presence and power till His glory fill and 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 in the church long before the Mosaic ordinances were instituted at Mount Sinai. Abraham paid tithes to Melchizedec, and Jacob vowed to pay to God the tenth of his gain in Mesopotamia. It was known to other ancient nations who had no connection with Israel, and were ignorant of the law of Moses, many of the heathens devoted the tenth part of their income to the service of their Gods. Paganism, the Athenian tyrant, wrote to Solon persuading him to return to Athens, and among other arguments he says, "That every one there pays the tithes of his goods for the offering of sacrifices to the Gods." Pliny informs us "that the Arabian merchants who dealt in spices paid tithes to their God Sabaoth before they sold any spices." Aristotle also says that the Romans offered

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

The payment of tithes was honouring to God, and the wilful neglect or refusal to pay them was dishonouring to Him. They were paid for the maintenance of worship and other pious 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 Him, 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-denial and benevolence, and if all luxuries in dress, food, and mode of living were curtailed and laid aside. When we consider 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 means to build and repair churches and manse; 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 Lunatic Asylum, the Deaf and Dumb Institution, the Orphan Hospital, and the relief of the poor; all these benevolent schemes need funds. 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 PRESBYTERIAN.

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 is a pity that Mr. McKay did not fully acquaint himself with the leading facts connected with the religious awakening of the township of Kirkcaldine, before he sent the telegram to the Montreal contemporary, which has given 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 Rev. J. Anderson laboured very actively for seven weeks at the 10th before Mr. McKay arrived." I was, however, aware that he had been present on several occasions, and gave valuable help." Notwithstanding this reflection, your correspondent affirms that both Mr. Anderson and Mr. Stewart did labor very actively for seven weeks with blessed 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 reflecting on its truthfulness.

Again Mr. McKay says: "It would have been interesting to the readers of the BRITISH AMERICAN PRESBYTERIAN, had your Tiverton correspondent stated how many of those brought to the Saviour on 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 anxiously seeking Him. But to count the number of fruits by the number of blossoms which beautify the tree is not safe.

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 appeared in the *Canadian Independent*. I 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 exhortation 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 fruits still continue. But hasty and inaccurate correspondence tend to break the bonds of peace.

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 cautiously of them, especially when they are in progress.

TIVERTON.
March 25th, 1876.

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

FRENCH EVANGELIZATION.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The letters which accompanied the appended list of contributions were exceedingly instructive and encouraging, and would do your readers good, but as you cannot be expected to publish them, will you give me space to state some of the lessons which they teach.

1. *The Lord's work which we are carrying 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, Sabbath Schools, mission stations, Bible-classes, and churches; from Young Men's Christian Associations, Temperance lodges, and other organizations; 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 expect 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 correspondents warn us. 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 ungenerous. These are injurious men, specially among the young and uneducated.

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 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 idolaters. 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 wafers of Rome, he is "in wretchedly bad taste!" Let us have faith in God.

3. *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 French 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 who 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 eyes 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 patriotism rising in our land.*

From all quarters I am being told that 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 cease to have a favourite sect who worship angels, Mary, and a wafers; 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 cherished—let these hitherto tardy in helping us come forward.

There are many thousands in the Presbyterian 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 we are much embarrassed in the care of destitute and persecuted converts. Our income should be three times what I ventured to call for at the beginning of the year.

I only add that our French congregation in Russell Hall has been full and steady during the absence of Father Chiniquy. 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. MacVICAR.
Presbyterian College Montreal, March 27th, 1876.

LIST OF CONTRIBUTIONS.

Rev. Dr. Macvicar acknowledges with cordial thanks the receipt of the following sums for French Evangelization, and for the relief of persecuted converts. Contributions for the latter object are marked "for the poor." The amounts are exclusive of those heretofore noticed in the B. A. PRESBYTERIAN.

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; Manotie, per Rev. James White, \$15.50; "C," \$5; Friend of the Cause, \$5. Lancaster—Mrs. A. Maxwell, \$2; G. J. Johnston, \$2; T. Johnson, \$2; A. Dickson, \$3; J. Dickson, \$1. Per Rev. John Bennet, Almonte, collected at missionary meetings as follows: Almonte, union meeting of St. Andrew's and St. John's Churches, \$26.50; Carlton Place, Zion, and St. Andrew's Churches, \$30; Pakenham two Churches, \$15.57; Ashton, \$20; Eeckwith, \$12.75; Rosebank and Clayton, \$13.00; 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 Elder, \$4; W. B. Phillips, Baltimore, Maryland, \$22.15; Donald Lamont, \$2; Nazareth Street Sabbath School, Montreal, \$10; a Little Girl, \$2 (her year's gathering); W. Russell, \$5; Geo. Allan, \$5; an Elder, Enniskillen, \$1; Knox Church Sabbath School, Guelph, Ont., per Jas. S. Spier, \$100; Mrs. Slade, Truro, \$2; per Rev. John B. Scott, additional contribution from Egmondville, \$6.25; Thos. E. Cuthbert, \$5; Angus Gunn, East River, St. Mary's, N.S., \$40, and \$40 for the poor; W. B. Phillips, Baltimore, Maryland, \$44.30 for the poor; Miss Henry, \$10; Arabella Marchison, \$3.50; Eaton & Brodie, on behalf of the friends of Stirling, \$32.35; Saml. Fenton, \$4; A. Oliver, \$10; Loyal Orange Lodge, No. 316, Kingston, \$4; per Rev. R. Whillans, \$10, from Nepean; per Rev. H. Crozier, Holstein, \$18.05; Amos, \$5.02; Fairbairn, \$9.02; total, \$27.12, which, with provision contribution, make a total of \$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, Saint Ste. Marie, \$30; (being from Sheriff Casey, \$10, Peter Brown, \$10, and C. P. Brown, \$10); 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 McTavish, Pakenham, \$15; per Rev. Geo. Sutherland, \$35.50, collected by himself, \$17, by J. McAlpine, \$9.50, and by Hugh Sym, \$10; per D. McCallum, \$5, from the Victoria Lodge No. 588 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, M-donte, \$5; Guthrie Church, Longwood, per Thos. Gordon, \$12; Alexandria, Ont., per Rev. M. Stewart, \$33; Sandhill, Ont., per Robt. Wilson, \$21; Castleford Mission Station, Ont., per Rev. J. M. McGregor, \$10; per Rev. Thos. Wardrop, Guelph, Bible Class of Chalmers' Church, \$43; do. Sabbath School, \$22.50; and \$40 for scholar-ship, in all \$103.50; Margaret Christie, Ayr, \$5; Melville Church, Markham, per Geo. Lang, \$11; sent to A. B. Stewart by Rev. D. Wardrop, from Teeswater, \$32.50; and from Ladies, \$18; St. Andrew's Church, London, per A. Thomson, \$25 for the poor; Witness Reporter, \$5, for the poor; Mrs. J. G. Mallock, \$5, for the poor; Member of the Presbyterian Church, Mount Forrest, \$2; John Fulton, Niagara, \$4; Friend 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. W. D. Wardrop, Teeswater, collected by Mrs. Braden, \$5.50; per Rev. J. B. Muir, Huntingdon, \$50, raised through the instrumentality of Loyal Orange Lodge No. 44, Huntingdon. Among the larger contributors are Rev. J. L. Lochhead, \$5; Andrew Somerville, \$4; Peter McFarlane, \$2; Peter Harn, \$2; and R. B. Findlay, \$2. Presbyterian Church, Hastings, per David Morrison, \$18.70; Citizens of Bowmanville, per J. 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 Sabbath School, Gray, per Rev. Saml. Jones, \$6; Mrs. Armour, Danville, \$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; Congregation 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 PRESBYTERIAN.

DEAR SIR,—Permit me to give through your columns what I regard a very easy and satisfactory solution of the discrepancy, or rather, seeming discrepancy, between 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 His going to the Garden of Gethsemane; but 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 xviii. 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 xvi. chap. of John, 14th verse, we read 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 read: "There they laid Jesus therefore, because of the Jews preparation." On account of these expressions in John, very many expositors have adopted the view that our Lord observed the Passover on the evening of the 14th of the month 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 xvi., *Paraskene* 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 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 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 the Passover feast of seven days, and did not wish to disqualify themselves for continuing to observe it. Fairbairn and others raise the question—Could the remaining 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 seven days, on the observance of which they had then entered, having partaken of the principal sacrifice from which the whole feast took its name. And that what remained might be and was spoken of as the Passover is proved by John xviii. 39, where Pilate so uses the term, and urges that the custom of releasing a prisoner at the Passover 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 Pilate 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 xv. 42 proves, then the whole difficulty vanishes, and our Lord and the Jews at large all observed the Passover at the same time. And that He who came to "fulfill all righteousness," would depart, even in so small a particular, from the prescribed rules of the feast must be regarded as extremely 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 the guard of soldiers. The re-arrangement took place next morning, being the Christian 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 mature 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 managers should make such an application. Yours faithfully,
THOMAS LOWRY.
Brantford, April 8th, 1876.

Pastor and People.

Contemporaries of Abraham.

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

The Rev. Mr. Baxter was in the chair, and briefly introduced the lecturer, who was received, as he is at all times, with loud applause.

Dr. Dawson said that in general history presented to the world men who were intrinsically great, and others, who, though they were intrinsically small and even mean men, had been developed by the Grace of God into men of mark. It was not intended that his hearers should be hero-worshippers, but that while recognizing the powers of men naturally great, they should hold them to be gifts of God, and should see the pre-eminence of His spiritual gifts.

Just as men of the present time looked from day to day for the current news, he looked from week to week for revelations to the life of thirty or forty centuries ago, and many things which were wont to be matters of learned discussion were now ascertained facts, and connected themselves with those truths of Scripture that have always been to men of faith spiritual realities, but which to the more sceptical had always been little more than shadowy myths.

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.

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 them.

And is not this 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 numerously this indispensable work of the Church.

If the clergy manifestly care but little for missions; if they do not 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 parishioners do not believe in missions.

As a result of his efforts, there was a gain of \$2,500 in the collection.

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 three months, and from the church at Eton Mills, appointing Mr. John A. Davidson to represent the church at that place.

The resignation of Mr. Strachan was then taken up, and a discussion ensued on the question whether the congregations of Pricville, Pric's Corners, and Hillsburg—especially the latter—had been cited to appear before this Presbytery, opinion being divided.

Mr. Ferguson, on behalf of the church at Hillsburg, stated that they had agreed to Mr. Strachan's resignation, but they wished for immediate supplies, as the anti-union party were strong, and unless the union party received assistance, in the way of supplies, it would sink fast.

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 Pric'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 Erin, 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.

If 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 of obtaining.—Watson.

PRAYER 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.

PRAYER is the principal and most noble part of God's worship, and is to be preferred before preaching. By preaching we are taught how to worship God; but prayer is itself God's worship.—Ball.

able. There were evidences from the palaces of Nineveh that the worship of the true God was not unknown, but had already been overlaid by the substitution of many inferior deities representing special parts of the creation or ancient heroes or heroines. There was reason to believe that the idolatrous system had originated with the Chaldeans, and had spread just before Abraham'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 dissenter from the popular idolatry, and possibly as the traditions prepared by Joseph would indicate, had suffered a persecution in consequence that made him only too glad to wander away whence he could worship God in peace. The fragments that yet remain of Assyrian writings indicate that the early history of the world as related by Moses was known to them, with the incidents of the deluge and other kindred historical subjects. When 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 Faithful," 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 lecturer in an enthusiastic manner, and after a recitation and reading by two members of the society had been given, the Rev. Mr. Baxter pronounced the benediction, and the meeting closed.

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

IV

"DUTY KNOW HIM; FOR HE DWELLETH WITH YOU AND SHALL BE 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 know Thee now

For through the ages ceaselessly

The church Thy desert home has been,

As with the tribes that crossed the sea

The glory-chief of old was seen.

And now our Guide, our Light Thou art,

By whom alone the way we learn,

The present Christ within the heart,

And earnest sure of His return.

O shall we weary by the way,

Or shrink from pain, shame, or care,

With Thee our comforter and stay

That shame and peril all to share?

Or shall we basely yield to sin,

And Christ our God and King deny,

With shadows cloud the light within,

And give Thee in Thy sanctuary?

Forbid it Lord! with sacred awe

Help us to own ourselves Thine,

From Thee our strength and comfort draw,

And guard with jealous care Thy shrine.

O let Thy pure and peaceful light

Glow in Thy temple in us more,

Till faith at length shall march in sight,

And the long desert march is o'er.

See Edinburgh, Ont. C. J. C.

From Union to Union.

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

On the sixth day of June, 1861, an event, which will ever be memorable in the ecclesiastical history of Canada, took place within the Wesleyan Church, Great St. James Street, Montreal, namely, the formal and public union of the Presbytery of the United 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 luxuriant fertility as it rolled along, join their waters in the neighbourhood—join their waters, thence to flow, not each distinguishable from the other, but harmoniously blended, on through regions new to both, till they have passed city and capd, and island, and emptied 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 extensive 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 Maritime Provinces 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 Manitoba in the remote west, with the magnificent stretches of territory it presents. This union had also been the subject of much earnest and careful negotiation. At times the prospect of its early consummation 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 Presbyterian 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 Presbyterian Church 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 membership of the Canada Presbyterian Church during the fourteen years of the union.

An increasing and essential part of church organization and work is the Sabbath School, including under this Bible classes, with the pupils, teachers, and other appliances for its successful management. In this department, also, the blessing of the Master has been enjoyed. He has said, "Feed my lambs," 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, looking out for those whom he may judge qualified for this important service, and cheerfully acting as a counselor to them in the discharge of their duty, and giving the benefit of his knowledge regarding the literature procured, whether in the library or in the form of periodicals. In the attendance at Sabbath 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 flock, that they might be prepared for usefulness in His Kingdom.

The following brief paragraph, which we copy from the report of the Committee on Statistics, laid before the General Assembly of the Canada Presbyterian Church in Montreal a day or two before the formal consummation of the recent union, will show its financial operations since 1861:—

"The amount paid as stipend since the union has been \$2,224,578 40, and the amount raised for congregational purposes has been \$4,547,159 72. For the college fund \$140,640 00 have been contributed; \$158,516 96 for home missions; \$75,842 81 for foreign 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; \$47,018 61 for French Canadian mission; \$19,015 for Katakoo mission during seven years; \$28,661 00 have been collected by Sabbath Schools for mission purposes since 1869 70; \$620,502 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 interesting to pass under review what was accomplished each year through the various agencies employed by the Church to awaken and draw forth the liberality of her supporters. Such an undertaking would, however, make a demand for more space than we have at our disposal, and 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 fulfillment 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 enlisted 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 peace be within her walls, and prosperity within her palaces!—Presbyterian Year Book.

A RECENT census 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 cent.

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 do missionary work among the natives. This permission was granted, and through the Doctor's efforts 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 furnish 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 labor 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 missionaries, 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 Presbyterian 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. Hoag 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 Osiout 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 Shensi, which lies still further west. The farthest point which they reached, and the most interesting one also, was the city of Hsi-an-fo, 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 foreigners who had ever been seen. The reception was everywhere an entirely friendly one.

Random Readings.

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."

LORD is 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; Sui and shield alike thou art, Guide as a guard my erring heart; Grac and glory flow from thee, Shed, O shed them, Lord on me!—Lyt.

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

MEN of thought, be up and stirring, Night and day, Sow the seed, withdraw the curtain, Clear the way! Men of action, and cheer them, As ye may.

There's a fount about to stream! There's a light about to beam! There's a warmth about to glow! There's a midnight blackness changing Into gray! Men of thought and men of action, Clear the way!

"How do you make prayer meetings interesting?" asked a Yale student of Dr. John Hall. And the wise pastor answered: "This whole subject is mixed up. Interesting to whom? The Lord? The Suppliants? The spectators? 'Tis only way is to teach men to pray; to eliminate those who preach, or rhapsodize, or scold, 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 Catholic Church the jewels that adorned a Madonna. He owned possession, but denied the theft, saying that the Madonna had given them to him. There were no witnesses to disprove him. The King, therefore, sent for some Romish priests, and asked them if there was anything impossible for a Madonna. They were shocked at the question, and affirmed her omnipotence. "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 Madonna."

Our Young Folks.

Maud and the Cricket.

"Good-night, little Maudie," I softly said. As I tucked her up in her little bed...

How a Beetle Saved a Prince.

"Once upon a time—" "O, that is nice," quoth Queen Mab, "all the best stories begin in that way..."

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

"Why this, my bairns," said the old man solemnly, "the poor beetle teaches us how Satan tempts us by sweet and lying promises..."

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..."

Napoleon on the Divinity of Christ.

Canon Lidon, 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...

Sabbath School Teacher.

LESSON XVI.

PETER'S DEFENSE. Acts 12-24. COMMIT TO MEMORY vs. 16, 17. PARALLEL PASSAGES.—Isa. xlv 3; Ezek. xxxi. 26, 27.

(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...

their efforts. This disposition, if not checked, induces a want of punctuality, which too often counteracts the beneficial tendency of that influence which always attends a faithful discharge of duty.

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TO CORRESPONDENTS.

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

All communications must be accompanied by the writer's name, or initials, and the address to which they should be sent, in case they are not returned.

Articles not accepted will be returned, if at the time they are sent, a request is made to that effect, and sufficient postage stamps are enclosed.

Manuscripts not accompanied will not be preserved and subsequent requests for their return cannot be complied with.

TO CORRESPONDENTS.

QUERY.—The hymn book of the L. A. U. P. Church was introduced into the C. P. Church at the union in 1861; the Hymnal at the union next year. Some congregations have introduced the English Presbyterian hymn book of their own authority, but no hymn book has as yet been formally recognized as that of the whole Church.

AN AGREED UPON MATTER.—So far as we are aware our book of Discipline makes no special provision for the case you speak of; we suggest, however, upon the principle of common sense and Christian fairness, the accused should make such full reparation as is due to one who has been wronged; and failing to do that he be subjected to the discipline the Church has provided for slander by laying a charge against him for that offence before the proper tribunal.

British American Presbyterian, 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 we receive subscriptions until further notice.

It 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 their undertaking.

An influential meeting of Clergymen 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 concluding funeral services at the Church or house, so as to remove the necessity of accompanying the processions to any of the burying grounds.

It is computed that there are nearly eight millions of Jews in the world. During 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.

The Fire Flood has of late made several grand raids on Presbyterian Churches. From St. John's, Newfoundland, the tidings come as to the destruction by fire of St. Andrew's Church. The Fort Street Presbyterian Church, Detroit, was almost consumed on Saturday week.

THE REVIVAL CONVENTION.

Amongst the many wonderful things we hear concerning the revival work in New York, the Convention held in the Hippodrome last week is not the least. There were 3,500 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 meeting. 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 minds 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.

The convention was also attractive because 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.

Mr. MacLaren M.P., surprised the Dirrachi Government with his Church Rates Bill for Scotland. "Church Rates" in England is a well known phrase, but represents something quite different from Scottish Endowments.

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.

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

Mr. Gladstone has been elected Professor of Ancient History by the Royal Academy of England, in the place of the late Bishop Thirlwall.

SABBATH SCHOOL THANK OFFERING.

As stated in our issue of last week we have received a circular upon this subject signed by ten Sabbath School superintendents belonging to the city of Montreal, and by one from Fergus. As we stated it contains a suggestion which, we have no doubt will be valuable at the proper time, and when this subject of a Union Memorial Fund shall be taken up.

It is contemplated by the General Assembly to raise a Memorial Fund, "by which the members of the Church may testify their gratitude for the consummation 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 Home and Foreign Mission Funds of the Church.

In the first place this subject has already been referred by the General Assembly to a large 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.

We would mention with the utmost 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 disrepute, 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.

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 Ontario, to the following effect:—

"That the interests of public morality and the physical well being of all classes of the community alike rendered it desirable and necessary that there should be a strict and uniform observance of the Lord's Day in all public works which are under the control of the Dominion Government; that in the conduct of Government surveys and explorations, Government employees shall be enjoined to abstain 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 cessation of labour on all canals, 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 employed 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.

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.

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 beneficent 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 subject furnished by a reliable correspondent. It is not generally 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 Plaintiff 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.

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 demurrer—alleging 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 elaborate 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 fortnight ago; and there can now be no decision on it till the next term of the Court, early in June. It is generally conceded that 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 demurrer 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 further litigation.

The highest inhabited spot in the world is the Buddhist Cloister of Haule, in Tibet, where twenty-one priests live at an altitude of 16,500 feet. The brothers Seglantsweit, 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 Lutterbach, 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 crushed or drowned. Thirty bodies have already been recovered.

REV. JOHN RANNIE, M.A.

In a previous issue we intimated the appointment by the Secretary of State for the colonies of the Rev. John Rannie, of Chatham, to the charge of the Presbyterian congregation of New Amsterdam, Berbice, British Guiana. Mr. Rannie has accepted the appointment and resigned his charge. At a meeting of the Presbytery of Chatham, on 28th March, the resignation was accepted, and the following minute unanimously adopted:—"The Rev. John Rannie, M.A., having tendered the resignation of his charge as pastor of St. Andrew's Church, Chatham, and parties having been heard, the Presbytery resolves to accept the same, to take effect from this date. The Presbytery, while recognizing the importance of the field of usefulness 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 religious cause, and who has so endeared himself to all his brethren, 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 elapsed since the formation of the United Presbytery—of which he was the first Moderator—we have learned to value highly his large experience, ripe scholarship, and mature judgment, and looked forward to long enjoying his friendship and assistance as a co-Presbyter. However, 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 in heaven."

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 Presbytery 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 laid 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 kindly 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 Presbyterian Church in Canada, with the view of uniting with the Presbyterian 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 congregation have been heard by this Presbytery setting forth the almost unanimous wish of said congregation and Kirk Session 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 resolved, 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 work 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 Presbytery, 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 trust that he may have many years of useful labour still before him in

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

Ministers and Churches.

A new Presbyterian Church has been organized at Flesherton.

The Paris Presbytery at their meeting of March 29th 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 characterize Mr. Young.

At 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 Rev. 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 and abroad.

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 Freulton. 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 amusing and interesting reminiscences 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 most gratifying to the reverend 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 being delivered by the Revs. McLeod, Paris; McEwon, Ingersoll; Goodspeed and Clarke, Woodstock. The Rev. Mr. McTavish, pastor of the Church, presided during the evening, and the Congregational choir contributed appropriate music.

THE Rev. R. Douglas Fraser was inducted into the pastorate of Charles Street 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 tremendous 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 Bryennios, Metropolitan of Serrae, 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 Presbytery met, March 28th, in River Street Church, Paris. There was a good representation of ministers and elders. The following are the more important items of business transacted: The Clerk 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 during the summer months. The call to the Rev. Wm. Cavan of Tilsonburg from St. Paul's Church, Fredericton, N.B., was considered. There appeared for the Presbytery of St. John's, N.B., Rev. Dr. Cochrane, and Mr. Cavan for himself. A letter was read from the Session Clerk of the Tilsonburg congregation, stating that the congregations of Tilsonburg and Culloden would 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 unanimously agreed to the translation sought. Mr. McEwon of Ingersoll, 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 vacancy. The resignation of the Rev. John Dunbar of Glenmorris, was next taken up. Representatives from the congregation were heard, 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 commencing 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 congregation 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 memory of his ministrations there would be lasting as 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 minister of one congregation, yet he has been a member of four distinct Presbyteries, viz.: The United Presbyterian Presbytery of Hamilton, the United Presbyterian Presbytery of Brant, the Paris Presbytery of the Canada Presbyterian Church, and the Paris Presbytery of the Presbyterian 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, Messrs. McRuar, Stevens, Robertson and Anderson. In Ayr, in the one Church, Messrs. Ritchie, Irving, Balmer and Inglis; and in the other Messrs. Lindsay, McRuar and Thomson. In Blenheim he had seen Messrs. McRuar, Gillespie and McQuarrie. In Chesterfield, Messrs. Rodger, Scott and Robertson. In Ratho, Messrs. Tolmie, McQuarrie and Aull. In Woodstock, in the one Church, Messrs. Bell and McMullen; in the other, Mr. McDiarmid; and in the other, now defunct, Messrs. Balmer, Murray, Cross and Inglis. In Ingersoll, in the one Church, Messrs. Wallace, Straith and Grant; and in the other, Messrs. Cross, Wright and McEwon. In Tilsonburg, Messrs. Bodger, Tweedie, Richardson and Cavan. In Norwichville, Messrs. Rodger, Donald, Robertson and Martin. In East Oxford, Messrs. Gillespie, Donald, Robertson and Thomson. In Mount Pleasant, Messrs. Gray, Peattie and Alexander. In Brandon, in the one Church, Messrs. Alexander and Cochrane; in the other, Messrs. Drummond, Young and Lowry; while St. George still retains its one minister, Mr. Hume. In looking beyond the Presbytery to the four Presbyterian 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 Presbytery 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 Presbytery 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 Record:—"The Presbytery cannot part with Mr. Dunbar without expressing their unfeigned regret that he has seen fit to resign his charge and sever his official connection with the brethren in the Presbytery. They desire to record the sense of his 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 welfare 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. Messrs. Millar and Penman, elders, were appointed to act along with the Moderator, as a session for Glenmorris, until a new session is elected. Mr. Robertson of Chesterfield, submitted a deeply interesting and encouraging 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. Mr. Pullar tendered his resignation of Richwood and Shower's Corners. The Presbytery appointed Mr. Robertson to cite those 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. Mr. Simpson, a local preacher of the Methodist Church in Canada, and at present teaching school in Waterford, appeared before the Presbytery with a view to his being prepared for the ministry of the Presbyterian Church by such attendance at Knox College and elsewhere as the Presbytery might direct. After a committee had met with Mr. Simpson and reported favourably of the application, it was agreed to refer the matter *simpliciter* 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 Brandon, and within Zion Church, on the first Tuesday in July, at 2 p.m.

Presbytery of Manitoba.

The regular quarterly meeting of the Presbytery of Manitoba was held in the Presbyterian Church, Kildonan, 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 Tangkansuioye, Sioux missionary, to labour among the bands of Sioux Indians in the neighbourhood of Fort Ellie, and on the Little Saskatchewan. Should Mr. Tangkansuioye accept the call, and proper arrangements made for his maintenance. The whole matter was referred 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 session, and to petition the Legislature in its favour. It was reported that three stations had been organized at the Boyne and Pombina Mountain, and that a communion roll had been made up at each place. The number of members in full communion is small, but the number of adherents is very large in proportion. There 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 instructed to give supply for four consecutive Sabbaths. The people at the Roseau are preparing to build a Church. There is quite a large settlement in that neighbourhood, a decided proportion being Presbyterian 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 and sent 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 Presbyteries of Montreal, Lindsay and Toronto, 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 forwarded 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 neighbourhood of New Orleans on the 20th inst.

In a few days, England will have incomparably the largest and most powerful man-of-war in the world, the *inferible*. 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 hurling missiles that will penetrate 20 inch iron plates; at more than a mile distance.

Home Mission Committee.

APPOINTMENTS FOR SUMMER MONTHS.—The Home Mission Committee met in the Deacon's Court Room of Knox Church, Toronto, on Monday, 3rd inst., and is still in session as we go to press. We hope to give a summary of the minutes in next week'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 Presbyteries' Home Mission Committees, with whom students &c., are requested to communicate at once as to their fields of labour:—

Table listing appointments for summer months across various locations like Quebec, Montreal, Kingston, etc., with names of conveners and students.

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.
3. GLENAGARRY:—Messrs. N. McPhee, F. McLennan and John Chisholm.
4. BROCKVILLE:—Messrs. Thomas A. Nelson, J. K. Baillie and G. D. Bayne.
5. OTTAWA:—Messrs. A. Dobson, T. Koning, A. C. Morton, R. Hyde, R. Luchner, G. C. Patterson, H. J. Borthwick, Jas. Miller, and Jas. Robertson.
6. KINGSTON:—Messrs. J. Allison, J. Penman, G. F. Walker, A. H. Scott, J. G. Stuart, Hugh Taylor, Jas. Cumberland, W. E. D'Argent, and M. Oxley.
7. PETERBORO:—Messrs. John Mowat, Saml. Acheson, and T. S. Beattie.
8. WHITBY:—Mr. F. R. Glassford.
9. LINDSAY:—Messrs. Jas. Smyth, and Hugh McFayden.
10. TORONTO:—Messrs. D. Finley, J. H. Ratcliff, Walter Amos, J. R. Gilchrist, Wm. Gillagher, Alex. Leslie, —Warrender, John R. Battersby, 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. McMillan, and Hugh Cameron.
12. OWEN SOUND:—Mr. M. R. Rowse.
13. SAUGREN:—Messrs. A. Wilson, A. F. McKenzie, Alex. MacGillivray, D. McConnell, R. Henderson, and J. E. Lloyd.
14. GUELPH:—Messrs. 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 Jno. Geddes.
16. PARIS:—Mr. Jas. Ross.
17. LONDON:—Messrs. D. Ross; D. Tait; Stuart Acheson; Hugh McKay (April); W. A. Wilson; Robt. Nairn, and McFarlane.
18. CHATHAM:—Messrs. Wm. McKinley; T. Atkinson; Don. Currie; Don. G. McKay; A. Allison, and Jno. Cairns.
19. STRATFORD:—Mr. R. P. McKay.
20. BRUCE:—Messrs. T. Colter, and Jno. Ferguson.
21. HURON:—Messrs. F. Rivard and A. McGillivray.

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 necessary.

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

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 BRETHREN.—At a meeting of this Presbytery held on the 4th November, 1875, a resolution was passed requiring me to report as to my agreement with the teachings of the Confession of Faith on the doctrine of future punishment not later than the last regular meeting before the General Assembly. 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 Faith on this point is concerned, I find that it is almost entirely borrowed from Scripture, and I declare my adherence 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 rejected Christ. "Now is the accepted time." What God may do hereafter is apparently not among the things revealed, or intended to be known.

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

Two magnificent Sphinxes with inscriptions have been discovered at Rhameses.

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

Choice Literature.

Still and Deep.

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

CHAPTER XLIII.

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

The speaker was Valerie Bennet, who was seated on a stool by the side of Bertrand Lisle, as he reclined in an easy chair in her mother's house. It was the second day after his joyful meeting with Mary Trevelyan at the Salpêtrière.

When his first agitation and delight at her unexpected appearance had subsided, and she had briefly explained to him that she, whom he had believed to be safe in England, had passed the whole time of the siege in Paris, she at once proposed that he should leave the refuge, which was associated in his mind with so much suffering, and take up his abode at Madame Brunot's, where Mrs. Parry would, she 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 likely to get well 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 once, that it was at last arranged he should accompany Mary home that same day.

To him 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 sofa, resting from the fatigue of the transit, and watched her gentle movements while she ministered to his comfort, the circumstance of his severance from her seemed like a bad dream, from which he had awakened to find himself once more in the clear light of day. The discovery of Laura Wyndham's falsehood 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 deceit 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 she felt, any thing like real love for her, had she not so thoroughly persuaded him of her own attachment and uncontrolled devotion 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 unwillingly, return her an answering affection. And now he saw the truth. Not only had she never loved him, and been basely false 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 antecedents she knew nothing, simply because a marriage with him would gratify her worldly ambition.

When Bertrand Lisle after thinking over Laura Brant's letter again during his convalescence at the Salpêtrière, thoroughly realised that she who had solemnly engaged herself to him, was already, even then, the wife of another 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 immensely 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 enthrallment had never been love, even when he believed her worthy of it. He shook himself free of all thought 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 taken in.

Gradually as the weeks of his tedious recovery passed on in loneliness and weakness, an inexpressible longing rose within him to see once more the sweet face 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 Trevelyan, 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 sustain it.

There was one respect in which the poisonous influence of Laura's falsehoods still worked with baneful effect on Bertrand'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 impressed him with the fear that if ever Mary consented to marry him, it would be from no affection to himself, but solely from the desire to carry out his father's wishes.

From the first moment when he saw her again at the Salpêtrière he laboured anxiously to discover what her real feelings were towards himself; but as yet her extreme reserve had quite baffled him. He spoke to her of Lurline's treachery and of his own thankfulness at having been awakened from his delusions respecting her in no measured terms on the first night of her arrival at Madame Brunot's, but Mary had

listened in silence, and when his vehement expressions of disgust at Laura's selfishness 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 Madame Brunot's house, Mary Trevelyan determined that she would not herself 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, either 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. Bertrand concluded, therefore, that she was only resuming her ordinary course of life 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 child 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 pillows. "Oh! what do you mean? what are you talking about?"

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

"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 ran 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?"

"Why from Mary, to be sure."

Bertrand felt back on his cushions completely mystified. "You must be pleased 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 not?"

"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 Salpêtrière. I 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 remember; 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 Bertrand.

"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 Salpêtrière, though she did not know it. So then in the morning she came back to the church to see if 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 hand; he was deeply moved.

"Surely this was love," he said to himself—"true devoted love!"

Yet when he remembered how Mary had toiled at the hospital for the wounded, as Mrs. Parry had described to him, he thought with a heavy sigh, that she would 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." And Valerie began to sob as she thought of him.

But Bertrand's impatience made him 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 she who wanted to find you?"

"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 begged him to look 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; "she seemed to think something in her own spirit would find her. Mr. Pemberton tried hard to find you, but he never did till that dreadful day when he was shot."

"Yes—do not speak of him," said Bertrand, hastily, as Valerie's lips 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 herself night after night."

"Oh, Valerie! is it possible?" said Bertrand; 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 her tight, and said I would not let her go, and begged and prayed for 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 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 course his thoughts were taking, he was making himself 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 anxiety respecting him, and the devotion and utter disregard 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 large-hearted charity, which he knew, stopped 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 her to another woman, when he had most distinctly led her to believe that he wished to win her to himself. 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 so misrepresented 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 misjudged 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 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 whatever 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 given had both betrayed and estranged her. He had the fore no dread of an earthly rival, but he did fear that, like John Pemberton, having proved the weakness and

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 fascinations. But at least he was most deeply determined that it should not be his own fault if Mary were now finally lost to him; he would make it the one object 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 tuck her into his arms.

As the days wore on, and Bertrand's health rapidly improved under the favourable 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 siege 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 appalling reign of the Commune was brought to a close, after a dreadful and prolonged struggle, by the troops of Versailles, Bertrand was only too thankful 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 Lisle, 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 it was over, return to the old home of his forefathers, and take up his abode there, in anticipation of its passing altogether into his possession on the old man's death. Frau 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 uncle 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 siege 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 Lisle.

He was sitting alone when his messenger returned, bringing with him a letter with a deep black border, directed to the "Comte Bertrand de Lisle." 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 Armand de Lisle had died somewhat suddenly about a month after Bertrand had taken leave of him. He had had another stroke of paralysis, and had lingered only a few hours after it; but apparently he had experienced some sensation 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 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 Lisle at the address given, in Paris, and to make all arrangements for placing him at once in possession of the estate and estates.

The notary explained to Bertrand that, in the impossibility at that time of having letters conveyed into Paris, he had, with the help of the cure and one or two country magistrates, gone through all the legal formalities necessary for establishing him as lord of his ancestral home and all that belonged to it, and nothing was now required but that he should come 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-roll. At these last figures Bertrand looked with very great astonishment; for he had asked his uncle no questions whatever as the revenues of the estate, and he now found that it amounted to many thousands a year more 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 lodging. One of these introduced her to a 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 mentioned 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 coming to be baptized." It is the old casuistry. "The end justifies the means," but those who have heard the vehement denunciations 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.

THOUGH in God's path, 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 God we are safe!

Scientific and Useful.

RAISIN CAKE.

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

SILVER CAKE.

One cup of sugar, half cup of butter, one fourth teaspoon soda dissolved in half tea cup milk, whites of five eggs, three-fourths teaspoon cream tartar mixed in two cups flour. Yolks of the eggs and the same ingredients make gold cake. Season the silver cake with peach and the gold with lemon.

TO DRESS SILK.

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

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 teaspoon of water. Then put them in a pudding dish and sugar them. Then beat six eggs with four spoonful of sugar; mix it with three parts of milk and two spoonful of salt; pour it over the apples, and bake for about half an hour.

SEWING 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 ginger beer, though usually considered a very innocent drink, contains a percentage 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 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, since it 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 coating 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 without his supper, and drinking freely of lemonade. Every morning, says the doctor, 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; poison, olive or sweet oil; erysipelas, puffed cranberries applied to the part affected; hydrophobia, onions, etc. So the way to keep in good health is really to know what to eat—not to know what medicine to take.

NUMBER OF THE STARS.

The number of the stars is very deceptive. There are never more than 3000 visible to the naked eye at a time, though there are about twice that number to be seen in all the heavens without a telescope. With the aid of a good telescope millions are brought into view. Let the astronomer select 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 anxiety 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 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 searick 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 cancer 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 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 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—elements of their souls. The will has much to do in continuing the physical occupancy or giving it up.

Presbytery of Ottawa.

This Presbytery held an adjourned meeting in Ottawa on the 21st and 22nd March. The following items of business were transacted:—A call was sustained from the congregation of Ross to the Rev. Henry Sinclair. The stipend guaranteed by the congregation is \$600, and the Presbytery agreed to apply to the Home Mission Committee for a supplement of \$100. The congregations of Knox Church, Beckwith, and Ashton, were united as one pastoral 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 and Grattin, was accepted, to take effect on the 25th April, and the following minute expressing the feelings of the Presbytery thereon adopted: The Presbytery having agreed to accept Mr. Stevenson'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 Presbytery, 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 pastor. The dissolution of the pastoral 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 earnestly hope 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 Public 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. Borthwick a voluntary expression of regret for irregularity in certain examinations conducted 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 Hull for the ensuing six months, and Mr. Joseph White appointed to Rochester as an ordained missionary, at a salary 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 congregations of Ottawa city were requested to give to the people of Rochester 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 Humbert were associated as mission stations for the summer months, and Mr. Robertson appointed to supply them, and it was resolved that the services of a student missionary be secured for Richmond and Stittsville. 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 traveling expenses of members of Presbytery shall be paid. A committee was appointed to examine the Remit ancient the Constitution of the General Assembly, and report at next meeting.—J. CASWELL, Pres. Clerk.

Presbytery of Chatham

This Presbytery met in Chatham on 29th March. There were present twelve ministers and eleven elders. Rev. S. 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 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. Rennie 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 interim*, of the Kirk Session of St. Andrew's Church. Leave of absence was granted to Mr. Rennie for twelve months. The two Presbyterian congregations in St. Anne, Illinois, and the other with the Presbyterian Church of the United States, having agreed upon a basis of union, asked the sanction of the Presbytery and also its co-operation with the Presbytery of Chicago in arranging the details of union. The request was complied with, and the matter left in the hands of a committee, consisting of Messrs. Warde, 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 Blenheim. Mr. Beckott was instructed to moderate in a call at Florence, and Mr. Walker at Wallaceburg, before next meeting of Presbytery, if deemed desirable. Messrs. Gray and Bates were appointed members of the Synod of 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. WARREN, Pres. Clerk.

THE PRODUCE MARKETS.

Table of market prices for various commodities including wheat, flour, and other goods in Toronto, London, and Montreal.

Births, Marriages and Deaths.

On March 27th, 1876, at Drummondville, Ont., the wife of the Rev. J. F. McBAIN of a son—died born.

Official Announcements.

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

PRESBYTERIAN YEAR BOOK & ALMANAC.

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Table listing various sewing machine models and their prices, including Singer, Howe, and other brands.

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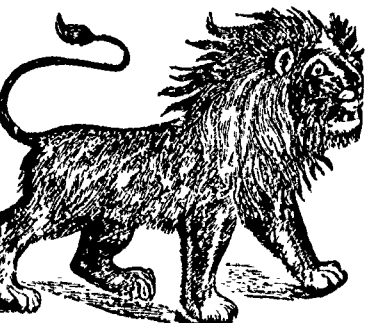
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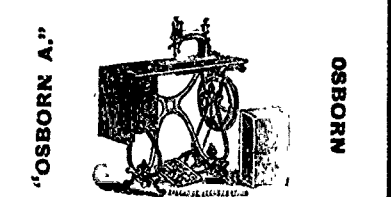
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