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# British American Presbyterian

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[Whole No. 207]

## Contributors and Correspondents.

### DIARY IN THE EAST

NAZARETH TO CARMEL AND BEYRUT.

At last the day came when I must bid farewell to Nazareth, and to the kind friends there who had entertained me so hospitably. It was full time that I should be moving, if I was to go to Baalbek and Damascus, before the full heat of summer made all travelling difficult. The young friends with whom I had made most of my excursions, having returned to Jerusalem to make their final start from there, I had appointed to meet them off Caïpha in the steamer from Beyrout, that we might have one more trip together, for they too wished to see Damascus. Dr. Yartan kindly undertook to escort me to Carmel, where I had determined to stay a night in the Convent on the Mount. So on May 1st, about 7 a.m., the Doctor and I rode away, as soon as he could get free from one or two patients who already had come to consult him. As we rode over the brow of the hill to the north-east of the town, I turned around to take a last look at that most interesting spot, round which so many memories of the life of the Son of Man cluster.

Strange it seems that in such a place there should be so few of those who call themselves Christians who are in the least degree influenced by the remembrance of his life, and death for sinners. It does seem one of the master pieces of Satan's devices that here, as in so many other places where our Lord sojourned, and taught and suffered, so much of the attention of the pilgrims should be diverted to fabulous tales connected with the life of the mother of our Lord, or to the so-called holy places associated with his own history, while the grand saving truths of his full atonement for the sins of his people, and of the offer of salvation as a free gift to all who will receive it are held back, and hidden behind superstitious, and numerous. Yet, strange as this seems, perhaps it is not really so strange as the fact that thousands of those who live in the clear light of the Gospel in Protestant lands, and have had the offer of a free salvation without money and without price, sounded in their ears all the days of their life, yet live as regardless of it as those who have never heard it, or imagine that all is well with them because they are Church-goers and Church-members, while the heart that ought to be Christ's is devoted to the world. If all the church-members, or even all the real Christians at Nazareth were truly walking in the steps of Jesus of Nazareth, living not to themselves but to him who died for them, toiling to make money, not to lay it up to be a curse to their children, but to use it for their Master's glory, praying "Thy kingdom come," not with lips only, but with hearts that long to bring souls to Christ, then we should soon hear very different tales from mission fields, both in Palestine and among the heathen. Instead of the continual complaint that the work is standing still for want of men and money, we should hear that the Word came to the heathen "not in word only, but also in power and in the Holy Ghost." A stream cannot rise higher than its source, and as long as we have a selfish, self-indulgent Christian Church at home we have no right to expect those sent out from it to be Apostle Pauls in self-devotion. In fact, as things are at present, the marvel is, not that there is so little success in missions, but that God deigns at all to prosper the work of men sent out from churches who always seem to think their poorest preachers good enough to carry God's message to the heathen, and that while at home a few thousands of souls are enough for any man to care for, a few millions are none too many for the missionary that they pay so grudgingly, and scarce pay for at all. God grant that the tokens of revival in the Christian Church may spread, and deepen, and then we shall have brighter days for missions.

Dr. Yartan did not take me by the ordinary and shortest road to Mount Carmel. We took a track that runs a little farther north, in order that we might, on the way, visit a native missionary of the Church Missionary Society, who is stationed at the town of Shefa-Omar. I had the same good horse that I rode to Bejean, while for my baggage, I had also a horse instead of a mule as formerly. This change was made for the sake of helping the owner of the horse by hiring it. He was a native Christian from one of the American mission stations in the Lebanon. His story was a sad one. He had accidentally shot a man when they were both out hunting wild boars. The man lived for some hours, and told his relations that it was purely an accident, and forbade them to make the matter a blood-feud. But the priests were angry with the one who fired the fatal shot because he had been converted to Protestantism, and so straddled the widow of the sufferer to carry out the blood-feud. In consequence of this the man had to fly for his life, and came to Nazareth utterly destitute. He had paid already a considerable sum as blood money, and so his family had not been obliged to fly too, but until he could pay a great deal more

he could not return to his home but at the risk of his life. Any of the relations of the man he had shot would consider he was doing a laudable deed in attacking him. Though these blood-feuds are not absolutely recognized by the law, it is too weak and too careless to put them down. Dr. Yartan conversed a good deal with the poor man as we went along, and told me he found him very intelligent, and well acquainted with Scripture.

All I saw there, and afterwards in the Lebanon, convinced me that the mountaineers are on the whole very superior to the natives of southern Palestine. Perhaps this may partly be accounted for by the fact that it is only of late years that the Turkish Government has got complete power in the Lebanon. Formerly the people were ruled by their own chiefs, though nominally under the Government of Constantinople. The rule of the native chiefs might be bad enough, and certainly led to much strife between the different races and religions, Druse, Maronites, etc., but yet a sort of independence of character was fostered that was favourable to intelligence and industry. Our road led us near Sefarieh, and away westward among low hills, in some parts well wooded. It was pleasant to hear the blackbirds singing in the trees. We passed near an encampment of Bedouins, and saw large herds of cattle being watered at a well. One of the herdsmen had a sort of pipe on which he was playing some monotonous native tune. We could not go quickly, for Dr. Yartan did not like to lose sight of my baggage, robberies being rather common among these hills. The horse with it could not go beyond a quick walk, which of course kept us back. We was not far from our road that a colporteur, who works under Dr. Yartan's supervision, was enticed into the wood under some plausible excuse, and there robbed of the little money he had got by sale of books, stripped of all his clothing, and his donkey taken from him. After night fall he made his way to a village where the people were kind to him. Several other robberies on people of more importance being committed about the same time, the authorities of Aecha sent out some troops to make a great demonstration, and did absolutely succeed in taking one of the robbers. While I was staying in Nazareth a letter from the robber to Dr. Yartan arrived, and I was let into a little knowledge of the way justice is executed in Palestine. The man had been committed to prison in Aecha for a perfectly indefinite time. Had he had means to bribe the officials he should not have needed to be a prisoner long, but having no money for bribes there he had to remain, living or starving on any food his friends, or charitable neighbours chose to give him. The Government do not feed prisoners. He had been some months in this state when he got a letter written to Dr. Yartan, asking him to intercede with the authorities for his release. Dr. V. was inclined to do so, for he thought the man had had as long a detention as an English magistrate would have sentenced him to. It had created rather a sensation in many minds at Aecha that the very colporteur who had been robbed never went to Aecha without visiting the prison, and taking some small supply of food to the man who had injured him. It was a carrying out of the Gospel rule of overcoming evil with good, which greatly astonished them. We reached Shefa-Omar about noon, and went to the native missionary's house to rest. I could have but little intercourse with him or his wife, for she spoke no English at all, and he but very little. In Arabic he is said to be an eloquent preacher, and has gathered a considerable congregation, for which a neat little Church was then being built.

His great complaint is the utter want of education among the women. The consequence is that none of them care to go to Church. There is a boys school at Shefa Omar, but none for girls, and the people are too poor to raise funds for one, and the Missionary Society has not yet been able to answer the appeal for a school-mistress at their expense.

The missionary's wife did her utmost to be hospitable, and we lunched on eggs, native bread, and cheese, and coffee with oat-milk. While Dr. Yartan went to visit a sick person I went to see a large building in a more than half ruined state.

It was a castle built by one of the former governors of Aecha. A few of the under rooms are still used as a barrack, but most of the halls that surround the hollow square in the centre are fast going to decay. From the battlements I had a fine view over an undulating country to the bay of Aecha, with the town jutting out into the sea to the north, and Carmel bounding the bay to the south, with Caïpha lying just at its foot. Carmel is not the solitary hill that the name of mount would lead one to expect, but a long range running inland in a south-easterly direction, rising abruptly from the margin of the Kishon, but having a long sloping sort of table land at its summit. From Shefa-Omar we proceeded at a more rapid rate as we rode through a more frequented and safer district, so did not need to keep the baggage horse in sight. As we came gradually down from the elevation, on which the ruined castle forms a conspicuous object, we had very fine views of the promontory of Carmel, jutting out into the sea, and of the wide sandy beach between it and Aecha.

(To be Continued.)

The soil of the British islands is owned by about six hundred thousand proprietors. Mr. Mill and Mr. Bright used to say, thirty thousand.

The late Mr. Grote has left a paper giving his opinion of Aristotle. It will be published in a few days.

## Benevolent Society of Protestants Speaking the French Language in Montreal.

Editor BRITISH AMERICAN PRESBYTERIAN.

At a meeting of about four hundred French speaking Protestants, French Canadians, Frenchmen, Belgians, Swiss and Italians, held in the Church of the Rev. O. Chiniqny, on the evening of Monday the 10th inst., this Society was formed for the purpose of alleviating the poverty and distress incident in part upon the general depression of the times, and in greater part upon the severe persecution to which the converts of Mr. Chiniqny have been subjected. The members of this Society themselves contribute towards the end in view, but as comparatively few of them are in circumstances to do much for their brothers in the faith, and as there are hundreds of cases to relieve, they appeal to the sympathies of all who have at heart the cause of the persecuted and distressed. The Society is well organized, and a large committee of investigation which thoroughly sifts every case presented in order to decide upon its worthiness, forms an important element in it. While consisting mainly of members of St. John's (Presbyterian) Church congregation, the Society is un-denominational—Anglicans, Baptists, Methodists, and members of the French Evangelical Church in connection with the French Canadian Missionary Society, being represented in its committee. The President is M. Le Metayer Marsolin, Baron de Guichainville; the Vice-President, Professor Coran; the Secretaries, M. Gaudry of Molson's Bank, and Mr. Lambert, and the Treasurer, Mr. Zadoc Lefebvre. Money contributions may be sent to the last named gentleman at the British and Canadian School, Cote Street, or to Principal MacVicar at the Presbyterian College for him.

Contributions of cast-off clothing, suitable for men and boys, women, girls and infants, and especially of boots and shoes, blankets and similar articles needed during the severe cold of a Canadian winter, will be thankfully received by Mrs. Campbell, honorary President of the Ladies Enquiry Committee. Parcels may be sent addressed to Mrs. Campbell, 114 Mackay St., Montreal, to the care of the following gentlemen, who have kindly undertaken to forward them without delay.

Toronto. Messrs. Bryce, McMurrich & Co., Yonge St. Messrs. James Campbell & Son, Front St. West.—Hamilton: Rev. D. H. Fletcher.—London: Rev. Andrew Kennedy.—Kingston: W. S. Macdonald, Esq., Earl St.—Ottawa: George Hay, Esq., Sparks Street.

In order to stir up our people to come promptly and generously to our aid in this and every other department of our mission, I mentioned one fact. Yesterday morning I requested Mr. Chiniqny to call at my office in the College. In the evening he sent me the following answer:

"It has been impossible to leave the field this afternoon. The crop was so large and so rich. More than 100 inquirers have crowded around me to-day to know how to be saved. Thirty-six have been added to the flock of Christ, and left the pernicious ways of Popery. The number of souls delivered from the demogogues of the Man of Sin since the first of Jan. is now three hundred and one. May the name of the Lord be forever praised."

Let the friends of truth, and of the oppressed speedily help us in this work. Tomorrow we open another French congregation in St. Joseph St. Church.

D. H. MACVICAR, Chairman B. F. E. Montreal, Jan. 14th, 1876.

### An Acknowledgment.

Mr. Editor,—Will you please publish the accompanying minute from the Central Presbyterian Church, Hamilton, and allow me for myself, the Board over which I preside, and all concerned, to tender most grateful thanks. We are greatly cheered in our efforts to save souls, and to secure civil and religious freedom to all by putting the Word of God into their hands, when we find that we and our work have such a place in the hearts and the prayers of our numerous friends throughout the Dominion. Yours, truly, D. H. MACVICAR.

Presbyterian College, Montreal, Jan. 17th, 1876.

"The Session of the Central Presbyterian Church, in forwarding \$234.25, (through Rev. W. Reid, Toronto), the proceeds of a special effort made by the congregation in answer to your late stirring appeal in the BRITISH AMERICAN PRESBYTERIAN, desire to record their own and the congregation's sympathy with their brethren in the Lower Province, (Quebec), who are labouring amid such difficulties to disseminate the gospel among the French population. They rejoice to note the signal triumphs of the truth, consequent on the labors of Father Chiniqny and his fellow-workers, and view with indignation the lawless attempts made by the enemies of the gospel, to stifle inquiry and override the freedom of the subject. Late events have served to awaken an unwonted interest in your work among our people, and it is hoped that this special effort will be only the forerunner of a steady and permanent increase in our contributions towards this object. Our earnest wishes and prayers attend you in your work.—W. STUART, Moderator pro tem. Hamilton, Ont., 14th Jan., 1876.

Rev. D. H. MACVICAR, LL.D., Principal Presbyterian College, Montreal, Que. P.S.—Along with the above sum \$234.25, we forward to Mr. Reid \$98 from the Central Sabbath School, in all \$272.25 against a total of \$100 last year.—W.S."

### Revival

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—Accept a few words of personal observation among some of the scenes of present revival in the west.

Many persons have been looking for greater results from the movement here in 1869 than have yet appeared, and wondered at the delay. There seems to be a law of ebb and flow in the kingdom of grace as well as in the natural world. We need not stop now to discuss this question in general, or as regards this place in particular, but let us rejoice to know that once more the tide of blessing is rising here, and God's people are looking for greater things than the past has brought them. I am daily upon Mr. Smith's return from Brooklyn a few weeks ago, meeting were begun in BRAGUE'S ROAD AND RIVER ROAD SCHOOLS.

each about four miles south-west of the town, in the heart of a district which has for twenty years been a drag upon the congregation of Knox Church.

At once it was manifest that the Spirit of God was present in power, not to produce excitement and noise, but to bless His Word to the enlightenment and freedom of souls. Services have been held three or four times a week ever since, and never without anxious seekers and joyful finders of Him who is life and peace. The cases of interest are too numerous to give more than a sample or two. A young man, a school teacher, gave up the pleasure of a Christmas visit to his distant home, and paid for an extra week's board that he might remain and seek salvation where so many were evidently finding it. The last night of the old year brought him the peace and joy he sought for, and the next morning, the beginning of a Happy New Year indeed, saw him hastening home to "tell his friends how great things the Lord had done for him." Out of the meetings too, as well as in them, the Spirit of God has been working mightily. An old man had for four weeks been in a state of great anxiety and distress—"never had such a hard time in all his life, sometimes shaking from head to foot like an aspen leaf." Last Saturday he was alone in the woods, he was brought to see that all his struggles and strivings were vain, and in utter helplessness he gave up the effort and just left himself in Christ's hands, and thereupon at once realized, as God's free gift, the pardon and peace he had so laboriously been seeking to earn.

A young woman I spoke to on Thursday evening had the previous evening been openly reproved for frivolity. I found her grave enough, but without a word to say of any kind. Before the end of the week I am told she found the power and preciousness of the truth, when searching the Scriptures in her father's home. One of the most striking cases was that of a man who for twenty years had been a sceptic, a blasphemous persecutor, and injurious. His wife attended and was brought to knowledge of the truth at one of the meetings, and persuaded him once to accompany her there, only, however, to hear greater abuse than ever. Only a day or two after he was at the mill, "breathing out threatenings," and rashly vowing his wife and children should never return to the meetings again—"he would as soon see them go to hell at once," &c. On his way home alone, the Spirit of God met him in great power, and overwhelmed him with a sense of his sin in persecuting Christ and resisting conviction. The early teachings of a praying mother came back to him with much force. He says, "I could not tell you how I felt, or through what I passed. It ended in submission to Jesus and joyful acceptance of forgiveness and life, and he is now, as far as man can judge, a humble and earnest follower of Christ. He came to Mr. Smith on Sabbath and told him how for seven years he had been heaping abuse upon his name, for which he now sought forgiveness, and in other ways he is seeking to show the sincerity of his profession. And why should any doubt it who know that we have to deal with 'this same Jesus' who showed mercy to Saul of Tarsus, and replaced the enmity of his heart and life by love and devotion.

Thus while it is over the truth which is the means employed, God's Spirit worketh "where He listeth." Sometimes in the course of the addresses, as in Galt on Friday evening, when two persons, each under different speakers, suddenly grasped the truth and entered into peace; but, as all connected with the work testify, the most abundant results are attained in the inquiry meeting in the course of personal dealing. In the town the work as yet has been principally amongst

### THE YOUNG.

and, as usual, in this department most enlightful and encouraging it has been. Pastor, parents, and teachers in the Sabbath School are all earnestly working for the immediate salvation of the children. Already more than half of one Bible class of fifteen profess to have found the Saviour; in one case the whole class of six, in another I found four out of five all decided and uniting with their teacher in special prayer for the fifth, and so on throughout the school. Two of Mr. Smith's family are among the hopeful fruits of the work, and some of the elders here have had rich blessings upon their own souls and the souls of those dear to them. A lad of about thirteen walked out twice to the county meeting in a very anxious state, and the second time returned home through the rain and mud rejoicing in Christ very brightly. Indeed these converts, almost without exception, freely speak of their past condition and recent change, and give clear, scriptural reasons for the hope that is in them—"always.

CHRIST, HIS WORD AND WORK, and as these are honoured, we cannot wonder that he puts his seal upon the

work. And here I must mention in closing, what seems the most interesting feature of all, viz., the manner in which God is using the converts of the last revival, after seven years diligent and prayerful study of the Scriptures. Mindful of the parting command of the Master, "Let him that heareth say Come!" many of them have been working quietly in their own neighborhood with many tokens of divine blessing, and latterly and more signally in Moorsfield and the surrounding country. There a very mighty work has been wrought, mainly through their instrumentality, as I can testify from a visit to the scene. But of this more again. Meantime, let our prayers ascend to God for what he hath wrought, and our prayers that he would still continue to bless abundantly the work in all of these places, and at Glouanlan where it has now spread and taken firm hold. W.M.R.

Ashburn, Jan. 21.

### Another Word from Saint Ste. Marie

EDITOR BRITISH AMERICAN PRESBYTERIAN

Sir,—I read, with some surprise, in the last number of your paper that has come to hand, a long letter from Mr. C. P. Brown, of this place. As it was written without any consultation with me I may be allowed to take exception to one or two of its statements, which I do as briefly as possible. My friend thinks that I should have acknowledged the contributions which he himself collected in behalf of the congregation here, of which he is one of the managers, and of which I am provisional pastor. Perhaps he is right, perhaps not. However, I was quite willing to do as he requested me; and the closing of navigation need not have provoked me. The chief reason of my apathy in the matter was the fact that I never could get a written statement from my friend, which he knows I asked for several times. But the event, in the fulness of his communication, shows that it was better to leave him to write than for me to do so, having only an imperfect and confused verbal statement to go upon.

At the close of his letter, Mr. Brown refers to other matters in a manner unfair to me. He refers to the discontinuance of our services in Korah. Allow me to point out to my friends the want of candor, and the unfeeling, superstitious, patronizing air with which he assigns the state of my health as the reason, knowing, at the same time, as he very well does, the true reason why those services were discontinued. Painfully alive, as I am, to the difficulties of my position here, and to my own shortcomings, I most decidedly object to having the state of my health made a scape-goat of in this instance. My health has, on the whole, I am thankful in saying it, been very good, and I find the climate here agree with me very well. My body, it is true, is not very robust or strong, but quite strong enough, I think, for all the work the Home Mission Committee expected of me. And my health, perhaps, would have been benefited, rather than otherwise, by a trip to Korah every Sunday, where I enjoyed the services, when I succeeded in having them just as well as in the town, if not better.

My friend's insincerity and want of candor in this and the sequel of his letter, which cannot be fully apparent to your readers elsewhere, is a matter of surprise and sorrow to me. You know very well, Mr. Editor, how a really injurious letter may be made to appear innocent and harmless, and almost proof against criticism by the ease with which it can be glossed over, and atoned for afterwards by a Judas kiss, and an "O, I am very sorry," "I assure you, I meant no harm," "I beg a thousand pardons," &c., &c. Such, I am afraid, is somewhat the character of my friend's pistol. He refers to the want of Presbyterian services in Korah being supplied by "the Methodist and English minister." Ministers, he should have said, for there are two of each denomination residing here, and who, therefore, can relieve one another. The predecessor of the present Methodist minister in charge, considered his salary as he himself told me, as equivalent to a thousand dollars, and I suppose his successor receives the same. The Episcopalian clergyman in charge receives, or did receive until very recently, a like sum. Besides, it so happens that these four clergymen have good horses and vehicles at command, furnished by friends, at no cost, I believe, either to themselves or to the people in the country. Mr. B. knows very well that I was willing to pay for a horse and conveyance out of a smaller salary, if I could have found reliable articles of the kind, which, as Mr. B. himself told me, I could not. The statements that the settlers in Korah "are principally Presbyterians," and that the meeting-house there is only "five miles distant," are, I think, very questionable. I am willing to believe, however, that my young friend has erred through indiscretion, or thoughtlessness, rather than from any intention to give offence. And as I will say no more, regretting very much to feel myself called upon to say anything upon such an unworthy subject, as Your humble servant,

WILLIAM KAY.

P.S.—I had intended to send you a letter upon "Higher themes," which I have been meditating and proposing to tempt you with, but must defer it. I trust my friend Mr. B. will not allow this little tiff to put an end to our friendship, or to those pleasant evening readings, planned by himself, of Horace, and of the "tale of Troy ending," and of the wanderings of that "much enduring man," with which we are apt to become so enchanted in youth, as Augustine remarks, too forgetful of our own more grievous wandering, and who, I think, had in him some of the elements of a first rate Presbyterian missionary.

**Pastor and People.**

**Holliness in Commerce.**

It is quite time that the notion that we cannot be completely holy in business was exploded. Men who, in their Protestant fervor, scouted the idea that peculiar sanctity belongs to a monk's cell, too often say, and in the utmost sincerity, when the claims of Christ to their full consecration are pressed upon them, "We cannot be entirely holy whilst engaged in commercial pursuits." This notion is highly dangerous, and is, moreover, absolutely false. What is there in commerce that is defiling? Is it the goods we handle, or the men we transact business with, or is it the principles that underlie commercial life? No one would for a moment plead that the mere handling of cotton, or wool, or silk, or iron, or silver, or gold, can defile. That which touches only the outer man can never make him unholy. Holliness is not a thing to be washed from the fingers' ends, but has its seat in the heart. Our Saviour shrank from no contact with the most guilty of his fellow men, yet he contracted no stain. Men can only contaminate as their principles, if evil, are accepted and acted upon. It is very true that the want of principle which characterizes some men in commerce is corruptive indeed, if we follow such an evil example, but need any man be dishonest because another is? Because others choose to walk in the path of iniquity, must we therefore step into the same road?

The cares of business, in an age of competition such as was never before known, are undoubtedly great. It would be very unwise to deny it. But it is altogether a mistake to suppose that business men are the only careful men. Every department of life feels the pressure of an age that is working at express speed; so that if commercial men feel the pressure, they do so in common with men of all ranks in society who live by toil of brain or hand.

It is urged that you cannot escape the contagion of wrong doing, that you must cut iron with steel and meet rascality with tricks. But not this utterly to deny the spirit of our faith, which insists upon universal love, and declares that candor, truth, and regard for others' interests, should characterize the Christian man, in every walk of life. Besides, this judgment is false, or there is not a truly religious man in the commercial world. He who practices the dishonest tricks of trade, or in any way conducts his business so as to break God's commandments, is not a Christian at all. But, thank God, there are many saints among business men. And they who see the deception and meet often with impurity, and so keenly feel the smart of wrong as to complain of their isolation in regard to commercial morality, forget the lesson which God once impressed on the mind of despised Elijah.

There really is nothing in commerce itself contrary to the spirit of true religion. Some of the holiest men have bought and sold. Some of the noblest philanthropists that ever loved God wholly, and served their generation faithfully and well, have been commercial men; and no man, whose calling is an honest one, need fail of coming up to the highest requirements of the Gospel; whatever may be his position in life. What was said to Paul is equally said to us: "My grace is sufficient for thee." What was said by Paul may be as confidently said by us: "I can do all things through Christ which strengtheneth me." We say to business men, you may carry a heart ever washed in the Saviour's blood, and therefore unstained by sin, all through your worldly engagements. It is your privilege to rise above all temptation, above all wrong, above all care, and whilst engaged in your most ordinary transactions in the world, have a Christian experience which will enable you to sit with Christ Jesus in heavenly places.—*Rev. W. Guyas Passoa, in Central Advocate.*

**Small Farms and Small Churches.**

Agricultural writers are frequent in their praises of small farms, which bring careful culture, near neighbors, good roads, churches and school houses. The *Christian Intelligencer* thus improves the doctrine: "If small farms make near neighbors, is it not so with small churches likewise? In small Churches every member knows and is known of every other member; and what is of equal, or perhaps of greater importance, every member is a near neighbor of his pastor, is intimately known by him, and knows him intimately. Often in very large Churches the pastor is necessarily the greatest stranger in the parish; his visits are mere visits of ceremony, and his calls are sufficiently formal to satisfy the most exacting requirements of fashionable etiquette. But in small Churches the pastor is able to get near, not only to the persons, but to the very hearts of his people. He knows his people and is known of them. If they meet with affliction or reverses, he suffers with them; if they are blessed with prosperity, he rejoices with them. He is always close enough at hand to aid them in the hour of temptation or of penitence, or to guide and counsel them when they are assailed with doubts and perplexities.

Then again, if more is raised to the acre on small farms, and if they are better tilled, should an average be struck, is not the same true of small Churches? Certainly, as a general rule, the pastor who has to till the hearts of one or two thousand, can scarcely be expected to "farm as closely," or to produce as large a crop proportionately, as the one who has only a few hundreds to cultivate. There are many substantial reasons in favour of "close farming," both in the religious and in the material field. Let not those be discouraged, then, who are pastors or members of small churches, but let them both take a lesson from the husbandman who has but a few acres, but who makes of these few acres a garden which is free from weeds and noxious growths of all kinds, which is fertile in all good fruit, and which yields an abundant harvest.

Keep company with the good, and thou wilt be one of them.

**The Mother in Israel.**

No character in the church is more justly entitled to love and reverence than the aged mother in Israel, who, having spent her life in the service of the Master, now calmly awaits His summons. Patient, kind, charitable, ever ready to do a good work, and always in her place, unless provoked by the growing infirmities of age, she exemplifies, in a high degree, the qualities of a meek and lowly follower of Christ. With a simple and sublime faith in the promises of the Bible, and with a heart softened into a quiet resignation, by the troubles and sorrows through which she has passed her thoughts are continually going forward to heaven which she soon expects to reach.

The companions of her youth have all passed away, except a few, scattered here and there, amidst a younger generation. Year after year she has wept over the graves of her loved ones, one by one the ties which bound her to the earth have been severed, and now she looks back over the weary journey of life, with a heart full of regrets, but aglow with thankfulness for the blessings she has received. In the faithful performance of her humble duties, she has done much for the upbuilding of the church. Her life has been well spent, and though her labours may be lightly regarded on earth, in a very short while she will receive from her Master an abundant reward.

Who can estimate the value of the home-work of the Christian mother? As the presiding spirit of the hearth-stone, in her humble sphere, devoting her life, with all its energies and wealth of affection, to the interest of the children which God has given her, she sows the seeds which, in after years, produce the grandest results. How many are brought into the fold of the Church, mainly by her influence! How many an erring soul has been checked in his downward career by the recollection of a pious mother's efforts in his behalf! How many a wayward boy has been brought to repentance and life by the efficacy of a mother's prayers, which were treasured up to God, and answered in his own good time! What tender associations, of church and of God, cluster around the memory of a sainted mother, and who can estimate the power of those subtle and indefinable influences, which, springing from her teaching and example, follow the child through life?

In all the world there is no more touching picture of unselfish devotion, than that of the woman, who, through years of anxiety, suffering and sacrifice, gives her chief thought and constant effort to the training of her children in the nurture and admonition of the Lord; and in heaven, no brighter crown will deck the brow of the redeemed, than that of the faithful mother in Israel, however humble or poor she may have been on earth.—*G. H. B., in Christian Observer.*

**The Duty of Being Lovable.**

"A new commandment."

If my neighbour finds it as hard to love me as I do to love him, I am sorry for him. Christ's words mean something more positive than the quiescent goodwill which wishes no harm, and in an emergency, would do a kindness. But if there is nothing lovable in a person, how can you love him, except in this negative, benevolent spirit? Christ loved us in our "low estate," and his children should thus love one another. So the loyal Christian enlarges his heart and broadens his sympathies to live out the spirit of his Master. Yet human nature asserts itself. Antagonistic temperaments recoil from each other. Good people are often very disagreeable. Coarse manners and coarse tastes are repulsive, though found in the church. Tiresome people are boring, even if Christians. Our nerves are tortured, our sensibilities shocked, our temper exasperated by brothers and sisters in the church. There are some who act as if they did not want you to love them. *To be let alone* is all they want. How shall we have tenderness and sympathy and warm affection, when the heart does not find anything to fasten on?

Christ's "new commandment" must have a reflex meaning. If we are required to love, it is implied that we make ourselves lovable. Are we not to soften the asperities of our temper, "round the sharp knobs of character," change the repellent manners into a genial approachableness, and sweeten the severities of our virtues so that our condemnation of another's wrong shall be sorrowful rather than stern? Is it not a duty to avoid those habits which are uncomfortable to others; to check the indulgence of personal peculiarities which may be even more disagreeable than faults, and to cultivate those graces of heart and manner which make our presence a pleasure to others? Are we not to exercise ourselves continually in active, generous service, using all our faculties and opportunities in such a way that others can always believe in us, finding us an inspiration, strength and joy? Sir Philip Sydney speaks of

"A sweet, attractive kind of grace; A full assurance given by looks, Contentual comfort in a face, The imbecilities of gospel books."

If we were all seeking to grow into the likeness of Christ, in little things as well as in great, this brotherly love would spring spontaneous in the heart, and we should find continual comfort in each other's faces.

I read the "new commandment" again, and underlying the familiar words I seem to see the corresponding precept: "Be lovable to one another. I look across to my neighbor over the way, and in striving to be lovable myself, lo! I find him so. Has he, too, been studying the lesson, or are my eyes just opened to see the good in him? Possibly we shall find it easier to love our neighbor than to be always deriving of his love.—*Christian at W.*"

Make up your mind that God does not look at your professions or intentions, but at your life. His Spirit is a "discerner of the thoughts and intents of the heart."

**Diversities of Glory.**

There is a poeage in glory. There are distinctions and diversities among the holy and happy spirits of heaven. They do not all walk on the same dead level of felicity and honor, nor all on the same supreme heights. There are degrees of exaltation and dignity. They are all holy and happy. They all wear the likeness of Christ. They sing one song. But there is still room for a diversity of joy and reward. When John looked in through the open gate he saw some whose garments shone with an exceeding lustre, distinguishing them from their fellows; and he could not forbear asking, "Who are these that are arrayed in white raiment, and whence came they?" And Daniel testifies that "they which turn many to righteousness shall shine as the stars for ever and ever."

It is on this testimony of Daniel that I wish to dwell. Suppose a man converted on his death-bed, his last breath expended on his first believing prayer, and receiving like the dying thief, as he leaves this world, the pledge of Jesus, "To-day shalt thou be with me in Paradise." He goes up, indeed, to the celestial city. He is saved. But he goes alone. None of all whom he has known in the fellowship of this life pass through the pearly gate. In how many associations he has walked and talked and labored. But while those ties were on him he was not a lover of Jesus. He had never pleaded with one soul, nor prayed for or with one soul, to bring him to the Saviour. He is saved, but nobody else is saved as the fruit of his faithful witnessing for the Master. Must not this fact affect his reward in heaven?

Or take an indolent or timid Christian, who has for many years been comforted by the hope that Christ has accepted him, who has prayed daily, "Thy kingdom come," and who has helped to maintain Christian ordinances, but who has no knowledge that any soul has ever been brought to repent and believe in Jesus through his personal, direct, efficient interposition, and who goes home to the presence of his Lord in the evening of his days with only this uneventful story of his earthly experience—he may indeed cast his crown with not one jewel sparkling in its golden rim.

How different it will be with the faithful and untiring laborer who has instrumentally led many sons and daughters to glory! They will cluster around him amid the groves of the celestial Eden. They will seize his robes and his laurels, and hang upon him with every demonstration of immortal love and gratitude. "But for you," they will say, one after another, "I had not been here in this blessed heaven!" "But for you I never had crossed the threshold of the house of prayer!" "But for you I had never left my vice and follies!" "But for you I had never given up my cold scepticism!" "But for you I had never bent my stubborn knees to ask forgiveness through a Saviour's blood!" "I owe my joy, my crown, my song, my hermitage in Jesus and his great salvation, to your fidelity! You would not give me up. I resisted you, and struggled against the light and the truth, but you kept your hold of me till I came to the crucifix and found pardon and peace!" Think of his emotion as he hears such testimonies.

And Jesus will call him near and thank him, with words sweeter than music, for his unresting earthly labours in telling the story of the cross, and persuading men to trust that redeeming grace.

Ah, it will be true in demonstrations more than we can anticipate, that they that turn many to righteousness shall shine as the stars forever and ever. Brethren and friends, don't you covet these heavenly honors and joys! It does not require learning to win them. You need not speak with eloquent lips. Wit-out the influence of place and position you may win this reward. Souls are waiting for you. Salvation is staked on your pleading, praying and working. Every man in the community is accessible to you. Begin, and the work will grow more facile and more precious every day. There will be an absorbing taste and relish for it as you proceed. Be not wanting in this earnest type of effort in these burdened and fatal days.—*Rev. A. L. Stone, D.D., in the Pacific.*

**Church Choirs.**

The religious earnestness of Mr. Moody has been much commented on, and not at all exaggerated. The same intense religious earnestness characterizes all that is done as well as all that is said. It is illustrated by the selection of the chorus choir of 250 voices. All the choirs of Brooklyn were invited to send delegates. But one condition was attached: Mr. Sankey would take no singer that was not a Christian. He would have no voice singing the invitation to Christ that was not consecrated to Christ. And when the delegates came together he selected from them the most earnest Christians, not the best singers. Christ in the heart, not all in the lips, was the first requisite. Many of the excluded singers are indignant. But there are two results: Mr. Sankey's choir conducts not a concert but a ministry of Christian song; and all Brooklyn choirs are made to believe that there is one man at least who counts love for Christ as more important than musical skill, in the service of praise. The consequence, too, is a choir in earnest, with no laughing, toy, flirting. It is refreshing to see as much Christian earnestness in the choir as in the pulpit.—*Lyman Abbott, in The Advance.*

We wouldn't give much for a lugubrious Christian, for he would work alongside a cheerful one. The cheerful one will out-run him. There is no need of sombreness in Christian service, if what the Scriptures tell us is true. "All thy ways are pleasantness, and all thy paths are peace." God has placed some people in a very easy place to love and serve Him. And yet how many there are knowing this, feeling it, and yet doing nothing. If such did their duty, the circumstances of others would not make it as hard to become Christians and live up to the highest professions.

**Life Insurance.**

The subject of "Life Insurance" was brought under our notice a few days ago by our Toronto correspondent, whose remarks on the subject were pertinent and reasonable. Our correspondent referred particularly to the insurance of the lives of ministers, who, as a class, we regret to say, are very insufficiently remunerated.

When we take into account the sum expended on their education, the position in society they are expected to maintain, their contributions to charitable and philanthropic objects, the support and education of their families, and, in addition, to exhibit one of the apostolic qualifications of a Bishop—"given to hospitality," and then think of the small pittance doled out to them in the shape of salary, which would be spared by a respectable mechanic or book canvasser, we are forced to the conclusion that, as a means of providing for the families of such ministers the congregations should exercise a little self-denial, and show their appreciation of such labours by taking out a policy on the life of their minister, which, in general, would only be a small thing to the members individually, and in very many cases would save many of these families from being a burden to the Church or an object of charity to the public in the community, in which they live.

From a circular just issued by the General Agent of the Union Mutual Life Insurance Company, Toronto, we notice that this excellent Company has a scheme which will meet the want referred to, and which we heartily commend to the careful consideration of the various congregations both in cities and rural districts. We give below an extract from our correspondent's letter, but in reference to which we would say that in our opinion he places the average of ministerial income too high, as we fear that \$600 to \$800 would come much nearer the correct sum for the income of many of the country ministers.

"I cannot think of any work which the ladies of a congregation could engage in which would be attended with more blessed results. It would save many families from being thrown as a charity upon their neighbours and friends, and very often upon the Church at large. It is true that a few ministers have large salaries. For these I do not plead; but it is well known that the average salary is not above \$1000; and with such an income how can any man keep up a respectable position, as a minister is expected to do, and educate his family, which, in some cases, consists of five or six, and probably all daughters, and save anything to put past as a provision in case of death. Let our Christian people remember the words of him, 'who, though he was rich, yet for our sakes became poor.' Inasmuch as ye have done it unto one of the least of these my brethren, you have done it unto me."

There are many reasons which might be urged for the performance of this duty other than the grounds of charity, and by which the people would be benefited. It would free the minister from many cares which no doubt distract his mind, and he could the more fully devote himself to his high calling, and would more effectively do the "work of an evangelist," and give full proof of his ministry." It would enable him to purchase such books occasionally as he might require to keep himself abreast of the literature of the day, and successfully meet the arguments which are often hurled against our common Christianity. It is often said that ministers are behind the age; and we might say in reply, how can the people expect it otherwise when they will not furnish the necessary means by which information is to be obtained? Some people think that if a minister has a "Book of Common Prayer," or a copy of the "Confession of Faith," and of "Boston's Fourfold State," or an edition of Wesley's sermon in his library, that he should drive scepticisms, infidels and universalists before him like chaff before the summer's threshing-floor. The Apostle Paul was no common theologian, and writing to Timothy he says, "Bring the books, but especially the parchments;" and if ministers are to give their people the "heavenly oil," "the finest of the wheat," and systematically bring from the treasury of the Gospel "things new and old," they must be in a position to buy a good book occasionally. Congregations often put forward the cry of poverty, but many of them spend thoughtlessly and carelessly much larger sums, for which they receive no more present or future benefit than would accomplish what we have suggested.

Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation."—*Kings-ton News.*

**God Governs Barns.**

A wealthy capitalist, who had made the most of his own fortune, and what was harder, took care of it, gives the following as the secret of his success: "Honor the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty, and thy presses burst forth with new wine." The philosophy of the matter is simply this, that God governs barns. We are willing to allow that He governs nations, and guides congresses, and directs battle fields. But Solomon, moreover, knew that He presides over wheat fields, stables, and wine-presses. We acknowledge that God is to be worshipped in church with prayers and psalms; but Solomon will have it that He is to be praised also with threshing implements and grain wagons.

Some one ascribes to Charles Francis Adams the remark that the thing necessary for a revival of business in this country was a revival of religion. "Moody first, mammon afterward."

TRIBUTATION may come as a flood into the church, we may be disappointed even in the brethren; but those who have the eye fixed on Christ "hold on their way," the word which they have heard, and which they keep, is a strong link binding them to Him, who is more than all else to them.

**An Abuse of Language.**

The intolerable demand of the Nation upon the government of Spain, rolled under the name of "religious unity," is the same thing in effect which was enforced in Spain by Philip, of execrable memory; the same "religious unity" which he endeavored, at the cost of the best blood of the Netherlands, to impose upon that unhappy country. The brave Netherlands imperilled their lives, their fortunes, and their sacred honour, rather than accept this fatal gift of "religious unity," or, in other words, religious intolerance and slavery of the conscience, now offered to the partly emancipated Spaniards. It would be the disgrace of Christianity if the attempt should succeed, and the freedom to worship God according to the dictates of conscience, lately obtained by Spanish Protestants, should be thus taken away from them again.

The unity of Christians is a precious object, for which the Master himself prayed fervently. So far as Protestantism is concerned, the cause has lately made most rapid advances, and to some sanguine believers the time seemed to be rapidly approaching when all shall be one in fellowship. In many respects even the wall of separation between Romanism and other forms of Christianity seemed to be growing thinner. The demand for the re-establishment of the Spanish Concordat, however, is an attempt to build the wall mountain high, and to establish "unity" in the same way that Russia established "order" in Warsaw, namely, by the extinction of liberty. The Vatican note makes a show of consideration for the "supreme necessities of Spain," but the concession only goes far enough to show that the only hope for freedom of conscience in that country is in a firm resistance to the inadmissible pretensions of the Vatican. Its consent to negotiate only goes so far as to contemplate drawing up "an understanding on the same principles in another form." It is the principle, however, and not the form, which is detestable, and any disguise it may take will be an affront to the spirit of the age, and to the spirit of the Christian religion.—*N. Y. Journal of Commerce.*

**Random Readings.**

MANY who have escaped the rocks of gross sin have been cast away on the sands of self righteousness.

THERE is no coming at the fair heaven of eternal glory without sailing through the narrow strait of repentance.

How miserable is the condition of those men who spend their time as if it were given to them, not lent!—*Bishop Hall.*

To a heart that is full of joy, all it sees is joyful; but to a sad heart all is sad. Change of heart is the greatest change.

THERE are some inns which are never empty, but as fast as one guest goes out another comes in. Such is the heart of an unregenerate man.

DR. BELLows once said that the way in which the Unitarian Gospel was proclaimed reminded him of a decayed gentleman who turned out to sell matches, and cried, rather feebly, "Matches! matches!" and then aside, "O! I hope nobody will hear me!"

Passing along the road the other day, we thought we had found a very beautiful knife. On picking it up, it was found to be only a handle without a blade. So do we hear very beautiful sermons—well-written and well-read—but they are without a blade. They cut out no corners of sin, and carve out no models of piety. Sermons must have blades.

EVERY true hermit grows by patience. People who have always been prosperous are seldom the most worthy, and never the most strong. He who has not been compelled to suffer, has probably not begun to learn how to be magnanimous; as it is only by patience and fortitude that we can know what it is to overcome evils, or feel the pleasure of forgiving them.

PEOPLE are always talking of perseverance, and courage, and fortitude; but patience is the sweetest and worthiest part of fortitude, and the rarest, too. I have known twenty persevering girls to one patient one; but it is only the twenty-first one who can do her work out and out and enjoy it. For patience lies at the root of all pleasures, as well as of all powers.—*Ruskin.*

A MAN of deep religious experience is always effective. I care not how poor his voice is, or how uncomely his countenance, or how awkward his gestures, or how shabby his clothes, or how lame his grammar. By taking good care of our own vineyard, we learn how to help others in the care of their vineyard. If you cannot raise grapes in your garden, you cannot raise them in mine.—*Zalmage.*

JOHN HOWARD, the philanthropist, never neglected the duty of family prayer, though there were but one, and that one a servant, to join him; always declaring, that where he had a tent, God should have an altar. Wherever he was when the time came, the duty was attended to. The presence of no one was allowed to interfere with it; and every call of business must wait outside the locked door till it was ended.

The man who goes about to humble himself, and to amend, after a fall into sin, before he looks to Christ, only gets hardness into his heart, and attempts to purge away sin by sin. Nothing must stand between the sinner and the Saviour. It is the believer's privilege and duty at all times to behold the Lamb of God as having put away his sin; and thus looking to Him, the heart will be melted into sweet contrition.—*Sir Richard Hill.*

We hold to earth and earthly things by so many more links of thought, if not of affection, that it is far harder to keep our views to heaven clear and strong; when this life is so busy, and therefore, so full of reality to us, another life seems by comparison unreal. This is our condition, and its peculiar temptations, but we must endure it, and strive to overcome them, for I think we may not try to flee from it.—*Dr. Arnold.*

Our Young Folks.

One Step at a Time.

"O dear! O dear! I shall never get there," sighed Charlie. It was a mountain side, and a path led from the valley below up to the summit. But it was not an easy path at all. It was rough and stony, sometimes steep, sometimes slippery; sometimes it went through boggy places, that were worst of all. At first there were so many things to look at that Charlie, who was climbing up with his father, had no thought about the steepness of the way. The huge gray rocks piled one upon another, with the purple heather growing here and there on the little ledges, as if some careful gardener had planted it there to make the most of room; the little stream gurgling and foaming, following the course marked out for it, and determined not to be turned aside, and leaping over the precipices as if it laughed at the grim old rocks, and said to them, "Down I go, you can't hinder me;" the graceful lady-lorn peeping from under the crags, and the outcrag, so white and feathery, covering the dark, boggy ground; the large bird that kept wheeling around them, and which Charlie thought was an eagle, though it was only a kite; the little mountain sheep, they were so small and so very white—all he had enjoyed very much, till his legs began to ache, and the top looked just as far off as ever; so that his courage faded.

"We don't get a bit nearer, father," he cried, as he threw himself down upon a mossy stone; "so we had better give it up."

"Come, come, my little fellow, cheer up, and don't lose heart," said his father. "Rest a few minutes, and then make another effort. I see you have not yet learned the best way up the hill."

"No, father; what is it?" said Charlie, looking around to see whether there was an easier path they might have taken.

"One step at a time, Charlie; that is the best way."

"But that is the only way anywhere," and Charlie looked again rather puzzled. "Quite true, my boy; but truer still in going up a mountain. What I mean is this: if you look at the difficulties before you, how high the summit is, and how far off it seems, you lose your courage; but if you only think of what is just beneath you, and take one step, and then another, then another, why, each one is taking you nearer and nearer; and little by little, step by step, you get to your journey's end."

"I see, I see," cried Charlie, springing up; "hurray! then, here goes!" and in a very short time he was sitting on the pile of stones at the mountain's summit, rewarded for his toil, and refreshed by the breeze, and heartily enjoying the contents of the basket his father had carried up for him.

The holidays were over. The mountains were left behind with the heather and the streams, the free fresh air and the cloudy shadow and the every-day world, and the dull routine of school life had come instead.

Charlie was sitting at his desk, pouring over his Latin translation. It was what he called rather tough; it was much harder work than climbing up the Welsh hills; and Charlie, as you may have guessed, was not very fond of difficulties. He began any thing very eagerly, but it he found he could not jump to the end at once, he was apt to tire of it and throw it aside.

"O dear!" he cried again, "I can't see my way through it all. I never shall understand Latin."

"O Charlie, Charlie!" said his father; "have you forgotten the Welsh mountains already? Remember the best way up the hill is also the best way through Latin grammar. Step by step will carry you over harder things than this. Don't be thinking about the future at all; do, with all your heart, to-day's appointed task, that is one step; to-morrow will bring to-morrow's task, that is another; and though you may not see at the time that it tells for much, yet when you look back at the end of the half year, you will find real progress has been made, and that one step at a time has carried you a good way up the hill."

"Father," said Charlie, half an hour afterward, when he met him in the garden, "I am afraid I have not much patience with my books. I wish I had. But there it is so dull and tiresome to go on plodding. How nice it must be to be clever, and then one might grow wise without all this trouble."

His father shook his head. "You have often heard me say there is no royal road to learning. It would do you very little good to be clever, unless you were persevering too. Nearly all the learned men in the world have gained their knowledge piece by piece, and little by little. They have all travelled the same road before you, if you would only believe it. A house is built one brick on top of another, and all our great discoveries and inventions have been made not all at once, but by slow degrees—a happy thought from one man, and then a bright idea from another. Paintings and sculptures did not spring out of people's hands by magic; but were the work of months and years of patient labor, such as you would call dull and tiresome. However, I hope you will learn better as you grow older."

"I will try, father, to show you that I mean it. I will go now and weed my garden. I began last week; but it was so overgrown I got tired and gave it up. Now you shall see what I can do."

Charlie set to work, and weeded hard that day, and the next day, and the day after, so that by the end of the week he called his father to look at his now neat and tidy garden. "There, father, I have persevered, you see, step by step," he said; "and do you not think I am doing better?"

"Well, I will not despair if you will go on like this, my boy," replied his father; "you may be a learned man yet—who knows?—and I am pleased to see you striving against your bad habits. But Charlie, to fight against our faults is a work which more than anything else needs to be done step by step; so that you must not be discouraged if you do not see the results at once."

God has promised us the help of His Holy Spirit, or we could do nothing with success; but in true piety He does not give us the victory all at once, only little by little. Life, you know, is a journey, and it is often up the hill, and very steep. The Bible tells us we are to "walk" in the way which leadeth unto life; and a walk is made up of steps. One step is very easy, and a very small thing; but a great many steps together lead from sin to holiness, and from earth to heaven. Every time we conquer our pride or anger or selfishness, that is one step. Every little act of love or self-denial, that is another.

And it is very pleasant to think that God takes notice of our "steps," for this is the psayer He teaches us: "Order my steps in Thy word," (Ps. cxix. 133); and this is the promise He gives us: "The steps of a good man are ordered by the Lord," (Ps. cxvii. 28).—Early Days.

Romanism and Crime.

The tendency of Romanism to foster social degradation and crime is strikingly evidenced by a recent Parliamentary return which has been published with reference to criminals in Scotland, and by which it is shown that in that country criminals belonging to the Roman Church are out of all proportion to the whole number. The following are the facts which appear in the return: "Of the Roman population in Scotland the criminals are over 37 per 1000; among the whole of the rest of the population the proportion is only a little over 7 per 1000. That is, Romanism in Scotland produces, in proportion to the number of its adherents, more than five times the amount of crime which is produced by the same proportion of all the rest of the population. If crime among the Romanists in Scotland were at the same rate as among the rest of the population, the number of their prisoners ought to be only 2,920. But it is 10,740; thus giving 7,820 in excess of what it ought to be, compared with others. Of Roman Catholics in Scotland, one in every 27 is a criminal prisoner. Of the rest of the population, it is only one in every 182."

The criminal statistics of other countries are equally strong in the evidence which they afford of the disproportionate prevalence of crime among Roman Catholic populations. Thus, the criminal statistics of various countries, Papal and Protestant, collected in 1852, by Rev. Hobart Seymour, relative to murder, show the following results: In Roman Catholic Ireland, the murders are 19 in the million; in Roman Catholic France, 31 in the million; in Roman Catholic Belgium, 18 in the million; in Roman Catholic Austria, 86 in the million; in Roman Catholic Bavaria, 82 in the million; in Roman Catholic Italy, 78 in the million; in Protestant England, 4 in the million. Mr. Seymour, writing in 1869, adds in a note: "The past year gives a still more horrible figure for the Papal States and for Italy. In the Papal States the number of murders reported by the French police at Rome is at the rate of 187 in the million, while in the rest of Italy they were 111 in the million. These figures," Mr. Seymour observes, "are eloquent. If it be said that this vast amount of crime is to be attributed to bad governments and defective institutions, it seems strange that such defects should be peculiar to Roman Catholic countries; and the remark is doubly applicable to the Papal States. In these territories the whole government is in the hands of the head of the Church of Rome; yet these laws, these wretched institutions, which admit of this frightful amount of murder, are all the creation of the Popes themselves."

On the same subject a letter was written, not long before his death, by the late Dean of Canterbury, after spending some time in Rome, and carefully studying the "Holy City," as it is preposterously styled by Romanists, which puts the whole matter in a nutshell. "Here," said the Dean, "we have the most absolute monarch in the world, ruling a capital by no means large, with a numerous staff of military and police, and besides, assisted by 20,000 French troops. And besides this, we have here a people whose state, physical, moral, and intellectual, is the result of accumulated centuries of a government and institutions, according to the advocates of the Papacy, the best in this world, and administered by infallible wisdom, unerring justice, spotless integrity, and unimpeachable truth. How, then, does it stand with Rome in point of security and good order? Unquestionably, in both these points, it is the worst city in the civilized world." Speaking at the same time of the moral and religious state of Rome, he says: "It is not too much to say that the present moral and religious state of Rome is a foul blot on modern Christendom, and hardly to be paralleled even among the darkest passages in the history of our race."—N.Y. Christian Intelligencer.

THERE is a rumour that Mr. Disraeli intends to make the elder Rothschild a Peer. There is no Jew, and there never has been a Jew, in the House of Lords.

In Spain, in spite of nine Roman Catholic archbishops, ninety-three bishops, 100,000 priests, 14,000 monks, and 19,000 nuns, out of 15,000,000 less than 1,000,000 are able to read and write.

Miss Howard, an Englishwoman living in Paris, has opened her rooms for religious and social conference, and invites to the French capital. A Bible-reading meeting is held every Tuesday evening.

THE Quakers of Birmingham, England, conduct and sustain Sunday-schools for adults. Many of the scholars have reached middle life. Two thousand men and women are brought together by this agency for religious instruction every Sunday. The schools were begun twenty-seven years ago.

A REMARKABLE meeting of foreign missionaries employed in city mission work was recently held in London. Grace was said in fourteen different languages. The London City Missionary Society employs four missionaries among the Germans, one among the Dutch, two among the Italians, one among the French, and two among the Orientals. They are always to be found in the great m. polls.

Subsidiary School Teacher.

LESSON VI.

Feb. 8 } DAVID SPARRING SAUL. 1 Sam. xxiv 1-10.

COMMIT TO MEMORY, vs. 14, 15. PARALLEL PASSAGES.—1 Sam. xxvi. 8-11; also vs. 21-25; Ps. cxli. 4-6.

SCRIPTURE READINGS.—With v. 1, compare 1 Sam. xx. 11, 23; with vs. 2-4, compare Ps. lvi; with v. 5, read 2 Sam. xxiv. 10; with vs. 6, 7 and 8, read Matt. v. 49-55; with v. 9, read Prov. xvi. 29; with vs. 10, 11, compare Ps. xxxv. 7; with vs. 12, 13, compare Gen. xvi. 5 and Job v. 8; with v. 14, read 2 Sam. ix. 8; with vs. 15, 16, compare Rom. xii. 19-21.

GOLDEN TEXT.—Recompense to no man evil for evil.—Rom. xii. 17. CENTRAL TRUTH.—We must show mercy as we expect it.

Some account of the place of the incident reported in our lesson, will at once help to the understanding of it, and be the explanation of v. 1-3.

The best authorities are agreed in fixing upon Ain-Djeddy as the ancient Engedi, the name only slightly changed. It is a pretty bit of secluded scenery, two hundred yards from the Dead Sea, on the western side. It is fertile, with grove, fruit trees and wells. The approach to it is so rough and difficult, that De Saulley found numerous skeletons of unfortunate animals that had missed their footing, and himself felt the difficulty of reaching it. Robinson found many limestone caves all around, in which sheep and cattle (v. 3) could be sheltered, and in which outlaws—such as David then was—have hidden themselves in more modern times. Some of them easily hold a thousand men (v. 3). The ibex, or wild goat, and the common goat, are found here in numbers. The cave which Saul entered to sleep, as J. D. Michælis, Patrick, and the Speaker's Commentary read v. 3 (though this is not the common view), De Saulley thinks he identified, but this could only be a guess. Many broken walls and solid ruins are around, showing the importance the place has had at various times as a "stronghold."

DAVID WAS HIDDEN.

Saul had omens; or if not, the tale-bearers—dangerous "friends"—who are always eager to oblige the great for their own gain (see 1 Sam. xxiii. 19), reported the fact, and Saul having the Philistines off his hands (v. 1), how, we are not told, but probably by a victory, set out in pursuit of David with three thousand men, his body-guard apparently (v. 2). He came to the very cave in which David and his men stayed. They, in the dark sides, could see any one entering, yet be unseen.

(V. 4.) Jonathan must have known (1 Sam. xx. 15; xxiii. 17) of the prophecies that went before (1 Tim. i. 18) concerning David. The words of 1 Sam. xv. 28; xvi. 1, 12, were often needed perhaps to encourage David's followers. They now conclude that the struggle is to end, that the Lord has sent his enemy into his hand. And it looked like it to common men—which David was not. Saul, like other persons of consequence, wore a long garment, like a dressing-gown. Men who live a life of hardy adventure become quick-witted and ready. Noiselessly, and without disturbing Saul, David cut off the skirt of his garment, so providing evidence that he could, if so disposed, have killed Saul. Saul may have laid it aside for the time.

(V. 5.) Even for this

DAVID'S CONSCIENCE (1 John iii. 20, 21) SMOKE HIM.

It was so disrespectful to the king, though the circumstances would seem to us to warrant special measures. But he retained his loyalty. This verse appears to be parousal.

Vs. 6, 7 give us his reply to the suggestion of his servants that he should end the controversy by taking the king's life. Even as a matter of prudence, such a course would have excited sympathy for Saul and made enemies for David. The generous and right course is the wisest always. So he restrained the feeling of his followers, to many of whom the taking of a life probably, seemed a small matter.

(V. 8.) David knew the ground and if pursued could easily secure himself; so he boldly presented himself among the crags to Saul and his men after the king had gone out of the cave; and on securing Saul's notice, he acknowledged his rank by the usual bowing to the earth. The office is often to be respected, even when the holder of it is bad (Eccl. viii. 2; Rom. xiii. 1-6).

(V. 9.) David knew well how Saul's mind was kept in agitation by busybodies. Ps. x. xi, xii, and others allude to them. Hence his appeal to Saul, "Wherfore hearest thou," i.e., they tell thee I am in rebellion, and bent on thy ruin. They humor thee with falsehoods. Here is the proof of their lies.

(V. 10.) Provisionally,

SAUL WAS IN HIS POWER,

and the suggestion was to destroy him, but his eye spared him, and better counsels prevailed, for he remembered him as the "Lord's anointed."

(V. 11.) The skirt of the garment—a fragment cut off—was in David's hand. It was unanswerable. Whoever did that could, if so minded, have struck a fatal blow. But the highest consideration held him back.

(V. 11.) "The Lord judge"—I leave it to Him to deal with the case, and if He please, to punish the wrong. I shall not take justice into my own hand. If the Lord could tolerate Saul, well might David.

(V. 12.) Proverbs are of great account where books are not in use. They, as the wisdom of many concisely expressed by the wit of one, are memorable and influential. He quotes one, not otherwise known to us.

In v. 14, David remonstrates with Saul on the dignified course he pursued. This was conciliatory—made Saul appear great and himself little—the phrases "dead," "g," and "flea," being almost proverbial for weakness and insignificance. (We have phrases

concoined in the same spirit—"dead-head," and "flea-bite.") In v. 15,

DAVID COMITS HIS CASE TO THE LORD, who had guided and kept him in this trying Christ (1 Pet. ii. 23). To this reference may be found in Ps. xxv. 1, and xlii. 1.

The feeble, unreliable king's character appears in v. 16. He is at one time "among the prophets" (see v. 20), at another among the violent, and attempting murder. He is easily touched on one side of his character, but easily turned round again. He was all too like men who weep at a religious meeting and utter devout sentiments with a great look of sincerity, and in a day or two are again wallowing in the mire. He lifted up his voice and wept, but those who know him realized (like David) that the tears proved no real change of nature. (See Gal. iii. 3, 4; iv. 15. Men will sometimes give their eyes to men, who will not give their lives to God.) Saul was soon back again in his old condition.

Taught directly or suggested by this narrative, the following lessons should be noted:

I. David's victory over Goliath is not so great as this over himself. Revenge is counted among many nations a sacred duty. The temptation to it is strong. David had real wrongs. Yet he overcame the temptation. He had his reward. Let us learn this lesson. Self-love, anger, "spirit," and other influences impel us to strike back. "Vengeance is mine," saith the Lord. We may judge unjustly. He does not.

In this case the temptation was strong—to be rid of an enemy—return from an outlaw's life to ease—to put on a crown—but grace helped him to resist all. Let the pupils learn this spirit from youth up (Prov. xxiv. 29.)

II. Trained self-control is here illustrated. The sudden and unexpected appearance of Saul—alone—the urgency of his followers, and the easy opportunity, tested his character severely, but he stood the test.

III. His conduct rested not on a generous impulse, but on settled convictions. Saul was the Lord's anointed. He could remove him when he ought to be removed, and the Lord is the judge—not David. We, too, must have convictions, if we would in trying times adorn the doctrine of our Saviour.

IV. The unreliability of mere emotion is seen in Saul. He wept, vowed, showed great tenderness. But a little later, under the influence of the old feelings, he was as spiteful and as treacherous as before. Let us beware of that "goodness which is as the morning cloud." "Be ye steadfast."

SUGGESTIVE TOPICS.

Saul's relations to David—feelings—actions—how occupied for a time—tidings of David—his capture—David's hold—modern name—features—history—fitness—Saul's attendants—his exposure—advise to David—from whom—how regarded—David's act—object of it—his remorse—why—his appearance to Saul—language—motives—appeal—romonstrance—purpose as to Saul—proverb—appeal to God—its effect—and the four lessons to us.

BRITISH AND FOREIGN NEWS.

It is said that Mr. Bright's promised Licensing Bill will contain a clause suspending the future issue of licenses for public houses.

THE great Sunday School at Stockport, England, is famous everywhere. The last report shows in its main school 501 teachers and 3,614 scholars. Including four branch-schools, the total membership is 424 teachers and 4,702 scholars. Since this school was founded 4,992 teachers and 80,824 scholars have been enrolled in its membership. This is surely the greatest record in this line.

A DEPUTATION from the Board of Congregational ministers in London waited on Dr. Moffat recently, and presented him with an address on the occasion of his 80th birthday. Dr. Moffat was deeply affected by the kindness of his brethren, and said it never occurred to him while working among the Bechuannas that his labours would obtain the applause of men. He never thought of anything but to do his work for his Lord, and for the souls of the poor Africans. Had he a thousand lives he would give them all over again in the same good and holy cause.

A DISTINGUISHED missionary in India of the Free Church, in Scotland, the Rev. John Wilson, D.D., has just died. Dr. Wilson began missionary work in Bombay, under the auspices of the Established Church of Scotland, in 1828. At the time of the disruption he joined the Free Church party. In 1892 he founded a school for the higher education of the natives, which is now a part of the University of Bombay. While in Scotland, in 1870, he was elected Moderator of the General Assembly. He afterwards returned to India.

THE English Wesleyans have sent the Rev. G. T. Perks, a distinguished Wesleyan clergyman, to South Africa to visit the various Wesleyan mission stations, and to preside at the first South African Wesleyan Conference, which is to be held in Natal. At the training school for native Christian teachers at Heald Town, Graham's Town District, thirty-eight young men and seven young women have been sent out to take charge of Schools since 1869. A short time ago, when seven students finished the course of studies, twenty-eight applications were made for the vacancies.

THE Rev. S. H. Kellogg, of Allahabad, affirms that statistics, deducible from the recent carefully prepared census of the Indian Government, demonstrate "that with only 517 Protestant missionaries to 200,000,000 people, with all the inveterate hatred of fraternal Mamomedanism, and all the power and prestige of a venerable Brahminism against them, the Church of Christ is, as a matter of fact, gaining at least as rapidly in India as in the most favored sections of Christendom."

THE question—Shall Cromwell have a statue?—has been answered in the affirm-

ative in Manchester. Mrs. Abel Heywood has presented to that city a bronze statue of the Protector. It stands nine feet high, weighs upwards of a ton, and has cost about £1,600. The pedestal is a solid block of rough hewn granite. Cromwell is represented in the military costume of the period, and the features are dignified and expressive. Mr. Thomas Carlyle was invited to the inauguration, but he replies that feeble health will prevent his doing so.

THE growing wealth of Liverpool and of the citizens is exemplified by the sums bequeathed by some of the leading men of the town who died during the past twelve months. It will be seen from the following list that the legacies of eight of these gentlemen represent in the aggregate upwards of £4,000,000.—Robert Gladstone, £300,000; James Houghton, £500,000; Richard Houghton, £500,000; Charles Turner, M.P., £700,000; James Tyrer, £250,000; R. L. Jones, £350,000; J. J. Ryvo, £400,000; and H. Dawson, £1,500,000.

THE Dublin Christian Convention which was held on the anniversary of that of 1874, over which Mr. Moody presided, was remarkable for the number of Christians brought together from widely separated points. America was represented by the Rev. Dr. Asa Mahan, the Jubilee Singers, and the President of Fisk University, George Muller, of the Bristol Orphanage, was present. At the closing meeting the Metropolitan Hall of Dublin was crowded. The following communication was read by the Chairman:—"This day is the anniversary of the thanksgiving service held in the Exhibition building, at which about 2,000 professed to be commencing what was to-day, the first year of their life in, and with, and for Christ."

A STATEMENT having been made some time since that there was an LL.D. an inmate of the Newcastle Workhouse, a gentleman resident in the country visited that institution, and found the inmate, Mathew Collins, an LL.D., of Trinity College Dublin, First Science Sixar, Lord Exhibitioner, Senior Moderator and Gold Medalist in Mathematics and Physics of the British Association, and Honorary Member of the Societe des Sciences Physiques et Naturelles de Bordeaux, Bishop Law's Mathematical Prizeman, T.C.D., and author of Mathematical Tracts. He is aged about seventy years, and states that by some unhappy affair his valuable library, consisting of some 2,500 volumes was made away with, besides a sum of money, including a sum of £50 sent to him by the Royal Society of London, to reward some scientific works and writings he published in the "Memoirs de la Societe des Sciences Physiques et Naturelles de Bordeaux," and also a sum of £10, kindly granted to him by Mr. Disraeli.

At the special services in Westminster Abbey on Tuesday, Dean Stanley preached in the afternoon, and the Rev. Dr. Moffat, the well known African missionary, in the evening. As being the first time that a Nonconformist minister had officiated in Westminster Abbey, the event created much interest. The Dean took for his text two verses; the first was Psalm xlv. 16—"Inward of thy fathers shall be thy children, who a thou mayest make princes in all the earth." The second was John x. 16—"And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." In the course of his sermon he said—"Church people rejoiced, and Nonconformists might rejoice, that the prayers of the Church of England were enshrined in a Liturgy redolent with the traditions of a glorious past. But that was no reason why there should be no room where good work was being done for men who preferred the chance of extemporaneous prayer—a custom which was of Apostolic origin, and which perhaps appeared fittest for the exigencies of special occasions. If some of the extemperate Nonconformists, desirous of wrapping themselves in the mantle worn by Churchmen, and possessed by a love for uniformity so exaggerated that they would tear down ancient institutions and reduce all churches to the same level, there was no reason why churchmen should return evil for evil and repay contumely with scorn. There was a nobler mission for Christians than that of seeking to exterminate each other, and a higher object than that of endeavouring to sow the seeds of vulgar prejudices either against new discoveries or ancient institutions." Dean Stanley preached his sermon within the chancel, and it formed part of the customary afternoon service of the Church of England. Dr. Moffat delivered his lecture in the nave, its simple preface being the singing of the missionary hymn, "From Greenland's icy mountains." This distinguished pioneer of missionary labour in South Africa is now close upon his eightieth year, but he showed no signs of physical weakness. His full, rich voice, musical with a northern accent, which long residence in South Africa has not robbed of a note, filled every corner of the long aisle, and no section of the vast congregation was disappointed by reason of not hearing. Wearing a plain Geneva robe, with the purple hood of his academic degree, Dr. Moffat stood at the lectern, which is situated not many paces from the grave where his friend and son-in-law, Dr. Livingstone, lies. Dean Stanley was one of many clergymen present, and occupied a seat just in front of the lectern. Dr. Moffat began by protesting that he was very nervous because, having been accustomed for fifty years or more to speak and teach and preach in a language altogether different from European, he had contracted a habit of thinking in that language, and sometimes found it momentarily difficult to find the exact expression of his thoughts in English. "If I might," he said, with a touch of dry humor that frequently lighted up his discourse, "speak to you in the Bechuana tongue I should get along with ease. But, however, I will do what I can." The lecture resolved itself into a quiet, homely, and exceedingly interesting chat, chiefly about the Bechuannas, with whom Dr. Moffat longest laboured. On both occasions the respective portions of the Abbey building were crowded, though of course Dr. Moffat, speaking in the nave, had the largest congregation.

**IMPORTANT NOTICE.**

At the urgent solicitation of agents and subscribers we have decided to extend the time, during which parties may take advantage of our Premium offer, up to the 1st of FEBRUARY NEXT. All parties, therefore, who remit \$2.50 within the next four weeks will be entitled to Engle's \$3.00 Photograph of the Union General Assembly. Our friends, in remitting, will do well to bear in mind that in order to comply with our rules, arrears, if any, should be PAID UP, and the subscription for 1876 MUST BE REMITTED IN FULL. We find that many who subscribed within the past five months sent us \$2.50, and expect a premium, necessitating a great deal of unnecessary correspondence. All who subscribed during the year, if they want the premium, must settle up to 31st Decr. 1875, and remit \$2.50 for 1876. May we ask our agents and friends to put forth a special effort during the month of January? Our receipts of subscriptions and new names in December far exceeded those of the same month in any previous year. Keep the ball rolling; and let January be even in advance of December. Subscribers would do well to let their neighbours who do not take the PRESBYTERIAN know that the Premium offer is good for another month.

**British American Presbyterian.**  
FRIDAY, JANUARY 28, 1876

**KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.**

The regular monthly meeting of this Society was held on Wednesday evening, 12th inst. Reports from the missionaries sent out during the Christmas holidays were read, and were of a very interesting character. In our field the fruits of labor are already apparent. Some who for many years had not been within a church were induced to attend the services of the missionary. Inquiry meetings were held at the close of each service. A considerable number were awakened, and several professed to have found peace in believing. The News Committee gave interesting items of intelligence from different parts of the world, and on the whole the meeting was one of unusual interest.

**CHURCH EXTENSION IN MONTREAL.**

The union of the Presbyterian Churches which took place at Montreal, last June, and the attitude now being assumed by Popery in Quebec, seem to be rousing to fresh zeal and determination our brethren in that Province generally, and especially in its most important centre of ecclesiastical and commercial life. But lately we chronicled the formation in Montreal of a Protestant Defence Association, including all the Protestant bodies, to expose and oppose the machinations and tyranny of Romanism. This Association is already vigorously at work. Circulars giving an account of the Oka Indian's Outrage are to be very widely circulated. All cases of persecution for conscience' sake are to be brought to light and made widely known, not only on this Continent but in the Old World, and petitions are to be presented to Parliament for the repeal of legislation giving Roman Catholics special privileges. We bid the good work God speed, and hope that ere long Protestants in Ontario will take means to show their sympathy and send support.

Still more recently, and what is of special interest to the members of our Church, a meeting was held in Erskine Church, (a report of which we gave last week), to form an association specially to promote Church Extension, and for the more vigorous pecuniary support and prosecution of the Home Mission work of our Church. We firmly believe that there is no Church in the Dominion which has at its command more talent, energy, and wealth than the Presbyterian Church. But those lie to far too great an extent dormant as yet. We much need the right machinery to call them into active operation, and above all the right spirit and a proper appreciation of the greatness and importance of the work God has put in our power to do for the advancement of His cause and Kingdom, both within this Dominion and abroad. We fully believe also that there is no Church whose principles, history, and form of government commend themselves more generally or strongly to the intelligence of our people. We find in these every encouragement for the most energetic prosecution of Church extension. There is scope given in our Church for us to work who wish to do so, and the duty in addition to our regular ministry especially lies upon our elders, deacons, and Sabbath school teachers. It is scarcely possible fully to estimate the power there is in our Church for work if only it could be fully brought out and kept in operation. The need and demand for work are too great to be overlooked. They thrust themselves upon the notice of everyone who will but look around them. While this is the case generally, it is especially important that our Church should stand itself and be firmly established in the centres of population, wealth, and influence. From them the spirit of aggressive activity will be communicated to the whole country, and

from them the whole country will be reached.

In many respects, and in this amongst others, Montreal holds a place peculiar to itself. Not only is it the largest and most influential city in the Dominion commercially, it is the centre of operations, the headquarters of the most dangerous and most powerful system of religious superstition and political oppression that bigotry and perverted genius have ever devised to enslave mankind, or have darkened the pages of history. It is especially to be desired therefore, that a Church whose principles are a synonym for liberty and intelligence, and whose history is bright with the records of her triumphs over Popery, should be active, aggressive, and powerful in Montreal. We trust, and have no doubt that this movement will enlist the sympathy and interest of our whole Church. God in His providence has placed Montreal in the front rank in this battle of our Church with Romanism within the Dominion, and it is not only her own cause, nor the cause of our Church alone, but the cause of civil and religious liberty throughout the whole land that she is fighting. We are glad also to see that while this Association has reference primarily to Montreal and neighborhood, our brethren there are not overlooking the general Home Mission work of our Church, but are duly alive to its vital importance and the grave deficiency in the funds which, whatever may at this moment be the case, existed but a short time ago. This is the true principle. No section of the Church, however important it may fancy its own local interests to be, can without damage to itself ultimately, sever its connection with the general life and well-being of the whole body. We were especially glad therefore to see that one of the speakers drew attention pointedly to the Home Mission work of the Church at large, and to the urgent claims it presents at the present moment to general and more hearty support. In this matter we do not fear that Montreal will dishonor the high character its Churches have sustained in former years for their deep interest in, and liberal support of this leading scheme of our Church.

**THE LICENSE BILL.**

This bill which the country has been looking for with great interest and expectancy, was brought before the local legislature last Thursday by Mr. Crooks. It will be received with different feelings according as men regard the important question it deals with. It is such a measure as we expected from the government, and makes good the opinion we ventured some time ago to express that as little would be done as they could in decency do. It is all but universally disappointing to the earnest advocates of temperance. Without however criticising the measure at length at present, let us notice some of its chief provisions. It has some good features for which we willingly accord to the government all the credit to which they are fairly entitled.

The most vital provision of the whole Bill as we regard it, is the change in the system of licenses and inspection. On all hands it is admitted that the system which has prevailed is utterly inefficient. The issuing of licenses is now taken out of the hands of municipalities, and invested in a Board of Commissioners appointed by and responsible to the government. In the hands of one of these is to be placed the inspection of places where liquor is sold, and he is to be the only paid officer. Almost the whole value of the measure brought down by the Government will depend upon the personal character of these commissioners, and especially of the inspector. If they are really in accord with sincere and earnest temperance men, and above all, if the inspector is, and will faithfully enforce the law, a draft of which has been submitted, there can be no doubt some improvement will be effected upon the state of things which now exists. If not, then we fear but little good will result.

The number of tavern licenses to be granted is to be confined absolutely within certain limits, which, if carried out, will reduce the number of such places in villages, towns, and cities. In the townships it probably will not. There the number is to be settled by the commissioners. In places of 1000 inhabitants and under there are to be not more than one tavern for every 250 persons, where there are over 1000 the limit is to be one for every 400 inhabitants. This number of taverns we are disposed to think altogether too great. These places are chiefly intended for the use of the travelling community. The law evidently regards them in this light, else why does it require that they should possess accommodation at all such as is needed by travellers. If this is the case, does any one imagine that so large a number of taverns as four are needed for a village of 1000 inhabitants? Two, at most, we believe would be amply sufficient. Nobody, also, we presume, imagines that 160 taverns, the number the new law will

allow to Toronto, with anything approaching to suitable accommodations, are needed to entertain the travellers who may happen on any day to be in the city. One tavern to every 500 inhabitants would have been a very fair limit to begin with. One for every 1000 was asked, and we see no greater difficulty in the way of enforcing this proportion than that which the Government proposes.

The fees for licenses per annum are as follows: For wholesale, \$150; for taverns, \$100, \$80, and \$60 in cities, towns, and municipalities respectively, and the same for shop licenses. Knowing the very large profits that are realized in this business, else why should so many be eager to engage in it, and its destructive effects being admitted on all hands, will any one pretend to believe that these fees are at all what they ought to be?

But the most objectionable feature of this bill is its allowing what is condemned by all, even by the licensed victuallers themselves, as the most dangerous and most uncalled for part of this traffic; namely, shop licenses. There is no doubt on the minds of those who have paid attention to this matter, that shops and saloons, as a means of enticing into intemperate habits, and furnishing opportunities for indulgence, are more dangerous and destructive than even the taverns, and yet the Government coolly proposes only to limit the less objectionable houses, and leave untouched what all agree in condemning. Licenses for shops are only to be granted indeed, we are told, upon the Inspector being satisfied that the shop-keeper is a person of good repute, and that his premises are suitable for carrying on a respectable business. What such a provision as that may amount to, past experience too clearly shows. Shop-keepers that are really respectable, and who would be glad to get out of this traffic, feel that they are driven into it, and yet Government offers them no relief, and sets aside as utterly unworthy of its notice the complaints of all temperance advocates, and licensed victuallers into the bargain. While willingly recognizing the efforts of some of the community to keep respectable saloons, for the most part they are regarded as unmitigated nuisances, but they too are not to be touched. We are sorry, but not disappointed, at the meagre and wholly inadequate measure of the Government. We hope that the temperance men in the House will take a strong stand, and see that ere it becomes law some of those provisions which all have agreed upon as necessary will be inserted in the bill.

**Ministers and Churches.**

The salary of the Rev. W. T. McMullen of Knox Church, Woodstock, has been increased to \$1,800.

The congregation of Fort Massey Presbyterian Church, Halifax, recently presented their pastor, Rev. Dr. Burns, with a purse containing the magnificent sum of \$680.

Miss JESSIE ROGERS, who has charge of the infant class in the Presbyterian Sabbath School, Collingwood, received from the class the other day a very handsome writing desk, as a token of appreciation and kindly regard.

Last Wednesday night, Rev. Mr. Hastie, of the Presbyterian Church, Prescott, was presented with a purse of \$75, by Misses Eliza and Elizabeth Rankin, and Messrs. H. W. Rankin, and John Ferguson, on behalf of the congregation.

Messrs. Buckham, McFarlane, Harrison and Clark, in the name of the Elgin congregation, presented their pastor, the Rev. J. S. Lochead, with a handsome beaver coat, cap and gauntlets, worth \$100, as a token of the high esteem in which he is held by the congregation. A very appropriate Christmas present indeed.

Rev. Mr. and Mrs. WILKINS of Stratford, were "surprised" on Thursday evening, by the arrival at the manse of a number of good ladies who presented Mrs. Wilkins with a well-filled purse of money, in token of their appreciation of her many kindnesses in promoting the interests of the Church and Sunday schools.

DURING the past year marked improvements have been made in the congregations of which the Rev. J. A. McConnell is pastor. These improvements consist, 1st. In the erection of a Church and shed at Adala. 2nd. In removal and repair of Church and erection of shed at Clarksdale. And 3rd. In repair of manse and driving house at 1st Tecumseth. 4th. In the increase of valuable additions to all three Churches; and last, but not least in the rise of pastor's salary from \$625 to \$750.

At a meeting of the unionists of the Brucefield Presbyterian Church lately held in the hall, a deputation was appointed to confer with the Huron Presbytery at its meeting in Clinton, for the purpose of providing for the continuation of religious services in this place in connection with that body. A largely signed petition desiring to be constituted a separate congrega-

tion was presented to the Presbytery, and granted. A supply of ministers will be furnished by the Presbytery as heretofore until arrangements are made for securing the services of a student during the summer, which will be made at the close of the college about the first of April. Already a considerable amount has been subscribed towards erecting a church.

THE Annual Festival of the Sabbath School in connection with Zion Presbyterian Church, Orangeville, was held on Christmas evening, and was a very successful affair. The pastor, Rev. A. Corrick, occupied the chair. The entertainment consisted of singing by over 200 children, and appropriate addresses by resident ministers of other denominations. This school is in a very flourishing condition. The number of children on the roll being over 200, with twenty-four officers and teachers. A very pleasant part of the proceedings was a presentation by the school of eight volumes of books, and an address to Mr. S. H. McKilrick, the superintendent, expressive of the high esteem in which he is held by teachers and children, and in acknowledgment of his valued services as superintendent.

On the evening of Wednesday of last week the annual congregational meeting of the Charles Street Church was held, when the several reports were read and adopted. That from the Session showed such an increase of the members and adherents, as to require four additional elders. Nominations for additional elders were made, and will be voted on shortly. The trustees' report was so favourable that \$200 a year were added to the minister's salary, and much satisfaction expressed with the recent settlement of a pastor. The Missionary Association and Sabbath Schools were reported to be in a healthy and prosperous condition. The trustees got a hearty vote of thanks, and were re-appointed. Suggestions were made for the better support of the Sabbath Schools, and also for reducing the debt on the church property.—Com.

ON New Year's Day the friends of the Rev. William Forlong, in the village of Laohute, presented him with a handsome racoon coat, as a token of their esteem and regard. At the same time his friends in Upper Laohute presented him with a pair of otter gauntlets, as a token of their esteem. Mrs. Forlong was also presented with a purse by the same kind friends. Mr. Forlong takes this opportunity of publicly thanking these kind friends, and of assuring them that Mrs. Forlong and himself place a high value on these gifts, as tokens of their regard. These generous gifts, as well as the handsome buggy received last year, and particularly the greater regularity of attendance on ordinances, and the increase of members this past year, are all circumstances fitted to inspire the heart of a minister with a hope that his labours are not in vain and to call for fervent gratitude to God on his part.

A FEW evenings before the Rev. D. MacNaughton, M.A., changed his residence from Presque Isle to Big-bay, a number of the members of his congregation and other friends of all the other denominations in the neighbourhood to the number of about ninety, paid a somewhat informal visit to the manse. Unlike other visitors they furnished their own entertainment. The table was soon loaded with the choicest delicacies, and all the company appeared to enjoy both themselves and the eatables vastly. When the repast was over, a fine cabinet organ was uncovered, and the evening was spent in listening to choice music and pleasant conversation. Just before retiring, Mr. J. MacKenzie, of Presque Isle, presented an address in the name of the company, in which they expressed their regret at parting with Mr. and Mrs. MacNaughton and family, and wishing them happiness in their new home. He then presented Mr. MacNaughton with a purse of money. Mr. Sutton, of the Methodist Church, then led in prayer, and the company separated.—Com.

GOULD STREET Presbyterian Church, Toronto, held its annual meeting on Wednesday evening of last week, in the basement of the Church, which was well filled with members. The meeting partook partly of a business and partly of a social character, and was opened with prayer by Rev. J. M. King, the pastor. Mr. H. W. Darling was called to the chair. The managers' report was read by the Secretary, Mr. R. Mills, and the financial statement by Mr. John Y. Reid, the Treasurer. Both statements were encouraging, the latter reporting the ordinary income, exclusive of that for missions, for the past year to be \$4,082.72, with a balance on hand at the end of the year of \$740.55. Thanks were tendered to the Treasurer and to the other managers. In room of the seven retiring managers the following, most of whom had been in office before, were elected:—Messrs. G. P. Dickson, J. Y. Reid, R. Mills, R. Carrie, A. R. Christie, A. Nairn, and H. W. Darling. The choir, under the leadership of Mr. Douglas, contributed to the entertainment of the evening by rendering several anthems in a superior manner. A number of fancy

articles, prepared by a few of the ladies of the congregation, met with a ready sale at a side table, the proceeds being devoted to missionary purposes.

ON Christmas Eve there was a very pleasant social gathering of the scholars and teachers of the Presbyterian Sabbath school, Sault St. Marie, at the residence of the minister. After heartily disposing of the tea and other good things, which had been to a large extent provided by the children themselves, the rest of the evening was spent in a very enjoyable manner, in amusements of various kinds, interspersed with music and hymn singing. About 10 o'clock the children separated to their respective homes, apparently highly delighted with the evening's entertainment. Next morning to his great surprise, the pastor discovered on his table a handsome Christmas present, which he might have supposed to be a gift of the good Santa Claus, if it had not been accompanied by a neatly written address, setting forth the fact that the present was from friends connected with the congregation and others, as a testimonial of esteem and respect. The recipient would take this method of acknowledging the kindness of his friends, and he accepts the present with pleasure, but at the same time with the regret which he feels, but would express in a tone as little self-disparaging as possible, that he is not more worthy of it. He trusts such a mark of appreciation of his humble services will stimulate him to greater efforts in the future.—Com.

THE second annual soiree of Ratho congregation was held in the Church on the evening of Wednesday the 12th inst. It was highly gratifying to all parties interested in the congregation to see, notwithstanding the bad roads and inclement weather, such a large gathering, the church being comfortably filled. The pastor, the Rev. J. Aull, presided. After partaking of an excellent tea, amply provided and tastefully prepared by the ladies, addresses were delivered by the Rev. Mr. McMullen, Woodstock; the Rev. Mr. McQuarrie, Princeton; the Rev. Mr. Robertson, Chesterfield; the Rev. Mr. Anderson, Paris; Thos. Oliver, Esq., M.P., Woodstock; and W. Carlyle, Esq., Inspector of C.S. in Oxford. The addresses were both entertaining and instructive, and were, therefore, in striking contrast with those dry, tedious harangues which we sometimes hear on such occasions. One of the principal features in the success of the meeting, was the well balanced and exquisitely rendered music of the choir under the efficient leadership of Mr. Walton. Great praise is due to the ladies for their kindness and attention; and to Mr. Cowing and Mr. Steadman for their tact and energy in promoting the success of the soiree. The amount realized, after all expenses were paid, was \$115. After the usual votes of thanks had been tendered and the benediction pronounced by Mr. McMullen, the gathering dispersed, loud in the praises of their social evening's entertainment.

A MEETING of the Session of St. Andrew's Church, Bayfield, was held last Thursday in the Canada Methodist Church. The assessors appointed by the Presbytery of Huron, Messrs. Ure, McCuaig, and Stovright, ministers; and Messrs. Shaw and Scott, elders, were present. After due consideration of various protests and appeals, the following resolutions, moved by Mr. Ure, and seconded by Mr. McCuaig, were unanimously agreed to: The Session having taken into consideration all matters referred to it by the Presbytery of Huron, in view of the whole circumstance, resolve, 1. That the alleged meeting of the congregation of Bayfield, held on the 18th Decr. last, was illegally called, illegally constituted, and, therefore, null and void. 2. That the action of certain parties in taking possession of St. Andrew's Church, Bayfield, of the Presbyterian Church in Canada, and thus preventing the congregation from worshipping God as was their wont, was unlawful. 3. That the elders and managers of the congregation be enjoined to ascertain the party or parties holding the keys of the Church, and demand the same in the name of the Session and congregation. 4. That on the event of such demand being refused, the managers of the congregation be advised to make application to the Chancellor of Ontario for an injunction to oblige said parties to give up possession of all property belonging to the congregation of St. Andrew's Church, Bayfield.

ST. ANDREW'S CHURCH.—The annual business meeting of the congregation of St. Andrew's Church was held last week, the pastor, Rev. D. J. Macdonnell, being in the chair. After some routine business, Mr. Robert Mitchell said the Building Committee had decided not to submit a report before the opening of the new Church. The Chairman remarked that he would like to hear some statement as to the amount subscribed. Mr. Michie said about \$80,000 had been subscribed, of which about half has been paid. The report of the Ladies' Association in connection with the Church was presented, and showed the ladies to be doing an excellent work in relieving the

destitute poor of the congregation. The report of the Kirk Session showed the number of communicants on the roll to be 408, a net increase of 18 over the previous year. The number would have been larger but that 86 names of persons who had informally left the congregation were struck off the roll. During the year there were 28 baptisms and 18 deaths. The total communion collections were \$201.78, and the total amount raised for the schemes of the Church was \$549. In view of the division of the congregation, through the new congregation to be formed, the Session expressed the hope that the relations of the two congregations might always be harmonious. Mr. Macdonnell made an address, expressive of his gratification at the marked growth of spirituality in the congregation during the year. Mr. Mitchell moved the following resolution:—"That in view of the present circumstances of this congregation, and of the probability of its separation into two congregations, we express the hope that they may long continue to be useful in doing the work of the Lord, and that the kindest feeling may always be cherished by the one towards the other." Mr. A. McMurchy seconded the resolution, and, on behalf of those who intended to remain in the old building, expressed his hearty concurrence in its sentiment. The resolution was carried, and the meeting adjourned, to meet in the new Church at the call of the chairman.

We find the following in a recent number of the *Ormistown Dominion*:—"Wednesday, the 12th inst., was the birthday anniversary of the Rev. Dr. Muir, the worthy and revered minister of South Georgetown, and was made the occasion of a very pleasing evidence of the cordial relations existing between him and his congregation. A number of ladies, headed by Mrs. Crutchfield and Mrs. John Stewart, drove up to the manse in the afternoon, and after getting free of winter wraps, and comfortably settled in the parlor, presented Mr. and Mrs. Muir with an address, together with a purse containing the handsome sum of \$200. They stated that it was their wish that the money should be expended in the purchase of books for Mrs. Muir and himself. The reverend gentleman and his family were completely taken by surprise by the visit and its object, but in a few appropriate words he acknowledged the kindly feeling that they manifested, and warmly thanked them on behalf of himself and Mrs. Muir for their kindly expression of good wishes, and the substantial present with which they endorsed their sincerity. An impromptu tea was soon provided, which gave additional zest to the lively conversation and pleasant intercourse that filled up a good hour, after which the visitors, with many expressions of good will, took their leave. The Doctor has now completed his 77th year, and it must be particularly gratifying to him at this advanced age, to receive such substantial proof of the strong attachment of his congregation. He has nearly, if not quite, completed forty years of ministry among them, and it reflects credit alike on pastor and people that, through all changes, a large congregation, filling the church to overflowing, continues to wait upon and value his ministry. In this change we have an instance of what is common in Scotland, but somewhat rare here—pastoral connection maintained through a lifetime—every year strengthening the sacred bonds that knit together the minister and his flock in hallowed relationship. The children's children of those who first waited on his ministry are growing up under his pastoral care, for among those who came together to express their congratulations were some whom he had baptized in infancy, instructed and guided into the fold in youth, and afterwards united in wedlock, and whose children are now growing up around them. Through all these years the manse has been a centre to which all have freely resorted, assured of meeting warm hearts to enter with the fullest sympathy into their varied feelings, and ever finding counsel and comfort such as they required. His many friends proudly declare that the Doctor shows as much vigor now as he did twenty years ago, and we are sure that we express the wish of his people when we say that we hope he and his worthy help-mate may live to wear out the furs that in such kindly thoughtfulness have been provided."

The Society for the Propagation of the Gospel in Foreign parts has appointed a committee to confer with the Bishops and the Secretary of State for India, as to the best means of extending the episcopate there. Mr. Kirk, British Consul at Zanzibar was obstructed on seeking an explanation for the occupation of Brava by Egyptian troops. He ordered up the British man-of-war, *Thetis*, to bombard the town, and compelled the commandant to give a public apology. At the nomination of councillors for Uxbridge, some women were present, who presented a petition of more than 300 names against the increase of tavern licenses, and opposing shop licenses. Every candidate except one pledged himself to support their views.

The United States Government wants to force them to their reservation on "White Earth," Minnesota, but they are not willing to leave the woods and the stream once their own, where they were born and where their children are buried—where their lodges are sheltered from the winds, and there is always plenty of dry red willow to burn, and water to drink. On New Year's day Wunnekapou was engaged to conduct me to all the lodges, but on going to the place of meeting, I found him with his feet chained together—a prisoner. He was seen with a bottle of whiskey, and he and the man that gave it to him were arrested for breaking the laws of the United States. Poor Indians! They with strong appetites, walk in the midst of temptations. In the little village of Pembina, with its log houses plastered with mud, and its half-breeds, there is no Protestant church; but there were seven drinking saloons in full blast, a Roman Catholic Church, and a gaol. Up to this time the citizens do not own a school house. The lower part of a mud plastered log house is rented, and a day and Sabbath-school were started a few weeks ago. It must be owned that drink, acting on depravity, has much to do with the wretchedness of whites and Indians in a place that has been in existence as a village or trading-post for over fifty years. Strong drink is the curse of Dakota and the curse of Manitoba.

Christians of Canada! We appeal to you on behalf of these poor Indians. If you say that they are in the United States, and that United States Christians should help them, then at the mouth of the Roseau River ten miles from this, in Manitoba, is another band of 175 souls, very much like those in Dakota. They too are dark-minded heathens. Twice I have preached in the house of their old chief—another old Indian called George, acting as interpreter. They too are in need. The grasshoppers ate up their little crops on the reserve, and game is scarce on the prairie. To live by hunting is now very difficult, as the wild beasts go back just as the settlers advance. To reach the buffalo they require now to travel hundreds of miles. They are in want of food, and their cry has gone to the ear of the Governor. They want also a school and a teacher. I have to visit them frequently, but they want a teacher, a Christian who can speak their own language, and be with them on their reserve to teach them how to cultivate their fertile soil. They have 23,000 acres set apart to settle on for homesteads, with plenty of wood and water. At present they are in need of flour to keep their hearts beating and their blood flowing. Will you help them? Cannot Sabbath Schools do something? One dollar from each will buy ten pounds of beef, and four will buy 100 pounds of flour in Pembina. Matt. xxv. 35, 36, and 1 John iii. 17. Any contributions for the Indians of Dakota will be received by Mr. Cavalier, (Postmaster), and by F. Vaughan, Esq., County Treasurer, Pembina. For the Indians on the Roseau, by D. McCorcher, Esq., Roseau, Emerson P.O., or by Rev. J. Scott, Presbyterian Missionary, Emerson. Emerson, Manitoba, Jan. 5th, 1876.

Book Reviews.

THE CHRISTIAN AMBASSADOR.

A volume bearing the above title by Henry Varley is on sale at the Willard Treat Repository, Shutesbury Hall. It contains some seventeen addresses delivered in Toronto, New York, etc. Several interesting thoughts, presented in a very lively and striking manner, will be found in them. Though we may not agree with every view held by the author, yet the addresses manifest much earnestness in seeking to set forth the way of life, and to arouse men from the slumber of indifference.—Another admirable volume also found in the same Repository is "Dr. Boyd's Way of Life." This I can cordially commend to all who wish a first-class small volume on the way of salvation to put into the hands of young people or others. It is divided into several sections, such as Emmanuel, Sinai and Calvary, the Spirit Stirring, etc. Price, only 80 cents.—Another very valuable work is "Christ and the Scriptures," by Rev. Adolph Saphir, B.A., missionary of the Free Church of Scotland to the Jews.—Also, Professor Mahon on "The Promise of the Spirit." Several valuable books and tracts can now be had at the above Repository.

Correspondence.

'J. C.' on Dr. Campbell's Case Again.

Sir,—In your paper of the 7th of Jan. I find an answer by a "Lay Presbyterian" to my letter in which I defended the General Assembly of the Church of Scotland, whom he condemned for deposing Mr. Campbell of the Row.

I am unwilling to say one word more on the subject, but as your correspondent says that my "letter shows a great want of accurate information," "without which" I "should hardly have written on the subject," I think it is right to say a few words in my own defence. I lived in Scotland in those eventful times, and though young in years, I took a warm interest in the great religious questions of the day, and had friends on both sides of the "Row heresy"—many of whom are still alive. Delicacy towards them forbids me to prove my assertion that Mr. Campbell contemned those who believed in the miraculous gifts, etc. It was perfectly well known at the time, whatever may be said now, to the contrary. A "Lay Presbyterian" talks as if all our ministers in those days were in darkness, and Mr. Campbell was the solitary witness for the truth.

The General Assembly was composed of godly men,—many of them much farther advanced in holiness than Mr. Campbell was, at that time, and his doctrines were proved to be so unsound and dangerous, that they had no alternative but to depose him. My remarks had nothing to do with what Mr. Campbell was after that time; they referred entirely to what he then was. Mr. Story of Roseneath (father of the present incumbent), and an intimate friend of Mr. C., was tugged, (at that time) with the heresy;—also, Edward Irving, although he went much farther than any of them, and was deposed on different grounds.

Your correspondent refers me to a memorial sketch of Dr. Campbell by Dr. Norman MacLeod. I read it at the time it was published in *Good Words*. It is written in Dr. Norman's genial, affectionate style—but so far as doctrine is concerned, we all know that Dr. Norman MacLeod was an ultra liberal.

I never heard Messrs. Moody and Sankey, but a "Lay Presbyterian" declares that they preach the very same doctrines that were held by Mr. Campbell when he was deposed from the Church of Scotland. If so, it is very deplorable, and must do more harm than good.

I could answer a "Lay Presbyterian" more fully, but I do not like to trouble you with a long letter.

Apologizing for writing again on this rather painful subject, I remain, Respectfully yours, J. C.

Letter from Rev. John Scott.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—A part of my mission field embraces Pembina in Northern Dakota, U.S., for in the woods on the Pembina River is now encamped a band of heathen Indians. A short time ago I visited about eleven of their lodges, and found them in great destitution. The postmaster in Pembina informed me that within a month six had died from want and exposure, viz., one girl of sixteen years of age, one woman of thirty, and four children, the last, aged two years, had one of her little feet frozen. The son of my informant made the coffin, and a squaw dug a grave where the camp fire had been burning, and the wasted body of the Indian child was covered up from human sight by those that knew nothing of Jesus and the resurrection. It would touch your heart to see squaws gaunt with hunger wandering about Pembina, and picking up and eating what the white settlers had thrown to the dogs. Their clothing is scanty, and their tents are thin to protect them from the wind and cold of a Dakota winter. The people of Pembina have helped them more or less since the winter began, but now they are not able to do much, as on account of the grasshopper plague, food is dear and the settlers have enough to do to meet the wants of themselves and families.

In a store I met a young Indian called Wunnekapou, "standing lost," and could speak a little English. On asking him about the state of his people, he said "They are hungry all the time." The braves were away on the hunt, and their chief, "Ratli Bear," had gone to Muirhead to seek relief—Muirhead is 150 miles distant.

The United States Government wants to force them to their reservation on "White Earth," Minnesota, but they are not willing to leave the woods and the stream once their own, where they were born and where their children are buried—where their lodges are sheltered from the winds, and there is always plenty of dry red willow to burn, and water to drink. On New Year's day Wunnekapou was engaged to conduct me to all the lodges, but on going to the place of meeting, I found him with his feet chained together—a prisoner. He was seen with a bottle of whiskey, and he and the man that gave it to him were arrested for breaking the laws of the United States. Poor Indians! They with strong appetites, walk in the midst of temptations. In the little village of Pembina, with its log houses plastered with mud, and its half-breeds, there is no Protestant church; but there were seven drinking saloons in full blast, a Roman Catholic Church, and a gaol. Up to this time the citizens do not own a school house. The lower part of a mud plastered log house is rented, and a day and Sabbath-school were started a few weeks ago. It must be owned that drink, acting on depravity, has much to do with the wretchedness of whites and Indians in a place that has been in existence as a village or trading-post for over fifty years. Strong drink is the curse of Dakota and the curse of Manitoba.

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Emerson, Manitoba, Jan. 5th, 1876.

Presbytery of Ottawa and French Evangelization.

MY DEAR DR. McVICAR,—We feel intensely interested, just now, in your work of French Canadian Evangelization, and rejoice in the abundant success which crowns your efforts. We can see in this work the dawn of a better day for those of our fellow citizens who are yet under the bondage of Rome, and the true remedy for a great danger which threatens our Dominion. May God grant wisdom to our men in power to cease their wretched enservitude to those who are identified with such a degrading and anti-social system as popery; and see to it that the principles of British freedom are upheld, and secured to every man in all our wide Dominion. May God speed the work you have on hand. May His blessing more and more abundantly attend all your efforts.

During the last fortnight we had our missionary meetings in this section of the Ottawa Presbytery. The Convener of our Committee, Rev. Mr. Bennet, made the suggestion that the collections taken up should be sent to you, for the work of French Evangelization. This was very cordially agreed to. A very great interest was evoked when, in our addresses, a somewhat special reference was made to your work. At seven meetings which were held, considerably more than one hundred and twenty dollars were given for it. You will likely receive this immediately from the convener, with particulars. This will be to you a substantial proof of the interest taken here in your work, and some material help to carry it on. I felt impelled also to send this note, as a kind of "God speed," a word of cheer to you and to all your fellow labourers—very specially our dear friend Father Chiniquy. With kindest regards, I am yours, Wm. McKENZIE.

Almonte, Jan. 22nd, 1876.

Mr. Editor,—I have duly received the above sum, one hundred and twenty dollars, and twenty-one cents, and desire for myself and in the name of Mr. Chiniquy and all others concerned, to tender to our friends in the Ottawa valley my most grateful thanks for financial aid, and for what we value more highly, their sympathy and prayers. Father Chiniquy's letter and list of 450 persons who have within a few days abjured Romanism, which I send along with this, will show our friends what, by the blessing of God is being accomplished. Yours truly, D. H. McVICAR.

At an adjourned meeting of the Presbytery of Kingston, held on the 19th Jan., a call was moderated in from the congregation of Stirling, in favour of the Rev. J. M. Gray, at present minister of Roslin, etc. The matter is to be disposed of at a meeting on the 26th inst. The call from Amherst Island in favour of the Rev. D. H. Steele, was sustained.

At a meeting of this Presbytery, held at Lovell, on the 12th inst.—Rev. Wm. Loss, Moderator—was resolved to summon Rev. Messrs. Macpherson, Watson and Brodie (non-unionist ministers) to appear before the Presbytery at their next meeting, to show cause, if any they have, why their names should not be struck off the roll, and they declared to be no longer ministers of this Church. The following resolution was also unanimously agreed to:—"That in case of elders and deacons of any congregation not remaining in the Union, desiring to join congregations in the Union, with the consent of the Session of the latter, it be competent, under the present circumstances of the Church, for such elders and deacons to be received without any election or induction." It was agreed to place Alexandria on the list of aid-receiving congregations, and Mr. McDonald, the Moderator of Session, was appointed to moderate in a call at such time as shall be agreed upon between him and the congregation. The committee, appointed at a former meeting, reported in reference to the adjustment of the Presbytery boundaries, and recommended that application should be made to the Synod for the annexation of the county of Dundas to the Presbytery of Glengarry. The Presbytery adjourned to meet in St. John's Church, Cornwall, on the 1st of February, at noon.

This Presbytery met in Clinton on Tuesday and Wednesday last. There was a good attendance of ministers and elders. Mr. Sivovright reported that the Gaelic mission station in Goderich was organized, as directed by Presbytery. The report was received, and the session of Knox Church, Goderich, was instructed to have the Sacrament of the Lord's Supper dispensed to the Gaelic congregation there, and to transmit a copy of the communion roll of that congregation to this Presbytery. A petition from 57 members and 55 adherents of Brucefield and vicinity was read, praying that they be organized into a congregation. Messrs. Miller, McDonald and Lamborough appeared in support of the petition. The prayer of the petition was granted, and Mr. McCuaig and Messrs. Matheson and McAsh were appointed to attend to this matter. A call from the congregation of Cranbrook and Ethel, in favor of Rev. D. B. McKee, of Parry Sound, was sustained and ordered to be transmitted to that gentleman. Mr. Ferguson was appointed to support the call before the Presbytery of Owen Sound. The Presbytery then took up an application of Mr. Cameron, of Kippen, Moderator of the session of Bayfield, for advice as to what course he should pursue in the present circumstances of the congregation of Bayfield, when the following resolution, moved by Mr. McCuaig, and duly seconded, and carried, respecting the matter to wit:—"The Presbytery having heard Mr. Cameron's statement, as also a lengthy statement of Mr. Sivovright, accompanied by certain protests and appeals against a so-called congregational meeting, held on Dec. 18, which this Presbytery hereby declares to be irregular and illegal. The Presbytery asserts its rightful claim to the Church property at Bayfield, appoints Messrs. Ure, Sivovright, McCuaig, ministers, and John Scott, J. Shaw and S. Carmichael, elders, assessors, to co-operate with the session of Bayfield, instructing the said session to take such legal advice as may be necessary to prevent all future interference with the public wor-

ship of God in the Church, and should they see cause to request the Moderator to call a special meeting on the matter." The clerk was instructed to correspond with the French Evangelist Committee, Montreal, for the purpose of securing the services of Mr. Cruchet, a French student, to labor at Drysdale during the summer. A deputation consisting of Messrs. Sivovright, (Convener), Thompson, Young and Kernichan, was appointed to visit Dunganon for the purpose of inducing the people of Mr. Hartley's charge to raise the stipend to \$700, and to urge them to dispense with the supplement before long. A reference from the session of Knox Church, Goderich, on a case of discipline was taken up, and remitted to the session to be dealt with according to the laws of the Church. The Presbytery is to meet again at Clinton, on Tuesday, April 2nd.

Presbytery of Quebec.

This Presbytery held its last ordinary meeting, according to previous notice, with in the Hall of Morin College. The following were the principal items of business. After the reading of the minutes of previous meeting, reports were given in by the various deputations which had been appointed to visit the various congregations and mission stations within the bounds. In two of said congregations, namely, Hampden and Lingwick, matters were found in a very unsatisfactory state. In Hampden it was found that the congregation was divided by party and unseemly strife; in Lingwick the congregation was also divided, some being desirous of proceeding without delay to take steps to call a minister, while another party were opposed to this, until the arrears due to their late pastor, Rev. H. Sinclair, amounting to \$450, were paid. The Presbytery instructed the clerk to write to both these congregations, and to admonish the first, namely, Hampden, to lay aside bitterness and strife and as brethren to seek for those things that make for peace, and to inform the people of Lingwick that while they would continue to provide as regular a supply of gospel ordinances as possible, yet that the Presbytery could entertain no petition for moderation in a call till existing arrears were paid. A circular letter from the Presbytery of Guelph was read, intimating their intention to apply to the General Assembly at its first meeting in June next, to leave to receive as a minister of this church, Rev. W. F. Clarke, Congregational minister. A letter was also read from Rev. R. Torrance, Convener of Sub-Committee on Home Missions, urging claims for payment by Mr. D. B. Johnson, for two Sabbaths that he had been appointed to supply in the bounds of this Presbytery in July last. As the Presbytery had never met from the time of the union till September, and had never been aware of this appointment, nor indeed of the actual necessities of the field, they did not consider themselves responsible for said claim. Extracts were also read from a very lengthened letter from Rev. F. Fenwick, labouring as ordained missionary at Meth. It is an interesting field, which appeared to be far from prosperous. Representations were also given by Mr. J. Thomson, elder, and Mr. James Hossack, from all which it was made very apparent that a change was very desirable for both Mr. Fenwick and the people, and the clerk was accordingly instructed to notify Mr. Fenwick that such should take place not later than June next. The next meeting of Presbytery was appointed to be held in Sherbrooke, on the last Wednesday of March, at 10 a.m.—M. McKENZIE, Pres. Clerk.

Presbytery of Glengarry.

At a meeting of this Presbytery, held at Lovell, on the 12th inst.—Rev. Wm. Loss, Moderator—was resolved to summon Rev. Messrs. Macpherson, Watson and Brodie (non-unionist ministers) to appear before the Presbytery at their next meeting, to show cause, if any they have, why their names should not be struck off the roll, and they declared to be no longer ministers of this Church. The following resolution was also unanimously agreed to:—"That in case of elders and deacons of any congregation not remaining in the Union, desiring to join congregations in the Union, with the consent of the Session of the latter, it be competent, under the present circumstances of the Church, for such elders and deacons to be received without any election or induction." It was agreed to place Alexandria on the list of aid-receiving congregations, and Mr. McDonald, the Moderator of Session, was appointed to moderate in a call at such time as shall be agreed upon between him and the congregation. The committee, appointed at a former meeting, reported in reference to the adjustment of the Presbytery boundaries, and recommended that application should be made to the Synod for the annexation of the county of Dundas to the Presbytery of Glengarry. The Presbytery adjourned to meet in St. John's Church, Cornwall, on the 1st of February, at noon.

Presbytery of Huron.

This Presbytery met in Clinton on Tuesday and Wednesday last. There was a good attendance of ministers and elders. Mr. Sivovright reported that the Gaelic mission station in Goderich was organized, as directed by Presbytery. The report was received, and the session of Knox Church, Goderich, was instructed to have the Sacrament of the Lord's Supper dispensed to the Gaelic congregation there, and to transmit a copy of the communion roll of that congregation to this Presbytery. A petition from 57 members and 55 adherents of Brucefield and vicinity was read, praying that they be organized into a congregation. Messrs. Miller, McDonald and Lamborough appeared in support of the petition. The prayer of the petition was granted, and Mr. McCuaig and Messrs. Matheson and McAsh were appointed to attend to this matter. A call from the congregation of Cranbrook and Ethel, in favor of Rev. D. B. McKee, of Parry Sound, was sustained and ordered to be transmitted to that gentleman. Mr. Ferguson was appointed to support the call before the Presbytery of Owen Sound. The Presbytery then took up an application of Mr. Cameron, of Kippen, Moderator of the session of Bayfield, for advice as to what course he should pursue in the present circumstances of the congregation of Bayfield, when the following resolution, moved by Mr. McCuaig, and duly seconded, and carried, respecting the matter to wit:—"The Presbytery having heard Mr. Cameron's statement, as also a lengthy statement of Mr. Sivovright, accompanied by certain protests and appeals against a so-called congregational meeting, held on Dec. 18, which this Presbytery hereby declares to be irregular and illegal. The Presbytery asserts its rightful claim to the Church property at Bayfield, appoints Messrs. Ure, Sivovright, McCuaig, ministers, and John Scott, J. Shaw and S. Carmichael, elders, assessors, to co-operate with the session of Bayfield, instructing the said session to take such legal advice as may be necessary to prevent all future interference with the public wor-

ship of God in the Church, and should they see cause to request the Moderator to call a special meeting on the matter." The clerk was instructed to correspond with the French Evangelist Committee, Montreal, for the purpose of securing the services of Mr. Cruchet, a French student, to labor at Drysdale during the summer. A deputation consisting of Messrs. Sivovright, (Convener), Thompson, Young and Kernichan, was appointed to visit Dunganon for the purpose of inducing the people of Mr. Hartley's charge to raise the stipend to \$700, and to urge them to dispense with the supplement before long. A reference from the session of Knox Church, Goderich, on a case of discipline was taken up, and remitted to the session to be dealt with according to the laws of the Church. The Presbytery is to meet again at Clinton, on Tuesday, April 2nd.

The Chinese Recorder for October, 1875, says that there are 436 male and female Protestant missionaries of all nationalities labouring in China and Hongkong, of whom 210 are American, 194 British, and thirty-two German.

A missionary in Persia, in visiting Tiflis, a city near Asiatic Turkey, reports that he had never seen such a desire for reading, and such willingness to purchase and read the Scriptures.

The good work is advancing in Egypt. Ten years ago the Presbyterians planted a mission there. They have now ten churches, with an average communion roll of more than forty members in connection with each.

According to returns published by the Government, there are 89,461 girls of a school-going age in the municipal towns of the Madras Presidency, but, strange to say, the attendance at the schools is only 2,025. The total is calculated at fifteen per cent. of the population as published in the last census returns.

A writer in *Times of Blessing* tells of a remote village in the Highlands of Scotland, where the revival of 1874 stirred all hearts into new life, and "now, when all kinds of natural excitement merely must be long passed," there are unmistakable signs of the reality of God's work at that time in the souls of men.

A bequest of £3,000 has been left to the mission of the Irish Presbyterian Church by Mr. John Bailie, of Greathall Gardens, Edinburgh; and formerly of Downpatrick—£1,000 for the Home Mission, £1,000 for the Foreign Mission, and £1,000 for the Jewish Mission.

MISSIONARY NOTES.

The Japanese Minister of Foreign Affairs and the Commissioner of Education has granted permission to Rev. Joseph Neo Sima to teach Christianity in his school at Tokio, Japan, and to train native converts for the ministry, and all this has been done contrary to the law of the empire.

As a result of missionary work in the Micronesian Islands, within twenty-five years the American Board reports the reduction to writing of four dialects, and the translation of a whole or a part of the New Testament into them; the creation of schools and the preparation of school-books; the compilation of half a thousand Christian songs; the training of a generation to read and write; the conversion to Christ during the past twenty-two years of about 1,200 souls, (a yearly average of forty-five), and the organization of twenty churches.

Among the Khasia mountaineers (in Assam) U Borsingh, the brother and heir of the Raja of Cherra, was baptized about six months ago. The Raja has lately died; and the question is whether U Borsingh, as a Christian, can succeed him. Nine out of twelve elders hold that he has forfeited his right to the chieftainship. The case is appealed to the Government of India; but U Borsingh stands fast in his profession, and declares that, come what may, he will live and die a Christian. He seems to be in all respects a high-souled man, with much of the spirit of a martyr.

The Foreign Missions of the Free Church of Scotland are carried on in India and South Africa. There are eighty-nine stations, with twenty-eight European and seven native missionaries, twenty European and 185 native teachers, and eighty-eight catechists and colporteurs, making a total of 278 labourers. The native churches have 2,387 communicants and 1,936 baptized adherents. During the past year 286 communicants were received. The schools for which the Scotch missions are, since Dr. Duff's day, famous, number 150, with 11,303 scholars (8,290 girls). The statistics most favoured, during the year, with spiritual blessing was Lovedale, in Capraria, where a remarkable revival has taken place, especially among the scholars of the Lovedale Institution. The receipts of the Mission Board were larger than in any previous year, the total amount being \$291,420. This, however, includes \$73,956 received from the English Government for the support of schools.

LORD AMBLENBY, the eldest son of Earl Russell is dead.

The London, Huron, and Bruce Railway was opened Jan. 11.

The Queen is expected to open the coming session of Parliament in person.

Berlin, Prussia, is visited every Saturday night with extensive incendiary fires.

The squirrel is expected soon to be as destructive in California as the grasshopper has been in Manitoba.

Heavy snow storms have occurred in the south of France. The Town of Mende was blocked up for three days.

The Vendome Column has been restored. The statue of Napoleon is to crown the summit.

PORT ROYAL, S.C., is made the headquarters of the American navy, North Atlantic station.

A terrible railroad accident has occurred at Odessa, Russia. A train with occupants ran off the track and caught fire, killing sixty-four, and wounding fifty-four.

## Choice Literature.

## Still and Deep.

BY F. M. P. BRINE, AUTHOR OF "TRIND,"  
"ONE LIFE ONLY," ETC.

## CHAPTER XXIV.

It was the night following that day when Laura had made her final and most successful attempt to enthrall Bertrand Lisle absolutely and for ever, and the inhabitants of Chiverley Rectory were supposed to be all tranquilly slumbering away the hours of darkness, but there was neither rest nor sleep in Mary Trevelyan's little room: she was kneeling by the side of her bed, with her arms stretched out across it, and her head laid low between them, in an attitude which betokened a complete abandonment of herself to thoughts too sad with their weight of grief almost to be borne.

There had been a time when Mary Trevelyan thought she had almost attained the summit of earthly happiness; when, standing on the little bridge beneath the shade of the summer trees, with her hand in Bertrand's she felt that he was about to utter the words which would have linked her life to his for evermore, and then, just at that crisis of her fate, had come the mournful melodious sound—the wail of anguish in the voice she knew so well, the voice of the siren, who, by every art, had been trying to lure him from her—and instantly it had been to him as though she existed not, and he had fled away from her to follow the beguiling sound, and she knew, she felt, that he would return to her as her true lover never more! for she had easily recognised that the cry, half-musical, half-sad, was no true shriek of terror drawn forth by some sudden danger, but rather the studied expression of some bitter sorrow, some dark foreboding, more like the poetical idea of the death-song of the swan than any real outcome of trouble or distress, and she well understood what it all meant for her. Somehow the subtle Lorelei had discovered how near in that instant she was to losing Bertrand altogether, and forthwith she had sent out the sweet appealing wail which drew him so quickly to her side.

And long they had lingered in the lonely wood, those two—hours and hours—while Mary kept her watch upon that deserted bridge, unwilling to leave the spot where he had stood with her, though no hope lingered in her heart, prophetic of its future, that he would ever seek her there again; and morning had ripened to noon, and noon faded to the sun's declining hours, and twilight came, but still she was alone; then slowly, wearily, she had returned to the home which sheltered them all alike, and there she had seen Bertrand with eyes that never quitted Laura's radiant face, and looks averted from herself, and manner constrained and cold. And now night had come, and she was alone with the dark terrible shadow that enfolded her, precursor of the deadliest evil her life could know, even now very close at hand; for weeks she had dreaded its coming, and had seen the danger, but hope had never quite left her, and it was hard to lose it altogether, even in this the saddest hour her life had known; but she was trying to steel herself for whatever might be coming upon her, she was trying to give herself up to her merciful God, that he might work His will upon her in any way He pleased. Mary Trevelyan was herself too single-hearted and pure-minded to be able to imagine that Laura had been influenced by motives of worldly ambition only, and although she could not but be aware of the absolute determination with which the Lorelei had set herself to win Bertrand, she yet believed that she did love him truly; and Mary was schooling herself to feel, as she lay there, that if indeed her Bertrand had given to Laura all his heart's love in return, she ought for his sake to be glad and thankful that they had learnt to know and prize each other; for surely Bertrand's happiness was that which she desired most in all the world; and if he was to find it best with Laura, and not with her—alas, not with her!—then ought she to rejoice that Laura was his own, that with her he would walk through sunny paths in life, while the poor Mary, who having loved him could never love another, went on to her distant grave over and over joyless and alone!

It was a hard lesson to learn, and Mary's chest heaved with sobs, and her face was wet with bitter tears under the veil of her long dark hair, while her lamp burnt low and cast a dim light on her prostrate figure, when suddenly the door of her room was opened by a quick impatient hand, and shut again as rapidly, leaving the intruder by her side, while a voice clear and musical, but with a ring of sharpness in its tone, said authoritatively, "Rise up, Mary Trevelyan, and prepare to listen to me, for I have much to say to you, which is of great importance to us both."

Then slowly Mary raised her face, and looked round, to see Laura Wyndham standing before her, holding a lamp in her white hand, which sent a strong glow over her beautiful face, more brilliant than ever from the light of triumph which glittered in her eyes, and proud happiness which curved her lips in a meaning smile.

Without a word, Mary raised herself from her knees, gathered the white garments round her, which contrasted strangely with the scarlet robe in which Laura's fair hair waved in luxuriance, and having placed a chair for her unwelcome guest, she sat down herself, and said, "I am ready, Laura; say whatever you will."

"I shall do that, even without your permission, Mary, for I have come to do for you an act of friendly kindness, which none have ever done for you before—I have come to tell you the truth."

"Has no one ever told me the truth before?" said Mary, raising her sad eyes calmly to Laura's bright face.

"No one," answered Lurline, "at least, in respect to that which most concerns you. Old Mr. Lisle deceived you, unconsciously perhaps, and Bertrand, scarce knowing what he did, has done so too;

but the time has come when your delusions must no longer be suffered to exist, lest they wreck forever a life that is too precious, even to yourself, to be so ruined."

"Of whom do you speak?" asked Mary, with lips calm as ever, but from which all colour had fled.

"Of Bertrand Lisle," answered Laura, and then she added, in a soft, clear voice, "who loves me, and whom I love."

Mary did not utter a syllable; it might have seemed that she did not hear the words which came to her laden with the weight of her own life-long misery, but for the convulsive movement with which she gathered her loose dress closer to her breast, as if to shield herself from the arrows which were about to pierce her heart. The Lorelei's keen eye noted it all. She had seated herself immediately opposite to Mary, so that she might read each changing expression on her face, and she now went on, with a composure resembling the judicial calmness of a judge when summing up the case against one who is about to be condemned to death.

"I have said that I am come to tell you the truth, Mary Trevelyan, and, to show you that I have indeed a perfect knowledge of it, I will first go over the matter on which I wish to undecieve you, as I know it appears to you, and then I will reveal to you the real state of the case. You had lived for twenty-one years in Bertrand Lisle's home, without there ever having been the faintest hint of any idea of a marriage between you. On his death-bed Mr. Lisle told you that such a marriage was his dearest wish, that he believed or hoped you were beloved by his son, and in reply to his questions you distinctly said that you at last loved Bertrand."

At these words Mary Trevelyan started as if she had received a stab, and buried her face in her hands, while she said, in a tone, of unspeakable pain, "Laura who told you this?"

And the Lorelei answered, "Bertrand Lisle, who heard it from his father's lips."

And she knew that in uttering the cruel sentence she had laid the corner stone of that edifice of her own happiness which she hoped to build up on Mary Trevelyan's ruined life.

Her victim remained silent, with her face hidden, praying in her heart that she might have grace not to blame one lying in the helplessness of death for his breach of confidence.

Lurline continued, "You were aware that Bertrand had a long conversation with his father the night before the old man died, and you could not doubt, after his statement to yourself, that he had told his son his desire for a union between you. When Bertrand therefore uttered those cautious words to you respecting his father's wishes, in the passing excitement of grief, at the new-made grave, you interpreted them as a sort of proposal of marriage."

"Laura, no!" exclaimed Mary, letting her hands fall from her burning face. "I did not! I could not! I never for an instant considered that Bertrand had bound himself to me."

"I only know," said Lurline, "that you managed to impress him with the idea that you wished and expected him to marry you, and he came here to see whether he could make up his mind to do it, as a duty his father had laid upon him."

"How could even his father's wishes make such an act seem a duty, Laura? Are you not mistaken?" said Mary, with trembling eagerness.

"Not in the least," said Laura. "I will now give you the true history of this affair which has been cruelly hard on Bertrand. Mr. Lisle imposed this duty upon him as an act of reparation to you."

"Of reparation to me? How? Why?"

"Because he had killed your father," was Laura's answer.

She could be absolutely heartless where her own interests were concerned, but she was not prepared for the piercing cry which burst from the pale lips usually so calm, as Mary, starting to her feet, shrunk back to the wall, and stood there trembling with horror-stricken eyes, as if she had seen a spectre.

Lurline rose, and drew her back to her seat, saying, "Don't mistake me, Mary; Mr. Lisle caused his death, but not willfully. There was a quarrel and a struggle on board the ship coming home from Maderia, in which your father, trying to escape Mr. Lisle's violence, fell overboard, and was drowned. Your mother died that same night of her grief, leaving you a destitute infant, orphaned through the fault of Bertrand's father; therefore he adopted you and cared for you all his life, and therefore, when death took his protection from you, he imposed on his son the duty of giving you a home as his wife."

"And this was Bertrand's reason—this only?" asked Mary, faintly.

"Yes—good son that he was!—he tried to obey his father; but, Mary, he had never loved you or any other woman enough to make him wish for a union till he came to Chiverley, and then he met his fate in Laura Wyndham. He had told it to me this day with bitter anguish, because he feared you would hold him bound to accomplish his father's reparation. He told me that he loved me, and me only; that a life spent with me would be perfect bliss, and without me, utter torture, and I love him—with all my heart I love him!"

Laura spoke now with genuine vehemence. "Oh, Mary! will you hold him to his bond? will you ruin his life for ever, and mine along with it? will you force him to marry you?"

"Laura, stop!" said Mary, rising, with quiet dignity, "you have no right to use such words to me; Bertrand Lisle is perfectly free from me. Since his happiness consists in a marriage with you, I will do all I can to promote it."

"But, Mary, you must tell him so yourself," said Laura, eagerly, "or he will not believe it. I told him you intended to be one of those noble heroines of charity—a lady-nurse, or something of that sort, but he was so convinced you wished to marry him, that he will only be at ease if he hears it from your own lips. He

means to ask you to-morrow, what are your plans for your future life, and all our happiness in this world depends on the answer you give."

"Then you may be quite at rest, Laura," said the low, calm voice; "you and he shall be made perfectly happy if words of mine can ensure it; and I thank you for telling me the truth. And now may I ask you to leave me? I must be alone."

Something there was in Mary's manner which subdued even Laura Wyndham. She stooped silently, and kissed her on the forehead, and then, without another word, turned and left the room. Her work was accomplished, her victory complete!

## CHAPTER XXV.

Bertrand Lisle had not, of course, the smallest suspicion that any conversation had taken place between Laura Wyndham and Mary respecting himself; nor could he ever have conceived it possible that revelations of so terrible a description could have been made to the adopted daughter of his father, especially in such cruelly-distorted shapes. He could not therefore in the least account for the peculiar impression made upon him by Mary Trevelyan's appearance, when he saw her for the first time on the following morning. It was in the breakfast room, where all the rest of the family were assembled, that they met, and there was nothing in Mary's manner, or in the few words with which she answered those who spoke to her, that was at all different from her usual gentle stillness; and yet it was with a strange shivering sense of pain that Bertrand gazed at her, for it seemed to him precisely as though he were looking on the face of the newly dead. Dead, surely, in some sense she was to him. The heart, the soul, where, once at least, he felt that he had reigned supreme, were now, he was conscious, wholly locked away from him, as if the grave itself had consumed their separation. What it was, so like to death, that had passed over her, he could not tell; but, as his glance rested on the set immovable expression of her face, and noted how the dark eyes, that ever had turned to him with such soft tenderness, were now fixed and solem under the shadow of some heavy thought which held her wholly in possession, he felt, with a conviction none the less sure that it was definite, that for him at least Mary Trevelyan lived no longer. He had scarce time, however, to dwell upon the impression thus unaccountably made upon him, before the Lorelei flashed into the room, all brightness and joy; and, as his eyes turned with delight to her radiant face, the quiet figure of Mary Trevelyan seemed to fade away from his thoughts as completely as he felt she had even now passed out of his life.

It was a lovely summer morning, and as they all passed into the hall when breakfast was over, they saw through the open door the sunlight streaming on the green lawn and waving trees, seeming to invite them into the sweet fresh air; but it was with no small astonishment in the case of all save Lurline, that Mary Trevelyan was seen to pass, with her noiseless step, through the little group, till she found herself face to face with Bertrand; and then she said, in tones which were perfectly distinct, though soft and low,

"Bertrand, will you come and walk with me in the garden for a little time? I wish to have your advice on some arrangements I propose to make."

Such a request from the silent retiring Mary seemed very strange, for she had never sought Bertrand in any way since he had been at Chiverley; but he could only agree at once, with ready courtesy, to her request; while the others went their ways in different directions. Laura so far from manoeuvring, as she generally did, to prevent Mary and Bertrand from being alone together, now did her best to facilitate their interview. Only, with the subtle instinct of that artfulness which was her fatal gift, she turned to John Pemberton, and whispered, "Dear old John, it is a long time since you have had any music; shall I sing to you this morning, while those two are out?"

With trembling delighted eagerness he implored her to do so, for she had greatly neglected him of late; but, deceived and betrayed as he was, Pemberton never dreamt that her object was simply, by this expedient, to maintain her influence over Mr. Lisle throughout his interview with Mary. And so it was, that during all the time that Bertrand spent with Mary Trevelyan, in the very crisis of her fate, the Lorelei's voice of haunting sweetness rose and fell upon the summer air, wafted to him through the open window of the music-room, and beguiling him even with the memory of her loveliness and genius, even while the noble heart of the gentle girl who walked by his side, was almost breaking in the anguish of uttering words that were to part them for ever.

As Bertrand and his companion walked down the steps from the hall-door, to go out into the garden, Mary Trevelyan raised her eyes to the heavens with one long earnest appealing gaze, while she asked, with her whole heart, for strength to accomplish the dead task that lay before her. She had laboured all night long, after Laura's visit, to steel herself for its performance with a composure which should prevent Bertrand from feeling one shadow of remorse or pain, in seeing him self freed from her wholly and for ever. And she knew that not only must she have courage to go bravely and calmly through their final interview, but she must brace herself for days, and perhaps even weeks, of endurance, while she would have to stand by and see his happiness with Lurline; for, much as she longed to escape even then from Chiverley, she knew that her flight at such a moment could not fail to reveal to him and to all that very truth, as to her own feelings, which she most wished to conceal.

But who has ever cast as much as one feeble glance to the Father's throne in vain? The eyes which Mary Trevelyan raised to heaven grew bright and calm, and the strength and peace of pure self-sacrifice filled all her heart, when she found herself at last alone with Bertrand Lisle in a retired part of the garden,

while the sweet voice of the Lorelei floated round them in its entrancing strains.

"Bertrand," said Mary, "I have asked to speak to you because, as you are, soon going to leave us, I wish to have your approval of the plan I have made myself when I shall leave Chiverley. I know," she continued, quickly, as she saw that he was about to speak, "that your dear father, in his care for me, made you in some sense responsible for my welfare; but, whatever schemes he may himself have formed for my future, his one wish certainly was that I should do that which most commended itself to my own inclinations and feelings—is it not so?" And she lifted her eyes calmly to Bertrand's.

"Doubtless it is," he answered, hesitatingly; "but Mary, he very much wished you to have a safe and happy home."

"I know he did," said Mary, "and that is just what I have provided for myself, in the way that suits me best. I have a great desire to try and do some use in relieving however small a proportion of the suffering which it so rife in this sad world, and I have found a post where, I think, I could carry out this wish effectually; it is in a hospital for sick pauper children, where the managers are in want of help, and they would do doubt be willing to accept mine."

"But, Mary, is this really the life you would prefer to any other?" said Bertrand, uneasily; "it would be arduous work, and you would be alone, away from all your friends."

"I have not many friends, as you know, Bertrand," she answered, with a sad smile.

"You have me," he said, in a low tone, and for a moment, the ring of tenderness in his voice almost overthrew her composure; but at that instant Lurline's soft singing came more distinctly to his ears in the silence, and Mary saw his eyes light up, and his lips part in a fond smile, as he turned his head to listen.

When Mary's answer came, it was perfectly calm. "Yes, dear Bertrand, I have you as a friend, and as such I am sure I shall have you always; and I hope, when I am at the hospital, that I shall hear from you, sometimes, that you are very happy, for you know well that your happiness is very dear to me; and therefore you will forgive me if I speak of that which concerns your future, as well as my own."

She paused for a moment, breathing hard, and gathering up all her courage; then she turned, put her hand into his, and looking up to him with a faint sweet smile, she said, softly, "Bertrand, my first and dearest friend, I hope and pray that you may have with Laura Wyndham every joy this mortal life can give you!"

"Oh, Mary!" he exclaimed, grasping her hand forcibly; "who has told you this? what is it you know?"

"I know that you love the beautiful Lurline, and that she returns your affection to the fullest extent," she said still smiling. "As there is nothing to prevent your marriage, I trust it will soon take place, and that you will find in it all the happiness even I could wish you."

"Listen Mary!" he exclaimed vehemently; "I do not, deny that I love her, but it has been—strange as it seems to say so—almost against my will. She has dazzled and bewitched me, and taken me captive irresistibly. But, believe me, I came here with very different thoughts and wishes. Mary! indeed I was sincere when I spoke to you at my father's grave, and still even now—"

He stopped abruptly. Lurline's lovely voice still softly singing was thrilling through his heart. He could not say that he had any wish but to make her his wife as speedily as might be. Mary understood him; but her earnest prayer had earned for her great grace, and she was able to answer very gently, "Dear Bertrand, I ask this one favour of you—that you will wholly forget the past, except as regards our childhood's friendship, which I hope may continue between us to the end. A new life is opening out before us both; give me your good wishes, as I have given you mine. I trust your married life may be most brilliant and most happy; and I pray that my own loneliness may be blameless and peaceful."

"Yours will have the blessing of the great God upon it!" he burst out, passionately; "I think you are an angel, Mary, and it will be well for me and Laura if you give us your prayers out of the holy home where you will spend yourself for others."

"That you may be sure you will have, ever and ever while I live," she answered, with a bright, sweet look, which glorified all her face. "And now, dear Bertrand, that all is settled, you must go to Lurline, and set her heart at rest. Some other time I will tell you all the future details of my future work."

And gently bending her head, while in her heart she gave him a last farewell as her one love, her Bertrand, who should have been her own, she passed away from him with her soft tread and her graceful movements, and soon had vanished from his sight among the trees.

Bertrand watched her till the last fold of her dark robes had disappeared with a sense of aching regret in his heart, even amid all the joyful exultation with which he felt that Laura was now his own. He strove to still the mingled remorse and tenderness which Mary had roused in him by resolving to force upon her half his fortune, which yet he knew well she never would consent to touch, and an expression of uneasiness and gloom was still upon his face, when there was a rush of light feet down the gravel path, two little white hands seized his half-frantically, and the beautiful bright eyes of Lurline plunged their gaze into his own, while her sweet voice rung out in beseeching tones, "Oh, my Bertrand! Tell me: is all well? Have you discovered that she does not love you? and are you free to make me all your own?"

"Yes, darling Lorelei! he exclaimed, forgetting all but that he saw her lovely face before him. "All is settled, and you are my own now—wholly and for ever. Soon, very soon, you shall be my precious wife."

Then Laura breathed a long sigh of relief, and let her head fall upon his hands—her end was gained, and all her long toil was over.

To be continued.

## Scientific and Useful.

## TO MAKE GOOD FOOD OF POOR BREAD.

If dry or sour bread, is cut in small places and put in a pan, and set in a very moderately warm oven till of light brown, and hard and dry in the centre, it can be kept for weeks. Whenever you wish to use a portion of them for puddings or griddle cakes, soak them in soft or cold water or milk. If the bread is sour, use sufficient soda to destroy the acidity of it in making puddings or cakes. With proper care there need not be any waste of even poor bread.

## PICKLE FOR BREEZING TONGUES, OR DRINK REEF.

Mix in four gallons of water a pound and a half of sugar, of molasses, and two ounces of saltpetre. If it is to last a month or two, put in six pounds of salt. Boil all together gently, skim, and let it cool. Put the meat in the vessel in which it is to be kept, well packed; pour the pickle over it till covered. Keep the meat down under the pickle with a stone. Use the above proportions for a larger quantity if required. You can tell how much pickle to prepare by putting over your meat after it is packed, enough water to cover it, and pour off and measure it.

ONE of the London journals contains a statement by Dr. Berry of his successful treatment of uncomplicated whooping cough with dilute nitric acid, in doses of from five to fifteen minims, according to age, with simple syrup, given every three or four hours, alleviating the cough and spasm, and apparently cutting short the disease. During an epidemic of the disorder he prescribed this frequently, and with very satisfactory results. He offers no suggestion as to the operation of the remedy, but he believes its action to be that of a tonic. Its refrigerating properties are not to be lost sight of. In all the cases treated he has, of course, paid attention to the state of the digestive organs, and in such cases as have required it he has given an aperient combined with an alterative.

## PRESERVING FRUIT UNDER WATER.

Take only good, sound fruit, which is not over-ripe or stale. Then get some strong, perfectly water-tight kegs, and cut a hole in one end sufficiently large to admit the hand freely. Procure a quantity of powdered charcoal; put a little of this into the bottom of the keg; add a layer of fruit and then more charcoal, and so on until the keg is full. Shake down and fill all interstices with charcoal, and then plug up the hole tightly, and pitch if necessary, because the contents must be hermetically sealed. Now sink the kegs in water, and if no air bubbles arise it is ready for storing away; but should any appear, the work must all be done over again. The place to store these kegs of fruit is in a deep well, cold spring or pond, with chains or ropes attached with which to draw out when wanted for use. In spring or winter the fruit can be taken out, the charcoal rubbed off, and it is ready for use. I have tried sinking the kegs in common cisterns, but the temperature appears to be too changeable to insure long keeping.—*Cor. N. Y. Sun.*

## ECONOMY.

One of the hardest lessons in life for young people to learn is to practice economy. It is a harder duty for a young man to accumulate and save his first thousand dollars than his next ten thousand. A man can be economical without being mean, and it is one of his most solemn duties to lay up sufficient in his days of strength and prosperity to provide for himself and those who are or may be dependent upon him in days of sickness or misfortune. Extravagance is one of the greatest evils of the present age. It is undermining and overturning the loftiest and best principles that should be retained and held sacred in society. It is annually sending thousands of young men and young women to ruin and misfortune. Cultivate, then, sobor and industrious habits; acquire the art of putting a little aside every day for your future necessities; avoid all unnecessary and foolish expenditures. Spend your time only in such a manner as shall bring you profit and enjoyment, and your money for such things as you actually need for your comfort and happiness, and you will prosper in your lives, your business, and will win and retain the respect and honor of all worthy and substantial people.—*Our Fireside Friend.*

## ADJUSTING THE HARNESS TO FIT THE HORSE.

Every part of a harness should be buckled up shorter or let out until the harness fits the horse as neatly as a pair of boots that are the proper size for one's feet. The collar should fit closely, with space enough at the bottom to admit a man's hand. If too large it has the bad effect of drawing the shoulders together. On no consideration should a team or any work horse be compelled to wear a martingale, as it draws the head down and prevents him from getting into any easy and natural position. The check rein may be used, but only tight enough to keep the head in a natural position, and should never be wound around the harness. See that the hames are buckled tight enough at the top to bring the draft irons at the proper point on the side of the collar. If too low, it not only interferes with the action of the shoulders, but gives the collar an uneven bearing. Caution should be taken that the girth is not buckled too tight, particularly on string teams, for when the traces are straightened it has the tendency to draw the girth against the belly and distress the horse. A teamster should be educated to harness a horse correctly, as this is something that cannot be taught by writing.

THE national debt of Turkey is nearly 200 millions sterling.

THE Queen has granted a pension of £65 a year from the civil list to each of the three orphan children of the late Mr. Birch, who was murdered at Perak. The eldest son will have a situation in the colonial service.

Manitoba. INTERESTING LETTER FROM REV. JOHN SCOTT.

Under date 31st December Mr. Scott writes as follows to the Napawee Beaver: I have been here about two months, and can now form an idea of the country, its climate, people, prospects, etc.

The prairie here has the appearance of a perfect level, but has actually a declension of half a foot to the mile, enough to drain off the water. This depression is to the North.

For grazing this country can hardly be surpassed. Even after the "hoppers" had destroyed the grain of the settlers, and swept over the prairies, there was plenty of grass for the cattle.

As to climate, I have found the winter clear, dry and pleasant. It is colder than some parts of Ontario, but on account of the dry atmosphere it is not so much felt.

Through the courtesy of Rev. Mr. Scott we are enabled to reproduce the subjoined description of Emerson, Manitoba, where the Rev. gentleman at present resides.

The great extent of farming country surrounding this place, and its rapid settlement since the locating of the American Colony

here in the spring of 1874, together with the fact that it is the point where the American system of railways connect with the Canadian Pacific Railway, indicate that it must become one of the most important trading places in the North-West Territory.

Mr. Froude, the historian, has left the Cape, and has arrived in England. Our readers will remember that he went out in order to arrange if possible, for the confederation of the British colonies in that part of the world.

Information of Lieut. Cameron has reached us to the effect that he has remained some time at Louisa, until he could find an opportunity to send his fifty-seven east coast men round by the Cape to their homes.

The Note containing the project of pacification drawn up by the three Northern powers, is about to be sent to the British, French, and Italian governments, with an invitation to support it.

FATHER HECKER is credited with saying "that five-sixths of all the Protestant children attending Roman Catholic schools become converts."

THE discontented native tribes of Liboria have lately made another attempt on the settlers, but by the latest accounts have been repulsed.

Bleeding from Lungs, Catarrh, Bronchitis, Consumption.—A Wonderful Cure.

ROCHESTER, N. Y., Jan. 19th, 1874. R. V. PIERCE, M.D., Buffalo, N. Y. Dear Sir,—I had suffered from Catarrh in an aggravated form for about twelve years, and for several years from Bronchial trouble.

P. O. Box 507, Rochester, N.Y.

Special Notices.

MAPLE GROVE, ANCASTER. Messrs. W. G. Chute & Co. GENTLEMEN,—I feel bound by a sense of duty, and a desire to benefit my fellow-beings, to make known the wonderful effect of your Indian Rheumatic Cure.

CANNABIS INDIOA OR East India Hemp.

THIS wonderful preparation, known by the above title, which has attained such celebrity during the last few years in all parts of the United States, as a positive cure for Consumption, Bronchitis and Asthma, we are now introducing into the British Provinces, with much satisfaction to our patients.

DECALOMANIE... This is a beautiful Quarterly Journal... \$200 a month to agents...

DR. C. McLANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

P. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take notice of Dr. C. McLane's name.

Dr. C. McLane's Vermifuge Should be kept in every nursery. It will give your children grow up to be HEALTHY, STRONG, and VIGOROUS MEN and WOMEN.

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HARDWARE, SAUSAGE MACHINES, COFFEE MILLS, IN GREAT VARIETY. SNOW SHOVELS, WIRE NAILS, A GENERAL ASSORTMENT HOUSE FURNISHING GOODS, AT RIDOUT, AIKENHEAD & CROMBIE'S.

HOSIERY! CRAWFORD & SMITH. Invite special attention to their New Stock of MERINO AND COTTON HOSIERY.

FITS! FITS! FITS! CURS OF EPILEPSY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

A MOST REMARKABLE CURE. PHILADELPHIA, June 28th, 1867. SEYMOUR HANCE, Baltimore, Md.—Dear Sir, I was afflicted with Epilepsy in July 1853. Immediately my physician was summoned, but he could give me no relief.

IN THERE A CURE FOR EPILEPSY? The autographed will answer. GARDNER, Miss. June 30—SEYMOUR HANCE—Dear Sir: You had enclosed five dollars, which I send you for two boxes of your Epileptic Pills.

ANOTHER REMARKABLE CURS OF EPILEPSY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Montgomery, Texas, June 20th, 1867. To SEYMOUR HANCE, a physician in my employ, I had been afflicted with Epilepsy for thirteen years. I had these attacks at intervals of two or three weeks, and often times several in quick succession.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi. SEYMOUR HANCE, Baltimore, Md.—Dear Sir, I take great pleasure in relating a case of Epilepsy cured by your Epileptic Pills.

Sent to any part of the country by mail, free of postage, enclosing the price, or by express, freight paid.

LIVE AGENTS WANTED. To sell Dr. Chene's Receipts, or Information for Every Body in Every County in the United States and Canada.

Marcy's Scripture and Lantern Slides. SPECIAL OFFERS TO SUNDAY SCHOOLS. Now had brilliant effects. Circulars free.

\$5 to \$20 PER DAY.—Agents wanted! All classes of working people, of either sex, young or old, who make money for their families.

ZELL'S ENCYCLOPEDIA. New and Revised Edition. 150,000 articles, 3,000 engravings, and 16 splendid Maps.

AGENTS WANTED for Dr. Marrow's GREAT WORK, NIGHT SCENES IN THE BIBLE and a magnificent NEW BOOK just from Press.

AGENTS wanted for the GRAND NEW BOOK PRESENT CONFLICT.

of SCIENCE with RELIGION. OR, MODERN SCEPTICISM met on its own GROUND. The grandest theme and most vital question of the day.

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THE \$50,000 BONANZA. Invested in Wall St. often leads to a Fortune. Full particulars sent free.

\$2,500 A YEAR MADE WITH OUR CRAM COMBINATION PROSPECTUS. Represented in different books. Agents say this is the BEST THING EVER TRIED.



The Chaldean Account of Creation.

We gave an abstract some time ago of the Chaldean account of the Deluge, as recently discovered in arrow headed characters out in stone tablets, and forming part of the immense library of those great collectors of literary treasures, the kings of Assyria.

A very satisfactory account can be given, and is stated by Mr. Smith, of the sources from which these absorbing discoveries have been made, and of the great libraries, at Nineveh and other places, which the Assyrian monarchs formed in the almost imperishable clay tablets.

The London Athlete has some very just remarks in reference to the Prince of Wales' visit to India, and especially bearing upon his encouragement of brutal sports, and promoting to the active princes, illustrated book depicting scenes of barbarity.

which its late ruler was expelled for his love of barbarity, among other reasons. We are informed, it is true, that no men fought with claws before the Prince, for as one of the correspondents calmly remarks, "The entertainment was modified to suit the European taste."

Births, Marriages and Deaths.

BIRTH. At Gananoque, on Dec. 6th, the wife of Rev. W. Coulthard, of a son. MARRIED. At the residence of the bride's father, on the 26th inst., by the Rev. W. H. Bentley, Mr. ANDREW B. BAL-LANTYNE, to LUCY McVIGAN, both of Galt.

THE PRODUCE MARKETS.

Table with columns for location (Toronto, London, Montreal) and various agricultural products (Wheat, Flour, Hops, etc.) with their respective prices.

ROSES advertisement featuring an illustration of a woman and text describing the product.

Official Announcements.

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

LINDSAY.—Next regular meeting in Woodville, on the last Tuesday of Feb., 1876, at 11 a.m. HARRIS.—Next meeting of Presbytery of Barrie at Barrie, 1st Tuesday in March, 1876, at 11 a.m.

MORVYN HOUSE, NO. 348 JARVIS ST., TORONTO.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

Conducted by Miss HAIGHT, (successor to the late Miss Skinner). This School will be re-opened (D.V.) on Wednesday, Jan. 5, 1876.

JUST PUBLISHED.

PP 38, Cloth 51.

CHRIST AND CHRISTIAN LIFE.

SERMONS PREACHED IN ZION CHURCH, BRANTFORD, DURING 1875. By the Rev. Wm. COCHRANE, D.D.

Toronto: ADAM STEVENSON & Co. Brantford: JOHN SUTHERLAND, and all booksellers.

NOW READY.

CHURCH MEMBERSHIP OF CHILDREN.

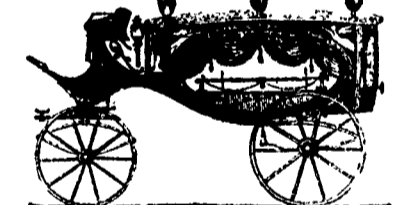
By Rev. JOHN MUNRO, WALLACE. Three cents each, or \$2 per 100. James Bain & Son, Toronto.

THE BRITISH AMERICAN Commercial College.

DESIGNED TO Educate Young Men, Middle-aged Men and Boys in Commercial Branches.

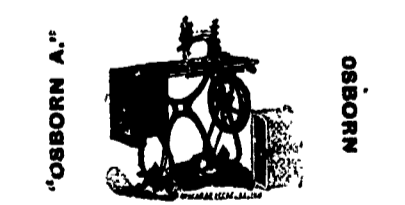
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GUELPH Sewing Machine Co.

OSBORN A. Sewing Machine advertisement with illustration of the machine.



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

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

READ THIS.

J. Davids & Co., Chemists, etc., 171 King St. East, Toronto. GENTLEMEN.—I have great pleasure in certifying from personal experience to the genuine quality of your "REGENERATOR" D. CULBERTSON.

Legal Cards.

DUGGAN & ROBINSON, BARRISTERS, ATTORNEYS-AT-LAW Solicitors in Chancery, CONVEYANCERS, &c. Office—Provincial Assurance Buildings, Court Street, Toronto. JOHN DUGGAN, Q.C. JOHN G. ROBINSON, M.A.

Business Cards.

ESTABLISHED 1844. A McDONALD, Renovator and Dyer, of Gentlemen's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO.

R. MERRYFIELD, Boot and Shoe Maker, 190 YONGE STREET. A large and well assorted Stock always on hand. Medical and Dental.

R. G. TROTTER, DENTIST, 53 King Street East, Opposite Toronto Street Toronto, Ont.

J. W. ELLIOT, DENTIST, Uses his own new PATENT FILLERS, EXTRACTORS, and MOULDING-FLASKS. 43 and 45 King-st. West, over Cooper & Co. Druggists.

R. A. REEVE, B.A., M.D., OCULIST & AURIST, 22 Eluter Street, corner of Victoria, TORONTO.

CANADA STAINED GLASS WORKS, ESTABLISHED 1856. FIRST PRIZE PROVINCIAL EXHIBITION 1871-72. Ecclesiastical and Domestic Stained Glass Windows executed in the best style. BANKERS AND FLAGS PAINTED TO ORDER. JOSEPH McCausland, PROPRIETOR.

D. S. KEITH & CO., LUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS, Manufacturers of PETROLEUM GAS WORKS. Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating. Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials. 109 KING STREET WEST, TORONTO.

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Is the best food known for fattening HORSES, COWS, CALVES, SHEEP AND PIGS, with great saving of time and money. IT GIVES STRENGTH AND LIFE to Horses even during hard work.

COWS FED WITH IT produce more MILK and BUTTER, at the same time increase in flesh, and for stall-feeding its effect is marvellous. PRICES 25 CENTS AND \$1.00 PER BOX. A Dollar Box contains 200 feeds. HUGH MILLER & CO., Agricultural Chemists, 267 King Street East, Toronto.

CHINA HALL 71 King Street East, Toronto.

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GLOVER HARRISON IMPORTER. MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Each Illustrated Catalogue sent free. No duty on Church Bells.

BUCKEYE BELL FOUNDRY. Superior Bells of Copper and Tin, manufactured with the best quality of materials, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, etc. per 100 lbs. Cast, etc. Fully warranted. Bell and Catalogue sent free. VANDERBILT & TIFT, 172 and 104 East Second St., Cincinnati. NO DUTY ON CHURCH BELLS.

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McSHANE BELL FOUNDRY. Manufacture those celebrated Bells for Churches, Academies, etc. Price List and Circulars sent free. HENRY McSHANE & CO, BALTIMORE, Md.

1876. JUST PUBLISHED 1876.

THE PRESBYTERIAN Year Book & Almanac FOR THE DOMINION OF CANADA & NEWFOUNDLAND, FOR 1876.

Edited by REV. JAMES CAMERON, CHATEAUXWORTH, ONT. "The Year Book" for 1876 is marvellously full and correct.—Montreal Presbyterian. "We congratulate Publishers and Editor on the result of their enterprise."—Record of C. P. Church. "This is a very handy, complete and excellent work."—Presbyterian Witness.

FOR SALE BY ALL BOOKSELLERS. PRICE 25 CENTS. C. BLACKETT ROBINSON, Publisher, Toronto.

TWENTY-FIFTH ANNUAL STATEMENT OF THE UNION MUTUAL LIFE INSURANCE CO'Y.

ESTABLISHED 1848. Canadian Branch Established 1850. DIRECTORS' OFFICE: 158 Tremont Street, Boston, Mass. Hon. H. S. WASHBURNE, President. For the year ending December 31, 1874. TOTAL RECEIPTS \$2,400,000 74. TOTAL AM'T returned Policy-Holders \$1,110,202 92. GROSS ASSETS \$6,874,806 46.

INSURANCE ACCOUNT. Policies Issued and Reinstated \$14,905,590. Numbering in Force Dec. 31, 1874 21,738. Insuring \$40,307,376.

RECAPITULATION. Interest Receipts during 1874 \$568,530 74. Death Losses paid during 1874 448,031 08. Excess of Interest Receipts over Death Losses \$104,997 74.

For every One Hundred Dollars of Death Losses paid, the Company received Interest \$183 13. Gross Assets, Dec. 31, 1874 7,826,067 62. Gross Assets, Dec. 31, 1873 7,206,007 62. Increase of Assets during 1874 \$1,046,800 94.

Percentage of Increase 14.3. Premiums received from New Business during 1874 \$498,320 43. Premiums received from New Business during 1873 370,421 38. Increase in 1874 \$102,777 10. Percentage of Increase 27.7. Total Premium Receipts for 1874 \$1,800,161 09. Total Premium Receipts for 1873 1,870,305 13.

Percentage of Increase 1.94. Policies issued and reinstated during 1874 6,134. Policies issued and reinstated during 1873 4,308. Increase for 1874 1,826. Percentage of Increase 42.

POLICIES ISSUED IN CANADA. 1871 283. 1872 335. 1873 506. 1874 1046. The UNION MUTUAL, proffers entire exemptions from forfeiture by means of paid-up policies, cash surrender values or extended insurance will be given in accordance with the Massachusetts non-forfeiture law.

Ordinary life policies may in this Company become endowments. Premiums reduced annually by surplus distribution. J. H. McNAIRN, General Agent for the Provinces of Ontario and Manitoba. Temple Chambers, Toronto Street, Toronto, Ont.

STOCKS Extra Machine Oil.

Office of the Joseph Hall Manufacturing Co., Oshawa, Ont., July 17, 1874. GEORGE STOCK, Esq., Toronto. DEAR SIR,—We have been using your oil on our machinery for some years, and have no hesitation in saying it is the only good oil of the kind we have ever used, and it is the very best machine oil we have ever used. We recommend it to all our business customers as the best oil they can possibly buy.

WYHARIN MATCHES

WYHARIN MATCHES. REGISTERED TRADE MARK. TORONTO. WYHARIN MATCHES. REGISTERED TRADE MARK. TORONTO.

DM FERRY & CO'S SEED ANNUAL. Will be mailed free to all applicants. This is one of the largest and most complete Catalogues published. Contains about 200 pages over 600 fine engravings, a elegant colored plates, and gives full descriptions, prices, and directions for planting over 1200 varieties of Vegetable and Flower Seeds, Seedling Plants, Roses, &c., and is invaluable to Farmer, Gardener and Florist. Address, D. M. FERRY & CO., Seedmen and Florists, DUFFIELD, Mich.

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