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## Contributors and Correspondents

### DIARY IN THE EAST.

DAMASCUS.

One day we paid a visit to the English Consul, Mr. Green. His house is a good specimen of the more decorated native houses. Along the walls round the court were intricate patterns painted and inlaid in white and black marble. The room where we were received was made in the usual style on two levels, the inner part rising by some steps from the portion beside the door. On this lower part any native on entering would leave his shoes before ascending to the other. The walls of the room were also painted in bright colours, which were well blended in the patterns formed, so that the effect was not gaudy. Every house has a tank or fountain in the court. The river Abana as it passes through Damascus is divided into a great many channels, and from those the tanks have supplies of living water. The gardens of Damascus which are so celebrated are not much like what we should call gardens, for there are no beds of flowers. They are mere groves or shrubberies, through which little channels of water run. By the side of these under the shade of the trees, the inhabitants of Damascus delight to sit smoking and sipping sherbet, enjoying in dreamy idleness the cool shade, and soothing murmur of the running water.

I was sorry to hear that in some of these gardens the use of stronger drinks had been introduced. Amid all the misery, and oppression, and superstition, and ignorance of which I was witness in the East, the one pleasant feature was the absence of drunkenness. If that should be added to all the other evils I cannot see any end but that the people should die off the face of the earth. It certainly was a comfortable thing to be able to get out about without any fear of being pained and disgusted by the horrible sights and sounds of drunkenness which so disgrace our Christian lands. Where among us could any one be found that could say after a six months residence in our country, "I have not seen one drunk person while I have lived here." That is what I can say of Palestine.

I heard of drinking among the pilgrims to Jerusalem, and was told of one or two who had been seen drunk, but I never once saw an intoxicated person during all these six months; while at home I can scarcely live six hours without seeing evidences of that horrible vice in one form or other.

The W's and I joined a party of travellers from the hotel in visiting the great Mosque of Damascus, which is interesting as bearing traces of having been a Christian Church. There is no difficulty in gaining admission at certain hours of the day. On entering we either removed our shoes which we had put on for the purpose, or put on over our boots a pair of the yellow native slippers which a man had ready at the entrance. Passing through a large gateway we entered an oblong quadrangle of great size. To our left on entering was a long covered court or piazza forming one side of the quadrangle; opposite it was the Mosque which we entered.

It is more than 400 feet long by some 120 in breadth. The roof is supported by two ranges of Corinthian pillars on round arches. The floor is of tessellated marble, over which mats and carpets are laid here and there, on which the faithful kneel and prostrate themselves in going through their devotions. Like all Eastern mosques it had neither bench nor seat of any kind. The walls are in many parts encrusted with coloured marbles in patterns, or with mosaic, much of it in very good preservation. These ornamentations belong to the Moslem era, while the bulk of the building dates from early Christian times, and there are remains in the foundations of a still older date. From Arab writers, confirmed by later researches, it appears as if the Christian Church had been built on the remains of an ancient heathen temple, so that some have imagined that here may be the very place where Naaman went with his master into the house of Rimmon, and where Ahaz saw that altar of which he sent the pattern back to Jerusalem.

From the Mosque itself we went to the opposite gate from that one by which we entered. The folding doors covered with brass in embossed patterns have evidently no connection with a Mahomedan place of worship, for conspicuous amid other forms in the mouldings is the Christian emblem of a sacramental cup. There is another closed up gateway still more interesting, for over it there still remains a cross with the inscription in Greek, "The Kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth through all generations." But a view of this most interesting relic of the better days of Damascus can only be obtained by getting out on the roofs of some of the houses that are thickly built all round the court of the Mosque. Perhaps its obscure position ac-

counts for the preservation of the cross and inscription, for in general all such symbols have been carefully obliterated in the many ancient churches appropriated by the Moslems on their conquest of Syria. From the gate we crossed the quadrangle to one of the three minarets connected with it. Mounting its many steps we reached the little gallery whence the Muezzin announces the hour of prayer. It afforded us a fine view over the thickly crowded buildings of the city, of which in this way we saw the extent within the walls which hem it in. Beyond the walls a cincture of green surrounds the city; the gardens, the groves in which its inhabitants delight. Here and there suburbs appear amid the broad line of verdure. Looking beyond this we have to north and east nothing but desert bounded by low lines of barren hills, their outlines quivering in hazy mist under the glowing sun. To the west, immediately beyond the green wall of verdure that is as strongly marked in its outline as the actual wall of Damascus, rises the mountain range of Antilibanon, it looks barren and turned up, for the heights where the snow lingers all the summer are not within view of Damascus. Looking southward or rather south-west, one point was of especial interest to me—the lower range of hills over which the old road from Jerusalem came, and which is still the track for travellers from Palestine. By it came that fiery persecutor, who, in his eager zeal for Judaism, and blind rage against the Nazarine, came on 'breathing out threatenings and slaughter against the disciples of the Lord.' As he surmounted that crest of the hill he would come within sight of Damascus, and would feel almost as if his errand were accomplished, and he had already exterminated all who believed in the name of Jesus there.

What a moment that must have been. It was high noon. A blazing sun beating on the heads of the travellers. The green shades around the city were already in view. Suddenly even the light of that mid-day sun was paled by the vivid flash of a heavenly splendor, in which the glorified Saviour appeared before him who, while he at once recognized him as "Lord," yet knew him not as that same Jesus whom he had so often reviled. Blinded by that unutterable glory he falls prostrate before him, prostrate not only in body but in the bowed spirit. He who the moment before was the proud Pharisee is now ready to say to him whom he had regarded as a crucified malefactor, "Lord, what wilt thou have me to do?" and his whole life after proved that these were no vain words dictated by a passing fear or sudden awe, but that in that moment he received the spirit of a little child, without which none can enter the kingdom of heaven. He learned then the wonderful fact that the very Being whom he hated with all the force of that passionate heart of his, had "loved him, and given himself for him," and that while he was "breathing out threatenings and slaughter" against the followers whom Jesus loved and spoke of as his very self, the Crucified One had meantime been standing before his Father as the "Lamb slain," and pleading for sparing mercy for their persecutor.

Looking down over the thick clustering houses we could trace the line of that "street which is called Straight," which still runs from end to end of Damascus, and which (it may be) still marks the line of march of that blind man who crept humbly along led by the hand, scarce noting where they led him, or heeding the awed whispers in which they speak of the strange vision. His wrapped soul sees naught but him whom he has persecuted; his ear is only alert to try and catch some further utterance of that voice which is henceforth for him to be the one voice in the Universe worth listening to, the only voice to be obeyed—humbly obeyed—whether it speaks to him direct, or whether by means of an Ananias, who is thus for one moment to appear in the page of holy writ and to be heard of no more.

May 14th was a sorrowful day, as I then parted with the W's, those dear friends with whom I had passed so many days of surpassing interest, and by whom I had been so tenderly cared for during all our wanderings. They had to hurry back to Beyrout, to get the steamer thence to Jungura, where Mr. W's mission work claimed his speedy return.

Though thus left alone I was not solitary in Damascus. My countryman, Mr. McIntosh, and his kind wife were ready to care for my comfort, and as their house was too full to admit me they took a room for me close to them where I felt more comfortable than alone in a hotel, and paid not one half so much. The McIntoshes superintend the schools, and mission work connected with the British Syrian schools. In the school establishment where they reside a large number of girls are gathered daily to receive a good, useful and Scriptural education. Most of the children are of the Greek and other native Christian Churches, but there are a few Moslem girls. I was much amused at seeing those duck down behind the other girls when Mr. W. came into the school. It was not proper that a man should look on their faces. Many more of the Moslem population would gladly send their children to a school to be set going in the Mahomedan quarter of the town, but the habits of the people make it very difficult to send little girls for any distance through the streets daily. The Syrian School Committee greatly desire to set up a school in the Mahomedan quarter, but hitherto the funds have been wanting.

Mr. Macintosh took me out one day to an outskirt of Damascus where they have another school. It was quite a long ride, but donkey's are easily got for hire in Damascus, and not at all expensive to those who know what they ought to pay, but to travellers the charges are often exorbitant.

While a ride of two hours or more cost me sixpence or sevenpence at the proper rate, and a ride of about double the time was charged nearly five shillings, a very large addition being put on for the use of a side saddle. It is the same with everything. We thought one penny moderate for a delicious tumbler of cold sherbet, but found afterwards that we had been charged at least double the price which a native would pay.

On our way to the school we rode past a slaughter house. There was nothing very unpleasant in the outside of the place itself, but beside it, standing blinking in the sunshine, were some vultures that had been gorging themselves with the refuse of the slaughter-house animals. I had never seen these birds so near or in such a state before. They were most revolting objects, yet in the East I do not know whether they or the wild dogs are of most use as scavengers. In that way they are protected, and they sat on the ground beside the road as we past without the least appearance of fear or molestation. I might truly say "their tameness was shocking to me."

(To be Continued.)

## NOTES FROM MANITOBA.

The following letter, received by the Students' Missionary Society of Knox College, from Rev. J. S. Stewart, has been handed us for publication:

To the President and Members of the Knox College Students' Missionary Society.

BROTHERS AND FELLOW STUDENTS.—As your missionary to the Province of Manitoba, I left Toronto on the morning of the 8th of June last by rail, and on the evening of the same day took the boat at Southampton for Duluth, where we arrived on Saturday morning. In the afternoon I met with Mr. and Mrs. Bell, who came by another boat and were on their way to Manitoba. It was pleasant and cheering to meet with an old classmate and proceed on our way together to engage in the same great work. Having spent a pleasant, and we hope profitable Sabbath in Duluth, on Monday morning we took the train, (N.P.R.) and after travelling all day, partly through woods and over rocks and marshes, and partly over the open prairie, came to the muddy streets of Moorehead, and the muddy waters of the Red River. There was no time to be lost, for it was now getting dark, and the boat had waited for us since Saturday morning, and now amidst oaths and curses we and our baggage had to be got aboard. Our journey from Toronto to Moorehead was very pleasant, but from Moorehead to Fort Garry was not so much so. On Friday morning, shortly after daybreak, we, therefore, the more gladly welcomed the sight of Winnipeg, and the prospect of bidding old "Selkirk" (the steamer) a last and long farewell.

I shall not attempt to give you any description of Winnipeg and its surroundings—its old fort, the place of crime and bloodshed, the home of Archbishop Tache, etc.—these are all well known to you. Your time is precious, so I shall try to confine myself to what is strictly missionary, and as briefly as possible give an account of my stewardship.

As some of you are already aware, I met Rev. Mr. Robertson, of Winnipeg, in Toronto before I left, when on his way to the Assembly. I inquired concerning the mission work here, and whether either of the fields supplied by our missionaries of last year was vacant, and where I was likely to labour during the summer. He replied to the effect that the Manitoba Presbytery had decided that I should labour as one of the regular missionaries, and that my labours should be divided among several fields, taking these in turn with their own missionaries. I felt this was not the purpose for which you appointed me to come to Manitoba—to labour as a probationer. I was at a loss how to act. I met some of the members of our committee and spoke to them on the subject. They, though not approving of my labouing in this way, advised me to come to the field and see what could be done. So on arriving in Winnipeg, I called upon Prof. Bryce, and made these and other facts known to him. A meeting of the Presbytery's Home Mission Committee was called, at which it was decided to recommend to Presbytery at its next meeting on the 14th of July, a re-arrangement of the mode of supplying the field, and that Palestine should be left to be supplied by the Society. I was quite satisfied with this, and in the meantime, as Mr. Glendinning was in Palestine, and I was to remain for a Sabbath or two, and as the Home Mission Committee promised to supply it for the remaining Sabbath, till after the meeting of Presbytery, and as I wished to appear for my licensure, at the request of the Home Mission Committee I agreed to go for three Sabbaths to the Boyne and Pembina Mountain field, distant from Winnipeg between fifty and sixty miles. On Sabbath the 20th of June, I preached in the afternoon in the "sheds" to the immigrants, and in the evening in Knox Church, to Mr. Robertson's congregation. Tuesday morning Prof. Bryce kindly sent his horse and buggy as far as Heading, and I went with me, and Mr. Donaldson, who kindly lent me his horse.

return from the Boyne. I had yet fully forty miles to go, and thirty of these over the open prairie, without a single house, and only an occasional willow bush to break the monotony. I was told not to venture alone, as I should get lost. I found that on Friday afternoon two of the settlers were going in with an ox and cart, so I resolved to go with them and have their company. At 3 p.m. we left, travelled all night, and early in the morning came to the Boyne. Word was sent round that there would be services on the morrow and for a few Sabbaths, so the whole settlement came out. Here I remained and visited all the people, (Mr. Peter Campbell, whose warm hospitality I enjoyed while here, going with me as a guide) till the 12th of July and then left, leaving them the hope that they might expect regular supply during the summer. At the meeting of Presbytery I was "appointed" to supply Palestine, the recommendation of the Home Mission Committee being adopted.

By this time I had decided not to buy a horse, as it would add greatly to the expenses of the Society, seeing the contributions from the field would be very small, owing to the grasshoppers having destroyed everything in most places, and in Palestine especially.

The next question was, "How can I get to Palestine?" On Friday I found that two sons of Mr. Munroe, of Rat Creek, were on their way home from working on the railway, and so inquired if they could bring me along. They kindly welcomed me to ride with them as far as they were going, and that free of charge. There were two wagons, and five of us in all. When Friday night overtook us we camped by the river side, almost under the shadow of a Roman Catholic Church. Two of us slept in the wagon and three under it, and rose refreshed in the morning. In the afternoon of Saturday we came to Rat Creek Settlement, and on Sabbath I preached at Rat Creek and Portage Creek. On Tuesday morning I left by stage for Palestine, having to leave my box behind. I began work without delay, taking up the four regular stations supplied by Messrs. McKellar and Carrie—Palestine, Golden Stream, Second Crossing, and Totogon.

Both these missionaries did good service to our Society and to the Church in this Province; their names are household words, and their memory will not soon be forgotten.

The Palestine field is a very large one. The distances between the stations are as follows:—From Palestine, southwardly, to Golden Stream, seven miles; and to Second Crossing, eastwardly, ten miles; and from the latter place to Totogon, eastwardly, is twelve miles. To enable me to undertake the work in this large field, Mr. Broadfoot, of Palestine, very kindly came to my help by placing his horse at my disposal free of charge. Services were held on alternate Sabbaths in each place. There was also a Sabbath school started in each station—weekly in Palestine, and conducted by the people themselves, and fortnightly in other places. A Bible class too, was begun in Palestine and Second Crossing. We had also a weekly prayer-meeting in Palestine, partly in English and partly in Gaelic. Very imperfect though my Gaelic is, I felt it my duty to make use of what little I had, when I was told by several, that they had "not a word of English." At all the meetings the attendance was good considering the number of settlers in each locality. I shall trouble you with the numbers at Sabbath services only:—Palestine, fifty to sixty; Second Crossing, fifteen to twenty; Golden Stream, ten to fifteen; Totogon, fifteen to twenty. In Palestine the attendance was Presbyterian with very few exceptions, and Golden Stream the same. At Second Crossing there are only three Presbyterian families, and at Totogon the same number. I visited all, and was heartily welcomed by them. In these stations I laboured only six weeks.

So I left Palestine with a sad heart and came on my way as far as Winnipeg. I was then asked to take the Boyne and Pembina Mountain field during the remainder of the time for the Society.

After waiting in vain for two days for a chance to the settlement, I walked to Headingly, and there found a friend in Mr. Cunningham, who very kindly lent me a horse, free of charge, to bring me the remaining forty miles. I then set to work as best I could in this extensive field—forty miles between its extremes. And here I have to record the kindness of Mr. Jas. Campbell in enabling me to overtake the work by giving me a horse free of charge again. The field consists of two settlements—Boyne and Pembina Mountain, twelve miles apart at their nearest points, and both of which have been quite recently settled—the first settler came to the Boyne four years ago, and the first to the mountain only a year ago last July. The latter settlement is now the larger of the two, and is fast filling up. Quite a number came in late this Fall. At present there are eighteen families and about as many young men settled on claims. In the Boyne there are nineteen families and a few young men. Six families profess to be Presbyterian at the Boyne, and at the Mountain eight. At the Boyne there are two preaching stations, four miles apart, which received two thirds of the services. The attendance averaged about fifteen and twenty in the places respectively. On every third Sabbath supply was given in two different places at the Mountain, eight miles apart, and distant from the Boyne, twenty miles and twenty eight miles respectively. The attendance in these places was very small, owing to the distance between the settlers and other like causes. In all, I could visit these places only four times; and one of these Sabbaths was so stormy and cold that one

could not venture out on the open prairie, where there was no road, without being almost certain of getting lost and perishing in the storm. To do justice to the section of country there should be two missionaries, one in each settlement, as it is impossible for one to overtake the work as it ought to be done. Indeed most of the fields in this province are too extensive for the labours of one man. Of this whole "Land" it may be said: "The harvest truly is great, but the labourers are few, and although one after another has found it necessary to leave, it was not because there was no longer any more room in these parts to preach the Gospel.

There is a great deal more which might be said, but I have already taxed your patience too much—more than I intended when I began, and still I feel there is a question you would ask, and on which I cannot forbear saying something. You would ask, "What are the future prospects of the country?" I reply the prospects are good—politically and ecclesiastically. I feel persuaded that there is a grand future for this Province and Territory. True, year after year sees the labours of the husbandman devoured by the grasshoppers, and God has a wide end in view in its being so; but judging from what little we are able to comprehend of his wise and mysterious ways, it seems to me that this fertile soil which is "as the garden of Eden" before them, and a "desolate waste" behind them, was prepared for the abode of man. And wherever man is, is the place for the Gospel, and wherever the Gospel is preached it will produce blessed results, for it has lost not a particle of that power which it had when declared to be "the power of God unto salvation to every one that believeth." Viewing matters in this light there is every encouragement for our Church "to come up and possess the land," and though at present the people can do but little in most cases to support the Gospel, yet in time to come, and that, I feel persuaded not far distant, they will be able not only to bear their own burdens, but also to support the weak. They are now calling loudly for help, and if two or three more missionaries do not come, some fields must do with very scanty supply. Should you feel able to send one, and see your way clear to do so, by all means send him, for I am certain you will have no difficulty in finding one willing to come.

Heartily thanking you for the honour you have conferred upon me, and the confidence you have placed in me, I shall ever seek to remember my obligations to our Society, and shall ever try to do my humble part in promoting its interests in endeavoring to advance the kingdom of our Saviour in the world, praying that He will own and bless our humble efforts. Yours truly, JAS. S. STEWART.

## Letter from Mr. Chiniquy.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I am taught that the best way to employ the days which the Providence of God wanted me to give to recruiting my health was to visit the fields of labour of our young evangelist friend, Mr. Edward Pettier. I have, in consequence, passed the greater part of last week among the French emigrants who work in the Vale Colliery, and Stallerton Mine of Pictou County, and I cannot sufficiently thank God for what my eyes have seen and my ears heard there.

I do not exaggerate when I tell you that one of the most remarkable evangelical movements of this continent, among the Roman Catholics has taken place there; and you will easily believe me when I tell you that nearly two hundred Roman Catholics there, have opened their eyes to the errors of Popery since less than a year ago, and they have accepted the Gospel of Christ as the only rule of their life.

It has done me good indeed to hear their singing our beautiful evangelical hymns, and see them searching the Scripture with the eagerness of men hungry for the bread which comes from heaven, and thirsty after the waters which flow from the fountains of eternal life.

One of these converts, who is a most intelligent man, told me, after signing his act of recantation of the errors of Rome last Sabbath, "If I go back to France, I will have many battles to fight, for there are five priests among my relatives. But I do not fear them. With the Bible in hand nothing is more easy than to seal the lips of a priest. Their monstrous dogma of a Water-God is such a ridiculous piece of idolatry and nonsense that a moment of reflection is enough to see that Romanism is, from head to foot, a fearful imposture." Let us pray God to give to His Church many faithful and able laborers, such as our dear young friend Pettier. Let every disciple of Christ in Canada pray that he may work as faithfully and successfully during many many years more. Truly yours, C. CHINIQUY.

Halifax, N. S., Feb. 28th, 1876.

On Monday last a *pro re nata* meeting of the Presbytery of Toronto, was held in the lecture room of Knox Church. Rev. Prof. McLaren, on behalf of the committee on old St. Andrew's Church, reported that they had organized the Church, with the above name. The report was accepted, and the diligence of the committee commended. Thereafter a memorial from the new congregation was presented, praying for the moderation of a call in favour of Rev. David Waters, L.L.D., of St. David's, St. John's, N.B. Rev. Prof. McLaren was appointed to moderate in a call on Wednesday, 22nd inst., at the old St. Andrew's Church.

Pastor and People.

For those Careful and Troubled about many Things.

"I am glad that you came in to-day. I asked the Lord to send you here this afternoon, because I was so lonely," said Mrs. Brent, one day, when I went in to see her.

"O, Mrs. Brent! I said, greatly shocked, "you don't ask the Lord to do such a trivial thing as that, do you?"

"Why not?" she said, placing one deformed hand over the other with great care, and looking at them instead of at me.

"O, because,—well, because—why, I don't know, really, only it does not seem quite proper," I replied, ashamed of my want of logic.

"I do not know why it is not the proper thing to do," she said, raising her calm blue eyes to mine.

"I have learned to ask for my manna; not only my spiritual food and the mental, but for whatever I need. I like to ask you, Father. I could not come to you," and she cast her eyes down at the helpless hands and limbs, and then the easy chair, from which she had not stepped unassisted for two years.

"I was very lonely to day. The old feeling of sadness and longing that used to come so often after my husband died came back to-day. Do not think I murmur; the deep peace is untroubled. I have been alone most of the time for a week, and I was afraid that I was growing mentally morbid. I wanted to see you. I had no one to send, and I asked that the Holy Spirit might influence you to come and stay with me a little while. Jesus says, 'Cast your cares on Me; 'Whatsoever ye ask . . . ye shall receive, if it is for His honor and glory. No good thing He withholdeth from us. I like to go to Him as my children used to come to me. When I want anything, I ask Him; when He gives, I thank Him."

"That is a beautiful faith to have; show me the way," and I sat on the hassock at her feet, full of enthusiastic desires, inspired by her words to possess the same faith. After a few minutes doubts came. There is no royal way for me into the kingdom. I have to fight, inch by inch, every step I gain.

"Do you really mean, Mrs. Brent, that you take everything in life to the Lord, and tell Him all about it?" I asked, anxious to get at the root of the experience.

"I try to do this. You think we ought to take only large burdens to the Lord," she said, smiling.

"Yes, I confess if you put my ideas into words that is nearly what I thought. If one lost a fortune or a friend, or was terribly tired in some way, I think such a load is of sufficient importance to ask the Lord to help us endure; but it has been my way to stumble along the best I could with the thousand and one vexatious things that annoy me in my daily life. Sometimes when the children have kept me awake nights, I have thought over this matter and wished there was some way to take me over the rough as well as the smooth places in life.

When I was a child, I would awake in the night and feel afraid. After a little while of tear and silence, I would say, hardly above a whisper, 'Mother!' 'What do you want, my dear?' always came back as soon as I spoke. 'Nothing, mother, only I wanted to know if you were awake.' 'Yes, I'm awake and right here; now go to sleep again.'

"And the few words from mother, the tone of her voice, soothed me, and I was immediately at rest. If I could only speak to the Lord in that way. I know that because we want to say, 'O, our Father,' that in that very desire we have the answer, 'Here I am; but He seems so far off. But then it is easy for some to believe.' And I sighed as I thought that this peace and joy that comes with resting in Christ never would come to me.

"I don't know as it is easy for any one to believe; I think we all grope in the dark with lame hands of faith after truth. Perhaps what has troubled us most is the thought that our earthly cares were so many hindrances in the divine life. I believe that God gives us these very cares to help us up to heaven. You smile, and think that a paradox. Are they hindrances, my dear? And the old lady put her hand on my head to smooth the hair that always needs smoothing, and I felt that she was at the same time breathing some sweet benediction.

"I always thought them to be hindrances," I replied; "yet I know that God gives us our work; and He would not put one unnecessary straw for us to step over in the upward path, so I suppose they ought to be a help; but tell me how I am anxious to begin a higher life."

"I think if you will take this for your daily text, 'All things are ordered by the counsel of God,' you will come up higher day by day, my child," said the old lady in a tone as sweet as a far-off strain of exquisite music.

"All things are ordered," I repeated; "and what are 'all things?'" I asked. "Does it mean the very things that happen? Why, yes; of course it does." I answered myself, as light came with the question. "Of course it is the next thing that happens all day long; not always important things or pleasant things; but whatever it is, it is ordered,—is desired, is planned and directed by God. My cook is to leave to-night, and at family prayers this morning, when my husband was asking God to bless the missionary, I did wish he would ask Him to bless me and send me a good cook; but the idea seemed so absurd that it almost made me smile. But you think that if that is the care that most troubles me, I have a right to take it to the Saviour, do you not?"

"It is the very burden to cast on Him," she replied. "It used to be such a comfort to me when the children were little, and I was troubled about getting their clothes and the school books; troubled about the household duties, and the making one dollar go as far as five ought, to think that Jesus knew all about these very things. He does not say 'Cast your great cares on Me,' but 'All your cares, and whatever the care, He understands and is ready to help. Did you ever think that when He was on earth how familiarly He spoke about putting new cloth on real old

garments? And did you ever think that perhaps the blessed Christ-child even wore patched clothes, and when He was a boy felt badly about it? Perhaps he helped His mother about the housework, for He was the oldest child and His mother a widow. O, I am sure that He knows exactly how we feel in all the trying everyday affairs of life, and I am sure if you will tell Him everything that troubles you, thank Him for every pleasant thing,—in fact, make Him your soul's most familiar friend, you will find a peace that you never dreamed of finding on earth."

An "Object Lesson."

Last week, says the London Weekly Review, a select company of nearly a hundred, summoned by invitation, met in Stafford House by the permission of the Duke and Duchess of Sutherland, when the Rev. Dr. Cranage, of Wellington, Salop, exhibited and described a complete model of the Mosaic Tabernacle, on the scale of an inch to the cubit, together with full-sized models of the table of shewbread, the golden candlestick, the altar of incense, and the ark of the covenant. To these extremely interesting and beautiful objects were added facsimiles of the sacred robes of the High Priest of Israel, including not only those which he wore in the more ordinary services of the Tabernacle, but also the vestments in which he was wont to perform the great ceremonies on the great day of Atonement.

The Earl of Shaftesbury presided, and in a few brief sentences introduced Dr. Cranage. That gentleman, having offered prayer, at once proceeded to describe the objects before him. Attention was directed—1st. To the Sin Offering outside the camp of Israel on the ashes (Lev. iv. 12, compared with Luke xxiii. 33); 2nd. The Tabernacle itself, with its court, its sockets of silver, its pillars, and its four coverings, as described in Ex. xxvi. 1, 3rd. The Brazen Altar, on which were offered—(1) The Burnt Offering (Lev. vi.); (2) The Meat Offering (Lev. ii.); (3) The Trespass Offering (Lev. v.); 4th. The Laver (Ex. xxx. 18); 5th. The Golden Candlestick (Ex. xxv. 31, etc., compared with Rev. ii. 1); 6th. The Table of Showbread (Ex. xxv. 23, etc., compared with John vi. 31, etc.); 7th. The Altar of Incense (Ex. xxx. 1, etc., compared with Ps. cxli. 2); 8th. The Ark of the Covenant (Ex. xxx. 10, etc.).

It was almost startling to find oneself in the very presence, as it seemed, of the holy furniture of God's tent and dwelling-place in the wilderness, and to hear the tingling of the bells on the fringes of the High Priest's garments. The golden candlestick, with its seven branches, stands nine feet high, and the diameter between the extreme branches is six feet. It has been modelled strictly after the representation on the Arch of Titus, at Rome. The showbread table, with its twelve loaves of unleavened bread, and its double marginal crown, is not depicted on the triumphal monument of the siege of Jerusalem, any more than the altar of incense, and these have accordingly been restored by Dr. Cranage after the sacred text alone. As to the ark of the covenant, it was the glory of the earlier Temple, destroyed by Nebuchadnezzar.

Of course Dr. Cranage's reproduction of the design in its Biblical dimensions is entirely based on the Scriptures. Certainly nothing can be more impressive than this sacred chest, with the mercy-seat and the overshadowing cherubs, unless perhaps we must except its mysterious contents—the two stone tables of the law in the native Hebrew text, the golden pot of manna, and Aaron's rod that budded.

Highly realistic, too, not to say dramatic, were the models of the High Priest, first in his habitual robes of office, and then in the special white array in which he entered into the Holy of Holies once for all every year—viz., on the Day of Atonement. If the former, dress, with its scarlet and blue and fine twined linen, the curious ephod or covering tunic—Dr. Cranage took two years to weave and embroider—with its bells and its pomegranates, is more bizarre, the severe simplicity and purity of the other, especially when we call to mind its propitiatory symbolism, seems after all immeasurably more impressive. The breastplate and its twelve gems, engraved with the Hebrew names of the twelve tribes; the turban and its encircling gold crown inscribed in the same sacred language, "Holiness to the Lord"; the girdle and all the other sacred paraphernalia, needing a volume for their elucidation, all these things present a tout ensemble which must be seen in order to be understood and appreciated. Dr. Cranage accompanied his lifelike descriptions with constant references to the evangelical symbolism of the Mosaic cultus. He enjoys the immense advantage of being a perfect enthusiast in his subject, and he kindles enthusiasm in his hearers, or perhaps we should rather say the spectators—for eyes go for more than ears in this case—of the marvels he undertakes to expound. None, we are sure, could have grudged him the cordial thanks which Lord Shaftesbury tendered him in the name of the no less deeply awed than interested assembly. At the close many of the guests at Stafford House lingered to inspect more closely Dr. Cranage's marvelous models, and to press that gentleman himself for further information.

Report clever specimens of editorial repartee are the following from two Chicago papers. The Interior quotes as follows: "We have seen Presbyterian ministers sprinkling infants, evidently as a regenerating process." Well, all we have to say is, that we wish those Presbyterian ministers, whoever they are, would whisk a few drops upon the editors of the Standard!" To which the Standard replies: "It is handsomely turned; but if any of those Presbyterian ministers visit us upon such a mission, we shall wish to see, before submitting to the 'process,' some evidence beyond what appears anywhere in this immediate neighbourhood, that the said, 'regenerating process,' is effectual."

(For the Traveller.)  
Songs in the House of My Pilgrimage.

"BORROWED YET ALWAYS REJOICING."

But night is dark, the way is long,  
Softly and wearily though I be,  
Yet would I sing a joyous song  
To Thee, my Lord, to Thee

Bright are the seraphs round Thy throne,  
Softly and pure their minstrelsy;  
O, Jesus! lend me to my own,  
The song I bring to Thee.

My life, my joy, my hope, Thy art,  
My light, in darkness guiding me,  
I can but sing with grateful heart,  
To Thee, my life to Thee.

I thank Thee that on earth, even now  
At night a song Thou givest me,  
And would with love's spirit bow  
One boon to ask of Thee.

No life, no power, no fame I crave,  
No life from care or trouble free,  
A heart devoted, loyal, brave,  
Is all I ask of Thee.

So shall I sing, my fearless soul,  
Steady and dark, though night may be,  
Nor think the journey sad or long,  
For Thy King, for love of Thee.

For thou art ever near to save,  
Although Thy form I may not see,  
As with the twelve upon the wave  
Of storm-tossed Galilee.

And soon before Thee, face to face,  
I'll raise the Song of Jubilee  
With all the loved and ransomed race,  
Ever, my Lord, to Thee.

New Edinburgh, Ont. C. I. O.

Why is It?

Let any one ask himself why it is that the influence of two contemporary teachers like St. Paul and Seneca has been so wonderfully different in the lapse of eighteen centuries? Lammartine preached to the multitudes who surged under his window in 1848, that whereas the *Dracopis Rouge* had only been carried around the *Champs de Mars*, the *Tricolor* had been the emblem of the glory of France to the ends of the earth. With somewhat greater sobriety we may say that while the details of Seneca are known only to a few scholars, all the doctrines of St. Paul have gone forth into all lands, and created therein an entire newness of life. On what principle can we rationally account for the vast difference in the area of persuasion or acceptance covered by the respective essays of the two men? Of course character tells immensely in the long run, and it is true that beside St. Paul's ideal of human character, as exhibited especially in chapter xiii. of his first letter to the Corinthians, the most rhetorical of Seneca's sentences are cold and pallid, though many of them are very splendid after a fashion, and curiously, while we read them, give us the sensation as if we were enjoying a good Latin translation of some passages of Emerson.

But the secret of St. Paul's influence is this—that he was not merely a moralist, but that his whole life from a given day bore witness to, and was the direct result of his recognition of a transcendent fact. He asks in one place, "Am I not an apostle—have I not seen the Lord?" and these words, which even the Tubingen writers accept as his, are the key to his history, and render his long career of devotion to the welfare of humanity a transparency; while, without the truth implied in them, the noblest and wisest life—always excepting that of St. Paul's Master—which is to be found, and no one may have it. Thus we see that it becomes a type of those little nettlesome worries of life that exasperate the spirit.

Every one has a thorn sticking him. The housekeeper finds it in unfastidious domestic, or an inmate who keeps things disordered, or a house too small for convenience, or too small to be kept cleanly. The professional man finds it in perpetual interruptions or calls for "more copy." The Sabbath school teacher finds it in unattentive scholars, or neighboring teachers that talk loudly and make a great noise in giving a little instruction. One man has a rheumatic joint which, when the wind is north-east, lifts the storm signal. Another, a business partner who takes half half the profits, but does not help to earn them. These trials are more nettlesome because, like Paul's thorn, they are not to be mentioned. Men get sympathy for broken bones and smashed feet, but not for the end of sharp thorns that have been broken off in the fingers.

Let us start out with the idea that we must have annoyances. It seems to take a certain number of them to keep us humble, wakeful, and prayerful. To Paul the thorn was disciplinary as the shipwreck. If it is not one thing, it is another. If the stove does not smoke, the boiler must leak. If the pen is good, the ink must be poor. If the thorn does not pierce the knee, it must take you in the back. Life must have sharp things in it. We cannot make up our robe of Christian character without pins and needles.

We want what Paul got; grace to bear these things. Without it, we become cross, censorious, and irascible. We get in the habit of sticking our thorns into other people's fingers. But, God helping us, we place these annoyances to the category of the "all things work together for good." We see how much shorter thorns are than the spikes that struck through the palms of Christ's hands, and remembering that he had on his head a whole crown of thorns, we take to ourselves the consolation that if we suffer with Him on earth, we shall be glorified with Him in heaven.

But how could Paul positively rejoice in these infirmities? The school of Christ has three classes of scholars; in the first class we learn how to be stuck with thorns without losing our patience; in the second we learn how to make the sting positively pleasant; in the third class of this school we learn how even to rejoice in being stuck and wounded; but that is the end, and when we get to that we are graduated into glory.

Preaching.

Some considerable experience has convinced us that on the human side of the subject thorough preparation is a grand, almost essential, prerequisite to success. Demosthenes said, "action, action, action," is the grandest essential to success in oratory. He is certainly high authority, and his sense justified him in giving an opinion which is entitled to great weight; but for all that, we like the opinion of Lord Brougham a great deal better. When his opinion was asked as to the essential requisite to successful oratory, he replied—not "action, action, action," gentlemen—but preparation, preparation, preparation. Now we know, that although Demosthenes attached so much importance to "action," that his "preparation" was most exhaustive and mature. He copied one of the great masters of Greek style eight times over to thoroughly imbue himself with the felicities and graces of the best Greek. He spent months in solitude and severe preparation. He had the best thought and the best language. Of course a graceful action contributed to a pleasing and successful rendering of his discourse. Thorough preparation is essential to thorough self-possession. Without self-possession no man is fully master of his resources. He goes into the fight not only half-disciplined, but only half-armed. The unprepared man hesitates, halts, and fears. His manner will be confused and awkward. In feeling about in the dark he is in great danger of losing his way, and in trying to find matters on the spur of the moment is apt to lose sight of manner, and the pleasing and winning proprieties of language. In short, as he has not done justice to the subject, he cannot do justice to himself.

Examples abundantly illustrate the power of thorough preparation. The great actors and actresses have only attempted the personation and presentation of a few characters from the creation of the dramatists; but they thoroughly studied these characters, were so familiar with their parts in the play that they could devote their great attention to manner, and hence their success. So with all great orators, their perfect familiarity with their subject gave perfect ease, and full liberty to attend to the details of manner. So it was also with the grand pulpit orators of the church in the generation past. These never in Israel moved from point to point; never attempted but in a slight degree the duties of the pastoral office. They were simply preachers. Generally speaking they had a comparatively small number of themes, but they were exhaustively studied and clearly comprehended. They learned to deliver their sermons with great ease, propriety, and power; listening thousands heard with heart-piercing conviction. Thousands of believers, listening to their glowing strains, were wrought up to the lofty height of eternity, and rejoiced in hope of the glory of God.

These examples illustrate the supreme importance and inalienable advantage of thorough preparation. The oil of the offerings was well beaten. So should the offerings presented to the Lord from the pulpit. Only thus can we do our great themes justice, and only thus cure those defects in ourselves which mar and hinder the efficiency of the word. According to the suggestion of the discipline, let us "make out what we take in hand," and the Bible command, "study to show ourselves workmen that need not be ashamed."—*Weekly Review*.

Syrian Women at a Well.

Well-water was called by the Hebrews "living water," and was held in more esteem than water drawn from cisterns. Those who have travelled in the Holy Land tell us that, on arriving at a well in the heat of the day, they commonly find it surrounded by flocks of sheep waiting to be watered. "I once saw such a scene," relates a traveller, "where half-naked, fierce-looking men were drawing up water in leather buckets. Flock after flock was brought up, watered, and sent away; and after all the men had ended their work, their women and girls brought forward their flocks and drew water for them. Thus it was with Jethro's daughters, when Moses stood up and aided them; and thus, no doubt, it would have been with Rachel, if Jacob had not rolled away the stone and watered the sheep.

We have frequently seen wells closed up with large stones, or the mouth plastered over with mortar. Such wells are resorted to till times of great need, when other sources of supply have failed. This may illustrate Zechariah xiii. 1: 'In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.'

In speaking of drawing living water from a well, we are reminded of that event in the life of our Lord when he spoke to the woman of Samaria by the well-side. In what a humble form He appeared! When He travelled, He walked; and when He rested, it was by the roadside, as a common peasant. When He spoke, it was not with the pride and prejudice of a Jew, but with the loving heart of one who had come to seek and to save the lost. With what faithful love He touched the sore of her heart, and He touched that He might heal it. He taught her the nature and source of His spiritual life. She believed His words, and then hastened to call others to come to the same fountain from which the thirst of her own soul had been quenched.

Let us also remember the Saviour's words:—"Whosoever drinketh of the water that I shall give him, it shall be in him a well of water springing up into everlasting life."

That we may not complain of the present lot is view God's hand in all events; and that we may not be afraid of the future, let us view all events in God's hand.

GOOD-NIGHT is uttered by millions, day by day. Who shall say this night that they shall ever utter the words again? Death may come and still our voices ere another night may come.

Random Readings.

CHRISTIANITY sanctifies even our physical life.

THANKSGIVING is good—thanks-living is better.

It is possible to be doing something and yet be very idle.

It is easier to fill the holes than to force them when they are rusty.

Be satisfied with planting and watering. If no crop ripen except it as God's will.

You have not fulfilled every duty unless you have fulfilled that of being pleasant.

"SANK'S revival song, 'Ninety-and-Nine,' is good; but 'Old Hundred' is one better," says the *Boston Post*.

SUFFER not business, company, or amusement, to interfere with the duties of secret, family, or social prayer.

HARVEST never comes to such as sow not; and so experience will not, unless you do what God has commanded.

To be awakened, you need to know your own heart—to be saved, you need to know the heart of God and of Christ.

HOLD idleness to be the mother of sin; it both robs thee of the good thou hast, and hinders thee of what thou hast not.

OUR conceptions of the life of holiness possible to us cannot be too high; the higher they are the higher will be our attainments.

MEN who would scruple to utter a lie, do not scruple to entertain a prejudice, forgetting that prejudice is a standing falsehood.

GEORGE MACDONALD has joined the Anglican Church, though he will not refuse to preach in Non-conformist pulpits.

WHEN you see a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a small stock of it within.

THE answer to prayer is slow; the force of prayer is cumulative. Not till life is over is the whole answer given—the whole strength it has brought understood.

FRANKNESS is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted that you mean to do what is right.

How deeply rooted must unbelief be in our hearts when we are surprised to find our prayers answered; instead of feeling sure they will be so, if they are only offered up in faith and awe in accord with the will of God.

THOSE whose faces are only seen and whose voices are only heard in seasons of religious revival are like those flowers that bloom in the morning and fade in the evening. They are not the evergreens of the Church.

DR. BROWNSON, proprietor of the *Catholic Review*, has had a remarkable religious history. At nineteen he was a Presbyterian, at twenty one he became a Universalist preacher, at twenty-five he gave himself to the work of labor reform. Next he was a Unitarian preacher. In 1836 he went to Boston, and started the Society for Christian Union and Progress, and developed into a Roman Catholic, in which faith he has continued.

MR. BECKER is disturbed because insolent persons send him postal cards containing insults, and he has appealed to the Government for protection. There is a law against the sort of wrong under which he suffers, but it cannot be enforced since post-masters do not know what the cards contain unless they read them, and this is a penal offence. He will have to bear his ill and increase his "inwardness" as he did under other trials; but no language can express the meanness of those who thus afflict him.

A LARGE part of the pleasure of life grows out of our friendships. No one is more to be commiserated than the friendless man. But it is the true friend who fulfills our hopes and meets our wants. He may lack in demonstration, he may not be so quick in responding to our wants, but his fidelity is the gem in his composition that makes him valuable above all others. When the dazzling complimenting, thrilling associates have all lifted up the heel against us, he will be sticking closer than a brother.—*United Presbyterian*.

MERCHANTS who live in large cities have often applied their wealth to useful purposes, and accomplished great good. They have built churches, founded hospitals, reared asylums, provided homes for destitute widows and helpless orphans, opened schools, collected public libraries, endowed colleges, started young men in business, encouraged artists, and embellished cemeteries. Some of our own countrymen have led the way in such acts of munificence. But men of kindred pursuits often differ. There are merchants devoid of all noble aims and generous deeds, whose coffers are never sufficiently full to satiate their avarice, who give nothing even when famine stalks abroad, who manipulate money into a deity. When they die, no object children of want will ever stand like so many weeping willows around about their graves.—*Southern Presbyterian Review*.

THOUSANDS of men and women breathe, move, and live—pass off the stage of life, and are heard of no more. Why? None were blessed by them; no one? None? None? them as their means of redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? O, man, live for something!

Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name, by kindness, love, and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No; your words, your deeds, will be as legible on the hearts of your living as the stars on the heavens.—*Dr. Chalmers*.

Our Young Folks.

The Jewelled Tree.

A FABLE.

When all the trees were clad in green,
And all the birds were singing,
And the ones full of incense sweet
Their perfumes forth were flinging,

One tree, in all the joyous scene,
Look'd sad and discontented,
And, to the gentle summer breeze
In whispering tones lamented.

It murmured to an oracle
That on its boughs was swinging—
"Last evening in a silvery train
I heard a poet singing!"

"Of trees, alas, with jewelled fruit
In flashing diamond splendor,—
These green leaves were a common place,
For jewels I am pining!"

The summer fled,—the tree stood bare
Amid the wintry weather,
Until one night, when rain and frost
Came silently together—

Then, when the dawn had ushered in
The rosy-dimmed morning,
The tree rejoiced at its array
In dew and strange adorning.

From every twig and bough there hung
A sparkling crystal pendant,—
The proud tree glitt'ring in the sun,
In jewelry resplendent.

Against the clear blue sky it shone
A diamond tree in seeming,
And, in the sunset's golden rays,
Its topaz fruit was gleaming.

But with the night there came a wind,
And with the wind came sorrow,—
And then, alas, a piteous case
Was seen, upon the morrow.

For when the morning broke again,
The helpless tree presented
A sight to warn all other trees
From being discontented:—

The ground was strew'd with broken ice,—
The stately boughs lay under,—
Borne downward by its weight of gems,—
The tree was snapped asunder!

You want a moral? Here it is,—
Take, gladly, God's bestowing,—
Trusting His never-failing love,
And His all-perfect knowing!

—A. M. M. in S. S. Presbyterian.

ANSWERS TO "ANAGRAM" IN PRESBYTERIAN of 3rd of March: I. "Presbyterian." II. "Best in Prayer." Correct answers from GRAVE CAUT, GALT; C. P., Toronto; H. McD., Avonmore; "A Stratford Subscriber."

An Acrostic.

G—ive therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad.
O—boy God rather than man.
D—epart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.
I—am that I am.
S—earch the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.
L—et love be without dissimulation.
O—ffer unto God thanksgiving; and pay thy vows unto the Most High.
V—anity of vanities—all is vanity.
E—very word of God is pure; he is a shield unto them that put their trust in him.

Freddie's Patched Clothes.

Freddie Ray was generally a good little boy, but he had one very bad fault; he was proud.
One morning Mrs. Ray heard him call a little boy whose mother was very poor, an "old, dirty boy," and said he would not play with him. Then she was sorry, and thought she must punish Freddie in some way.

In about an hour she called him in, and Freddie was shown an old brown suit of clothes, with a great red patch on each knee and one elbow.

"What are those for?" he asked.
"For you to wear," she answered. "They are as good as Neddie Lee's, aren't they?"

"Yes, almost, but why must I wear them?"

"I want to see if my little boy is as good a playmate when he wears old patched clothes, as when he wears a pretty blue suit," Mrs. Ray said.

Freddie began to understand.
"Must I wear them all day?" he asked.
"All to-day and all to-morrow."

That was a hard day for Freddie, but the next was even harder; for Mr. Ray came home from a long journey, and although he was very glad to see his family, he could not help laughing at the comical patches.

It was more than Freddie could bear, to have papa laugh at him, and he began to cry. Then his father kindly asked him all about them, and Freddie told the whole story, and added: "But I won't laugh at Neddie any more, and I'll play with him all he wants, for patched clothes are awful to wear, and he has to wear them."

What to Teach Our Boys.

Not to tease girls or boys smaller than themselves.
When their play is over for the day, to wash their faces and hands, brush their hair, and spend the evening in the house.

Not to take the easiest chair in the room and put it directly in front of the fire, and forget to offer it to their mother when she comes to sit down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as to other boys' sisters.

Not to grumble or refuse when asked to do some errand which must be done, and which will otherwise take the time of some one or other, who has more to do than themselves.

To take pride in having their mothers and sisters for their best friends.

To try to find some amusements for the

evening that all the family can join in, large and small.

To take pride in being gentlemen at home.

To cultivate a cheerful temper.
To learn to sew on their own buttons.
If they do anything wrong, to take their mothers into their confidence, and, above all, never to lie about anything they have done.

To make up their minds not to learn to smoke, chew, or drink, remembering those things cannot be unlearned, and that they are terrible drawbacks to good men, necessities to bad ones.

To remember there never was a vagabond without these habits.

To learn to save their money, and invest it, from the first money they earn, and they are sure to be rich men.

To observe all these rules, and they are sure to be gentlemen.

A Delusion.

A young man who thinks that he can lead a reckless and profligate life until he becomes a middle-aged man, and then repent and make a good and steady citizen, is deluded by the devil. He thinks that people are all fools, destitute of memory. He concludes that when he repents everybody will forget that he was once a dissipated wretch. This is not the case; people remember your bad deeds and forget your good ones. Besides, it is no easy thing to break up in middle age bad habits which have been formed in youth. When a horse contracts the habit of balking, he generally retains it through life. He will often perform well enough until the wheel gets into a deep hole, and then he stops and looks back. Just so it is with boys who contract bad habits. They will sometimes leave off their bad tricks and do well enough until they get into a tight place, and then they return to the old habit. Of those boys who contract the bad habit of drunkenness, not one in every hundred dies a sober man. The only way to break up a bad habit is never to contract it. The only way to prevent drunkenness is never to drink.

Preach the Gospel to Every Creature.

The New York Independent gives the following:—A Scotch speaker at the anniversary of the London Society gave a striking account of the first debate on missions in the General Assembly of the Church of Scotland, about eighty years ago. It was brought on by an overture from two Presbyteries, imploring the Assembly to send the gospel to the heathen. In the course of the debate, Dr. Carlyle, of Inverness, rose and said, 'I have sat in this Assembly for fifty years, and a more absurd proposal than sending the gospel to the heathen has never, in that period, fallen upon my ears.' Before the Moderator lay a large, unopened Bible, and up to that time none of the speeches had made any appeal to the Scriptures. Old Dr. John Erskine, a man whose sympathies were with the abolition of slavery and revivals in religion were half a century ahead of his time, could no longer remain silent. He rose, trembling with age, to his feet, and said, 'Moderator, reach me the Bible, will ye?' Then he turned to the great commission—'Go ye into all the world, and preach the gospel to every creature'—and reciting one promise after the other in regard to the universal spread of the Redeemer's kingdom, thrilled the Assembly.

Christian Men and the Press

Nothing is more certain than that unsound papers gradually corrupt their readers. "Evil communications corrupt good manners," and this is especially true of the action of the press. And "to him that knoweth to do good and doeth it not, to him it is sin." Some may be ready to ask what we would have them to do in such circumstances. If the press is without doubt a great power for good or evil, we would have them to discountenance the evil and encourage the good. Every Christian man and minister has without doubt much in his power in these respects; and if all would exert their influence on the one side of a sound and Christian press, we should soon see a vast and blessed difference in the state of matters in our land. Why should not every true Christian man determine at once to take in a sound newspaper? Why should they not persuade their friends to do the same? Why should not educated Christian men write for the public press, especially in their own neighbourhoods? A great leeway is to be made up amongst us in all these respects, and we implore those who value the cause of Christ, the best interests of the country, and the salvation of immortal souls, to aim at once at turning the mighty agency of the public press towards the promotion of the highest and most vital objects. If, in addition to discouraging a vitiated press, every Christian man who reads a sound newspaper would only persuade another to follow his example, very much might soon be done by the divine blessing; and, nay, more if men were only faithful and earnest, vastly more even than this might speedily be done.—The Rock.

The education authorities have intimated to Archbishop Lynch that the grants to the separate schools in Toronto will be withdrawn unless their efficiency and management are improved. The inspector states that the teachers could not take a third-class certificate if examined by a regular board.

DON CARLOS has gone to England for a temporary refuge. Before leaving France, where he was under strict surveillance during his passage, he authorized the publication of a document stating that he has not relinquished his claims to the throne of Spain, and that he has voluntarily laid down his arms after a heroic struggle, reserving to himself the future which awaits him. About 15,000 of his army have taken refuge in France. The Spanish government, meanwhile, celebrates the success by the national diversion—a three days' bull fight—at Madrid.

Sabbath School Teacher.

LESSON XIII.

REVIEW—FIRST QUARTER, 1876.

GOLDEN TEXT.—Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land. when the wicked are cut off, thou shalt see it.—Ps. cxviii. 31.

CENTRAL TRUTH.—God is with us as we are with Him.

This quarter's lesson have been of such a character as to admit of direct question and answer. We vary the method of reviewing by giving a dozen questions on each lesson, not necessarily to be put by the teachers as here presented, but to be suggestive specimens. Teachers can modify them without difficulty.

FIRST LESSON.

In what sense does God repent?
Why was Saul finally rejected?
How did Samuel receive the news?
How did Saul receive Samuel?
How did he define his course?
How far did he pervert the lots?
What was the fault of the Amalekites?
What was Samuel's reply to Saul's defenses?
The sin of Saul—how aggravated?
Why obedience is better than sacrifice?
What do we render in sacrifice?
What in obedience?

SECOND LESSON.

Did Samuel himself move for a successor to Saul?
His state of mind?
Who was David's father?
What did Samuel fear from Saul?
How was he directed to proceed?
Where did Jesse live?
What was David's appearance?
Occupation at that time?
Names of some of his brothers?
Samuel's judgment of them?
Principles on which the Lord judges?
How does it apply to us?
What may we learn from it?

THIRD LESSON.

What errand had David to the camp?
Where was it?
Who was the principal figure there?
Who was Goliath's challenge?
Its effect?
What question did David put?
How was David first equipped?
What change did he make, and why?
What was his confidence?
The effect of his victory on the Philistines?
On the Israelites?
On David's fortunes?

FOURTH LESSON.

What friend did David find?
What proof of friendship did he receive?
Where did he now live?
What was his employment?
How did he behave?
What temptations had he?
How was he complimented?
How did Saul feel as to him?
How was Saul affected?
What change did he make with David?
What was the real distinction between the two?
In what sense does God depart?

FIFTH LESSON.

What was Jonathan's difficulty?
What did he suffer from his father?
What device was used to avoid danger?
Why did Jonathan employ it?
How did David show his respect for Jonathan?
How, his affection?
What was their covenant?
What lessons may we learn from Jonathan?
What proves his nobleness of character?

SIXTH LESSON.

In what way did David live when parted from Saul?
In what wilderness?
How did Saul pursue him?
Where was David sheltered?
How did Saul fall into his power?
What did David's men advise?
The error of their counsel?
David's course?
What did the piece of the skirt prove?
How did the act affect Saul?
Did he continue to feel rightly?
How did David defend himself?

SEVENTH LESSON.

Who were Israel's constant enemies?
Where was a decisive battle fought?
The end of Saul?
What other men of note fell in the battle?
How was Saul wounded?
What did he propose to his armor-bearer?
What did he do?
What other account of his death is given?
How reconcile the two?
The effect of this on David's prospects?
The lesson to us?

EIGHTH LESSON.

David's now position.
How the Philistines regarded him?
Their action?
David's course?
The Lord's direction?
The result?
What did David call the place?
What did the Philistines lose?
Contrast between the ark and the image of captivity?
Where was the second battle fought?
The divine direction?
The result as to David's fortunes?
The lesson to us?

NINTH LESSON.

Where had the ark been in these troubled times?
How did David proceed to honour it?
What untoward event happened?
Who erred?
What law did he violate?
With what result?
How did David feel?
Where was the ark placed?
What result followed to Obed-edom?
What was the second removal?
How did David show his joy?
Who resented this demonstration?

TENTH LESSON.

How was David...?

How the ark?
David's feeling?
Whom did he consult?
Nathan's personal feeling?
The Lord's message to David?
How was the refusal of the Lord softened?
Meaning of the covenant with David?
What did David say to the Lord?
From what did the Lord's choice proceed?
On what did David's confidence rest?
To what did it all tend?

ELEVENTH LESSON.

What was Absalom's character?
What was his aim?
What devices did he employ?
With what results?
What plea did he urge for leave of absence?
What means had he adopted for being proclaimed?
Who attended him?
Their simplicity?
His counsellor?
The effect on David's friends?
David's course?

TWELFTH LESSON.

David's action against the rebels?
His plan of attack?
What did he propose to do?
Who hindered him?
His directions to Joab?
Where he remained?
The news-bearers, who were they?
How the tidings affected David?
The lessons of Absalom's life and death?
Other methods might be adopted like the following: Take as a starting point 2 Sam. iii. 1. David a house "waxed stronger and stronger," Saul's weaker and weaker. Trace the steps of this rise and fall, by question and answer, and then apply it to (a) The growth of grace and the decline of sin in a believer. (b) The growth of Christ's kingdom and the decay of Satan's in the world. Or the Golden Text may be taken and made the keynote to a useful examination (for older classes especially), showing from the quarter's lessons how (1) God is waited on. (2) His way is kept. (3) How he exalts such waiting servants. (4) In what sense they inherit the land. (5) How their enemies are cut off. (6) The moral effect of the sight on God's people.

Ambition and Aspiration.

"I like to see my boy ambitious," said Mr. A. with a satisfied smile, after proudly enumerating the prizes which his son George, a quick, clever lad, had just received at a school-examination. "I would rather see mine aspiring," replied Mr. B., thinking of his own boy who, though less quick and less ready than Mr. A's son, was yet as his father know, passing through a more thorough mental discipline, and laying the foundation of a more solid and comprehensive education than George A., who was being taught on the "cramming" principle. Mr. A. looked rather perplexed. He had, like many others, regarded ambition and aspiration as meaning much the same thing. But they are widely different; and seldom does one become the ruling principle of a life without eventually displacing the other. "May a Christian lawfully cherish ambition?" is a question not seldom asked. Of course the answer depends upon what is meant by ambition. A good deal of light is often thrown on the significance of a word by considering its derivation. Now, the word ambition comes from the Latin word ambo, meaning to walk about, and had its origin in the customs prevailing among the Romans in regard to candidates for political honours. These were wont for some time previous to their election, to "walk about," clad in white robes—candidati—to solicit the votes of their fellow-citizens; an act which we now call canvassing. It is plain, then, that the word intrinsically means the desire for position, power, pre-eminence among men. That this desire, as a ruling motive, does not harmonize with the Divine ideal of a follower of the meek and lowly Jesus, is clear to any careful reader of the Scriptures. Even in the Old Testament we have the warning, "Seekest thou great things for thyself? Seek them not saith the Lord." And in the New Testament, from our Lord's exhortation to refrain from seeking the uppermost seat, and his rebuke to his disciples when they contended who should be the greatest, to the Apostolic injunction, "In honour preferring one another," no room is left for doubt as to the nature of its teaching. And its warnings receive additional significance from the fact that to personal ambition is clearly traceable the corruption which so soon darkened the purity of the early church; to the personal ambition of priests and bishops, covetous of worldly ascendancy and honour, which led them to use unholy means, contract unholy alliances, and even to foster and encourage false doctrines, for the sake of subserving their own worldly power and interests, unmindful of the emphatic declaration of their professed Master—"My kingdom is not of this world." It is clear, then, that ambition in this sense of love of pre-eminence is not meant to be a characteristic of the highest Christian character, and, therefore, not of the noblest ideal. But aspiration, in its best and highest sense stands on altogether different ground. Our Lord commands the very highest aspiration when he says, "Be ye, therefore, perfect, even as your Father which is in heaven is perfect!" Aspiration is the craving of the nature for the highest good, for communion and assimilation with the Divine, the reaching out of the soul towards the Divine goodness, that it may be filled with it, and lifted out of the iniquities and infirmities that, to its shame and anguish, prevail against it. Ambition is the desire to see a great according to the ideas of man. True aspiration is the desire to be good according to the thoughts of God. Ambition would fain be what men will praise and admire. Aspiration longs with an ineffable longing, to be what God loves and intends us to be. Ambition strives for the exaltation of self. True aspiration desires that the power of self be weakened and destroyed, in order that the being may be taken possession of and pervaded by God's Holy Spirit. Aspiration finds its highest and holiest expression in such words as these of the Psalmist: "My heart breaketh for the longing that it hath unto thy judgments at all times!" Ambition is the love of power, pre-eminence, of all that ministers to human pride; aspiration the "love of love," of truth, of goodness, of all that refines, ennobles and sweetens the nature. Even the ambition to be honoured as "an eminent Christian" is often no less injurious than any other ambition; while the aspiration to be Christ-like will make the Christian's light burn ever "brighter and brighter towards the perfect day." Yet the Christian may often lawfully seek and enjoy place of trust and influence. It would be sad, indeed, for the world, if he could not. Christians are to be the "salt of the earth" in all spheres and positions. But he will seek such power and influence not for the sake of exalting himself, but out of love to his fellow-men, that he may be able to communicate to them the blessings which he has learned to value for himself. Just in so far as the desire for self-exaltation influences him, just in so far is the purity of his aspiration alloyed; just in so far does he forget the Christian example set before him to raise him to its ideal height. There never was a sharper sentence of condemnation than was pronounced on certain parties who would cast our Lord out of the synagogue, that they "loved the praise of men rather than the praise of God!" The Christian has something far better to do than to concern himself with ambition. God has set him to work for Him in the world, and all he has to care for is to do this, "pressing toward the mark for the prize of his high calling." The Lord will, Himself, take care of the reputation of His servant. In so far as power, influence, honour from men, may be good for him, he shall have them and a blessing with them. If not, he may well be content without them, in the consciousness of his Heavenly Father's smile, of the high calling with which he has been called, of "the inheritance undefiled, that fadeth not away eternal in the heavens!"—A.M.M.

Canon Liddon.

Canon Liddon, if inferior to the Bishop of Peterborough as an orator, has been pronounced by Dean Stanley, a most competent judge, "the greatest preacher of the age." His sermons are seldom less than an hour long, and oftentimes exceed an hour in their delivery. An eminent Non-conformist preacher writes that on one occasion he listened to Dr. Liddon "with unabated interest for an hour and twenty minutes." His sermons are not merely hortatory, though he is a splendid declaimer, but are marvels of depression and condensation, notwithstanding their length, and they are so attractive that he invariably draws large audiences. The announcement that he is to preach anywhere in the kingdom is one that always widely excites curiosity and interest, and long before the hour of service commences the cathedral or Church is sure to be densely packed. In instances where the admission has been by ticket, the tickets has been disposed of days before, and hardly any amount of interest is sufficient to obtain one. Canon Liddon's audiences are usually largely made up of clergymen, including the most eminent of the clergy and prelates. They also attract men who are eminent in politics, literature, science and art, while the people are always present in thousands. When about to preach, he makes his way with a quiet, rapid tread to the pulpit, while an indefinable thrill of emotion—a contagion belonging to the hour and the scene—is felt by the vast audience. With a natural, earnest gesture, he at once buries his face in his hands to pray. When he faces you, you are impressed with his striking and somewhat monastic appearance, and by his remarkable likeness to St. Augustine in Ary Scheffer's celebrated picture of Augustine and Monica. The impression deepens, if you ever have been the student of Augustine, as you follow the chain of his discourse. You might fancy there was a monk before you, and the impression is helped by the rapid and almost imperceptible act of adoration with which Dr. Liddon accompanies every mention of the Name. It is stated on high authority that this great preacher has spent years in studying preaching as it is practised on the Continent, and has formed himself on the best models in France and Italy, with the greatest of which he need not shrink from comparison. He reproduces what is best in the most celebrated orators, disregarding mere externals, and appealing to the deepest sense of humanity—the passion, the tragedy, the will, and the emotions of men. Almost in his first sentence you see the essential character of his oratory. His manuscript is by his side, but he is liberated from its chains; he almost knows it by heart, and he declares it in a way that is as grand as it is peculiar.—CHARLES D. DEHLEN, in Harper's Magazine for March.

An invitation has been sent to Moody and Sankey from missionaries in India, to visit that country.

Copies of the medal struck by Pope Gregory XIII, in honor of St. Bartholomew massacre, recently produced in England, leave no doubt of the attitude of the Roman Church about that horrible slaughter.

"I trust everything under God," said Lord Brougham, "to habit, upon which, in all ages, the lawgiver, as well as the schoolmaster, has mainly placed his reliance; habit, which makes everything easy, and casts all difficulties upon the deviation from a wonted course. Make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child, grown or adult, as the most atrocious crimes are to any of your lordships. Give a child the habit of sacredly regarding the truth; of carefully respecting the property of others; of scrupulously abstaining from all acts of impudence which can involve him in distress, and he will just as likely think of rushing into an element in which he cannot breathe, as of lying, or cheating, or swearing."

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TO CORRESPONDENTS.

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

All communications must be accompanied by the writer's name, otherwise they will not be inserted. Articles not accepted will be returned, if at the time they are sent, a request is made to that effect, and sufficient postage stamps are enclosed. Manuscripts not accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

NOTES TO CORRESPONDENTS

READER: Another letter on the same subject appears in this issue, so we refrain from publishing yours. J. A. TIVERTON: will be glad to hear from you again.

British American Presbyterian, FRIDAY, MARCH 17, 1876.

THE PREMIUM PHOTOGRAPH.

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

ASSEMBLY'S FOREIGN MISSION.

As it has been thought desirable that the Rev. J. F. Campbell should have a full opportunity of intercourse with Knox College students before the close of the Session, some of the appointments previously published as given to that gentleman, are cancelled in the meantime. After holding a meeting in Port Hope on the 28th of March, he will proceed to Toronto. Other arrangements will be notified in due time.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The last monthly meeting of this society for the present session was held in the College on Wednesday evening, 8th March. There was a large attendance, and the interest of the meeting was greatly enhanced by the presence of the Professors. Mission fields were selected and Missionaries appointed to them as follows:—Waubashene and Port Severn Mr. McCulloch; North Hastings, Mr. James Ross; Manitoulin Island, Mr. H. Mackay to the North Side, and Mr. A. Baird to the South; Roseau, etc., (Muskeoka), Mr. J. Johnston, McMurrich, etc., (Muskeoka), Mr. Geo. Mackay, Mersea, (Co. Essex), Mr. F. Ba'lantyne, M.A.

A long and interesting letter was read from Rev. H. McKellar, Prince Albert Mission, Saskatchewan, which earnestly pressed upon the Church the necessity of sending more missionaries to the great North-west. Letters of fraternal greeting were also read from the Missionary Societies of three of the sister Colleges of the Church, viz:—the Presbyterian College, Montreal; Queen's College, Kingston, and the Theological Hall, Halifax. These letters breathed a spirit of brotherly love, and will do not a little to bring the students of the different Colleges into closer sympathy.

The Professors gave short and appropriate addresses calling special attention to the claims of the Foreign Mission Field.

At the close of the meeting a short time was spent in devotional exercises.

AN exchange says:—"Rev. Geo. M. Grant lectured recently in favour of the separate school system, and said that the granting of such schools on the same terms as in Ontario in the Maritime Provinces would be a wise policy. The Presbyterian body in Nova Scotia being very generally determined opponents of sectarian schools, Mr. Grant's remarks have surprised many."

The sales of church lands in Italy, the last eight years, have reached the sum of 493,798,239 lire, or nearly \$100,000,000.

THE CONSTITUTION OF THE GENERAL ASSEMBLY.

As there is a report of the General Assembly upon this subject now before the church, and the subject is one of great importance on many accounts, we commend the following extract from an American paper to the notice and consideration of our ministers and elders:

"The American Presbyterian Church General Assembly has become too large to accomplish its business. The unwieldiness of this immense body has given rise to several propositions in reference to the reduction of its size. As it now stands, commissioners are sent by the Presbytery, and a full Assembly would number between five hundred and sixty members. The only way that seems feasible to reduce the number is to change the basis of representation and send commissioners from Synods instead of from Presbyteries. It is now proposed to send from each Synod one minister and one elder for every thirty-five hundred church members. There are many things to be said in favor of the change, which would reduce the body to about two hundred and eighteen members. As things now stand each Assembly costs £6,000, which expense could be materially reduced if a less number of commissioners had to travel. Now it is impossible to attend carefully to judicial cases; and a large proportion of the members of the Assembly have no opportunity of engaging in the debates. The principal objection urged against the proposed change is that it is considered by some to be a violation of the fundamental principles of Presbyterian order, namely, the representation of the Presbyteries."

From the circumstances of the union which has lately been happily consummated between the Presbyterians in this country, there will to many appear strong reasons why the representation of the church should be upon a large basis. There is great fear that the magnitude of our church now, both in numbers and area, may be overlooked by each separate Presbytery, and consequently that the General Assembly may be formed upon a basis of representation that will make it unwieldy. While it is desirable that it should include so many ministers and elders as will give its decisions weight in the church, its character of a deliberative body should not be forgotten. While numbers may in one sense tend to secure the fullest consideration of any subject from every point of view, and so secure that the decisions arrived at shall be the best possible, it cannot on the other hand be doubted, that large numbers are unfavourable to the despatch of business, and add greatly to the expense necessarily connected with every meeting of the General Assembly. The rapid advance of our church in numbers in the past, and what we trust will be its more rapid advance in the future, should not be forgotten in arranging the basis of representation. The proportion which would at present seem to constitute a comparatively small Assembly, will, in a few years, should our body make such progress as we have every reason to anticipate, will form a large deliberative and judicial body. It will be found much easier to avoid the evil we should hope, than to correct it after a mistake has been made. There is a peculiarity also in the character of the Assembly as the highest court of the church, favourable to the limitation of its numbers, consistently with its decisions reflecting the opinion of the whole church, and consequently having weight, it is that between it and the individual members there is a gradation of courts to which all important questions are almost invariably first referred for their discussion and decision. These are the session, Presbytery, and synod. In this respect it differs from the highest political representative and deliberative bodies. Another important aspect in which it differs from these latter and also favourable to limitation, is its being an annually elective body. Although very important questions may be originated in and disposed of by the same Assembly, yet all questions of greatest moment to the church are usually before it for a considerably longer time, so that the Assembly being annually elective, can always be made to represent the preponderating opinion in the church.

The question of expense also is by no means unimportant. The wide extent of our church now, will force upon our consideration some other means of meeting the expenses of members to and from the place of meeting than that which at present prevails. We do not suppose that any minister or intelligent office-bearer of our church would say that, it is of no consequence to the well-being of the whole church, whether the humblest of her ministers should ever be a member of the General Assembly or not, whether or no the weakest and most distant congregation is ever represented in the Assembly by its own minister or not. Our constitution is based upon the opposite supposition, and very wisely we think. If this is the theory of our system, that as a rule every minister may some time expect to be a member of Assembly, and every church may some time expect to be represented there by its own minister, it is obviously not a sound principle that a poor congregation, say in Manitoba, for instance, should be expected to pay its minister's

expenses, or that he should bear them himself to and from one of the cities in Ontario or Quebec, or one of the Lower Provinces, while some of our wealthiest churches may have no expense at all of that kind to bear. There is here one obvious and injurious inequality which has already been often and severely felt, and which, under our altered circumstances, will have to be renewed. Efficiency and expense both, therefore, call for the most careful consideration of this subject, so that it may be settled in such a way that it will not need, as in the American Presbyterian Church, to be readjusted in the course of a very few years.

PRESBYTERIANISM AND ITS NATIONAL TYPES.

It is almost needless to say that one and the same institution will assume different forms according to the nationality in which it is found. University education has its marked idiosyncrasies in Scotland, England, and America. Benevolent institutions are more or less according to the bent of the people. It is so with churches. The Episcopal Church is very different in Scotland from what it is in England. Methodism in England has characteristics which are wanting in the Methodism of America. The Baptist Church of the old world is unlike the Baptist Church of the New in many respects. And so the types of Presbyterianism in Scotland, England, Canada, and the United States are found to vary considerably amongst themselves. To illustrate this point let us look at the Presbyterian Churches in the States and in our own land. While they are the same as to their essential principles, there are important points of non-agreement which it will be instructive for us to consider.

It is not too much to say that the congregational element enters largely into the Presbyterianism of our neighbors. While it would be unfair to assert that Presbyteries in the United States exercise no control over congregations, it is true that congregations are left very much to manage themselves. There is, for example, practically no moderation of a call. The congregation meet when called, even only once from the pulpit. They may or may not invite a member of Presbytery to preside at the election of a pastor. Commissioners from the congregation appear before Presbytery with the call, and the ordination or installation may take place on that very day. In point of fact, it generally takes place on the Lord's day, immediately following, and that without asking for objections, if there be any, to be lodged. A congregation can mortgage its Church property without even consulting with the Presbytery. In New York alone during the last few years a number of churches have been sold to other parties by the congregations, and the Presbytery were not even informed of the fact—until it was too late to give a helping hand. Again, a congregation may sell out and build elsewhere; they may erect mission chapels which are never intended to be self-supporting; they may put these up side by side with organized churches; without reference to the Presbytery. But more than this, a meeting of session may be held without a minister as moderator. Many cases could be adduced of session-work being done by a single ruling elder during vacancies of several years. Again, all ministers without charge are members of Presbytery. It is frequently seen that there are more *bona*, or perhaps we should say, *malis fide*, members of a Presbytery who are engaged in merchandise than there are regular pastors. The Presbytery of New York has upwards of one hundred and fifty ministers on the roll, and of these there are not forty ministers in actual charge. Allowing for professors, editors, secretaries, who are perhaps entitled to sit as members, there are still upwards of a hundred ministers in the Presbytery named who are book agents, or Wall Street brokers, or otherwise engaged in trade. The Presbytery in the United States is thus a heterogeneous body. This of course affects the composition of a Synod, as all these ministers, with charge or without, constitute its membership. It follows also that the General Assembly may be in part composed of men who are not doing pastoral work in the most remote sense of the times. In many other ways, marked differences from the Presbyterianism of Canada drop out. A congregation can adopt any hymn-book they please; they can elect elders without presbyterial supervision; they can appoint elders to serve for life or for a limited period.

It is sufficient to say that in regard to all these points and many more we could name, the Presbyterianism of Canada is in marked contrast. The Presbytery has a felt presence and power. Every congregation knows there is a court above them, that can look into their affairs, that can advise with them of its own accord, and that can interpose in between them and the danger of things which they may in-

troduce. The effect upon the management of property for instance will be at once seen and appreciated. Such a thing as a church building being heavily mortgaged or sold to Roman Catholics or any other party, without consent of the Presbytery could not occur in the Presbyterian Church of Canada. That would be abnormal and out of the question. Hence, what has so frequently taken place in New York could not happen in Little York, or as it is better known, in Toronto. In this city such a thing as a church property being lost without consent of Presbytery is entirely unknown. Special leave has to be obtained even for mortgaging the property. That this conserves Presbyterian interests is obvious at a glance. The mission chapel system is happily unknown on this side of the line. The Presbyterian Church follows the analogy of nature in building up her congregations. They commence with a Sunday School. Preaching is then added. When sufficient members are found they are organized. This nucleus is carefully fostered. It is watched during its infantile years. By means of the Home Mission the missionary becomes a pastor. In a few years the congregation is worked up to the self-sustaining point. Then it can do for itself. But the chapel system is different. "Once a chapel, aye a chapel" is the motto in many a United States Presbytery. There is thus growing up a kind of semi-episcopacy. A large and wealthy congregation has its two, or five, or ten Mission Chapels which are intended to revolve as satellites for ever around the parent Church. In Canada again none but a *bona fide* minister is a presbyter. Professors of Divinity, and Secretaries of Boards are, we presume, without exception, entitled to sit as members of the Church Courts, and very properly so. But that Tom, Dick, and Harry, the one of whom has bought a farm, or the other is a speculator, or the third has married a rich wife, and therefore cannot preach, should be on equality with the ministers of churches who are bearing the heat and burden of the day, is clearly nonsense in the Presbyterian sense, and the Canada Presbyterian Church is happily free of the anomaly.

There is a deeper reason for these features of Presbyterianism in the United States than necessity. They are in keeping with the people, with their whole tone and manner. It is in harmony with the go-ahead quality that enters into their every day life. A Presbytery in the States would not spend days in the discussion of some nice point of law or precedent. They go like an arrow to the target. They are quick, active, energetic, and impatient of form. They do not set so much store by a clergyman in harness as we do, and are quick to dispose of him should he not be coming up to the mark, or making the funds come in! At the same time, it is evident that our American cousins are becoming more alive to the value of the essential principles of Presbyterianism, and we would not be surprised to see the day when many of these evils will disappear. While we are led to the above remarks in order to show the superior character of Presbyterianism on this side, and to make our own people love their Zion all the more, we are second to none in our admiration of the American Presbyterian churches, both North and South, in our appreciation of their many great measures and distinguished men, and in our gratitude to God for the invaluable work they have been enabled to accomplish both at home and abroad. It is rather with the view of helping forward the day when the Presbyterian Churches throughout the world will become as they are homogeneous—more like each other as to their external forms, that we write these words. Then we may look for a true confederation of the various national Presbyterian bodies.

Presbyterian Union in England.

We have had occasion to notice from time to time in our columns the progress of Presbyterianism in England. Hitherto it has been represented chiefly by the English Presbyterian Church, and Churches in connection with the United Presbyterian Church in Scotland. For a considerable time negotiations have been going on to bring about a union of these two bodies. They have at least been so successful as to point to a speedy and harmonious union. The Union Committee of the two Churches have held their last meeting, and it now only remains for the Synods of the respective bodies to pronounce upon the terms finally agreed to, and union will be consummated. But as the articles of union have already in substance been accepted by the highest courts, no obstacle is anticipated, and if these expectations are realized union will take place in Liverpool on the 25th of May next. The following abstract of an article upon "The Coming Union" from the *Weekly Review*, the organ of English Presbyterianism, will, we are sure, be acceptable and interesting to our readers.

This union is likely to be fruitful of happy consequences for the Church, and even for the Kingdom. The spectacle of Presbyterian Churches in the same place having no connection or contending as rivals, yet holding the same doctrine, policy and worship, has always been puzzling to Englishmen and difficult to justify. That will be removed by union, and many others with more seriously injurious practical results, similar to those with which we have been too well acquainted in Canada. Chief among these is the waste of men and money inseparable from keeping up two sets of machinery to do the work which can better be done by only one. When this union is effected, if all come into it, the new Presbyterian Church of England will number two hundred and fifty-eight congregations.

As has been said, a large number of the negotiating Churches belong to the United Presbyterian Church of Scotland, and one of the chief difficulties in the way of union has been the warm attachment of these Churches and their ministers to the parent Church, and their natural reluctance to sever their connection with it. To advance this union that Church has agreed to give up over one hundred congregations, an act which speaks volumes for the urgent necessity which dictates it, and for the noble and disinterested spirit of the United Presbyterian Church which has enabled her to yield so much to advance the general interest of Christ's cause as identified with Presbyterianism in England.

The peculiar character of the relations of the negotiating Churches has led to the introduction into the terms of union of some strange and unique conditions. These affect first of all the Church that is to be the English Presbyterian Church and the United Presbyterian Church of Scotland. Closer relations, indeed, are proposed than at present obtain between any two Presbyterian Churches in Britain. They are not only to suffer each other's ministers or preachers to receive calls—as is already done with the Free Church of Scotland, for example; they are to substitute for the formal "deputation" which at present allied Churches send to make a speech at one another's Supreme Courts, a more substantial representation, entitled to take part, without a vote, in the deliberations of the sister body. They undertake to endeavour by-and-by to co-operate more than is at present possible in missionary movements. And, finally, as if to provide against possible occasions of alienation between such friendly bodies, and secure for each of them the moral support of the other in all weighty emergencies, it is arranged that the two Synods, when they see cause, shall confer together on questions of common concern through an advising council of thirty-five from each side. These latter provisions are novel experiments in the way of Church alliance. It is possible they may need modification by experience, but they point in a direction in which Presbyterians will probably be found moving more and more as years pass. That the promoters of this movement do not mean to keep such close terms to themselves, but really contemplate a wider league for more mutual support, is evident from one clause in the articles, which actually invites the Free Church of Scotland to enter on a "similar relationship." Perhaps the invitation may be extended still further some day. A federation of all Presbyterian Churches in the United Kingdom on some such footing of counsel and sympathy as has here been sketched would fulfil the dream of many, even if it should surpass the anticipations of all.

This will be applying on a smaller scale some of those principles upon which the great alliance of all the Presbyterian bodies is based. The experiment to be made of its practical working is novel, and will be watched with interest. If it can be wrought successfully, may it not lead to a closer interest and union between the great body of Presbyterians in this country and in the United States?

We give entire the concluding sentences of the article from which these notes are taken.

"That future Church in the South will be heir to the past history of orthodox English Presbyterianism. It will gather to itself all the strength of imported Presbyterianism from Ireland and Scotland, which is at present dissipated through disunion. It will carry on unbroken the noble work to which the Presbyterian Church in England has given itself. It will maintain the most fraternal ties with that larger and not less prosperous communion from which it will have drawn so important a contribution to its total strength. It will bulk bigger before English eyes, and will, we trust, commend itself to the respect of all English Christians by doing well and faithfully its sacred work, and living on kindly terms with all its neighbours. The auspicious accomplishment of a change so long desired and laboured after deserves to be signalled by a special outburst of Christian bounty and thankfulness on the part of the Churches interested, and will, it is to be hoped, impart fresh impetus to their efforts both after consolidation on the ground already gained, and after further

advance into fields of  
at this moment inviting  
Having already tried  
of a similar kind  
benign influence, we cannot but look  
upon this union of Presbyterians in Eng-  
land with peculiar interest, and as brethren  
in the great and noble family of Pres-  
byterianism pray that "Peace may be  
within the walls, and prosperity within the  
palaces" of this latest result, as we sincerely  
trust it will prove to be of this  
growing spirit of unity and brotherly love  
among members of the same family.

**Ministers and Churches.**

REV. JOHN RENNIE, M.A. for nearly  
twenty years minister of St. Andrew's  
Church, Chatham, has been appointed by  
the Colonial Committee of the General  
Assembly of the Church of Scotland to the  
charge of the Church of All Saints, in the  
parish of New Amsterdam, in the Province  
of Barbice, British Guiana. He will leave  
for his new home about the first of May.

A very enjoyable tea meeting was recent-  
ly held in the Presbyterian Church, Lans-  
downe. The chair was satisfactorily filled  
by Mr. Wm. Webster. After devotional  
exercises by the pastor of the Church—Rev.  
A. Dowdsy—appropriate speeches were  
made by the Rev. Messrs. Coulthard,  
Stewart, Gibson, Hattie and McGilvary.  
Then followed humorous speeches from  
Messrs. R. Wilson and R. McCormick. The  
proceeds go to pay for painting and re-  
pairing the Church.

The soiree in Bell's Church, North  
Easthope, on Tuesday evening, notwith-  
standing that the evening was wet and the  
roads a perfect sea of mud, was quite a  
success. After tea had been served, Rev.  
Mr. Drummond delivered a vigorous ad-  
dress on Christian work, introducing many  
beautiful illustrations; Rev. Mr. Casey  
gave an interesting account of the Josuit  
society, of which he had at one time been  
a member, and the pastor, Rev. Mr. Cam-  
eron, a humorous reading entitled,  
"The Scot abroad." The choir of Knox  
Church, Stratford, harmoniously rendered  
a number of beautiful anthems. In the  
absence of some speakers who were ex-  
pected from Stratford, Rev. Mr. Cameron  
himself delivered a short address.

We have to acknowledge the receipt of  
the annual report of St. Paul's Church,  
Hamilton, which, we are glad to notice,  
indicates growing prosperity on the part  
of the congregation. Three years ago the  
membership was very small, now it is  
the increase during the year, 68; and  
number of families 180. The number of  
managers has been increased from 8 to 10.  
The pastor, Rev. J. C. Smith, M.A., in  
his report, says: "The Communion roll has  
exhibited a steady and gratifying increase."  
The people uniting for fellowship  
in prayer and the study of God's Word has  
of late been more numerous attended.  
Mention is also made of the marked  
improvement that has taken place in the  
singing of the congregation. The Sabbath  
School under the superintendence of Mr.  
Geo. A. Young, is also in a very healthy  
condition. Fifteen teachers are engaged  
in the work, and several more are wanted.

**Book Reviews.**

PAUSANIAS, THE SPARTAN; an Unfinished  
Historical Romance, by the late Lord  
Lytton, edited by his son. Toronto:  
Belfort Brothers, 286 p.p. Price \$1.

PROTESTANTISM AND CATHOLICISM IN THEIR  
BEARING UPON THE LIBERTY AND PROSPERITY  
OF NATIONS: A Study of Social  
Economy. By Emile de Lavelaye.  
Toronto: Belfort Brothers, 64 pp., price  
25 cents.

We should like to see this timely pam-  
phlet widely read in every province of the  
Dominion. The questions raised, in view  
of the recent marked Ultramontane depart-  
ure of the Romish authorities in Quebec,  
have a special interest for Canadians at  
the present moment. A letter by Mr.  
Gladstone introduces the essay.

**An Explanation.**

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I note your remarks on my  
letter headed, "The Record vs. Contro-  
versy," and beg to say that nothing was  
further from my mind when writing the  
same, than to bring the PRESBYTERIAN into  
conflict with the Record, or to disturb the  
peace of the Church, which you think  
would have resulted from its publication.

The Record very properly banishes  
controversy from its columns, and my sole  
object in the partly rejected communi-  
cation, was to suggest the propriety of deal-  
ing in the same way with subjects of pres-  
ent controversy in the Church—a course  
most reasonable surely, and one which, if  
adopted, would, so far as the peace of the  
Church is concerned, have a tranquillizing  
rather than a distracting tendency.

This, I repeat, was the only object I had  
in view, although the precise terms in  
which the suggestion was conveyed, I now  
see on reflection, justify your action in  
suppressing it. As there is just enough by  
way of hint, in the quotation you give from  
the letter in question, to bring down the  
malediction of some readers upon my head,  
on account of what they may consider an  
attempted breach of the peace, will you  
kindly insert this explanatory word, and  
oblige,  
Yours sincerely,  
T.

**Correspondence.**

**A Dean on Divisions.**

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I think it will gratify your  
readers to peruse the following extract  
from a letter of the Dean of Canter-  
bury, Dr. Payne Smith, addressed to the  
late Secretary of the British Branch of the  
Presbyterian Alliance held at Belfast, from  
which it was translated by illness. In  
mainly catholic and catholic charity, it  
presents a refreshing contrast to the  
utterances of Bishop Wordsworth, Bishop  
Toner, the "Vicar of Bray" (Patri-  
rick), et hoc genus omne, of which Canada  
also can boast a few specimens. The ex-  
tract is copied from the New York  
Observer.

The Dean writes:—"When in New  
York, Christians of every evangelized na-  
tion met in the A. S. Church, in  
Madison Square. The Nicene Creed was  
read as embodying the articles of our  
common faith, and upon that basis of  
all having one common faith, as expressed  
in words agreed upon by the Fathers of  
the Church in their successive councils,  
in which all Christian communities of that  
time were represented, we joined in wor-  
ship together. We are not kept apart by  
having different creeds, but by differences  
upon points of minor importance; and  
if we were these points of divergence up to  
the time when this division took place, we  
generally find that there were faults on  
both sides, which we all of us deplore and  
regret; and though the blame is not to be  
equally divided, but one or other side  
chiefly claims our sympathies, yet there is  
too much room for all of us to feel shame  
that the history of the church is too often  
one so dark and melancholy.

"But we need not fight over righteous  
battles over again; and probably there is  
a very general agreement really in the way  
in which men of all sides look at the past,  
and in the verdict which we should all  
give as to the characters of most of the  
leading actors in these events which have  
done most to cause the divisions of the  
present day. But if thus there is so much  
of kind personal feeling in the present day,  
and if, as regards the past, we are inclined  
generally to form much the same judg-  
ment upon the merits of events, and should  
mete out our praise and blame in much  
the same way, though the praise may have  
to be given to our opponents and the blame  
taken upon ourselves, or upon those of our  
own side, why is it that we are so removed  
from one another as churches? We, in  
the Church of England, have admitted in  
our very prayer-book, for use at the Holy  
Communion, a hymn, one verse of which  
begins with the words "Revive Thy dying  
Churches, Lord." But if we literally  
translate it, and bring out its meaning thus,  
"Grant, O Lord, renewed life and increased  
success to Presbyterian, Methodist, Baptist,  
and Congregational Churches," how many  
would "raise up their voices with strength,"  
as they sang the words! And yet, on the  
other hand, very few probably would deny  
that every one of these churches is doing  
good work, and that the world is  
limited to no church, and no  
organization of Christian people.

"The two great cardinal doctrines of  
Protestant Christians are the supremacy  
of Holy Scripture in all matters of faith,  
and, subject to Holy Scripture alone,  
liberty of conscience. If we truly hold  
these principles, we shall be more ready  
to unite and co-operate with one another,  
especially if we also bear in mind that our  
 creed is the same, and that upon all points  
of primary importance and which affect  
the life of the soul, we are in general  
agreed."

**Religious Awakening in the County of  
Bruce.**

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—The "telegram from Tiverton  
to a Montreal contemporary," re-  
specting a religious awakening in this  
neighbourhood, which appeared in your  
last issue, is not regarded by the people in  
this place as being fully correct. There is  
no congregational church at Tiverton; but  
the awakening alluded to is conducted at  
the 10th and 7th of the township of  
Kincairdine, which is five miles from Tiver-  
ton.

Again, the religious movement in that  
locality was in progress, and a large num-  
ber of people were rejoicing in Christ  
about two months before Mr. McKay of  
Kingston appeared on the field. The  
meetings were commenced about the mid-  
dle of November last, and were conducted  
by Presbyterian ministers in the neighbor-  
hood.

The good work of grace now in pro-  
gress at Tiverton has no connection with  
the awakening at the 10th of Kincairdine;  
farther than that the Presbyterian minister  
at Tiverton, labored very actively for  
seven weeks at the 10th before Mr. McKay  
arrived. The religious movement at  
Tiverton has been in progress since the  
new year. It is conducted in the Presby-  
terian Church by the pastor of the congre-  
gation, the Rev. J. Anderson. A very  
large number of the congregation are  
deeply interested in the matters that con-  
cern their soul's salvation. Old and young  
are enquiring, "What shall we do to be  
saved?" and many entertain an humble  
hope that they have been led to close in  
with the offers of the Gospel. Truly the  
Lord has done great things for our congre-  
gation at Tiverton, which makes the hearts  
of his own people very glad. May He dis-  
cover unto them more and more of His  
glory in the face of Jesus. TIVERTON.  
Feb. 29th, 1876.

Already £2,600 have been contributed  
towards the erection and endowment of  
an educational memorial, to be called the  
"John Knox Institute," at Haddington, the  
birth-place of the Reformer.

A CHINESE Christian has finally been  
admitted to Holy Orders in the Che Kiang  
Mission of the English Church in China.  
This is the first instance of the ordination  
of a native. Other churches have long had  
native ministers.

**Home Mission Fund.**

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The time is now approach-  
ing for the meeting of our Home Mission  
Committee. One part of the duty of the  
members will be to consider applications  
for supplements to weak congregations.  
In dealing with these there will be no  
small degree of responsibility and diffi-  
culty. The cases will be many and divers-  
ified. With interest and somewhat of  
anxiety the Church at large will await the  
decisions. The majority of applications  
will no doubt be in connection with the  
new settlements. Judging from the recent  
past, the Committee will be asked, in most  
cases, to supplement up to seven hundred  
dollars. It is probable the greater number  
of applications will be granted to the full,  
and payment made, on this basis, as far as  
possible, as the fund will permit.

There will be application from long  
settled churches too for aid up to the same  
amount. Why should there not? It is  
the hope of the writer, and no doubt,  
many others, that these will be placed on  
a similar footing with those recently or  
about to be settled.

But what if the fund will not allow this  
of applying approaching to it? The  
answer is, that the money is to be, and in-  
deed, is distributed equally as far as it  
will go. On what principle is the differ-  
ence made between a congregation  
settled for three years and one settled for  
only three months? We have been in-  
formed—whether correctly or not we can-  
not say—that the Committee at the meet-  
ing in October were disposed to make a  
difference. We are speaking now only  
of congregations making application.

It is expected that all congregations—  
aid-receiving or otherwise—all contribute  
to the Home Mission Fund of the Church.  
Where is the justice in taking the monies  
given by a congregation paying its minis-  
ter a stipend of \$600 or less, and in  
raising another minister's salary to \$700?  
It is all fair enough if the congregation  
intend it as a gratuity, and not as an ap-  
plication for any portion of it. But  
if an application has been made and denied,  
need we be surprised if contributions are  
afterwards withheld.

As appears from last year's statistics,  
there are several congregations in con-  
nection with the former Canadian Presby-  
terian Church giving only \$600 as minister's  
salary, and yet contributing from forty  
to sixty dollars each to the Home Mission  
Fund. What if one of these congregations  
were to apply for supplement up to  
\$700? Will it be granted to the full, and  
payment made as far as the fund will  
allow?

That congregation should help—if  
it ask for it—which contributes at the rate  
of six dollars per member, and one of the  
branches of which gives nearly ten  
dollars per member, and yet raise in  
all only six hundred dollars as minister's  
salary. Surely it should be allowed, as  
aid, out of the Fund to the extent of its  
own contribution, at least. Nay more,  
should not those congregations doing most  
for themselves have the greatest encourage-  
ment?  
JUSTITIA.

**Should We Keep Christmas?**

Editor BRITISH AMERICAN PRESBYTERIAN.

"Canadian Presbyterian," and "Mod-  
ern Presbyterian" have shot at me on ac-  
count of my remarks on holidays, in a late  
number of the PRESBYTERIAN. They are  
both very bad marksmen, consequently, I  
am "all right" yet. My argument was as  
follows:—"If it be 'well and becoming' to  
keep Christmas because other Churches do  
so, then, on the very same principle we  
should keep Twelfth Day, Palm Sunday,  
Good Friday, Easter Sunday, Ascension  
Day, Whit Sunday, etc." My opponents  
have not, in the slightest degree, touched  
my argument. Let them show that my  
reasoning is unsound, if they can, and not  
waste their energies on matters quite dis-  
tinct from it.

A word or two now to each of my oppo-  
nents. First, to "Canadian Presbyterian." I  
am so old-fashioned as to know that all  
Christendom has not set apart the 25th of  
December as Christmas. I am so old-  
fashioned as to know that every month in  
the year has had its advocates for keeping  
Christmas in it. The arguments in favor  
of Christmas, drawn from "Cheerful Greet-  
ings," and "Bestowing Gifts," is just  
"perfect havers," to use a Scotch phrase.  
New Year's season is as suitable for these  
things as any other. Though all the rest  
of Christendom should keep Christmas, we  
are not, therefore, bound to do so. A very  
excellent book says something about not  
following a multitude in certain circum-  
stances. Shadrach and his two compan-  
ions did not think it "well and becoming"  
to follow the multitude on the plain of  
Dura. I am not, in the least, ashamed to  
own that I came into this world in that  
part of it yelet Scotland. Long may the  
old blue flag wave! Scotland disowned  
all such days as Christmas, because she  
was more reformed than the continental  
Presbyterians were. It is well said that the  
best way to chew tobacco is to eschew it.  
So, in reply to C. P.'s question, "How  
shall we keep Christmas?" I would say,  
"The best way to keep Christmas is to  
keep it—not." True religion will not, in  
the least degree, suffer from so keeping it.

I turn now to "Modern Presbyterian." I  
did not criticise Prof. Mowat. He said  
that "a feeling is growing in the Church  
that it is well and becoming, etc." He  
could state this fact without adopting the  
principle referred to. I merely showed to  
what that principle would lead, if it were  
carried out. If it be a good one, why  
should it not? Admitting that Chiniquy,  
on a certain occasion, acted in such a man-  
ner as to prove the truth of poor Jaque-  
met's words, that it is hard to remove  
from a fish barrel the smell of what was  
formerly in it, that does not prove the  
lawfulness of keeping Christmas. "Two  
blacks do not make a white." A goodly  
array of mint, anise, and cummin men  
are to be found among the sticklers for Chris-  
mas. Those who are most zealous for the  
man-appointed memorial of Christ's birth,  
are in, at least, many instances, most  
careless about the God-appointed mem-  
orial of this resurrection.  
AN OLD-FASHIONED PRESBYTERIAN.

**Case of Rev. John Moffat.**

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Attention having been  
directed, through the public press, to cer-  
tain unseemly proceedings which are said  
to have taken place at Bayfield, a few  
weeks since, in connection with the Pres-  
byterian congregation there, and more re-  
cently to the alleged induction into the  
pastorate of said congregation of the Rev.  
John Moffat, it may be in the interest of  
religion generally, and of some conse-  
quence to Mr. Moffat's followers in his new  
sphere of labor, that publicity be at this  
time given to a few particulars which, it  
will be seen, have an intimate bearing  
upon his antecedents so highly commended  
by the individual designated "the Minis-  
ter of the Scotch Church, Hamilton."

I shall assume that the Edict customary  
on the installation of Presbyterian minis-  
ters, was on this occasion duly served and  
returned. Although, judging from the  
summary nature of the whole proceedings,  
this is by no means certain, and I am well  
aware that what I have to say may be  
challenged by some as now unseasonable.  
An opportunity will at all events be given  
for the rectifying of any false impression  
which may have been hitherto entertained  
respecting the ecclesiastical standing of the  
party more immediately concerned.

Sometime previous to the consumma-  
tion of Union I received a communication  
from the clerk of the Presbytery of Prince  
Edward Island, in connection with the  
Church of Scotland, inquiring if I knew of  
the whereabouts of the Rev. John Moffat,  
formerly labouring within the bounds of  
said Presbytery, and now supposed to be  
sojourning in Ontario, and informing me  
moreover with a view to frustrate any  
attempts at an illegitimate participation in  
the Temporalties Fund, that certain grave  
charges had been lodged with the Presby-  
tery against him, and that he had pending  
the investigation placed himself in the  
position of a "fugitive from discipline."

Mr. M. had previously made application  
through the Presbytery of Hamilton for  
admission into the Presbyterian Church of  
Canada in connection with the Church of  
Canada. His application was at the time  
provisionally entertained by the Presby-  
tery, but for some reason not generally  
known, his name was not presented to the  
Synod for reception.

It is possible, however, and I shall be  
delighted to hear that the difficulties  
above named have been satisfactorily ad-  
justed.

For my own part I should have gladly  
consigned these things to oblivion but for  
the fact that Mr. Moffat now appears,  
whether at his own instance, or as the  
tool of others, I do not know, to be sowing  
the seeds of disaffection and strife, and  
that too, in the honoured name of the  
Church of Scotland.

The communication referred to I may  
add, was in substance made simultane-  
ously to the Very Rev. William Snodgrass,  
D.D., Queen's College, Kingston, and to  
the Rev. Robert Burnett, Hamilton, then  
acting as Presbytery Clerk, either of whom  
is consequently in a position, if so dispo-  
sed, to vouch for the accuracy of my state-  
ments. I am, yours truly,  
Jas. C. SMITH,  
Minister of St. Paul's Church,  
Hamilton, March 6th, 1876.

**Induction at Bayfield.**

The following appeared in the Montreal  
Gazette of a recent date:—  
To the Editor of the Gazette.

SIR,—Will your correspondent, who has  
furnished such an elaborate account of the  
induction at Bayfield, still further enlighten  
your readers by answering the following  
questions:—1. Of what "St. Andrew's  
Scotch Church, Hamilton," is Rev. Robert  
Burnet minister? The general impression  
is that said gentleman was shut out of the  
St. Andrew's Scotch Church, Hamilton, by  
the unanimous action of the people in that  
Church, wholly irrespective of the Union  
question, and that he has now no congrega-  
tion. 2. What is meant by the "Union Act  
of the Mowat Government?" The records of  
the Ontario Legislature show that the Union  
Acts were introduced into that body by a  
private member, and not by any member  
of the Government; and further, that they  
were opposed by no individual or party  
in the House. 3. Is the Rev. John  
Moffat, the new standard-bearer of the so-  
called Church of Scotland in Bayfield, to  
whose antecedents Mr. Burnet challenges  
the attention of all men, the individual to  
whose character the Synod of the Mari-  
time Provinces, "in connection with the  
Church of Scotland," bore testimony be-  
fore the Union, in the following terms:—  
"Whereas the Presbytery of Prince Ed-  
ward Island has requested the advice of  
this Court relative to the case of Rev. Mr.  
Moffat, after due consideration of the cir-  
cumstances, it was moved and unanim-  
ously agreed to that the Presbytery be en-  
joined to summon Mr. Moffat to appear  
before them, to answer the charges against  
him, and, on his failure to do so, to pro-  
ceed against him in terms of the Church's  
procedure in such cases. Further, the  
Presbytery is enjoined at once to notify  
the Secretary of the Temporalties Fund  
of the Church of Scotland in Canada of the  
facts of the case, lest Mr. Moffat should  
in the meantime become a recipient of the  
benefits of that Fund.—WILLIAM  
McMILLAN, Clerk of Synod."

Those who issued the above significant  
document have never rehabilitated Mr.  
Moffat, so far as the Church at large has  
been informed. Yours truly,  
ROBERT CAMPBELL,  
Montreal, February 24, 1876.

**Presbytery of Lindsay.**

A regular quarterly meeting of the Pres-  
bytery of Lindsay was held at Woodville  
on the 29th ult. The attendance was very  
large. The Moderator, Rev. A. Currie,  
M.A., of Sonya, presided. After devotional  
exercises the minutes of the last regular  
meeting held at Woodville, and also of a  
pro re nata meeting held at Wick, and  
another held at Fenelon, were read and  
sustained. The Rev. D. McGregor of

Manilla, the Rev. J. C. Wilson of Wood-  
ville, and the Rev. D. Taylor, probationer,  
being present, were introduced to the court.  
The report of the committee appointed at  
the last regular meeting to visit the Presby-  
tery's mission field was given in (verbally),  
from which it appears that the lumber  
trade and the partial failure in the crops  
of last season seriously affect the financial  
condition of all the stations; that Curden,  
owing to the demand for the Gaelic  
language, and also to the fact that the  
bridge across the "Narrows" is destroyed  
and not likely to be rebuilt for the present,  
can be better supplied with gospel ordi-  
nances in connection with North Mara  
than with Bal-ocor. The Presbyterian  
Home Mission Committee was instructed  
to effect such arrangement if possible. It  
was also recommended by the committee  
reporting that Cobocook, Head Lake and  
Uphill be supplied with regular weekly  
service during the summer months. The  
deputations who were appointed at last  
meeting to address missionary meetings  
within the bounds gave in their reports,  
which were received. The session's re-  
cord of Brock, Embray, Wick, and  
Cobocook congregations were examined  
and attested as correctly kept. The Clerk  
read a communication from the Barrie  
Presbytery relative to their recognition of  
North Mara and associated stations as  
part and parcel of the Lindsay Presbytery  
according to the geographical bounds pre-  
scribed by the General Assembly in the  
constitution of Presbyteries. From this  
communication it appeared that the  
Barrie Presbytery on technical and histor-  
ical grounds saw difficulty in making the  
recognition demanded by the Presbytery  
of Lindsay, expressing a willingness at the  
same time to surrender these stations by  
the sanction of the Synod of Toronto and  
Kingston. A communication was read  
from the Presbytery of Montreal intimat-  
ing that it is the intention to apply to  
the General Assembly in June for leave to  
receive as minister of our Church the Rev.  
Wm. Hawthorne, formerly of the U.P.  
Church in the United States. A similar  
communication was read from the Presby-  
tery of Toronto expressing their intention  
to apply to the General Assembly for leave  
to receive as minister of our Church the  
Rev. T. Johnston, lately minister of the  
American Presbyterian Church. The re-  
signation of Mr. Daniel Cameron, cate-  
chist, of his position as the Presbytery's  
missionary, was next read. Several mem-  
bers of the court spoke warmly and feel-  
ingly of Mr. Cameron's high Christian  
integrity, and his fervid self-denying zeal  
in the Master's cause during the many years  
of his service in the mission-field. Yet as  
Mr. Cameron pressed his resignation the  
Presbytery had no other course to pursue  
than to accept it. A petition praying for  
legislation to secure the better observance  
of the Sabbath, and signed by the Moder-  
ator and Clerk in behalf of the Presbytery,  
was addressed to the House of Commons,  
to the Senate, and to the Governor Gen-  
eral. A minute was also submitted by the  
Rev. Mr. McNabb, seconded by the Rev.  
Mr. McClung, and cordially adopted by  
the court, expressing gratitude to Al-  
mighty God for the revival in Montreal  
among the French Roman Catholics, and  
sympathy with Father Chiniquy and his  
co-labourers in their self-denying efforts.  
It recommends that special prayer be  
offered in all our churches on the second  
Sabbath of March in behalf of French  
Evangelization, and that liberal collections  
be taken up without delay to aid the work.  
The clerk was instructed to send a copy of  
the minute for publication to the BRITISH  
AMERICAN PRESBYTERIAN and to the Mon-  
treal Witness. The remit concerning the  
Draft Act of the Constitution of the Gen-  
eral Assembly was taken up, and its articles  
considered seriatim. It was moved by  
Mr. George A. Pyper, and duly seconded,  
that ONE-SIXTH be substituted in Article I.  
instead of ONE-FOURTH.—Carried. The  
other articles were adopted as they stand.  
The next regular meeting was appointed  
to be held at Woodville on the last Tues-  
day of May at 11 a.m. The Moderator  
closed with the benediction. J. L. MURRAY,  
Pres. Clerk.

The following is the minute referred to in  
the foregoing report of the Presbytery  
proceedings. Other Presbyteries  
might very properly take similar  
action.

"The Presbytery of Lindsay do with de-  
vout thankfulness, acknowledge the kind  
hand of God in the accessions made to the  
fold of Christ from the communion of  
Roman Catholicism in the city of Montreal  
during the past few months, through the  
instrumentality specially of the devoted  
servant of Christ, the Rev. C. Chiniquy.  
The Presbytery send their Christian greet-  
ing to the bold and zealous and faithful  
servant of God, whom the Master has so  
richly owned in breaking the chains of  
superstition and despotism, that bind and  
crush so many of our fellow-subjects.  
While they make special mention  
of the services of Mr. Chiniquy,  
they do with fervent gratitude recognize  
the Christian zeal and devotion of the  
efficient staff of labourers associated  
with him in the work of French Evange-  
lization, and the active and energetic  
labours of the Committee on French  
Evangelization. The earnest  
and prayers of the Presbytery are  
in behalf of the noble band of  
workers among the Roman Catho-  
lics in Montreal, and for the converts  
from error, superstition, and ignorance to  
the glorious liberty of the children of God.  
The Presbytery do commend and instruct,  
that on the second Sabbath of March,  
special prayer be offered in all the churches  
within their bounds, in behalf of French  
Evangelization, that God of His infinite  
mercy would deepen and widen the work,  
and sustain and comfort the workers.  
They also recommend to all congre-  
gations, to show their interest in the work  
by liberal contributions in its aid.

THE Society of London Friends are  
holding series of special religious meetings  
at different points, and, in connection  
therewith, make the very unusual announce-  
ment that at these meetings Gospel ad-  
dresses will be delivered, and that San-  
key's hymn-books will be used.

## Choice Literature.

## Still and Deep.

BY F. M. F. BERNIE, AUTHOR OF "TRIKED,"  
"ONE LIFE ONLY," &C.

## CHAPTER XXXVII.

The promise made by John Pemberton to Mary Trevelyan seemed to lift a mountain-load from her anxious heart. During the long hours which she spent by day at the sick-bed of the sufferer, she was ever listening for the sound of his step, coming to tell her he had found her Bertrand; and through the dark night, when she took her turn to watch with Marthe—a stout elderly woman, who seemed to have no care in the world—Mary was always glancing out eagerly for the tokens of the dawn, in the hope that the new morning would bring her tidings of him. But night followed night, and day succeeded day, and she seemed no nearer to a termination of her cruel anxiety than she had been at the first.

This much Pemberton ascertained—that Bertrand had certainly been in Paris, and that, in spite of his disabled arm, he had gone to take part in the defence of one of the forts; but beyond that point all trace of him was lost. With some difficulty John Pemberton succeeded in ascertaining that he was no longer in any part of the fortifications; but no one could give any tidings whatever of his fate. His own private opinion was, that he had fallen, like so many other brave men in those fatal days, and been flung, along with hundreds of others, into some of the deep trenches which were dug as burial-places for the countless dead; but when he cautiously and tenderly hinted this opinion to Mary, she calmly said that she knew certainly it was not so. She might never be permitted to see him any more in this world; but she felt assured that his spirit had not passed from the realms of sense, or hers would have been cognisant of its departure.

John Pemberton deferred to her opinion, in so far as to continue his search for the missing man, but he quite despaired of success. In fact, he began to feel very desponding at the state of matters altogether, for the siege had by this time been many weeks protracted, the bitter frost of that terrible winter had already set in, and the scarcity of provisions was becoming so great that even the most large-hearted charity could not ensure the poorer classes from an absolute famine. The young man, whose whole heart was given up to the desire of proving to his Divine Master that now, at least, he was true to Him, worked with an energy which, to those who witnessed it, seemed quite superhuman. He no longer restricted himself to the task of conveying food to the starving people, but toiled to relieve the suffering all around him, in whatever shape he met it. He grew thin and gaunt, and his eyes seemed to become larger and blacker, in contrast with his haggard face; but still he never rested, or relaxed his efforts, till those who saw him marvelled what could be the secret of his strength.

Many a sickly fancy tormented Mary, in her uncertainty as to Bertrand's fate; and sometimes she would imagine that while she was wearing out her life in anxiety for him it was possible that he might be perfectly safe and happy in England, with Lurline for his wife, as there had been some cases of escape from Paris, in disguise and otherwise; and it seemed to her that if he were still in the beleaguered city Pemberton must have found him. If he had escaped, it was to Laura, surely, that he would go; and in spite of all that Charlie Davenant had told her, it was utterly impossible for Mary to believe that any one could be false to that dear Bertrand, for whom she would gladly have given her life. When she mentioned this idea as to Bertrand's escape to John Pemberton, he told her at once he felt convinced it was impossible, and he still adhered to the impression that there was a darker solution to the problem than she could be induced to admit.

However, there came a day when the question, so far as Laura Wyndham was concerned, was thoroughly set at rest. One evening, when Mary had gone to the Brunots', with the portion of her own scanty meals which she often saved for the hungry children, she was met by little Valerie in an unwonted state of excitement, which had quite roused the child out of her usual sedate womanliness. She had been watching from the window for Mary's arrival, and came flying down the stairs to meet her.

"Oh, Miss Trevelyan," she exclaimed, "if you had not come soon I should have gone to the hospital to you all by myself, for there has been such a wonderful thing. A letter has come for you from England, and the commissaires who brought it said it came in a balloon; do you really believe it? Did the letter come flying through the air?"

"I think very likely it did, Valerie; letters come only by balloons or carrier pigeons now; but where is it? Let me have it, dear; it makes me anxious to see there is a letter; and the little girl that the hand she held was trembling here," she said, drawing her into the little salon: "I hope it will be a happy letter."

It was a small thin envelope, such as alone was allowed to be conveyed by balloon, and it had been laid in state on the table while the children stood round, gazing on it as if it were something strange and wonderful; Mary saw at a glance that the handwriting was not that of Bertrand Lisle, and at once she grew calm and almost indifferent; but when she had opened it there fell out from it another note, enclosed in her own, which bore the name that always was in her heart and thoughts, and she saw that both were from Lurline. When she opened her own note, which was written on a half sheet of paper only, to meet the requirements of the balloon-post as to weight, her eye caught sight of the signature, and she started uncontrollably, for the name, written in the Lorelei's strong decided characters, was, "Laura Brant." The note dropped from her

hand. "Married, actually married!" thought Mary; "false to Bertrand! can it be possible? Oh, how will he bear it, my poor Bertrand!" All her thoughts were for him, and gentle as she was, her indignation against Lurline was so great, that she could scarce bring herself to touch the letter which announced her faithlessness; when she did at last take it up and read it, she found it written as if the Lorelei was quite unconscious of there being anything objectionable in her conduct. She began by saying that she was sure her dearest Mary would be pleased to hear that a very great change had taken place in her fate, and that she was most happily married, and just about to start for Italy with her husband; and she was anxious that dear Bertrand Lisle, for whom she would always feel a sisterly regard, should hear the fact from herself. Of course, she said, he must have known in giving up his appointment, and becoming a poor soldier in France, he was abandoning all chance of marriage with her, and she had no doubt some reason to complain of his conduct; but she would not reproach him, oh no, she felt too much affection for him, and for that reason she was specially desirous he should receive the letter she enclosed, in which she assured him she should always love him as a brother, and that her husband was quite prepared to receive him as such whenever he liked to visit them in their Italian home. She knew Bertrand was in Paris, she added, for he had written to her from thence a letter which she had not yet answered, and doubtless Mary must be in communication with him; she therefore entrusted her letter to her, and begged her, without fail, to transmit it to him. So ended the letter of Mr. Brant's newly-married wife; and it was long before Mary could almost realize that it was possible her Bertrand could have been so betrayed, and truly, were it not, as we have said before, that the character and history of Laura Wyndham are real and not fictitious, it might be hard to believe that any woman could be so heartless.

The next time that Mary saw John Pemberton, after she received the letter, she silently placed that written to herself in his hand; he read it slowly through, with a grave face.

"I am not surprised," he said, sadly; "poor Lurline! the day will come when she will have a terrible awakening." He sat silent for a few minutes; and then he said, "Miss Trevelyan, you may have the opportunity of seeing Laura again, which I shall never have, and therefore I want to bespeak your charity for her. She is not all evil, be sure—none of God's creatures are; her nature has been warped and perverted, but there are good qualities, I feel sure, under all that crust of worldliness and selfishness, and I should like you to know," he continued, softly, "that I pray for her continually, night and day, ever beseeching she may be brought back to God, to light and truth, by any means; and I do not doubt the merciful Father will one day grant me my petition, though in this world I may never know it, only I fear it will need some sharp discipline of sorrow to break down the barriers she has erected between herself and the blessed heaven, and if ever you can aid her in the time of her tribulation, and can help her to come out of it with her robes washed white and clean in the fountain opened for all sin, I beseech you then to take pity on her, and do all you can to bring her home to our dear Lord."

"Oh, that I will!" said Mary, fervently, "if ever it is in my power; but you are more competent for such a task than I am, and you may be able to go to her with the authority of a minister of God. Why do you think of using so weak an instrument as myself, when you could do so much more for her?"

"Because I shall never have the opportunity," he said, quietly; "I shall never be a minister of God, in the sense you mean, nor shall I ever see Laura again."

"How can you know that?" said Mary, wonderingly.

"That I cannot tell you," he answered; "but you will find that I am right." She asked no further question, with her usual quietness, but presently she said, in a low voice, "I suppose, if I ever have the opportunity, I am bound to give Bertrand the letter Laura has enclosed to me for him?"

"There can be no doubt of that, surely," said Pemberton, surprised.

"But it will be such a cruel shock to him, and one he could never have anticipated."

"Still, it is better he should know the truth at once, and it is impossible not to feel—considering what Lurline is—that he has had a most fortunate escape."

"I am afraid it will darken all his life," said Mary.

A smile passed over Pemberton's lips.

"I think, on the contrary, that it will open the way for him to far purer and more lasting joy than he could ever have known with Lurline. I know, Miss Trevelyan, that to one of your character, it seems impossible that the heart can ever change its allegiance, but I think, in Mr. Lisle's case, it was a sort of spell which Lurline threw over him, a passing frenzy which seized him, rather than a true deep-seated affection, and it will vanish as speedily as it came, when he hears that even while engaged to himself, she has become the wife of another man. I only wish I could see any prospect of being able to tell him the news."

"You have still no clue to him then," said Mary, wistfully.

"Alas, none!" he answered; "but I do not give up the search, Miss Trevelyan, nor will I to the end."

## CHAPTER XXXVIII.

It was now the month of December; and those who remember what the weather of that period of 1870 was in England, may form some idea of the additional suffering caused by the intense cold in Paris, where both food and fuel were almost beyond the reach of all but the most wealthy, and still the siege went on, with all its horrors, and the state of matters generally was enough to make even the

bravest hearts quail and lose their courage.

It was about six o'clock, on one of those bitter evenings of hard frost, when the stars were glittering in the steel-blue sky, and the glare of the incessant firing lit up the frozen snow on every housetop. Mary Trevelyan was seated at one end of a long wooden shed, which had been erected in the garden of the hospital for the accommodation of the wounded, and which was filled with a long row of beds, each one of which contained a suffering tenant. She had been dressing the wounds of an old soldier, whose foot had been carried off by a cannon-ball, and, soothed by her tender handling, he had dropped off to sleep, with his rough fingers holding tight by a fold of her dress, so that she was afraid to move for fear of disturbing him. She had become absorbed in her own thoughts, when she was aroused by a disturbance of some kind, which seemed to be going on at the entrance to the shed. Looking up she saw Marthe with her long black veil thrown back, and her arms stretching out of her wide sleeves, engaged in what seemed to be a pitched battle with one of the little street Arabs, who were amongst the most active of the population in fomenting excitement during that disastrous time in Paris. The stout old woman was trying to prevent his entrance, which she had summarily concluded must be for some nefarious purpose, and he was obstinately determined to make his way past her, as Mary rose and came towards the combatants, knowing that poor Marthe's sharp temper was apt to beguile her into actions which she afterwards deeply repented, the keen black eyes of the little boy caught sight of her, and he exclaimed, with a triumphant shout, "There she is, the English lady; I know her; I have seen her with my Englishman in the streets, and I will go to her, I have something to give her!"

"Pray let him pass, Marthe," said Mary, eagerly, "he may have a message for me;" and she requested the woman reluctantly to withdraw the strong arms with which she was barricading the boy's entrance, and let him pass. He flew up to Mary, and gave her a piece of paper, which seemed to be a leaf torn out of a note-book, and she saw these words written on it in pencil—

Come at once to the Church of the Trinity, Bertrand Lisle has there very ill. Take my little messenger with you to show you the way; he is an ally of mine and can be trusted—in haste.

J. M. PEMBERTON.

For a moment Mary's long-tried strength almost gave way under the sudden revulsion from the feeling, akin to despair, with which she had begun to think of Bertrand's fate to the certainty that in another half-hour she should see him. She staggered, and would have fallen, had not kind Marthe caught her. "There!" said the venerable Frenchwoman, as she held some water to her lips, "did I not tell you, Mademoiselle Marie, that you would wear yourself out completely? Now, you must go to bed, and stay there till morning, and I will attend to your patients for the night."

But Mary was making a great effort to control her weakness, and soon she raised herself from the supporting arms of the kind woman. "Dear Marthe," she said, "I shall indeed be grateful to you if you will do what is required for my patients to-night; but not that I may sleep—I am going out: the friend I have lost so long is found."

"You are no more fit to go out than your old soldier there, who has only one foot left, and that one damaged; wait till the morning, my child."

"Wait, after all these weary months!" exclaimed Mary. "Oh, my dear friend, you do not know what you are asking!" and she rose at her feet, and, after looking in her pocket-book, to be sure that she had Laura's letter with her, she went out, followed by the boy.

"They call me Pierron," said the wail, as he ran along by her side; "and I can tell you, Mademoiselle, that I should have been Pierron dead and buried long ago but for my good Englishman with the hard name which I cannot say. My mother died last year, and my father was shot on the ramparts, and I have no one; but this kind man has fed me every day, and I follow him wherever he goes. I shall never leave him."

"You must try and be of use to him, then, Pierron, for he works very hard."

"Ah, he does indeed! but am I not of use? Did I not run all the way to Notre Dame de Pitte with the note? am I not conducting you to him?"

"Mr. Pemberton is in the church ambulance, then?"

"Yes, surely; it is crammed with sick people, and wounded, some dead, some dying, all heaped together: it is a spectacle! I jumped over two or three dead men to come to you."

Pierron was a specimen of what the little Parisian boy of the streets became in those dark days—utterly indifferent to the sight of pain and death, and heartily enjoying the excitement. Mary tried to rouse him to some gentler thoughts as they walked along, but in vain; he persisted in entertaining her with an account of the terrible sights he had seen, till they reached the door of the great church which had been converted into a hospital, and which, at this day, bears an inscription on one of its pillars commemorating the fact.

It was indeed a strange scene which presented itself to Mary Trevelyan as she walked in through the principal door. The church was large and lofty, and the ceiling was richly painted with figures of saints and angels, which looked down with their serene beauty on the terrible spectacle below. The chancel, and the space immediately in front of it, had been left untouched; all was confusion and pain: the chairs and wooden barriers had been removed, and the stone pavement was strewn from end to end with rude couches made of straw, having pieces of old sacking for coverlets, on which men, young and old, in every stage of physical suffering, were laid, while surgeons moved about from one to another, and a few kind ladies flitted to and fro doing what little they could amid an amount of misery which baffled human help, and administering to such as could take it small quantities of soup,

made from ingredients of which it was best not to enquire the nature. And, through the misty air that overhung it all, there went a low murmur, the many mingling voices of weariness and pain, which made the whole place seem like one of the visions in Dante's terrible description of the realms of woe beyond the grave.

Where, amid those hundreds of prostrate forms, was Bertrand Lisle? Bertrand had darted away from Mary's side as soon as they entered the church, and was already plucking at the sleeve of a tall man who was bonding over one of the miserable couches in a corner of the vast church. At the peremptory summons of the quick-witted, little boy, John Pemberton turned round and saw Mary Trevelyan standing motionless under the lamp which overhung the doorway, her dark eyes luminous in the light, and her pale young face seeming in its sweetness and purity almost like that of a pitying angel come to bring comfort and succour to the dying. He could not help watching her for a moment in her stillness and patience—her little hands clasped close on her breast, her dark mantle flung back from her shoulders, and her long grey dress falling in stately folds round her to the ground; and he remembered how Lurline used to call her a block of marble. "How little she could understand her," he thought, "and how miserably Bertrand has failed to appreciate her. There is the imperishable love of a most noble heart beneath that calm exterior, and happy had it been for her if it had been altogether fixed on imperishable treasures; but she is a true and blessed child of God, and He will protect His own, even if she have to pass through a fiery furnace of affliction." He was advancing to her as he said this to himself, and in a moment she had seen him and was at his side, breathing quick, in her silent agitation. "Yes, he is here," he said, answering her unspoken question; but come aside with me one moment, much as I know you long to go to him, that I may describe his state to you before you see him."

He drew her into the shadow of a pillar, and she leant against it to support herself while he spoke to her.

"I found him here," he said, "where apparently he has been for some time, but unfortunately my duties never led me to the spot until this evening. He has been suffering from violent intermittent fever, like many others who have been exposed on the ramparts; now raving in delirium, now completely exhausted and unable to speak; he was conscious, but very feverish, when I first found him this afternoon, and he knew me at once. Instantly, before I had time almost to say a word to him, he overwhelmed me with a series of anxious questions about Laura. He was certain I could give him tidings of her, he said, and you may think how strange it seemed to me to notice the jealousy of myself in his look and tone as he spoke. I asked him what it was he wished to know, hoping to find he was in a measure prepared for her faithlessness, but it proved to be quite otherwise. It seems he was so impressed with the belief of her love for him, that he has been tormenting himself by fears that she is broken-hearted for his sake, pining away, dying perhaps; and when I began by telling him such was not the case, I saw that he did not trust me to tell him the truth, knowing how I myself had loved her formerly. Then I told him there was a letter waiting for him, from Laura herself."

"You did not tell him it was in my hands, I hope!" said Mary, anxiously.

"No, I did not mention your name, for I could not tell what your wishes might be in so delicate a matter. I told him a friend of mine had the letter, and that I would send for it, but his excitement and impatience to see it became so great that he was quite unable to control his restlessness, and was so unreasonable and almost violent in his feverish state, that the doctor, when he came to him in his rounds, gave him an opiate, which he said would keep him quiet for at least a few hours. It soon took effect, and he fell into a heavy sleep in which he is now lying. I know that you will wish to take care of him yourself, Mary, at least for to-night; and as I am imperatively wanted in another part of the town, I have only waited for your coming to leave him with you. He will probably sleep a few hours longer, but when he wakes you must give him the letter; it may shock and pain him at first, but it will put an end to all his needless anxiety about Lurline, and I believe that in the end it will make him far happier than he has been since first he had the misfortune to know her."

"He has no idea, then, that I am even in Paris?" said Mary.

"None whatever, so far as I know," he replied, and quietly she determined that she would not reveal her identity to him, that night at all events, since it was necessary that her hand should be the one to give him the letter which would finally part him from her who was in fact her rival.

"Take me to him now then," she whispered, and John Pemberton drew her gently forward.

(To be continued.)

PRAYER, without watching, is hypocrisy; and watching, without prayer, is presumption.

MR. GEORGE SMITH, of the British Museum, has succeeded in obtaining an official permission from the Sultan of Turkey to continue his exploration at Nineveh. He has returned to London from Constantinople, and is making the necessary preparations for his trip.

THE insurgents in Herzegovina have issued a manifesto rejecting the proffered promises of the Sultan of Turkey. They do not believe him to be sincere, or able to carry out his promises even if he were. The placards posted up in the provinces promulgating the proposed Turkish reforms, have been treated with indignity, in some places figures with death's heads having been pasted over them. On the 2nd inst., another sanguinary battle was fought, in which 800 Turks were killed.

## Practical and Useful.

## CURE FOR CHOKED CATTLE.

In regard to choked cattle, a correspondent of the *Local New Yorker* says that he has tried pouring a half-pint of molten lard down the throat of the suffering animal, and has never known it to fail to give relief.

## NO PROPHECY.

Leverrier, the distinguished French Astronomer at Paris, predicts that the winter of 1875-6 will be uncommonly severe, and that enormous quantities of snow will fall during December and January. "It is cruel, perhaps, to republish this paragraph now; but it is a pointed evidence of the folly of such predictions."

## PLANTING TOMATOS.

A correspondent of the *Rural New Yorker* says:—"Set a tomato plant into each hill of cucumbers or melons, and you will have no trouble from the striped bugs that are so destructive to these plants. The plants can be tied to stakes, and if well pruned when large, both subjects can proceed with their fruiting without detriment to one another."

## WASH FOR FRUIT TREES.

The *Practical Farmer* recommends the following wash for the bodies of fruit trees:—"One ounce of copperas to eight or ten gallons of water forms a good wash, and is advised for trial as a preventive against blight. One pound of bleachers soda and one gallon of water forms a wash that cleans off all insects, and leaves the trees with fresh, young looking, healthy bark."

## NOTES IN CARPETS.

Moths will work in carpets in rooms that are kept warm in the winter as well as in the summer. A sure method of removing the pests is to pour strong alum water on the floor to a distance of half a yard around the edges before laying the carpets. Then once or twice during the season sprinkle dry salt over the carpet before sweeping. Insects do not like salt, and sufficient adheres to the carpet to prevent their alighting upon it.

## HOW TO CLEAN LAMP CHIMNEYS.

Most people in cleaning lamp chimneys, use either a brush made of bristles twisted into a wire, or a rag on the point of scissors. Both of these are bad; for without great care, the wire or scissors will scratch the glass as a diamond does, which, under the expansive power of heat, soon breaks, as all scratched glass will. If you want a neat little thing that costs nothing, and will save half your glass, tie a piece of soft sponge the size of your chimney to a pine stick.

## SAWDUST FOR CELERY.

The editor of the *Journal of Horticulture*, London, says sawdust is a good thing for earthing celery, placing it between the rows and around the plants after the leaves and stalks have been brought together, pressing the sawdust about them so as to compact and insure blanching perfectly. It is better, he thinks, than soil, not being so liable to cause stalks to rot, and is a good protection against frost. The only objection is that some sawdust may impart a taste to the celery.

## TO REMOVE STUMPS.

A single fact, given by Gen. Colquitt in a speech, will, we hope, be of great practical benefit to the farmers of his section. He said that, to remove stumps from a field, all that is necessary is to have one or more sheet-iron chimneys, some four or five feet high. Set fire to the stump and place the chimney over it, so as to give the requisite draught at the bottom. It will draw like a stove. The stump will soon be consumed. With several such chimneys, of different sizes, the removal of stumps may be accomplished at merely nominal labor and expense.

## SAGACITY OF GOLDFINCHES.

A pair of goldfinches had built their nest on a small branch of an olive-tree, and after hatching their brood the parents perceived that the weight of the growing family would soon be too great for the strength of the branch which supported the nest—in fact, it was beginning to give way. Something should be done or the nest would fall—this was evident to beholders, and equally so to the goldfinches; accordingly, they were observed to fasten, by a small string they had picked up, the bonding twig to a stronger and higher branch of the tree, and then their nest was saved.

## MUSHROOMS AND TOADSTOOLS.

Confusing objects in fields. You can tell how many years old they are by sawing off their heads and counting the rings on the top of the stump. No, I'm thinking of oaks. Oaks are slow growers. Mushrooms and toadstools are not. It is important to know the difference between toadstools and mushrooms; but it is not worth while trying to learn this difference unless you belong to a very long-lived family, and don't object to being poisoned at the end. It takes years to find out, and authorities differ. The only sure test is to eat one. If you live, it is a mushroom. If you die, it's a toadstool.—"Jack-in-the-Pulpit," *St. Nicholas* for August.

## BUTTER TUBS.

I wish to say a few words in regard to using "old butter tubs" or boxes for the second, or more times. I have used two butter boxes almost constantly for more than thirty years; they are better now than when new. It is not the number of times tubs or boxes are used that makes them unfit for future use, but the want of the right kind of preparation before they are first used, and the care of them afterwards. If they are well soaked with strong brine just previous to filling, and are thoroughly wet with it at the time the butter is packed, the butter will not adhere to them, nor be absorbed by them. Then, if after the butter is used, they are well washed with boiling water and thoroughly dried, they are better than new ones, for this one reason at least, they have lost a portion of their original wood flavor, especially when made of some kinds of soft wood.—J. H. P., in *Congregationalist*.

Presbytery of Paris.

This Presbytery met on 20th Feb. in Chalmers Church, Woodstock. There was a good attendance of ministers and elders. The following are the more important items of business transacted: Circular letters were read from the Presbyteries of Toronto, Lindsay and Montreal, intimating their intention of applying for the recognition of certain ministers into our Church. Dr. Cochrane, from the committee appointed to superintend the theological studies of Mr. Wm. Rothwell, gave in an interim report, which was received. The Treasurer of the Presbytery was instructed to pay the Rev. John Porteous for one day's services in this Presbytery, which he was precluded from giving by reason of the vacancies being filled up. A letter was read from the Clerk of the St. John Presbytery asking this Presbytery to take the Rev. James Howie (at present under suspension) under their charge with a view to dealing with him. A letter was also read from Mr. Howie. After deliberation, it was moved by Mr. McTavish, and seconded by Mr. H. Thompson, that the Presbytery respectfully decline receiving the papers. It was moved in amendment by Dr. Cochrane, seconded by Mr. McLeod, that the Presbytery decline receiving the paper or dealing with Mr. Howie, but will throw no obstacles in the way of action that may be taken by the Presbytery of St. John in Mr. Howie's case. On a vote being taken the amendment was carried by a majority. The Kirk Session minutes of Chesterfield were examined and attested by the Moderator in due form. The committee appointed to take legal advice as to the party in whom certain Church property in Woodstock is now vested, gave in their report through Mr. Dunbar. It was to the effect that as the documents in the case were now out of their possession and could not be obtained at present, they had been unable to do anything further in the case. On motion, duly seconded, the report was received, the committee discharged, and the thanks of the Presbytery tendered them for their labors. The Clerk was instructed to forward an application from the Wellington street Church, Brantford, to the Home Mission Committee asking a supplement of two hundred dollars to the minister's salary. Messrs. W. Robertson, Dunbar and Thompson of Ayr, were appointed a committee to receive congregational reports on the state of religion, and prepare a report for next meeting of Presbytery. Congregations are instructed to send their returns not later than the 15th day of March to Mr. Robertson. It was intimated that as the roll of elders for Synod would be made up at next meeting, Kirk Sessions who have not elected their representative elders for the next year should do so at once. The Presbytery then adjourned to meet in River Street Church, Paris, on Tuesday the 28th day of March, at 11 a.m.

Presbytery of Hamilton.

The Presbytery of Hamilton has held three meetings in Simcoe with the following happy results:—The two congregations formerly known as St. Andrew's Church and Norfolk St. Church have been united in one, to be known as St. Paul's Church, Simcoe. Both congregations have in an excellent spirit yielded some things, and seem determined to work with cordiality. Mr. Livingstone purposes retiring from the more active duties of the ministry, and the united congregation is now under the pastoral care of the Rev. M. M. McNeill, formerly of Mount Forest. The settlement took place on the 2nd day of March, when the Presbytery met for the purpose. Mr. Smith of Hamilton, preached and presided. Mr. Lang addressed the minister and Mr. Fletcher the people. Mr. McNeill enters upon a most promising field of labour, and brings with him strength and vigor to the work. The stipend is \$900 per annum, and considering that a liberal retiring allowance has been made for Mr. Livingstone, the congregation is doing well, but with increase in numbers, as may reasonably be expected, the comfort of the minister will also be increased. The congregations of Lynedoch and Silverline have also united, and Mr. Chrystal has left that field of labour. This change will now be self-sustaining, and is an inviting field for a minister who is not afraid of hard work for the Master. The congregation at Clifton has given a call to Rev. J. Pullar of Richwood. The call is not meanwhile sustained, but a committee has been appointed to visit Clifton and expedite matters. The congregation at Dunnville has given a unanimous call to Rev. Mr. Yeomans of Winterbourne. The call is to be forwarded to the Presbytery of Guelph, and there is good ground for hoping that soon that congregation will be happily settled. J. LAING, Pres. Clerk.

The Low Church Party.

It would be an error to suppose that the High Church party of England is homogeneous, and that all its members share the ideas which were advanced by the originators of the Oxford movement. A considerable portion of it undoubtedly does so, and has passed into Ritualism on the way homeward; but the far larger portion of the party is staunchly opposed to both Romanism and Ritualism; and while some of the High Church bishops tolerate Ritualism on the score of its harmlessness, it is asserted by no less an authority than the Archbishop of Canterbury that "there is not one who is in favour of it." Those bishops who tolerate or deal gently with it are of the opinion that it is only æsthetic and sensational, proceeding from a zealous desire to do outward honor to God by some extraordinary manifestations; and that if left alone it will exhibit itself in some other and useful form. The Low Church or Evangelical party of the Church of England, as it is now constituted, took its rise early in the present century, and it has not gone through the disturbing and alarming changes and developments that have characterized the High and the Broad Church parties. Originating in a simpler and more distinctive purpose, it has adhered tenaciously to it, and has maintain-

ed its homogeneity far more successfully than either of the related branches. The immediate originators of this active branch of the Church were a few clergymen and laymen, who, profoundly impressed by the spiritual darkness and rampant wickedness of the times, met in the first year of this century to concert plans for arousing the religious life of the country, and for scattering the Scriptures broadcast upon the world. Leaving the intellectual side of religion, together with sacerdotal and sacramental theories or dogmas, to the Anglican branch of the High Church party, and yet more resolutely ignoring and even abhorring the æsthetic devices and ceremonial symbolism of the Ritualistic branch, while it regarded with grave distrust the rationalistic tendency of the Broad Church branch, the Evangelical party addressed itself in the most direct and practical way to the hearts and consciences of men, dealing plainly and severely with the temptations and difficulties of life, and urging upon the natural man the childlike reception of supernatural truth. Especially is it Protestant in the sense of opposition to Roman dogmas and pretensions; and it is earnest in its advocacy of the great body of religious truth as defined in articles and formularies by the reformers of the sixteenth century. Those who constitute it regard the Reformation with a love and pride that are only equalled in intensity by the aversion which is felt toward it by the more advanced High Church party and all the Ritualists.—CHARLES D. DEHLER, in Harper's Magazine for March.

Medieval Homage to Woman.

The ill opinion entertained of women by men during those ages of darkness and superstition found expression in laws as well as in literature. The age of chivalry! Investigators who have studied that vaunted period in the court records and law-books tell us that respect for women is a thing of which those records show no traces. In the age of chivalry the widow and the fatherless were regarded by lords, knights, and "parsons" as legitimate objects of plunder; and woe to the widow who presented the murderers of her husband or the ravagers of her estate! The homage which the law paid to women consisted in burning them alive for offenses which brought upon men the painless death of hanging. We moderns read with puzzled incredulity such a story as that of Godiva, doubtful if so vast an outrage could ever have been committed in a community not entirely savage. Let the reader immerse himself for only a few months in the material of which the history of the middle Ages must be composed, if it shall ever be truly written, and the tale of Godiva will seem credible and natural. She was her lord's chattel; and probably the people of her day who heard the story, commended him for lightening the burdens of Coventry on such easy terms, and saw no great hardship in the task assigned to her.

People read with surprise of Thomas Jefferson's antipathy to the poems and novels of Sir Walter Scott. He objected to them because they gave a view of the past ages utterly at variance with the truth as revealed in the authentic records, which he had studied from his youth up.—James Parton, in Harper's Magazine for August.

The Piazza.

In this country, with its perpetual contradiction of icy winters and brief torrid summers, one can hardly live in the country without a piazza. In hot weather it supplies a shaded out-door resting-place for the family; after storms of wind and drifted snow, which render the roads impassable to delicate walkers, it furnishes a sheltered and easily-swept promenade. It is, or should be, wide enough to accommodate a tea-party on occasion. It should be sheltered from the wind and from the sun, so far as to provide a shady corner for all hours of the day. If possible, it should look out on something pleasant. Country views, with wide spaces and soft horizons, are not always possible; but almost every country dweller can secure a tree, a few flowers, a reach of sky, perhaps even a glimpse of the sunset, while the less fortunate may, at least, drape more-ag-glorious, sweet-briar, or flowering vines over the supports and walls. But, whether the piazza look out upon Arcadia or the chicken-coop, its best charm and adornment must be the vines with which its pillars are clothed. Vines thus planted play an important part. They adorn the house by which they grow, frame it in, and with leafy arches make it more beautiful for those without and those within.—Scribner's Monthly.

It is announced that the appeal addressed by King Mtesa of Uganda to the English people, and conveyed to them in Mr. Stanley's letter, has already met with a worthy response. It will be remembered that this African ruler, who governs one of the fairest and largest realms of Equatorial Africa, begged Mr. Stanley to invite from England those who would come to instruct him and his people in religions and moral truth, and help them to develop and civilize their country. The King pledged himself to receive any such visitors with the warmest welcome and to support their efforts in every way. Mr. Stanley estimated at £5,000 sterling the cost of a mission. A generous donor—whose name for the present at least must not be told—has placed the sum of £10,000 at the disposal of the Church Missionary Society, in order to answer the invitation of King Mtesa, and to carry out this great and promising experiment of establishing a Christian centre of civilization in the heart of the dark continent. The society in question has always shown an enlightened appreciation of the best way to spread the Gospel, namely, by uniting evangelical labours with the arts of industry and commerce, and thus wisely blending moral with social regeneration. No mission to a remote and untraded region, or to a land where the natives are in a state of barbarism, can be successful, unless it is, from the first, a mission to civilization through the power of industry and commerce. It is, in fact, a mission to the future.

Don't Stay too Late.

One of the advantages of being "past thirty" is, that one, now and then, can put in a word of good motherly advice to the other sex. So I'll begin at once, and say to any single gentleman reader who chooses to listen—don't stay too late when you go to spend a quiet evening with a young lady. It is not fair; it is shortsighted, and pretty sure to wear out your welcome. Even if the poor thing is eventually to allow you to stop until death doth you part, this is no reason why you should bestow too much of your tediousness upon her at the outset. When she really wishes your visits to be longer, you'll know it; even then be chary of the moments after eleven. At any rate, don't suffer yourself to be misled by the usual commonplace forms of detestation that, in nine cases out of ten, arise from a sudden consciousness on the lady's part that she may have been betraying her weariness rather too plainly.

It won't hurt you to be longer for after you are gone; but beware of ever causing a girl to give a sigh of relief when the hall door closes after you. There is a sand man for the parlor as well as for the nursery; and after a certain hour, except in special cases, whenever he finds the eyes too well drilled to succumb to his attacks, he sprinkles his sand around the heart. After that your best efforts to please are wasted. Every word will grate, every winning attempt be met only with the sibilant of emotion.

I know all about it. I've received young gentlemen visitors in my day; yes, and enjoyed receiving them, if over a girl did. I'd think all day that perhaps John, for instance, might come in the evening; and on these occasions I have come down to tea with a rosebud in my hair, and a happy flutter in my heart. Yes, and I've started at the knock at the front door, and when at last he came in, smiling and bowing, I've looked just as if I didn't care a single bit. There were others, too—not Johns by any means, but friends who were always welcome, and whom it was right pleasant to see. But that did not make null and void all somniferous law; it didn't make father and mother willing that the house should be kept open until midnight; it didn't make it desirable that I should feel a rebuke in everybody's "Good-morning!" when with a throbbing head I came down late to breakfast. No, you may be sure it didn't.

Therefore I have learnt to honor those who know it was time to go when half-past ten came; while those who didn't know it were the bane of my existence.

So, dear single gentlemen, whoever and wherever you are, the next time you go out to spend a quiet evening with a lady, remember my words. Young girls are human; they require rest and sleep; they are amenable to benefits of domestic system and order; they have a precious heritage of strength, health, and good looks to guard.

Don't go too late, and don't go by inches. "Good-bye" is the flower of a welcome. If you wish to retain its aroma, the fewer leaves it sheds the better.—Kentucky Presbyterian.

THE NEWFOUNDLAND colonists are tired of the red tape system, so far as their fisheries are concerned. They have sought redress in vain from the Imperial Government, and now they declare they will wait no longer, but will take the matter into their own hands; so that we may expect that a decision of some kind or other will be arrived at in due course of time. The Newfoundland Government had previously done its best to impress the Colonial office with the desirableness of stationing a man-of-war permanently at St. John's. Hitherto the men-of-war on the coast have rendered very inefficient protection to the colonial fishermen. The French fishermen claim not only exclusive privileges, but territorial rights; and they refuse to admit that British or Colonial fishermen have a claim of any kind whatever over several hundred miles of the coast of a British Colony. It is quite evident that the question must receive an early solution or mischief will soon manifest itself. A British vessel of war at St. John's will be of no service, unless it have a commission to scour the coast so as to protect the Colonists in the pursuit of their rightful avocations. The Newfoundlanders cannot do better than to join the Dominion.

New York, Jan. 25, 1876.

The Messrs. Fairbanks have received this week from the American Institute, a Silver Medal for the "Best Scales" exhibited at their last Exhibition.

A Toast.

Two Important Discoveries! The discovery of America by Columbus, and Dr. Pierce's Golden Medical Discovery; the one opening up to mankind a new continent, the other a fountain of health, which is indispensable to the full enjoyment of life and its blessings. In response to the above sentiment come the unsolicited testimonials of tens of thousands of grateful patients, who have been relieved of chronic ailments through its instrumentality. These voices are limited to no one locality, but from every city, village, and hamlet, in our broad domain, as well as from other climes, and in the strange utterances of foreign tongues, like the confused murmur of many waters, come unfeigned and hearty commendations. It is, in combination with the Pleasant Purgative Pellets, the great depurator of the age. Under its benign action eruptions disappear, excessive waste is checked, the nerves are strengthened, and health, long banished from the system, resumes her reign and re-establishes her rosette throne upon the cheek. All who have thoroughly tested its virtues in the diseases for which it is recommended unite in pronouncing it the great Medical Discovery of the age.

DR. C. M'LANE'S Celebrated American WORM SPECIFIC OR VERMIFUGE

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flashes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilated; an azure semicircle runs along the lower eyelid; the nose is irritated, sore, and sometimes bleeds; a swelling of the upper lip; occasional hiccup, with a spasmodic or throbbing of the capillary circulation of saliva; shiny or furrowed tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; flatulencies in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times constive; stools slimy; not unrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccup; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. M'LANE'S VERMIFUGE Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

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in every instance where it should prove ineffectual; "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given IN STRICT ACCORDANCE WITH THE DIRECTIONS.

We pledge ourselves to the public, that

Dr. C. M'Lane's Vermifuge DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

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HOME MISSION COMMITTEE.

Western Division. The Home Mission Committee of the Western Division, will meet in the Deacons' Court Room of Knox Church, Toronto, on Monday evening, 3rd April next, at 7 p.m. Rols of Presbyteries and all other papers intended for presentation to the Synod, should be sent to the Clerk at least one week before the date of meeting.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in St. Paul's Church, Hamilton, on Tuesday, the second day of May next, at half-past seven o'clock, evening. Rols of Presbyteries and all other papers intended for presentation to the Synod, should be sent to the Clerk at least one week before the date of meeting. The Committee on Bills and Overtures, consisting of the Synod and Presbytery Clerks with a representative Minister and Elder from each Presbytery, will meet at 2 p.m. on the said day of Meeting, to arrange the business of the Synod.

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CURE OF EPILEPSY; OR, FALLING FITS.

Persons suffering under this distressing malady, will find HANCOCK'S EPILEPTIC PILLS to be the only remedy ever discovered for Epilepsy or Falling Fits. These Pills are not only safe, but they are the only ones which are not attended by any of the usual effects of other remedies, and which are not attended by any of the usual effects of other remedies, and which are not attended by any of the usual effects of other remedies.

A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1867. I have been afflicted with Epilepsy for many years, and have tried every remedy that has been recommended to me, but without any effect. I was cured by HANCOCK'S EPILEPTIC PILLS, and I feel it my duty to state this fact to the world, that others may be benefited. I was cured by HANCOCK'S EPILEPTIC PILLS, and I feel it my duty to state this fact to the world, that others may be benefited.

IS THERE A CURE FOR EPILEPSY?

The subject will answer. GREENAD, Miss, June 30th—Dear Sir: I have been afflicted with Epilepsy for many years, and have tried every remedy that has been recommended to me, but without any effect. I was cured by HANCOCK'S EPILEPTIC PILLS, and I feel it my duty to state this fact to the world, that others may be benefited.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR, FALLING FITS.

MONROEMORE, Texas, June 28th, 1867. I have been afflicted with Epilepsy for many years, and have tried every remedy that has been recommended to me, but without any effect. I was cured by HANCOCK'S EPILEPTIC PILLS, and I feel it my duty to state this fact to the world, that others may be benefited.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi. SEITH S. HANCOCK, Baltimore, Md.—Dear Sir: I take great pleasure in relating a case of Epilepsy, or Fits, cured by your invaluable Pills. My brother, a lady, has been afflicted with this awful disease. He would have one or two seizures at one attack at first, but as he grew older they seemed to increase. Up to the time he commenced taking your Pills he had never been very often and quite severe, protruding him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of the disease. He has enjoyed fine health for the last five months. His mind has returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them. Yours, respectfully, etc., W. P. LINDSAY.

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Cooke's Church S. S. Convention and Social.

In connection with the annual convention and social of Cooke's Church S. S. Teachers, a convention of the members of the congregation and friends was held for the purpose of creating greater interest in the work of the school.

At a few minutes after eight the meeting was called to order by the Chairman (Rev. J. G. Robb, B.A.) and the second part of the programme was proceeded with.

The Chairman remarked that the object for which they were assembled was the furtherance of the Sabbath School cause. Various phases of the work would be presented by Principal Caven and Professor Gregg, and an opportunity afforded to any one who might wish to throw out any suggestions.

Mr. Wm. Hunter, the Superintendent of the school which meets in the lecture room of the Church, read the report for the past year, and briefly traced its progress during the 19 years which he has been connected with it.

Professor Gregg took as the basis of his remarks "THE CLAIMS OF THE SABBATH SCHOOL ON THE PEOPLE FOR SYMPATHY AND CO-OPERATION." The first of which was that the teachers were communicating to the young people the very best kind of knowledge they could possess.

Mr. G. Banks thought that the present Sabbath Schools did not reach a class of children it was most important to instruct—the poor and ragged children of the courts and back streets of the city.

Rev. J. G. Robb, B.A., said the meeting had for its object the extension of the good work being done by the Sabbath School. He would briefly glance at the relations of that branch of the Church's work to the Church itself.

At the close of the Chairman's address, slips of paper were handed round, it being permitted to any one in the audience to indite a question bearing on the work of the Sabbath School, to which, on its being handed to Chairman, one of the gentlemen on the platform would reply.

During the evening the choir sang a selection of pieces of sacred music, which contributed largely to the enjoyment of those present.

A vote of thanks to Principal Caven and Prof. Gregg, and to the choir, moved by Mr. R. J. Hunter, seconded by Mr. G. Banks, having been carried with much applause, Principal Caven pronounced the benediction, and the meeting dispersed.

had a matter of regret that so many young people upon reaching the ages of fourteen or fifteen years should cease to attend Sabbath School. At that age a boy or girl could learn more in a single year than in the previous four or five, and it was very discouraging to teachers to see a bright and intelligent pupil leaving the school, just when his character was forming, to be perhaps, carried away by the frivolity of evil companions.

The Chairman in introducing the next speaker, explained that Prof. McLaren (whose name appeared on the programme) having been called away from the city, had requested Principal Caven of Knox College, to take his place, which that gentleman had very kindly consented to do.

Principal Caven thought teachers in the Sabbath School had many discouragements to contend with, not the least of which was the difficulty sometimes experienced in securing the attention of those under their charge.

Messrs. Caswell and Hanna supported the views expressed by previous speakers relative to the desirability of parents visiting and taking an interest in the school.

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HEARING restored. A great invention by one who was deaf for twenty years. Send stamp for particulars to Jno. Curran, Lock-box 80, Madison, Ind.

Births, Marriages and Deaths.

BIRTHS. On Saturday morning, March 13th, the wife of W. I. Malouf, Esq., Kingston, of a daughter.

On Saturday, 13th of March, at 27 Charles street, the wife of the Rev. R. H. Warden, of a daughter.

DIED. At the nurse, Thorold, on the morning of Monday, 15th March, 1870, W. J. Fraser, aged 21 years and ten months, the Dominion Giltchrist scholar for the year 1871.

MARRIAGES. On February 24th, at the residence of the bride's parents, by Rev. Jas. M. Boyd, Demorestville, brother of the bride, assisted by Rev. Jas. White, Manotick, Robert Clarke, Esq., to Miss Kate Boyd, both of Gloucester.

THE PRODUCE MARKETS.

English quotations are unaltered. New York is steady, and there is a slight advance in wheat in Chicago. Here but little has been doing.

Table with columns for commodity (Wheat, Barley, Oats, etc.), unit (per bushel, per 100 lbs, etc.), and price (\$1.00, \$0.80, etc.).

Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS. CHATHAM.—In Adelaide street Church, Chatham, on Tuesday 28th March, 1876, at 11 a.m. Elders commissions will be called for at this meeting.

PARIS.—The Presbytery of Paris will meet in River Street Church, Paris, on Tuesday, 28th of March, at 11 a.m. Elders commissions will then be called for.

KINGSTON.—The next meeting to be in John Street Church, Belleville, on the second Tuesday of April ensuing, at seven o'clock p.m.

PETTERBORO.—At Port Hope in Mill Street church, on the last Tuesday of March, at 1 p.m.

LINDSAY.—At Woodville, on the last Tuesday of May, at 11 a.m.

HURON.—The Presbytery of Huron will meet at Clinton on the 11th April. Roll will then be made up.

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

TORONTO.—This Presbytery meets on the first Tuesday of April, at 11 a.m. Draft act for the constitution of General Assembly to be considered.

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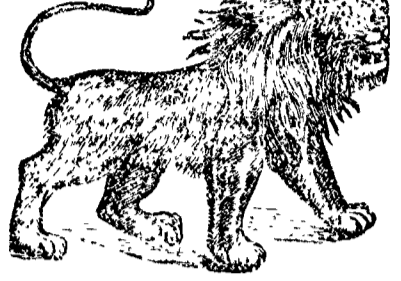
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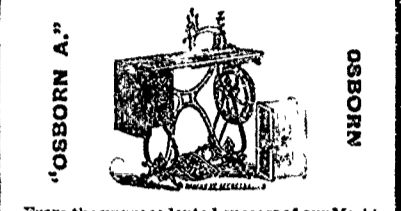
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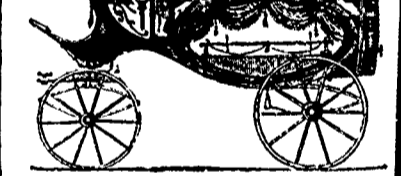
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