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Contributors and Correspondents.

(For the Presbyterian.)

GIVING.

The religion which only touches the heart and leaves the purse unopened, is a vain one. Giving is an act of worship as much as prayer or praise, and since a blessing or curse is held out to us, according as we shall give or withhold, it would be well that we should consider the subject.

In the time of Malachi the Church had neglected this duty, and we hear God asking the startling question," Will a man rob God?" And what is the answer he gives? "Ye have robbed me, even this whole nation, and ye are cursed with a curse." But he is willing to remove the curse and give us a blessing, for in the next verses He says, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In another place He says, "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses burst out with new wine."

In the days of Hezikiah, the people were roused from their neglect of this duty, and we see them pulling down the alters and bringing in the offerings, and the result was—as the chief priest informed the king -that " since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty, for the Lord hath blessed His people." In 1 Chron. xxix., we see what rejoicing there was when the people had been awakened to their duty, and had performed it. But many will say " I am too poor." Are you poorer than the widow who gave the last two mites she had? Christ holds her up to us as an example of faith and works. The rule given is, "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth the cheerful giver." Let us also remember that "He who soweth sparingly shall also resp sparingly; but he who soweth bountifully shall reap bountifully." If it could be said of the Ohurch now, as in the days of the building of the Taberin the days of the people bring much more than enough," the people bring much more than enough," then the glad time "When all shall know Him," would not be far off. May the Lord grant us all a more liberal spirit in carrying on His work. M.

Suggestions from an "Elder."

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,-One of the first duties of the newly united Presbyterian Church in Canada will be to compile Rules and Forms of Procedure in the Church Courts. I beg to call your attention and that of the ministers and elders to the "Rules and Forms of Procedure in the Church" Rules and Forms of Procedure of the late C. P. Church, which may be made to contribute much to the composition of the future new book. In chapter I., section I., and page 2 of that book it says:—"8. The minister, as teaching elder, is the perpetual moderator." Why should not the Session have the right parity, of which all presbeters or elders are justly proud and jealous. The rule tends unduly to elate the "teaching elder," Doubtless, in almost every case, the "teaching elder" would be elected to the Mcderator's chair, but the Session should not be denied the right to elect him. The following paragraph on same page is equally objectionable:—"In the absence of the minister, any other minister having authority from him presides. When the minister dies, or is removed, or is temporarily suspended from his charge, the Presbytery nominates one of its members to moderate in the Session. Without the presence of a imister no meeting of Session can be held." This is of the same arrogating and insulting character as the former rule. Why should not the Session have the right to meet and transact business, when a proper quorum is present, as well as any other body? When the "teaching elder" is sick, or self-willed, or is suspended, or is removed, the Session must be subjected to great disadvantage and inconvenience, in that they cannot meet until a Moderator is appointed over them by another court, and that Moderator may live miles distant. If the Session met in the absence of the minister and committed any error, the record of their acts is reviewed by the Presbytery and the error would be rectified.

The natural and necessary tendency of

the rules referred to is to belittle, dwarf and contract the office and spirit of the other elders, and to discourage and prevent the development and exercise of their gitts, in "taking heed " * to all the flock ever which the Holy Ghost bath made

them overseers, to feed the Church of God.' I hope some of the ministers and elders will take up this matter in the General Asembly or elsewhere, and seek to guard against the admission of such obnoxious rules into the Procedure of the Presbyter-ian Church in Canada. Yours truly,

INTELLIGENCE OF FEMALE MIS-SIONS.

The following descriptions of Zenana visiting is by Mrs. Ross, Scottish missionary at Poona. The item regarding the desire of the natives for educated wives, however is furnished by Mrs. Drury, now at

The master I spoke of says there is even now growing up that among the young educated men a desire for educated wives and comfortable homes; and he is sure the parents of many of our caste girls will gladly, thankfully, as they find an English tady willing to teach the children and visit their homes. pay good fees. He told me of a houses, pay good fees. He told me of a young friend of his that married an educated wife, who while her husband was studycated whe, who while her nusuand was studying for his examination, woke him up regularly early in the morning and helped him; he was not clever, but "passed," and felt it (in Eastern language) "proudly his duty to exalt his true wife by telling to his companions of her wirtue," which made all companions of her virtue," which made all his companions wish for educated wives Well, if a heathen wife only enlight. ened by education could gain such influence, what, by God's blessing, might not converted as well as educated wives

The principle on which Zenana visiting is carried on is this, that we are willing to give instructions in reading, work, English, anything they wish, but that, along with it, we read the Bible and explain the Christian religion. At first this had to be explained to every one, when we first visited or were asked to visit at the house. Byand-by, however, it came to be understood that these were our terms, and none asked us who were not prepared to accept these

At the house of one wealthy family, on our first visit, a whispered request was made not to read anything, as the master of the house was much opposed to Christianity, and the permission to receive us at all had been obtained with difficulty. I conceded the point for that time, but explained that, although willing in certain cases to proceed cautiously, so as not to give occasion for displeasure against the individual giving us the invitation, that we could not continue to visit on these terms. I cannot, in a brief sketch like the present enter into particulars; but the result was that before I had been a month acquainted with the family, the old man who was so unwilling to admit me to his house, was reading a book I gave him on the "Evidences of Christianity," and requested me to give a copy in Marathi of the New Testament to his brother-in-law, who was grandfarher to the young woman on whose account our visits had been solicited. In this case, the admission being granted, the prejudice was overcome; but in others the opportunity was never afforded.

That the Hindoor believe in transmigration-t e., the passing of the soul into antion—te., the passing of the soul into another body, thus to go through another state of existence—is pretty well known; and that these transmigrations are sometimes multiplied, and long continued, before the consummation which every devout Hindoo looks forward to of entire absorption into looks forward to, of entire absorption into the essence of Deity, is reached. But it is not, I believe, so generally known, that they believe also that the individual has gone through previous states of existence; and of the consequence of this belief, I met with one very painful instance: A poor woman had been the mother of seven children, six of whom had died, each one in infancy before the birth of another. The baby she was nursing when I first visited her was sickly, and soon followed the others. Here was a case, where in any community of even nominal Christians, the unhappy woman would have met with the deepest Why should not the Session have the right to elect their Moderator, as Presbyteries and other higher courts elect theirs? Such a rule as that quoted is inconsistent with the fundamental principle of Presbyterian the rule which all presbyters or elders when I saw her, four days before its death, when I saw her, four days before its death, which is the rule which is the r watching beside that little sufferer; she told me that her busband, instigated by and to thror on the other members of his mother and the neighbors, had beaten Session a slight of distrust and inferiority. fant !-because they said it was some crimes committed by her in a former state of existence that had caused her thus to be deprived of her children, and brought all this misfortune on their house.

Some people are very anxious to hear what are the results of our missionary labors, and it is natural they should; only they must bear in mind that many of these wil never be known until the last day. Still, such of them as are now made manifest to us, we may mention. Three Brahmin girls have been rescued from the evils of such marriages, and withdrawn from the beneful influence of heathenism. At the very tune when it had been arranged by the mother and other relatives, that the eldest of the three, then under ten, was to be married to a Brahmin, she and her two little sisters were joining their father in singing Christian hymns in our compound on the Sunday evening after their baptism into the Church of Christ. The result to themselves is, that the father is working in the Lord's vineyard, an earnest laborer in the bleesed task of bringing others to Jesus; while they are receiving a Christian educa-tion, which it is hoped will fit them for the same work: and if this be so, who shall tell what may be the result of their labors? One woman with her three boys was baptieed, and is living a most useful and con sistent life, and, we doubt not, doing her utmost to train her children in the faith. Five other women have given up the wor-ship of those hideous idols to whom they were taught to bow the knee, and are statedly worshipping in the Church of the living God, trusting in Christ as the Rock of their salvation; and one other man, besides the father of these three girls was the

ledge of something better, hether, purer, and more laring, than their own triends have ever taught them, is beginning to dawn upon their mind; and blessed shall they be for ever, who have helped with heart and hand in the glorious work.

The "Canadian Baptist"

Editor British American Presbyterian.

SIR,-The brethren who read my com munication in your last issue (5th inst.,) would see the very gross misrepresenta-tions of myself, etc., by the Rev. P. Mc-Dona. Baptist minister, published to his readers all over the province by the editor, of the Canadian Baptist, in his issue of the 28rd March; and how groundless was his reason for refusing that reply of mine a place in his columns, viz: that it did not refer to questions of fact, a reason which any reader who knows what an account of facts is, would at once perceive to be as untrue as his refusal to publish my statement in my own defence from odious vili-fication of what actually occurred in the meetings in question, was unjust and a gross violation on his as well as his correspondent's part of the ninth commandment—"Thou shalt not bear false witness against thy neighbour." Meanwhile, his readers having seen no correction of Mr. McDonald's representations will, of course, regard them as unquestioned facts, his being a minister of their own and I of another denomination, and the matters being of Baptist interest, will, from their natural and strong bild, strengthen that conviction.

I stated in my last communication to you that a former reply of mine to a preyou that a former reply of thine to a pre-vious anonymous communication in the Canadian Buptist was admitted, but under peculiar difficulties which I will thank you to allow me new to explain. I get several papers of different names weekly, and for years, without an issue not coming duly to hand. Since last fall I happen to be a subscriber to the Canadian Baptist, and always received my copy weekly at the usual time till that of March 2nd, which was not forwarded to me from the Canadian Baptist office. I was not aware then that the editor he associated imme-diately before this a communication from a Baptist correspondent here, in which myself by name, etc., figured prominently, and so looked on the non-arrival of copy, though unusual, as accidental. The next issue, however, (of March 9) did not come to hand either, although on both occasions I learned the copies for the Baptist sub-scribers had come as usual. Considering scribers had come as usual. Considering that several communications from the Baptist side of things had recently been appearing in local papers at some distance from here, highly charged with gross misrepresentations to those who did not know the matters, to relieve the mulespapers of the matters, to relieve the unhappiness felt by that side at their ill-success in meetings here in January and December, I suspected there might be something of this nature at the bottom of the non-forwarding of my copies. I consequently sent a card to the editor, requesting him to rectify for the future, and to send me the two back numbers that had not come. A week afterwards I received these, when, lo, in the last one was an article of one and a half columns, full from begining to end of the most unscrupu-lous misrepresentations of facts, in which by name perpetually I was presented in a very odious light. Of these nine were direct, the things alleged having been neither said nor done by me, literally or interest. virtually. Other six were gross misrepresentations, by concealments of facts wellknown to every body here, and by distortions in what is stated. The whole was prepared by no novice in the art, with much to get in as much into the space as possible. The reception and publication of this, seemed now to have been the reason, in the circumstances, why the issue containing it was not sent me. If I did not see that issue, I would not see and so would not reply to that communication, and the Baptist readers would get the benefit of it in that case, as an account not called in question. Even when one of another denomination should reply to a Baptist's misstatements, they will be inclined to trust to the veracity of their own represent-ative and his more agreeable affirmations, etc., than the others. . How much more when there is no contrary account? In rural districts in particular it is very rare if ever that any is a subscriber to that paper except Baptists. Of course this is nowhere better known than in the C. B. office. Such is the case here. Baptists would not likely inform me of it, and if I had not had my attention drawn to other local communica-tions before (of which the Canadian Bap-tist office away in Teronto would know nothing), I would easily not have thought of caring so much for the copies that did not come as to sond for the back numbers. In any case a delay of any reply was certain, and might be considerable, and in these matters, likely to render it useless as past date, though the misrepresentations would

leave their impression.

Having seen the article on the 16th, I mailed a reply on the 18th; I also wrote a friend in Toronto the circumstances mentioned, expressing my apprehension of the Editor's adopting a policy of delaying its publication as long as possible, and requesting him should it not appear in the first issue (on the 28rd), to call on and also the Editor when he intended to insert it. This had and informed me that he said it was joy of my heart many a day, when I saw Editor when he intended to insert it. This his hard features soften, and his eye light he did and informed me that he said it was

Even now among those little Hindoo children some are learning under our present Zenana missionary to repeat verse of Scriptures, and sings hymns of praise to Josus. Among the scattered remnant of Israel—to which many of the families visited in Ponna belong—some are learning to pray in the name of Christ, whom their fathers crucified. The work is progressing, prejudices are being overcome, the knowledge of something better, hader, parer, and more loving, than their own intermediate the subscription is subscriber's name talling out of a printed minated. The work is progressing, have ever taught the subscriber, hader, parer, and more loving, than their own intermediate the subscriber is name talling out of a printed minated. The work is progressing, intermediate the subscriber's name talling out of a printed minated. The work is progressing, prejudices are being overcome, the knowledge of something better, hader, parer, and more loving, than their own intermediate the subscriber is name talling out of a printed minated. The work is progressing, in the name of Christ, whom their fathers crucified. The work is progressing, in the name of Christ, whom their a subscriber's name talling out of a printed minated. The work is progressing, in the name of Christ, whom their is not against us, is on corresponding to the that is not against us, is on corresponding to the that is not against us, is on correct the that is not against us, is on correct the that is not against us, is on correct the that is not against us, is on correct the that is not against us, is on correct the that is not against us, is on correct the tall in the can lightly speak evil of men, from the was atrail it would be crowded out of the next by much in type is on much in munication in Baptist interests had appeared against him.

Meanwhile on that same 23rd, the fourth day after my reply had come to his hand, he published a second series of vilifications of myself, etc., this time from the Rev. Mr. McDonald, which as it alluded to the communication of the 9th, could only have been a short time in his hands; while my reply to the first was apparently not to see the light before the 5th April, a month after the first one appeared. At the same tardy rate idifferent from the measure to the Baptist assailants, who as yet had it all their own way) should I next reply to Mr. McDs, as I intended, it would not be seen till about May, if at all. Honourable editors make room at once for defences from personal accusations made in their columns; but here the C. B. office first directly causes by its non-action delay in preparation of my reply (no thanks to it if it was not greater), and now that it is forwarded, means to take its time though the accusations were particularly flagrant in number and nature. In these circumstances I at once wrote a brief communication to the Editor, expressing my disappointment at the so long pro-posed postponement, referred to the copies posed postponement, referred to the copies not coming to me as singular and requesting him if he could not publish mine in next issue to publish this short one meanwhile. He sent me a card that this one was highly offensive, insinuating that my name was put out of the subscriber's list purposely, and referring me to 1 Cor. xiii., on In the next issue, however, the 80th) my first now appeared, not the short one. In reply to his card I sent him a private note stating that my copies might have been detained without his knowledge. but that in the nature of the case and all the circumstances I had the feeling that some one in the management had purposely done it; that I would be relieved and glad, however, if he would favour me with an explanation of it differently. This he has not answered. Three days after I saw mine in the Canadian Baptist of the 30th, I mailed my reply to the Rev. P. McDonald's, with what result your readers have been already informed, also the same day (20th April) that my friend called the 20th April, to ask if he meant to publish it and was told, no. He published a third reflecting on me from another Baptist correspondent; to which of course it was useless to reply after the refusal of my last. My friend's words in note to me on that refusal are in full as follows—(The Editor of the C. B.,) "Mr. Muir says that as there is now no question of fact, but merely of opinion, it is useless to continue the controversy. He inserted an acknowledgment of having received it, he says, in last issue, and thinks that is enough."

Here, besides stating it does not deal with facts! he refers to the length of time "the controversy" had been in his paper, and makes that an excuse for the suppression. makes that an excuse for the suppression. So the policy of delaying my preparation of my first reply in not preventing it altogether, and then of its publication, becomes a professed reason for not allowing me to defend myself from new and great misrepresentations. Only two days after I saw the first of 9th March, my reply to it was mailed, and the 3rd day after that was published I sent him my second. So the delaying has been all his, and I have got but one reply to one communication. but one reply to one communication, and none to the others that followed.

matter and manner in which their unsusof the way other denominations are vilified and gagged as far as may be. Sed magna est veritas et prevalebit. "Every plant est veritas et prevalebit. "Every plant which my heavenly Father hath not planted shall be rooted up."

Hoping the nature of the matters disclosed will excuse me for the lengthened occupation of your space, I am, dear sir, yours respectfully, John Bethune. Chesley, 8th May, 1876.

Confession of Faith.

Editor British American Presbyterian.

Sir,-I observe in your last issue a criticism, and a parody (I) on a sonnet which appeared in the last number of the Pre-by-terian Record, and which I for one, was ery glad to see, as expressing what I think the true Christian principal, in the matter to which it refers. Your correspondent, however, thinks it is not exactly in accordance with the "Confession of Faith," to say that we should not "flout with unsparing tungue" those who differ from us on a confessedly mysterious subject, though they may be our brethern in Christ, loving or serving with us our common Muster. Will your correspondent kindly point out the passage which pronounces on this subject? If there is one, I humbly submit that it should be at once revised or removed on the "Confession's" own principle, see Chapter XX, 2nd section, first clause. For any such teaching would assuredly be "con-trary to God's word, and beside it." "I append the following passages of Scripture which, I think are needed at present, and bear more directly on the matter than does his parody !

"Jesus said, Forbid him not, for there is

penceable, gentle and easy to be entreate l.
"Finally, be youll of one mind, having

compa sic 1 one of another, love as brothern, be faithful, be courteous." "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Novertheless whereto we have alrady attained, let us walk by the same rule, let us mind the same thina."

"Beloved let us love one another, for love is of God, and every one that loveth is been of God, and loveth God." And above

born of God and loveth God.' And above all these things, put on charity, which is the bond of perfectness." "And the greatest of these is charity."

I fear that several of your correspondents. as well as the writer of the parody, have been under the impression that it is the duty of a Christian to "flout with unsparing tonguo" those who differ from him. It all the writers in your paper would " walk by the rule" given above, would not many communications be much shorter as well as much more editying? ONE WHO HOLDS SCRIPTUPE TO BE THE ONLY

RULE OF FAITH AND PRACTICE.

Intestine Division.

Editor British American Presbyterian.

Sin .- The appearance in this month's Presbyterian Record, of a piece of poetry entitled "Duration of Future Punishment," must give surprise to most of its realers. The Record is published by authority of the General Assembly of the Presbyterian Church in Canada; and yet in the pages of that Record are the following lines, and without comment:-

"If some good-hearted man with language strong, Refuse the dogma of eternal woo, Saying that God will never treat men so; Let us not flout them with _asparing tongue.
While they receive the Bible as their guide,
And hold it, leading dectrines as do we;
Let us go on as Christians side by side, In hope of blissful immortality, efc.,

Now in thorough harmony with the teachings of the Bible, our standards say, "the punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermiesion, in hell fire forever." If, then, the doctrine expressed in this passage (and in other passages as well) was solemnly avowed by our General Assembly, when said Assembly was constituted, how comes it that the Record, published by authority of the same assembly, favours—in appearance at least—the teaching of "some goodhearted men" who "refuse the dogma of eternal wos." It is surely plain and obvious enough that our "thouse is divided against itself." And seeing that it 18'so, it is probably well in all respects, that the case which has come before two of our Church courts is soon to be brought up in our supreme court. I cannot imagine that the course adopted by the General Assembly will savour of ambiguity, or will countenance any men among us who "refuse the dogma of eternal woe." It is time, at any rate for a fluding being issued on this point. If the notion obtain in certain minds that the question of the eternal punishwhich has come before two of our Church that the question of the eternal punishment of the wicked should be left an open Such are the Editor and Baptist correspondents of the Canadian Baptist, such the matter and manner in which their unsusful toleration extended to them, let such necting readers are confirmed, and bound to their distinctive Baptist ideas, and prejudiced license wished for it were perilous to grant, to dishke and despise infant baptists and "baby sprinkling;" and such are examples stake. Liberty of thought, and hiberty of speech, are both good if employed properly. But what is the use of our public creed, or what is to be made of our solemn declarawhat is to be made of our solemn declara-tions, if liberty is to be given to utterances among us which question "the dogma of eternal woe." In one body of professing Christians there is said to be much of Broad Churchism, and other bodies have regretted that it is so. But hitherto it has scarcely asserted itself among Presbyterians, nor I hope will the coming assembly afford it any measure of countenance. The fact is measure of countenance. The fact is abundantly well known, that the various Evangelical churches in the world hold the doctrine of "eternal wee," and most people would be more than astonished if our supreme court were to blink the question, or allow it to be treated as an open In short, Mr. Editor, we must have distinct understanding on this matter. If some among us will treat it in one way, and others among us will treat it in another way, it were better at once to have a separation, sad though the prospect might be-A house divided against itself cannot stand. Yours truly. May 10th, 1875.

CRUCIFY your sins, that have crucified

our Saviour. THE well-known hymn, " Rock of Ages. was written in March, 1776, by Augut o Montagne Toplady.

THE English New Testament Revision Company have reached the sixth verse of the first chapter of the Epistle to the

Ephesians. It was said by one of the martyrs when going to the stake, "Life is sweet and death is bitter, but eternal life is more sweet, and eternal death more bitter."

Pastor and People.

Everlasting Punisument.

BY REV. 118. DRECKENRIBED, STREETSVILLE

"And these shall go away into everlast

ing para hment," Matt. xxv. 46.
According to intimation given last Sabbath, I am this morning to direct your at tention to the eternity of future punish-ment, a subject which, owing to certain well known circumstances, is at present occupying the attention of men; giving case, it may be, to doubts and perployities in the minds of many, and possibly shaking the faith of some in the commonly received doctrine of the church on this matter. It is scarcely necessary for me to indicate the spirit in which this inquiry should be conducted. Surely it becomes us as sinful, fallible creatures to approach this awful subject in which we are so deeply concernod, with deep humility, profound rever-ence, selemn awe, and earnest prayer for the guiding influence of God's promised spirit, to guide us into all truth. Our aim in this inquiry is not merely to silence an opponent, to overcome an adversary, or to gain a triumph, but to ascertain the truth—to confirm and establish our faith in what we believe to be one of the fundamental doctrines of our hely religion. Perhaps it may be well to remind you, that we must not expect too much from our consideration of this subject. We may have good and sufficient grounds for be-lieving a doctrine, although we may not be able to remove all difficulties connected with it. We believe in the doctrine of the Trinity, and yet there are questions con-nected with it we cannot answer, and difficulties we cannot explain; and we may have equally good grounds for accepting the doctrine of eternal punishment in its fullest sense, without being able to clear up all the difficulties connected with it. Another remark I would make here is, that we must not allow ourselves to be influenced by a mere wish or desire in this matter. If we were to indulge in mere wishes, and if it were allowable to wish wishing in opposition to God's revealed will, we would not only wish that future punishment would come to an end, but we would go farther, and most heartly wish that there were neither sin nor punishment at all. But if we allow out belief ishment at all. But if we allow our belief to be determined or modified by our wishes, it would lead in many cases to atheism. Wicked men most heartily wish that there were no God at all. "The fool hath said in his heart there is no God," that is, he wishes that it may be so. and the wish may, for a time at least, lead to the belief.

It is obvious that this whole question is

one which cannot be decided by reason alone. It is not a question of abstract alone. It is not a question of abstract philosophy; it is not a result which may be elaborated by the human intellect from materials outside of revealed truth; but it is a question which must be determined by revelation alone, or by the legitimate use by the human faculties of the materials which revelation furnishes. The conclusion thus arrived at may be confirmed and correlected by the hearing of certain well. corroborated by the bearing of certain well known principles and tendencies operating in the present state. It is obvious that an intelligent agent, master of his own acts, and having power to carry out his purposes, can alone inform us what his purposes are with reference to the future. God is an intelligent Being, absolutely in-dependent, having power to execute His purposes; it is, therefore, for Himself to say what He purposes to do with the wicked, and whether their punishment shall be eternal or for a period of limited duration. The question then comes to this, Has God spoken? Has He given us any revelation on the subject? He has spoken again and again. How, then, are His statements to be understood? how are His utterances on this subject to be interpreted? Surely these statements are to be understood in the ordinary sense in which we understand language, and these utterances are to be interpreted on the ordinary principles on which we interpret other writings and other portions of the divine word. We cannot for a moment suppose that God would alarm our fears by that which has no existence, for that would be inconsistent with truth; and we cannot suppose that God is under any necessity to resort to such means for the accomplishment of His purposes; nor can we suppose ions relating to the ject, though obviously having only one meaning, really means something else, for that would be equally inconsistent with that truth which essentially belongs to Him who is the God of truth. If a friend whom we had every reason to believe was upright and true, should make a series of statements to us, affecting our future welfare, which had obviously only one meaning, and which he knew we would understand in one way, and if, after all, he really meant something else, would we not have reason to complain that he dealt unfairly by us; and are we to suppose that the just and hely God is less true in his dealings with us than a follow-creature would be. "The Lord is righteous in all His ways, and holy in all His works."

Those who dony the doctrine of the

cternity of future punishment may be em-braced in two classes. The first class is usually called annihilationists. The theory in this case is, that the wicked shall cease to exist; their panishmen, will be extinction of being. These who take this ground assume that future punishment will not be positive, but privative; it will not be the suffering of positive pain, but the loss of heaven and a glorious immortality. The pretended Scripture basis for this theory is that the words "death," "destruction," etc., taken in their plain literal sense, must mean extinction of bong. But thes is al together unwarrantable. God said to Adam, "In the day that they eatest thereof thou shalt surely die." Adam did die on that day, but Adam did not cease to exist. Paul says, "When the commandment came, an revived and I died." Did Paul case to exist? "To be carnally minded is death." Not surely non-existence. If the Bible teaches anything, it does teach that the future state of the wicked will be a state of conscious suffering. How we can reconcile "weeping and wailing and guashing of teeth" and other similar expressions with non-existence, I am at a loss to understand. How the rich man in the parable could lift up his eyes in hell being in terments, and yet be not existing, is to me inconceivable. This theory, which is thoroughly unscriptural, as well as repuguant to all the better instincts of our nature, I dismiss without turther remark.

Another class who dony the eternity of tuture punishment are usually called lic-torationists. The theory in this ease 14. that at some indefinite time in the future, sin and suffering will come to an end, and the whole world will be brought back to the love and favour of God. Of those who adopt this theory, some hold it fully and definitely; some have only a vague hope that it may be so. This doctrine, it must be confused, is very pleasing to hu-man nature, honce the readiness with which it is received on very slight grounds, dostrine were revealed to us, if it could be consistent with the divine justice, truth, and holiness, so to restore men after a period of suffering, we would be glad to believe it, but the question is not what we wish in the matter, but what is true. In further consideration of this subject,

I shall consider,
I. Some objections to the doctrine of

overlasting punishment.
II. I shall endeavor to show the truth of

the received doctrine.

III. I shall point out some of the consequences of denying the doctrine.

It might be held to be quite sufficient to

show the truth of the received doctrine without taking any notice of objections; for if it can be shown without any doubt that the doctrine is true, we are not bound to answer all objections; and even if it should appear that there are some objections that we cannot answer, it would not follow that the doctrine is untrue, for there may be a way of receting the objections unknown to us. God has not revealed to us all myteries; there are many things which we know not now, which we will know hereafter. It may be well, however, just to look at some of them and see what force may be in them, and if it should be found that they have no weight, we shall be better able to appreciate the weight of evidence in favour of the doctrine.

(1) Some maintain that the orthodox

belief on this subject is narrow and illiberal, that it is a mere dogma begotten of an intolerant and gloomy form of Christianity, and inconsistent alike with the progressive genius of the present age, and the loving spirit of the religion of Jesus Christ. Not a few of the opponents of the received doctrine pride themselves on a greater breadth of view and liberality of sentiment, than those who are not yet emancipated from the severe and intolerant beliefs of a superstitious age. But this is just what freethinkers of every description arrogate to themselves. They look upon every form of definite religious belief as mere dogmatism, to which men of culture and intelligence must not be bound down. I would be far from saying that all who doubt the eternity of future punishment are to be classed with free-thinkers and sceptics, but in so for as they leave the contract of the same terms of the same factor. lay claim to any greater liberality of senti-ment or breadth of view, because of their position in tregard to this doctrine, they are precisely on the same ground as men of that stamp. It is quite sufficient to reply to this objection, that if the doctrine in question be true, it cannot be called narrow, for truth is not narrow, nor can the charge of narrowness be brought against those who maintain it. To the this against those who maintain it. It is truth we seek, and while we would all desire to be as broad as Christian charity, we have no desire to be any broader than the truth will carry us, or to gain a character for liberality and progress at the expense of truth.

(2) Again, it is objected that the doctrine in question is a mere dogma of the Confession of Faith.

This is simply untrue. If that were all the matter would be very easily settled, for the Confession of Faith has no authority whatever, excepting in so far as it is founded upon the Word of God. It is true that the doctrine is in the Confission, and it is there, because the compilers of the Confession regarded it as one of the fundamental doctrines of our religion; and the language in which the doctrine is expressed in the Confession simply shows to us the sense in which the compilers of the Confession understood the teaching of Scripture on the subject; and when subscribe to the Confession, we thereby acknowledge that we understand the teaching of Scripture in the same way. But it is not simply an article of our confession, but it is part of the creeds of all christendom. It is an accepted doctrine by all the so-called historical churches, as well as those of more recent origin. It is an article of faith in the Greek church of the east. The Roman Catholic Church, notwithstanding her convenient doctrine of purgatory, holds to the eternal punishment of the finally impenitent; in the English Church burial service we find the words deliver us not into the bitter pains of eternal death; it finds a place in the Confession of Faith of all Presbyterian Churches; it is an acknowledged doctrine of the Baptist, Methodist, and Congregational Courches of this and other lands. Of course there may be, and no doubt there are, individuals in these churches who reject the doctrine. At an early age the theory o. Restorai n was broached by Origen, and countenanced by some of the fathers, but it never found a place formally in the Christian Church; and at the pre-sent time it is usually associated with Rationali-m, Unitarianism, Universalism, and kindred beliefs, and is confined for the most part to those sects who can scarcely be regarded as entitled to the Curistian name. Of course we do not argue that the universal reception of a doctrine is a proof of its truth, or that truth is to be decided by numbers, but it shows clearly that the great body of Christian people of all ages and of all denominations have regarded the doctrine of eternal punishment as expressly taught in the Word of God, and the man who would set himself in opposition to the general faith of the Christian Church, would need to have good ground to stand upon.

(8) Another objection is based upon the

justice of God. This objection assumes various forms, all of which proceed on the principle that justice imperatively demands that punishment should be in pro portion to the guilt incurred. We do not object to the principle itself, but we dony the force of the objections founded upon it. (a) One form of the objection may be stated thus: Eternal punishment is an infinite punishment, but no sin of a finite being can deserve an infinite punishment, disproportioned to the offence. In other words, it would be unjust in God to punish men eternally for the sins committed in this short life. To this it may be replied that the same chiestien way he were that the same objection may be urged against the divine dependations now, viz., that the punishment is disproportioned to the offence. For example, a man by some elight negligence meets with an accident which may make him miserable for life, and cause him an untold amount of suffering. In this case we might suppose that the punishment is disproportioned to the offense; and yet, since we are unable to comprehend all the bearings of the case, we are not entitled to affirm that it is so, or that God is unjust. Then we are to re-member that all sin is committed against an infinitely good and gracious Being, and therefore we are incapable of estimating its ill desert; and if we cannot estimate the degree of guilt, we are incompetent to say that any punishment would be dispro-portioned to the sin. Besides, we have proof that the ill desert of sin must be greater than we can estimate, for it required an infinite sacrifice to atone for it. (b) The objection is put in another form. Justice demands that the punishment should vary in proportion to the degree of guilt; but eternal punishment is in each case infinite, and since the infinite does not admit of degrees, it follows that all are punished equally, and justice is thereby violated. The same argument would prove that there could not be different degrees of happiness, but it is a mere cavil. The happiness, but it is a mere cavii. The punishment of two men may be of equal duration and different in degree; and on the same principle, the punishment of two men may be infinite in duration and yet different in degree. There is no confusion of thought here. Take an illustration of thought here. Take an illustration which those of you who understand mathematics can readily appreciate. which those of you who understand mathematics can readily appreciate. A line is said to be a length without breadth; such a line without end would be an infinite line. An infinite plane would consist of an infinite number of such lines, so that we have in the case supposed two infinities, of which the one is not only greater, but infinitely greater than the other. (c) The objection is presented in still another form, viz.: The moral difference between the lowest saint who is just barely saved, and the most amiable sinner who is lost, is almost imporceptible, and yet their fate differs essentially: the one inherits eternal life, the other sinks to eternal woe. In some cases a saved man is in his lifetime full of great blemishes—many defects; he may, like blemishes—many defects; he may, like the thief on the cross, have lived all his lifetime a life of sin and rebellion against God, and repetitat the eleventh hour, and be saved through the mercy of God in Christ; while a morally good man, of many amiable and excellent qualities, yet desti-tute of true godliness, sinks at last to eternal ruin: is it just there should be such a difference in their eternal destiny? If a difference in their sternal desumy? It salvation were by works this objection would have some weight, but since men are saved by grace, it has no weight at all. All who are saved are saved, not because of any merit in themselves, but solely because of the mercy of God in Christ, and hence in this respect all the saved are on a level. Again all the saved are on a level. Again, although the difference between the saved and the lost in this world may be to us an imperceptible difference, yet they differ essentially in that very point on which their salvation depends, viz.: their relation to Christ. The one is in Christ, the other is not; the one is in the ark of safety, the other is out of it; the one has compiled with the invitations of the George complied with the invitations of the Gospel the other has rot; the one has accepted Christ as his Saviour, the other has rejected him; the one has availed himself of the way of escape which the Gospel offers, the other neglects the great salvation. Three men are in a burning house—all escape is cut off. A friend appears under the walls who is most anxious to save the unhappy men, and he calls aloud to those upon the roof to drop down into his arms and he will saye them from heing dashed to pieces in their fall, or consumed in the sames. The first pays no attention to the offer of help till it is too late, and he perishes in the flames; the second thinks he can cave himself: jumps down from the building, and is dashed to pieces on the stones low; the third drops down into the arms of his friend, and is safe.

(4) Another objection is based odness or benevolence of God. It is said that it is inconsistent with all our ideas of a good and benevolent Being to punish the worked in hell for ever, and that it is inconsistent also with the revealed character of God as good and gracious, slow to anger and of great kindness. This is the objecti u which has perhaps the most weight with men, and insensibly influences judgment in deciding upon the evidence by which the eternity of future punishment is established. The secret of this influence is that it springs from the human heart, which recoils from the idea of overlasting torments, and rises in rebellion against this awful dectrine; and those who oppose the received doctrine, usually work upon the human feelings by representing it as cruel in God to punish human beings in hell for ever for the sins and follies of thus short life, till a revulsion of feeling is creatin the human mind against it, and this feeling, overpowering the judgment, may lead to the conviction that the eternity of punishment cannot be true. The error here is in making our own feelings be interpreters of what God is, and allowing our own conceptions of goodness and benevolence to define and limit the character of God, and so determine what God must do, and what he cannot do, instead of humbly and reverently believing what God has said He will do. We pity the poor heathen who make for themselves

and thus determine according to their own nctions of goodness and benevolence what he must do. Besides, we have no more reason to ignore the justice of God in His dispensation toward His creatures, than His goodness or benevolence, and these are no doubt consistent with each other in this, as in all His works, though we may not be able to see it. "Is God unrighteous who taketh vengeance?" "God forbid," says the Apostle, with holy horror at the very thought. The very same objection may be brought against the dealings of God with man in this world as inconsistent with the divine goodness. Terrible sufferings often come upon men in this life, and sufferings too that so far as we can see, are of no conceivable benefit to those who suffer, and yet we have no reason to doubt the good-ness any more than the wisdom of God in these. And moreover, for anything that we know, the well being of the Universe as a whole may be promoted by the eternal punishment of some, and thus the very goodness of God will be pledged to the provides of God with the project to the eternal banishment of the unholy and depraved. An earthly king desiring the happiness of his subjects as a whole, might so cure this best by the severe punishment, even the destruction of the rebellious and the leaders. the lawless; and the more benevolent the king is, if his wisdom should see that this is the only way to promote the happiness of his people, the more he will be constrained to let justice take its full course.

(5) Another somewhat plausible objection is, that the terms "overlasting," "eternal," "for ever," etc., are often used in the Scriptures in a limited sense, and whon applied to the future punishment of the wicked, they may be employed in this limited sense also. As I shall return to this subject again I will pass it over just now with a remark or two. In regard to the terms just mentioned, it must be granted that they are sometimes used in a limited sense, but it must be remembered that their natural and proper meaning is eternal in the absolute sense, and if in any instance they are used in a limited sense, it must be because the meaning is necessarily limited by the nature of the case. Such as for example, when these words are applied in something belonging exclusively to an age or dispensation, they then denote the whole of that period, age, or dispensa-tion to which they refer. When we read the expression "everlasting hills," the duration is of course limited by the duration of the earth itself. The same may be said of the desolation of the cities of the plain, which are set torth as an example, suffering the vengeance of "eternal fire." But whon we go beyond the limits of time, and apply these words to something in the great future, it would be contrary to the proper use of these words to suppose that they denoted only a part of that period; according to the constant meaning of these words, they must cover the whole period to which they refer and thus be eternal in the fullest sense.

(6) The last objection I shall mention is

that there are some passages of Scripture that seem to look the other way. This may be granted, and when we grant that they seem to look the other way, we grant all that can in any fairness be claimed. If they passage were all that we had on If these passages were all that we had on the subject, were there no other passages plainly teaching the doctrine, then they might be said to afford a probability—a remote probability—that at some future time, some unknown period in the future all would be brought back to the love and favour of God; but it can be soundednily asserted that there is not a single passage, fairly interpreted, which can be appealed to as unmistakeably teaching the theory of Restoration. And if these passages which are supposed to favor Restoration are not only capable of being in-terpreted in a manner consistently with the received doctrine, but if their natural and proper interpretation gives no countenance whatever to the Restoration theory, then surely they can have no weight at all when set over against those texts which plainly teach the eternal punishment of the wicked. It is a well recognized principle of interpretation, that the meaning of obscure and doubtful passages is to be determined by those which are plain and clear, and not the reverse. It may be well for us to just glance at one or two passages which are supposed to favour Restoration. One of these is Rom. v. 18: "Therefore as by the offence of one, judgment came upon all men to condennation, even so by the righteousness of one, the free gift came upon all men to justification of life." From this it is argued, that a participation in the benefits of redemption will ultimately be as extensive as the effects of Adam's sin, that is, all will be ultimately saved. But every one knows that the universal term, "all," is often to be taken in a limited sense, both in Scripture and in ordinary usage. In Matt. iii. 5, we read Then went out to Him Jerusalem and all Judea, and all the region round about Jordan," surely net every man, woman and speaking of the people of this Dominion, use the expression, "all men," without meaning all men on the face of the earth, but all of whom I had been speaking. Whether, therefore, in any particular passage, the term "all" is absolutely universal or limited, must be determined by the nature of the case, or by the context. In the passage quoted, the "all men" is limited by the expression in the 17th verse, they which receive abundance of grace.' The contrast evidently is between those of Adam and those in Christ. All men in Adam, that is, all mankind; all men in Christ, that is all believers. In the same way may be explained I Cor. xv. 22: "As in Adam all die, so in Christ shall all be made alive;" or, as is more likely the case, made anve; or, as is more money the case, Paul refers in this passage to the resurrec-tion of the dead, and the maning is, that all men will be raised by the power of Christ. Neither interpretation gives any countenance to Restoration. There is a class of passages to tteach that all things will ultimately be brought into subjection to Christ, and it is assumed that this can only mean, that all will ultimately be restoredito the love and favour of God. Such for example, is Phil. ii. 9, 10: "Where-fore God also hath highly exalted Him, and gods out of wood and stone, and worship given Him a name which is above every them, but how much are they better who create a God out of their own imagination, knee should bow, of things in heaven, and

things m earth, and things under the earth and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Does this teach Restoration? Before it can be held to do so, it must be Before it can be held to do so, it must be assumed that the obscure phrase, "things under the earth," must mean wicked men and devits in hell, which, to say the least, is very doubtful, and it must be assumed, also, that "bowing the knee to Christ," and "confessing that he is Lord," must mean, willing, loving obedience, and voluntary confession; but we are not warranted to make such an assumption. It ranted to make such an assumption. It may mean subjection by force, it may refer to constrained confession. The devils in the time of our Lord confessed Christ, and their testimony was turned to His honour and glory, but it was a constrained con-fession, and a forced subjection.

We have thus looked at some of the ob-

jections which have been urged against the received doctrine, and we have found that they have no weight whatever; and even if they had, the doctrine would stand upon its own evidence not withstanding; but havboth ordered the way, we are now better prepared to appreciate the weight of evidence by which the eternity of future punishment is established.

(To be continued.)

A Prayer for the Churches.

BY TRYON EDWARDS, D.D.

Many do not like set forms of prayer, Certainly they are not binding on us; for of even the Lord's Prayer our Saviour did not say, "in these words," but "after this manner," pray ye.

But there is one prayer so full of meaning and the areas the same prayer so full of meaning and the areas the same prayer so full of mean.

ing, and the answer to which is so fraught with blessings, that at all times it may well be upon the lips, and fervently uttered from the heart. Conturies ago it was first uttered by the Psalmist when God had brought back the captivity of Jacob. And thousands of times since it has been poured forth by God's people, and thousands of times been answered in mercy by the out-pouring of the Holy Spirit. And to every Ohristian and every church it is carnestly commended, as a prayer to be urged in the closet and sent up from the family altar, and poured forth in the prayer-meeting, and on the Sabbath in the house of God. For though old as the ages of David, it has never lost its freshness and power; and to-day it is of the same deep and press. ing importance as when it was first breathing importance as when it was first breath-od forth from the fulness of an importunate and hoping soul! It is the prayer, "Will Thou not revive us again, that Thy people may rejoice in Thee!"

Will Thou not revive us A revival-a genuine and pure revival! Who can express—what language can set forth its blossedness? When the Holy Spirit comes blessedness? When the Holy Spirit comes down to revive a community, then the gospol has fresh power. Then attention is arrested, and thoughtfulness prevails, and conscience is quickened, and depravity is held in check, and corruption is rebuked, and Christians are refreshed and head. and Christians are refreshed, and backsliders reclaimed, and sinners converted, and families are blessed, and the church is built up, and God is glorified, and there is fresh joy in the presence of the angels in heaven! This—all this, is asked for in the prayer; and all this is bestowed when it is answered! Who, then, will not earnestly pray, "Wilt Thou not revive us?

Wilt Thou not revive us! It is only God can grant the blessing, only God from whom we are to ask it. For a true revival comes only from His Holy Spirit. Men sometimes talk of getting up revivals. But it is only the revival that comes down that is worth either seeking or having. Vain is all reliance on an arm of flesh. Vain the mere help of man. "Paul may plant, or Apollog wester, but only God." flosh. Vain the mere help of man.

may plant, or Apollos water, but only God
can give the morease." It is the blessed and powerful influence of the Holy Spirit that we want, in our own hearts, in our families, in the church, in the world. under a deep and pressing sense of the need, to the High and Holy One let our united and earnest cry be, "Wilt Thou not revive us ?'

Wilt Thou not revive us again' It is the blessed recollection of past revival that makes us plead for the renewal of the blessing; the sad thought that now we are not revived that loads us to pray that Ged will revive us again! That Christians are so cold and formal and unspiritual; that sinners are not converted; that the young are not faithfully trained up for Christ, that prayer-meetings so languish, and family alters are neglected, and closets are unvisited; that the Sabbath is so profaned, and the gospel preached has so little effect, and that so many in the Church are living as the world lives, all this would be changed by the reviving influence of God's Spirit, and is an urgent reason for asking it, for sending up from all the churches the united and fervent plea, "Wilt Thou not revive us again?

Wilt Thou not revive us again, that Thy people may rejoice in Thee! There is joy well-founded and unspeakable joy, both on earth and in heaven, in the true revival of religion. There is joy with Christians that their own souls are refreshed, and that sinners are converted; joy with parents that their children are brought to Christ; joy in the ponitent that they have found the Saviour; joy in the church that her members and graces are increased; joy in the world with many who are snatched as brands from the burning; joy in heaven that God is glorified, and souls are sanctified and saved! And it is not an uncertain or transitory, but a true, and abiding, and satisfying joy—a joy whose foundation is truth, whose source is God, and whose end is heaven. For it is a joy in God Himself, such as a real revival always brings to His people, to all who would see His kingdom built up in the hearts of men. Let, then, the prayer go up, with cease-

Let, then, the prayer go up, with ceasuless carnestness, from all our churches, from every family, from every heart. Wait not for special means, or wide-spread preparations, or seemingly favored agencies. Feel that God is always ready, and now waiting to bless. Look at once to the only true source of revivals, to the Holy One of Israel, who doth not alumbar or sleep. Israel, who doth not slumber or sleep. And to Him let the humble, earnest, un-ceasing ory ascend, "Will Thou not re-vive us again, that Thy people may rejoice in Thee!"

Our Houng Loiks.

The Gold Necklaco

Johnny was a bright lad of about twelve or thirteen years. He lived among the green hills, where his father had a neat farm, and where the great world was little

A peddler who used to travel round relling pretty things to the country folk, took a liking to the little boy, and inspired him with a strong desire to try his hand in trade, which, he told him, was so much more prowhen, he told him, was so much more pro-litable than farming. He wanted a boy to assist in carrying his merchandise; and Johnny thought that it was the beginning of great things when he was invited to travel

with the peddler in that capacity.

The farmer made no objection to the arrangement—He had a large family, and could spare his little son; and perhaps, too, he thought it wise to let the lad have a trial the life which appeared so charming. He therefore gave him permission to go, but added, as he had bade him farowell, "Be a good boy, Johnny; and if you get fired, come back home."

The mother added her cheerful good

wishes; and after kissing each one of the

spirits by the peddlor's side.

Johnny had quite a gay time assisting in the sales of ribbons and laces, rings and broaches; and the peddler's lively com-panionship shortened the road. At length they approached a large house surrounded by handsome grounds, where they were received by two or three richly-dressed ladies, and presented their gay wares. Gold necklaces were then very fashion:

able, and one of pretty design was produced by the peddler, which he offered to the ladies at a great bargain. It was the last of a lot, he said, each of which had fetched or a lot, he said, each of which had tetched him a good price; he could therefore afford to sell this one without calculating profit, and especially as the ladies had bought several articles of him, he would let them have the necklace for two pounds, ten shill-ings, which he declared to be less than cost price. The ornament was purchased, the money paid, and the dealer gravely with-drew. At a little distance from the house, however, he burst into a loud laugh, and Lapping his young companion on the back, exclaimed, "There, boy, that's the way to do business! That necklace cost me about half-a-crown, and there's not a bit of gold

Johnny stood still, staring in amazement at the announcement. At length he spoke: "Father told me if I got tired to come home, and I believe I am tired now. Good bye." And handing the pack which he carried to its owner, he coldly turned away. It was now the pedlar's turn to be aston-

ished. The laugh was changed to an ex-pression of concern, and, following the boy, he used every argument to induce him to proceed in his company; but the child of honest parents had been taught to "hate every false way." If trade involved fraud and deception, he would have nothing to do with it; so, resisting every overture, he pushed his way back, and, disappointed and footsore, at close of day he re-entered his green mountain home.

Forty years have passed since then, and the Johnny of our story rever turned aside from "the way of the just." During the last half of his life he has been in respectable business in an important city. He is not what the world calls rich, but he en-joys what wealth could not give; he is the esteemed bearer of an unsulfied name, the happy father of an upright family, and an oured and trusted member of the church of Christ .- Sunshine.

Buffaloes Guarding a Boy.

There was a Malay boy near Singapore who was employed by his parents in herding some water buffalces. He was driving his charge home by the borders of the jungle, when a tiger made a sudden spring, and, seizing the lad by the thigh, was and, seizing the lad by the thigh, was dragging him off, when two old bull buffaloes, hearing the shriek of distress from the well-known voice of their little attendant, turned round and charged with their usual rapidity. The tiger, thus closely pressed, was obliged to drop his prey to defend himself. While one buffalo fought and successfully drove the tiger away, the other kept guard over the wounded boy. Later in the evening, when the anxious father, alarmed, came out with attendants to seek his child, he found on them to give the money. although the here had disperse themselves to feed, two of them were still there, one standing over the bleeding body of their little friend, while the other kept watch on the edge of the jungle for the return of the tiger.

Character Grows.

From the minute a babe begins to notice surrounding objects, his character is under the process of formation. Day by day, through infancy and childhood, here a little and there a little, character grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a model man of business-prompt, reliable, cool, and cautious, yet clear-headed and energetic. When do you suppose he developed all the admirable qualities? When he was a boy. Let us see the way in which a boy of ten gets up in the morning, works, plays, and studies, and we will tell you just about what kind of a man he will make. The boy who is late at the break-fast table, late at school, and never does anything at the right time, stands a poor chance to become a prompt man. The boy who neglects his duties be they over so small, and then excuses himself by saying, "Oh, I forgot, I didn't think!" will never be a reliable man. And the boy who finds a pleasure in the pain of weaker things will never be a noble, generous, kindly man-a gentleman.

THERE is scarcely a better health meter for men who think much than this: Hard, mental work is beginning to kill when it interferes with sleep, and he who plies his brain with ever so much energy eight or ten hours a day, prays and plays five or six hours, and sleeps seven or eight hours, will mever die of overwork.

Sabbath School Teacher.

LESSON XXII.

May 28,) LYING UNTO COD.

COMMIT TO MEMORY VS. 3, 10, PARALLEL PASSAGES.—Acts Siff. 11; 1 Cor. xi. 30,

SCRIPTURE READINGS .- With vs. 1, compare Acts iv. 81, 87; with v. 8, read Fe v. 4, and Luke xxii. 3; on the "Holy Ghost" of v. 3, and "God" of v. 4, compare John xv. 26; Luke ii. 26-29, the "blessing" of Numb. vi 24-26, and the encetalist here stated in the real of the control o apostolic benediction; with vs. 5, 6, read John xix. 40; with v. 7, read Prov. x. 9; with v. 8, read Prov. xi. 6; with v. 9, read Matt. iv. 7, and Prov. xi. 19; with v. 10, compare Acts xiii. 41, and with v. 11, read Pa. ix. 20.

GOLDEN TEXE. - Theu hast not lied unto

men, but unto God.—Acts v. 4. Central Truth.—The heart is deseitful. One might to tempted, at first sight, to One might be tempted, at first sight, to think (and many hashly speak so) of the primitive Church as spotlesss. But how could it be? It was dealing with ourfallen nature; the net drew in all sorts, good and bad (Matt. xiii. 47). Men are not completely freed from the sway of ovil even when sincere in adhering to Christ. It is fit that this should be displayed at the beginning, that all may be on their guard.

In the course of a little time men were

In the course of a little time men were getting credit for their gifts, so soon do the best things begin to be abused in human hands. Ananias and his wife wished to go with the tide, and to be like the rest. This was a form of self-love and vanity. It was aiming at the honor that cometh from men siming at the honor that cometh from men (see John v. 44), than which few things more blind the mind. But they wanted the honor without the cost. Hence the design, which was aggravated by its being talked over, planned and decided on between the two. Conspiracy is worse than a single individual's sin—not only is more dangerous to the community, but implies aggrets winkedness for many a man will greater wickedness, for many a man will do a bad thing concerning which he is not hardened enough to talk to another. Two little faith, too much love of money, too much regard to men, too little for God; these ruined Ananias and Sapphira.

But let us study the FACTS:
V. 1, "But," here is a spot on the picture—a stain on a bright record. Ananias means, "the grace of God." Alas! his nature did not correspond; and Sapphira was only "beautiful" in her name. They were of one mind, which is good and lovely in all right things, but bad in a wrong thing. The "possession" was probably a farm (see v. 3), possibly at a distance from Jerusalem. Publicity was not then given, as now, to such matters. They thought they could report the price as so much, lay it (v. 8) at the apostles' feet, get honor, like Barnabas, and yet have a secret store for themselves. All went smoothly and the presentation was made. It was no doubt done as an act of worship, in the assembly; for having this corrupt aim, they would seek publicity, and when the apostles were present and in some degree representing the Lord their Master. These things enhanced the sin, which was not at all in giving only a part, but in pretending to give the whole, while jointly, and designedly, and after agreement with one another, tearing part. Town of money lay at the edly, and atter agreement with one another, keeping part. Love of money lay at the root of this bad tree (1 Tim. vi. 10). Alas if all men who profess to give all the heart, love, and life to God, and keep back a part, were as promptly punished, what a scene of judgment would our Churches

(V. S.) THE EXPOSURE. By Peter, no doubt by the same inspiration that led to the healing of the impotent man. He speaks to An-anias by name. He charges the temptation on Satan, but the sin is no less that of Anan-ias, who allows his heart to be taken and filled by the tempter of the race, Satan, the enemy of man from the beginning. It was a lie unto the Holy Ghost in this, that it was done as if under the influence of the Holy Spirit, as a spiritual service. It insulted him, as if he were not commiscient. So it is called "tempting" in v. 9. It is commonly argued that if the Holy Ghost ways but an expension or an etribute and were but an emanation, or an attributs, and not a person, there could not be lying unto Him. The "Spirit of God" (v. 9) is God the Spirit.

THE AGGRAVATIONS (v. 4) of the sin are so stated as to show the basis on which all this was done. There was no obligation The gifts Possession of property was were free will. not condemned in the Church then or now.
It is the selfish and the disobedient holding of that of which "the Lord hath need" that is condemned. He had lied unto God, whom he attempted to deceive, Him in whose name and presence he professed to do one thing while really doing another. And observe, while in one verse "Satan filled his heart," in the next "thou hast conceived this thing in thine heart." How can we distinguish between the motions of Satan and of our own hearts, and of the Spirit of God? Only by comparing them with the Word.

The Judicial Dealing of God (vs. 5, 6). Peter did not slay him, or even sentence, or announce his death, only his sin. All the rest was God's direct act, whether by and through such natural means as the shock, terror and sudden paralysis of his powers, such as terrible agitation sometimes produces, or by a direct and im-mediate act of judgment, that men might see and fear and be warned. The death of Sapphira, following as it did, favors the

The result was "great fear," twice mentioned (v. 11), in the latter case extending to "the church, and all," etc. There was the dead before their eyes! The link between sin and death was visible. The judgment is tied to the sin and follows it closely. There is no room for conjecture, or for placing it among coincidences or accidents.

And so long as men are men, fear has a place in their religion. God is to be reverenced and held in awe, and the more we see of His holiness and majesty, the greater the fear that we feel to be due unto Him in the meeting of His saints.

The teacher can here (v. 6) explain to the pupils the Jewish mode of interment, without coffins, in swathing bands, soon after scholars.

death, and outside the city. The interment of Christ throws light on it. We see too how early, by a natural arrangement, "the young men" came to do those things in the service of the Church which betit them, as the elders have their appropriate duties.

We now come to the sharer of the sin (v. 7), "his wife," ignorant of all that had happened, three hours after—from which we may see how lengthened some of the meetings must have been—"came in." The money may have been still before the apostles, and his question alluding and his hand pointing to it. She gives a flat attirmative, "just for so much," "that is the whole price." No falsehood could be more deliberate. The apostle rebukes the sin "before all" (1 Tim. v. 20). He charges conspiracy, in the vain effort to deceive the Lord, intimates the judgment on her husband, and announces it upon her. The "young men" were just coming back, and would carry her out, showing that he spoke would carry her out, showing that he spoke by divine direction, and that the judgment was now, at least, direct. The same sad round is gone through with her, instant death, in the midst, and the same almost immediate burial "by her husband"— companions in sin, in retribution, and in the grave. No wonder there was "great fear" (v. 11).

The following points deserve careful at-tention:

tention:

(1) The greater the grace God gives, the more aggravated the sin of deceit and hy-pooriey. Hence the severity of this judgment in the infant Church. So Cain is marked; so Nadab and Abihu fell dead in the infant Jewish Church; so Uzzah died at the bringing up of the ark, that the sacredness of divine things may be remem bored.

(2) God scrutinizes motives and deals with us according to them.
(8) Men's sins will find them out, how

(3) Mons sins will find them out, however they take counsel together.

(4) Money becomes the means of great temptation—from the days of Achan downward (compare his case). It is certainly instructive that a lie about money should be so severely punished at the beginning of the Christian era, as if to mark where man's temptation and danger so often lie. Man temptation and danger so often lie. Men lie about matters of property with fatal ease. "It is naught, it is naught," says the buyer. They overstate when they soll. They have trade-lies, that are hardly counted lies. But God visits these things. And how much aggravated is this lying when it is about religious things—collecwhen it is about religious infigence tions, donations, subscriptions—when sums are so counted up as to look greater than they are, and when men take credit for self-denial and generosity in the church, to which they are not entitled. Surely those things must grieve the Holy Ghost, and drive away the blessing. Here, if anywhere, the most rigid truth ought to prevail, and all glory be given, not to men, but to God.

(5) Judgment is not less sure because it is deferred. The day will declare men's character.

(6) At communion tables and in prayer we profess to surrender all to God. Are we doing it?

SUGGESTIVE TOPICS.

State of the Church-how property was State of the Church—how property was being dealt with—results—temptation therein—meaning of Anauias and Sapphira—their fault—its aggravation—their exposure—by whom—the judgment—its character—mode of burial—Sapphira's attempt—sin against whom—in what form—proof of Deity of the Holy Ghost—of his person-title the same the same the property of the Holy Ghost—of his person-title the same the same the property of the Holy Ghost—of his person-title the same the same the property of the Holy Ghost—of his person-title the same than the same tha ality—sentence on her—result—burial—effect on the people—parallel to this in ancient history, and lessous to us.

Looking Like a Prayer.

A little scholar once said of her teacher "She looks like a prayer." She must have had great spiritual loveliness to have made an impression like that. To have such an inward irradiation is of much more importance for teachers than what they say or do. What we are is much more effective than what we teach.

Lighting up a Lesson

is the employment of those elements in teaching by which the attention of the pupil is attracted towards a lesson, and its instructions rendered more clear to his under standing.

The four peculiarities of the pupil to which

- we must appeal in effective teaching : To the pupil's delight in sceing;
 To the pupil's delight in imagining;
- 8. To the pupil's delight in comparing ;
 4. To the pupil's delight in knowing; The four Lesson-Lights.
- 1. Signt.-Objects, Diagrams, Maps, Pictures.
- 2. Imagination.—Word-Pictures, Stories.
 3. Comparison. Smiles, Metaphore,
 Parables, Incidents used to illustrate Truth.
- 4. Knowledge.-History, Science, Art Travels, etc.—The Normal Class.

Personal Appeal to Scholars.

A teacher says:—I have tried the plan mentioned by your correspondent "Ear-nestness," and have found it very useful, but it must be used with discretion. will not do to fix upon any scholar at random, as that will probably frighten some, so that they will avoid speaking to you in future alone. I generally think it over during the week, and decide beforehand whom I will keep behind. Any who have been usually attentive, or whom I believe are seeking after God, to such a word in season may be of the greatest assistance, and there are many who would be glad of a word or two with their teacher who would not think of staying to an enquiry meeting. But I believe the most effectual means of reaching our the most electral means of reaching our scholars personally is by letter writing. A letter is thought so much of by children, and is read over and over again, whereas a word may be forgotten an hour after it is spoken. I think a good plan is to write to a scholar during the week, and then watch an opportunity of saying a word on the Sunday following, but a great thing to be simed at is to do it quietly, so as not to draw the attention of the other

How to Teach.

The following is an outling of a Normal Olass Lecture recently delivered by J Bennett Tyler, at Camden, New Jersey. How shall we teach? 1. Intelligently 2. Interestedly. 3. Vividly. 4. Variedly. GPM RAL PRINCIPLES.

I. Four conditions of good teaching.

(1.) Power to arrest the attention of the pupil.

(2.) Power thoroughly to interest the pupil.
(3.) Power to instruct the pupil.
(4.) Power to impress the truth

the heart and consciouce of the pupil.

II. The fulfilment of these involves

(1.) A clear perception of the truth on the part of the teacher.
(2.) Ability to make the pupil see and measurably understand it.

(3) Thorough preparation on the part of the teacher. III. In order successfully to fulfil these

conditions we should aim at: (1.) At simplicity in language

(2.) At clearness of conception and

expression. (3.) At accuracy in the use of lan-

guage.
(4.) At putting statements and questions in few words.

(5.) At distinctness, vividness, and point.

A very suggestive conversational exercise was held in closing, on "Manner in teaching." The following points were brought out from the class:

(1.) Our manner should be very patient.

(2.) Our manner should be always polite, even to the youngest.(3.) Our manner should be encourag-

(4.) Our manner should be affectionate. -American Sunday School Times.

A wonderful thing is seed The one thing deathless forever!
The one thing changeless—utterly true-Forever old, and forever new. And fickle and faithless never

Plant blessings, and blessings will bloom Plant hate and hate will grow; You can sow to-day to-morrow shall bring The blossom that proves what sort of a thing Is the seed, the seed that you sow

Christ and Christian Liberty

Extracts from a sermon by the Rev. John Ker, Professor of Theology in the

U. P. College, Glasgow.

This further may be remarked in the human life of Christ, that he not merely refrained from interfering with free growth himself, but he interposed to defend others with the more interfered with High when they were interfered with. His most marked action is in behalf of liberty, and he is strongest in rebuke when he checks the attempt of any one to thrust his own character on another, to the destruction of its genuiness. What a lesson there is to contending, narrow-minded religionists, who can see nothing good beyond their own circle in his answer, "Master, we saw one casting cut devils in Thy name, and we forbade him, because he followeth not with us" (Luke ix. 49). "Forbid him not, for he that is not against us is for us;" as if he had said, ," We must not narrow the cause of God to our

own party, but rejoice in goodness wherever it appers. If we are right it is all coming our way." What an admonition to those who would impose their own way of work upon every other when Martha's complaints so gontly but firmly met! What a resolve to allow the hearts its own manner of manifestation, when He defends, against the murmurs of His disciples, her who poured the box of ointment on his head! It was her way of proving affection, and this made it good and right, and brought forth that touching justification which is not an unperpassed against right, and brought forth that touching justification which is not an ungenerous excuse, but a deep, true reason, "Against the day of my burying hath she kept this" (John xiv. 7). The inspiration of a loving heart has the gift of prophecy. Its insight is foresight, because it is taught of God. And what a rebuke to those who would bring down everything that is lovely and of good report to the hard utilitarian measurements, and, in the pretended interest surements, and, in the pretended interest of fruit, would strike off all the spontaneous blossoms of Christian affection.

In the whole earthly life of Christ, this feature can be discerned constrain a natural temperament, or to seek to make any one be other than he really was, sin only excepted. In this sense, too, the Son makes them free, and they are free indeed. Shall we say that He, the normal man, had all the features of sinless human nature within Himself, and could therefore, rejoice in then all; or that He had, with His own distinct nature. that most sensitive sympathy which enabled Him to understand them every one, and that broadest wisdom which gave him to know that there can be nothing highly good which is not perfectly true, and no-thing strong which is not natural. This, at least, is striking, that the most intense and concentrated of all natures, burning with consuming fervour for God's honour and truth, was yet the most expansive, and so considerate and gentle as not to crush the softest susceptibility of those about Him, like the sea which is so mighty to shake the earth, and which holds the most delicate flowers with all their filaments unbroken in its bosom. It is another evidence where the state of the state o dence of the divinity of his character that such power and freedom were combined in

HERE are healthful, bracing words from the Evangel. "A denomination or party that apologizes for its existence, and fritters its principles, and pushes out of sight the special truths which it is charged to proclaim, will find its own self-re-spect departing, its tremulous words dropping at its own feet, the public ear turning away from it in pity or disgust, its arms falling palsied at its side, and its own organization dropping to pieces for want of colorion. To have to held. cohesion. To have, to hold, and utter, strong and positive Christian convictions are the things that give life and assure victory.

MISSIONARY NOTES.

In Constantinople eighteen evangelical congregations meet on every Sunday Half of there are composed of natives of the country.

The committee of Sir Moses Montetiore's Palestine Fund will take immediate steps for disbursing the £10,000 now in hand, to be devoted to the encouragement of agricultural pursuits in the Holy Land.

As Jans, which may be styled the port of Jerusalem, a most interesting and near ful school has been founded, and carried on with much success, by Miss Arnot, buighter of the late Professor of Botany at Glasgow.

Tur. Berlin Museum bought, some years ago, in Jerusalom, for about 28,000 taclers, some Moabite antiquities, the age of which was pretended to amount to 2,500 years. It has twent out now that there mona ments are not genuine.

A BEMARKABLE meeting of foreign mis sionaries, employed in city mission work, was recently held in London. Grace was said in fourteen lane ages. The London City Mission Seciety employs four mission-nies among the Germans, one among the Dutch, two among the Italians, one among the French, and one among the Orientals.

THE Holy Synod of the Greek Church has issued a circular warning the Greeks has issued a circular warning the Ground against "the soul destroying and implous heterodox teachings" of the Presbyterian missionaries. The missionary, Mr. Loyburn, thinks the circular will serve as a good advertisement for his services in the Mission Chapel at Athens.

Ar a service recently in the Free Church Mission in Calcutta, a Brahman, au expupil of the institution and now employed in the office of Harris, an attorney, was baptized with his wife and seven children. This is said to be the first instance in that part of India of a whole Hindu femily coming at one time into the Christian

THE Rev. F. Coillard, of the French Mission in Basutoland, South Africa, ra-ports a strange revival of heathenism in the midst of the dense darkness where they are laboring with much vigor. For several months prophetesses have been busy in denouncing everything pertaining to civiliza-tion and Christianity, creating great excitement among the multitudes who flock to them.

Some years ago two Syrian brothers of the name of Saleeby founded a number of common schools in their native district of Lebanon. In these humble seminaries the Arabic Bible was regularly used, and a Scriptural character was give to the whole course of instruction. In course of time they fell to be supported by Christian friends in Scotland, chiefly of the Free Church; and at present the "Lebanon Schools" Society, though supported by members of various denominations, is practically a Free Church institution. It maintains a general superintendent, the Rev. John Rae; Dr. Carslaw, a medical mistonary, and Miss Wilson, superintendent of female schools. The Bible is taught in although the schools, and also the Shorter Catecommon schools in their native district of female schools. The Bible is tangit in anthe schools, and also the Shorter Catechism, or some similar formulary of a simpler kind. The schools are attended by the children of Mohammedans, Druses, Maronites, and Greeks. There is also a training-school for teachers, as well as other appliances of an educational kind.

MISSIONARY work in the city of London is grandly carried on, as the following extract will show:—"It is not only the deprayed, in the low beer-shops, but also the prayed, in the low beer-shops, but also the refined and educated, in the private hotel and restaurant, who are sought. The mis-sionary to the public houses of the fashion-able West End of London, after ten years of labor in one thousand seven hundred of these places, says that he, in his pride and vanity, considers 'Laugham Hotel,' a well-known fashionable resort, as his 'cathedral.' Regular Friday evening religious exercises are held therein, by permission, for its in-mates and two hundred employees. Not only is their religious convorsation and in-struction, but suitable tracts and papers are distributed. A collection box for the Mission has sometimes been put up by the publican. Many houses have been closed entirely, others upon the Lord's day; while hundreds and thousands of mon and women have been reclaimed from drunkenness and other vices, and have become members of the Christian Church. About two thousand persons are spoken with monthly by each public house missionary An earnest effort is now being made to extend this work to the remaining gin palaces and beer-houses of the great city."

The Age of a Besetting Sin.

Its age is not always the same. Some-times an evil propensity is born with us and develops with the earliest intelligence. Some bring with them into the world an irascible temper which is their cross from infancy to old age. Some exhibit a constitutional inability in matters of appetite, so that if they but wet the shoe in the puddle of intemperance, there is no arrest until they sound the foulest depths of

drunkenness.

But oftenest the besetting sin is of later date, a parasite not born with us but fastoned upon us; something foolishly learned, carelessly contracted, something induced by the atmosphere in which we chance to

"How long is it ago" since this came upon me? How many years have I dragged this weary chain of besetting s.n? Thus may each one well question himself.
"Of a child," must be the answer. Ayo.

and "ofttimes it hath cast me into the fire and into the water to destroy me! How inveterate then is that disorder, and how must it have engrained itself into the very fibres of our being. Surely, this kind goeth not forth but by prayer and fasting.

Or is it otherwise; something not so much sent as chosen; something learned when you had no need to learn it; that became by reason of indulgence and repetition a habit, which a little while ago was not a habit? How does this consideration enhance the misery and add pengency to the self-condemnation.—Bishop Lay.

British American Presbuterian, 102 BAY STREET, TORONTO.

FOR PERMS, RIC , SHE EIGHTH PAGE. C. BLACKETT RORINSON.

TO CORRESPONDENTS.

should be in the bands of the Edster not later than Towsday morning.

All communications must be accompanied by the writer's mane, otherwise they will not be inserted. At hele's not accepted will be returned if at the time teny are sent, a request is made to that effect, and sufficient postage at maps are enclosed. Manuscript's not's incompanied will not be preserved and sibes quant requests for their return cannot be complied with

British American Presbyterian. FRIDAY, MAY 19, 1876.

THE STUDY OF THE SORIPTURES.

There is at the present moment a great deal of excitement over the case of the Rev. D. J. MacDonnell. The discussion upon the point that has been raised increases in volume from day to day. New developments on the matter involved are constantly occuring. The religious and secular press are throwing open their columns to the fullest discussion on the subject of the controversy. It is characteristic of the pulpit of the day, that the clergy of the various churches, are earnestly considering the collateral aspects of the case, such as liberty of conscience, the uses of creeds and confessions, the right of private judgment, and the duty of appealing to the Scriptures for the solution of doubts and difficulties. Whatever may be said as to what evils may have arisen from the discussion in which we are involved, we feel it our duty to say that no real harm can be done to the Truth. On the contrary, it may be that the controversy will lead us all to a devout and earnest study of our creeds and confessions, and a more thorough appreciation of the Word of God. The Confession of Faith can well afford to be critically examined. It is a remarkable document both as to its logical structure, and its marvellous adaptation of Scriptural language. What is wanted most of all, is that people may become thoroughly acquainted with it. And so of Scripture itself. If the controversy lead to a more thorough study of the Bible, if the Book regain once more its place in the study, in the family circle, in the Sabbath Schools, and the colleges, it will indeed be a cause of gratitude amongst all who have the cause of religion at heart. It is not for us to fear discussion and enquiry. We believe that all things work together for good, and It will be a reason for rejoicing, if after the present excitement is over, men turn with eager interest and keen delight to the constant study of the Gospel of Christ. There is more reason to fear the neglect of Scripture than earnest and animated discussions as to its meaning.

The Bible is indeed a most wonderful book. Never was there a volume that has been so fiercely attacked. It has been assailed by infidels and sceptice, and yet it stands its ground. Every year witnesses its advancing circulation. Not a day passes that does not give evidence of its controlling power. Were there not something in the Bible that is exceptional, it would have been consigned to oblivion long ago. But while all this will be acknowledged, by some intelligently and by many more as a matter of wonder, there is a popular idea abroad that it is simply a religious book, but that it has no claims to be considered as a work of literary power. It were almost sufficient to say in answer to this, that no other book has so moulded the the Wesleyan Methodist chapel. English language. Our vernacular is richly despise it, are found unconsciously using it considerations. As a book in which the | sented the congregation. Divine Being in His attributes and works, the relation of man to his Creator, and the language, it stands alone. In its philosophy, it rivals the works of Socrates and Plata. As a history, away from all religlous considerations, it will always be highly | mittee." esteemed by scholars. It is the history of civilization. It is the history of the dealings of providence with men. It is preeminently valuable as a book of juris. prudence, formshing as it does all the found expression in the codes of nations. The Bible is brimful of most interesting biographics, from these of the patriarchs, of the exiled Joseph, of Moses the great leader, of Elijah the renowned prophet, of David and Solomon, who mvested the throne with a most dazzling splendor, to those of Jesus Christ and His Apostles, who must be accepted as at least distinguished reformers of their age and nation. And if we so deservedly esteem the writings

Genesis, or those concerning providence in almost every page of Scripture, or those regarding salvation in the Gospels and Epistles. The Bible is a book of sacred hymnology far outrivalling the works of modern names, who have shown a special genius in this direction. The Psalms of David and the Songs of Moses, Hannah, Letters and atticles intended for fice next issue | David and the Songs of access, manual, hould to in the build of the Editor not later | Mary and z acharias, and even let us say of Paul, are the most precious legacy which we have inherited for giving expression to the triumphs of faith, to the daties of resignation, and to the hopes of immortality And we have only to turn to the prophecies of Issiah, Jeremah and Ezekiel, to find specimens of the highest literary culture, and of the loftiest genius.

These things we mention that if possible ve may lead some to an earnest perusal and constant study of these Scriptures. That they are sadly neglected is evident on all hands. That they are too readily laid aside for the newspaper, the work of fiction or romance, is paintally manitest. The Word of God is not prized universally as it ought to be, even from a consideration of its human qualities. And when we regard the book as a revelation to man of the Divine Will, it will surely be felt that it is much and sadly neglected. At the same time we delight to think of the vast number who are daily living upon its truths who value the Bible more than any other book, more than life itself, and in whose closets and homes it commands a prominent place. And we take much courage from considering the enlarged and more enlightened study of the Scriptures. in our Sunday Schools and ministers classes, and which has been so largely fostered and developed by the International series of lessons now in use. Meanwhile let us hope that men will go to their Bibles to discover for themselves, whether this or that doctrine be of God.

Ar a recent meeting of Plymouth Church (H. W. Beecher's), Mr. Bowen proposed to confide all his important and mysterious secrets, regarding his pastor, to Rev. W. M. Taylor, D.D., minister of the New York Congregational Tabernacle. Dr. Taylor was asked to pronounce his opinion upon the case as referred to him. Was ever folly like this? Substituting confessionals and private judgments for a thorough, legal investigation of the case. The answer of Dr. Taylor to the request to be father-confessor, is just what we expected. The doctor positively declines. He does not want to be the depository of the slum and filth of Brooklyn. He declines to give an opinion in such circumstances. All this shows the necessity there is for a proper ecclesiastical investigation. The case will never be settled without it. Dr. Taylor does not desire to take the place of the Ecclesiastical Court, and wisely suggests that a mutual council should be called.

Ministers and Churches.

THE Rev. Mr. Inglis, Ayr, has removed into the new "manse," lately erected by the Stanley Street Church congregation.

THE Rev. John M. McIntyre, having accepted the call of Knox Church, Harriston and Cotswold, was inducted at an adjourned meeting of the Presbytery of Saugeen on Wednesday.

THE Presbyterian Church, Wroxter, is undergoing a process of repair, and is being put in thoroughly good order. In the meantime the congregation will meet in

THE London Advertiser says :- " Dr. freighted with Scriptural expressions and Campbell, of this city, who has conducted illustrations. Even those who affect to divine services for some time past in the Presbyterian Church, South Delaware, has in their every-day conversation. But this been presented with a purse containing even is nothing as compared with other twenty dollars. Mr. Robert Scott repre-

The Guelph Mercury says :- " A joint committee has been formed, consisting of hope of immortality which inspires the three members of each of the Presbyterian human breast, are clothed in appropriate | Churches in town, for the purpose of taking a general supervision of Presbyterian Sab bath School work in Guelph and vicinity. Mr. D. McCrae i, chairman of the com-

We understand that the new congregation at Bruc-field, and the congregation at Rodgerville formerly presided over by Rev. Mr. Logie, have each moderated in a principles of justice and liberty, which have Church, McKillop. This marked appreciacall to Rev. Thomas Thompson, of Duff's tian of his abilities and Christian carnestness must be most gratifying and encouraging to Mr. Thompson himself, and pleasing to his many friends.

THE Stratford Herald says :- " We notice by our Guelph exchanges that a congregational meeting in Knox Church in that town held for the purpose of deciding on a precentor, for which office candidates have been heard for some time, the choice of Shakespeare and Burns and Wordswo.th, fell on Mr. A. Campbell Black, lately pre-as giving special gratification to the poetical taste, what shall we say in its human Black is an excellent leader of psalmody aspect of the noble pestry of the Bible ? and a good teacher of music; and we con-Were over such poems pound as those manulate the congregation of Knox Church. concerning the creation in the bick of Gall, I and his chief.

The induction of the Rev. Robt. Harkne-s, probationer, late of Scotland, took place at Maxwell, township of Osprey. The Rev. John McAlmon of Markdale, presided and preached a very excellent and appropriate sermon from 1 Cor. 15, 21, "So run that ye may obtain." The attendance was not so large so might have been expected, but this no doubt was owing to the very rainy weather and the had roads-The Rev. Mr. Gregg, of Orchard ille, conducted the induction services, and addressed both the minister and the congregation in a very instructive and effective manner. It is hoped that Mr. Harkness will be abandantly blessed in his labours in this portion of the Master's vineyard.—Com.

THE Rov. James Fleck, Second Armagh, has accepted a call from Knox Church, Montreal. The Presbytery of Armagh, at its meeting on Tuesday last, released Mr. Fleck from the pastoral charge of the congregation over which he has had the oversight for the last seven years. The members of Presbytery spoke in the highest terms of Mr. Flock, and expressed deep regret at parting with him as did also the representatives of his congregation present at the meeting. Mr. Fleck is a native of Broughshane, a district which has given to the Fresbyterian Church not a few able and carnest ministers. He is a young man of highest promise, and loved and admired by all who know him. We wish him God speed in the new sphere of labour to which he has been called .- Irish Paper.

On Thursday, the 27th ultimo, the Rev. R. J. Craig, M.A., was ordained over the Presbyterian Congregation at Mill Point. The Rev. Mr. MacMechan, of Picton, opened with the usual devotional exercises, and preached an appropriate sermon, taking for his text, Rev. xiv. 6. The Rev. T. G. Smith, of Kingston, as Moderator, put the prescribed questions to the candidate, which, being answered satisfactorily, he was solemnly set apart to the sacred office of the Ministry, and by laying on of hands of the Presbytery. In the evening a very successful soiree was held in the Town Hall to welcome the new Pastor. Addresses were given by Revds. MacMechan, Craig, Smith and Young, and music furnished by an efficient choir. The meeting passed off very pleasantly, and we congratulate Mr. Craig on his auspicious beginning.

AT a meeting of the Union Congregation, Lancaster, held in McRae's Hall, Lancaster, on the 8th inst., John McLennan, Esq., in the chair. It was resolved and unanim easly agreed to, that the building of a church and manse be proceeded with at once. A committee of nine, consisting of the following :-A. McLennan, chairman; A. B. Mc-Lennan, D. McLennan, D. Fraser, John McKenzie, R. Cameron, R. McDougall, and A. Dingwall, was chosen, with full power to solicit subscriptions, determine the character of the building, and complete the work with as little delay as possible. A subscription list was opened, headed by the chairman with \$500, followed by many others at respectable distances, soon amounted to a considerable sum. It was then agreed that proper steps be taken to dispose of a certain property now held by the United congregation, to be invested in a new manse, the ladics assuming the responsibility of a balance. Church and manse to be completed on or before the end of December. The tone and temper of the congregation evinces earnestness and unanimity. We wish this congregation so happily launched a prosperous voyage.

A revival has been going on in the Presbyterian Church, Dresden, for the past few weeks. A good work has been done. The Rev. David Cameron, of St. James' Presbyterian Church, London, preached in the Church on the evenings of Wednesday, Thursday, and Friday, last week, and the large audience which attended, especially on the last night of his services, the Church being full, gave abundant evidence of the spiritual feeling at present pervading the congregation. Our cause was only established in Dresden a little over two years ago, and though there were then no less than seven other churches in the place, the Pre-byterians have gradually increased and are still increasing. Mr. Alison who is in charge of the Church, has every reason to feel encouraged with the growth of the congregation, and the unanimity and harmony existing amongst the people, and between them and himself. The amount subscribed this year towards the "Home Mission Fund " from this congregation, was nearly three times that of last year. A handsome lot of ground, in rear of the Church building, was recently purchased by Hugh Currie, Esq., of Dresden and Detroit, and presented, the other evening, to the congregation, for the purpose of building a manse. This gentleman has by this, and other liberality, shewn himself a sincere friend to the Church. He is Chairman of the Board of Management.-Com.

THE Presbyterians of Dublin, Ireland, re about to build a Church Institute and Hall, at a cost of \$20,000.

DURING last year 700 men were employed in the restoration and completion of the Cathedral of Cologue, begun in the year

Book Leviews.

SKETCHES OF INDIAN LIFE AND TRAVEL, By Mrs. Murray Mitchell: Nelson & Sons, London.

Few more charming books have ever been published in the interest of Missions than Mrs. Murray Mitchell's "Sketches of Indian Life and Travel." Wmle much has been written about India, especially of late, we have, as Dr. Mitchell observes in his editorial preface, "not many books about India written by ladies," and the present one contains much information which could hardly have been given by a male writer, which will be found deeply interesting by all who are interested in one of the most interesting kinds of Missionary work, the Missions to the Zenana homes of India.

Dr. Murray Mitchell and his wife had been formerly for years engaged in Mission work in India, at a time, however, when Zenanas were not thrown open to the entrance of gentle Christian ladies, as they are now. They had returned to Scotland on account of Dr. Mitchell's health, and he had been for years settled over an attached congregation. But a call came to him to go out on a Mission from the Free Church of Scotland, somewhat similar to that entrusted to Dr. Norman M'Leod and Dr. Watson, by the Established Church. Its fulfilment detained him several years in India, residing temporarily at various Mission centres: -so that Mrs. Mitchell had ample opportunities of collecting the information which abounds in this interesting book, which will doubtless largely increase the interest already taken in the most Christian work of carrying at once intellectual and spiritual light to those immured in the Zenana prisons,-in the very "region and shadow of death."

To the Women's Foreign Missionary Association now being formed in various places, this volume will be most interesting and most useful. We would recommend each such association to procure a copy for social reading,—for few things could stimu late more the Missionary zeal of women who live in the light and love of happy Christian homes, than Mrs. Mitchell's graphic pictures of the sorrowful lives of their Indian sisters.

The authoress begins with a lively sketch of the various vicissitudes of the "Overland Route,"-and gives the following vivid sketch of the entrance to Calcutta, up the Hooghly, which will probably be new to most readers.

"There is nothing to strike one much as you approach the mouth of the river. First, a long, low, indistinct margin of land; then, as the channel narrows, a dense jungle, with clumps of the picturesque cocoa and other palms, which seem to wave us a welcome to their tropical domain; then an occasional native hamlet of very poor little huts; new we proceed onward between two flat shores of the brightest and most luxuriant green. You may fancy with what an intensity of interest and expectation we watch it all. The river itself is as yellow nearly as the "yellow Tiber"; and people tell us of hidden dangers boneath the smooth waters, and we hear the initiated congratulating each other as some quicksand or some hidden bank and shoal are safely passed. The Hooghly is a very difficult piece of navigation; and yet, as we slowly steam on, the busy scene on its surface becomes busier and more animated every moment. Crowds of native craft of the most varied decription continually pass us by. There are fleets of fishing-boats, and some queer looking cargo-boats, with thatched roofs from bow to stern. Now and then, a magnificent ship on its way to the ocean is towed past by a tiny tug-steamer; and now further up, as we ap-proach Calcutta, there come a perfect forest of masts. Ships of all nations lie thickly moored in the stream; and we see that we have reached one of the great commercial centres of the world. On one hand was an imposing building, which we were told is Bishop's College; and on the other, the king of Oude's palace; and stretching upwards the handsome line of houses called Clarken Boach." Garden Reach."

We have not space for the interesting sketch of Calcutta,—its palaces, public buildings, drives and the lovely country roads and lanes, fringed with feathery bamboos and beautiful flowering shrubs. The following passage however takes us into the

life of the people. "Behind all this, there lies a very difare wide enough, though the buildings which line them form a series of the most extraordinary contrasts. Here is a Babee's palace, and or next to it, the meanest hut. Most of the streets are simply narrow lanes, which have deep odoriferous drains on either side, full of stagnant water (though this is being altered now), with a plank to every door. It is sometimes difficult, in threading these labyrinths, for two conveyances to pass abreast. The houses in these poorer bazaars are mere huts, rudely constructed of bamboos and mud, or sometimes only date-matting with bamboo posts, roofed with red tiles, and not even picturesque in their poverty and squalor. The shops are ranges of queer open, low stalls—piled round with merchandise; if they contain clothes, or if sweetmeats or grain, then the goods are arranged on shelves like steps. The bazaars of Bombay and Delhi, and some of the other cities I have seen, are clean and tidy, and picturesquely eastern. Not so those of this comparatively modern capital. Dilapidation seems written on most things; for which, however, the cyclones may largely

which pure native life abounds. You are surprised to find that some of the lanes are skirted by high blank walls, instead of houses, as you imagine, presenting here and there a small closed door to the street Within these walls, however, are some of the finest houses of the rich native gentle. men; with their Zenanas-prison-like homes of the higher born women of Bengal These houses face inward to a court, paved generally with marble, and ornamented with pillars and balconies, and porhaps a fountain. This may lead onward to another court, or half-garden, with a few plantain, pomegrapate, and other trees, and a small tank in the centre. tank in the centre. There is sometimes a low column with a flower-pot upon it, containing a sacred plant, which is watered and cherished, and has offerings made to it.'

Very few women are to be seen in the Calcutta bazaars, and those only coolies, or of the lowest caste. The whole female community of the upper and middle classes are shut up in their Zenanas, and never on any protext go abroad except in closed up gharrees or palanquins. You sometimes meet one of these conveyances with a sheet tied closely round over window and door; and you know that a women is within, who not only must not be seen, but must not see. The lady of the Turkish harem may see what she can through the veil which completly conceals her face—not so the poor Zenana lady. She must not so the poor Zenana hay. She have not have so much as a passing glumpse of anything going on in the outer world. Even if she goes to the river to bathe in the sacred water, and do pooja or worship—and this is almost the only thing which takes her abroad—she must go in a palkee with a partograph better that the water with a perforated bottom, that the water may enter and make her pure without her requiring to leave her asylum. Let us re-joice and give thanks to God that now these poor prisoners, by reason of our Zenana Missons, are becoming "prisoners of hope," and are daily (some of them, at least) hearing of the pure river of the water of life, and are being invited to come and share in the glorious liberty with which Christ makes his people free."

The most interesting passages of the book refer to these "poor prisoners" whose condition is described with the true pathos of Christian sympathy.

Here is the account of Mrs. Mitchell's first introduction to the Zenana life in

"My heart has been strangely stirred and touched to-day. I have had my first glimpse into Zenana life and Zenana work. You know that one of the great desires of my heart in returning to India was to see, and, as far as I could, to help ir this most interesting and to me comparatively new phase of Mission work. Of course, in Western India we tried to get access to the women, and in a few isolated cases were admitted into families to teach the ladies; but the Zenana (or Hindu harem) is not an institution in the other presidencies in the same sense it is in Bengal. The women lead much less secluded lives, and therefore, though their need of instruction may be as great, one seems to commiserate them less; at least, one's heart does not ache over at least, one's neart does not acne over them so painfully as mine did to-day. I had often heard of the 'pricon homes' of Bengal, of their 'caged' inmates, and so forth; and now I know that these are no figures of speech, no fiction, no exaggera-tion. It is a terrible reality that the gentle creatures I saw, and more than thirty millions like them, are in virtual imprison-ment—and in the solemn language of the Apostle, are living without God and without hope in the world. It is an appalling truth, and one's very soul is burdened with the thought of it. We think we are doing a great Missionary work; the Churches think so, and our nation, I dare say, thinks thinks so, and our nation, I dare say, thinks so too, with so many Societies engaged. Whatever is doing for the men, here are the women—half the community—shut up and utterly helpless. What is doing for them? One is told that female education is advancing, and it may be so, inasmuch as it is now possible fo get access to the women; but the truth is, that while there are about thirty-three millions of women in Bangal thirty-three mllions of women in Bengal alone, only about fifteen hundred of these are receiving instruction."

"Let us pray without ceasing, and work without ceasing, for the women of India. O day of days, when the Light of Life and Healer of the nations shall be revealed to

this unhappy land!"

We hope to return to this most interest. ing book and glean some more extracts, for the benefit, especially, of female readers. In the meentime we a with a paragrapi which must go to the heart of ever Christian women.

"I have spent a day with Miss Brittain (of the American Mission), and her energy is quite catching. She has organized a most efficient Women's Mission, and her teachers go out into the houses of the native gentry all over the city. Her account of the manner in which the ladies receive her instructions is most touching. She says she has often seen the tears roll over their faces, as she has spoken of the love which made Jesus come down from His home above to seek and save and comfort the poor and heavy laden ones of earth. The tenderness and lovingness of the gospel touch these tired and weary hearts. It is all so different from the harsh utterances of their own sacred books, which pronounced woman to be false, cruel, impure, and everything that is bad. I remember hearing of the woman who said, "Ah! I know who wrote your Bible! It must have been a woman; no one but a woman would say such kind things about women. Yes, I know who wrote your Bible!"

To individual faithfulness, and to the energy of the private conscience, God has committed the real history and progress of mankind.

Dip you ever notice what a different aspect everything wears in the sunshine from what it does in the shadow? And did you ever think what an analogy there did you ever thing what an analogy was between the sunlight of the cloudless skies and the sunlight that gleams into the darkened chambers of the human soul? How bright and beautiful are the golden account.

"It is all strangely, deeply interesting; beams that break through the riven clouds and I never weary of watching the quaint to lighten up the world again after a succession, and all the fantastic nevelties, with

DEATH OF THE REV. WM. MCKENZIE. ALMONTE.

Scarcely lead the grave closed over one of one most prominent business men, than it opened ugain to receive the mortal remains opened again to receive the inertal remains of the oldest on point of service in this neighbourheadt, the most widely known, and the most universally respected pastor of this locality, the Key, William McKenzie. The deceased was born at Kelso, Scotland, on the 22nd Juno, 1821, his father being a muister in that place. Having finished his college course, he came to Canada in 1857, and the following year was ordained pastor of the Free Church, on the sth line of Ramsay. After a number of years it became necessary to divide the congregation, in consequence of the growing importance and necessities of Almonte, and he accordingly removed to the village, where he has fixed and labored ever since. Seven weeks ago last Sunday, the rev. gentleman was taken unwell whilst conducting the service, so much so as to compel him to close it somewhat abruptly, and that service completed his earthly labors, so that it may be said almost literally, like a true soldier of the cross, "he died in harness," and closed the cross, "he died in harness, and crossed his eighteen years pastorate in the enjoy-ment of a measure of affection and esteen of all who knew him, rarely obtained by seem ministers of the gospel. His loss will even ministers of the gospel. His loss will be felt in this neighbourhood, and his presence will be missed perhaps more than that of any other resident. The church of which he was the paster has sustained a loss, we me was the pastor has sustained to loss, we will not say irreparable, but certainly one that will not be easily made up. The Christian community, in the prosecution of their works of faith and labors of love, will learn that one of their staunchest friends no longer answers to the call of duty, whilst our villagers generally will miss his kindly presence, and his pleasant smile, and more especially will this be the case in social gatherings and re-tuions of the various churches and societies of our village. Possessed of a large and generous soul, he could not confine himself to the demands of his own church, but, whilst entirely loyal to the church of his adoption, made at home with the other evangelical denominations, and exhibited much of the spirit of the Apostle when he said, "Grace, mercy, and peace be with all who love our Lord Jesus Christ in sincerity." The Bible Society, Sunday School, the Temperance cause, and all other kindred associations had in him an earnest and devoted friend. In short, he was, as a man, true and tried—as a friend, wise and reliable—as a citizen, always at his post—as a Christian, a living epistlo—as a pastor, faithful and zealous—as a husband, devoted—as a father, loving. Brimming over with the milk of human kindness, he ever sought to throw the mantle of charity over the faults of others, and whilst holding no compromise with evil, was enough human to feel sympathy for the erring one. "Take him for all in all, it will be long before we look on his like again," and we are sure that his bereaved widow and children are the subjects of wide-spread sympathy, and that if the number of sincere mourners would make the sorrow of the bereaved ones less, then theirs as a family would be light in-deed. At the comparatively early age of fifty-two years, the subject of our brief sketch, on Sunday last, May 7th, at noon, fell asleep in Jesus, after seven week's illness, and thus "rests from his labours, and his works do follow him."

Servant of God! well done, Rest from thy loved employ; Finished thy course, thy labour done, Enter thy Master's joy."

The funeral of the deceased took place on the afternoon of Tuesday last, and was one of the largest we have had in the place for many years. Funeral service was conducted in the church, which, with its 600 sittings, was not anything like sufficient to accomodate the great number of people, of every denomination, who had assembled to pay their last tribute of respect to the departed. The pulpit and platform were heavily draped in mourning, and imparted an impressive effect to the most solemu occasion. Amongst the clergymen upon the platform, in the pulpit, and seated at either sides of the platform, we noticed the Rev. Dr. Mann, and the Rev. Messrs. Stewart and English, of Pakenham; the Rev. Messrs. Gavin, Moore, Farris, and Armstrong, of Ottawa; Rev. Messrs. Scott and Mylne, of Smith's Falls; Rev. Messrs. Carswell and Ross, of Carleton Place; Rev. Messrs. McLaren, Brimmer, McLean, Campbell, Knowles, and Shields, of Bristol, White Lake, Arnprior, Renfrew, Rosebank winto Lake, Ariphor, Reinrow, Roseonia, and Ramsey, respectively; and the Rov. Messrs. Lochead, Manning, McMorine, Bennett, McGill, McDowell, Cameron, and Creighton, of Almonte. In the two centre tiers of pews, and directly in front of the pulpit, sat the members of St. Andrew's Society, and directly behind them the Board of School Trustees, the deceased being a most useful and valued member of both of these bodies. The Band of Hope, of which organization Mr. McKenzie had been Chaplain, occupied a position in front of the gallery, and preserved the best of order throughout the whole service. Rev. Mr. Gavin opened the service by offering up a most feeling and impressive invo-cation prayer, after which, the choir and congregation saug 58rd Paraphrase:

"Take comfort, Christians, when your friends In Jesus fall asleep; Their better being never ends, Why then dejected weep?" s

After the singing of those beautiful verses, the Rev. Dr. Mann read the 14th chapter of John, "Let not your heart be troubled; ye believe in God, believe also in me," etc., and was followed by the Rev. Mr. Moore, leading the congregation in prayer. The Rev. Mr. Stewart then delivered the funeral address, taking for his text the 4th verse of the 11th chapter of Hebrows, "He, being dead, yet speaketh."

A most solemn quiet and attention pre-

vailed while the reverend gentleman was speaking, and few dry eyes were to be seen in the large assembly when he came to the close of his affecting discourse. The congregation now sang the two first verses of "Jesus, Lover of my Soul"—one of Mr.
McKenzie's favourite hynns—when the
Rev. Mr. Scott engaged in prayer, and was
followed by the Rev. Mr. Lochead pronouncing the benediction .- Almonte GaTHE MACDONNELL CASE.

Spirit of the Press.

Below we give extracts from a number of our contemporaries on the above case. As might be expected the denominational papers generally, treat the subject in an importial and candid manner. The secular press, on the other hand, deals with the question in quite a different spirit. The editors who delight in representing Mr. MacDonnell as a martyr, and the Toronto Presbytery as worse than Inquisitors, should read that gentleman's remarks before the Presbytery, as published in the PRESBYTERIAN of last week.

Christian Guardian.

"It would be indelicate in us to discuss the question except in its general features; for the task laid upon the Presbytery is one of peculiar difficulty. We sympathize with the Church in its earnest desire to maintain purity of dootrine in a time of growing laxity of sentiment. We sympathize also with Mr. Macdonnell in his desire to follow his conviction of truth. The fact that he cherishes these doubts does not warrant any one in questioning his integrity, nor the general soundness of his views. It seems hard to expel him from the ministry for cherishing a vague hope of a future restoration, for which he confesses the Bible presents no support. On the other hand it is exceedingly difficult for the authorities of the Church to pass over anything, believed to be a serious deviation on an important point from the doctrinal standards of the Church, without laying down thereby a genoral principal that would open the gates to other heresics. The particular point at issue is important, because it involves the general question as to what de-gree of diversity of opinion should be con-sistent with purity of doctrine in things es-sential. But of course each denomination must settle for itself what is essential. is felt by many of the most thoughtful minds in all the Churches, that the creeds received from the past are in most cases too bulky, and include matters too minute and non-essential to be rigidly imposed upon the conscience in their entirety. Aspects of truth that are prominent in the pects of truth that are prominent in the creeds of one period, owing to special characteristics of the times, may appear less essential in another period. All creeds are interpretations of Soripture truth from the special standpoint of the men who framed them. But it is forcibly replied, that even admitting that these creeds are cumbered with the contract of the complete of the contract of the complete of the creeds are cumbered. with minor points that might be safely omitted, it is for the authorities of the to make the revision; and not for each individual to omit what he pleases.

Christian Guardian, (2nd article).

We deeply regret, both on Mr. MacDonnell's account and in the interests of the peace of the Church to which he belongs, that the case is destined to obtain wider notice and more protracted discussion. We honor the fidelity of our Presbyterian brethren to the faith once delivered to the saints. It is very clear: that as long as they honestly believe the doctrines of their Church to be true and Scriptural, they cannot wilfully compromise them, without breaking down their standards, condoning what they deem heresy, and weakening their moral power. We also admire the courteous and forbearing spirit in which the investigation has been conducted. There has been no bitterness or undue severity towards Mr. MacDonnell; and no sign that those who have taken the lead in the case were moved by anything, except their conscientious convictions, to the performance of what is evidently a painful duty. On the other hand, a good deal of sympathy is felt with Mr. MacDonnell in his trying position, by many who do not share Mr. MacDonnell's views nor doubts.

But would the Presbytery have in any surrendered or compromised the doctrine of the Presbyterian Church on the eternity of punishment, by voting for Mr. Mitchell's motion to accept \[r. MacDonnell's statement and terminate the proceedings? We think not. It is at this point we find onrselves compelled to differ from the committee and the Presbytery.

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In our judgment the Committee and Presbytery should have accepted his statement in good faith; and if it should and appear in the future that this statement was not given candidly and in good fatith, Mr. MacDonnell alone must bear the blame. There would not be the slightest ground for any one to say that the Presbyterian Church had shown any disposition to sur-render or make light of the doctrine of the eternity of future punishment. We believe the majority of the Presbytery have acted under a strong sense that the course they have taken was necessary to maintain the doctrinal purity of the Church. Never-theless they have taken a serious responsibility in adopting a course that must keep this case still agitating the Church, merely because Mr. MacDonnell would not consent to expunge from his statement a clause that did not, according to the ordinary laws of interpretation, change or modify his previous declaration of adhesion to the doctrine of the Church. They evidently went behind his words for the ground of their action in the case.

Barrie Examiner.

"As to the cry of persecution and cast-"As to the cry or persecution and castiron rules, we have no patience with such
nonsense. The investigation is not as to
whether Mr. Macdonnell's views are right
or wrong; it is simply his belief in accord with the society of which he is a member. If it is not, there are only two alternaillustrates with the expunge the destring ber. If it is not, there are only two atterna-tives open—either to expunge the doctrine in question from being an a. icle of Presby-terian faith, or else to drop the defendant from its list of ministers and teachers. No society, civil or religious, can be bounden together unless they are agreed on certain distinctive and to it, important principles, and therefore we cannot see that our Pres-byterian brethren are asking too much from the accused, when they demand him to withdraw from them or teach in accordance with their belief."

Kingston Whig.

"We have steadily entertained the hope that the Christian sympathies of the Committee having the matter under considerstion, would induce them to take the most haritable view possible of the explanations volunteered by Mr. Macdouneil, and let tha matter drop. Especially was such a course recommended, if not binding, after the honorable etatements the accused gave the Presbytery, and his willingness to do nothing hereafter that will in any way condict with the Confession of Faith, as taught by the Presbyterian Church. His ability and great usefulness are conceded, and it does seem out of tune with the light and liberty of the present age to bind a mau's conscience with such cast iron rules as will scarcely permit him to think for himself, much less presume to offer an expression not in harmony with what a Church or Society has accepted as infallible. Such a spirit of intolerance must eventually ac-complish more injury to the Church than the so-called heresy of Mr. Macdonnell.

Halifae Presbyterian Witness.

We must say that in our opinion the Presbytery of Toronto has dealt kindly, patiently and wisely with their erring bro We hope however they will not even yet proceed to an extreme course. The position taken by Mr. McDonnell is singufar, but Dr. Norman McLeod was still more pronounced in the same direction. Still Dr. Norman MacLeod managed to subscribe the Confession of Faith. These "broad" theologians, or let us call them emotional theologians, are apt to change their views if they are let alone.

St. John (N.B.) Pressyterian Advocate.

There is not in the Presbyterian Church provision made for the holding of such conflicting views as is the case in the Church of England. Possibly in the Church of Scot-land, if not in some other Presbyterian bodies, there is a slight dovelopment in the direction of Broad Church. Principal Tulloch may be regarded as a distinguished type of that school. The late Dr. Robert Lee, and perhaps even more so, the late Dr. Norman McLeod, may be classed in that school. Their views in regard to various points of orthodoxy have, however, been hazy rather well defined, or positively mischievous. But there is not an extreme High Church, an extreme Low Church, and several other parties in the Presbyterian Church, and it is not desirable that there should be, while minor diversities of belief ought not to be made the subject of ecclesiastical investigations, we should be sorry however, if Mr. MacDonnell should feel constrained to leave the Church. We would rather that he would see his way to remain in it, and to accept the doctrines of the standards in that general way in which it was understood they should be accepted.

Christian Journal.

We are aware that it is becoming a quite common thing to raise an outery against creeds. The Bible, and the Bible alone, it is asserted, should be the only standard of faith; but then it seems to be forgotten that it is the interpretation put upon the Bible that constitutes a creed. What a man believes the Bible to teach is, therefore, his creed. It does not alter the case that he holds it in common with others or not. Nor does it imply greater liberality in any man that he chooses to differ from the churches in his interpretations. His divergent opinions distinguish his creed; that is all. Moreover, it is a matter of fact that no class of men is more illiberal in their judgment of those holding opinions contrary to their own than these very men who call themselves liberal Christians. Nothing certainly can be more proper than for any number of men who find themselves in agreement upon doctrine to unite together in church organization, and for the sake of peace and harmony to determine that none shall be admitted into or permitted to remain in this organization as teachers who do not coincide in matters of faith with them. By doing so, they put bonds on no man; they simply require that when he embraces other views of doctrine which he wishes to teach he cannot be allowed to do so from their pulpits. His connection in the first instance was volun-tary, and carried with it obligations which bind him to agreement in doctrine with his associates, and when he can no longer remain in accord with them, he is free to go out and teach a different faith to as many as choose to hear him.

Canadian Baptist.

It will be seen, on a careful review of the case, that Mr. Macdonnell desires to carry the question at issue into the field of Scripture-interpretation, giving his own meaning to such words as "eternal," or scripture-interpretation, giving his own meaning to such words as "eternal," "punishment," &c. Ou the other hand, the Presbytery is making an equally strong effort to retain it in the field of the Confession of Faith aione. The majority of the members feel that they have no right to permit any one of their body to open the question whether the Confession does or does not correctly set forth the true teaching of Scripture on the Eternity of Punishment. Their duty, like that of of Punishment. Their duty, like that of judges, is not to alter the law, but to administer it. They cannot give their official sanction to what would be virtually a new type of doctrine, at variance not simply with their own standards, but with the common creed of Christendem. A minority who voted satisfaction with the statement of Mr. Macdonnell, and desired to let the matter drop, have appealed the case. It has accordingly been remitted to the General Assembly, the supreme tribunal of the Presbyterian body. which at its meeting next month, will take final action in the matter, should the shape in which the case has been sent up, permit it to be dealt with on its own

The result will be looked for with deep interest, although we cannot for a moment doubt that the Assembly will give any unsertain sound on this vital question. Mr. Macdonnell has been both tenderly and faithfully dealt with by his brethren; indeed the whole tone of the discussions showed the utmost respect, forbearance, and sympathy with him, as well as a strong desire to reach terms of agreement that would be mutually satisfactory.

Toronto Mad.

It is not pleasant to think of, but it is a fact that has aheady provoked much comment, that in the Toronto Presbytery the ment, that in the Toronto Presbytery the dividing lines between those for and those against Mr. Much rell have very nearly coincided with those between the two Churches lately united. Evidently church union has its drawbacks as well as its advantages; and exidently, too, the strengthening of Christian charity and brotherly to bearance is not among the latter. It is now the interest at the whole, Presbyterion now the interest of the whole Presbyterian Clarch in Canada that the matter in question be as speedily as possible trought before it his hest Court for settlement— that is, before the General Assembly at its meeting in June: though, unless Mr. Macdonell is prepared to say that he nover had a doubt on the question at resue, it is not easy to see how he can go further than he has already gone in the interest of peace We think the Presbytery might, without any scruple, have accepted his last state-ment.

Urbridge Guardian.

Many may imagine that the doctrine being expressed almost in the language of Scripture is its chief recommendation; but what does Mr. Macdonnell understand the language of Scripture to mean? That is the point. Now we know, and his friends know, that he says everlasting, as found in the original, does not necessarily mean never ending, but a very long period of time; therefore the Confession and the language of Scripture may both teach Restorationism or something like it. The confession says those words mean never contession says those words mean never ending. That is its interpretation of Scripture, but not Mr. Macdonnell's, and hence the difference. Any Annihilationist or Restorationist could subscribe to the doctrines of the Confession in the same way. Indeed any person receiving the Bible could subscribe in the same way, claiming the right to interpret Scriptures as he pleased. We are surprised Mr. Macdonnell's friends do not see this. They told the Presbytery the words did not mean anything; if not, it is surely a fearful re-sponsibility to persist in retaining them at

Presbyterian Synod of Toronto and Kingston.

the peril of convulsing the Church. We hope better counsel will prevail in the interval, which may save the happily united Presbyterian Church from much mis-

fortune, and secure a continuance of the service of such an able, accomplished, and

successful minister as Mr. Macdonnell has fully proved himself to be.

The first semi-annual meeting of the Presbyterian Synod of Toronto and Kingston, commenced on Monday evening, May 7th, in Knox church. The opening sermon was preached by the Moderator, the Rev. W. Frazer, of Bond Head, after devotional ex-

CONSTITUTION OF SYNOD.

After prayer the clerk read the minute of the Assembly constituting the Synod. The roll was then called. The members of the Synod consisted of the elders and ministers of the Presbyteries of Kingston, Peterboro', Whitby, Lindsay, Toronto, Barrie, Owen Sound, Saugeen and Guelph.

THE MODERATORSHIP.

The Moderator then called upon the Synod to appoint a new Moderator. He referred to the absence of one of the fathers, which necessitated his call to the chair. He offered his cordial acknowledgments for being given the office of Moderator himself. The work had not been onerous, and the prospect of being relieved from it was pleasing to him. He expressed this desire that the deliberations of the Synod should be characteristic of the spirit which brought them together, and that the only strife should be that which the Apostle commands, striving together for the faith of the Gospel.

Rev. Mr. Torrance, of Guelph, moved that Rev. Dr. MacKerras, of Kingston, be

elected moderater.

Rev. Prof. MacKerras excused himself in consequence of sickness in his family and the possibility of his being called away befor the Synod adjourned. Rev. Dr. Reid did not consider that suf-

ficient excuse. There being no other nominations, Prof.

McKerras was unanimously elected.
The Moderator elect stated that no honor ever fell to him more unexpectedly than that. He expressed his gratitude for his election, and his belief that the duties of the office would be made easy by the courtesy which he would receive from the

THE RETIRING MODERATOR.

On motion of the Rev. Mr. Torrance the thanks of the Synod were awarded to the retiring Moderator.

THE COMMITTEE ON BUSINESS.

Rev. Mr. Torrance introduced the re-port of the Committee which had been engaged during the afternoon in arranging the business, which was adonted.

The Synod then appointed the Committee on Bills and Overtures, and also a Committee to examine the records of the Presbyteries.

The Synod was then adjourned.

WEDNESDAY'S SEDURENTS.

The Synod resumed to day at 3 o'clock. The protest and appeal of Sheriff Davidson of Berlin, against the decision of Guelph Presbytery, respecting the Kirk session and trustees of St. Audrew's Church in that lown was considered at some length, and finally the action of the Guelph Presbywas sustained, and the appeal

The next meeting of the Synod was fixed for the first Tuesday of May, 1877, at

Knox Church.

At the evening Sederaut, reports from the several Presbyteries as to the state of religion were read and considered. These reports testified to an extensive spiritual revification throughout the various congregations, indicated by increased attendance at prayer meetings by the large number of young persons who have been recently uniting with the Church, enlarged liberality on the part of the congregations, and in | month.-Con.

the increase of members and communicants. The great help to these cheering results are family worship and raligious instruction of the young at the family tar. Of the hindrances and stumblingblooks to religion, spiritual indifferentism and intemperance were spoken of as the

After some discussion on these reports the following resolution was agreed to, and the Synod adjourned:—
"That profound thanks be expressed to

main obstructives.

Almighty God for the angular, and gratifying and encouraging character of the reports submitted; that the Clerk of the Synod be instructed to tabulate the same and transmit them to the Convener of General Assembly Committee on the state of religion; and that a committee be appointed to watch over the matter with the view of presenting a report at the next meeting of Synod, and that at an early diet of the same a conference on the subject be again held."

THURSDAY'S SEDURENTS.

The Moderator took the chair at ten o'clock. After routine,

An appeal of the Rev. John Marples, against the decision of the Presbytery of Barrie, was brought up, and, on motion, was laid on the table till the next meeting

of the Synod.

Rev. Mr. Bennett introduced a proposition in favour of a general sustentation fund for the payment of the salaries of min-isters, and moved that the Synod overture t) Assembly at its next meeting to ap-

suc a scheme be practicable. The clerk read an overture of the Rev. Mr. Anderson, transmitted through the Presbytery of Saugeen, in advocacy of the establishment of a mission by the Presbyterian Church in Canada to the Jews.

Rev. Mr. Anderson reads in correct of

Rev. Mr. Anderson spoke in support of his overture.

A motion having been made that the overture be adopted and the terms of its recommendation be transmitted to the General Assembly,
Hon. John McMurrich thought it would

not be prudent for the Church to assume new schemes and consequent obligations while the present schemes of the Church

are suffering for the want of funds.

Rev. J. M. King agreed with the last speaker, and moved that the overture be laid on the table till the next meeting of the Synod. His motion was carried.

The Finance Committee presented a re-

port recommending that Mr. James Brown be appointed Synod treasurer; that the salary of the clerk be \$100; and that the Synod fund be fixed for the current year at \$200. The report was adopted, and the Synod adjourned till three o'clock.

On resuming in the afternoon, the only of the Rev. D. Mitchell and others, in reference to the decision of the Rev. D. J. Macdonnell.

The Committee on Bills and Overtures The Committee on Bills and Overtures submitted all the papers which had any bearing on the case, together with extract minutes of the Fresbytery in relation to the same, and made the following recommendations:—"That because of the short time now at the disposal of this meeting of Synod, and the importance of the matter now introduced, the committee recommend: 1st. That, with the consent of the parties, the dissent and complaint be transmitted to the General Assembly simpliciter; and 2nd. That the parties be instructed to have all the papers in printed form without delav.'

The report of the committee was received, and all the documents were read by the clerk.

The Synod then adjourned till 7.30 in the evening. On resuming at that hour, Rev. Mr. Macdonnell asked permission,

Rev. Mr. Macdonnell asked permission, if he was in order, to add the words, "as one's own" to his reason of dissent, so as to make the sentence grammatical, and to substitute "words of a committee" for "words of others," inasmuch as the latter phrase had been understood by some to the to the words of the Confession of refer to the words of the Confession of Faith, to which it had no reference.

Several gentlemen expressed their willingness that the correction should be made, but
The Moderator ruled that it could not

be done except through the Presbytery.

The report of the Committee on Bills

and Overtures was afterwards adopted, and the Rev. Principal Snodgrass and the Rev. pointed commissioners to explain the matter referred, and the reasons for the reference, to the General Assembly.

Some unimportant discussion followed, after which the Synod adjourned until the first Tuesday in May, 1877.

SINTY thousand schools, six million scholars, and one Bismarck, is the honourable record of the German empire.

Ex-Queen Isabella, of Spain, has written a letter to the Pope, offering to intervene with her son, King Alfonso, in connection with the religious question. The ex-Queen is a model of religion—of the Romish pattern.

A meeting of the ladies of the Union Congregation, lately formed in Lancaster, met on the 8th inst., for the purpose of organizing a Female Missionary Society. The meeting was well attended, though few of the country members could be present, owing to bad roads. The meeting was opened by the Rev. D. Ross, pastor of the congregation, who stated the object of the meeting, and the necessity there exists for such associations, especially impressing upon the meeting the sad state of females in heathen lands, and the obligation that rests on every woman born in a Christian land to extend a helping hand to her benighted sisters. The ladies expressed a desire to enter at once into the work, and proceeded to organize a Society. A constitution was read and adopted, and officers for the year appointed. President—Mrs. D. Ross. Vice-Presidents—Mrs. A. Cameron, Mrs. R. McDougal, Mrs. McLood, Mrs. Sangster. Treasurer—Miss M. L. Cameron. Secretary—Miss A. L. McLean. Corresponding Secretary—Miss George; and a Committee of Management of ton. Meeting to take place first Wednesday of every

Choice Biterature.

Still and Deep.

BY F. M. P. SERNE, AUTHOR OF "TRIED, ONE LIFE ONLY. STO.

CHAPTER LIII.

Pertrand de L'Isle had listened with ever deepening attention and seriousness, to the simple yet earnest words with which his wife told him the sources and nature of her hopes on Laura Brant's behalf, and when she paused in her momentary agitation, he still sat silent for a few min-

utes before he spoke.
"Well, Mary, 1 hope it may be as you excet," he said at last, thoughtfully; "and at or the account you have given me of poor Pemberton's ceaseless prayers, one might almost believe that a miracle of grace would indeed be worked on the woman who injured him, because of his noble devotion; but it will be in very truth a miracle I think if Lurine is ever brought

miracle I think if Lurine is ever brought to anything like real religion, for I am convinced that she is godless and false to the very heart's core."

"She has never known God, certainly," said Mary, "but I think that has in part, at least, been more her misfortune than at least, been more her misfortune than at least, been more her labeleyed. her fault; and in other respects I believe there is greater ground for hope even in her natural aracter than you would be disposed to admit. I imagine the root of the evil in her case hes simply in the fact that she has never at all realised anything beyond this outward visible world and her personal existence in it, this present life, and her own happiness throughout its duration, is all she has ever thought of or simed at or desired; she has not even recognised a moral law as applying to herself, and therefore has not sorupled to use any means, however full of falsehood and cruelty, to gain her own ends. She has been kept from graver evils mainly by her instincts as a lady and her position in society; but I think that if once her spiritual sense could be awakened to a knowadge of the truth of God, of the love of Christ, and of the immortality that surely awaits her, there are good and hopeful qualities within her, which will help her.

once to respond to such a rovelation."
"You have evidently studied her character more than I have, my wise little wife, and you may be right."

"At all events, Bertrand, I have your full sanction, have I not, for trying my pest to fulfil John Pemberton's charge, and for my other plans with regard to Laura?

"Certainly you have, my darling. If he who suffered so much more by her than we who suffered so much more by her than we have done could thus forgive and serve her to the last, we well may do what in us lies to help her now. We will go together at once, dear, to find rooms for her, and to arrange for her removal, and you may be with her in your efforts to influence her for good, as much as you please till the time comes for our ratum home." time comes for our return home.

Two days later Mary de L'Isle was seated by the side of Laura's couch, which had been drawn near the open window of a pleasant room, very different from the attic in which she had found her. The poor suffering Lorelei was already looking much better, though still excessively pale and mested the huming foverighness had and wasted, the burning feverishness had evidently almost left her, and she seemed tranquil and at ease, though very weak. at that now, however, become strangely evident how completely her beauty had depended on her brilliant colouring and animation, for no one at this time would have called her even a pretty woman; her features had always been defective and irregular, and now that her eyes were sunken, and her cheeks wasted, there was not the slightest remains of the ephemeral loveliness that had allured so many to their fatal injury. She was much more subdued and simple in her manner, and there was a touch of real feeling in the thanks she was expressing to Mary for all she had done for her.

"I never thought the day would come when I should be a dependent on your charity, and that of Bertrand Lisle," she added, while a flush tinged her wan cheeks; "I think, in a sense, you both have your revenge in that very fact, though I know you do not do it with the intention of heaping coals of fire on my head."

"No, indeed," said Mary, warmly; "we have been giving ourselves pleasure in trying to be of use to you."

"You have saved my life; but was it marks againg Mary? I must some health

to that, though I am glad not to be called upon to face God with all my sins upon my head at this time; but you don't know with hat dread I look forward to the dull monotonous existence that seems to be before me. You are going to leave me here with Mrs. Parry and this poor sickly haby, and I know that your kindness will ensure my having everything I absolutely require, but what shall I have to brighten life, or to give me happiness?"
"That which alone can give happiness to

any one on earth, whatever their external existence may be—the love of God, the hope of serving through the eternal ages the Lord who suffered and died to purchase

for us endless bliss."

Laura sighed. "I never was religious, you know, Mary; and although I have no doubt what you say is true, these prospects are too far off to have any reality for me; church-going used to be simply a weariness to me, as I daresay you remember.'

Yes, and I suppose even now you do not care to have such matters spoken of, though you have been very near what seems to you so far off, Laura dear."

I do not dislike your talking of religion, Mary, because you never were either canting or self-righteous. But although it is true, no doubt, that if I had died as I expected I should have been brought into expected I should have been brought into the midst of all that the Bible teaches of the unseen world, I only felt terrified at the thought of God's just anger, and my probable punishment; and I must say all that is happiness in this life seems to me very far removed from anything that religion can offer.'

religion can offer.

"I think that is just where your mistake
has been, Lura. You have imagined that
the gifts which this present visible world
can bestow are capable of conveying happiness to the immortal beings whom God

has created to find bliss only in Himself, and I think oven your own experience might show you now what a fillney it is to suppose the soul can ever be satisfied with suppose the sources. You need to think that riches and society and amusements were all that was most desirable, did you not?"

Yos, and I fought hard to win them. "And you succeeded; for some months after your marriage, you had all these supposed a hantages, had you not? You wealth untold, and you lived in a round of gaieties, and won a great deal of admiration and homage?"

"That is true enough," said Laura. "Theu, tell ne, were you happy in the midst of it all?" and Mary fixed her dark earnest eyes on the faded face.
"Never for a single moment," answered

Laura, energetically; "but there were a thousand causes to prevent it. I had rivers in society who were more courted than I was, and it worried me beyond endurance not to be able to emulate their success. Then I used to spend heaps of money in giving splended fetes to numbers of people, not one of whom I ever cared to see again, and I reaped nothing from them myself but dissappointment and weariness. I got tired to death of the theatre when I it to it every night, and soon my state of health incapacitated me from much fatigue, and at home Mr. Brant and I were always quarrelling. Oh, I have been very wretched, but that was the result of my special circumstances, not because a life of pleasure cannot give happiness !"
"You would find that there are always

circumstances to mar the enjoyments which belong to this world only; the very ing else did."

But look at your own case, Mary; you are very happy, as well you may be—Com-tesse de L'Isle, with wealth, position, and

everything you can desire!' I am happy because I have my Bertrand," she answered, simply; "but the very love I bear him would turn to utter anguish if I had no hope beyond this life; for, think how precarious all such happiness is—at any moment death may take him from me or me from him. I do not know how I could bear the thought of all earth's changes and chances, if it were not for the prospects of the steadfast peace into which I trust we both may enter when this incomplete existence is broken off or ending in decay. As to those other so-called advantages of which you speak, they are absolutely nothing in themselves, and altogether valueless, excepting for the nower they sometimes convey of being useful to our fellow creatures."

"Then, do you mean that earth has no

joys at all for any one, Mary?" asked

"No, far from it! There are many sources of happiness, pure and sweet, many tranquil pleasures which our Father in heaven gives us to cheer us in our difficult journey to our home; but they are only like the flowers growing by the wayside, which may enliven our path a little way, if we can but be sure that we ever see before us that Bright and Morning Star, the true light of the world, which alone can really fill our hearts with joy, the perfect joy of His eternal love."

Mary seemed almost to have forgotten to

whom she was speaking as she uttered these words, while her eloquent eyes were lifted up to the pure blue vault, seen through the open window, with a look which told how intense was in that moment her realisation of the great truth she was

expressing.

The worldly woman at her side lay still and silent, gazing at her with mingled wonder and envy, and not daring for a time to disturb the thoughts she could so little understand.

CHAPTER LIV.

It might have made a striking and suggestive picture if Mary de L'Isle and Laura Brant could have been depicted in that moment of silence, as representatives, the one of the children of light, the other of the children of this world. Mary had urned to the window, and the full glory of an Italian sunset was streaming on her pure spiritual face and large dark eyes all luminous with the light of faith and hope her snowy garments shining in the vivid radiance with the dazzling whiteness of an angel's robes, while Lurline lay back amid the shadows with her gray faded face and lustreless eyes, and the weary careworn expression of one whose spirit knows no peace. She broke the stillness, and recalled Mary to herself at last by saying, with a heavy sigh, "I wish, oh how I wish, I could feel as you do! but for me it is hope-lessly impossible."

In an instant Mary had turned. No, dear Lurline, you must not speak of hopelessness; that word has been obliterated in every spiritual sense by the cross of Christ. I came here to-day to give you a message, which I think will help you, from one who already knows the full secret of the love of God. Tell me, Laura, where do you suppose John Pemberton to be at this moment?"

"Oh, poor fellow, I am sure I do not know! living at home perhaps, or reading for orders somewhere, trying to redeem the time he wasted on me. Of all my evil deeds, Mary, my conduct to John Pember-ton was that which terrified me the most, when I believed I was going then and there before the judgment-seat of Christ. I know that I did him a deadly injury by drawing him away from all his holy aspirations, and then I deceived and betrayed him after all, and sent him from me in despair. Oh, I was far more cruel to him than to Bertrand, for he loved me truly, and I do not think your husband ever really did. Wherever John is now I am sure-he must be thinking of me with the

bitterest hatred and contempt.' "Oh, Laura, how much you are mis-taken," said Mary, softly. "Dear John is even now at the feet of his beloved Lord; in His bright immediate presence, and there, I doubt not, if he is permitted to do so, he prays for you as ardently, as incessantly, as he did while still he struggled through the shadows of this

position; "where is John? not dead-oh, say he is not dead!"
"Dead to this mortal state, but alive unto God for evermore," said Mary, rever-

ently.
"Then I shall never see him again, to "Then I shall never see him again, to ask him to forgive me, as I fully meant to do?" said Lurline, falling back sadly on her pillows. "Oh, Mary, I am justly punished for my cruelty towards him! I thought nothing of it at the time, when I was only straining every nerve to escape at any cost from Chiverley and the dull monthly of my unpresent life; but the save otony of my unmarried life; but the sense of my unkindness to poor John Pemberton was brought home to me when I found myself the wife of a man who married mo to suit his own convenience, and in the midst of persons who called themselves my friends for the sake of promoting their personal interests, and whose pretended attachment to me was as false and hollow as that with which I had mocked the devotion of his true and tender heart. I was stung with remorse concerning him even then, before I had been brought face to face with death and judgment, and I made the most carnest resolution that I would try to be a true friend to him in all the years to come. I looked forward most anxiously to meeting him again, for that yery purpose; and now, all in a moment, I hear that it is for ever impossible; it may be a just decree, no doubt I have deserved it; but it is almost unendurable to feel that the one who loved me more than any one else ever did should have parted from me for the last time on earth in such exceeding bitterness."

"There was no bitterness in his feelings towards you at the last, Laura; of that am quite certain from the manner in which he spoke to me of you a very short time before his death; but I do not believe that he ever at any time cherished an unkind thought of you, even when he was in the midst of his keenest suffering.

"He did suffer much, then, by my conduct, as I feared; tell me all you know of him from the time he left Chiverley. I never heard a word about him after that last letter he wrote to my father. very unhappy, Mary? I want to know all the truth.

"I will not hide it from you, Laura though I fear it must pain you to hear it. He was indeed almost broken-hearted then; but it was rather because he had fallen from his pure allegiance to his Savious than from the utter loss and ruin that had fallen on his earthly love; his remorseful penitence drove him to test himself by serving God in some severe and painful way, before he dared allow himself to enter on the sacred duties of his first vocation as a clergyman; for this reason he came to Paris to work among the sick and wounded of the war, which was, of course, a task full of danger and self-sacrifice.

"To Paris! then was it there he died? and were you near him at the time? how did it happe." Mary? tell me all!" said Laura, class ag her hands tight in feverish

agitation.

"I was near him; I had seen him only a few hours before; and I was the first to hear of the sudden termination to his beautiful life. He was shot down in the streets while saving a little child from the fury of some French soldiers, who were trying to kill her as a Prussian spy; she was the daughter of the people with whom I lodged, and she came flying to me at once with the terrible news, and I hurried to the spot, but too late to see him alive; he was lying under the surset sky in the arms

"And it was thus his life was flung away!" said Laura, bitterly, "in a foreign country, in the midst of an alien struggle which had no claim on him, and a warfare in which had no claim on him, and a warfare in which he had no part; and he was driven to that city of death by me! It seems to me, Mary, that I am just as much responsible for his untimely fate as if I had shot him through the heart myself.'

"No, Laura, I believe that he was taken in merciful response to his own intense longing for the Lord whom he loved. You were, doubtless, the cause of his leav ing his native land, but good was brought out of evil, and if you had seen his smile in death you could never have regretted for a moment that his deep desire was granted, in that early passing of his soul to the bosom of the Father."

"You said he gave you a marganteep.

"You said he gave you a message for me before he died," said Laura, whose tears were now flowing quietly down her pale

"Yes, he charged me with a special brought me here to fulfil it.'

"What was it that he wished, Mary Lurline, in a low awe-stricken voice; and the answer came in tones of deepest

"Laura, from the moment that John Pemberton left you at Chiverley, all through the siege, on the ramparts, in the dying, there was continually going up from his faithful heart an earnest prayer for you—the prayer that you might be brought into the love and peace of Christ; he knew that he never should see you on this earth again, and therefore he charged me most folemply to seek you out and implore of you in his name to turn away from shadows and delusions to the true and only Light to endeavour with all your heart to find that God to whom he has gone in joy un-speakable and full of glory." Mary rose, and knelt down by Laura as she spoke.

"Dear," she said, "will you listen to the voice of this your faithful friend speaking to you through my lips from the very grave? Will you turn even new to the God and Saviour who is so willing to re-ceive you? Will you ask Him to draw you to Himselt; to teach you His love; to show you in His own very being the way, the you in his own very sense the way, the truth, the life—the fulness of joy for everniore? I know you feel yourself weak and blind and ignorant; but, Laura, He who reads the thoughts of all humanity knows what you require far better than you do yourself. He will be to you wis-dom, and sanctification, and redemption; only fly to Him, cling to Him, east yourself upon Him, wrestle with Him in the very struggled through the shadows of this twilight world."

"Mary, what do you mean?" exclaimed Laura, starting from her reclining

Himself to you as that Deathless Love,

which alone can satisfy your soul !"
Mary had clasped her hands in almost an agony of entreaty, while her voice trombled and her eyes shone through tears of deepest feeling. The effect of her earnestness was almost like the miracle of grace Bertrand had anticipated; for the hardened selfish heart of the worldly woman melted like icebound waters beneath the heavenly surshine, the springs of its purer impulses were broken open, and, flinging her round Mary's neck, Laura exclaimed, in utterances half choked with emotion, "I will! I will! Oh, Mary! I will turn to God with all my heart if only you will help me, teach me, guide me; I will ask Him to Give me faith, and a true sorrow for all my evil life, to show me His will, to grant me His love, to wake me out of my dead indifference and apathy, and I feel I know John's prayers have not been all in vain, for already I have at least the wish to become a follower of Christ, and so if it be true that the very angels in heaven rejoice over the sinner that repents I think that he too-my poor lost friend-must be very glad in his home of rest this

She broke into hysterical weeping as she censed to speak, and Mary would not allow her to say another word, but soothed her as if she had been a tired child, till she dropped into tranquil slumber.

(To be Continued.)

The Sons of Successful Men.

Next to the inquiry, What becomes of the pins? an interesting question would be, What becomes of the sons of successful men? A few men and a few firms are in the hands of the founders; but these are exceptions. The old name and the old trade generally pass into the hands of others. "Do you see that man shoveling in coal? Well, his children, and children like his, will jostle your pampered sons and rule this land," said an old New-Yorker, the other day. The old names have ceased in the pulpit. The famed men of the bar seldom have a successor. The eminent jurists carry their honors with them to the

grave. Merchant princes are obliterated.

The reason is clear. The fathers laid the basis of business one way, and the sons build another. Men who earned their fortunes by hard work, by diligence that knew sixteen hours' toil, by personal atten-than of the ledger. Famous hotel men were gentlemen, men of intelligence, men who were the equals of the best in the land, and who never sunk the gentleman in their trade. Young men who fling the example of their sires to the winds find it easier to squander a valuable name, run through a fortune quicker than it was earned, and find themselves, while young, at the point from which their fathers started. One thing is quite marked in New York. It is the fact that the heavy business is getting into the hands of foreigners. The heavy importers, the great bankers, and much of the trade of value, is slipping out of the hands of Americans, as the trade of England got into the power of the Lombards.-Boston Journal.

How the French Do It.

The French butcher separates the bones from his steaks, and places them where they will do the most good. The house-wife orders just enough for each person and no more, even to the coffee. If a chance visitor drops in, somebody quietly retires and the extra cup is so provided, but nothing extra by carelessness of intention. When the pot has boiled, the handful of charcoal in the little range is extinguished, and waits for another time. No roaring cook-stoves and red-hot covers all day long for no purpose but waste. The egg laid and are costs a little move than the one laid. to-day costs a little more than the one laid last week. Values are nicely estimated, and the smallest surplus is carefully saved. A thousand little economies are practised, and it is respectable to practise them. Cooking is an economical as well as a sanicook will make a franc go as far as an American housewife will make three, and how much farther than the American Bridget nobody knows-we should probably be greatly astonished, could the computation be made how much of the financial, recuperative power of France is owing to her soups and her cheap food; better living, after all, than the heavy bread and greasy failures of our culinary ignorance.

The French man's or woman's financial conscience will not permit waste, or exceed ing the income, no matter how small. The Paris workman saves something every day out of his little wages, despite all the city enticements, and by and by is apt to go back to his native village and purchase his little plot, and live on it contented, never poor enough to be insolvent. With French economy, we should not only be richer than France, but our rapidly accumulating material resources would help to build national prosperity and renown that France with her antecedents and encumbrances can never emulate. The want of our financial future and our national honesty is—not more greenbacks, but—more economy .- Springfield Republican.

When we hold a hand in the warm clasp When we hold a name in the dowe know of love or friendship, how little do we know as to what a powerful instrument it is, or as to what a powerful metrument it is, or see the seed or evil! We may have been, for good or evil! We gaze into the eye to meet its glances warm and bright, and think we see a heart reflected in its light; but too often beneath its pleasant beaming lies the hidden tear that is welling up from the depths of an aching heart.

As we look at it, a deep view of ain is exceedingly important, if not indispensable, to the Christian character. But it seems to us quite as likely to be found resulting from humbler growth in grace, drawing the converted soul nearer to God, and bringing out its littleness in contrast with his in-finiteness, its blackness in contrast with his purity; as to grow out of a dire and pro-longed experience of the terrors of the law, while yet in trespasses and sins.

Scientific and Useful.

ONE-EGG CAKE.

One and one thirds cups of flour, onethird cup of sweet milk, one cup of sugar, one tablespoonful melted butter, one egg, and two teaspoonfuls baking powder.

COCOANUT CAKE.

Sugar, two cups; butter, one-half cup; sweet milk, three-fourths cup; white of six eggs; flour, two and one-half cups; two teaspoonfuls baking powder.

A CURE FOR BURNS.

Charcoal has been discovered to be a cure for burns. By laying a piece of charcoal upon a burn the pair subsides immediately. By leaving the charcoal on one hour the wound is healed.

GOOD GINGER BREAD WITHOUT EGGS. One cupful of molasses, one small cupful

of shortening, one-half cupful of cold water, one large teaspoonful of soda, one teaspoonful ginger.

PUDLING SAUCE.

Take the whites of two eggs, well beaten; add to them the juice of one lemon, with the peel grated, and four tablespoonsful of pulverized augar.

BEAUTIFUL CAKE.

Three cups of sugar, two of butter, six of flour, one of sour milk (or sweet), with a little cream, five eggs, and a little fruit of any kind, one tablespoonful of soda, two of cream of tartar.

CHICKEN SALAD.

Boil a chicken; do not chop very fine; cut up one bunch of celery in pieces the size of a cent; to make the dressing, mash smooth yolk of hard boiled egg, one full teaspoonful of salt, one or two tablespoons ful of made mustard; stir in slowly four tablespoonsful of sweet oil, then two tablespoonsful of vinegar; pour over the chicken and celery.

TERRIBLE POISON.

The most terrible poison known is osmium. Twenty pounds of this metal would be enough to poison all the inhabitants of the globe. One-thousandth part of a grain of osmic soid, set free in a hundred cubic yards of air, would possess so deadly an influence, that all the persons breathing the air would be nearly killed.

SUET PUDDING.

Three-quarters of a pint of chopped suct, one pint of milk or water, one egg beaten, one-half teaspoon salt, and enough flour make a stiff batter, but thin enough to pour from a spoon. Put in a bowl, cover with a cloth, and boil three hours. The same, made a little thinner, with a few raisins added, and baked in a well-greased dish, is excellent.

DON'T HITCH HORSES TO TREES.

Why not? Because almost every horse will surely commence gnawing, GNAWING the bark until the body of the tree is thoroughly girdled. Most horses appear to be endowed with a passion for gnawing large trees and nipping the tops of small ones, whenever they are driven so near that they can stretch out the nose, and snatch a mouthful of thrifty branches. It is an inexcusable practice to hitch horses to ornamental trees, or even to large fruit trees that have a large and tough bark .-Practical Farmer.

PENCING.

In all sections many thousand panels of fence are needlessly made use of, by having the fields of such a shape as to require too great a proportion to enclose a given area. The most economical form is that of a square; and as we leave this form for an oblong, we rapidly increase the amount of fence needed to inclose a given number of acres. A square of ten acres will require 264 panels of fence to enclose it, while a field of the same area, but twice as long as wide, will require 380 panels. Some fence may be saved by working the fields in pairs with the usual rotation of corn, oats, wheat and peas. Two adjacent fields will do without any division fence; the only time durout any division ience; the only time during the rotation when a fence could be wanted would be after the wheat was off in the fall, when the stubble should never be pastured any how.—Country Gentleman

WALL-POCKET FOR BED.

Out a tastefully shaped piece of siiff pasteboard eighteen inches broad and twenty inches high, rounding off the lower corners, and cutting a large scallop out of each side above, which will form a point in the centre and at each end. Cover with bright-colored cambric, pink blue or green, lining the back with white muslin. Cut a piece of white pique to fit the lower half of the pocket, after gathering in one-fourth of its size; also a piece of the same, fitted in the same manuer to the upper part, and upon this arrange three small pockets, cut in small half circular pieces; the centre one arranged as a watch-pocket, with open circle in the centre. Ornament the edges of all the pockets with full quiltings of the bright-colored cambric, pinked out on each edge and enclosed in the band, binding the tops of the two large pockets with a strip of strong elastic. Fasten the upper pecket to the card-board back, along the sides and the bottom; then the lower pocket, which should extend two inches above the upper pocket; sew the pinked quilting around the entire edge, and form supension cords. The cambric pinked out on the edges with bows of the same. These pockets are very stylish hung upon each side of the bed, for holding night-clothes, watches, handkerchiefs, necktie, collar, or other articles removed at night from the person. Another pretty covering for them is quilted cambric, a very thin layer of cotton or soft flannel laid between, and quilted in diamonds upon the sewing-machine.—From "Household Elsqueies," published by Henry T. Williams.

In good fortune be not too elevated and confident. In misfortune be not too despondent.

Our prayer and God's mercy are like two buckets in a well; while the one ascends, the other descends.

First Impressions of India.

by the Rev. W. Milne, Late of Auchterarder.

In a former communication to you, I said that the success of Christian missions in India must be judged of, not merely by the number of converts who have been gathered into the Christian Church, but also by the present condition of native scolety, and the processes that are at work in an infinite variety of ways, betokening the certain and speedy approach of a more glorious day of grace.

In recurring to the subject, I would remark, that while Christians at home are too much inclined to regard the number of baptisms as the true test of missionary success, I have observed a tendency on the part of the friends of missions to go into the opposite extreme, and rest the defence of the good cause almost exclusively on the indirect results achieved. They scorn the idea of "counting the converts," and undertake the vindication of the missionary enterprise from a philosophical induc-tion of facts drawn from the wider domain of the educational and social changes due to the indirect influence of Christianity and British rule. I can easily understand how prayerful and earnest men, whose lot it has been to labour long in the mission field without seeing converts multiply as they may have expected when they enter-ed on their work full of youthful ardour and zeal, or who may have often been disappointed and grieved in those who had received baptism at their hands, should gradually fall into the extreme above alluded to. But the other side of the question presents a warmer aspect to the hearts of Christians at home, and calls forth most powerfully their sympathy and prayers. Missionaries have sometimes been accused of making too much of the success that has attended their efforts—of sending home too rese-coloured accounts of their work, and of keeping back everything that would be calculated to discourage the church at home. My own conviction is, that the tendency is rather to underrate than to exaggerate the amount of good that is being done. Even with our eyes fixed on the future conquest of our land, and the abundant blessing that is yet in store for the church, it is well to make the most of the grapes of Eshcol already gath. ered, and to send home from time to such accounts of the grace of God among the heathen, as shall enable praying people to say to one another, "This is the fruit of

We had recently under discussion in our Missionary Conference "The encouragements and discouragements connected with mission work n India at the present

There were several of the native Christian brethren present, and one of the mis-sionaries, in the course of the discussion, looking round the room, and pointing to one and another of these honoured men who are labouring for the cause of Christ who are labouring for the cause of Christ as ordained missionaries and ministers, exclaimed, "Ye are my encouragement. When I think of what the grace of God has done for you, and see you labouring more earnestly than myself for the evangelization of this land, how can I be discouraged?" There was great force and propriety in this appeal. Any one who has seen such men as Rev. Narayan Sheehadri, the Rev. Jagadishwar Bhattacharjae, Rev. Lal Behari Day, and many others who are occupying high places in the ministry and Church of Christ, may well take heart again and be "a hero in the strife." What God has done he is doing, and is able to do, God has done he is doing, and is able to do, till his purpose of grace with regard to this nation shall be fulfilled.

Only a few weeks ago there was a meeting in one of the churches in this city, of native Christian ministers, missionaries, and laymen engaged in active Christian work in Calcutta and its neighbourhood, and there were upwards of sixty present. and there were upwards of sixty present. The fact alone might be sufficient to cheer the most desponding. In a recent number of the Bengal Magasine, edited by Rev. Lal Behari Day, of Chinsurah, appeared an article by a Bengal Christian in reply to the misstatement of a writer in the Liberal, regarding Christian missions in Bengal. From this article I send you the following extract, promising that the Liberal is edited by a Brahmo gentleman, and the object of the writer is to show that Christian missions in Bengal have been a failure, and Brahmeism is to supersede Christianity :-

"When one considers the tremendous difficulties under which Christianity labors in this country, one should not have been surprised if it had made much less progress than it has actually done. In Bengal, to which country the writer in the *Liberal* confines his attention, we have a population of about sixty-seven millions, the bulk of whom are domincered over by a system of religion which is perhaps the most potent of all the superstitions which the annals of the world presents to us. The pernicious tendency of that system it is impossible to exaggerate. No form of false religion ever exercised so powerful an influence on its votaries; no system of heathenism boasted of so high an antiquity; no religion ever consulted so successfully the veried tastes and predilections of men. For the populace, it has feasts and shows and celebrations; for the lettered fow, it it has a system of monotheism suited to their cultivated minds; and for the sentimental and imaginative, it has transcendental pantheism. It allures sensual and pleasure-loving men by the carnal delights of a heaven which it feigns; and it holds out to contemplative and enthusiastic men the prospect of an absorption into the divine essence. Terrible is the influence which Hinduism exercises upon its votary. Its dark form haunts him by day and by night. It regulates all his thoughts, moulds all his feelings, directs all the springs of his activity. It has enveloped his mind in a coating of sevenfold prejudice, through which truth finds it difficult to pierce. When you add to all this the cepsideration that the circuit results are the consideration. When you add to all this the consideration that the gigantic system of Caste isolates the Hindu from all the nations in the world, and Hindus from one another, yeu must admit that the spread of Christianity amongst such a people must, humbly speaking, be very slow. Of the rest of the population, about twenty-two millions are followers of the Arabian Prophet; and

these, owing to their intense pride, their systematic self-righteousness, and their fierce fanaticism, are, in a missionary point of view, more hopeless than the Hindu idelaters whom they affect to

despise.
"But in spite of these formidable obstacles, it must be admitted by every thoughtful person that Christianity has thoughtful person that Christianity has made great progress in the country. The writer in the Liberal says that there are 20,000 native Christians in Bengal, 5,000 of whom are communicants. We do not kn. w where the writer got his statistics, but he is quite out in his reckoning. From the statistical tables compiled by the Rev. Messrs. Sherring and Shackell towards the end of 1871, we find that there are in Bengal nearly 40,000 native Christian, of whom upwards of 18,000 are communicants, cants,-

Rongal including Orlssa 21,342 Chota Nagpore .21,536

Total 45,978 Native Christians. The number of communicants is as fol-

lows:—

"These results, it will be remembered, were obtained in the year 1871; during the last three or four years there must have been some accessions to the number; let us, however, content ourselves with saying that the number of native Christians in Bengal at this moment is 40,000. The writer of the article under notice takes care to inform us that Dr. notice takes care to inform us that Dr. Carey, the first Protestant missionary in Bengal, arrived in the country in 1798; but it is well know that, though Dr. Carey came to Bengal in 1798, no great effort was made to convert the people till several years after—indeed, it is a simple fact that by far the great majority of the converts were made only during the last thirty or or forty years. Striking an average, we may say that the present results of Christian missions in Bengal have been attained by missionary exertion for the last sixty years. Ohristianity has thus obtain-ed 46,000 followers in sixty years.

"Now, the Brahmo Samaj—or Sabha, as it was originally called—was established by the late Rajah Ram Mohan Raya, about sixty years ago. What progress, we ask, has Brahmoism made during these sixty years? We cannot lay our hands on any Brahmo statistics,—and we do not know that they have ever published any— but the last census informed us that there were in Calcutta some 90 and odd Brahmos; let us say, then, in round numbers that there are in Calcutta 100 Brahmos. The number in the Mofussil can hardly be the same as in Calcutta; but let us be liberal, and say that the number of Brahmos in the Mofussil is 100. We then have.-

In Calcutta 100 In the Mofussil.....100 Total200 Brahmos.

We thus see that during sixty years Brahmoism has got 200 followers, and that during the same sixty years Christianity has got 46,000 followers; or, in other words, for every follower that Brahmoism

obtained, Christianity obtained 280 followers! And yet a Brahmo writer in the Liberal speaks of Christian missions in Bengal as a failure! If Christianity is a failure in Bengal, Brahmoism is a failure two hundred and thirty times over!"

Conversion of an Infidel.

An interesting account of an infidel's conversion was recently given in the daily prayer-meeting in Chicago, Illinois. It is said that the man, while on his way to take the cars for the east, heard a little Irish boy, who was sitting on the door step, singing:

"There'll be no more serrow there, There'll be no more sorrow there."

"Where?" inquired the sceptic, whose mind was more impressed by the words. "Where is it there'll be no sorrow?" The boy answered:

"In heaven above, Where all is love, There'll be no more sorrow there."

The infidel hastened on to take his seat in the cars; but the simple words of that hymn or chorus had found a lodgment in his mind. He could not drive them from his thoughts. They were fixed. A world where there is no sorrow! This was the great idea that filled his mind. He dwelt upon it—revolved it over in his thoughts.
It was the message by the Spirit that led him to the flaviour, who delivers the lost and ruined from sin here, and raises them to that world of joy and glory where sin and sorrow are unknown.

The Minister's Wife.

Under the head of "The Minister's Wife," the London Baptist Magazine has the following bit of pleasant satire: "The minister's wife ought to be select-

ed by a committee of the church. She should be warranted never to have headache or neuralgia; she should have nerves of wire and sinews of iron; she should never be tired nor sleepy, and should be everybody's cheerful drudge; she should be cheerful, intellectual, pious, and domes-ticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner, light his fire, and copy his sermone; she should keep up the style of a lady on the wages of a day laborer, and be always at leisure for 'good works,' and ready to receive morning calls; she should be secretary to the Band of Hope, the Dorcas Society, and the Home Mission; she should conduct Bible classes and mothers' meetings; should make clothing for the poor and gruel for the sick; and finally, she should be pleased with everybody and everything, and never desire any reward beyond the satisfaction of having done her own duty and other people's too.

[For the Presbyterian.]

Behold Waters issued out from under the Threshold of the House, etc.,"-Ezekiel 47th chap.

Have yo seen how the waters of life are flowing? Oh clear and sweet is their healing dood: Have ye seen the trees on their margin growing, The test for medicine the fruit for feed? Oh taste the fruit of Life's wondrous Tree. Thon pass through the Waters of Life with me.

From the Temple's threshold the rill is stealing-The parched ground hath become a pool; Thy feet are worn, they have need of healing, Let them dip in the waters so pure and cool. And thy weariness all shall pass away As ' up to the ancles" the wavelets play.

We will measure a thousand cubits now, For the trees are a shade from the scorebing heat The breeze from the river thall cool the brow,
And the grass is green, and the flower, are sweet. Yes! measure a thousand steps, and then Let us pass through the Waters of Lue again.

'Tis deeper, now, but thou need'st not fear it. No death can lunk in these waters pure; And the voice of the stream as ve bend to hear it Chants still "I am bringing theo health and cure." Thy steps through its waves shall be strong and

So here is the cure for the feeble knee!

A thousand farther! oh blessed river The desert is blooming like the rese-The marshes still may be sait as ever,
But an must live where its current flows And thou through its depths may's safely go Though "up to the loins" is the waters flow.

Another thousand-oh wondrous river. Its flood is rolling so deep and wide, Thou may at swim in its waters but ford them nover And thou canst not pass to the other side And why shouldst thou pass—it is all for thee, Enough for time and eternity.

Now launch thy bark for the stream will bear it, Thou needst not bend to the laboring oar-Tis uscloss labor, thou well may st spare it, Leave the ears behind on the river shore. Among the reeds they may safely lie, Yet no galley with ears shall pass thee by.

(Yes! furl the sail, for it serves no longer, By the board let the masts and the tackling go!
Oh gallant ship! though thou seem the stronger, Thou caust only move as the currents flow. Let them bear thee along to the boundless see Thou shalt and the haven where thou would'st be !!

Oh safe and free is thy small bark gliding, Oh brother rest thee, thou need'st not fear: A hand unseen is the rudder guiding, An unseen Brother is ever near. That guiding hand bath been pierced for thee, That brother loves eternally.

How to Read the Bible.

Mr. Moody says: "For a number of Mr. Moody says: "For a number of years I have made a rule not to read any book that does not help me to understand the Bible. I am a greater slave to that book than any man is to strong drink, and I am sure it does me agreat deal more good. Every Christian ought to have a good Bible—not so good that you are afraid to mark it, and a Concordance. I think I have got the key to the study of the Bible. Take it topically! Take love, for instance, and spend a month searching what the Bible says about it, from Genesis to Revelation. Thus you will learn to love everybody, whether they love you or not. everybody, whether they love you or not. In the same way take 'grace,' 'faith,' 'assurance,' 'heaven,' and so on. When you read your Bible be sure you hunt for you read your Bible be sure you hunt for something. Read the same chapter over and over again, till you understand it. I would add, make yourself thoroughly familiar with St. Paul's Epistles. They are the key to all the Holy Scriptures. Get a Reference Bible, and you will find the best commentary in the margin.

"Take up one wordin a book, such as the 'believers' in St. John. Every chapter but two speaks of believing. Look up the

but two speaks of believing. Look up the nineteen personal interviews with Christ. Take the 'conversions' of the Bible; the seven 'blesseds' and 'overcomes' of Revethings of Peter, the 'verilies' of John, the tungs of Feter, the 'verilies' of John, the seven 'walks' of Ephesiaus, the four 'much mores' of Romans iv., the two 'receiveds' of John i., the seven 'hearts' in Prov. xxiii., and especially an eighth, the 'lookings,' the 'lookings back,' the 'beholds' of the Bible."

IT is always a terrible condemnation of a church member that no one should suspect him of being one. We have heard of a young lady who engaged for many months in a round of frivolities—utterly forgetful of her covenant with Christ. One Sabbath morning, on being asked by a gay companion to accompany hun to a certain place, she declined on the ground that it was the communion Sabbath in her cwn church. "Are you a communicant?" was the autting rouly. the cutting reply. The arrow went to her heart. She felt that she had denied the Lord who died for her. That keen rebuke brought her to repentance, and a reconversion.—Dr. T. L. Cuyler.

> (From the Touck Blade.) Specialities in Medicine.

We publish on our eighth page a lengthy article describing the system of the noted specialist, Dr. R. V. Pierce, of Buffalo, N.Y., in which he sets forth with considerable force and clearness his reasons for devoting his whole time and attention to a single department of medicine—the treatsingle department of medicine—the treat-ment of lingering chronic diseases. The same article also takes up the subjects of diagnosis, methods of consultation and treatment. etc., and will be found to con-tain many valuable hints to the invalid. Dr. Pierce is the author of a work which has already attained a large circulation— "The People's Common Same Medical ins already attained a large circulation—
"The People's Common Sense Medical
Adviser"—containing some nine hundred
numerously-illustrated pages, and devoted
to medicine in all its branches, a work well
calculated for the guidance and instruction
of the people at large, and which may be
had for \$1.50 (post-paid) by addressing to
the author. Dr. Pierce has now been before the general public long anough to There are boys who grow up to manhood without learning to smoke. We have seen such. It is even possible to get through a Theological Seminary with lips unstained by tobacco. This latter agreement is a daring one but we bravely make it.

DR. C. M'LANE'S CELEBRATED

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IOR THE CURL OF

Hepatitis or Liver Complaint, DISPLISIA AND SICK HEADACHL.

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

AGUE AND FEVER.

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

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FITS!

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Persons taboring under this distressing instedy, will find Hance's Epileptic Phils to be the only remedy ever discovered for caring host by yor Falling Fits.

Silved a light by the control of the

A MOST REMARKABLE CURE.

A MOST REMARKABLE CURE.

Path And LPHIA. June 23th, 1867.

SETH HAND. Baither in Md.—Barryle Seeing year advertise men. I was induced to try your bylicpite Pills. I was attack i with Enilopy in July, 1867. Inmediately my physician was summoned, but he could give me no relief. I then countied another physician but i seemed to grow worse. I then tried the treatment of another but without any good edge. I say in returned to my family physician is as cupped and hied several different times. I was generally attacked without any premonentry symptoms. I had from two to five fits a day, at intervals of fall wherever I would be one when my steep and which and was severely injured soveral times from the falls. But was severely injured soveral times from the falls. I was affected so much that I leakable conflicted in my business, and I consider that your Epider Pills end only had two attacks afterwards. The last one was apricted. I field in the word and the word and the wards after the state of the state of the property of the proper

IS THERE A CURE FOR EPILEPSY?

IN THEBE A CURE FOR EPILEPSY:

The subjoined will answer.

GRFYADA, Mres. June 3)—SEFFI S HANCE — DearSir:
You will find enclosed five dollars, which I send you for
two boxes of your Epilepite Pills. I was the first person
who tried your Pills in this part of the country. My son
was badly afflicted with fits for two years. I wrote for
and received two boxes of your Pills, which he took agcording to directions. He has perer bad aft since. It
was by my persuasion that Mr. Lyon tried your Pills.
His case was a very bad one; he had fits nearly all his
life. Persons have written to me from Alabama and
Tennessee on the subject, for the purpose of ascertainlag my opinion in regard to your Pills. I have siways
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
failed to cure. Yours, etc. C. If Guy.
Gronada, Yalabuaha County, Miss.

ANOTHER REMARKABLE CUBE OF EPILEPSY; OR, EALLING FITS, BY HANCE'S EPILEPTIC PILLS.

BY HANCE'S EFILEPTIO PILLS.

MONTOMERT, Texas, June 20th, 1857.

TO SETH S. HANCE:—A person in my employ had been afficted with Fits, or Bpillops, for lairner, years, he had these attacks at intervals of two to four weeks, and cftentimes several in quick snocosion, sometimes. Auling for two or three days. On several occasions they lasted until his mind appeared totally doranged, in which assed he would continue for a day or two after the fits ceased. It ride several romedies prescribed by our resident physicians, but without success. Having seen your advertisement is concluded to try your remedy. I obtained two laws they our Fits, gave them according to directions, but without success, they may be a fit of the several try our Fits, gave them according to directions, and the second the several try our Fits, and the second the several for the lad a fit since he commenced taking your matterial at a fit since he commenced taking your matterial as a fit since he commenced taking your matterial as a fit since he commenced to the severest of weather. I have great confidence in your remedy, and would like overy one who has fits to give it a trial.

B. L. Defenses.

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Read the following testimonial from a respectable citizen of Grenada, Mississippi.

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them. Yours, respectfully, etc., W. P. Lig.

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Presbytery of Guelph. The Presbytery met in Chalmers' Church, on the 0th inst. After reading the minutes of the last meeting and taking down the names of those present, the Clerk reported the death of Mr. J. A. Thompson, of Irin, on which his name was removed from the Roll, and a Committee appointed to draw up a suitable minute, and report in the afternoon. Mr. Strachan is to declare the pulpit vacant on the 21st inst, and Mr. Cameron is to act as Moderator of Session uring the vacancy. Session Records were called for and Committees Records were called for and Committees appointed to examine them. These Com mittees reported in the afternoon, and action was taken in accordance with the reports given in. A Committee was named reports given in. A Committee was named to take the superintendence of Students in the bounds during the summer. The Clork reported that all congregations had sent in their Statistical Reports and Financial Statements for the year, and that reports had also been received from some of the mission stations. Mr. Mulian stated that by the appointment of the Clark be of the mission stations. Mr. Mullan stated that by the appointment of the Olerk he had gone to Woolwich on the 30th April, and in due form had declared the pulpit vacant, through the translation of Mr. Yeomans to the Presbytery of Hamilton. A report was read from the Committee appointed at last meeting to visit Everton, when it was agreed that it be received and that the thanks of the Presbytery be given them for their diligence. Mr. Torrance was authorized to procure supply for that congregation as soon as he can, and Mr. Cameron was chosen Moderator of Session. A petition for organization was read from Cameron was chosen Moderator of Session. A petition for organization was reed from certain members and adherents of the church at Preston, when it was resolved that the petition be received and that the usual notice be given to the Kirk Session in the neighborhood. Mr. McDiarmid stated that he had preached at Hillsburg and Price's Corners, and declared the pastoral charge of these congregations vacant. The charge of these congregations vacant. The Clerk reported that the Synod of Toronto and Kingston had at their meeting last week, dismissed the complaint and appeal of Mr. Sheriff Davidson and sustained the Cherketers in the pattern of the Propheters in the Propheters action of the Presbytery in the matter of the election and ordination of Elders in St. the election and ordination of Elders in St. Andrew's Church, Berlin. The attention of the Court was called to the tact that a Synod had been instituted, and the Clerk made a statement of the proposition of the same to be raised in those bounds, and of the amount which would fall to each congregation, basing his calculation on the number of families each contained. Annumber of families each contained. Applications were received from Mr. Brounlette and Mr. Ross, to be received into the Church, the former as a minister and the latter as a probationer. The Committee appointed to visit Winterbourne and St. Andrew's Church, Woolwich, gave in their report to the effect that they had succeeded report to the enect that they had succeeded in getting these congregations to unite so as to form one pastoral charge. Notice of this has already appeared in our columns. The report was received and the Committee the report was received and the Committee ked for their diligence. A petition the congregation was then read praying the Presbyters to unite them. The prof the petition was granted, and mr Davidson who was at the same time appointed Moderator of the united bession, was instructed to appound this decision. was instructed to announce this decision to them on the 21st just. A petition was read from a number of persons in Conestogo, praying to have a mission station opened in that village. Commissioners were heard in support of the same. The potition was received and the Clork nothied to give proper notice to the Kirk Session of congregations likely to be affected by granting its prayer. It was resolved to summon the congregation at Hawksville and Winterbourne to appear at the next meeting, when the future relations between them would be considered. The Committee watching over the interests of Moorefield reported, and were confirmed. An application was read from the same place to be joined with Rothsay, under the pastoral care of Mr. Anderson, only on condition of being retained in connection with the Presbytery of Guelph. A report was read from the Finance Committee, setting forth among other things, the state of the German Mis-sion, and of the ordinary Presbytery Funds. The Clerk was instructed to correspond with the congregations that are in arrears, and request them to discharge the same. Leave of absence was granted from the congregation to Dr. McKay and Mr. Mid-dlemiss, who intend visiting Scotland during the summer. The Committee in the matter of dispute between the congrega-tions of Rockwood and Eden Mills, reported that the matter had been satisfactorily amicably arranged. Notices were and amicably arranged. Notices were read from several Presbyterians of their intention to apply at the General Assembly for leave to receive ministers. The Clerk was instructed to report Mrs. Thompson's name to be placed among the beneficiarics on the Widows' Fund of the Church. A minute was read on the removal of Mr. Yeomans, which was approved and adopted, and a copy ordered to be sent to Mr. Yeo mans. The Committee appointed to prepare a minute on the death of Mr. Thompson reported, when it was agreed that the report be received, adopted, and a copy of the minute be forwarded to the widow. The clerk reported that the Home Mission Committee had declined to grant any supplement to Rockwood congregation, and had withdrawn that formerly enjoyed by Eden Mills. Agreed that the Presbytery renews its application and press it earnestly. A Committee was appointed to prepare an overture, in accordance with a relusal from the Session of Chalmer's Courch, to the General Assembly on the preparation of a hymn-book that may be commended for adoption throughout the Church. The roll was called and marked. The next meeting was fixed to be held in Chaimers' Church, Guelph, on the second Tuesday of July, at 10 o'clock, forenoon.

THE Rev. John M. McIntyre, received from his Bible Class, in Cumberland, where he was labouring for two months, an address accompanied with a very beautiful, and useful writing desk; also Mrs. McIntyre a costly dressing case, and Mr. MoIntyre replied in suitable terms. A very strong attachment was formed be-tween all parties during that short time.

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BIRTH.

At Silver Islet, Lake Superior, on I riday, April 14th, the wife of Mr John Hallowis, of a con MALRIED.

In this city, on the oth inst, by the Rey, J. Scringer John Warson, to Main McRae, third daughter of Farquiar McRae, keryon, Glengury

DEATH.

At a South Pendroke street, Toronte, on Filda, the 12th met, of typhole fevor, Mary Christians, beloved who of John Bruce, burnster.

Official Announcements.

MELTINGS OF PRESBYTERIES.

CHATHAM Is the Lecture Room of Ency Church Lorons on Saturday, 10th June, at 11 a.m. Church Tononto on Saturday, 10th Juno, at 11 2.10.
LINDAY -At Woodville, on the last Tuesday of May, at 11 a.10.
BRITER - At Port Elgin, on the 2nd Tuesday of July, at 40 clock p.m.
KINO-10. - It Kingston, in Brook St. Church, on the 2nd Tuesday of July, at 3 p.10.
HUNON, -At Senforth, on the 2nd fuesday of July, at 11 2.10.
PANE - Preshytay most in 70 c. 10.

July, at 11 a.m.

Panis —Presbytory meets in Zion Church, Brantford, on first Tuesday of July, at 2 p.m.

Tononro —Next meeting of Presbytery of Toronto in the lecture room of how Church, Toronto, on the last Tue-day of May, at 11 a m.

SPECIAL NOTICE.

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WESTERN SECTION.

At a meeting of the Sub-Committee held last week in Toronto, it was found that after all contributions have been received for the year, there remains an indebtedness of \$90.000 It was, now-vor, agreed to borrow sufficient money to pay one-half of the amounts the each Presbytery last April. These remutances will be made by Rev. Dr. Rem as soon as practicable.

WM. COMPARE

Brantford, May 13, 1876, COCHRANE, Convener.

GENERAL ASSEMBLY OF THE

PRESBYTERIAN CHURCH IN CANADA.

Certificates are being forwarded to Ministers and Eldors for Railway travelling, in the case of those who propose attending the meeting of Assembly. Certificates for Elders are enclosed to the Minister. Should any not receive Certificates by 20th May. they should communicate with the undersigned.

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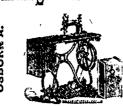
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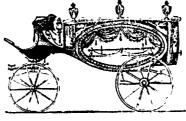
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