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Contributors and Correspondents.

NOTES FROM FORMOSA.

Editor British American Presetterian. My DEAR SIR,-Since I wrote you on the 4th of last November, many things have happened about which I might have written you, but leisure and inclination for letter writing seldom come together. When you are over head and ears in work you feel an almost uncontrollable desire to sit dow 1 and write to your friends, and when a leisure hour comes you would rather do anything else than write letters. Strange phenomenon, isu't it? At last in sheer desperation, impelled by a sense of duty, or a feeling of shame, you sit down, saying, "Now I must write this very day," and the probability is that your attempt will be a failure, for to compel oneself to write a good letter is just about as easy as to compel oneself to "look perfectly at ease" on command of the photographer. However, if I am going to write I must be at it. for the steamer which only comes once in three or four weeks leaves this evening, and its now well on in the afternoon, and I suppose this best thing I can do is to begin where I left off last November.

On the 9th of November, Mr. MacKay with all the helpers, left for a visit to the different mission stations in the centre and south of the Island, and to attend a missionary conference of all the missionaries, helpers, elders and deacons in the Island, to be held at the capital city in the end of December. The objects to be gained by this trip were many and obvious. The helpers would see the progress made all through the Island and thus be themselves more established, besides they would have the opportunity of learning much either by the success of their brethren in other places or by their mistakes and failures, for there are two ways of profiting by the experience of others. I don't know whether Mr. McKay has sent an account of the trip and the conference to the friends of our work in Canada yet or not. If not I hope he will, for it cannot fail to be interesting. I didn't go as our houses were not quite finished, and it was absolutely necessary that I should be here to see that the work was properly done. Next year the same conference is to meet here when all the brethren from the south will spend a few days with us. I believe the sessions of conference were very in-teresting and profitable. The questions under consideration were such as these: What can be done to secure the prosperity of mission work? On what conditions should persons be baptized? What should be done for the young in order to secure their attachment to the Master and their devotion to his cause? And many others directly and indirectly. "In the multitude of counsellors there is wisdom," and I am. sure such conferences, if properly conduct-

ed, are greatly profitable. Before Mr. MacKay and the helpers had been long gone, some of the enemies of the work circulated the report that he had gone to Eugland and taken all the helpers with him, others that Mr. MacKay himself had died and that the helpers had dispersed. The onsequence was that the heathen annoyed the worshippers a good deal. Many were foully revited, which is no unusual thing; were beaten and robbed, and in one place they even went so far as to set fire to the back of one of our chapels in the middle of the night. Fortunately the fire was put out before much damage was done, but the intent was manifest though not accomplished. During these few weeks as often as I could be spared away from the hospital and the houses, I went here and there to one station and another encouraging the people to stand fast in the faith, knowing that the promise is, "to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on His throne. During those days I got some fine lessons in the language listening to many things I had never heard before, and being com-pelled as it were, to speak to the people. here is no way to learn to speak a language like going among the people and speaking it. So the work went on.

The houses were finished and we meved

into ours in the last week of the old year. If you have ever superintended the building of a house you will know how to rejoice with us that at last we are through with that sort of work, and can now give more undivided attention to the hospital and the udy of the language. You muen't think that the time spent in looking after the erection of these two houses, or the money expended, are thrown away. If we are to live here long and work hard, both of which We should hope to do, we must have good houses, and good houses cannot be built here without much trouble and expense, especially by the foreigner, out of whom the object of the Chinese seems to be to to object of the Chinese seems to be to get as much sliver as possible, and give him in return as little work and as much trouble as they can. Some of the advantages of our new houses will be that in our cold, rately seeson we will be warm and dry, and in the hot seeson, which is most trying, we will be much cooler than where two wars last amounts. Wa'll have the full

cause we are on the top of a high bluff, looking far out to the sea, which is only about a nile away; and besides we'll be comparatively free from malara, which is Assembly, as the success of its operations what the foreigner has most to fear. With all these advantages, even I look forward to the summer on the children's account with some apprehension. The long-continued heat is very trying on the little ones. The slightest exertion puts them in torture with prickly-heat, the nights are hot and their sleep restless, their appetites disappear and they have almost to be compelled to eat. In this way their strength wears down, and if they should take sick the prospect of a recovery would not be very promising. They are as well now, though, as I ever saw them, having improved greatly during the last four months cold weather, and will on this account be more likely to get safely through the summer. the summer.

The hospital work is being carried on as usual. By the same mail as this I send you are port of the hospital for last year, from which you will be able to see what has been done. The report was made very brief, because short reports are less likely brief, because short reports are less likely to be consigned unread to the waste-paper basket than long ones, so that you need not look for interesting details. There are, however, often very interesting cases. For example, one day last week a man carried in a little girl, whose pale thin face told at once that she was suffering. She looked at me with a mingled expression of wonder, hope and fear. I was perhaps the first Western man she ever saw. The man who brought her was her future father-inlaw—by a curious custom very prevalent law—by a curious custom very prevalent here of adopting little girls into the family where there are sons, that when they grow up they may marry them. These little girls are called by a name which means little-daughter-in-law, and are sometimes well treated, but often quite the reverse. I asked her what ailed her and was told her feet were sore. You know that the girls feet are bandaged from the time they are five or six years old, so that the wo-men's feet are not much more than three or four inches long. I had her feet un-bandaged and what a sight and smell! They had been bound too tightly. From one foot two of the toes—the great one and the one next it—had dropped off, and the others were in danger of sharing the same fate. The other foot was so mortified that the next day I had to amputate it half way between the toes and instep. Under com-mon sense treatment the little thing is rapidly recovering and becoming quite rapidly recovering and becoming date-rosy and merry. Her future mother-in-law came to see her yesterday, and was much vexed and disappointed that her foot had been out off, and would hardly believe that I couldn't make it grow out again. The ignorance of most of the Chinese is pitiable, and what is even more pitiable is

that they don't know it.

Now I must stop. We are all well and working away for our blessed Lord and Master. Mr. MacKay is much away in the country at the different chapels instructing and establishing the converts, preaching the Gospel to the heathen, and training more helpers. His aim, and it is a noble and wise one, is to have a trained native helper for each new chapel that is opened. Our prayer is that another may soon be sent to help us. Who will come? Yours very sincerely, J. B. Fraser.

Tamsui, 10th March, 1816.

FRENCH EVANGELIZATION.

BY REV. R. CAMPBELL, M.A., MONTREAL.

No. II. Until such time as there be a general movement of the Roman Catholic clergy of the Province of Quebec towards the simple faith of the gospel, a result not to be despaired of, but to be prayed and laboured for. we must go on making use of those agents that are meanwhile at our disposal. If we cannot count upon reformed priests in any considerable number at once, the next best thing is to raise up a band of native French missionaries, trained under the eye of the church. Those, "to the manor born," acquainted with the habits and peculiarities of the French Canadians, will be more likely to obtain a hold upon their sympathies and win their favour. than European missionaries, whom they have been taught by their priests to distrust and Jacorate under the name, Les

Suisses. Missionary undertakings among the Habitans, to be entirely successful, must be carried on by their own fellow-countrymen. It was with this in view that a French department was instituted in the Presbyterian College, Montreal, which has answered its end admirably, training a large body of French Canadian young men for mission work, there being not fewer than seventeen at present in course of preparation for the ministry. This year, no salaried Professor having been employed, the expense of the French part of the education of these young men has been only a trifle; but it is proposed, with the consent of the authorities, to install Mr. Doudiet, who has lectured in French with great acceptance during the winter, as Professor before next session. No better appointment could be made, as Mr. Doudlet is a gentleman of proved ability, and his lestures cannot but have a greatly stimulating effect upon the minds of his students. Mennylatie he is to devote his great We ware last summer. We'll have the full energies to the promotion of the work of ware of every bicers that stirs be- Freuch Evangelization is general. In the

who had the largest experience in this work, and wisely adopted at once by the Assembly, as the success of its operations since have abundantly shown, provision is made for the education of French ministers as a first charge upon the funds raised for French Evangelization. I believe a similar abune witted in the plan of overse similar clause existed in the plan of operations formerly in force in the Canada Presbyterian Church In any case, the expen-diture for this or set will form but a small diture for this or ect will form but a small part of the outlay of the Board; and it recognizes the principle contended for by Dr. Chalmers, when he left the pasterate of a large congregation to accept the professorship in a small college—that he who makes salt fulfills a more important office than he who only scatters it. The students are able to maintain themselves while are college, by what they are a wife while at college by what they carn as missionaries during the summer, with such occasional fees for preaching as may fall in their way in the course of the winter. These French students, of course, attend the lectures in Eng 'th as well, thus qualifying themselves or taking part in the business of a church which is mainly composed of English speaking ministers and members. It is important too, as a matter of education, that they should be indoctrinated in English modes of thought. But above all, it will be of immense practical value to the church in this Province the composition of the composition to have ministers able to preach in both English and French. There are many small villages and settlements in which there is a nucleus of English speaking Protestants, who, however, are too few to form anything like self-ant aining congregations, or to furnish sufficient employment to active pastors. But if ministers were to active pastors. But if ministers were able to attend to French work as well, there would be some prospect of maintaining ordinances creditably, without burdening unnecessarily the Assembly's Home Mission Fund. And then the exodus of Protestants, which is constantly going on, would cease. Owing to the absence of educational articles in these contents. cational and religious privileges from these small Protestant communities, the English speaking inhabitants, though otherwise well satisfied with their circumstances, are gradually removing either to Montreal or to Ontario. And it is well known that the priests encourage such migration. In their anxiety to make the province more purely Romish than it is at present, they urge persons of their own creed to pur-chase every property offered for sale by Protestants, and facilitate such transactions by furnishing out of the vast resources under the command of the church the necessary capital at a low rate of interest. Supplying religious and advisorional advantages to our own people in such settlements would check this process of Romanizing, and would strengthen Protestantism which is already too weak.

A Word from an Old Minister.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,-The late session of Synod in your city, was of more than average interest in several respects. It was presided over by a first-rate chairman or moderator. Professor Mackerras possesses the requisites for conducting the business of an ecclesiastical court. His bearing is bland, gentlemanly and firm; his ruling prompt and unobjectionable, owing to his familiarity with church law. Hence business proceeded smoothly and pleasantly under his guidance. All in all it war a model Synod. But that which gave unusual interest to the proceedings, was the unfortunate and painful MacDonnell case. The previous action of the Presbytery of Toronto in the matter, appeared to be all that could be wished as regards kindliness and fidelity. After careful attention to the term Rope in presupposes some foundation on which to build. But Mr. MacDonnell virtually says that he does not find in Scripture a foundation on which he can advise others 'p build, or that he himself can build, a hope that the punishment of the wicked shall terminate and cease. But that he should wish that this could be, is neither matter for wonder nor for blame. What thoughtful person is a stranger to such a wish? Often, often, bas the writer wished, if compatible with God's perfections and purposses, that ain and suffering might have an end. But for long years he has felt fully convinced that God's Word affords not the slightest foothold for such a hope. But, notwithstanding, the wish is still recurrent, though in entire subjection to God's infinite wisdom and justice and sovereignity. Should Mr. MacDonnell chance to read this note it may induce him to review his mental "attitude" on the awfully solemn mental "attitude" on the waterly solute subject; and there is ground to hope that the term wish and not hope describes that "attitude" or state of mind. If so he will, no doubt, frankly avow it, and thus termin ate proceedings exceedingly painful to all concerned, which, if prolonged, may result in disastrous blight to his otherwise exceedingly auspicious ministry. That his difficulties will vanish on further devout and critical examination of inspired dicta on the subject there can hardly be a doubt. Many of Ged's dear people have had diffi-culties akin to his, who have escaped from them by a careful and prayerful examina-tion of God's Word. The writer has not the pleasure of personal acquaintance with Mr. MacDennell, but from all he has learned of him, he believes him to be truly seeking to know the mind of the Lord, and that he can ray in the words of his dear Redeemer, " Not as I will for wish) but as Thou wilt." An OLD MINISTER.

8th M .y, 1970.

Future Punishment.

Editor BRITISH AMERICAN PRESENTERIAN.

DEAR SIR,-In the last number of the Presbyt vian Record to re appeared a short poem or sounct entitled, "Duration of Future Punishment." In these lines there are expressed sentiments not exactly in accordance with the commonly received doctrines embodied in the Confession of

I was somewhat surprised to find such views brought out in the reading matter of a periodical otherwise so orthodox and well conducted as the Presbyterian Record. After reading the lines, it struck me that an effectual answer would be a parody upon its own statements—this has been done by simply changing three lines and placing it thus altered under another head-

ing.

If the sentiments advanced in the original lines concerning everlasting punish-ment are sound and Scriptural, then they are equally sound and Scripturals brought out in the parody concerning the doctrine of everlasting happiness. The reader, however, can compare the two and judge for himself for himself.

I. - "LURATION OF FUTURE PUNISHMENT." 'We are God's creatures knowing right from wrong We shall be judged according to our deeds, And when reward or punishment proceeds Who but the Judge can make them short or long. If some good hearted men with language strong, Refuse the dogma of eternal wee; Saying that God will never treat men so Let us not flout them with unsparing tongue, While they receive the Bible as their guide. And cold its loading doctrines as do we Let us go on as Christians, side by side, In hope of blissful immortality, And leave the day of judgment to decide What the destruction of the bid shall be.

II .- DURATION OF FUTUPE HAPPINESS. We are God's creatures knowing right from wro We shall be judged according to our deeds; And when reward or punishment proceeds, Who but the Judge can make them short or long. If some good hearted men with language strong, Refuse the dogma of an endless heaven, Saying that boon to men shall ne'er be given. Let us not flout them with unsparing tongue. While they receive the Bible as their guide, And hold its leading doctrines as do we; Let us go on as Christians side by side, In hope of blissful immortality,
And leave the day of judgment to decide What the salvation of the good shall be.

ONE WHO BELIEVES THAT THE DOGMA OF EVERLASTING PUNISHMENT IS A LEAD-ING DOCTRINE OF THE BIBLE, AND TO WHOM THE CONFESSION OF FAITH IS NO

Was it an Oversight?

Editor British American Presbytelian.

Sir,-I observe in the report of the committee appointed to mature measure for the next General Assembly a series of questions drawn up to be put to officebearers at their ordination or induction. These are:

I. Questions to be put to ministers at their ordination or induction.

II. Questions to be put to candidates for

license to preach the gospel.

III. Questions to elders at their ordination or induction.

IV. Questions to be put to deacons on

entering into office. But no questions are drawn up to be put to Professors at their induction to chairs in our Theological Halls; and no reference whatever is made to them in this connection. If it be important that ministers, candidates for license to preach the gospel, and elders, and deacons be men sound in the faith, is it not equally important that our theological professors be orthodox? It cannot for a moment be doubted that there cannot for a moment be doubted that there is equal necessity that those who are being educated to preach the gospel should be taught by men who are sound in the faith, as there is that the people should be instructed by ministers who are sound in the faith. The Professors who teach in our Theological Halls should be men whose sympathies and views of divine truth are in perfect harmony with the standards of our church. Superior talents cannot com-pensate for a defect here. Though a minister give his assent to the prepared formula when ordained, yet this does not preclude the necessity for a renewed declaration of his adherence to the standards of the church, should he afterwards be appointed to a theological chair. The best of men are fallible, and their opinions may change. It comes within the sphere of the writer's own knowledge of a minister who gave his assent to the formula when ordained and inducted into the pastoral office, but who afterwards, when appointed to a Theological Professorship, refused to assent to the same formula, who, notwithstanding, was inducted to the professorial chair. The church cannot too carefully guard the purity of her Theological Halls. pure streams flow from an impure foun tain? If the spring be tainted so must be the streams which issue from it. As the training of the rising ministry is of the lighest importance to the purity and pros-perity of the church, so those entrusted with this important work should be men distinguished for piety and soundness in the faith, as well as learning and ability. In those days of error and losseness in doc trine the church which supports them should insist on the strongest guarantees which the nature of the case admits of which the hattre of the case admits of, that they be men in perfect sympathy with her standards, which she believes to be the truth of the Divine Word. It is to be hoped that the committee will yet attend to this important matter.

PRESBUTEROS.

THE Linguist states that as many as seven multions of Hindus now speak and write Eng ich.

Intelligence of Female Missions.

The second meeting of the Woman's Foreign Missionary Society of Kingston, in connection with the Presbyterian Church in Canada, was held on the 2nd of May. Among other missionary intelligence read was the following in zesting letter from Punderpoor, kindly furnished by Mrs. P. D. Browne, Secretary of the Woman's Foreign Missionary Society of Montreal. It was written to a lady at Montreal, and is dated Jan. 27, 1876. It gives a graphic account of the debasing idolatries still holding sway in some of the dark regions of the earth. Lot us be glad that the light has at last began to lighten the darkness.

"Every orthodox Hindoo regards Punderpoor with special veneration. No other place in Western India is so renowned, and its stone god, Vittoba, is regarded by many as the Almighty Himself. The city contains 17,000 inhabitants, and is situated on the banks of a large river. Its very favourable position in regard to this river, and the skilful and persistent efforts of the priests of the temple, have been the chief causes of Vittoba's renown. Twice a year, at the two great festivals, from fifty to a hundred thousand pilgrims assemble here and remain two or three days. Besides these, there are not less than ten thousand people who make a pligrimage to Punderpoor every month, and some of these come a distance of fifty miles on foot. Besides these there are many coming and going every day. I went to the temple last evening, and though it was an ordinary occasion, the pilgrims were literally thronging the door of the room where the stone God stands. Eight or ten professional singers, with instruments of music, were singing in very attractive strains the praises of Vittoba; and men, women, and children were hurrying to and fro in their various acts of worship. This was but a specimen of every day life at the temple, and one can well imagine the intense excitement which reigns in the city when a hundred thousand pilgrims meet here, and their devotions and superstitions are quick-ened by all that music and gorgeous ceremony and dramatic display can add to the featival.

The city itself is steeped in inclatry. The main temple contains not only Vittoba, but scores of other idols, and all over the city there are hundreds of smaller temples with their various gods. One needs to see such a place as this to understand what a hold idolatry has on the

people.

I saw today, not an unusual sight, a man running toward the temple measuring his length upon the ground. Lying flat upon the ground, with a short stick in his right hand, he reached forward and made a mark; then, rising, he went forward to the mark and prostrated himself again. He had come thus 150 miles. Such things are not uncommon. I have often seen feeble old men and women making a shorter journey to some temple in the same way. The journey is generally undertaken to insure some good, or in fulfilment of a vow made in time of sickness or danger

danger.

A ludicrous incident occurred at this temple several years ago. Some priests of a temple south of this were jealous of the popularity of this temple, and determined to have their revenge. So coming here, and taking in their hands large stones, then hands a large stones, they hurled themselves at Vittoba. The idol was somewhat broken and began to fall, but the worshippers of Vittoba came to the rescue, and propped up the idol, and gave the iconoclasts a severe beating. We had hoped that the incident would lead some to see the impotence of their favourite God, but the matter was soon hushed up. The common Hindoo thought it a good joke, and to this day laugh at it when it is mentioned, but keep right on with their unreasing workin. We have found, as might be expected, very little encouragement in the neighboorhood of

this city. Near the close of last year I was in a region 100 miles northeast of this, and found a very different state of things. genuine interest is developing there. Two years previous five persons were baptized last year three more were also added to the number, and at this visit fourteen more confessed Christ, and with these additions a church was organized, and a deacon who would act as a kind of pastor was ordained. This deacon—his name is Mesota—is developing a wonderful Christian character. Four years ago he was a heathen, and a very had one at that. Now he is a gentle, cheerful, earnest Christian, and to a great extent, through his influence, the good work is apreading in that region. I alluded once to the persecutions he had suffered, and he to the persecutions he had sunered, and he replied, with a smile, "I don't mind it, I have a home up there," pointing above. And then he added, "when thinking of these things, I sometimes feel like leaping for joy." Present indications had us to hope that there will be several churches in that region within a few years, for the interest is spreading rapidly. I had intended to send a trained teacher

to open a school at Mespta's village, but the present state of our finances prevents thie, and the earnest efforts of the people to study and to teach one another, will in some measure supply the lack. It is needless to say that I have been greatly cheered in watching and in some measure aiding the development of this new interest: and as one after another has come forward and boldly confessed Christ, it has seemed to me that recent fruit gathered, would be an ample reward for my eighteen years of missionary labour, even had there been

no other results.

Presbytery of Toronto.

MR. MACDONNELL'S CARE-REPORT OF COM-MITTEE-ACTION OF THE PRESBYTERY THERE. ON-THE CASE GORS UP TO SYNOD.

In compliance with a resolution of the In compliance with a resolution of the last meeting of the Presbytery of Toronto, a meeting of that body was held on Tuesday of last week, in the lecture room of Knox Church, to hear a report of the Committee to whom was referred the case of the Rev. D. J. Macdonnell. The ettendance was even larger than that of the former meetings, and among the audience former meetings, and among the audience were prominent dergymen of the various Protestant denominations. The Rev. Dr. Topp occupied the chair, and opened the

meeting with prayer.

A motion having been made inviting all members present of other Presbyteries to correspond with the meeting,

The Rev. Principal Snodgrass of Kingston, and the Rev. Mr. Smellie of Fergus, declined the honor, feeling that in the present circumstances they could not assume the serious responsibilities which were involved in the honor.

After some routine business, The Rev. Prof. McLaren presented the report of the Committee, which was as fol-

lows:
"The Committee having regard to the great importance of the deetrine of the Church on future punishment, and the necessity of the Church's testimony to it being unequivocally borne, in opposition, whether to the idea of restoration or to that of the annihilation of the wicked, feels that no decision of this case can be satisfactory, in which that doctrive shall be in any way compromised. The Committeee is also very desirous that no injustice shall be done to Mr. Macdonnell in imputing to him any modification of opinion, any attitude to the standards which he does not himself acknowledge as truly representing his position.

his position.

With regard to the doctrine concerned, or indeed any doctrine, the following attitudes of mind may exist, viz.: (a) that of unembarassed acceptance; (b) that of rejection; (c) that of suspense, in which the evidence for and the evidence against seem so clearly balanced that it is felt to be impossible to decide one way or another; (d) that in which the evidence for a doctrine seems to be of such weight in connection with other truths as really to impress it as true.

The Committee having respect to certain verbal statements made by Mr. Macdonnell to the Presbytery, decimed it right, in order to remove all possibility of misapprehension, regarding his views, to endeavour to ascertain whether the position last indicated is that which he occupies towards the Church's doctrine on future punishment. In order to make this point certain, the Committee agreed to put to Mr. Macdonnell the following question, viz.: "Whatever difficulties or perplexities you have in connection with the doctrine of the eternity of future punishment, are you prepared to signify your adhesion to the teaching of the Confession of Faith regarding it? This question, and the foregoing basis of this report were sent to Mr. Macdonnell with the intimation that in the event of his seeing his way to give an answer in the affirmative, the Committee would recommend to the Presbytery that the proceedings in the matter be allowed the proceedings to the Committee that the proceedings the Committee to the committee that the proceedings the Committee that th to terminate. This morning the Commit-tee received the following amended state-ment from Mr. Macdonnell, in connection with which he asked leave to withdraw all

previous statements:
"In regard to the doctrine of future punishment I have arrived at no conclusion at variance with the doctrine of the Church. I do not conceal that I had difficulties and perplexities on the subject, but I adhere to the Confession of Fath with regard to it, expressed as it is almost entirely in the

language of Scripture." Your Committee would be prepared to recommend the acceptance of this document were it not for the last clause, viz.: "expressed as it is, almost entirely in the language of Scripture," which is suscepti-ble of a meaning which seriously modifies

the adhesion declared.

With the view of having the withdrawal of the clause, the Committee requested an interview with Mr. Macdonnell, but failed

Your Committee feel that they can only recommend that Mr. Macdonnell be requested either to withdraw the last clause of his amended statement, or to give a direct answer to the question embodied in the foregoing portion of this report. In the event of the clause being withdrawn, or a simple affirmative answer being given to the question, the Commit a recommend that the proceedings in the matter be ter-

All of which is submitted respectively. Prof. McLaren remarked, on submitting the report, that an amendment had been moved by the Rev. David Mitchell and Mr. William Mitchell to the effect that the statement of Mr. Macdonnell should be received. These two gentlemen had ontered their dissent to the adoption of the Committee's report which was otherwise unanimons.

Rev. David Mitchell rose and asked leave to present a minority report, which was as follows:-

The Rev. David Mitchell and Mr. Wm. Mitchell dissent from the report, and beg to report as follows for themseves:

1st. They do not consider that the last clause of Mr. Macdonnell's statement which he now substitutes for all previous statements made by him, necessarily modifies the adhesion given by that gentleman to the confession on the doctrine in question, now that it is intended to do so.

2nd. They further consider that Mr. Macdonnell, in view of the position in which he has been placed, has done every-thing in his power to satisfy the requirements of the Presbytery, and they therefore recommend that all further proceedings in the matter be terminated.

After some discussion, the Moderator

ruled the report out of order, and the Pres bytery adjourned till three o'clock.

Pursuant to adjournment, the Presbytery resumed its sitting at three o'clock p.m.,

when the documents were submitted in

printed form.

The amendment moved in committee
was as follows:

Moved by Roy. D. Mitchell, seconded by
W. Witchell, "That the statement Mr. Wm. Mitchell, "That the statement from Rev. D. J. Macdonnell, lerewith submitted, be considered satisfactory, inasmuch as it does not necessarily modify the adhesion now given, and understanding that it is not intended to do so, the Com mittee recommend that further proceedings

note matter be dropped."

Rev. Principal Caven moved the adoption of the recommendations contained in the Committee's report. He reviewed at some length the sentiments of the report, together with the answers made by Macdonnell, to questions put to him by the committee. With regard to Mr. Meadonnell's answer to the question respecting his adherence to the teaching of the Con his adherence to the teaching of the Confession of Faith, he earnestly hoped that the rev. gentleman would see his way to drop the last clause "expressed as it is almost entirely in the language of Scripture." If Mr. Macdonnell would either strike out this clause, or give a simple "yes" for an answer, he (Rev. Mr. Caven), for one, would be perfectly satisfied."

Rev. Mr. Pringle seconded the motion. Rev. D. Mitchell explained his position with regard to the motion he had submitted.

At first he had been inclined to accept Mr. Macdonnell's former statement, believing that it had expressed an honest adhesion to the Confession of Faith, but some ex pressions having come out afterwards which seemed to him to involve the integrity of the dectrine of future punishment he had found himself-so to speakment ne had found himself—so to speak—in harmony with those who had taken action against Mr. Macdonnell all along. Now, however, Mr. Macdonnell stood in a very different position, his former statement having been withdrawn and a now one substituted in which there was nothing chicationable with the avention of the last objectionable with the exception of the last clause—a very subordinate portion of the wnole. Mr. Macdonnell doubtless had clause, but certainly made an appeal from every statement to the Word of God as the standard of truth. The honesty of the statement should commend itself to their admiration. He thought there was a spirit of compulsion in Principal Caven's motion that was not at all to be liked, for he did not see that it would be just to push any man to accept just the words the Presbytery might dictate. He moved an amendment "That considering all the

oricumstances, 'he matter now before the Presbytery be allowed to drop."

Mr. Wm. Mitchell, in seconding the motion, reiterated the arguments put forward by the last speaker.

Rev. Mr. King said that as to Mr. Macdonnell's so-called "Appeal to the Word of God as the standard of truth," if the clause in question meant no more than this, nothing would be easier than for him to with-draw it, and then the difficulty would be terminated. He entirely disavowed the assertion that the Presbytery was seeking to drive Mr. Macdonnell into a corner. On the contrary they had adopted a very dif-ferent course to that generally pursued when a minister assailed or threw any doubt on a doctrine of the Coufession. Enther Mr. Macdonnell's last clarge, now in question, was entirely unnecessary, or it implied a serious modification of the terms of subscription to the Confession of Faith. The object of the Committee was to find out exactly how Mr. Macdonnell stands, that they might be able to indeate to the church and the world his attitude in reference to the doctrine of eternal punish-

Rev. Mr. Croal thought that as Mr. Macdonnell's answer had been directly to the point, as he had said he adhered to the Confession of Faith, expressed as it was almost entirely in the language of Scripture, he would certainly vote for the amendment.

Rev. Mr. Carmichael (Markham), asked was it well, after Principal Caven had stated his belief in Mr. Macdonnell's mind, there was no reservation that they should send forth to the world that this body of intelligent men would not receive his state-ment because of the phrase "expressed as it is almost in the language of Scripture?" He thought they should manfully accept the very manly statement put forward by Mr. Macdonnell, which was true to him-

self and true to the position in which he had found himself. (Applicise.)

Rev. Mr. Meikle moved in amoudment to the amendment, "That the Committee be reappointed to meet again with Mr. Macdonnell and report to the Presbytory.

Rev. Prof. McLaren thought they would place the Committee in a somewhat unpleasant position if this amendment was passed, as Mr. Macdonnell had already stated his unwillingness to meet the Com-

Rev. Mr. Meikle, after this explanation,

withdrow his amendment.
Rev. Mr. McGulhvray expressed his sympathy with Mr. Mac lonnell—whom he desired to retain in the Presbyterian Church -although he had no sympathy with his hope, for which he could see no ground. The fact that Mr. Macaonneil had made a declaration that he had come to no conclusion at variance with the teachings of the church, ought to be a sufficient gnarantee that he was in line with those

teachings.

Rev. Prof. McLaren insisted that Mr.
Macdonnell's last clause must mean something, as he (Mr. Macdonnell's would not thing, as no tar. Macaonium would not have held that language merely for the sake of having the last word with the Presbytery. If it meant nothing, why not eliminate it? If it meant what they thought it meant, it swept away the Con-fession of Faith so far as the article on this question was concerned. It was not reasonable that they should be asked to accept such an ambiguous document.

Rev. Principal Cavan said it was not without alarm that he had heard some of the views enunciated by members of the Presbytery. If as members of the Pres-byterian Church they were drifting into a condition of uncertainty in regard to doctrine, their position was an exceedingly dangerous one-

The roll was then called with the following result :-

For the motion—Revs. Reid, Dick, Wal-

lace, Pringle, Alexander, Smith, Adams, Caven, McLaren, King, Robb, Eadie, Ewing, Breckenridge, Beatie, Cameron, Pettigrew, Macintosh, Fraser, Gray, Nichol, Gilray. Eldors—McMurrich, Harvey, McClure, Fraser, Bain, Wilson, Spéace, McCracken, Bruce, Hunter, Brown, and Miller—84.

For the amendment-Rev. Meikle, Mo-Fort the amendment—Rev. Merkie, Mo-Foul, Mitchell, Carmichael (King), Hay, Aitkin, Groal, Carmichael (Markham), Mo-Laren (Cheltonham), McGillivray. Elders —Gemmell, Johnson, Bell, and Mitchell—

The Rev. Mr. Macdonnell declined to

The result having been announced, ltov. D. Mitchell expressed his dissent from the decision, and protested for leave complain to the Synod and Assembly. Mr. W. Mitchell expressed his adherence

to the protest, and Rev. Mr. Macdennell announced his ad

herence to the dissent.

The Presbytery then adjourned till nine o'clock Wednesday morning.

WEDNESDAY MORNING'S SESSION.

The Presbytery resumed at nine o'clock Considerable time was spent in discussing the way in which the decision of the Presthe way in which the decision of the Pres-bytery yesterday was entered in the min-ntes, and how it would affect the case before the General Assembly. It was con-tended that the appeal to the Assembly was only against the resolution which was carried, and would not bring the whole case on its merits before the higher court. The Moderator decided, and it was agreed, that the nature of the appeal did not pre-vent the Assembly from dealing with the vent the Assembly from dealing with the case on its merits.

In answer to the Moderator, Rev. David Mitchell said the appeal was made to the Synod.
After some discussion,

Rev. David Mitchell stated the reasons

of dissent and appeal as follows:—
1. That the Rev. D. J. Macdonnell, by withdrawing his former statement and substituting the present one in its place, has complied with the Committee's express deeire, which was either to answer their proposed question by a simple affirmative or to give a written statement of his own.

2. That Mr. Macdonnell's new statement does contain a desirable adhesion to the Confession of Faith on the doctrine of future punishment.

3. That the last clause of the statement.

as expressed, cannot on a fair intrepretation of its meaning be said to modify the ad-hesion which Mr. Macdonnell gives to the doctrine in question.
4. That Mr. Macdonnell in the peculiar

position in which he has been placed has done everything within reason to meet the requirements of the Prosbytery on the points at issue.

5. That further proceedings in the matter will only tend to aggravate the unforseen consequences which have resulted from the sermon preached by Mr. Macdonnell. This document was signed by several of the members who voted yesterday for the amendment of the Rev. David Mitchell. Rev. D. J. Macdonnell also dissented for the following reasons:—

"It is unreasonable to demand that assent to a doctrine should be stated in the words of others, when those words do not so exactly express the attitude of the mind towards a grave and difficult question such as that under consideration."

Rev. Principal Cavan moved that the reasons be received, and that Prof. Mc-Laren, the Rev. J. M. King and the Rev. J. G. Robb be appointed a Committee to answer the reasons of dissent.

The motion was carried with the addition

of the name of Principal Cavan.
Rev. Mr. Pringle moved that Principal

Cavau, Professor McLaren, and the Rev. M. King be appointed to represent the Prosbytery before the Synod. Professor Cavan remarked that he wished

to take no further part in this matter. He had already been prominently in connection with it, and with very painful feelings.

Rev. Mr. Pringle urged that this was not a matter in which we should be ruled by feeling. He had made his motion deliberately and he pressed it.

After some discussion the motion was

carried. Rev. J. M. King moved that after the Sydod has given its decision on the protest and appeal, it is requested that the superior court issue the whole matter as in a case of simple reference.

Rev. Mr. Macdonnell said he did not stand on a the motion appeared to pre-judge that the appeal would be dismissed.

Rev. Professor McLaren thought the view of the motion was a quite natural one to take, and the object of it was to have

to take, and the object of it was to have the case settled as speedily as possible. Rev. Mr. Macdonnell said that if the Presbytery was competent to pass the mo-tion, he did not object. The motion was about to be put, when Rev. Mr. Macdonnell asked what was the whole case" mentioned in the motion.

Did it mean the sermon itself, and all the documents which had come before them.

Prof. McLaren thought they would, in submitting the case to the Assembly, send up all the documents which had at any time came before them, and all the minutes of the Presbytery's proceedings in the matter.

The motion was ultimately carried, and the Presbytery proceeded to transact minor

THURSDAY MORNING'S SESSION.

The Presbytery met at nine o'clock to receive the report of the Committee appointed to answer the various reasons for dissent and appeal in the case of Mr. Macdonnoll. About one hour was spent in the transaction of minor business, after which

Rev. Professor McLaren presented the following report:

ANSWERS TO REASONS OF DISSENT.

lst Reason.—That the Rev. D. J. Macdonnell, by withdrawing his former statement and substituting the present one in its place has complied with the Committee's express desire, which was either to answer their proposed question by a simple affirmative or to give a written document of his own.

of his own. Answer .- The Presbytery regrets to find

in the first reason of dissent a misstatement of fact. The Committee did not request Mr. Mr-donnell to give as alternative " a written tatement of his own," but a statement equivalent to a simple affirmative to

2nd Reason. That Mr. Macdonnell's new statement does contain a desirable adhesion to the Confession of Faith on the doctrine of future punishment.

Answer.—In as much as the form adhesion given to the Confession of Faith may very seriously modify its meaning as will be shown in answer to the following reason of dissont, it cannot be said to be a desirable adhesion to the Confession of Faith.

Brd Reason.—That the last clause of the statement, as expressed, cannot on a fair interpretation of its meaning be said to modify the adhesion which Mr. Macdonnell gives to the doctrine in question.

Answer.—That the clause referred to in this reason, viz.: "expressed as it is almost entirely in the language of Scripalmost entirely in the language of Scripture," is in the case of simple adhesion entirely unnecessary, and it can be fairly interpreted only in the light (1) of Mr. Macdonnell's declinature to give an affirmative answer to the question as proposed by the Committee; (2) Of his persistent adherence to this form of expression in his statements; and (8), of his interpretation of Scripture phrasallogy. As given tation of Scripture phraseology, as given in his sermon and his first statement to the Presbytery, with its accompanying notes, interpretations which have never been avowed. It is but necessary to refer to the expressed preference for "everlasting expresed preference for "everlasting punishment" over the phrase "eternal torments," as found in the Confession of Faith, sustained by an assumed meaning of the Greek word aionion, which, as stated in Presbytery, he holds to signify "for ages of ages, possibly endless, possible not," an interpretation which is more fully explained in the notes to his first statement.

In the light of the above considerations, the reference to the Scripture in this connection, if allowed, would obviously be held to secure for Mr. Macdonnell the same liberty in interpreting the language of the Confession of Faith as he claims in interpreting the same language when used in the Holy Scriptures. This adhension, therefore, to the Confession of Faith declares clearly nothing more than a modified adhesion.

4th Reason.—That Mr. Macdonnell, in the peculiar position in which he had been placed, has done everything within reason to meet the requirements of the Presbytory on the points at issue.

Answer.—The Presbytory must disclaim

all responsibility for the peculiarity of Mr. Macdonnell's position, referred to in his reason of dissent, nor have they been wanting in sympathy for Mr. Macdonnell under his perplexities, having so directed their proceedings as to allow him every oppor-tunity of having his views brought into harmony with the doctrine of the Church. They have, moreover, done everything in their power consistent with their obliga-tions, to maintain the truth, to give Mr. Macdonuell relief by making provision in the finding appealed against for all such difficulties and perplexities as do not im-ply new belief of the doctrine. The Presbytery are willing to believe that Mr. Mac-donnell has been anxious to meet their re quirements; they have to note, however, that Mr. Macdonnell has repeatedly declined to meet with the committee appointto confer with him, when they were not without hope that interviews with him might have been useful in the solution of the case. The Presbytery would add that in their judgment Mr. Macdonnell's posi-tion, in his last statement, as must indeed be evident from the answer to the fore-going reason for dissent, remains essential-

ly unchanged. 5th Reason.-That further proceeding in the matter will only tend to aggravate the unforseen consequences which have re-sulted from the sermon preached by Mr. Macdonnell. This document was signed by several of the members who voted yesterday for the amendment of the Rev. David Mitchell.

Answer .- The Presbytery have only Answer.—The Freshytery have only to say that in their whole proceedings in this matter, they have endeavoured to walk in the path of duty leaving consequences to Him in whose hand all issues

Mr. Macdonnell's reason.—It is unreasonable to demand that assent to a doctrine should be stated in the words of others, when those words do not exactly express the attitude of the mind towards a grave and difficult question such as that

under consideration.

Ansu er.—If the attitude of Mr. Macdonnell's mind towards the doctrine of the Church were such as the Presbytery could allow, Mr. Macdonnell would have been able to give a categorical affirmative to the question formulated by the Committee, or a statement equivalent thereto. And that, so far as expressing assent to a doctrine in the words of others is concerned, the difficulty is not greater than in giving a categorical assent to the questions proposed by the Church at ordination.

Rev. Mr. Macdonnell rose to call atten-tion to the clause in the report which stated that he had declined to meet the Committee. It was quite true, so far as personal interviews were concerned, but he thought it only fair to state that he had repeated communications with the Committee by writing. There existed an impression that he had refused to have anything to do with the Committee, which was entirely incorrect, for he had again and again handed in written statements, and had done all in his power to bring his views, so far as he could consistently with himself, in accord with those of the Church.

After a brief discussion, the report was amended, on motion of Principal Oaven, by the insertion, after the words "confers with him," the answer to the fourth reason, of the fellowing parenthesis:—"Although corresponding with the Committee

by written communications."

The report, as amended, was then adopted, and the entire case was carried to the Synod.

EVERY person complains of the badness of his memory, but none of their defective judgment.

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

> VIII. "LORD, TO WHOM SHALL WE GO "

A feeble, poor and helpless race. In faith we cleave to Thee, O Lord, Our help-Thy never failing grace, Our hope Thy over faithful word.

As Monb's daughter left her home, Her friends, her gods, for Israel's God, So have we left our all to come With Thee and Thine to Thy abode.

Homeless in all the world beside With The our lot must ever bo; Where Thou abidest we abide And where Thou goest follow Thee. Thy love has won us to Thy side,

Our wills to Thee Thou madest box, For life or death whate'er betide, O Lord, we cannot leave Thee now. The world is dark without Thy smile,

Its dearest tressures werthless seem,

Even duty is but heartless toil, And life's best aim an empty dream. There is no song to charm the ear, There is no love to fill the heart, There is no hone to banish fear.

And peace and joy and strength to impart.

But, in Thy presence, Lord, is light, The sunshine of an endless day; Terror and darkness take their flight And love and peace prepare the way.

Even labor then is sweet employ, And hope mounts gladsome on the wing, The heart's waste places sing for joy, And winter wears the smile of apring

O Jesus, this is heaven to know Thy boundless love and taste Thy grace, No higher seek we here below Nor henceforth, but to see Thy face. New Edinburgh, Ont. C. I. C.

The Brave Christian General. One of Frederick the Great's best gener-

als was Hans Joachim von Zieten. He was never ashamed of his faith. Once he declined an invitation to come to his royal master's table, because it was sacrament day. The next time he appeared at the palace, the king made use of some profane expressions about the holy communion; and the other guests laughed. Zieten shook his grey head solemnly, stood up, saluted the king, and then said with a firm voice. "Your majesty knows well that, in war, I have nover feared any danger, and everywhere have boldly risked my life for you and my country. But there is One above us who is greater than you or me, greater than all men; he is the Saviour and Redeemer, who has died also for your majesty, and has dearly bought us all with His own blood. This Holy One I can never allow to be mocked or insulted; for on him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courage ously fought and conquered. If your majesty undermine this faith, you undermine, at the same time, the welfare of the State. I salute your majesty." This open con-fession of his Saviour by Zioton made a powerful impression on the king. He felt he had been wrong in his attack on the faith of his general, and he was not ashamed to acknowledge it. He gave his hand to Zieten—his right hand, placing the left on the old man's shoulder, and said with emotion, "O happy Zieten! How I wish I could also believe it! I have the greatest respect for you. This shall never happen again." The king then rose from table, dismissed his other creats but said to dismissed his other guests, but said to Zieten, "Come with me into my cabinet." What passed in that conference, with closed doors, between the great king and his greater general, no one has ever learned; but this we know, that the Lord's own words are now verified to Zieten: "Who-

soever shall confess me before men, him will I confess before my Father which is in heaven."—British Workman. HUMILITY is the guardian of all virtues. St. Bernard.

THE Duke of Wellington used often to remark that the secret of success lay in embracing every opportunity of being useful; and that he never forgot the golden rule which he learned in the church cate chiem, "of doing your duty in that station of life to which it shall please God to call This was the secret of David's success.

WE need faith to sleep sweetly. Worry "The just live believeth enters into rest. by faith;" they work, wait, toil, rest, eat, and sleep well when they believe firmly. and sleep well whon they believe firmly. Pillow the soul on the assurance that the Lord cares for us, and works all things for our good, and the pillowed head rests in comfort. Refreshing sleep prolongs life; the physical thus profits by the spiritual. Many believe that Christ will save at last, but doubt his care in little things; they were the feather state that districts in trust him for the greater, but distrust in small concerns, and hence worry and chafe. The Lord is our keeper in the little, every day trifles of life, the affairs of the shop. farm, effice, kitchen, nursery, parlor, temporal and spiritual, individual and social and invites us to east all our cares on him and, when we do it, "he giveth his belowed sleep," and that enables them to work and prosper.—N. Y. Baptist Union.

The fellowing instructive anecdote, re-lating to President Finney, is character-istic: A brother, who had fallen into dark-ness and discouragement, was staying a the same house with Dr. Finney over night. He was lamenting his condition and Dr. Finney, after listening to his nar-rative, turned to him with his peculiar, rative, turned to him with his peculiar, earnest look, and with a voice that sent a thrill through his soul, said, "You don't pray! that is what's the matter with you lover did in your life, and you will come out." He immediately went down to the parlor, and taking the Bible, he made a serious business of it, stirring up his soul to seek God as he did Daniel, and thus he spent the night. It was not in vain. As the morning dawned he felt the light of the Sun of Righteousness shine upon his soul. His captivity was broken, and ever since he has felt that the greatest difficulty is the way of men being emancipated from their bondage is, that they "don't pray."

Our Moung Folks.

Children's Gardens.

I wish every mother in the country knew the great satisfaction to be derived from the little plots of land the children cultithe little plots of land the condition shall, yate as their own. No matter how small, it has a peculiar charm, and its mixed and incongruous plantings often yield astonishing results. No radishes so crisp as those your little son will lay beside your plate, the reward for his toil and care. No flowers so beautiful as those your loving daughter in some bright spring morning, nurtured and tended by her own hands. The earliest hepatica of the woods grows serenely in the shadow of May's tree, and wild violets flourish in Annie's gentle

In our own home each child has a plot In our own nome each child has a plot of ground and an apple-tree, the fruit of which, always fair and beautiful, is shared generously, and the surplus sold for pocket money. Sometimes an early melon finds its way to our table from the garden of one of our industrious boys, and is praised and appreciated as a reward for his labor. and appreciated as a reward for his labor. Little two-year-old has a garden too, and while we try to teach him not to pull up the happy family of flowers and vegetables that thrive there, we delight in his giad nurmur as he roams like a true Bohemian in the summer sunshine, saying, "My gardee, my gardee," and taking a whole potato from the cellar where his restless teet often wander he plants it just deep enough for the hens to plants it just deep enough for the hens to pick out, and nothing daunted sows a handful of peas over it. But as he grows older he will learn that this is not the road to success, and try to copy the care and vigilance displayed by his elders. Even "Baby Hope" has a little circle filled with sweet wild flowers, brought from the woods this spring, "to be ready when she can gather them," the children are and our energy young botanists are say—and our eager young botanists are ever ready to search for a new flower to transplant into "Hore's garden." By such innocent pleasures home is made happy and beautified.—Rural New Yorker.

The Owl That Thought he could Sing.

"What can bring the people into the groves to hear those nightingales sing?" said an owlet to his mother.

The old owl didn't know, and she didn't care—she was busy watching a bat.
"I am sure I have as fine a voice as any nightingale, and far stronger."

"Stronger, certainly, my son," said the owl, with a blink, for the bat had

escaped.
"I shall go into the grove to-night, and

"I shall go into the grove to-night, and give them a song," said the owlet.

The owl opened her round eyes very wide, but said nothing.

Accordingly when the night came, and the hour for the sweet thrilling of the singing birds drew near, he flew heavily along, and placed himself in a conspicuous most of the grove that he might be seen

along, and placed himself in a conspicuous part of the grove, that he might be seen and heard to a proper advantage.

Now the nightingales did not by anymeans admire the prospect either of his company or his co-operation in their concert; so those who were bent on singing sought another grove, while those who were content to be quiet for the night kept suncly at roost.

snugly at roost.
"Where can the nightingales be?" said the people who same to hear them.

Upon this the owlet set up a hoot so

loud and so long that it nearly frightened them into fits.

"That creature has terrified them, and scared them all away," said one. "I will soon dispatch him. Where's my

But the disconcerted owlet took the hint, and before the gun came he had got back to his mother.

"Your feathers are ruffled, my son. Have you been singing?" The owlet reluctantly related his disgrace and narrow escape.

"It is just what I expected, and I am glad you are safe back."
"Then why did you suffer me to go?"

said the owlet, indignantly.
"Because I was sure it was a point on which nothing but experience could convince you. I don't understand music, and cannot tell you why people should take the trouble to go and hear nightingales hooting, but I know it to be a fact. There is much difference between our voices, which I can discern myself every time I hoot. Ours may be superior for anything I know; but as the prejudice of the public mind is strong ou the otherside, I shouldn't

think of disputing the point; and probably now you have experienced the effect of your performance on their ears, you will be satisfied, with me, to leave them alone in their mistake.—Mrs. Prosser's Fables.

The Sister.

No household is complete without a sister. She gives the finish to the family. A sister's love, a sister's influence—what can be more hallowed? A sister's watchful care—can anything be more tender? A care—can anything be more tender? A sister's kindness—does the world show us anything more pure? Who would live without a sister? A sister—that is a sister in fidelity, in part, in love—is a sort of guardian angel in the home circle. Her presence condemns vice. She is the quick-ener of good resolutions, the sunshine in the pathway of home. To every brother she is a light and life. Her heart is the treasury house of confidence. In her he finds a fast friend, a charitable, forgiving, tender, though often severe ritend. In her he finds a ready companion. Her sympathy is as open as day, and sweet as sympathy is as open as day, and sweet as the tragrance of flowers. We pity the brother who has no eister, no sister's love, we feel sorry for the home which is not enlivened by a sister's presence. A sister's office is a noble and gentle one. It ser's office is a noble and gentle one. It is hers to persuade to virtue, to win to wisdom's ways; gently to lead where duty calls; so guard the citadel of home with sleepless vigitance of virtue; to gather graces and strew flowers around the home altar. To be a siter is to hold a sweet place in the heart of home. It is to minister in a holy office.

Subbuth School Teacher.

LESSON XXI.

CHRISTIAN FELLOWSHIP

COMMIT TO MEMORY VS. 81, 83. PARALLEL PASSAGES .- Ps. ii. 1, 2; Isa. xxxvii. 18-17.

SCRIPTURE READINGS,-With v. 28, read Acts ii. 44; with v. 24, read Isa. li. 11-13; with vs. 25, 26, read Acts ix. 4; with v. 27, compare Luke xxiii. 10-12; with v. 28, compare Like xxii. 10-12, while xxii. 10-12, with v. 29, read Eph. vi. 18 20; with v. 80, read Acts v. 12; with v. 81, compare Daniel ix. 21-23; with v. 82, read 1 Peter iii. 8; with vs. 83 85, read 1

Tim i. 14; with vs. 83, 87, read Acts xi. 24. GOLDEN TEXT .- We, being many, are one body in Christ, and every one members, one of another. Rom. xii. 2.

CENTRAL TRUTH .- Thrist is the centre of

In our last lesson we saw the apostles on examination, and under the threats of the ecclesiastical authorities. Doubtless the proceedings were carnestly watched by the little community of Christians whose experience of Christian liberty had been so brief, and who se soon met the predicted opposition.

To day we may go into the upper room or wherever the believers met, and be edi-

THE CHURCH AT THE THRONE OF GRACK.

"Being let go" (v. 28), by the "stay of proceeding," the apostles of course went to their own company—congenial, encouraging, and in fellowship with them. Every Christian county to have "his own com-Christian ought to have "his own company," in which he can count upon knowledge of himself and sympathy in his joys and sorrows. The churches do not make and sorrows. The controlles do not make enough of this fellowship. They had a report to make, very discouraging to sense, but not so to faith. Here was evidence:

(a.) Of Christ's veracity. He said they should be opposed. (b) Of their identification with Him. It was for his sake they were threatened. There would be conference on the subject; objections would be ence on the subject; objections would be met; questions would be acked and anmet; questions would be aeked and answered, till "one accord" prevailed (v. 24), the timid were cheered, and (perhaps with the reading of Ps. ii.), there was solemn and united prayer to God. Adoration, as is common with ourselves, is at the beginning. It is idle to ask "the use of telling God what he knows." Who can pray without doing this? He is honored as Creator of all things. Then He is almighty, and therefore able to do "exceeding abundantly" (Ech. iii. 20). They who cleave the dantly" (Eph. iii. 20). They who cleave the most to Christ best "remember their Creator."

They employ Scripture (v. 25), which is the great storehouse of pleas and aguments in prayer. They quote the Greek version then in use (Scattagint), showing that translations are allowable even if imperfect, and they apply its language to the Messiah It is therefore a prediction by David, of the reception Christ should have smong men. The two divisions of the race join in opposing Him. "The heathen," or Gentiles, are in a fury of scorn and hate: "the people" (a case of parallelism) "imagine a vain thing." "Why?" No good reason can be given; their vestion is unfounded and unreasonable; but they had reasons. Jews were mortified a Messiah so lowly, and Gentles hated a religion so holy. Other religions tolerated many gods. The Roman worshiped the gods of the land he visited; lie counted them masters there and did homage to them when in their jurisdiction. He expected the same of others. But the Divine religion owned no god but one-the God of all. For long the Christians were mixed up with the Jews in the world's esti-

mate.
The "Annointed" of the Psalms is the "Ol rist" of the Acts (v. 26 and v. 27). They can recall Herod's hate of the Bapties, whom he slew, and of Christ, whom he "set at naught" (Luke xxiii. S-11), and or Pilate's weak compliance, against his own conscience, with the clamor of the furious Jews; and they remember the part the Gentile soldiers had in it, mocking Him (Luke xxiii. 86), making sport of one who seemed to be a rival to their Cmaar, and the priests and rulers stirring up the people. Herod and Pilate, foes before, and Jew and Gentile hating each other, each on his own ground, make common resistance to Christ. It is so still in many things. They who agree in nothing else join against divine truth.

But (v. 28) they did not defeat, but only carry out the will of God. Yet were they doing their own, and unspeakably guilty. Here, as in many other places, the reference to God's counsel and determination is not to discourage but to encourage. Nothing can come but as He wills, and He can only will good in the end to His cause and people. Suppose no allusion of this kind occurred, how obviously might it be objected, "God sent His Son to His own, and had the disappointment of seeing him slain; could He not have protected Him."

We hear the prayer of the church (v. 29), "Behold their threatenings." "The battle is the Lord's." This is the best course with such threats; carry them to Him. They ask not safety, but boldness; not impertinence, but courageous freedom of speech, satisfact of the divine present. sustained by the tokens of the divine pre-suntained by the tokens of the divine pre-sence and favour, in like miracles to that which led up to these threats. This re-quest (v. 60) was only pleading the promise (Acts i. 8 and Mark xvi. 17, 18) as in Ps. exix. 49. We are suffered to see

THE PRAYER ANSWERED.

(V. 81.) As far they needed it then, i. c., (V. 31.) As far they needed it then, i. c., in reassuring them. As before the descent of the Spirit, there was evident, supernatural disturbance, so it is now immediately after their prayer. The place was shaken, a testimony to the Almighty power invoked, its nearness, its readiness to be employed on their behalf. It did its work. Their hearts were opened to the Holy Ghost and emboldened, and from the place they want forth courageously and place they went forth courageously and fearlessly bearing their testimony. (How much "boldness" remained, one may see by examining Acts xiii. 46; xiv. 4; xix. 8; xxviii. 80, 81; Phil. i. 14, and 1 Thess. ii. 2.) We are shown also

THE CHURCH'S GRACES. (V. 82.) There was unity of heart and soul; not only in presence of a common

foe, but under the sway of one aim and the guidance of one spirit. Oh, for more of this Christian harmony!

There was liberality. They did not throw all into a common fund; many did (v. 84), but there was no obligation to do it. Only they counted their moneys and a trust for God, and used them for one another's good. The proceeds were given to the apostles to disburse till the burden became too great (Acts vi. 1, 2). To this thrown off from their friends and occupa-tions. It was so then. Many needed bread because they believed on Jesus. The rest supplied their need, as one may In many lands, converts are see at many a mission station to this day.

There was effectual preaching (v. 38), the power, not learning, or rhetoric, or ability (though those are valuable), but of the Spirit making men hear, feel, and believe. The resurrection, with its allied truths, was the great thome.

There was great prosperity of a spiritual kind. "Grace was on them, and that made all things easy and pleasant, prevented jealousy, strife, 1 id dissension. A living church grow out of the preaching of

a living Christ, Among many who showed a generous concern for their fellow disciples, one is singled out, probably because he comes into prominence later, and because his course as a Levite is all the more decided. His name was Joses, or Joseph. He is called the son of consolation or exhortation, by the apostles. He had resided in Oyprus, hence called "of Cyprus," an island in the Mediterranean. He sold his land, and gave the money for "the poor saints," and so became one of the long roll of ministers who themselves make the largest contributions in money to the cause of Jesus Christ.

The following suggestions can be ampli-

fied and enlarged by teachers:
(a) The value of joint prayer (v. 24). This was not treated as a ministers' question. It was the affair of the church.

(b) The value of the Scripture in prayer (v. 25). It is the treasury of arguments and directions. It is the guide to prayer.

(c) The faithfulness of God in hearing (v. 31). They had just what they then wanted and at once.

(d) The duty of the church to be faithful and wise in money-matters.

SUGGESTIVE TOPICS.

How were the apostles "let go"-whither they went-why-what to dowith what result—the prayer offered—for what—its features—the Scripture used—why—its fitness—the answer—how it served them—the effect following—the state of the church—its two notable graces -use of property-need for it-one re-markable case—the lessons we may learn from this lesson—as to fellowship in prayer—use of Scripture—divine faithfulness, and right use of money.

Harrowing in the Seed.

Mr. Moody tells of . man who objected to inquiry-meetings after preaching, on the ground that it was like pulling up the seed ground that it was like puning up the seed after it was sown to see whether it was sprouting. The objector was reminded, however, that good farmers always harrowed in the seed. The Rev. Mr. Marling, of New York, believes in harrowing in the seed sown in each Sunday School lesson. He does it in this way. For the Wednesday evening prayer-meetings of his church a set of topics are prepared several months in advance. These topics are not selected from, but are always allied to the lesson of the Sabbath just past. Of course, for special reasons, they can at any time be changed, or omitted entirely; but the natural progression is upon these topics, which are printed upon a neat leaflet and dis-tributed freely. Their use has been highly satisfactory. To illustrate this method, Mr. Marling's topics for six month are inserted

SUBJECTS-APRIL TO SEPTEMBER, 1876.

uno 7.—The Lord knowed above speak.

14.—It shall be given what ye speak.
Matt. 10: 19.

21.—My helpors in Christ Jeaus Rom. 10: 3

28.—Hear the instructions of a father.
Prov. 4: 1.

paratoru Lecture. July 5.—Preparatory Lecture.

12—Seek first—kingdom; all these—added.
Matt. 6, 33,
19—Ye are the temple of God 1 Cor 3, 10,
23.—We will made our abode with him.
John 14: 23

Aug. 2—Where two or three—there am I.
Matt 18: 20

9.—Wo would see Jesus John 12 2.
16.—The time of thy visitation. Luke 19. 44.
23.—Fear of the Lord, that is wisdom.
Job. 25: 28.
30.—Walk in wisdom, redeeming time

" 30.—Walk in wishous, 2 Col. 4: 5.

Sept. 6.—Nor drunkards—inherit the kingdom.
1 Cor. 6: 10.

" 13.—Women adorn—with good works
1 Tim. 2: 9, 10,

13.—Women adora
20.—Preparatory Lecture.
27.—I fear the Lord from my youth.
1 Kings 18: 12.
S. S. Times.

Be Graphic.

Do not be afraid of details, teacher. Bring in all the minutiæ. The children want to know all about it. Every particu-lar will interest, and help them to the conception of the thing in hand. It is by at-tention to the little points that you bring out the full round figure of the truth you teach. An observer looking at an artist giving but slight taps to the statue before

him, thought he was trifling, but was re-buked by this reply: "The touches which you so ignorantly hold in such small esteem are the very things which make the failure of a bungler and the chef dœuvre of a master."—London S. S. Teacher.

makes to man each successive spring!
What refreshment of mind and body, what
conscious or unconscious revivals of hope in dull hearts, what profusion of things of in dull hearts, what profusion of things of beauty which are a joy forever, come with every apring! O, for the thankful heart, to acknowledge that ancient promise to faithfully kept—"White the earth remaineth, seed-time and heartest, cold and heat, summer and winterpakey and night, shall not cease."—Dr. Guthrie.

VISITING SABBATH SCHOOL TEACHERS.

BY REV. MENANDER MACKAY, D.D.

The individual Sabbath School teacher is

responsible for the success of his class and

school, as to his visiting the absentees.

The question as to whether the Subbath

School teacher should visit the members of

lib. catsis is not now considered debatable.

That a single absence should not be allowed

to pass unnoticed by the teacher is implied in

the faithful discharge of his duty. But the fact still exists, that many, perhaps the majority of teachers, tail in this respect. Some neglect this important duty, simply from the want finelination. Many others would take pleasure in doing it, but they are so engaged during the week that they cannot find time. If a teacher cannot go personally to the absenters of his class, he should arrange that some other one would go in his place. In every class there will be absent ones at times, it is the duty of the Sabbath teacher, whenever it may be practicable, to visit such at their home and andly enquire of themselves or their parents the cause of absence. Such visiting has a very happy influence upon all parties concerned. If a teacher does not visit the scholars when they have absented themselves for two or three Sabbaths, he need not wonder if it should become a habitual marties with them to come and research. practice with them, to come only occasion ally, or that he may lose sight of them altogether. I do believe if one is a regular interesting and visiting teacher, he will have a tolerably regular class, and will not be under the necessity of complaining at the irregular attendance of his pupils. We as ministers of the Gospel would therefore urge upon all Sabbath School teachers to attend more to this important, but neglected duty; go to the homes of your scholars if for nothing else than to see where they live and how they live, and the influence around them, and thus become acquainted with their families, and make them feel that you have an interest in their welfare; such visiting will be a check on the wandering and careless. It is well to visit all the scholars, but more especially the absences. Perhaps some of them may be confined to the sick chamber, and when illness is the cause of absence, the sick or death bed afford opportunities of pressing home the truths of the everlasting Gospel. teacher should always aim in dealing with the scholar on the subject of personal religion, and he may not find a more suitable season than when he and the scholar are alone. Carelessness and indifference is often another cause of absence, perhaps the scholar may be running on the street or going along with bad companions when he going along with bad companions when he ought to be in the Sabbath School. The teacher in visiting such and by speaking kindly and carnestly to them may be the means of bringing them to attend the Sabbath School. Other children have ungodly parents, who do not care whether they attend or not; a friendly visit from the teacher was leight the children of such within the may bring the children of such within the sympathics and the happy influences of the Sabbath School. In attending to this duty, not only will the attendance of a class be better kept up, but Sabbath School teachers who thus visit their scholars will never have cause of regret for a neglected opportunity. It is therefore of paramount importance to the interest and success of any class and school, that those who conduct them should school, that those who conduct them should feel the responsibility of attending to this duty. Teachers, whose time is so occupied during the week, that they are unable to look after their absences, others should be appointed to do it for them. In some schools there is a visiting committee who feel the importance of this work and consequently enter into it heartily. Early in the week the Superintendent transfers from his Record-book a list of the absentees and hands them to the visiting committee. Where this method has been adopted, the Where this method has been unopted, the results have been very satisfactory, securing a more regular attendance and an increased interest. Let those who cannot visit, show by their kindness, sympathy and consideration, as well as by their regularity and consideration, as well as by their regularity. lar attendance, that they love their scholars and have their welfare at heart. With regard to kindness and consideration, there is no sphere of usefulness which gives more scope for the exercise of such qualities than does the Sabbath School, and none which brings back again so rich a reward into the labourers own heart. If a teacher is to win the affections of his class, and gain a lasting influence over them, he must manifest a kindly interest in them and their daily life, school, their work, the books they their school, their work, in a boost ney read, the welfare of their parents, and other things. Plenty of opportunities for doing this will be found if teachers are only will-ing to avail themselves of them. Let no teacher show in any way that he likes or takes more interest in one scholar than in another, for that may raise bitter thoughts and injure the prosperity of the school. Home visitation as a means for securing the regular attendance of the scholars, cannot be too often reiterated, and though oftenbe too often reiterated, and though often-times calling for the exercise of self denial is yet sure to be accompanied with most encouraging and happy results. I believe, as a rule, all teachers may find some op-portunity of visiting if they have the sincere wish to do it. It is to be feared that many children are lost to the Sabbath School, and dreadful as it seems to contemplate, possibly may be lost for ever, through neglect of this duty. A scholar, for example, absents himself for one Sabbath, and no notice being taken of it by the teacher, he repeats it perhaps even next Salbath, his parents taken it for granted that he is at school as usual, but the scholar may be with bad companious, and so the evil easily remedied as it might have been by a watch-ful, faithful teacher's care, is confirmed till parental authority becomes of no avail, and WHAT a magnificent gift the Creator parental authority becomes of no avan, and it is found too late to be remedied; but had a call been made and the true reason of absence from the class discovered, steps would have been taken to prevent a repetition of it. Let every Sabbath teacher attend more than ever to the duty of visiting absences from his class, for in a great wearner his energes are teacher may demeasure his success as a teacher may depend upon this. There are many other ways in which the visits of the teacher may be useful.

The Object of Our Society.

BY THE REV. JONE BURTON, OF BELLEVILLE.

To buy in the cheapest market and sell in the dearest is the world's maxim of business. The mercantile spirit rules. The tender y to weigh all things by profit and lear in found among even intelligent people in the matter of the B.ble Society's work, which is judged to be the supplying of cheap Bibles; so that when a Testament can be obtained for five centr, a Bille for fifteen, the climax is reached, the work done. Such judgments keep out of mind that the Gospel is not to be valued at a market price. "It is of more worth than market price. "It is of more worth than rubies, and all the things thou canet desire are not to be compared with her."
Recognising the truth that where the

Word of God is not, no Gospel is; and, as the foundation of all Church work must be the Bible, the Bible Society has set itself to work to supply that word-to spread that Book.

This is its one work, which, with single eve, it keeps in view; cheapening the copies thereof is only one of the means it uses to accomplish that end; nor need we press, at this stage of its work, how thoroughly and successfully that means has been used and applied.

To missions such as those of the Jesuits,

eg. along the Mississippi or among the wild tribes of the St. Lawrence Indians, whose implicit faith in Rome and a recoption of the baptismed rite were synonymous with conversion, the Bible would be of little consequence, but where faith in a personal Saviour, and the Gospel of the Lord Jesus saviour, and the Gospel of the Link vesses are necessities, the Bible must precede, or at least accompany the missionary. Hence the Bible Society is the pioneer of all Protestant missions. The non-sectarian character of the Society embles it in the work of translation and of distribution to excell the accordance for why? It is a rare all other agencies: for why? It is a rare gift for individuals to rise above their sec-tionalism and walk unencumbered by their own party lines, and it is scarcely ever a church frees itself from ecclesiasticism :-

The form of things deceives us, and we quarrel o'er our creeds, While each true heart receives the one truth its

spirit need." Few, if any, translations from out of the original tongues in which the Bible was written, but bear the mark of that section of the Church, or of the school from whence that translation came. Even our own noble Saxon version is not altogether free from ecclesiastical bias. "Give us," said Chunder Sen, a leader of Hindoo thought, on his departure from England, whither he had gone to see the practical side of Christianity, as already, in the Dible, he had seen its Book; "give us in India the Bible, that Word of God, but, oh! give it to us without your divisions; interpret it not for us by your sectarianisms, but give it to us that we may read it for ourselves." This our Society is endeavouring to do. Composed of carnest men, irrespective of creed, employing those whose only re-quisites are ability and Christian zeal; it gives, as far as man can give, to the scat-tered tribes of earth a Bible in their own tongue, as non-sectarian as the Prophets who foretold, and the Apostles who de-clared a suffering Saviour, have left us within the pages of Revelation. We want for earth, not an Anglican, Genevan, Lu-theran or Calvinistic Bible, but the Word. as transmitted to us by Apostles and Prophets, wherein every poor wandering soul may for himself recognise the voice—"This

is the way, walk ye therein."

Nor can the general reader enter into the extreme difficulty of translation. No light labor is it "to teach a foreigr tongue the music of one's 'own;" nor is the task lighter to render without paraphrase, the shades of Bible thought in plain speech of another language, a difficulty more than doubled by the fact that, in many cases, the language has, in great measure to be created, alphabet and grammar formed—in short the language of many tribes has first to be learned, then re made and taught back ere the Bible can be given. These simple facts, which could be ampli fiel almost without end, give, or should give, the Society a claim upon the Christian puolic, than which no prior one can be urged. In a future paper some of these points may be presented at greater length, in the meantime let the reader remember that the supply of cheap Bibles is not the Ultima Thule of the Bible Society work.— B. S. Recorder.

The Curse of the Age.

The London Quarterly has a strong article on "Drink—the Vice and the Disease," of which the following is a possess.

"The vice of drunkenness—rightly defined by the ancient Swedes as 'the disgrace of man and the mother of misery' -has spread over the length and breadth of our land, prevading country as well as town, agricultural as well as commercial districts, army as well as navy; sparing the young as little as the old, the woman young as little as the old, the woman scarcely less than the man; the destroyer of all health and virtue, the breeder of all sickness and sin; filling every haunt of vice, every prison for orime, every hospital for sickness and accident, every asylum for madness. No foul epidemic ever raged more, periodically, than this permanently; no malignant plant ever seeded and propagated itself with more fatal rapidity and abundance. Billions of callons and millions of pounds fail, from gallons and millions of pounds fail, from their very enormity, to convey definite ideas. The true statistics are those of crime—the records of the calendar, rather than those of the exchequer or the excise. The common police courts of London for one week suffice to prove what the last forty years and upward have brought upon our country. The very reformation of the higher classes has helped to blind them to the evil. We live, as respects the vice of drunkenness, in an age of the direct iniquity.

DEATH, to the good man, is but passing through a dark entry, out of one little dusky room into his father's house, into another that is fair, large, lightsome, glorious, and divinely blessed. In the language of heaven, and to the heir of heaven, death means everlasting life.—

British American Presbuterian. 102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE FROHEN PAGE. C. BLACKETT ROBINSON, Adder and Proprietor

TO CORRESPONDENTS.

Letters an leatistics intended for the next issue hould be in the bands of the 1 ditor not later

Letters an initiales intended in the first lead whould be in the hands of the latter not later than Tuesday incruing.

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

10 CORRESPONDENTS.

J B , Cursley. -- Too late for this issue. Noxtweek W B , Spanaville. -- Crowded out Will appear in due course.

British American Bresbuterian. FRIDAY, MAY 12, 1876.

Our readers are referred to Dr. Fraser's interesting letter in another column.

It gives us pleasure to observe that the Rev. Mr. Marling, late pastor of the Bond St. Congregational Church, Toronto, is succeeding admirably in New York. Some forty persons were admitted to memi-ership at the last Communion held in his (Fourteenth St. Presbyterian) Church. Nearly all the churches in New York seem to have

Seven thousand five hundred dollars are still wanting to complete the amount required for the statue of the Rev. John in this centennial year. Surely this will not be allowed to interfere with an undertaking so important and desirable. Brother Jonathan has only to dip his hand into his deep pocket to pay down the necessary stamps, and do a thing that will commend itself to future generations.

THE International Exhibition of 1876 was opened on Wednesday. Preparations for the important event were found to be greatly in advance of what was anticipated. Contributions from European Countries are satisfactory, both as to their number and value. It is extremely gratifying to union. With the influence gained during be able to state that the Deminion of Canada has done herself great justice in the exhibition, and commands special commendation. The opening ceremonies seemed in every way to have been worthy of the occasion.

GOVERNOR TILDEN has appointed Mrs. Charles Russell Lowell, or as she is known officially, Mrs. Josephine Shaw Lowell, to fill the New York City vacancy on the has been confirmed by the Senate. Mrs. Lowell was a member of the New York branch of the Sanitary Commission during the Civil war, and is now one of the best workers in the State Charities Aid Association. Her husband was killed in battle at Winchester, in the late rebellion, and also her brother, Col. R. G. Shaw, at Fort Wagner, while leading his black regiment, the Fifty-fourth Massachusetts Volunteers.

THE debt of the Foreign Missions Board of the Northern Presbyterian Church (U.S.) amounts to fifty-three thousand dollars. Centennial year. Such indebtedness greatbe allowed in the increasing its efforts to cast off the lead of While the question of patronage has been debt which presses upon it. Were every member of the Church to send a fractional sum to the Tressurer of the Board, it would entirely sweep away the encum-

OUR correspondent, "Presbyterian," in the last number of this Journal misconstrues the meaning of our article on Mr. MacDonnell's case, if he thinks we asked Mr. MacDonnell to do any thing contrary to his conscience, when we expressed the desire that he would do everything that lay in his power to satisfy the Presbytery. It has never been pressed upon Mr. Mac-Donnell to write any statement that would not represent his own mental condition. What was and is wanted of him, is a paper, which, while giving due allowance to his perplexities and difficulties, will not commit the Presbytery by its acceptance to views which would infringe upon the standards. Mr. MacDonnell Las himself illustrated what we meant by removing several objectionable expressions from his last written statement. Whether he could have left out the last part, "expressed as it is, I the age. The Home Missionary Scheme aimost entirely in the language of Scripture," and have done no injustice to him. done much for the advancement of the self. is the question at issue, and we refra from saying anything upon it until the those plans accomplish their own ends in Superior Court shall have declared its their own ways? Unite those churches mind upon the case.

ENDING AT JERUSALEM.

During the current and succeeding months measures will be taken in various parts of the world to secure the further unification of Presbyterian Chareles. The General Assembly of the Presbyterian Church in Canada shall assemble in the second week of June, and while attention will be given to all the important matters that concern Presbyteriau interests in the Dominion, much will be done to consolidate the union which was accomplished last Jone in Montreal. In the English Presbyterian Synod important measures will Errers.—In the article on "The Nature and Property of Christian Joy," printed in our last terians south of the Tweed. Though, as week western, in the Property of the Israell's Caple teriablet." for "Verrs, "Trais, in the Property of the Israell's permit of the Union of Presby-terians south of the Tweed. Though, as permit of the Israell's permit of the Union of Presby-terians south of the Israell's permit of the Union of Presby-terians south of the Israell's permit of the Union of Presby-terians south of the Israell's permit of the Union of Presby-terians south of the Israell's permit of the Union of Presby-terians south of the Israell's permit of the Union of Presby-terians south of the Israell's permit of the Israel the Southern and Northern Presbyterian Churches of the United States, we doubt not that steps will again be taken to bring these two large bodies more closely together. It would seem as if union were the watchword amongst all the churches of the Presbyterian order. And we doubt not that a great deal will be accomplished that has in view the complete and final consolidation of Presbyterian interests throughout the world.

It is interesting to think of Scotland as having sent forth representatives of her ecclesiastical dissensions to a number of countries. Looking upon that country as the Jerusalem of Presbyterian interests. it is instructive to think of all the Prssbyterian Churches of Scotland sending forth representatives of her various churches to been greatly blessed during the past winter. all the ends of the earth. Australia had at one time her Established, Free and United Presbyterian Churches. In a large portion of that continental island, each of these churches had her particular Wotherspoon, to be erected in Philadelphia | branch. In the providence of God they are now united in one grand harmonious church. In the Dominion we had all these several branches duly represented. The United Presbyterian and Free Churches some time ago became one. During the last year these branches were incorporated into one along with the representative Synods of the Church of Scotland. In this year we shall in all probability witness the union of the Free and United Presbyterian Churches in England. There is every prospect of this being accomplished. The churches interested have already declared themselves in favour of incorporating a ten year's conference between the same bodies in Scotland with a view to their union, we cannot doubt that the United and Free Presbyterians of England will this year become one. Such men as Dr. Edmond and Dr. Dykes of London, are heartily in favour of the union movement. The latter gentleman is this year to occupy the Moderator's chair of the English Presbyterian Church, and he will doubtless bring all the influence of his Board of State Charities. The appointment | well-merited position to bear upon the consolidation of Presbyterian interests in England. It may confidently be anticipated that during this year there will take place in Eugland a union similar to that which has courred in Canada and in the Northern States. Thus we see union has taken place amongst the churches in Australia, then amongst those in Canada, and now the same thing is about to take place in England.

The question arises why should not the union of Presbyteriaus now take place in Scotland, the very centre oi Presbyterianism-the Jerusalem in fact of the churches It is proposed to wipe off this during the of this name. If United Prosbyterian, and Free Church, and Establishment men ly retards the work of the Church, and if | could give up their distinctive principles | has been held by the people of his late in the colonies, why should they not do so future. The Home Mission Board of the in Scotland herself? Doubtless there are Presbyterian Church in Canada is likewise still many things to keep them apart. got rid of by Parliamentary enactment. there is still the matter of National Estab lishments. There is also a section of the Free Church as keenly opposed to voluntaryism as ever. And the United Presbyterians are still as persistent and more so as to the great underlying principles of their system. Still we take encouragement to think that as the distinctive prin ciples of those different hodies have not prevented them from accomplishing union in the colonies, they will not prevent a unification of Presbyterian interests in Scotland herself. Scotland is one as to her Presbyterianism. The Established, Free, and United Presbyterian Churches are homogeneous as to their principles and polity. It is surely there fore, not too much to hope for a consolidation of all those interests. There is no thing surely to hinder the union of those bodies. Let each keep its own and work out its own principles. The endowment theory has in the past subserved many impertant ends. The sustentation fund of the Free Church has been the wonder of of the United Presbyterian Church has Redeemer's Kingdom. Why not let all

each prevail, and we will have in Scotland a truly national Presbyterian Church. It is our earnest desire to see the union of Presbytorian interests which has taken place in the colonies, being accomplished in Scotland herself, and thus we will witness this union which has begun at the circumference of the circle, finally taking shape in Scotland, the birth place of Presbyterians. Then we shall have ending at Jerusalem the grand results which have taken place in this connection in every British colony.

During the Assembly of the Free Church this month, the union of that body with the Reformed Presbyterians shall have taken place. In this surely there is an carnest of many changes about to occur in incorporating union taking place between the direction we have indicated in the above remarks.

> Oning to press of matter, we are compelled to hold over reports of the Synods of Toronto, and Kingston, and Montreal and

> THE Fifth Avenue Presbyterian Church, New York, cost one million dollars. This expenditure has been considered to be extravagent by some. But when we remember what a centralised power is thus created for disseminating truth, for developing benevolence, and training the young, the outlay is trifling as compared with the results. In illustration of this the contributions of this single congregation, to the Foreign and Home Mission Boards, during last year were respectively thirlysix thousand, and twenty-eight thousand dollars. Rov. John Hall, D.D., the pastor, is a man of remarkable power both in and out of the pulpit.

The hospitality of Toronto will be put to the test by the approaching meeting of the General Assembly of the Presbyterian Church in Canada. Usually an Assembly is a representative body, but many things remain to be done to complete and consolidate the union of Presbyterian Churches in this country, requiring for their accomplishment the meeting of the whole Church. We may safely look for, from seven hundred to one thousand ministers and elders. More than the last number are entitled to sit as members. It will be the largest Assembly of the kind that will take place this year in any part of the world, and as the representative system will probably be again resorted to, it will in all likelihood be the largest General Assembly that will meet in Canada for a century at least. The Presbyterian families of the city will, we are sure, more than sustain the reputation for hospitality, which they have so well earned in the past; and we doubt not, that as they have helped the other denominations in their conferences, they will now be aided in turn, by the homes of Congregational, Captist, Methodist, and other brethren, being thrown open to the Presbyterian delegates. It will be worth all the cost and trouble, if they find, as we are certain they will, that they are entertaining angels unawares. We understand that a large committee is at work making preparations for the Assembly to be opened in Toronto on 8th prox.

THE Colonial committee of the Irish Presbyterian Church have designated the Rev. A. Henderson of Athenry, to our Church in Canada. Mr. Henderson will, we doubt not, be a valuable acquisition to our Church. The following we copy from the Londonderry Standard of April 8th, as indicating the high esteem in which he charge.

ADDRESS TO THE REV. A. HENDERSON, ATHENRY.

Rev. and dear Sir-It gives us much pleasure, as a congregation, to present you with this token of our esteem for you as a minister of Christ. Your gentlemanly bearing, your Christian character, both public and private, your ability as an expositor of the Word, and a preacher of the Gospel, have gained the admiration and esteem of many others besides your own congregation.

Since you came among us you have won for yourself a name that will long be re-

Sir, we feel sorry we are now loosing you; but what is our loss we do hope will be your gain, and that your services will be richly blessed with an abundant harvest in a more important part of the Master's vineyard.

As a congregation, we tender unto you our thanks for the exertions you put forth in the North of Ireland to raise funds to erect our church. Though you are not waiting to see the fruits of your toil, you have placed us in a position that will almost leave us clear of debt, the amount raised by you being over £185, which, with what is promised by the congregation and the Mission Board, will give us a sum of over

In taking our farewell of you, we wish you to accept of this gold watch in memory of ue, and we pray that the God of Jacob will be with you where'er you go, to strengthen, comfort, and bless, and that our separation will only be for a little while, when we will all meet again, and join our voices with thine in praising our God in one, and let the sustentation system of throughout eternity.

Book Reviews.

YEAR BOOKS,-IRISH PRESERVERIAN AL MANACK.

Your correspondent received a few

days ago the Year Book of the Presbyterian

Church in Ireland, better known in Ulster

as McComb's Prosbyterian Almanack. It

still bears the same name, though the

founder of it died in a good old age several

years ago. That for this year is the thirtyseventh issue, hence it has long since passed the tentative stage. In point of size it is very much the same as the Canada Presbyterian Year Book, the number of pages is nearly the same in that for Canada, however, the page is a little broader. There is one feature of interest in the Irish that is not in the Canada Year Book, namely, there is almost always a portrait of the Moderator given in each issue. In the present one a very fine likeness of Dr. J. L. Porter, Professor of Exegesis and Biblical Criticism in the Presbyterian College, Belfast, is given. The portrait itself is worth more than the entire cost of the Almanack. After the calendar which, by the way, is interleaved, and other items peculiar to an almanack, we have just an alphabetical list of the ministers of the Irish Presbyterian Church, with their congregations and post offices. The ministers number 684. This includes the retired ministers, the Professors in Belfast and Derry, the Mission Presbytery of Katiawar in India, the Agent of the Church, etc., etc., Then follows a list of the licentiates, numbering fifty-six. Then an alphabetical list of the congregations, numbering 557. Then come lists of the ordinations, translations and deaths for the year. It is interesting to compare the numbers here with those in the minutes of the late Canada Presbyterian Church. In the Irish Presbyterian Church, consisting of a ministerial roll of 684, there were thirty-three ordinations, ten translations, and fifteen deaths in the year ending 7th June, 1875. In the late Canada Presbyterian Church, with a ministerial roll of 889, there were in the same year twenty-six ordinations, sixteen translations, and thirteen inductions of ministers who had been without charge previously, and eight deaths. After lists of Presbyteries with their days of meeting, dates of appointments, Professors, missionaries, and officers, the other Presbyterian bodies of the community are given. These consist of the Eastern Reformed Presbyterian Synod with two Presbyteries, nine ministers and nine congregations; the Reformed Presbyterian Synod of Ireland with five Presbyteries and thirty-five ministers and congregations (one Presbytery consisting of four ministers is New Brunswick and Nova Scotia); the representatives of the United Presbyterian Church of Great Britain and Ireland, consisting of one Presbytery and a fraction and ten ministers, and the Secession Synod being part of the and Ireland, consisting of two Presbyteries, ten ministers and eleven congregations. Then follows a full list of Presbyteries of the English Presbyterian Church. Now we come to the literary department, and first we have no less than sixteen short articles on the several departments of Church activity in the Irish Presbyterian Church, all of them independent departments, and the seventeenth gives the outlines of the last meeting of Assembly. Then come brief articles of a similar nature, giving outlines of the annual meetings of the following Church bodies in order :- Free Church of Scotland, Church of Scotland, United Presbyterian Church of Great Britain and Ireland. Presbyterian Church in England, Reformed Presbyterian Church of Ireland, Eastern Reformed Presbyterian Church of Ireland. Reformed Presbyterian Church of Scotland. Original Secession Church, Presbyterian Church in Canada, Presbyterian Church (North) of the United States, Presbyterian Church (South) of the United States, Cumberland Prosbyterian Church, Reformed Dutch Church, Presbyterianism in Australasia, Presbyterianism in Switzer-land, the Waldensian Church, etc., etc. Protestantism in other countries is depicted, and the history of quite a number of particular congregations is given. Under the Presbyterian Church in Canada an account of our union is given with the sta-tistics of each of the four bodies. The variety and value of the information given will now be apparent. LEUNAS.

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The May number of this valuable monthly has been laid on our table. The following is the table of contents: How Treaty-making unmade Canada, by Lieut.-Col. Coffin; As Long as She Lived, by F. W. Robinson; It might have been: A Poem, by J. B. B; Science and Religion, by Prof. Watson, Queen's University, Kingston; Three Generations, by Dr. Daniel Wilson; Charity A Poem, by Wm. Mills; The Latest Gospel of Protection, by R. Fisher, M.A.; Hidden Blessings: A Poem, by J. A. Allan; The Immortality of the Soul, by Goldwin Smith, M.A.; Horace: Book I., Ode ix, by W. P. Dole; Church and State in Quebec: A Review of Sir A. T. Galt's Pamphlet; Current Events, etc. etc. A fuller notice will appears in part issue will appear in next issue.

Ministers and Churches.

IT is stated that the Rev. Mr. Hutchi. son, lately from Fifeshire, Scotland, will be called by the Carleton Place Congrega-

We see it stated in a Montreal paper. that the members of St. Mark's, in that city, are about to give a call to the Rev. Mr. Nicoll.

THE Rev. Mr. Torrance, of Montreal, has received an unanimous call from the Pres. byterian Church, Peterboro, as successir to the Rev. J. M. Roger.

REV. MR. MUSGRAVE, paster of Milverton and North Morning Presbyterian churches, who has been holding revival services, was presented by some friends with a purse of

A MEETING of the members and adher. ents of St. Andrew's Church, Lindsay, was held last Monday afternoon, Rev. A. Currie, M.A., Moderator, presiding. An unani. mous call was extended to Rev. J. Hastie. of Prescott.

THE Huron Signal is pleased to announce that the title of Doctor of Divinity has been conferred upon Rev. Robert Ure, of Knox Church, Goderich, by Queen's College, Kingston. Mr. Ure is indeed deserv. ing of the honor, and his many friends will hear the announcement with pleasure.

Ar the last meeting of the Presbytery of London, the Rev. Alex. McNaughton of East Adladie resigned his charge in order that certain stations might go together and form a self-sustaining congregation. The people he was leaving took advantage of the occasion to present him with a copy of Hodge's great work on Systematic Theology, and an affectionate address, to which Mr. McNaughton replied in suitable terms.

THE Almonte Gazette says:-" On the 27th ult., the Rev. Messrs. Bennett, of Almonte, Campbell of Renfrew, and Mo-Lean of Arnprior, waited on the Rev. Alexander Mann, M.A., Pakenham, and presented him with the diploma from Queen's College and University, Kingston, conferring on him the degree of Doctor of Divinity. Several of the representatives of Dr. Mann's congregation were present to see the diploma presented to their learned and highly esteemed pastor, and to congratulate him on the auspicious occasion."

On Thursday the 25th ult., the congregation of Chalmer's Church, Quebec, purchased a handsome residence on Ursule Street for a Manse. It is only a few rods from the Church, and is in one of the finest localities in the City. The purchase price was \$6,800, which, however, will be considerably increased before it will be ready to occupy. On the evening of the same day, in view of the Communion the following Sabbath, there were twenty new members added to the Church on profession of the body of Original Seceders of Scotland faith. There have been now admitted since the present year began, seventy-three on profession, besides several on certificate.

> AGREEABLY to announcement, the pastor of Knox Church, Woodstock, last Sabbath took occasion to refer to the history of the congregation during the past sixteen years just closed, during which he has occupied the pastorate. From the many items of a statistical and financial kind, illustrative of the growth and general advancement of the congregation, we select the following: -The membership has increased from 125 to 820, and the increase has been greater during the past year than at any previous period, except the year of the union of Erskine Church with Knox, when an addition of 64 was made; last year the addition was 50. The revenue from pew rents amounts to over twelve hundred dollars, and the ordinary collections throughout the year average \$20 a Sabbath. Mr. McMullen has much reason for congratulation at the satisfactory growth of his charge.

THE solemn and impressive ceremony of inducting the Rev. Mr. Burnfield into the pastoral charge of the First Presbyterian Church, Brockville, took place on the 27th ult. There was a good attendance of the members of the Church, who sat throughout the entire proceedings interested spectators of the services. The Presbytery of Brockville met in the Church at 8 o'clock, for the purpose of induction. The Rev. Dr. Bain, of Perth, was Moderator, and preached a most impressive sermon. The Presbytery being constituted, the Rev. Mr. Crombie, of Smith's Falls, Clerk of Presbytery, read the several documents connected with the call, and the translation of the Rev. Mr. Burnfield from Scarboro to Brockville. The Rev. Mr. Brown, of Lyn, then addressed the newly inducted minister on his duties. The Rev. Mr. Crombie, in a most impressive manner, then addressed the people on their duties, when the services were brought to a close by praise and prayer by the Rev. Mr. Milne. On the conclusion of the services, the Rev. Mr. Burnfield took his stand at the door of egress, and received the warm and hearty shake of the hand from the congregation as they departed. From all that we can learn, the members of the Church have been fortunate in their chaice, and a future of great Christian harmony and success is

fully anticipated. In the evening a social was held in the basement of the Church, and a hetter laid table or a more happy gathering we have seldom seen. Col. D. Wylie occupied the chair. After tea, the members took possession of the Church, as being more convenient than the basement, which was too small to contain all. After a few very appropriate remarks by the Chairman, on the union which had that day been cutered upon between paster and people, and the blessings expected from the union, he called upon the choir for an opening hymn, which was sung with much feeling. Addresses were then made by the Revs. Mesers. Milne, Crombie, Dr. Bain and Burnfield, interspersed with music, and after singing the" Doxology,"" Praise God from whom all blessings flow," and the" Benediction," the assembly dismissed in a most happy frame of mind. We may state that the remarks made by Mr. Burnfield, bore upon the relation which he desired to exist between him and his people, and we trust will not be forgotten by the congregation .- Brockville Recorder.

Presbytery of Ottawa.

This Presbytery held its last regular meeting in Knox Church, Ottawa, on the 2nd and 3rd May. The following are the principal items of business that were transacted. The call from the congregation of Pembroke in favour of the Rev.W. D. Ballantyne was sustained and accepted, and the induction fixed for Wednesday, the 17th inst., at 11 o'clock a.m. Rev. R. Campbell to preach and preside, Rev. D. J. McLean to address the pastor, and Rev. A. Campbell the people. The Rev. H. Sinclair accepted of the call from the congregation of Ross, and his induction was fixed for the day following the one in Pembroke, at 8 o'clock p.m. The same parties to conduct it. The Rev. J. M. McIntyre declined the call from the congregation of Cumberland, Clarence and Navan. Mr. John McMillan gave in a report of the present state of the Presbytery fund, and the travelling expenses for the year of the members of Presbytery present were paid. The clerk was instructed to grant an order on the treasurer in favour of absent brethren on their forwarding to him a statement of the expenses incurred. Mr. James Whyte, minister, and Mr. W. Wilson, Whyte, minister, and Mr. W. Wilson, elder, were appointed representatives of the Assembly's Committee of Bills and Overtures. The Rev. D. M. Gordon and Rev. James Fraser were appointed to represent the Presbytery on the Committee of Bills and Overtures of the Sunday present the Presbytery on the Committee of Bills and Overtures of the Synod of Montreal and Ottawa. The Rev. Daniel W. Cameron appeared before the Presbytery, and applied to be received into the church. He presented a Presbyterial certificate from the Prosbytery of Champlain, Presbyterian Church of the United States, which being regarded satisfactory, it was agreed to apply to the ensuing meeting of the General Assembly for leave to receive him, and the clerk was instructed to issue him, and the clerk was instructed to issue the necessary circular lettors. Much sympathy was felt for the Rev. W. McKenzie, of Almonte, and family, in the serious illness with which Providence had visited him. Special prayer was presented on their behalf, and the members of Presbytery agreed to give a day each towards the supply of the pulpit of St. John's Church, Almonte. The committee on Sabbath Schools gave in a report recommending that a conference be held on the first evening of the next regular meeting, i.e., on the first Tuesday of August, on the subjects of Sabbath School hymn books and jects of Sabbath School nymn books and literature, that parties be appointed to open on these subjects, and that the Sabbath School teachers in connection with the Presbyterian Churches of the city be invited to attend. The Precbytery received the report, and adopted its recommendations. G. Colborne Harvey, a graduate of Princeton Theological Seminary, appeared before the Presbytery, was examined, and the Presbytery agreed to apply to the General Assembly for leave to take him on trial for Licence. Rev. A. McLaren asked and obtained leave of absence for three months in order to go to Britain to recruit his health.

The committee appointed to examine the Remit on the constitution of the General Remit on the constitution of the General Assembly reported that they were of the opinion that article 3rd should be amended in two particulars. It is provised that the members of Assembly be appointed at least thirty days before the meeting of Assembly, which poriod they think might, with advantage to the general interest of the Church, be shortened to ten days. If the time he reduced as your committee suggest, time be reduced as your committee suggest the word "ordinary" should be omitted, and the clause should read "a meeting of Presbytery," thus leaving it open to the Presbytery to fill up the ranks of its representatives at a meeting called, if need be, for the special purpose. The Presbytery agreed to adopt the draft act simpliciter, and to overture the General Assembly to amend the 8rd article as recommended by the committee. The following overture on the use of Hymn Books was brought in by Rev. C. I. Cameron, adopted, and ordered to be transmitted to the General Assembly. Whereas there are at the present time three different Hymn Books in use in the Presbyterian Churches in Canada, and congregations desirous of adopting a Hymn Book are consequently placed in much perplexity as to which they should adopt, and in some cases are awaiting the decision which they expect the General Assembly will give, it is therefore humbly overtured to the Venerable, the General Assembly of the Presbyterian Church in Canada, that such measures may be taken as will secure the use of one authorized Hymn Book for the whole Church. Rev. Messrs. Farries, Gordon and Cameron were appointed to support this overture before the General Assembly. The next regular meeting is to be held in Bank Street Church, Ottawa, on the first Tuesday of August, at 3 o'clock, p.m .- J. CARSWELL, Pres. Clerk.

Presbytery of Toronto.

(Continued from page 2.)

TRIDAL MORNING SESSION.

The Presbytery assembled at ten o'clock.
Rev. Dr. Topp, Moderator, presiding.
The question of supply of ministers to
different congregations was considered.
Rev. Mr. King remarking that a number
of resignations had taken place lately, and yet the Committee on Home Missions had not received notice of any place to be supplied with a minister. He considered that the committee should be corresponded with,

and the supply requested.

Rev. J. G. Robb moved "That the committee grant the supply where required." Agreed to.

On the motion of Principal Caven, Rev. Mr. Croal was appointed Moderator of Brampton Presbytery.

THE MACDONNELL CASE.

Principal Caven presented the report of the commissioners appointed to represent the Presbytery before the Synod on the complaint and appeal of Rev. David Mitchell and others, which was as follows:—

The commissioners appointed to defend the finding of the Presbytery in the com-plaint and appeal of Rev. David Mitchell and others before the Synod, and also to support the reference of the Presbytery in the matter of the dealing of this Court with Rev. D. J. Macdonnell, report that they had appeared before the Synod of Toronto and Kingston, and that Court had agreed, with the assent of parties, to refer the complaint and appeal of Rev. David Mitchell and others to the General Assembly, and that all parties had been cited to appear before the Supreme Court. They also state that in accordance with the opinion expressed by the Moderator as to the informality of the reference in the circumstances which had emerged, they had consented to the withdrawing the reference in order that the Presbytery might have the opportunity of bringing the said reference in due form before the General

Assembly.

Rev. J. G. Robb moved, seconded by Rev. Mr. Gilray, "That the report be received." Agreed.

In considering the report,

Principal Caven said a matter for con-sideration was whether it was better to refer the whole case to the General Assembly. Perhaps it would be better for the Assembly to deal with the protest and

appeal.

Key. J. M. King had not changed his convictions. The only point was in what state should the reference be made to the General Assembly. It was for this Court to make a reference, if they thought it necessary, when the Assembly have decided the particular aspect of the case now before them. He doubted the competency of an inferior court presenting two forms to a superior court, and to avoid that he would leave the matter as the Synod had submitted it.

Professor McLaren had not the slightest doubt as to the competence of the reference, but he thought it would be desirable to have the complaint and appeal disposed of before the reference was taken up. He would be very sorry if, through the failure in making a reference, they should have the whole matter thrown back from the General Assembly to be a source of annoyance and disquietude for another

Rev. J. G. Robb said as to the competency of the reference there could not be much doubt. It was, however, quite competent far the Presbytery to deal with the case after the protest and appeal, as that was only a branch of the case. The object of the Presbytery in this reference was to get the matter issued in the supreme court, and if referring the case simpliciter, was to refer it for judgment; and the only objection to this was that it might be desirable to have the decision of the supreme court to the protest and appeal before the reference was taken up. After the distinct delivery on the protest and appeal, the issue of the case would not be absolutely secured by simply referring it, but if they did not refer it, the issue of the case would not be secured at all.

Principal Caven considered that it was practically safe to make the reference. He agreed that the decision of the Assembly on the dissent and appeal did not neces on the dissent and appeal did not necessisarily decide the case, but it could scarcely be said that the appeal was an incidental matter. The only difficulty in the case was in reference to the papers, but he did not think the Assembly would hesitate on that, for the papers would be printed and in their hands.

in their hands.

Rev. D. J. Macdonnell thought there was very little need of the reference being made. The Presbytery would take care that all possible ground that could be covered by the reference shall be covered by the papers in connection with the dissent by the papers in connection with the dissent and appeal. He did not consider that he had shown that he had taken any stand on technicalities, although he did think that the Presbytery had stood on technicalities. They appeared to have ignored the state-ment made by himself that all former

statements were withdrawn.

Rev. J. G. Robb rose to a point of order.

It was scarcely fair for Mr. Macdonnell to argue his case before the Presbytery. It was well known to the Presbytery that important representations of the case made yesterday were out of order, for when the Presbytery was considering the case, a discussion occurred between the appellant and Presbytery which was out of

Rev. Mr. Macdonnell-On what point? Rev. Mr. Robb considered that as the Rev. Mr. Kodo considered that as the Presbytery had allowed the discussion to be entered upon, it was scarcely fair to take advantage of such, and bring forward matters which they had now nothing to dwith. He held that Mr. Macdonnell, in making the reference he had, was not in

Rev. Mr. Macdonnell explained that the reason he made the remarks was that it seemed to him there was very little difference between the dissent and complaint, which in their present form would bring up the whole ease from the beginning. It would be almost impossible for the General Assembly to deal with the dissent and

complaint in the form in which it would be complaint in the form in which it would be put before them by the Presbytery without dealing with the merits of the whole case. He would not say it was impossible, but it was almost so, because they go back to the very beginning. He did not think he was violating a point of order in stating that there was very little difference, if any, between the discont and consider the tween the dissort and complaint and reference, both of which would bring up the whole merits of the care.

Prof. McLaron agreed with Mr. Mac-donnell that the dissent and complaint would bring up the merits of the case, but they did so on a particular point—the dissent. The decision on that point does not necessarily close the case, but simply stops certain proceedings taken by the Presbytery. The General Assembly might sustain the action taken by the Presbytery, but the case would not be settled they became the Presbytery. then, because the Prechytery would have to go putting questions to Rev. Mr. Mac-donnell which he might say yes or no to, or he might not answer the questions, and the case cannot be sustained by the decision

on the appeal.

Mr. Browne asked if the whole Presbytery would be summoned to he bar.

The Moderator said in case of appeal they would, but not in case of reference.
Principal Caven suggested, to avoid discussion and save time, that a resolution be drawn up in regard to the reference.

Rev. Mr. Macdonnell asked if the reason for the reference would be given in the

resolution.
The Moderator—Yes.

Some discussion took place as to the wording of the resolution.

Rev. Mr. Robb contended that they could not request the General Assembly to take the reference up. They could not make the word request part of the reference. could be put in the resolution afterwards, but the reference should be distinct. Nor could they anticipate any further action of the Assembly in the matter.

Rev. Dr. Reid considered that the Presbytery could hold a special meeting if the matter was referred back to them. He supposed it was too late for him to say anything with regard to the dissent and anything with regard to the dissent and complaint. He could not help remarking, that he was deeply impressed with the gravity of the situation which they were now in. And he thought that if anything could be done, even yet, to remove the difficulty out of the way it should be attempted. He was deeply impressed and awed with the circumstances of the situation. All knew of the embittared fashing tion. All knew of the embittered feeling there was in the city in regard to this matter, and how much there will be over the whole Church. The Church is being convulsed. He had no doubt as to the issue of the case before the General As-sembly, but in looking forward he felt there would be a large amount of bitterness and personal enmity—probably disruption in the Church. Having passed through one disruption of the Church in Canada, and having seen the union consummated, he did not wish to see all the blessings and benefits of that union cast away or put in danger. They all knew how anxious the herother was to have the union; he (Mr. Reid) did not suppose there was any one in the Church more desirous of the union or rejoiced more at its consummation. The dissentients, many of them, say there is nothing in the words used that the Presbytery wished to be withdrawn. If that is so—if there is nothing in the expression—it seems a terrible responsibility to run the risk of the state of things referred to.

And he put it to the dissentients, that they should if at all possible see, in the interests should if at all possible see, in the interests of the Church and the truth, if there was not a way of getting out of the difficulty. These feelings had been impressed upon his mind for a length of time.

Rev. D. J. Macdonnell said it would be wrong to enter, nor was he going to do so, on the merits of the case at this point. He on the merits of the case at this point. He fully and thoroughly appreciated the kindly personal feeling shown in the remarks of the Rev. Dr. Reid. He had agreed fully and cordially with what he said about his feelings in regard to the union, and how desirous he was to have it consummated. desirous ne was to have it consummated. He would say now what he had said hundreds of times privately, and which he would have said publicly more than once if he had not felt that his remarks might be ne nad not feit that his remarks might be misconstrued—that there has not been the slightest suspicion of personal hostility of the remotest kind evinced by the members of the Presbytery in the matter. The case rests on entirely other grounds. Now the opportunity was given he would say, what was simply an honest expression of his can as simply an honest expression of his convictions, that no hostile feeling has been shown towards himself in the matter. In regard to the question affecting the union, if there was a motive which weighed with him more than another in the withdrawing statement after statement, it was his ear nest desire that it might not be the means nest desire that it might not be the means of causing any disruption in any section of the Church. He did not anticipate any disruption, but the responsibility for the results has two aspects; there are two parties in the case, and it has two

Professor McLaren thought that all the members of the Presbytery would sympa-thize with the sentiments expressed by Rev. Dr. Reid, although he was not sure of the the fears which to a certain extent he gave the fears which to a certain extent he gave utterance to, or that there was any immediate fear of the dangers spoken of. He had listened with pleasure to Rev. Mr. Macdonnell's statement, which the members of this Court can reciprocate. There has not been in dealing with his case anything but a kindly feeling evinced towards him; and he has reciprocated that feeling in all the intercourse that had with nim; and no has reciprocated that fooling in all the intercourse they had had with him. (Applause.) In this case there has not been anything to cause a feeling of apprehension at all, or to interfere with the prenension at all, or to interfere with the satisfactory settlement of the difficulty. But notwithstanding all this, he believed it was desirable to pass the matter on to the General Assembly, and so get the wisdom of the Supreme Court to bear on it. He thought that between now and then there will be time for reflection, and it may be found a way of conserving what they be-lieved to be an important truth, and securing what Mr. Macdonnell can accept. Light may dawn on them between now and then, and make the matter more plain to them than it was at present.

Rov. Mr. Reid said his apprehension did not arise from any feeling on his part, but it was in view of the circumstances connected with the case. He trusted that there would be found a way out of the difficulty, and so conserve the truth as they held it, and secure the union and unity and peace of the Church. (Applause.)

After some further remarks from members recent

bers present,

Professor McLaren moved the following resolution, "That whereas the Synod of Toronto and Kingston have decided to refer the dissent and complaint of Rev. David Mitchell and others against the finding of the Presbytery in the matter of the Rev. D. J. Macdennell to the General Assembly, and whereas the decision in the said dissent and complaint of Rev. David Mitchell and others by the Supreme Court will not necessarily issue the whole case of the Rev. D. J. Macdonnell now pending, and whereas the interests involved in the case are of great importance, and whereas it is most desirable that this case should not continue to form a ground of protracted discussion, therefore be it resolved, that the whole case be referred to the General Assembly simpliciter, in order that it may be finally settled."

Principal Caven seconded the motion.

A lengthened discussion took place as to the technical wording of the resolution, during the debate Principal Caven asked leave to withdraw his name as seconder of the resolution, which was alasked leave to withdraw his

Rev. J. G. Robb then seconded Prof. Mc-Laren's resolution.

Principal Caven moved in amendment, "That the Presbytery delay action in the matter of the proposed reference of the case to the General Assembly."

Rev. J. M. King seconded the amend-ment, which was declared carried. The Presbytery was then adjourned until May 80th inst.

Presbytery of Hamilton.

A meeting of this Prosbytery was held on Tuesday, May 2nd, in St. Paul's Church, Hamilton. Besides routine busi-ness, the call from Burrly was accepted by Mr. J. Campbell, of Kilbride, and it was resolved that the translation take place, resolved that the translation take place, and the induction was appointed for Tuesday, May 16th, at 1 o'clock p.m., in the church at Kirkwall. The Presbytery resolved to apply to the General Assembly for leave to take Mr. Alex. Henderson, student, on trials for license. A committee was appointed to prosecute further inquiry regarding the church property at Albion. Barton was made a distinct charge, and Mr. Fletcher was appointed Moderator of Mr. Fletcher was appointed and transmitted to the Synod asking the Assembly to decide what names ought to be on the roll of a Presbyterv. An interesting and full report on the state of religion was presented by Mr. Fletcher. The clerk was instructed to send a certificate of ministerial standing to Rev. A. W. Benson, late of Flamboro.—John Laing, Pres. Clerk.

Paris Presbytery.

At a meeting of this Presbytery held on Wednesday last, the resignation of the Rev. Wednesday last, the resignation of the Rev. Mr. Pullar of the congregations of Richwood and Shaver's Corners was accepted, and Mr. Aull appointed to preach the Church vacant. The Presbytery also after examination, resolved to apply to the Assembly for leave to license Mr. A. M. Hamilton and Mr. D. C. MacIntyre.

Metis, Que.

Editor British American Presbyterian.

Sir,-In the account of the last meeting of the Presbytery of Quebec, it is simply said in regard to my case that the decision at the former one was reversed. In justice to myself, I take the liberty of sending you the substance of part of a letter which I received from the Clerk informing me of the new decision. He considers that the aution of the Presbytery was over hasty, though not meant to be unkind or unfriendly-and that my long oversight of the charge and the circumstances in which I am placed, apart from other considerations, entitled my case to be dealt with very tenderly and deliberately. Apologizing for again writing to you on this subject, I remain, Yours truly,

T. FENWICK.

The Manse, Metis, April 26, 1876.

MESSRS. VANDUZEN & TIFT, proprietors of the well known Buckeye Bell Foundry in Cincinnati, do not propose to have the celebrated "Liberty Bell," at Philadelphia, monopolize all the honors due to the bell family; and have made a shipment of one hundred and two bells for exhibition at the Centennial Exposition. The assort-ment comprises all sizes and styles, from the small hand bell up to the one thousand pound church bell, to take part in pealing out the celebration of the Centennial birth day of our country on the 4th of July next. Mesers. Vanduzen & Tift propose to show that the bells of the noted Buckeye Bell Foundry are second to none.

THE communion roll of Marylebone Presbyterian congregation, London, (Dr. Don-ald Fraser's,) shows 956 members. This is the highest membership ever returned by a congregation of the London Preabytery.

How shall we treat heresy? First, be aure it is horesy. Seldom is a horesy all error. Seek to separate the true from the false. Learn to deal candidly, fairly, equitably with errorists. Understand them perfectly that you may not misrepresent them. Whatever in them is good acknowledge. Many a hereey is a protest against an exaggerated, one-sided truth; a reaction which, in the rebound, goes to an opposite extreme. Instead of reviling your theological opponents, learn from them to theological opponents, learn from them to correct, to broaden, to sweeten your own theology. Remember that a furious, belligerent orthodoxy may be the worst sort of heterodoxy, in its exacting the letter above the spirit, or putting the letter in the place of the spirit, thus robbing the gaspel of its very essence and life.—Zion's

Synod of Hamilton and London-

This Synod met on Tuesday, the 2nd May, in St. Paul's Church, Hamilton, and was aponed with a sermon by the retiring Moderator, the Rev. Thomas Lowry, of Brantford, from Ephesians iv , vs. 11, 12.

After the calling of the roll and the reading of the changes since last meeting, the Rev. J. C. Smith, M.A., of Hamilton, was elected Moderator.

A cordial vote of thanks was tendered Mr. Lowry for his sermon, and the manner m which he had presided over the former meeting of Synod. Committees having been appointed on

Presbytery Records and Commissions of ders, the Synod adjourned to meet on Wednesday morning, at 10 a.m.
During the sederunts of Wednesday the

following matters came before the Court :-CONSTITUTING OF PRESBYTERY ROLLS.

The Synod agreed to overture the Assembly in order to scoure uniformity in the making up of Presbytery rolls, to declare what names shall be entitled to a place on said rolls.

BABBATH OBSERVANCE.

The Convener of this Committee, Mr. R. N. Grant, gave in a verbal report to the effect that nothing had been done by the Synod's Committee during the past year. The Committee was reappointed.

MISSION AGENT.

An overture submitted by Mr. Goldsmith and others for the appointment of a Mission Secretary or Agent was discussed at

length.

It was moved by Mr. Laing, seconded by Mr. Hamilton, that a Cammittee be ap-

pointed to prepare an overture to the Assembly in the direction indicated.

It was moved in amendment by Mr. Wilkins, seconded by Mr. S. C. Fraser, that in view of the fact that a Committee of Assembly is now sitting with instructions to suggest what changes if any are required in the administration of the Home Mission Scheme and relative matters, the Synod deems it undesirable to commit itself at present to any given course, and therefore declines overturing the Assembly on the

subject.
On the vote being taken the amendment was carried by a small majority.

NEXT PLACE OF MEETING.

It was resolved to hold the next meeting of Synod in Knox Church, Woodstock, on the second Tuesday of April, 1877, at 7 p m. REPORT ON STATE OF RELIGION.

Mr. J. W. Mitchell gave in the Report on the State of Religion. On motion of Mr. Lowry the Report was received and its several recommendations adopted; the thanks of the Synod tendered to the Committee, and especially the Convener, for their diligence, and said Committee reappointed for the ensuing year. The Synod still further desires to express gratitude to Almighty God, for the marked out-pouring of His Spirit in many of the congregations within the bounds, and resolves that special thanksgiving be made by the Synod for the religious interest manifested, and that this work of grace may be continued and Lowry the Report was received and its this work of grace may be continued and

increased.
At the request of the Moderator the Rev. Mr. Blake of Caledonia led the Synod in prayer.

SINFUL AMUSEMENTS.

Au overture from the Presbytery of Bruce was considered on the subject of amuse ments. Several motions were made on the subject, but eventually that made by Rev. Mr. McMullen, seconded by the Rev. Mr. McPherson, prevailed, recommending the parties presenting the overture to withdraw and remodel it.

нуми воок.

An overture to the Assembly regarding the propriety of a Hymn Book being pre-pared for the United Church, was adopted, and Mr. McBain and Dr. Bell appointed to support it.

номе мізвіомя.

An overture from the Wroxeter Kirk Seasion regarding a division of the Home Mission Funds was ordered to be transmitted simpliciter to the Assembly.

GRANT TO THE HOME MISSION FUND.

The Synod made a special grant to the Home Mission Fund of a hundred dollars, thus amount, as it appears from the Treasurer's report, remaining unappropriated, after all other expenses were met.

ated, after all ocuer expenses were first.

In the evening the Synod and a large congregation listened to interesting and stirring addresses on the subject of missions by the Rev. Mr. Ritchie of Formosa, China, and the Rev. J. Fraser Campbell. On motion of the Rev. D. H. Fietcher, seconded by Mr. McMullen, the following resolu-tion was adopted: "The Synod having heard the addresses of the Rev. W. Ritchie of the English Presbyterian Mission, Formosa, and the Rev. J. F. Campbell, our own musicuary to India, desire to return their thanks to these bretbren for their interesting addresses. They rejoice at the great success which has attended the missions of the English Presbyterian Church in China, and desire Mr. Ritchie to convey to said Church the thanks of the Synod for the great assistance given to our missionaries in Chins. They pray that Mr. Ritchia may long be spared to labour successfully in the Island of Formosa, and that God's blessing may ever attend

The Synod also rejoices in the Mission of our own Church to India, and commend it to the prayers and liberality of our Church at large.

The customary votes of thanks having been given to the Trustees of St. Paulo Church, to the Christian families of Hamilton for their bardenic and the control of the state of the control of the ton for their hospitality, and to the raiway companies, the Synod was dissolved in the naual form by the Moderator pronouncing the benediction. WILLIAM COCHRANE,
Synod Clerk.

DR. W. C. PALMER, who with his wife, was engaged, four or five years ago, in conducting revival services in Turonto, has recently married his deceased wife's sister. The doctor is seventy-three years of age and his present wife seventy.

Choice Literature.

Still and Deep.

BY F. M. F. SKENR, AUTHOR OF "TRIED,"
"ONE LIFE ONLY," RTG.

CHAPTER LII.

Swiftly, as if her feet were winged, Mary de L'Isle ran up the long staircese at the hotel, and into the private sitting room where Bertrand was waiting for her, ap-parently with no small impatience, as he was pacing discontentedly to and fro, glanc-

ing out of the window every moment.
"Ah, my darling, here you are at last!"
he exclaimed, catching hold of her hands; "I cannot think how I ever managed to live without you, Mary, though it is not long, certainly, since I have had you for my own. It has seemed to me such an immense time since you went away this morning.

"I wanted so much to come back sooner, dearest, but I could not leave poor unhappy Laura. Oh, Bertrand, I am so glad we are rich!"

"That means that we are to pay a great deal for this very undeserving Lorelei, I am sure," said Bertrand, with a smile. "I do not think she is medaserving now."

I do not think she is undeserving now, said Mary; "she is so miserable, and she blames herself in all ways, as much as any one could do."
"She has some reason," said Bertrand,

sternly; "but, Mary, is she really dying?"
"No, I think not, although she believes
it herself; but she will require great care and good nursing. You never saw any-thing so hopelessly wretched as her present

position."

"And of course you have been making all corts of plans for her relief?" said Bertrand.

"Yes, indeed; for I am sure she would die if she were left there neglected and for-saken. She says herself she has no one in the world now except ourselves. No doubt her father is dead."

"And Mrs. Windham gone back to live with her brother; I heard she meant to do so. She will not trouble herself about her step-daughter, and to say the truth, Lurline does not deserve much mercy at her hands, any more than she does at yours

"But we are going to help her?" said Mary, coaxingly, as she passed her hands round Bertrand's arm, and drew him down to a seat beside her. "Come and sit down, darling Bertrand, and let me tell you all I mant to do for her." want to do for her."

"I hope you are not going to tell me that you mean to nurse her yourself, Mary. You will be sacrificing me altogether if you

"As if I could ever sacrifice you!" she answered, tenderly. "You first, Bertrand, in all wave: so long as life lasts answered, tenderly. "You hirst, Bertrand, ever and in all ways; so long as life lasts you will find it so with me, and I never thought of leaving you to go to Lurline for more than a few hours each day."

But I am due st Chateau de l'Isle next week, little wife, and I am not going there without you."

without you."
"I should be very unhappy if you did." she said, smiling up into his troubled face.
"Now listen, Bertrand mine, and you will see how nicely it can all be managed. Poor Laura must not be left a day longer under the care of that Italian woman, who is quite cruel to her, and in that miserable place. I wish that we should at once take rooms for her in some quiet respectable house, and move her there this afternoon, having first taken a doctor to see her, that he may authorise her removal, and I am sure any sensible medical man would. Then we must get him to send in a proper nurse, and Justine, who is with her now, can stay till she course. nurse, and Justine, who is with her now, can stay till she comes. And then, Bertrand—and this is the most important part of it—I want you to telegraph to nurse Parry, and ask her to come and take care of poor Lurline when we go nome near work.

"Ah, that is an excellent idea, Mary;

what a wise little woman you are? But will the Brunot's consent to part with her?" "Oh yes; she is really not required there now, I believe, as Madame Brunot is getting quite well in the atmosphere of

happiness which has surrounded her since her husband's return."
"And I suppose the dear old nurse herself would always do anything in the world we liked to ask her, though she used to anathematise the Wyndhams with all her

heart!" said Bertrand, laughing. "That is all because she thought I was ; but she is tolerably well satisfied about me now, Bertrand, and she will only be very sorry for poor miserable Lurine.

"And what is to happen next? Are nurse Parry and Mrs. Brant to live all their lives in rooms provided for them in

"No, I do not mean to tax your good-nature quite so long as that," said Mary, laughing. "I hope that eventually Laura will return to her husband. She can only be happy if she does her duty to him and to her child; but before she can be brought to that, I know she must change very much from what she is now, although she already as different as possible from the brilliant Lorelei you knew.

"I suppose she has lost her factitious beauty, which was never real, and has grown old and ugly," said Bertrand, who was certainly not disposed to think chartest was certainly not disposed to think chartest was been as the contraction of the itably of the woman who had deceived him. "And there is all the difference: I do not believe she can change her false selfish

"But the grace of God can," said Mary, softly; "and this is the part of the whole matter concerning which I am most anxious, Bertrand; we shall do very little for poor Lurline if we only remove her from her temporal miseries, unless we can also help her to find the only source of real happi-

ness and hope,"
"Well, Mary, I have no doubt you could do more than most people in the way of converting sinners, but I do not think you will ever make a Christian of Laura Wynd-

"I shall incur a grievous responsibility, and fail in a mission most solemnly re-fided to me, if I do not," said Mary, in a

"What do you mean, my dear child?" world said Bertrand, surprised; "you speak as hold.

if you had been appointed to some office in the Church for the reformation of careless and ungodly women. What special responsibility can you have with regard to Lurline, excepting the fact that she has

injured you?"
"I have been given a charge almost from the other world, as it seems to me, with regard to her, and I have longed so much for an opportunity of acquitting my-self of it, and now I believe it has been

almost miraculously sent to me."
"You are speaking in riddles, Mary;
do explain yourself."

"Yes, dear Bertrand. I wish I had told you before, as I fully meant to do; but it was a subject I felt to be almost sacred, and we have been so gay and happy, I did not care to allude to it. Now, you shall hear it all, from beginning to end. I am sure, glad and all as I should be to make her happier, I would not wish to assume any responsibility with regard to her from which I could escape, but it is in the name of poor John Pemberton that I am called

"Did he really still think of her when you saw him in Paris, in spite of all her cruel treatment of him?"

"Oh yes, as far as this world was concerned; shows the thicker the party of the

cerned; she was to the last his one thought, his one care. I am not sure if you know all his inner history, Bertrand—the history of his soul, in fact?"

"Probably I do not; he never gave me his confidence, and I suppose he did to you,

most fully."
"I think he did," said Mary, simply were together very often in our care of the sick and poor, and we were both brought so near to death during that terrible siege, that we could hardly bear to talk of anything but matters which con-cerned the life to come. Gradually I came to understand John's hidden existence quite well, though he never actually explained it all to me in detail. Before he ever saw Lurline, he believed himself to have been drawn in very special love to his Saviour, and to have received from Him a call to devote himself wholly to the service of God in the sacred ministry. Into the pure peace and joy which this self-dedication gave him, his passionate affection for Laura came like a fiery blast of the hot simoom, drying up all the springs of heavenly aspiration, and withering his generous impulses to a life of toil and glorious abnegation. He forgot all for her; he ceased to desire aught on earth but her love, or to have any other purpose but to win her at whatever cost. He became faithless, even to that which he believed to be a God given vocation, and then the mercy of his Lord struck suddenly across his downward path, and she betrayed him. At once he learned what she was, what he himself had been, and all that he had lost through her fatal fascination. never saw her face again, but he turned back to his God straightway, with—oh, Bertrand, how can I tell you, with what heart-wrung penitence, what deep humility, what intense overwhelming desire to enter once more into a living union with Him who was his only and eternal joy, and whom in a brief madness he had forsaken! His remorse, his agony cannot be told. He did not feel that he dared to offer himself to the ministry till he had proved the reality of his repentence by a service of suffering. For this reason he came to Paris, and there, Bertrand, he so lived night and day in heart at the feet of his Lord, even while with all his strength he was toiling for Him in the outer world, that he won to himself the great blessing of a power of love to his Master which seemed actually to draw him out of life into the arms of Christ. You will think me fauciful, I know, my husband, but his longing to pass into the immediate presence of his Saviour was so intense that I really believe it attracted to him the bullets which freed his soul from its eartly prison. And so, in like manner, with regard to Lurline: I believe that it has been his prayers which have brought me to her side this day; for he had but one desire, so far as this world was concerned, and that was the intense longing that Laura might herself be turned from darkness unto light. He spoke to me of this shortly before his death. He knew that to him it could never be given to do more than pray for her, as he did unceasingly; for nothing would have induced him to place himself within the sphere of her attraction again, and, therefore, he laid it upon me, in the most solemn manner, to do all in my power to bring Laura home to her God, if 1 ever had the opportunity. I undertook the charge, Bertrand; his earnestness acted upon me with a sort of magnetic rower, and I could not have re-fused, even had I wished it. But I thought it most likely I should never come acroher on this earth again, and now that I have so unexpectedly been brought to her, I do entirely believe, Bertrand, that it is in answer to John's prayers for her, incessantly offered to the last moment of his life, and for the same reason I believe that I shall allowed to bring her back to her Redeemer; for, although personally I should be utterly weak and incapable of such a task, yet I do think that I shall be able to accomplish it by means of Pemberton himself. I think his beautiful history will touch her heart as with a ray of divine light She does not even know at present that he is dead, or anything of the life he lead after he parted from her; but, surely, when I have told her all as I hope to do, she

for which he was so glad lo die." And as Mary remembered the look that had been on John Pemberton's face when he spoke to her of his longing to depart but a few hours before his death, the tears rose suddenly to her eyes, and she hid her face upon her husband's shoulder.

too will learn to desire that Deathless Love

(To be Continued.)

Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit; and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.-Ruskin.

THERE are not many who finish their lives before they die. Very few go willing-ly; most are forced, and not a few dragged to the grave. Instead of leaving the world, they are hunted out of it.—GottHome Missions of the Presbyterian Church in Canada.

There is no Presbyterian Church in the world whose Home Mission-field can com-pare to extent with that of the "Presby-terian Church of the Dominion of Canada," and there is not one that surpasses it in interest and importance. The letter inserted below, addressed to the Convener Dr. Wilson, will repay attentive penusal by our readers. readers.

BRANTFORD, ONTARIO, Feb. 24th, 1876. BRANTFORD, ONTARIO, Feb. 24th, 1876. In return for all the kindness shown us by the Irish Presbyterian Church, I think it only right to give you and the readers of the Missionary Herald some idea of our work. I need hardly say, how deeply grateful our Church is for the deep interest taken in our missionary enterprises, and the subin our missionary enterprises, and the sub-stantial aid afforded us from year to year. I trust that towards our United Church— "The Presbyterian Church of the Dominion of Canada"—your committee and Church will entertain the same kindly feelings.
It is very difficult to give you within the

compass of a short letter, an idea of the extent and demands of our Home Mission field. When you speak of Home Missions in England, Ireland, or Scotland, there is in England, Ireland, or Scotland, there is no difficulty in understanding the locality indicated. But here, where we speak of miles by the thousand instead of by the hundred, it is different. Our United Church embraces as a Home Mission field, British Columbia, The North West Territories, and Manitchy. ontario, and Manitoba, the Lake Superior region, Ontario, Quebec, Nova Scotia, Now Brunswick, Newfoundland, and Prince Edward's Island, covering an area of nearly four million miles! Truly this is a field well shie to apply the resources and the able to employ the resources and the agencies of the largest and richest Church in Christendom. In British Columbia there are at present six Presbyterian ministers. The Church of Scotland has promised £1000 for a term of years, to aid in the permanent establishment of Presbyterianism in that far off province of our land. There can be no doubt that though far distant from the centre of our Dominion, British Columbia is destined to be a most important country at no distant date. The completion of the great Pacific Railway, though at present in abeyance, is only a matter of time, and the Church that now takes possessing of the country matter over the contract of the country matter over the contract of the country matter over the contract of the country matter over the country and the country matter over the country and the country and the country and the country and the country at the country session of the country must ever after occupy the most prominent place in its religious his-tory. It is greatly to be regretted that as a Church we have not been able long ago to plent missionaries in every settlement.
Again and again the Canada Presbyterian
Church, before the union, advertised for
ministers and missionaries to occupy this distant point, but without success. are now more hopeful, and we have good cause to believe that Presbyterianism will

isolated portion of our great land.

In Manitoba our Church occupies a most prominent place. The Lieutenant Governor (Morris) is a member and elder of our Church in Winnipeg, and a large number of the Hudson Bay Company officials attend our services at different points. The growth of our Church in Manitoba, is indeed little short of marvellous. In 1870 we had only in Manitons, 18 Indeed Archard only marvellous. In 1870 we had only one settled minister, Reverend James Black, of Kildonan. There was, indeed, no town of Winnipeg prior to that date. But immediately after the rebellion, when the province was transferred to our Government amigrants poured in by the thoument, emigrants poured in by the thousand, and to day that town contains 5000 inhabitants. During these five years past, we have established a college with several professors, and have twelve missionaries and some forty stations in different parts of the province, some of them distant from each other 800 miles. Our work in Manitoba has in fact grown beyond our power to cope with it. Large numbers of Scotch and Irish farmers have taken up land, and are forming the centres of what will soon be villages and towns. These look to our be villages and towns. These 100% to our Church for the means of grace. At present they can give but little, for the almost total failure of crops for the last three years, has brought them very low indeed in worldly circumstances. But they hope for better times, and will, we are assured, do their part for the support of the Gospel. Our missionaries in the North West, have in many cases to preach to three stations each Sabbath, and travel thirty or forty miles. No one who has not spent a winter in the North West, can have any idea of

the severe toil and self-denial they undergo. Coming nearer to the centre of our land, we have three missionaries stationed on what we call the Lake Superior region, Sault Ste. Marie, Silver Islet, and Prince Arthur's Lunding. This is the favourite route to the great North West, n con-junction with the Northern Pacific Railway and the Red River steamboars. In way and the Red River steamboats. In summer time, these places are also visited by large numbers of tourists, and are likely to become more important year after year. Prince Arthur's Landing is the point where emigrants now start for Manitoba, by the government route, and through which the projected railway is supposed to pass.

In Ontario and Quebec, our Home Mission Committee support about 850 mission stations, and supplement the salaries of nearly 150 ministers. These, but for the little aid we give them, averaging from £20 to £75 per annum), would not be able to retain a gospel ministry at all. A large portion of these stations and congrega-tions are formed of emigrants lately arrived from Scotland and Ireland.

I cannot give you the exact number of supplemented congregations and mission stations belonging to our branch of the Church in the Lower Province, but some \$8,000 or \$10,000 are needed for their support this year. For Manitoba we require at least \$12,000, and for British Columbia, Lake Superior, Ontario and Quelec, \$25,000. This in addition to what the stations raise themselves. In other words, our Home Mission Fund requires \$45,000 to meet the demands of the present year.

If your readers will take a map, and glance at the extent of the field, and then note down the number of stations supplied, which will be sent you in our report next June, they will not I am sure think our demands extravagant.

You will ask what as a Church are we crime; and offeri doing ourselves? Not perhaps all we should,—where is the Church that does? what they seem.

but according to our means and numbers we are gradually coming up to a fair stan-dard of liberality. In 1861, at the union of the Free Church and U. P. Church in Canada, the total amount subscribed for Canada, the total amount subscribed for Home Missions was \$6000. Last year, the Canada Presbyterian Church gave \$22,000, and the Kirk of Scotland some \$10,000 towards this work, and the churches of the Lower Province in proportion. It must be borne in mind also, that the Canada Pres-byterian Church during the last three years has built two colleges, one in Toronto, and one in Montreal, at a cost of \$180,000, besides the annual support of these semi-naries, and the support of our Foreign Mis-sions, and French Evangelization schemes. We are still, and must be for many years a missionary Church, but up to our capabilities and resources we are endeavouring to possess the land for Christ.

I might lengthen this sketch of our work by giving many interesting details but I forbear. I know that the staunch Presby-terians of Iroland will not forget us, but will follow the missionaries we send to their covntrymen with their earnest prayers, and aid us in their support by generous contributions. With kindest personal regards, believe me, yours faithfully, WILLIAM COCHRANK, Convener of the Home Mission Committee, Western District Presbyterian Church in Canada.—From the "Missionary Herald of the Presbyterian Church in Ireland," April 1876.

The Commercial Value of Sin.

To know just what Popery is, we must see it where it fully has its own; or rather where it has long had it. Sicily is such a place. It is a land of great natural capplace. It is and of great insurat cap-ability, and has a population of between two and three millions, almost entirely Roman Catholics. Here indulgences, which so aroused Europe in the sixteenth century, have until lately been sold as unblushingly as under Leo X. Says the Christian World of London:

In Sicily accordingly there was organized a regular market of indulgence in sin. What was called the Bolla di Composizione, the Bull of compositions or in-dulgences, was annually sent to Sicily by the Pope, and in it, or its annexed schedules, was arranged a tariff of abso-lution, in accordance with which any man wishing to sin with imparity wishing to sin with impunity and a clear conscience might be accommodated. Sir George Bowyer says that the money was paid, not for absolution from sin, but for exemption from penance. The distinction, however, would practically, as every one who reflects upon the matter must see, be who renects upon the matter must see, be untenable. In the paradisaical days before Garibaldi set foot on Sicily, the arrival of the Bull was periodically announced in the Churches, and the faithful at once set about buying pardon for past sins, and making provision for future transgression. It was convenient for all parties that the mere purchase of the Bull should be an effective way of compounding for sin, and it was easy to charge higher for a Bull when the sin was heinous than when it was slight, just as we pay more for a stamped deed when the amount inscribed is large than we do when it is small. Sometimes, "after civil wars and other sanguinary pastimes, the run upon the holy fathers was so great that it was necessary to share the profits with middle-men, and a pushing retailer, who bought a good stock of Bulls, and had an extensive connection among pious criminals, would do an excellent stroke of trade. "Speculators purchasing a thousthat. Speculators purchasing a thousand or so, besides promoting piety among their neighbours, would be able to turn an honest penny by circulating those promissory; notes on Paradise, and, as the administrative bureaus of the State were activaly appeared in a third the state. ministrative bureaus of the State were actively engaged in selling the godly and profitable article, private persons were all the more encouraged to imitate the example of their King, and largely hawked copies about." A devout monarch encouraged the traffic, and condescended to share the profits, to the tune of about £5,000 a year. Need we say that this exemplary Sovereign was the renowned. £5,000 a year. Need we say that this exemplary Sovereign was the renowned Bomba, King of Naples? But Garibaldi came; United Italy and Victor Emanuel ruled in Sicily; the new regime, which is, in Cardinal Manning's eyes, the abomination of desolation, introduced a changed order of things; and on the 11th of June last, Signor Tajami, who had been Procurator-General at Palermo, rose in his place in the Italian Parliament, and gave an account of some of his experiences in an account of some of his experiences in attempting to grapple with the appalling depravity of this Goshen of the priests. "A burglar or bandit," he said, "would appear before the priest, telling him he had pilfered and spont 1,000 lire. "No matter, the priest would say matter, the priest would say, under the Bull, if you have preserved a portion of the spoils for the Church.' Thus a compromise was easily arrived at. The burglar paid the Pope a tax, the Pope in return paid the Pope a tax, the Pope in return absolving the burglar. There was a complete list of all imaginable crimes contained in the Bull. Rape, theft, robbery, murder, nothing was omitted. Side by side with each crime you had the price set upon it, the amount being considerably increased for offences against the servants of the Church." Signa University of the Church." the Church." Signor Tajami of course lost no time in seizing all the copies of the Bull he could find, and refusing the royal

Petty Deception.

There are now-a-days very many people who flatter themselves that they are very good and pious, that they would scorn to lie or cheat, or enact an out-and-out wicked deception, who are yet constantly skirm-ishing all along the line of upright dealing, without coming fairly and squarely up to it. The time has come when all this fencing and dodging, this scheming and wire pulling, these petty deceptions and so-called innocent little trands, should be branded with their right names. When the line of right should be very distinctly drawn, especially in our example and in our teaching the young. Intentional deception slyly and wickedly enacted is a lie. ospiton siyly and wickediy enacted is a lie. Taking people's money without a fair equivalent is stealing. Private use and embezzlement of trust funds is a high crime; and offerings ostentationaly laid at the feet of God's servants, are not always

Scientific and Aseful.

A GOOD CEMENT.

Warm up cabinet-maker's glue to the consistency necessary to connect wooden objects. Then add enough sifted ashes to bring it to the consistency of a varnish. This coment should be applied when warm, the parts being pressed tightly together.

POTATO PUFF.

Two cups of cold mashed potatoes mixed rith two tablespoonfuls of melted butter, which has been beaten to a cream. Add two well beaten eggs and one cup of cream or milk. Pour into a deep dish and bake in a quick oven.

CALLIE'S DOUGHNUTS.

One quart of flour, one teacup sugar, one teaspoonful cream tartar, three-fourths teaspoonful soda dissolved in a teacup sour teaspooniul sola dissolved in a teacup sour milk, one and a half teaspoonful salt, two eggs; add a little sweet milk; cinnamon for spice. The above is a New England receipt for doughnuts, which has been in our family for years, and which cannot be surpassed—Connella. passed .- Cornelia.

TO CLEAN CARPETS.

A very dusty carpet may be cleaned thus: -Set a pail of water out by the door, thus:—Bet a pan of water out by the door, wet the broom in it, knock it to get off all the drops, sweep a yard or so, then wash the broom as before, and sweep again, being careful to shake all the drops off the broom, and not sweep far at a time. If done with care it will clean a carpet very nicely, and you will be surprised at the quantity of dirt in the water.

SNOW PUDDING.

Into one quart of sweet milk, put one Into one quart of sweet milk, put one pint bread crumbs, butter the size of an egg, the well beaten yolks of five eggs; sweeten and flavor as for custard; mix the whole well together. While the above is baking, beat the whites of the five eggs to a stiff froth, add a half teacup sifted sugar; pour it over the hot pudding; when cooked return to the oven until a delicate brown. The above is excellent without addition, but some prefer a layer of jelly or canned but some prefer a layer of jelly or canned reaches on the pudding before froating. No sauce is needed.

EXERCISE FOR CONSUMPTIVES.

The Herald of Health answers the question, What form of exercise is best for con-sumptives? "Riding on horseback will probably suit most cases best. Rowing on quiet waters with an easy-going boat is also very excellent. Swinging is very good, too, as when the body is supported by the hands it raises the shoulders up, gives more room to the lungs, and more air is absorbed. Hunting and fishing are good. Gymnastic exercise with light dumb-bells, wands, clubs, and rings are all good if wisely used—bad if improperly used. Walking is good, but not so good as the other exercises."

TOOTHACHE.

For the benefit of those who may need a little consolation, we publish the following from the correspondent of an exchange:

If any one of our readers suffers from toothache or neuralgic affections, arising from teeth in any state of decay, they may experience relief, instantaneous and permanent, by saturating a small bit of clean cotton or wool with a strong solution of ammonia, and applying it immediately to the affected tooth. The pleasing contrast instantaneously produces, in some cases, a fit of laughter, although a moment before instantaneously produces, in some cases, a fit of laughter, although a moment before extreme suffering and anguish prevailed. I have used the remedy for over one year, and have obtained sufficient proof to warrant publication.

WHAT IS SALARATUS?

Wood is burnt to ash s, ashes are lixivated; ley is the result. Loy is evaporated by boiling, black salts is the residum. The salt undergoes purification by fire, and the potash of commerce is obtained. By another process we change potash into pearlash. Now put these in sacks and place them over a distillery mash tub, where the fermentation evolves carbonic soid gas, and the pearlash absorbs it and is rendered the product being heavier, whiter and drier than the pearlash. It is now salaratus. How much salts, ley and carbonic acid gas a human stomach can bear and remain healthy is a question for a salaratus eater. Some people say salaratus will not harm the stomach. It is a ley.

DIPHTHERIA.

Hamilton (South Australia) paper publishes details of Greathead cure for diphtheria. The disease is declared by Mr. Greathead to be of hydrated growth, and that the germs of it floating in certain im-pure atmospheres were inhaled by human beings. For a grown person, four drops of sulphuric acid diluted in three-quartors of a tumbler of water; with a smaller dose for children. The effect of this treatment was instantaneous, the acid at once destroying the parasites and the patient coughing up the obstruction. The papers have teamed with accounts of sufferers who have recovered in a few hours by adopting the 'Creathead' treatment. Children, almost previously in a dying state were declared to be playing about within ten minutes, and at a computation some fifty of their sudden recoveries have been placed on record.

MEALY POTATORS.

We have found from our own experience that potatoes are very watery from the month of March till the market offers us new ones. In our kitchen we overcome the soggy disposition of these valuable vegetables by soaking them a few hours in cold water, and putting them into hot water to boil, without salt; then, when they are tender nearly all the way through, turn the water off, and refil the saucepan with cold water. Put in salt and boil till they are quite done; drain off that water also, cover as tightly as possible, and set on the back of the range to steam, lifting the cover for an instant once or twice; then, with one hand holding down the lid, shake the saucepan gently, quickly and steadily for a moment, and serve your potatice hot. If rightly managed they will be like snow-

Scotch saying:—"A doar-plate wi' a mon's naam on 's a vasry good thing; but a dinner-plate wi' a mon's dinner on 's a better.'

Bookless Houses.

Givo us a horse furnished with books, rather than furniture. Both if you can; but books at any rate. To spend several days at a friends house, and hunger for something to read, while you are treading something to read, while you are treading on costly carpets and sitting on luxurious chairs, and sleeping upon down, as if one were bribing the body for the sake of cheating your mind. Books are the windows through which the soul looks out. A tense without them is like a woor without dows through which the soul looks out. A house without them is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family.

Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows muon it.

comes with reading, and grows upon it. And the love of knowledge in a young mind, is almost a warrant against the inferior ex-

citement of passion and vice.

Let us pity these poor rich men who live barrenly in great bookless houses. Let us congratulate the poor, that in our day, books are so cheap that a man may every year add to his library a hundred volumes, for the money which his tobacco and beer or the money which his tookees and seer would cost him. A little library, growing larger every year, is an honorable part of a young man's history. A library is not a luxury, but one of the necessities of life. luxury, but one of the Ocean Grove Record.

The Beer Traffic—Its Immense Proportions.

The following table, showing the immse proportions of the heer traffic abroad and in our own country, is from a report on heers at the Vienna Universal Exhibition, by F. Vizetelly.

production in gallons.	per head of the popula- tion in galls
Austria and Hungary 268,795,77	5 7.59
Germany 219,060,36	3 8.69
Bayaria	G 48.37
Wurtemberg 61,650,00 Saxony 34,021,09	13 31
Baden. 9,220,80	2 12.32
Other States	2 11.44
Great Britain 1,076,844,9	24 34.04
France 168,729,6 Relgium. 154,087,6	76 31.90
Holland 29,838,90	03 8.14
Russia. 20,345.73 Swedon 21,519,8	60 3.19
Norway 5,502,4 United States 219,700,4	17 2.75 61 5.73
United States 225,100,1	

The total number of gallons is upward of two thousand five hundred and forty-five millions (2,545,816,795), not far from one-half of which is the manufacture of British brewers. Supposing that the grain consumed averaged two bushels per barrel the corn thus used amounts to 141,40°,484 bushels annually. Thus are the bread resources of the world worse than wasted, while millions suffer in pinching poverty, and many are at the point of starvation.-National Temperance Almanac.

How the Rust Grows.

The transformations in the growth of a butterfly are so evident that the merest school-boy may try the experiment and observe the truth of it for himself; but in observe the truth of it for himself; but in the rust the objects are so very small that the changes can only be seen by the keen eyes of skilled observers, aided by the best powers of the microscope. Beginning with the spores of the mature rust-plant, as seen in the black stains on the old stubble of any grain-field, it will be found that when the warm and moist days of spring come these spores germinate, pro-ducing in a few days a short stem bearing ducing in a few days a short stem bearing a crop of other spores of very much smaller size. To avoid confusion, these must be called by their scientific name, sportaia, while the parent spores are the teleuto-spores. The sporidia have never been seen or made to grow upon the grain; but when they find their way to the leaves of a barberry bush, they soon begin to germinate, and make themselves manifest on the under surface of the leaves in what are commonly known as "cluster cups." The interior of these pretty little cups are closely packed with spores of a still different kind, styled the æcidium spores. These will not grow upon the barberry, but when they fallupon a blade or stock of grain, they soon produce the yellow rusty covering so often seen as the grain is beginning to ripen, and caused by a multitude of uredo spores. Later in the season this uredo state produces the final, perfect teleutospores, thus or made to grow upon the grain; but when duces the final, perfect teleutospores, thus completing the circuit of life in this little rust-plant. Long before this rust was discovered to be a plant, farmers had noticed that there was a close relation between it that there was a close relation between it and the barberry, and at present the latter is being rapidly destroyed with good results, though it can scarcely be expected that the rust-plant will thereby become extinct, as probably the æcidium state grows on other than the barberry, though not yet discovered elsewhere. This is an excellent illustration of polymorphism, so common among fungi, and it also answers well to show the yeat number of spores these microscopie rungs, and it also answers well to show the vast number of spores these microscopic plants produce. The teleutospore usually bears from five to ten sporidia, and allowing that only one of these finds the barberry leaf, there may be from one to fifty cluster leaf, there may be from one to lifty cluster cups as the result. In our case suppose only one, and a low estimate for its contents would be 250,000 addium spores, and if only one in a thousand finds a place on the grain-stalk, and each brings forth its 250,000 fold, there would be under such circumstances 62,500,000 spores from the single one with which we started. Taking the same teleutospore, and supposing every spore in all the stages found its place to spore in all the stages found its place to fill it, the result would be 1,562,500,000,fill it, the result would be 1,562,500,000, 000,000,000 spores, which may be looked upon as its true descendants for the season. Or giving each inhabitant of the globe his equal share of these reproductive bodies, he would have nearly as many as there are individuals in the whole human race. This may seem like a very large story about a very small matter, but it is not the only strange truth the misroscome has reaonly strange truth the microscope has revealed.—Scribner's Magazine.

OBSERVE a tree, how it first tends downward, that it may shoot forth upward. It is not from humility that it endeavours to rise. There are who grow up into the air, without first growing at the root. This is not growth, but downfall.—St. Augustins.

The Jesuits in China

The Jesuits are regaining some of their ancient influence in China. Under recent treaties they have obtained possession of the enormous property which they owned two hundred years ago, but which was confiscated when they were expelled from the country. Large profits have arisen from these possessions; and from them they are building in Canton a cathedral which is to cost three million dollars, besides another quite as magnificent and expensive in Pekin, while churches thronged with worshippers are rapidly growing up in every important city of the empire. The French minister has obtained from the Chinese government a decree permitting the priests to decide all questions of law between the Chinese members of the Roman Catholic Church, and those who still adhere to Chinese systems. It will be seen that this is a privilege of great importance, and one which cannot fail to exercise considerable influence upon the spread of Romanism in China. It is reported also that the priests pick up foundlings by the hundred, and purchase the children of the poor in order to train them up for the The zeal and energy displayed by the

Jesuit missionaries two or three hundred years ago in China were worthy of the highest praise, and ought to furnish us with a sufficient stimulus for exertions imbued with a little more life and power than we have been accustomed to aim at. While the most numerous and the most influential of the Christian communions is displaying so ardent a zeal as this, there are minor bodies which are showing themselves equally energetic in scattering over the world what they believe to be the truths of the Gospel. From a short item in a recent issue it appears that so comparatively obscure a sect as the Welsh Calvinistic Methodists, not disposed to confine their peculiar creed to the hillocks of their own beautiful land, and to the music of the language of Taliesin, have sent it far away to the Khassyah hills in eastern Bengal, where the children are learning to sing their Welsh hymns in the Bengali tongue. When circumstances like these force themselves upon our attention, it becomes time to ask ourselves the question, "What are we doing?" The Roman Catholics and the Welsh Calvinistic Methodists have given us these proofs that they believe in their religion. What proofs have we shown that we believe in ours? While they are striving to extend their systems to the remotest corners of the earth's surface, what are we doing? The snawer may be given that many of us are expending our energies in squabbling about little points of ritual and church ornament, the dress of the priest and the furniture of the altar. Forming as we do a branch of the Church of Christ which occupies a position perfectly unique in itself, the grandest among all the Churches of Christendom and absolutely peerless, we are allowing the millions of the earth's population to pass away from the influence we ought by this time to have exercised over them, while other religious bodies less favored than ourselves are gathering them within their fold, and increasing their own vitality and power at home by the reflex influence of their active operations abroad. The very trifling symptoms of life that we have shown in this way are almost too languid in their character to exercise much influence upon us at home, or to cultivate the boundless charity which embraces a world, much less to produce any perceptible effect upon the countless millions that are lying in the region and shadow of death.

A British Legation is talked of as likely to be established at Grand Cairo, which it is supposed would carry consternation into the heart of the Grand Turk's dominions, and excite the wrathful ire of the French nation, already irritated by England's purchase of the Suez Canal shares. It is suggested that the Sublime Porte might retort by sending an ambassador to the City of Dublin; only there is one very small difficulty in the way, which is, that it might be found impossible to pay his travelling expenses as far as that. The Sultan is, of course, in a state of blissful ignorance about all those things. He has his court about him as usual, and probably would see no use in having a finance minister, who could not find him money when he might happen to wantit. France has been stirring herself of late, and gooding on the Government to re-assume her former attention to the development of Egyptian resources, with a view to regaining the influence which seems to have been transferred to Great Britain. It is not, however, of the same importance for her to keep the road to India open; and we may rest assured that England will be very unlikely to forego any advantages, naturally flowing from her acquired interest in the canal, whatever those advantages might happen to be.

The Emperor of Brazil.

Dom Pedro II. is now on a visit to the

United States, where he appears to be received in a manner which shows that they have considerable appreciation of the eminent qualities of mind and heart of which this potentate can boast. He is the first sovereign of imperial rank to visit the cities and prairies of the United States; and boastful as their people are of republican institutions they are seldom backward in the worship they are ready to offer to ancient blood or exalted titles, nor do they ever forget to blazon forth any family distinctions to which they can lay claim themselves. In the case of the Emperor of Brazil, both Bourbon and Hapsburg blood run in his veins. It is not often that emperors, whether their predecessors for generations back, have been "to the manner born," or whether they are made ready for some particular emergency, have so many accomplishments, and those of so varied a character as the present Emperor of Brazil. He is the second constitutional emperor of that country since its independence. It was formerly subject to Portugal, by which country it was partially colonized. Brazil became independent in 1821, and Dom Pedro I. who had headed the revolution was proclaimed emperor. Having become unpopular from imprudence and vacillation, he abdicated, after a reign of nine years, in favor of his son, the present Emperor, then only five years old. A regency was established, but in 1840 a revolution took place, the result of which was to substitute the young Emperor's personal authority, who, though only fifteen years old, was declared to be of age. The events that have succeeded, and the beneficient reign of the emperor have fully justified the step that was taken. In practical legislation and the administration of his large empire—almost a continent—he has been eminently successful. But his success has not been attained without the most assiduous attention to the duties of his exalted rank, and the most careful study of the requirements of his people. To better the condition of his subjects, to lessen their taxation as much as possible, to promote national improvements, to set in motion projects of political progress and the improvement and successful pursuit of industrial objects-these it has been the labor of his life to endeavor to secure. But with all this attention to the demands of an imperial position, he has cultivated literature to an extent which, ordinarily, is only granted to the studious recluse. His tastes are of the highest refinement, and his acquirements are equal to the purity and excellence of his tastes. He has an intense love of poetry, and the people of the adjoining republic ought over to retain a grateful remembrance of the enthusiasm with which he received their eminent naturalist, Agassiz, and of the interest he took in the researches of that man of science when he visited the interminable forests of Brazil. As might have been expected from what we have said, Dom Pedro II. has carefully guarded the constitutional rights of the Brazilians; and has done the best he could for the promotion of every social improvement he could devise. He has long ago set free all his own slaves, and as soon as his country will be pre-pared for the change, will immediately effect the abolition of slavery throughout his dominions.

Thou can'st make death's awful summons Angel whispers to mine ear; Chilling blood and breaking heart strings
Thrills of joy if Thou art near! Waiting, working, praying, hoping, While the shadows creep apace, Clinging to thee—resting on thee,

Death is but thy crowning grace!

Colds produce catarrh, catarrh produces laryngitis, bronchitis, and consumption. laryngitis, bronchitis, and consumption. The slightest cold therefore, tends to wards consumption, and especially is this the case where there is a scrofulous constitution or tendency. Hence, how important that the cold or catarrh, either acute or chronic, should be arrested and subdued at once. For this purpose take Dr. Sage's Catarrh Remedy. It is unnecessary to add testimonials, as where once tried it recommends itself. It is sold by druggists and dealers in medicines.

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RETURN THE MONEY in every instance where it should prove in effectual; "providing the symptoms attending the sickness of the child or adult

should warrant the supposition of worms being the cause." In all cases the Medicine to be given IN STRICT ACCORDANCE WITH THE DIRECTIONS. We pledge ourselves to the public, that

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A MOST REMARKABLE CURE.

A MOST REMARKABLE CURE.

SETH HAVE Bailtin of Mid - Dear via here by your advented ment, I was made and a dear the here by your advented ment, I was made and a dear the here by the first and a title and a dear the here by the first and a title and a dear the here by the first and a title and a dear the here and a dear the second of the first the co-solided an their physic in but is a men of the first the co-solided an their physic in but is an ending the works. I then tried the treatment of another but a diomatary is and first I again return of the tried the adventage of the first I again return of the tried the results of the works. I was stend at tried of in my bely against a few works. I was stend at least the did may be understood for the works. I was stend at least the did not the off the first the did not the first works a first work as a first was serious character. With the bloosing of Providence four medicine was made the instrument by which I was cured of that distressing affliction. I think that the corresponding to the first and the first and the first the first was a full first the presence that the first the cured of that distressing affliction. I think that the first the first was a fact of the proper wishing further uncomplete on obtain the culture and the part of the culture first address we will be a first when the first dense has the proposed wishing further uncomplete can obtain it by calling at my residence.

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The subjoined will answer.

GRFYADA, Miss., June 30 - SEFH S. HANCE - Dear Sir;
You will find eachood five dollars, which I send you for iwo box. Set your belieptic Pills. I was the first person who tried your Pills in this par. I the country. My son was badly affilted with first riv. Y. I wrote for and received two boxes of your I which he took according to directions. He has a variated the since. It was by my persuasion that Mr. Lyon tried your Pills, His case was a very bad one; he had fits nearly all lake life. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure. Your, etc. C. II GV.

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CURE OF EPILEPSY; OR, FALLING FITS,
BY HANCES EPILEPTIC PILLS.

MONTGOMENT, Texas, June 20th, 1987.
To Seth S. Hance. A person in my employ had been affilted with fits, or Epiler in my employ had been affilted with fits, or Epiler in my employ had been three attacks at intervals from thirt reary vars, he had have attacks at intervals from the four confourness out had in quick encersion, sometimes continuing that it is a mind appeared totally deranged, in which state he would controle for a day or two after the fits ceased. It ad soveral remedes prescribed by our resident physics may but without success. Having seen your advertisement it concluded to try your remedy. I obtained two is cessed your pulls, gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, about 30 years of age, and has not had in it since he commenced taking your medicine, ten years since. He was my principal wagoner, and has, since that time been exposed to the way rest of weather. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

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The Plague.

This terrible disease is said to be threatening the confines of Europe and is now advancing in that direction from the banks of the Tigris and Euphrates. Little fear is entertained that it will reach Western Europe, because, on account of supposed sanitary improve-ments, the conditions in which the plague breeds and spreads are imagined not to exist there. Indeed so much confidence is expressed on the subject that it is stated there is no more chance of an invasion of England by the plague than there is of the destruction of London by an earthquake similar to that which destroyed Lisbon. But there is such a thing as being over-confident; and whatever sanitary improvements may have taken place in England, we know some cities in Canada which would furnish very fine hot-beds for any epidemic that might happen to move in this direction. The laws which govern the move-ments of epidemics are very little known: there is an extraordinary amount of mystery about some of them, which cross continents and oceans with a virulence which nothing human can restrain. The plague is a malignant fever, and is supposed to have some analogy to typhus, exercising a peculiar influence upon the lymphatic system. Damp and dirt, feeble constitutions, and gross habits of living are understood to favor the propagation of the disease. These conditions may be far less unsatisfactory in Western Europe and America than in Asia and the Eastern part of Europe, where the Mohammedan faith spreads its withering creed of fatality; but there are scores of cities in America, and in Western Europe too, remarkably favorable for the propagation of other epidemics, not excluding cholera; and why should not the plague find a suitable field for its ravages in the same localities, if once it were to concentrate its virulence and gather up its forces for a march westward? No calamity that has afflicted the human race since the Black Death appeared in England, has had so crushing an effect on the imagination as the more extensive visitations of the plague. In one year, 1665, in London, out of a population of half a million, the deaths amounted to 68,000. It has attacked different parts of Europe since. In 1720, it slew half the population of Marseilles. In 1816, it appeared in Calabria; in 1818, in Corfu; and in 1819, in Silesia. We must not suppose that because it has not of late spread so extensively, therefore its power "over the human organization has been stead-ily lessened." It may only require a ily lessened." It may only require a very slight modification of its character and virulence in order to spread its desolations over Europe and America, with pretty nearly as much fury as in its ancient source and seminary." When the cholora appeared it was just as bad in England as in Persia or in India; and why it should not be the same with the plague has not yet been shown, unless it be that the element of overcrowding may be lacking. The boasted sani-tary improvements of most of our towns and villages merely consist in collecting all the poisonous miasmata that the locality can engender, and carefully distributing it, by means of air tight tubes, into the dwellings of the inhabitants. The illness of the Prince of Walescaused the attention of practical scientific men to be directed to the subject; but it appears as though it would almost require a second visitation of the plague to inculcate again, with practical effect, all the lessons that might have been learned from the warning then given .- 1'o-

THE PRODUCE MARKETS.

minion Churchman.

Transation Mars to 1970 There is no change in Liverpool or New York Quotations for breadstulls. In Chicago Wheat is Ic. and in Milwaukse 2c. higher TORONTO.

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Otticial Aunouncements.

MEETINGS OF PRESBYTERIES.

('HATHAN -- In the Lecture Room of Know hurch, Toronto, on Saturday, 10th June, at 11 a.m. Church, Actione, on Saturday, 19th June, at 11 a. In.
Linday — At Woodyille, on the last Tuesday of
May, at 11 a in
BRUCF.—At Port Bigin, on the 2nd Tuesday of
July, at 4 o'clock p.m.
King-ton—At Kingston, in Brock St. Cherch,
on the 2nd Tuesday of July, at 3 p.m.

Huron -At Seasorth, on the 2nd Tuesday of July, at 11 a.m.

Pants — Presbytery meets in Zion Church, Brantford, on first Tuesday of July, at 2 p.m. HAMLTON —A special meeting for the induction of Mr. Campbell will be held at Kirkwall, Township of Beveriv, on Tuesday, May loth, at 1 o'clock pm. The next ordinary meeting is appointed for the second Tuesday of July next.

Toronto.—Next meeting of Presbytory of To-ronto in the lecture room of Knox Church, Toronto, on the last Tuesday of May, at 11 a.m.

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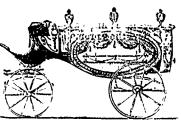
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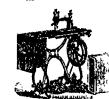
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