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Toronto Prosbytery. rev. Mr. Magdonnell's case.

DISCUSSIO...-DECISION OF

On Thursday 4th inst., a pro ro nata or pecial mooting of the Presbytery of To into was hold in the Lecture-room, oz Church. There was a large attend Muoz Church. There was a sun, among since of ministers and elders, and among many were inauty adies; who manifested much interest in the receedings. The members of the Pres-tylery present were the following:-Rev. or. Topp, Modorator, the Revs. Dr. founings, W. Reid, Jas. Dick, Robt. Sallace, Prof. Gregg, Jas. Pringle, Joseph herander, Inc. Smith, Principal Cavon, Prof. Mofiaren, Jas. Ring, J. G. Robb, Parid Mitchell, Jas. Carmichael (of King), Beo. Haigh, W. Aitken, D. J. Macdonnell, Theo. Haigh, v. Altsen, D. J. Blacdonnell, C. Burnheld, Brackenridge, H. M. Camton, Rich, Pettigrow, T. Mackintosh, E. J. McLaren, R. T. Fraser, Alex. Carrick, R. H. Grov, Peter Nichol, Alex. Cilray, Macolm McGilvray; and elders, Hon. J. McGilvray; And elders, Hon. J. McGilvray; Alex P. Johnson, James McGilvray; Alex P. J. Miller, Johnson, James J. Miller, Hunter, Spanse Brown, Adam Bell, Miller, Hunter, Spence, JoChure, McEachren, Bruce, Gempiel, Olarke, MoMurchy. Rev. Mr. Monteith was appointed Clerk of the Court.

After devotional exercises, The Moderator stated that the meeting and by on called in tanswor to a requisition which had been prosented to him as Hoderator of the Presbytery of Toronto. The requisition was in the following terms:

"Toronto, 22nd Oct., 1875.
Rev. Dr. Topp, Moderator of the Presbylery of Toronto:

"DEAR Siz,—the undersigned beg re pectfully to request you as bloderator of he Presbytery of Toronto, to call a mesting of the Presbytory to take into consider-stion the dootrine of a sermon said to have been proached by the Rev. D. J. Macdonnell in St. Androw's Church on the 26th ult., and what action may be necessary there

(Signed) William Roid, William Caven, ohn M. King, Wm. McLaren, J. Gardner Robb, J. M. Cameron, Dunald McIntosh, John Smith, R. D. Frazer, Wm. Gregg, Max. Gilcáy."

In response to that requisition (the Moders for continued) he issued a circular conening a meeting of Presbytery in the folwing torms:

"Toronto, 23rd October, 1875.
"Dear Sir,—Having received a requisi-ion from members of the Presbytery of oronto, requesting me, as Moderator of the Presbytery, to call a meeting of Presylery, to take into consideration the documents. bytery, to take into consideration the doctrine of a sermon said to have been preached by the Rev. D. J. Macdonnell, in St. Andrew's Church, on the 26th ult., and what action may be necessary there anent, I accordingly call a pro re nata meeting of Prosbytery for that purpose, to be held in the usual place, the lecture room of Knox Church, Toronto, on Thursday the 4th day of November. ensuing at day the 4th day of November, ensuing, at

day the am.

11 o'clock, a.m.

"I am, yours sincerely,

"ALEXANDER TOPP,

"ALEXANDER TOPP, "Moderator of Presbytery.

Having thus brisfly explained the ebject for which the meeting had been called, it remained with the Presbytery to take such action as might be deemed explained the desirable.

The Clerk stated that he had forwarded pies of the circular to every member of he Presbytery with two exceptious, and in those cases the members were, respectively, in England and British Columbia, and could

not therefore attend. Rev. Wm. Reid moved "That the Presbytery approve of the action of the Moderator in calling this meeting;" and expressed regret that on account of seniority his name appeared at the head of the requisi-tion. He had not had the pleasure of knowing Mr. Macdonnell so long and so intimately as some members of the Pres bytery had, but from their first acquaintsace he had learned to respect that brothor's talent, to admire his energy, devotedness and activity as a Christian worker and to love him for his genial and amiable disposition. When a few months ago they found themselves all standing on a common platform at Montreal, when the union of the Presbyterian Churches was accomplished, he rejoiced in the prospect of being brought into closer relations with Mr. Macdonnell, and he hoped that anticipation would still be realized. He trusted the result of the conference to day would be that confidence would be restored again, and they would be able to keep the unity of the spirit in the bonds of paace. Ho was confident he expressed not only the opinion of those who had signed the requisition, but of every member of the Presbytery, when he said that towards Mr. Macdonnell personally they entertained the most friendly and kindly feelings. Of course they were all bound to hold to what they believed to be the truth, and to vindicate it, and to secure the unity, good, and peace of the Church with which it was their privilege to be connected.

Mr. Dick seconded the motion, which was

The Clerk announced that he had received two commissions of elders, but ander the rules their reception was not in

The Moderator concurred in this opinion. Rev. Mr. Robb submitted that the Con-situation of the Court was always in order. and if the commissions were rejected, some other reason must be assigned than that

Ray. Mr. Reid agreed with this view. The constitution of the Court was a question that could properly be considered at a prore is shall go away into overlasting punished meeting. It was not business to be mont; but the rightsous into life eternal, transacted after the Court was constituted. The june is a properly but it was an act courseled with its some into the properly but it is a proving the properly but it is a proving the prov that could properly be considered at a pro re but it was an act connected with its son-me, one it off; it is better for thee to en-

The Clork remarked that if the commis sions were received their reception was recorded as part of the business per-formed. He had arked the opinion of several Clerks of Prosbytories, and they unanimously agreed that such commissions could not be recoived at a provio nata or

Professor Gregg said that after an experience of twenty years as Presinctory lark, his opinion was in unisan with that f Mr. Robb. He moved that the com missions be read.

Mr. Dick seconded the motion, which was agreed to.
The Moderator observed that he strongly

held the opinion that commissions could not be reed at a pro re nata meeting. They did not constitute the court at that meeting, he cause it had been done at a previous meet ing, and indeed could not be done at a regu

The commissions, which were in farour of ciders W. Hunter and J. McCraken, were then read and susteined, and those gentle-men took their sea's in Presbytery. Rev. Dr. Prondfoot of London, and Messrs, Fletcher and Smith, of Hamilton,

were admitted to sit as corresponding

Rev. Principal Caven then rose to call the attention of the Presbytery to the doc trine of the sermon said to have been preached by Mr. Macdonnell in St Andrew's Churon in September last, as 'set forth in the requisition. He said he would be especially careful in any remarks he offered not to assume that the report published of the serm in was a correct report of the ser-mon preached, for he had no right to assumo that such was the in t. moreover, be distinctly understood that Mr. Macdonnell was not under process at that meeting of Presbytery, and they had no right to put him under process just now. That meeting was entirely of a proliminary character, and if Mr. Macdonnell, as they carnestly trusted he would see his way to do, should disclaim that report, and state that it was not a correct report of the sermon he preached, then, of course, he must be held as absolved altogether from any responsibility in the matter. At the same time, that report of his sermon had been published, first in a Montreal paper, and afterwards in a Torento and other journals. While it would be quite illicit to assume that that was teally the sermon Mr. Macdonnell prenoted, and he was responsible for the details of the report, the publication of it brought the matter so prominently before the Presbytery that it was bound to take cognizance of it. Before off ring any further remarks, he desired to say how entirely Mr. Reid had expressed his lieved the sentiments of the whole Presby tery, in regard to Mr. Macdonnell, He would like to say with white regret he took any part in the present proceedings, and with what esteem lie-regarded Mr. Macdonnell, the condidence he had in his integrity and thorough uprightness, as well as the great record he anterior of the shifts. respect he entertained for his abilities, and love for him as a man; and nothing would give him more regret than to eay a word that would pain Mr. Macdonnell or any of his friends. He trusted he would use no such word. The Presbytery had to consider carefully what was the doctrine of the server in acceptance mon in question, always remembering that they did not hold the published report as Mr. Macdonnell's unless he admitted its accuracy. The first point in regard to winel the Presbytery should satisfy itself, was is to what the sormon was really intended to teach or to prove, or what might be its dift or scope. He had carefully read the sublished report, and from it he though the hishod report, and from it he though the object of the discourse was this—to prove that in the matter of the duration of plushment in a future life, the Church, oring to the uncertainty as to the teaching & Serpture, ought not to define anything a regard to it and not to creat any profession of to it, and not to exact any prossion of faith on the part of its ministers and elders. Itshould be carefully borne in mid that the discourse did not preach Universitient that it was not aplea for Universalisms that docwas not a plea for Universalisms that doctrine was usually understood It did not affirm, as Universalism unifically did, that God simply on the ground offils character, upon the ground of His jusée, or even His mercy, apart from Christwould certainly saveall men, and noneworf be punished in the future life. The discuss certainly did not affirm that are a certai lournal had denot mure me. The discusse certainly did not affirm that, as a certai journal had declared it did. Still furth, it did not affirm what was called the decrine of restoration—the doctrine, imely, that all man at some future periods might be a period way remade mentals brought to the at some future periods might be a period very remote, would be brought to the Father in Christ id would be saved through Him. Hesed not explain to the Court the distinct between ordinary Universalism and is doctrine of restore. Universalism and it doctrine of restore. Universalism and it doctrine of restore. It is saring id not teach dogmatically the latter atrine, but the drift and scope appeared be this: In the present state of the evisco regarding the subject, owing to the if that a great many that state of the evidence of that a great many pas-owing to the t that a great many pas-sages of Soripio seem to affirm the ond-sages of prohimout, and that another sages of Scrips seem to speak as if there class of passes seem to speak as if there class of passes seem to speak as if there class of passes seem to speak as if there class of passes seem to speak as if there would be relation, and that it was difficult to really seem to choose of the Church not to the proposition of faith on the part cract any ofession of faith on the part cract any ofession of faith on the part of its mixture and olders. That he might of its mixture and olders. There was, two exits from the report. There was, in the temply to affirm the endlessness

in the frongly to affirm the endlessness

seem thment, such as the following:—
of pill. 32—"And whoseever speaketh
Mat. against the Son of Man, it shall be

an him; but whospever speakethe for the Holy Ghost, it shall not be

Sen him, neither in this world, neither []e world to come." Matt. xxv. 46—And

he cast into hell, into the five that never chall be quenched. I John v. 16-If any man see his brother, sin a sin which is not unto death, he shall ask, and he shall give thin life for them that sin not unto death. There is a sin unto death; I do not say that he chall pray for it. 2 Thess. i. 9—Who shall be punished with everlasting destruction from the presence of the Lord. and from the glory of His power." These were passages brought forward as scenning to affirm the ordinary doctrine upon that subject, and there was no attempt made in explain away those passages, or to distort them and make them appear to favor the other doctrine. There was almost no criticism brought to bear on those passages, according to the report of the sermon. Then there followed a list of passages that night scom to look in another direction, that might soom to hint at a restoration at some future time; for instance, the following —I Cor xv, 22 - "For as in Adam all die, even so in Christ shall all be made alive." 25th verse—"For he must reign till He hath put all enemics under his feet; the last enemy that shall be destroyed is death." 28th verse—"And when all things shall be sub jued unto Him, then shall the Son also Himself be subjected unto Him that put all things under Eim, that God may be allin all." Phil. ii. 9. 10—"Where fore God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should how, of things in heaven, and things in earth, and things under the carth." Ephesians i 10-"That in the dispensation of the fullness of things, He might gather together in one all things in Christ, both which are in hearen, and which are in earth; even in Him." And in the similar passage in Colossians i. 19, 20—"For it pleased the Father that in Him shall fullness dwell; and, naving made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven." And here (said Principal Caven) was the manner in which they were treated, for in order that no injustice might be done it was well to quote the words as reputted. "I have read," said Mr. Macdennell, "links adozen assages on one side, and half-a-dozen on the other, and I repeat that the teaching of the Scripture is not so clear on this matter as the majority of good men and matter as the majority of good men and good women have thought, and as it is stated to be by the Confession of Faith of our own Church. I do not say that the Confessions of Faith of any othe Church are wrong or not; but I do say that this ought not to be made a matter of faith on the new factor of the north of the north of the left an open question for further investigation. For if you ask and is accept these statements about the fire and the worm, I must ask you to accept the other, which says that as in the old Adam all died, so in the new Adam shall all be made alive. 'After a longthy extract from Tenayson there was this sentence, which, if it was a there was this sentence, which, if it was a genuine expression, he would more regret than almost anything he had read:—"I think the Christian Church, instead of putting into its Confessions of Faith that there is to be eternal punishment for the asjority of the human race, would be wiser to sit down in a devout posture and study Romans, and Ephesians, and Colos-sians." A plea was put in for liberty in regard to the doctrine of the eternity of punishment. While the doctrine of restoration was not plainly onunciated, the general tone and toudency of the discourse was an argument for that doctrine. was only honest to say that, in his opinion, while restoration was not, affirmed, the manner in which the subject was handled is clined the mind very considerably in favor of that view. The text was the 5th chapter of Romans, from 12th verse to the end, and after putting torward very well the theories held as to the exposition of the whole passage, Mr. Macdonnell said: -" I state the question boldly, for this is the question we have to face; and I in t simply didn't preach on these verses two or three Sundays ago, because I didn't know exactly what to say on the point. Plain men reading these words without any theology in their heads, and without any preconceived notions, will say that it means that all men who became sinners through Adam, are to be made hely through Christ; candidly, that is what it does mean " The Presbytery (Principal Caven proceeded) needed to be reminded that Mr. Macdonnell could not be hold bound by the report, b t if his words were correctly represented, the passage was in-consistent with the general position taken throughout the discourse. Further on in the sermon the question of the salvation of infante was raised, and then there was the following passage:-" Here is the question :- Can God, through all eternity, I ok complacently upon not only the misery but the sin of the lost? I heard a good man say not long ago-speaking of this very matter-of how it would affect the redeemed in heaven to Luow that there are thousands of mon suffering in hell-that we, who are going about our ordinary occupations in this city, do not have our happiness interfered with because we know that there is a certain number of persons in pri on No! and why not? Because we have not enough of the love of God in our hearts. But how about God? may forget, and eat, and drink, and be merry, while there are souls there pining in wretchedness. But how about God? You talk about prison walls . are there any prison walls that will shut to mon's spirits from the Father of Spirits? Ah, no , and there is a kind father whose son is lan-guishing in the Central Prison! He does not forget-while we are all forgetful--

mouths and years betwee he will get into the sunshine again. Can the Father of

Spirits, think you, forgot His poor last, brought before them; it was, indeed thoust

ones who are grashing their teeth in hell? Is an stronger than God? Is the Devil stronger than God? Is evil co exstronger than God? Is evil co existent and conternal with the good? These ere the questions. I don't say No to them, and I won't say Yes, because if that is the case you see you have two Gods." Principal Caven, resuming, said that the apport could not be thought to be correct, for the preacher should have said distinctly "no" to those questions. "Was sin stronger than God?" To such a question they would naswer, "No." The preacher here came under the shadow of that great fact that no human intelligence could deal with—the meetery of the origin of syil and its existence in the world. It was the great thought in those passages, and he (Principal Caven) sympathised intensely with his brother. Who had not, who did not, feel their spirits often chafe and even rebel against God in connection with that question? And yet they had nothing to d but humbly to sub-mit. There seemed to be a confusion of two things here that should be carefully kept apart, that was, the physical power with the morel attributes of God. The wition sin exists, but the fact that it exists at all. That was what he (Principal Cavea) could not reconcile with the character of God; but the subject was far above him, and he bowed in submission to the fact that it absolutely exists, and is according to the toaching of Scripture. It was unfortunate that the preacher had thus confounded the physical power with the moral attributes of God. The last soutence of the sermon also went strongly in that direction, it is as follows—" May God parify our hearts, and make us honest, and keep us from turning the Script we simply to meet our own views, but let us patiently, thoughtfully read these wonderful passages that I have read. And it seems to me that if Paul could say with such a triumphant zest that where sin abounder grace did much more abound, so it seems to me there are more astonishing passages, and passages more full of glorious truth, that declare that at some time or other the death, spiritual and carnel, shall be etc. bow, and every tougue confess that He is Lord, to the glory of God the Father, and G d shall be all in all." Those passages, Principal Caven thought, bore out the statement made that there was no cate ortoal affirmation of the restoration doctrine at the same time the general tone and drift of the discourse was in favour of it, inclining the mind rather to believe it than the reject it. That certainly was not the doctrine which was hold by the Church to which they belonged. It was quite unnecessary that he should quote the subordinate standards upon that subject, beonuse to one disputed what the destrine of the standards was; at the same time it would be well to show how decided the standards were upon that subject. In the 33rd Chapter of the Confession of Fath, under the head "The Last Judgment," was the following passage:—"The end of Grd's appointing this day is for the manifestation of the glory of His mercy in the storing subject of the sleet and of His oternal salvation of the elect, and of His justice in the damnation of the reprobate, who are wickedly disobedient. For then shall the righteous go into evariasting life and receive that fulness of joy and re-freshing which shall come from the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments and be pun-ished with overlasting destruction from the presence of the Lord, and from the glory of His power." In another chapter it was stated that the punishment for Adam's sin wesdeath temporal, spiritual and eternal. The belief of that dectrine ran through the whole development of the scheme of grace as set forth in the standards. The Presbytory would not allow its if through outside influence the had no reference to Mr. Macdonnell to be drifted into a general discussion on the question of standards, and the relation of standards to the Bible and the Church. That question was quite foreign to the subject before the Presbytery. But they never called their Confession of Faith anything else than their subordinate standard. (Applause.) They accepted heartily what the Confession said as embodying the truths of the Word of God in all matters of doctrine in the Church. Their relation to the Confession seemed to be this: The Church was agreed as a whole that certain statements in the Confession really represent what Scripture taught on cortain doctrines, and the ministers and olders of the Church have put their hands to that document, so that they might have mutual confidence in each other, in regard to the interpretation of Scripture. doctrine of eternal punishment found in the Westminster Confession of Faith was no peculiarity of the Presbyteran Church in Canada, it was the doctrine of all the Presbyterian Churches in the world—It was the dictrine of all sections of the Church, excepting one branch in England. But more than that, it was the dectrine of the Church of Christ at large; it was the ductrine held by the Church of Christ during all c-nturies and in all lands; and without having any sympathy with Ro-manist views, he held that it was a most serious act, in regard to a plain, simple, primary doctrine of Scripture, to stop out i the has of the whole Churca of Christ. He trusted it would not be thought by any member of the Presbytery, or by brothren whose names did not appear on the requisition, and who had not had an opportunity of subscribing to it, or by prothren outside the Presbytery, that they had been auxious to take up a matter which was exceedingly painful to them all. Gross injustice would be due to hunself and the other brothren if any one should suppose that for a man, it But they could not avoid taking it up. It was

gard to Mr. Masdonnell, but in regard to the action of the public press. A report of the sermon in question was scattered over the land. At the time of ordination every minister placed himself under an obligation, equivalent to an oath, to maintain and defend the truth—that which they behaved to be truth—anbodied as it was in the subordinate standards of the Church. Therefore, however much pain it might cost them, they could not avoid look mg at the matter now before the Presby-tory. He would feel extremely glad if his dear brother, Mr. Macdonnell, could see his way to repudiate the discourse, and declare that the doctrines there set forth were not the doctrines lie held. (Applanse.) Presbytery had no wish to unduly press Mr. Macdonnell, they had every considera-uon for the difficulties he might have. They had all difficulties occasionally in regard to passages, and doubts would visit their minds at tunes even regarding cortain dectrines of Scripture. But if those difficulties and doubts did occur, a minister should not go to the public with them, and say that he did not know what was the truth upon this or that matter. The right course to pur-sue was carnestly to study the Bible; to seek light from God in prayer. If those methods failed, the minister should consult with his brothren. Principal Caven concluded by again assuring the Presbytery that the question of the doctrine contained in the sermon under consideration had been forced upon them in such a manner that they were bound to take cognizance of it. REV. MR. REID expressed the hope that

no demonstrations of approval or dissent would take place during the proceedings, which were of a solemn character.

The Moderator expressed a similaride sire, and called upon Mr. Macdonnell to make any explanation in regard to the sermon in question, if he desired to do so.

REV. MR. MACDONNELL then addressed the Presbytory. He said .- I need hardly say that the matter which brings us here to-day has caused me much and anxious thought. I wish to say at the outset, that whatever the result of your deliberations may be, I have no fear that these deliberations will be carried on in any other than a spirit of brotherly kindness. I shall be the last to raise the cry of unreasonable interference; the readiest to admit that the claims of truth are vastly more important than any personal considerations. I have no desire to deviate needlessly from the current teaching of the Church; nor do I wish to have any deviation exaggerated or intensified. I feel it to be necessary to guard against being drawn by the sympathey of those who approve of my utterances, or driven by the opposition of those who denounce them, to take a position which I would not otherwise have taken. Mose-over, while willing to stand or fall by my real opinions, I do not wish to be held respousible for more than I have actually advanced. I trust I can honestly say that I am willing to be guided by "the Spirit of Truth. who has been promised to guidous into all truth; and, further, that I am ready to listen to the counsels of truth-loving men who are older and wiser than myself. While the report which appeared in the Witness and the Mail is, in the main, correct, it is only fair to myself to state that there are some omissions and some alterations—unintentional, no doubt—the general effect of which is to lead to the supposition that I declared my acceptance of the dectrine of the final restoration of all, and denied the eternity of future pun-ishment, whereas I simply stated the difficulty I had in arriving at any conclusion, maximuch as the teaching of Scripture appeared to be conflicting. It is difficult to make verbal corrections, inasmuch as the latter portion of the discourse was not written. On two or three points I can speak with cortainty; though a who speaks rapidly and extemporaneously must always be ready to admit that he may not have said precisely what he intended to say, E. q., one of the strongest statements I made was after quoting Matthew xxv., 46, to the effect that I could hardly see how this passage could be reconciled with any view limiting the eternity of punishment; that these words of Jesus seemed to me the Again in the Scattenee, "Who could read these words * without thinking that by-and-by the time will come (as the Scriptures plainly teach there will be such a times when all things shall be put under Jesus Christ, etc., the pare thetical clause ought to read thus: "As the Scriptures seen plainly to teach." Again, in referring to the Confession of Faith, I used the following words, which do not appear in the report "I do not say that the teaching of the Confession of Faith on this subject unscriptural." I do not think that the following sentence in the report represents at all fairly the spirit of what was actually said. "I think the Christian Church, insaid. "I think the Christian Churcu, mestend of putting it into its Confessions of Faith that there is to be eternal punishment for the majority of the human race, would be wiser to sit down in a devent nose ture, and study Romans, and Ephesians, and Colossiaus." If I did use such lanand Colossians." If I did use such language I regret it. And I more and there are And I may add that there are a few other expressions—especially one regarding my relation to the Confession of Faith—which I acknowledge to have been unwise and improper, and which but for the excitement of the moment, would have been uttered, if at all, in a different tone. I have the greater confidonce in making the above corrections and explanations, juasmuch as zeveral persons who heard the sermon, and who did not at all sympathize with my difficulties, have volunteered statements which confirm my

nay solf against the positive assertion of the innerestality of saleation.) While I do not (Continue ton fairth page.)!

own recollection. Of this I am muito sure

that again and again I was careful to guard

Anator and Leople.

Compounding Felonies.

It seems that in the Chancery of Romo the compounding of folonies is arranged for on the payment of stipulated sums of money. A Papal bull, called the "Bull of Composition," prescribes the manner in which this is to be done, and the conditions on which the faithful may avail themselves of the privileges thus evented. golves of the privileges thus extended. It is in full torce in Sielly, and is there reproduced annually, and affixed to the gates of all the hurches. It is seld to the peo-ple, who seem to regard it as a sort of amulet or talisman, and it is found in Sieily in almost every home.

A deputy in the Parliament of Italy not long ago announced the existence of such a bull, and declared that by it confessors are authorized to compound with their penitents for the acts of theft which the latter may have committed, on the condition that the said penitents provide them-selves with the authorization of the Papal

Buil, and pay the sum therein required.

The Papal organ in Rome challenged the deputy to produce a copy of any such document. The next evening it was published in one of the secular journals of Rome. The copy published is dated October 16, 1865.

Atter a somewhat long introduction professing to furnish the rationale of the Bull, and the priors to be paid for the privileges cone ded by the same, we have in nineteen clauses the cases in which compounding is permitted, and in which, in virtue of this Bull, those persons may compound who shall have provided them selves with the same, and have given the sums aforesaid, which the confessors are onjoined to apply to charitable purposes.

"1. Compounding 's allowed for evil gains obtained and acquired illieitly, or by usury, when the persons who have been injured, and to whom restitution would be

due, cannot be stated.

"2. Compounding is allowed in the interest of ecclesiastical benefices and rents, when such debt has been mourred through the neglect of reciting the canonical hours.
"8. Compounding is allowed in the case

of legacies of which the amount is retained by trustees who are unable to find the

logatecs.
4. Compounding is allowed to judges, or police magistrates, or assessors, who have received money for the purpose of giving an unjust sentence, or for the purpose of delaying a trial, to the damage of others, or who have done something elso which they ought not to have done, the said judge compounding to the amount of the money which they may have received from one of the parties, but holding themsolves bound to indomnify the person wronged.

"5. Compounding is allowed to advocates who have betrayed their trusts to their clients for money, the said money to be paid to the Church, with the obligation

to indemnify the parties wronged.

"6. Compounding is allowed to false witnesses and false informers, or to those who have neglected to inform when it was

their duty.
"7. Compounding is allowed to all offigers of the law courts, with the same con-

8. Compounding is allowed to all judges, both lay and ecolosiastical, in temporal causes, who, even though they have given a just sentence, have accepted money for so doing.

"9. Compounding is allowed to all attorneys, notaries publ c, and law officers, who are in the habit of taking exprisions fees, but have forgotten the persons from

whom they have taken them. "10. Compounding is allowed to those who set at liberty criminals, and who re-

ceive money for so doing, paying to the Church the sums they received, and otherwise seeking to make amends. "11. Compounding is allowed for sums

obtained for unfair gambling.

12. "Compounding is allowed in the case of those who assume false characters.

"13. Compounding is allowed where property has been found, and the requisite diligence has not been used to find the

owner. "14. Compounding is allowed in the case of persons who have many articles belonging to others in their possession, and have difficulty in determining the owners.

"15. Compounding is allowed for damage done to the grain, flocks or herds,

pastures, vineyards, or other property.
"16. Compounding is allowed to immoral women who are not public prostitutes when they have received money or jewe's for immoral purposes, and the same thing applies to men similarly situated.

Compounding is allowed to the vendors of adulterated wine with false measures, in the case where the dealer in wines cannot recollect the parties to whom he had sold it.

"18. Compounding is allowed on all kinds of illest business, or ovil gains, whether usury or unjust rewards, or in any other business or traffic, in cases where the parties compounding have forgotten the names of the parties wronged. The ninetcenth clause is the declara-

tion of the apostolic commissary, that no other form of the Buli, except that regularly authenticated as above, sual, have the due validity."

To the Uttermost.

Yes, desponding believer, it reads just so —" He is able to save to the uttermost."

To the uttermost of your guilt ! for " He was wounded for your trau-gressions; He was bruised for your iniquities—the chastisement of your peace was apon Him, and with His stripes you are healed." "There is, therefore, now no condemna tion to them which are in Christ Jesus." "He hath made Hun to be sin for us who knew no sin, that we might be made the rig' teousumes of God in Him. Ho sunk down to the bottom of the curse, and therefore to the uttermost of your

guilt.
To the uttermost of your sin! However deep or dark its stain, "the blood of Joins Christ, Ais Son, cleanseth us from saved a all sin," "Christ also loved the Church, demned.

and gave Himself for it, that Ho might sauctify and cleause it with the washing of water by the Word, that he might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be hely and without blomish." "And to her was granted that she should be arrayed in granted that she should be arrayed in fine linen, clean and white-for the fine linen is the righteousness of saints." To the uttermost of thy sin His grace will reach when, at the last, He shall "take away thy fifthy garments, and set a fair mitre upon thy head."

To the uttermost of your temptation ! "For in that Ho Himself hath suffered, being tempted, He is able to succor them being tempted, He is able to succor them that are tempted!"—and "He was in all points tempted like as we are, yet without sin." Is He not able, therefore, to pray for us, as well as for l'eter, "that our taith fail not?" Nay, rather, hath He not "bruised Satan under His feet?" so that at length, when he cometh, He shall have nothing in us also.

nothing in us also.

To the untermost of your weakness!

"In the Lord have I righteensess and strength." The two go together, and the one is as perfect as the other. "His strength is made perfect in our weakness;" so that when we are weak then we are strong." Wonderful paradox! but easily strong." Wonderful paradox! but easily understood, when we remember that it is a divino strongth that underprops our weakness, even to the uttermost; and the feeblest or all God's children can say, "I can do all things through Christ which strengthenath ma." strongthenoth me.

To the uttermost of your sorrow! For 'Ho hath borne our griefs and carried our "He hath borne our griefs and carried our sorrows." He that went down into the depth of human sin, went down also into depths of human woo. He knows sorrow, as we can but faintly know it, in its immediate and necessary connection with the sin of which it is born. Knowing it thus in its absolute essence, "He is the man of sorrows," who can stretch His graphy and His and to the uttermost of sympathy and His aid to the uttermost of our grief.

To the uttermost, too, of all conceivable joy ! Yes, we may turn the medal over, and and the inscriptions upon the other Father, I will that they also, whom side. Tather, I will that they also, whom Thot, hast given me, be with me where I am; that they may behold my glery, which Thou hast given me." "These things have I speken unto you that my joy might be full." O, the do me omphasis put here upon the proposed to the archive. here apon the promise 1 . it enything short of the uttermost, when Christ's own joy shall be in us, and when, in its fulness in us, we come to experience what it is to be joint heirs with Christ?

To the uttermost of time: When tho discipline of earth is accomplished, and only the last enemy to be destroyed, down to the last stretch of time He is able to save. "Yen, though I wak through the valley of the shadow of death, I will fear no evil for Tuou art with me— Thy rod and Thy staff they comfort me and I shall dwell in the house of the Lord forever."

To the uttermost of stematy, 'Through all the ages upon ages into which our finite thought is obliged to break up the vast eternity. He will save. "Because I live, ye shall live also. "Forever with the Lord!" For the Lamb which is in the miles of the through the formula of the through the same than the same t midst of the throne shall feed them, and shall lead them into living touncains of waters; and God shall wipe away all tears

To the uttermost, O fainting soul! It is the motte engraved upon the Seal of Grace, that it may be stamped upon every promise.—South Western Pres.

The Minimum Christian.

The minimum Christian! And who is The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worlding's doom. The Christian who aims to have as little religion as he may without lacking it altogether.

The minimum Christian goes to church in the morning; and in the afternoon also unless it rains, or is too warm, or too cold, or he is sleepy, or has a headache from eating too much dinner. Ho listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, oftener to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs the Sabbath as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty, that he must beg to be excused. He is very friendly to home and foreign missions and colportage and gives lis mite. He thinks there are "too many appeals; but he gives, if not enough to save his reputation, pretty near it; at all events he aims at

The minimum Christian is not clear or a number of points, The opera and danc-ing, the theatre and card playing, and large fashiomable parties give him much trouble. He cannot see the harm in this or that, or the other popular anuscment. There is nothing in the Bible against it. He does not see but that a man may be a Christian, and dance or go to the opera. He knows several excellent persons who Why should not he? He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he is actually to be found. Ah, my brother, are you making this at

Beware, lest you find at last that in trying to get to heaven with a little re ligion, you mas it altogether, lest, without gaining the whole world, you lose your own soul .- Presbyterian at Work.

You can know no more of grace in sal vation than you know of justice in con-demuation. You cannot be graciously gaved unless you are righteously con-

Particularity in Prayer.

There is art to be a cold, unmeaning generalization in our petition at the throne of grace, as if there was no desire upperor grace, as it there was no desire uppermost in the soil, and no one want more urgent than any other. If the question were neked of a number of persons by one who had all gifts at his command, "What will you have? Here are wealth, and honors and tawels, and lands, and heals." honors, and jewels, and lands, and books, all the answers made would not be the same. So our hearts' experience and our dosires vary. One is pressed sorely by pride, another by covetoueness. Or the besetment of one day differs from that of another. One is thinking of some recent sin, another of some neglected opportunity of noble service. How natural that the prevailing thought should give shape and urgency to prayer!

Thus it was when Elisha prayed for the

son of the Shunamite woman, and restored him, alive and well, to his mother. There was great particularity in that prayer—a wonderful concontration of the power by which it provails. The sympathy of the man of Godfor the weeping parents repressed for the time every other feeling, and he went to the Mercy-Seat burdened with one desire. So when Jesus pleaded with His Father on behalf of His disciples, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil," He seemed to forget all else in the fervor of His anxiety for that one end, and the answer came in the bestowment of a "hopeful patience" upon these disciples, by which they were foriested amid all their trials, and in the gift of a vigilance that disarmod temptation, and kept their names unsullied.

A sermon of a Scotch preacher, John Livingston, was the means of the conversion of five hundred persons in one day. But the outer fact to be mentioned in connection with this is that many Christians had devoted the whole of the preceding night to prayer for this very object.

John Newton, the friend of Cowper, and the author, with that peet, of the "Olney Hymns," had a godly mother, whose prayers on his behalf in the nursery he remembered when, as slave dealer, he had become so dehased in character as to be despised and cast out by the degraded nogro savages of Africa; and as he lay upon the sauds, seeking repose for the night, the carnest prayers of his mother wore answered; and the profligate man became an enment preacher and writer, whose works are valued by all the friends of evangelical religion.

Rescued by prayer, carnest and special earnost because special—prayer that went up from the little room in London, and brought the song of jcy in the night to the soul that had wandered so long and so far from God, amid the sands of Africa! Is there not in one example like this, even if it stood alone, encouragement for those who come burdened with one desire; or who, if they have more than one, still come burdened, whenever they make their at Work

What the Advanced Thinkers canuot do.

During the latter part of his protracted and acrious illness, Dr. Gathaic, of Edin burgh, spont much of his time in prayer, both when alone and with his family and near friends. Often, in the midst of conversation, he would break out in ejaculatory prayer. His love for Christ and his love for his friends, and sense of contant need of help from above, kept him very near the throne in both prayer and prayer. One day, reference having been made to the godless theories of Tyndall and the unbetteving scientists as to the "physical prayer test," the Doctor, in his strongesh way, expressed his dissent from them as "anscriptural and presumptuous," and then said, with deep fervor: "Ha! these advanced thinkers! they have not robbed me of my comfort!" In the same devout spirit, when still nearer his decease, he wished for the soft sweet strains of hely music, and said:—" Just give me a bairn's hymn!" At his grave, two hundred and thirty children of the Original Ragged Schools, which he founded, sang, "There is a linppy land, lar, far away: and a little rescued boy and girl "laid a wreath upon the green sod" that covered the once stately form of their great, good friend.

These are the experiences and the scenes

for which prayerless philosophy makes, and can make no provision. Thank God, they cannot take away the comfort of prayer, and of "the bairas' hymns" from the least of God's dear children!-('hris.

Afflictions Sanctified.

As lillies grow best in the valley. some Christians grow in grace and thrive best in the valley of humiliation. Some are weak, and, if planted on the mountain top, with the sun of prosperity shining on them, it may be too much for their strength. and cause weakness and langour. In times of health and prosperity we are apt to grow self confident, and forget our entire dependence on God. We sometimes turn turn aside from the narrow path which leadeth to life, and get entrapped and entangled in the by-path meadows of sin and the world; but every step we take we are learning by sad experience that the world is a hard master, and does not give us just returns for the service we render, but like as a father pitieth his children, so the Lord watches over us, and will not leave his own to perish in the wilderness. He watches over us and brings us back in His own way. He knoweth our frame and what we need. One is brought into the furnace of affliction. A loving father is sitting by as the refiner, moderating the heat, watching the process. In time, the pure metal is brought to light, the dross consumed, the gold refined, the soul is saved; and now the Father says, Behold! I have refined thee, but not with silver. I have chosen thee in the furnace of affliction. Oh, the blessing of sanctified affliction when we can see Jesus as our physician giving the bittor cup, and assuring us there is a needsbe for all our caffering. Not one pain too many. Not a stroke too heavy. Some

have experienced the sympathies of Jesus most when the heat of the furnace is greatest; but why this heat—it is the dross to concume; the gold to refine. How bright the pure gold comes out. And some of God's children after ufflictions, they shine forth when the dross of worldliness is consumed. In the valley of humiliation, they thrive and grow in grace. How many can say with David, "Bofore I was ameeted, I went astray, but now have I kept thy word. Why, then, hat now should we marmar at the chastening of our Father's hand when it is for our soul's good and God's giory?—Selected.

What Shall I Render to God.

And now, my soul, I must ask thee again and agam, What shall we render to the Lor our God for the mnumerable benefits He . ath done unto us ! Which way soever I go, Iny grace prevents and follows me; and many times, when I have given mysell for lost, Thou hast by some sudden and surprising turn of mercy delivered me from my calaunties and my icars. When I went wrong, Thou hast brought me back and guided me in the right way; when I offended, Thou hast reproved and chastened mo; when I was in heaviness, Thou hast supported my spirits; when I foll, Thou hast set me up again; when I stood, Thou upheldest me. Thou didst enable me to know Tace more truly, to believe in Thee more steadlastly, to love Thee more vehemently, to follow Thee more eagerly. And now, O Lord my God, the joy of my hie, the light of my eyes, what requital shall I make Thee for all Thy inestimable mercies? Thou commandest me to love Thee, but how can I ever love Thee er ough? -St. Augustinc.

Mimicking a Preacher.

In the days of Whitefield, when hundreds were converted by his preaching, "lewd men of the baser sort loved to indulge in ridicule of religion, making sport of the earnest preacher. A merry band of carousers gathered, one evening, in an inu in Yorkshire, and cracked many a joke over their cups. At length on of them, to add to their merriment, proposed to take off Whitefield's preaching. He was a tamous mimic, and could reproduce to perfection the gestures and tones, and even the words of the preacher.

A Bible was brought, he mounted the table for a pulpit, and turned the leaves of the hely book for a text. His eyes fell on the words, "Except ye repent, ye shall all likowiso perish."

The company laughed and applauded his wondrous imitation of the tones and manner of the great preacher; but soon their laughter coased. They looked up in surprise and terror, for the speaker seemed terribly in carnest. His words were solemn, and took hold of their consciences, and his appeals startled their fears. A profound silence spread over the bar-room. The Spirit of God was too strong for the minic, John Thorpe. The mock sermon was the means of his conversion, and he went away from the scene of merriment to begin a new life.

Guibord and Romanism.

A leading secular journal closes a review I the Guibord case, which has caused so much excitement in Canada, with the mark: -" After all, it is not the Catholic Church, but Bishop Bourget who is making this tremendous row about the final disposi tion of Guibord's bones.'

This sentence is hardly creditable to enther the teste or the intelligence of the writer. This "row" is the work of the Romish Church, inasmuch as it is just such work as Romanism has been doing in every land and in every age. Romanfermany, five years from burial in "concrated" ground. Romanism dug up the remains of Wyckliffe, after they had been bued forty years, and burned them, and flug the ashes into the Swift. The tourst at Zermatt gazes sadly on the graves of Pyldo, Hudson, and Douglas, who were dashed to pieces in that fearful fall from the sides of the Matterhorn, and their shattered temministered outside the vailings around romain interror on the railings around the ametery, because Romanism refused hem a place within. And now at Montreal, the remains of a man distinct by Romanists are kept eix rears from which and when at last the atyears frougurial, and when at last the atyears from untal, and whom we have the ne-tempt is in the to inter them, in execu-tion of the w of the land, a howling mob of Romaists forbid. What these Romanists deemper et ubique is done by Romanism.

Romanism.

Again, such the compact unity of the R. mash Churchines the Vatican Council, that any great dynament in the Caurch is the work of the bole Church. Whatever act is undertakened is not discovered, has the cousent of the hole Church as represented by her autilities. The soizure of Mason and S'ide was the act of our Government until ur Government discovered it. And the acusting proceedings Government until hr Government dis-owned it. And the gusting proceedings of t'e Montreal mobinforbidden by 'he pricate, and the pricaturrebuked by the Bishop, and the Bishoprobuked by the Pope, are the work the Pope, and through him, of the turch he repre-

An exception to the An exception to the An exception of the Vatican would terminate the seandal in an hour. Widoes he not send the telegram? Is help poor to pay for it? Why, money enough to pay for forty such tel grams has been added by the sale of straws from the palloft which the poor priseuer has been competed to he by the excommunicated Victor annual. But the Catholic Church does to forbid, and therefore it approves, and to whole Montreal scandal is the work of the telegram of the bottom, and having felt it, he takes the stop with confidence, and so passes safely through. Christian I if you are called to wade through deep waters of afficition. An ex cathedra telegrat from the auto-

self up in traitorous opposition to the life the land. It is the old, century-long st

Anndom Benftings,

SATAN laughs at all self-power. Wiene God has no voice, I have no Words are a larger portion of constant than we are prone to think.

Conscience is that one talent which sinner burios in the ground.

Is the Lord commands! Oh, to L no truce with consequences! LET'it never be forgotten by us, the

every act of sin we prefer our will to Go LET the intellect of the natural mag what it may, it is incapable of record

I believe that God will make us we out the truth of His precepts 10 the cree ence of our own lives.

The court of conscience is a small en I can carry sophistry into any other co-but I cannot carry it into this court.

How deeply rooted must unbelief to our prayers answered.

It is our mercy to know that God, s demands our all, accepts our least, who is offered in simplicity, in the name Jesus.

True preaching has its life in the s of prayer. The preacher should feel Garpresence, as well as the presence of hearers.

What! do you think that God will a knowledge the cup of co.d water, and a acknowledge the act of forgiven as town an offending brother? SELF is mighty, the world is mighty,

is mighty, death is mighty; but Consimusation, infinitely mightier than any thom or all of them combined. The believer has but one remedy;

world talks of its many remedies, I ke of one. The believer's only refuge is 0 the God of grace, the God of salvation. "Thou writest bitter things"-whi

when He says, "Thou art all fair, the love; there is no spot in thee!" The Lanever writes bitter things against E people! (Job xiti. 26.) I know not why we should quarrely the word "duty." Some persons say, should call them privileges—I should pect those persons to be under the

fluence of a legal spirit; as if there ac be a duty which was not a privilege. REMEMBER this, ve that have been moto progress towards of one sermon, adopting it, there in all the other accurate

of your life. The Lord God Almighty is first almin all His dealings with His church a people. First in eternity, before Hele the foundations of the Church. The fi

steps is always on God's part. I THINK that on my dying pillor, there was one truth that I should excally wish to think upon, it would be unpurchasable love of God. Such is to love of God that nothing, not even blood of Ohrist, could purchase it.

The family is the foundation and ka of the Church, as of the State. The co stituting of a new family is a civil of tract; but the sauctions of religion shall ever be given it; for it is God who "self! the solitary in families."

IMPORTUNATE prayer is the appoint medium by which the Lord conveysur-terable blessings. I do not forget that in prayer is the work of God the Holy Obs —He begins it—He sustains it; yet this but one evidence out of numbers that it which is the immediate fruit and gift (the Spirit is our commanded duty.

A PROMINENT minister confesses the there was one strange omission in E training as a preacher. He was ure over and over again in a variety of tems and with every degree of forcibleness urgonov, to be orthodox, to be scriptual to be simple, to be practical, to be person al, but nobedy ever enjoined him to be in teresting.

It matters not how rough the way is even though it seems as if we could ness get through, our Heavenly Father is lead ing and arranging all. "Commit thy was unto the Lord; trust also in Him and He shall bring it to pass." "When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, Lord, and lead me in a plain path."

HE has conquered for you that He might conquer in you, and that He might make you more than conquerors! What, then, is the position of the Christian soldier? Leaning upon the arm of his Beloved, isking his fees to his Beloved-and, as if were, in the exercise of faith putting bis Boloved upon conquering them, and their conquering in the strength of his Beloved Though the mariner sees not the pele

star, yet the neurle of the compass that points to it tells him which way he as !! Thus the heart that is touched with the loadstone of Davino love, trembling with godly fear, and yet still looking towards God by fixed believing, points at the lore of election, and tells the soul that its course is heavenward, towards the bares of eternal rest. He that loves may be sure that he was loved first; and he that chesses God for his delight and portion, my conclude considently that God hath choses him to be one of those that shall enjoy Him and be happy in Him for over; for that our love and election of Him is better

The courts have decreed, and the privy council have sustained the court, the law of the land requires the interest of those remains in the Cometery Coulos Neiges, and the Catholic Church, and Braziland Germany, and elsewhere, sin self up in traitorous opposition to the last the land. It is the old, century-long state of the recommendation of the land. It is the old, century-long state of the recommendation of the land. It is the old, century-long state of the recommendation of the land. It is the old, century-long state of the recommendation of the land. It is the old, century-long state of the land through deep waters of milicion, where we where the council have the recommendation of the land. It is the old, century-long state of the land through deep waters of milicion, which can be supported by the recommendation of the land through deep waters of milicion, which is the provided through deep waters of milicion, which is the provided through deep waters of milicion, which is the provided through deep waters of milicion, which is the provided through the provided through deep waters of milicion, which is the provided through the provided through deep waters of milicion, which is the provided through through the provided through through the provided through the provided through through the provided through through the provided through through through the provided through through the provided through throu the land. It is the old, consury long was part the measunder? But the measured of Jornathe Church the master of the States faith we can part even the waters of Jornay. Dr. Breed, in Philadelphia President and go ever dry-shod. — Cheerful

Our Joung Folks.

Sabbath Rest.

solbath is a type of licaven's own awestness h fallowed forestaste of its life and light is layer forestadowing in the completeness lay of rest, foreshadowing in the completeness Class which know no night.

traps of weariness and toll, succeeded gthe calm quietude of Sabbath rest, gines to welcome what we so mach needed, Limake it doubly blost.

goor best joys and fairest flowers are mortal; recal but rest in poaco one day in seven; recal but rest in poaco one day in seven; hipoder, soon as we pass Doath's dread portal graal rest is given!

efabbath here, in high communion blending with Christ, and all the heaven-bound pilgrim

tiore than blessed, but soon it has its ending,

ud earth is earth again. kipender, in the land of milk and honey, There Jordan flows, the rest is evermoredeverlasting Sabbath; bright and sunny, Mines on that blissful shore!

is immortal there; joys never wither. inddays no longer shadew into night; istoady pase our feet are travelling thither. o sain that land of light.

Lappy Sabbath i whon the Church shall gather Escaped forever from earth's wearying strife, lechildren round the table of their Father, plive the deathless life;

lichthe rapturous song of adoration With all who fought the fadeless crown to win. codless Subbath ! Chorus of salvation Then will thy joys begin?

Am I My Brother's Keeper?

PART I.

Look not every man on his own things but my manaiso on the things of others, Phil. ii. 4— ne wend all one Father? Hath not one God sted us? Why do we deat treacherously every in sgainst his brother? Mal. ii. 10. He that with not his brother whom he hath seen? I John whe love God whom he hath not seen? I John

"Oh how sad! how terrible!" sighed in Wilks in an agitated way. "I wish that never met that peer child. I wen-rwere we all really faithful to her whilst estayed with us."

Why mother dear, what's the matter, adon't often talk that way to yourself d? I thought that was only old tie's trick," said Elden Wilks, as he od at the door, at his mother's back, and tred in surprise to her words.

The lady was roused, and starting up fall the newspaper she had just been

*0h my son, something I have just that shocked me sadly. You rememil has shooked me sadly. You remem-little Becky who lived with us, for

"Becky! w.y. it must be crazy Beck mean. Yes I remember her but too I, her meddling ways, and their consequences." reces are not easily forgotten. I know teentrived to break the main-spring of watch, and she blew the handsome nor in your drossing room into atoms, lling with father's rovolver, and had a wow escape of killing the house-mand the same time; and as for the kitchen, blieve there was no end to the damages edid there. Why what is she at now I

Oh hush, my son, I can only speak ther with the deepest regret. She has Lee into awful depths of depravity. See m, read for yourself."

The young man took the paper, and un-rihe head "Disgraceful Riot," he read revolting account of an outrage comarea in a tavern of low reputation, by a party of young people who had ented a room and fiddler for a jollification a Sunday night." On reaching this point like throw down the paper in disgust, marking, "why mother, I should think the affairs can have little interest for many little interest. ch affairs can have little interest for us, whole thing is so thoroughly low, that could not patiently give time to read it eyourself with such disagreeable trash. ale reprodute whilst your pity induced in to shelter her, but to interest myself her subsequent career, is really too much

"But Elden! is it quite certain that the retched girl's vices are in no measure at-

"To us mother?" queried the son in a "To us mother?" queried the son in a creek of irritation and surprise. "What in we have had to do with the little good-irrothing? She has just run the course liter, it is as it is the laws are not half stringent enough; but really it appears to me that the laws are not half stringent enough such cases. Why not rid the country foother of such rubbish. It would be a carry for all, for 'tis evident that respectively people are perturbed by people are perturbed by the cases are not half stringent enough that the second rubbish. It would be a carry for all, for 'tis evident that respectively excess vampires sucking away their peace; and as for the creatures themselves, what a life worth to them?"

this less vampires sucking away their peace; eals das for the creatures themselves, what a life worth to them?"

"My sen, my sou, let us remember that reads lots our fellow men and women—fellow men and women—fellow men and that it is only great it is early which has made us to differ from them."

"Oh mother, excuse me, but I must hold ther's view of such subjects in preference of yours. You know how totally he discovered in the subject to fall the subject to fall the subject which has made of clay, as the otherwise (aided the young man shift), that 'we are all made of clay,' as the old saw has it; but some mysterious rings ming process I suppose, fits a part of the subject is a said were, for fine porcelain, whilst the temainder takes the form of rough crocking. Now you surely cannot say that poes.
puls
the
the My. Now you surely cannot say that bere is no difference between these two; and to father and myself it appears equally clear that one portion of the human smally is decidedly of the inferior, impure

amily is decidedly of the inferior, impure Tality, whilst the other has unmistakable toperiority."

"But my son, the word of truth declares that "all are born in sin," That there is not one righteous," That "our hearts the only swilcontinually."

"Yes, yes, these are all true of course, but I cannot see the need to appropriate them to yourself: they may apply to a

d to ion, the feel

them to yourself; they may apply to a she succeeded in half persuading me share in the proportion of mankind, but surely toon and I really have some share in the domestic on the second share in the second s

educated classes, whose surroundings are all of an elevating nature, shutting out as it were, the grosser crimes, save in a few exceptional cases, which its as well not to dreg forward.

The Holy Scriptures have not concealof the falls even of God's housest children my son. Out of many we may select David, as an instance, one holding the highest position, endued with authority and power, intellectually great, wealthy, prosperous, honored; and yet how pol-luted by gross crime! And surely the fact of his surroundings, hedging him in as you say, from the temptation to the grosser orimes, only made his fall the more discraceful, and his example the more extensively injurious."

Elden looked irritated, but subdued his voice to cold peliteness as he said, "had wave this tangled subject, wo not better mother, especially as it does not seem called for just now. There can be no parallel relation established between King David's blunders, and the vulgar of-

tonces of that little wretch Becky."
"I should say David's sins should bring him lower in our estimation, than the poor uncultured, benighted girl's crimes sink her," said the mother thoughfully. "He certainly was more guilty of abuse of privileges, and high handed rebellion than unhappy Rebecca; but what chiefly wounds me in her case is the fear that our own unfaithfulness may have helped her on in

"Really mother, I can't understand you, and must beg to turn from the subject. cannot by any constraint of conscience pronounce myself Becky's "keeper," or plead guilty to any share in her moral short-comings. I should say the strong lines which separated us even whilst she was under our roof quite precluded that possibility.

So saying the young man walked away.

"Clara, can you tell me what is all this that troubles mamma so much shout that queer troublesome little Backy that we had ' asked Clara Wilks's younger long ago? sister Ethel.

"No, nor do I want to hear or think auything about it," replied the elder one you surely don't remember much about her, you were but a little thing when she

"Oh, but I have often heard you and Elden laugh about her, and talk of the odd things she did, and I remember he told you how he had often tried how far she would have courage to go into mischief, by setting little traps for her, like leaving wine in the glasses she had to remove, and money lying about, and you told how you would drop ribbons on the floor, and leave your rings loose on your table, and dozens of other things of the same kind, and both of you said she soon got into the way of stealing and hiding away things; but you'd know she had them, and toll mamma, and then she had to give them up and once or twice she was quite tipsy, and danced around in the most comical way, so that you could'nt help laughing, and I heard of course of all the things she broke through fidding. But then you said you could get her to do anything for you by flattery, or giving her bits of finery, or pro-mising not to tell mamma of her naughti-

"Hush child, you store your memory with great nonsense. If Elden and I did amuse ourselves talking about such things, it was not necessary or proper for you to listen and remember."

"Oh, because you're big you don't want me to mind anything you do; but I can't help it, and that's the reason I am sure hat mamma talks so much to you about setting a good example, and using your influence rightly. I don't exactly know what she means, but thou she says it often, so I easily remember.

"1 really do wish you'd stop Ethoi, you're a perfect nuisance with all your memories. Children are certainly greatly

in the way often."

"Yes, I know, when you're doing things you don't want to be known; but indeed I don't tell mamma everything I hear or see, for I know it would fret her, still I hate to have to keep secrets from her; for sometimes I get so puzzled I have to tell lies and I'm sure that's not right, but then if

I told the truth you'd be angry.'

"I declare you shall leave the room
Ethel, you're getting quite unbearable; go, I wish to read."

"Well indeed, indeed, I'll go if you just read that thing about Becky out loud. I know you're reading it for yourself, for that's the paper mamma cried over." "Oried over!" repeated Clara falter-

ingly.

"Yes she did, and she sent me away, but I heard her sighing so, and then Elden went in, and they talked ever so much and I know he was angry, and he took the paper away. How did you get it?"

The inquisitive httle lady was not to

The inquisitive little lady was not to hear any reply just then, as her brother coming into the room ordered her off, and shut the door, probably funcying such precaution necessary, whore such a long-cared little pitcher was in the way.

The brother and sister looked at each The brother and sister looked at each other for a moment in silence, both evidently ill at ease, but Elden seemed resolved to battle it out, so he presently began, "I do really wish mother would not take such extreme views, and forment herself so needlessly with absurd scruples, of course I don't extensive them. enter into them, but even her gentle way onter into thom, but even her gentle way of pressing them upsets one most uncomfortably. You've read that nauseating report from the police courts—'tis too bad that mother will mix us up even so remotely in such an affair."

The selled on though waying about im-

He talked on, though moving about impatiently, and now and then giancing at Clara, apparently amoyed by her

Wience.
"Yes, I have read it," replied the sister at last in a slow reductant way," and I am sorry for it."

sorry for it."

"Nonsonse! you are not growing soft on the subject," said Elden with a sneer.

"No! Oh no, of course not; but it worries one to have such things pushed before her in every shape. There has that little inquisitive menkey Ethel been poking up all sorts of disagreeable reminiscences, 'till the greeabled in half parenading me tout all sorts of disagrees of tellinisontes, and she succeeded in half persuading me that

"Tush! there's more of it, I came in here to shake off the blues that crept over me in spite of myself whilst mother meaned over the lost Becky, and here I find you ridiculously deleful. What will father say I wonder, if he observes all this?"

"Oh he will say as usual I dare say, that

our wisdom is to enjoy ourselves while we may, tossing everthing everboard that disturbs us. You know his creed to cont each man's special business in this lite is to take care of his own comfort, and the we are in no measure answerable for any time; beyond this.

'Yos, and I assure you, Clara, this scome to me most rational, and my ambition is to believe in it as fully as he does."

"But Elden, do you really think he believes this? I fancy however, he tries to do so, though he never quite succeeds. You know how restless he is whenever anything in our reading or conversation brings out a contrary view.

"Oh well, he is such a thorough man of the world, though he may adget a little under contradiction, he is soon himself

again."
"Still," remarked Clara, "I cannot reconcile my mind to his inconsistencies. He likes to be thought a good churchman, and is very liberal towards all our institutions, and firm in requiring our observance of all the proprective of religion, as well as attending to them himself, yet the self-denial, himself, Christian charity, etc., which he hears so strongly enforced through out the whole service, both by the inspired Scriptures, and our liturgy, he can't ac-cept as a rule for himself. How is this? I confess, although I am afraid to allow mother's views to influence me, they require so much self-abnegation, yet I am constrained to pronounce them in my own mind far more consistent with the Bible than anything father professes to hold. I often find myself wishing that both held the same ideas, and allowed us to settle down quietly into something more comfortable then this doubting, fearing uncertainty that so perplexes and worries one."

"Speak for yourself my wise sister, said Elden snappishly "When did you ever hear me talk of doubts and fears. No, I prize my own case too much for that I as sure you, and recommend you to follow my bright example." And with an angry kick at the paper lying at his feet, he declared himself highly indignant at the disturbance "that edicus girl had caused. "What have we to do with her beginning or end?' he said roughly, getting more and mere excited as he perceived his sister gradually yielding to a softer mood. "Are you fool enough to tax yourself with aiding and abetting her villainy as mother fears? I really have no pationce with you."

"I don't know; I'm not sure," sighed Clara, "I believe I did not treat the girl properly, or set her a good example while she was with us, and then as a more child she might have been taught to choose the good and reject the evil, as mother says."

"Oh mother is all very well. I am glad she has her own amiable views of religion; they make her quite happy, and suit her materially gentle, meek disposition; but Clara, you know well enough we could not carry such principles as here into the world, without being laughed at. Father has made that plain account. that plain enough to us."

"Yes, although papa is too gentlemanly and polished to wrangle with a lady, he evidently despises mamma's idea, and tries to make us do the same; but sometimes I find it much easier to respect her principles than his, and here comes the misery I complain of. Sarely this is a house divided against itself; may we not fear a fall?"

"Positively you madden me, and I will our no more," said her brother starting p. "You'd better take to training Ethel, bear no more, as father objects to her being too much influenced by mother; but I don't suppose ho'll be much afraid of you, even with your new fangled notions, and by taking her in hand you will quiet your conscience, and so we shall have peace; anything for peace," he repeated walking away, and breaking into a whistle.

(To be Continued.)

The Lost Spectacles.

Where are my spectacles?" said granddrawers and boxes, but they were not to be found. Then little Emily care peoping in at the door disguised in her grandpa's in at the door disguised in her grandpa's hat and cont and boots. Besides, she had a beard on her chin, made out of a piece of an old must, and a big tow-bag stuffed with newspapers on her back.

"Ole tlo' to soll?" she said in a dismined wide.

guised voice.
"No, no," answered grandmother Hilli-"No, no," answered grammother time grow, mistaking her for a dwarf who lived down in the hollow, and whom she had met on the road with a bag on his back. "No, no; we don't sell our old clothes. We give them away."

"Will 'oo dive some to me?" asked Emily, still trying to talk like a man. But this time her grandmother knew her

"Why!" she exclaimed, " it is Emily!

I couldn't see you without my glasses."

"But they are on 'oo nese!" laughed
Emily. Then grandmether Hilligrow put up her hands astonished, and found that all the while she had been looking for her spectacles through her spectacles.

And I had them without knowing it!"

she said, and she added, softry, "and that is often the way in this world with happiness; we keep searching for it all the while it is ours! How happy I was when I was a little girl like Emdy, but I didn't knew it then."

know it then."

"And ain't 'oo happy now? asked Emily, who was listening.

"Yes, yes," said grandmother Hilligrow, "as happy as an old woman can be."

"Oh! I'd be happy, if I were an old woman," said Emily. "I tood wear taps, and make take. I wis I was an old woman!" Then she made a courtesy, saying, "No old, tlo'? Yen dood day."

And her grandmother, looking after her, said: "Ah! little Emily, you are right, the old woman is happy, or happiness is near to her hand, like the lost spectacles."

Hearth and Homo.

-Hearth and Homo-

Sabbath School Teacher.

LESSON XLVII.

JESUS THE KING

Сомніт то менову, ув. 83, 34. Parallel Fassages.—Dan. n. 44, Luko axiii. 1-20.

SCRIPTURE READINGS.-With v. 33, Mat xxvn. 11, with v. 34, road John ii. 24, 25; with v. 35, road Aots ni. 12, with v. 36, road I Tim. vi. 13, and v. 11 of this chapter, with v. 37, read Isa. r. 6, and with v. 38, read Heb. vii. 26.

Golden Text.—He is Lord of lords, and

King of kings .-- Rov. xvii. 14.

CENTRAL TRUTH,-Jesus rules by his truth and Spirit.

The three offices of Christ, Prophet, Priest, and King, are differently regarded by men. Many will listen to him only as teacher, many will take him as a teacher and priest, but will not own him as king. That we accept him as king is the proof that we are taught of him, and represented by him. Hence the importance of just practical views of this lesson.

It is certainly remarkable that the time when our Lord so distinctly asserted his kingly authority should be on the eve of his lowest humiliation. Yet it was fitting that to the representative of the great world-power of the time, Christ should be

thus presented. Many have confused notions of the trial of our Lord from missing the point brought out in this passage. The Jowish judges dealt with him on religious grounds; charges of blasphemy were brought against him, and sentence was given on those charges. See Matt. xxvi. 65 and Luke xxii. 71. But they could not put him to death; the Roman concurrence must be had. The Roman, law, however, took no note of such matters (see Acts xxiii. 29), so they must bring some political or civil charge. Hence the chifting of their ground before Printe. See Luke xxiii. 2. "This follow perverting the nation and forbidding to give tribute to Cæsar." This was another matter altogether, and their urging it was in pursuit of the plan to "catch him in his words" described in Mark xii. 18-17, which see. It was moreover the basest hypocrisy. They care for giving tribute to Casar! In the light of these facts only can we understand this momentous interview.

The place is the "judgment hall," probably in front of Herod's palace, which the Jowish leaders could not enter, without being defiled, especially in the view of the Passover (v. 28). Pilate had already given them a hearing there, hence "again" (v. 13, see v. 29), and under the impression that it was some common matter, gave them jurisdiction over the case (v. 80). He did not see at the beginning that they persecuted Jesus as a felon or "malefactor."
This forced them to demand his death and remind Pilate that they could not inflict it. Hence the cherge of Lure xxxii. 2, " He is King of the Jows."

Ring of the Jows.

Pilkte, having this accusation before him,
proceeds to examine the prisoner. "Art proceeds to examine the prisoner. "Art thou the King of the Jows?" This was put with the view of learning if indeed he cet up such a claim as would render him a political offender and dangerous to Romes authority. But it was not the charge on which the Jews had proceeded and gone through the form of taking evidence. Jesus had a right therefore to know how it came to be brought against him by Filale. Hence his question.

(V. 31.) Ho is caroful to stand on . his rights, as Paul afterwards did (Acts xxv. 21), and to make it apparent that he was nnocent and legally treated. This is often overlooked. He inquires, "Is this a new and independent charge which thou bringest of thyself," or have the Jows ropresented me as condemned by them on this charge?' Pi'ate should have required of the Jews the specific charges, and the proofs. He did not. He is provoked somewhat at the question of the prisoner, which puts him in the wrong, and rather petulant-

ly he says:
(V. 35.) "Am In Jow? Cau I be expeeted to understand the petty quarrels you have among yourselves? All I know is "thine own a tion and the chief priests have condemned thee," they tell me, on this ground. What hast thou done to deserve it? Now he is putting the case mother Hilligrow. She looked for them in to deserve it? Now he is putting the case the Bible, on the mantel, in all her truthfully, and the Lord deals with him

directly.
(V. 36) His full monuing is, "They say I claim to be a king." That is true, but not in the sense which they maliciously allege. My kingdom is not of the world, is allege. My kingdom is not of the world, is not a rival to Cæsar s, is not in competition with secular power. If it wore, I should collect troops, make war, use the sword: but see, I have not done it. I have authorized no assistance to the Jews. I would have done so, if I had been sotting up a temporal kingdom; but the truth is, it but now" my kingdom is not of that kind. How truty he had fulfilled leading to the lift.

This is a most important declaration. Mohammedanism employed the sword. So did Romanism. It has fomented the most bloody ware, sont Papal troops into the field, and maintained all the state of a kingdom above all king loms. It fights for power. So it is believed by some soundminded men it is piotting to do again. The temporal or worldly sway of the Pope is not easily given up. In this the papal system (we do not mean the man) is anticuristian, contrary to Christ's plan of teaching, and yet bearing his name. Ignorance of the Bible and of history blinds many to this danger to human liberty.

The same principle, though in a modified way, keeps the church from reliance on the laws or the means of civil powers and rulers, for her purposes.
(V. 87.1 Pilate wishes to be specific.

(V. 87.) Plate wishes to be specific, partly from the desire to do his duty, partly, perhaps from an aroused curiosity; honce he says, "Art thou a king then?" In any sense? Jesus affirms that he is, necording to a common usage of speech. Thou sayest, otc. "But I came, was born, am 1 the world to found a kingdom of truth, that should enter into all men's rainds, dreet their wills, regulate their lives in their places and relations. I found it by witnessing to the truth." This we weather.

take to be not truth in genral, as to sc'ence, gavernment, etc., but the same t ath of which he spoke to the disciples (John xvi. 18). But of course to Pilete he aless specific. This is proved by his next "Every one that is of the truth that feels the need of reclation from God, heareth my voice" On the other hand, if heareth my voice to the their raind, it men are satisfied with themselves like the Pharices, or context with a material world and five source. Ike the Sadducess, or dotermined to hold on to power, cost what it may, like the priests, they will not give beed to Ch ist. They will stop his month if they can, and count him an impertment meddler, or a furbulent fanatic, who will not "let well alone" For priests in power always think that is well enough, and resent any infringement on their

(V. 98.) This is one of the anddest, but most suggestive verses in the Bible. Pilete is a high official, a Roman, well educated, enjoying the ripest results of Greek and Roman research; and here he is in a su-preme moment of he life, not in idle scorn, but in hitter despair, confessing that he had no hope of getting "truth." It is the It is the had no hope of getting "truth." It is the best comment on 1 Cor. i. 19 28. "The world by wisdom knew not God. It is as if he said, "Oh. truth! whore is truth. Everybedy says he has it. It is everywhere, it is nowhere. It is the dream of the enthusiast. I case to expect it."

But a man otherwise innocent is not to lose his life because he still dreams this dream. So he goes forth to the Jews, and pronounces the verdict of his conscience. "I find in him no fault." This is the vindication of Jesus. He was no folon, or malefactor, as represented. He was indeed bearing the burden laid on him of his Father, for us; and this his Father showed by saving him from a folon's grave, and placing him with the "rich in his death" (Isa. lili. 9, compared with Matt. xxvii. 57).

We may learn from this lesson: The duty of judges to be careful, honest and fearless in their office. Corrupt judges are among the chief curses of a

(b) The guilt of the Jews. They schemed and plotted, lied for the death of Jesus.

(c) Yet it was not a more Jewish denial of Jesus. Romans became a party to it, through Pilate. See Ps. ii. 1.

(d) What a moment in the life of Pilate!

Christis before him. He has the opportunity to learn the truth, to do justly, and to defeat cruel wrong. But he lost it for ever. How can we tell when an opportunity comes to us to choose between truth and lies, between the favour of men and that of God, between advantage to us from men and honor from the Lord? knows when his life is passing through such a crisis?

SUGGESTIVE TOPICS.

The state of the case-the original charge against Jesus—the verdict upon it—the judgment-hall—where—why not entered—Pilate's deference to the Jesus ontered—Printo's deference to the Jove—their second charge—where we learn it—l'ilate's question—why put—the Saviour's rejoinder—incaning of it—Pilate's duty in the case—his clearing of himself, and second question—the Lord's implied admissions, but actual denial of the charge true nature of his kingdom-contrasted with the world-kingdoms-the evidence-new a kin dom of truth-how distinguished from corrupt Christianity—the despair of Pilate--its cause and meaning-lus sentonce, and Christ's vindica-

PRINCE BISMARK contemplates resigning office, from ill health.

THE SENTENCE OF Count Von Arnim is to be commuted to a fine.

THE AMERICAN CRANBERRY Crop is estimated at 210,000 bushels. THE EMPEROR of Germany has re-

turned to Berlin from his visit to Italy. PETERBOROUGH COUNTY has voted \$800,000 to the Huron and Quebec Railway.

PROPOSALS FOR A NEW CANADIAN LCAN of two and a half millions of pounds have just been issued in London. THE Scrapis with the Prince of Wales

d suite on beard en route arrived at Port Said, on the 23rd ult. THE GOVERNOR-GENERAL received an

address from the people of Ottawa on his return on the 23rd ult. Moody and Sankey have begun their revival meetings at Brooklyn, and not Ottawa, as formerly announced.

The TOTAL Loss by the fire in Virginia City, Nevada, is near seven million dollars, besides several lives.

CAMPBELL'S HISTORY of Prince Edward's Island has just been published.

It is highly interesting.

The MANUFACTURERS of agricultural implements, McDonald & Co., Wooster,

Chio, have failed. Liabilities \$500,000.
The Rev John Darr, of St. Mary's Hall, Oxford, was installed as President of King's College, Windsor, N.S., on the 22nd ult.

The Excusu government has suspended the slave circular, which ordered the giving up of some captured slaves. THE CHILDREN'S Service for St.

Stophen's, (Toronto), Sunday school was held on the 24th alt. Archdeacon Whitaker preached.

Soundings this year near New Guinea, with a "lead" of 4 cwt., struck bottom at the tromendous depth of 26,-

Trere is a tradition among the common people of Rome that the cardinals die by threes, the deaths following near npon each of her.

Five vessels with their crows went down last week on the Scotch coast, near Peterhead, during the empostuous

British American Breobyterian. BRIDAY, NOVEMBER 12, 1875.

THE PRESBYTERY OF TORONTO AND THE REV. MR. MAUDONNELL

The action of the Toronto Fresbytery in reference to the errors recently preached by the Rev. Mr. Macdonnell, will most with the approval of the whole Church. This Prosbytery held a special meeting. whose proceedings we give in another place, to give an opportunity to Mr. Macdonnell to explain himself. Nothing less than this could do, and nothing more was needed at this stage. The spirit shown by the Presbytery was all that could be desired. They exercised the power of authority Christ has put into their hands in the spirit of meekness, kindness, and initituiness. They made it manifest to all that they were not mere heresy hunters rejoicing in the the task before them, and cailing out-"Come and see our zeal for the Lord." But by their words and deeds they showed that they loved their brother, that they longed earnestly to do him good, and that their end was me edification and not ins destruction.

The spirit of Mr. Macdonnell was also good. He has shown discretion in not rushing into the press to appeal to the tribunal of public opinion before he answered at the tribunal to which his ordination yows have made him answerable-the Presbytery. He showed on the floor of the Presoytery a spirit of moderation and meekness that angure well as to the termination of the matter. It will be the desire of all, and the prayer of many tunt so excellent, zealous and loveable a man as the paster of St. Andrew's Courch may be guided into the truth during the interval between now and the time when he must give his final decision as to the point at issue, not simply between him and his Presbytery, but between him and the Whote Presbyterian Caureli in Canada, botween him and the Hory Catholic Churchs between him, in truth, as we firmly believe, and as we have tried to show in these pages, between him and the "Word of God. the only infailible rate of faith and manners."

FRENCH EVANGELIZATION.

We would call special attention to the circular from Montreal ou French Evangelization. The mission is one of exceeding interest and promise, and ought to be sustained with great cordulity and ample funds. At present it is so hampered for want of means, that unless money come in soon, some of the agents will have to be parted with. This would be a great misfortune, and one in every way to be deplored. We sincerely hope that friends will see to it, that such a result do not come round.

Toronto Presbytery.

(Continued from first page.) complain of being misr-ported to any great extent, I do regret that the sermon was reported at all. I am in no sense respon sible for its publication either in the Wit ness or in the Mail. It is one thing to speak out of the fulness of the heart to one's own prople, who hear other portions of one's teaching, and can view the questionable in the light of the unquestionable, and quite another thing to send one detach-od sermon, and that on a difficult subject, broadcust over the land. I was not in any way consulted as to the publication of the serinon; and it is only fair to myself to state, that had I had any intention of publishing it, it would have appeared in a different shape. There are expressions made use of which I do not like, and which I would not have preserved. Sermons prepared at the feversh rate of two per week course, while disowning ail responsibility for the publishing of the sermon, I freely admit that the Presbytery has a perfect right to deal with me for preaching it-nay, may even be under obligation to do so. It may not be amiss to state the circumstances under which the lecture was delivered. I did not go out of my way to seek a passage on which to preach the view set forth. I had been engaged for some Sundays in expounding the epistle to the Romans. This passage in the 5th chapter should have formed the subject of discourse on the 29th August, but I have found so great difficulty in giving a satisfactory interpretation, that after spending a good deal of time in reading, etc., I gave up the subject, and fell back upon another which was less difficult. On 26th September, after an interval of an absence from home, I preached the discourse now under consideration, having made the best preparation I was able to the time to make. I need not enter into the difficulties which the passage presented in my mind, further than to say that it was not merely the use of the expression "all and "the many in parallel clauses that impressed me, but the triump ant tone of the statements concerning the abounding or grace over sin. I was led to put together, and to weigh against each other, two sets of passages in Scripture—the one set appearing to tach the eterativ of punish ment, and the other appearing to teach that there would enne a time when aliena-tion from God, and ree lle in against Him, should cease-when ail tongs should be reconciled, when G d should be all m all, and when, consequate, punishment should some to an end. I did not dony the she no come to an ent. I am not deny the section for the So bitters of prinsomen, but expressed "t.e only infailable rule," etc., if one is not doubts as to its element,—a only based parts at the rty to app at to be in I . The Confession of grounds of reason, and partly on Scripture. I did not say that the teaching appeal. At chapter I, section 10 it says:—

of the Confession of Faith was unserip toral on this point, but that there were passages of Scripture which I found it hard to reconcile with the statements of the Confession, and to watch afficient weight had not, in my judgment, been allowed. I expressed the wish that the doctrine of the final salvation of a lamper be true—quoting the words of Tennyson—and I indicated that the passage quoted from the writings of St. Paul appeared to favor that doctrine. At the same time I urge i just as strongly the force of the expressions to which, ap parently, the eternity of panishment is set forth. The general conclusion which I drow, therefore, was that the teaching of Scripture was not clear and decisive on this point, and tout it was one on which tarther study and investigation might throw light. I teel disposed to ask mem bers of Prosbytory what I should have done under these orcumstances. was a difficult passago-one of acknowtedged difficulti-which met mo in the regular course of exposition, What was I to do with it? Pass it over? or give a superficial explanation that left the diffi oulty exactly where it was? or make the best I could of it after honest and prayerful study? The last course was the one that I ad pted, and one which still com mends itself to my sense of right. It may be said that it was not right to speak on such an important matter in a way opposed to the general teaching of the church, my own mind was in a state of uncertainty and perplexity. That view would carry more weight with me if I held that a min ister is at liberty to say nothing from the pulpit except that on which no doubt can entertained. I have been accustomed, however, to hold that I was doing my people real service in leading them to think for themselves, and it has b on my habit to state difficulties frankly, often without even attempting to solve them. Moreover, I found that some of the best of modern commentators, such as Tholuck, Lange, and Olshausen, who have done noble service to the cause of Bibl. truth, and who are looked upon as safe guides in the interpretation of Scripture, favor more or less distinctly the view of restora ion. One does not to I that in such compary he can be so very far astray. I urge to a point, not to establish the correctsso. he view, but simply to show that in following men who are the leaders of evangement thought in Germany, one does not necessarily exhibit any lack of modesty. To the names atready quoted may be add d that of Baldwin Brown, one of the best preachers and writers among English Nonconformists. These names are of conso quence, as indicating that men who stand high in the Evangelical Churches are upholders of the view suggested. It is less and less the case that the Christian people receive with unqualified assent all that is taught from the pulpit. They are accustomed to weigh and discuss every opinion advanced. There is all the more reason, therefore, why a minister should take them into his confidence. At the same time I have been almost forced, by the opinions of many whose undernent is better than mine, to the con clusion that it was unwise to speak as I did on this particular subject when my own mind was in a state of perplexity. At the best there is little ground in Scripture for the hope, and I feel more and more the force of the argument that we ought not to try to make the matter charer than God has thosen to make it in His Word. But it may be said, Is not the teaching of the Confession of Faith explicit nough? and is not that the standard by which the preaching of a Presbyterian minister is to be tested? Inasmuch as accusations of dishonesty have been made against me in various quarters, on account of real or supposed deviations from the Confession of Faith, I am not sorry to have the opportunity of stating before this Presbytery what I think about my own relation and that of other ministers to this document. I thing most men will admit that, were we now for the first time framing a Confession which was to be the test of office in the Church, the result would be a document containing fewer propositions than the Westminster Confession, giving an accurate representation of the and leaving more room for difference of statements made. Lut the Presbytery was opinion. The tendency of Christian not assembled to discuss the doctrines of thought now-a-days is to regard fewer and of the Confession of Faith, and the many fewer articles as e-sential, and so to make possible to embrace within one church a larger body of believing men. Most men will likewise admit that '2 church has the right to rovise and amend her Conf ssion from time to time. It might have been better for the Presbyterian Church had there been are not usually fit for publication. Of a periodical revision and curtailing of the Confession. One may be ready to assent to all that the Confession contains, and yet may not accept all its propositions as matters of faith in cessary to be believed in order to the holding of office in the church. Reverence for the Westminster Confession on account of its antiquity as well as on account of its undoubted excellence has stood and does s, and in the way of any attempt at revision. Besides, it is felt that it would be a pity for any one section of the Presbytegian Church to act alone in this matter. If it is difficult for a church to move in the direction of change, still more difficult is it for an ind vidual. The only plan then left open to hun is to qualify the terms of his assent to the Confession. This is what I did. The words of the question put to candidates for ordination in the P.C. of Canada, Church of Scotland, at the time of my induction, appeared to me so strin gent that I declined to answer without qualification in the affirmative. The Prestory, af e. full deliberation, accepted the qualified answer. The year following the juestion was aftered, and the terms of adl'erence were made much more reasonable. very much to the satisfaction of a large number of the concorned. I mention these facts by way of answering the charge fdishou sty which has been hastly put forward. I have been at pains not only to be, b it also to appear honest in my hose aption to the Confession. I do not understand, however. that other men have not precisely the same freedom I have. The ver use of the term "subordi ate" in the basis of union 12dicates that ther is an appeal to a hig ier sta dard, which is supreme and finel. Went is the meaning of calling the So printes

"The Supreme Judge by which all controversies of religion are to be determined, and all decrees of Councile, opinions of ancient writers, doctrines of men and private spirits are to be examined, and in whose tentor cowe are to rest, can be no other but the Holy Spirit speaking in the Scrip ture." At chapter 31, section 4, it is said All Synods or Councils since the Apo tles time may err, and many have erred; they are not, therefore, to be made the rule of faith or practice, but to be used as a help in both." In what sense, then, are we bound by the Confession? Not surely, in the souse that we are tied down to every proposition that it contains; but that we ac copt in its grand toatures the system of doctrine therein set forth. Every deviation must be judged on its own morite. charch must decide in each case what ter the error is fundamental or not. It is a shellow view which is sometimes present ed, that if you are not satisfied with a par ticular church or "denomination," you are free to walk out and join another. This is not the view of the Church given in the New Testament. Nor is it the view taken by the Contession of Faith. The Presbyterian Church is not an organization for the maintenance of the Westminster Con fersion, but an organization for the wor ship of God and for the spread of the truth It has no right to make the terms of admission to the ministerial office narrower than Christ has made them. To define the himits within which tolerance should be exercised is almost an impossibility, and the matter must be left to the discomment of the church courts. When I was inducted I promised to submit in the spirit of meekness fatha admonitions at the breth ren of the Presbytery, and to be subject to them. This promise I am willing to to them. This promise I am willing to fulfil to you, their successors. I leave the matter in your bands. I have no desire to disturb the peace of the church. I have no desire for freedom to propagate error. I do desire freedom to investigate the truth. That freedom I seek for my brethren as well as myself. I seek it in the real interests of the Presbyterian

Protessor McLaren asked what was the nature of the quantication which Mr. Mo-

Church-in the interest of the cause of

donnell gave.

Rev. Mr. Macdonnell replied that his answor was "Yes, with the qualification expressed in the Confession of Fatta itselt,

chap. 81, sec. 24." Protessor McLaren then rose to submit a motion to the Presbytery. He cordially concurred in the sentiments of esteem which members of the Presbytery enter-tained for Mr. Macdonnell, and he was satisfied that in any proceedings that they would find it necessary to institute they would be governed by those feelings, of course in connection with their due attachment to the truth, as they believed it to be revealed in God's Word. In regard to the general drift of the sermon under consideration, while he believed that Principal Caven had set forth what undoubtedly, after Mr. Macdondoll's explanations, they must accept as the intent of that sermon a perusal of the report in the papers left a stronger improssion on the mind than that made by the address of Principal Caven The circumstances was, however, explained by the fact that the Principal had had pri vate intercourse with Mr. Macdonnell, and obtained explanations of him. But simply reading the report the sermon appeared very much like an argument in favour of the doctrine of restoration, without, of comse, having definitely reached the conchann that such was the truth. He was gratified to have heard Mr. Macdonnell pudiate the report in several particulars. He felt that the language published was not such as Mr Macdonnell could justiny after reflection; for example, that which represented the church as teaching that the majority of mankind are lost—a representation which, certainly, was not countenanced in the Confession of Faith, or in the best standard theological writings. He was glad to know that that language, with other language, was laid as le as not interesting que tions that might be inised in connects a with the revision of the standards. Of course it was a leg tunate question to raise, whether the Contession Faith might not better be a breefer docu ment than it is; and it was perfectly open for Mr. Macdonnell or other member to oring an overture before the Presty tery, and ask it to be transmitted to the Assembly, and have the matter discussed in a constitutional manner. That, however, had not been done, and the question was not, therefore, before the Presbytery.

Again, as to the right for this particular provision, or that to be in the onfession was a legitimate su ject for discussion, and could be brought before the Presbytery in a regular manner, and the hurch at large could be asked to reconsider into more thorough harmony with the teachlugs of Scripture. But that also had not been done, and the subject was not, therefore, before the Pr sbyt ry. The only question in issue at the present time before the Pr sbytery was wh ther the teaching of Mr. Mac donnell was a conformacy with the standards of the Church. The qualification made by Mr. M cdonnell was a somewhat embarras sing element, and it would be interesting to know whether it was innut d in their cords of the Presbytery to which Mr. Macdonnell then belonged. With that e cm at should They must be k at the standards as they had been deliberately a cep ed by the thurenes. underst. dung that the Confession of Parti represented their views of Diving truth. The Charles fad bever arms with the of his the table sel I have ical featings unless us

in the Presbyterian Church in Canada, as it was a dootrine of faith in the entire Christian Church. He moved, "That this Presbytory having hadits attention called to the teaching of a sermon said to have been preached by Roy. D. J. Macdonnell in St. Andrew's Church, on Sunday, 26th Sept., and having heard his explanation in regard the coto, agrees to appoint a committee to confer with him, and to report to a subsequent mederunt.

Rev. John Smith seconded the motion. Roy. J. Bain said that, though now re-tired, he felt a deep interest in the case, having been a member of the Presbytery that inducted Mr. Macdonnell to his present charge. The request he made to be allowed to give a qualified assent to the question of the formula took them all by surprise, and caused no little perplexity. We felt that cagree to his request would be tantamon at to altering the Confession, which was , youd our power. On being called to explain, he said that the Confession was not confined to Christian doctrine, but embraced much metaphysical and philosophical matter, and that it was to some of this he made exception. Letters of commendation from Principal Snodgrass, Professor McKerras, and others, were read, bearing strong testimony to his talent, character, and general orthodox, and expressing the hope that small difficulty might be got over, and his high gifts secured to St. Andrew's Charch. It should be carefully noted that nothing whatever was said about the doctrines of the Confession, exception was taken to none. (Turning to Mr. Mac connell, that goutleman bowed assent.) In the circumstauces, a leading member of the Church earnestly appealed to hun privately to use his influence with certain members of the Presbytery, believing that if the technical difficulty were got over, all would go on woll. He didso, and ob amed a majority in favour of his induction. He hat risen to explain, as reference had been made to the qualified adhesion on which he was received, but being on his foot he might proceed a little further. He had never in the course of his ministry met with any in n of enimence who did not thak that, af er the fashion of he age, the Confession was far too bulky and minute. It was a remarkable document, and had served noble purposes; we emoved much liber v under it, and he hopen it would not be rasaly or rustory touched; but there could be no doubt that that if it were to be remodelled it would be gready abridged and supplified. All the reformed Churches recognized the Holy Scriptures as the supreme standard, all appealed to them, but different denominations found it expenient to have subordinate standards expressive of the same in which they understood the Scriptures. This was the office of the Confession with us; it was the distinctive tenture and head of our association; we must bow to its authority, and if any alteration be male, it must be done in a regular and constitutional manner. He deprecated the introduction of matters to the pulpit that were only fitted to unsettle poople's minds. He could ask questious, not only in theology but in all the inductive sciences, that would make people stare, and which all the philosophers in the world could not answer; he could mention things in ex-perimental science which even Professor Croft could not explain. Even on the fundamental truth of the personality of Diety any minister could raise questions that would only tend to unsettle and perplex the hearer. Pity t my shou dever turn aside to things that monet reather to strife than to godty edifying. He admired the great body Methodists for keeping aloof from

such discussions, and giving themselves wholly to teaching plan scriptural truths. Looking calmly at the matter before them, he thought it would be wise to take the town clerk's adv c ., and " do nothing rash-He entertair ed a very high opinion of Mr. Mucdonnell intellectually and morally, and suit more of his warm, generous, an unpulsive heart. He hoped they would make sure they had a matter before them on which the ye and come to a decision that would bear the reflection of their own minds. and commend itself to the Christian com-

munity without.
Rev. Mr. King hoped that the case would be disposed of at the earliest possible mo-ment, for the sake of Mr. Maclounell and of the community. He desired to state one or two points which had been omitted by Principal Caven. The public should know that an effort had been made to secure a happy termination of the difficulty by private on nierence with Mr. Macdonnell even before the requisitionists took the somewhat strong step of calling a success meeting of the Presbytery. Tast conference was not of an official kind, but a brotherly conference, such as any one would expect if he had made statements that seemed embarrassing the peace of the Church. The qualified assent given by Mr. Macdonneil, was not a vital por t in the case be cause to had trackly admitted that to did not obtain any liberty which they did not possess who made no such qualification. He hoped a Community of Conference would be the question and have its standard brought appointed, and all in ans exhausted to remove the d fit u tv. so that they might work in harmony with Mr. Macdonnell, who to this city had done excellent service to the cause of Carin , as well as to the cause of the Presbyseman Courch, He knew of n case in which when a minis or's touching was call d in question in Presbytery, the brother had met the Presbytery in timer sport than that beened prayed by Mr. Macdonuali today. (Applause.) Rev. Mr. Roub said he thoroughly sym

ituiz d with the expressions of esteem for M . Mard mue is tan nes and inbours, and enter into any decision the Court inguities , he co-duity endorsed the remarks offered in the case, still the Charci could not go back | in regard to the spirit as had shown not I the union in June this year at Mont cal. only torough this me ter but in all his in-& rootise with his beturen. But the queztion before to C not was not the spirit dis-La Charenes had united on the express played by Mr. Mac annell in his interconrec with his best ren, but a "ther his tolonings bad been contracy to the fundamental truth- taught in the Word of G a gold embody d in the Standards. The Presbytery add parted rom has time overme, should bear mainting the dicerns of the The question therefore was whether the cale elernity of in one pure some ut was not a ling 1-questi n of a very important article of a premiury of the P.e-byrerian system, that truth was not a domain time system of doc- at was no industrial of parcovness of theothe A do int of the eterate of future logical views. The eternity of inture panishment, he thought, was a very sorious | punishment was a undamental principle of departure from the system of decime, and the Evangetica A muce, an amainst that would lead to a departure on other pants. embraced no the Prescyteriae, Methodist That gaestion could not be left an op n one or Episcopal Carron stone, but Evalgeheat

Christendom. In regard to the right of the Christension. In regard to the right of the Church to revise it a standards, it at way time that might be put in as a plea for theory, surely it was not now. That was not the time in the history of the Onice, when any such plea could be put in. Wust was meant by the union mention. was meant by the union negotiate may What was meant by the protracted diseasions? What was meant by the Owich atons? What was means by the Orica uniting adopting the Westminster Coates sion of Faith as the confession of the fait. sion of Paten as the comession of the variage of the United Church? Had not the variage charches been just revising their faith, and looking into every principle which and looking into overy principle which under hee it, and had not the result been that the United Church had maint fined as the con-fession of faith the Westminster standar 137 Bondes, those who were admitted to office in the United Cauron were to be not time who had doubts about the doctrines of the Church, but these who believed in them, and not only those who had faith in them but those who were prepared to to son them and defend them whon assailed. It was not possible to charge Mr. Medonell with dishonesty; if by that was meant an intention to do what he believed to be wrong; but at the same time the minister who at his ordination plodged himself to preach the doctrines of the Courch and delend them, and afterwards on the union of the Churches endorsed it as affected on the the Churches emiorsed to as an error on the basis of the Confession, yet afterwards questioned the doctrines, did not occupy a position consistent with his previous creer and protessions, nor was in harmony with the brothren of the Church. In mus-taining the Confession of Faith the Cauch did not hold it as an equal authority to the Word of God, but as embracing the doctrues taught in Scripture. So long at a minister was a minister of the Presbyterian Course he could not appeal from the Cin. fession, and against the Confession to the Word of God. That was the position of a minister outside the Church, not inside, It a minister changed his views and got more light, there was a constitutional wy provided by the Presbyterian Caurch for ziving effect to any change. A minister had not the right to cast doubts on the doctrines of the Charch to which he es-longed. The doctrine of eternal punish. ment was not one of minor importance. A belief in the doctrine of future rewards and punishments was a necessary qualification no the Law Courts of the country to give validity to evidence given those. He therefore hold that the dectrine of eteral numshm-nt was one of primary importance; that the Church was just at the close of a revision of the Confession, the United Courch having adopted the West. minster standard with only one exception, which was explicitly stated; and that the Presbyterian Church was one with the Church of God and with the Evangelical Alliance in maintaining the doctrine of the oternity of future punishment. Rev. Principal Cavon said that so far as

the courts of law were concerned, the cate did not read "the eternity of punishment." He was anxious to do justice to Mr. Macdonell's views, though he did not accept

Rev. Mr. Robb said the oath did not insist on a belief in the eternity of future punishment, but that there was a future punishmeat.

Rev. Mr. Wallaco said that Mr. Macdonnell admitted the truth of Principal Caven's statement that another course than the one he (Mr. Macdonnell) had pursued would have been wiser under the circumstances. He had practically expressed his regret for having hastily brought before his proute and congregation some undefined views -views which he had been trying to settle in his own mind, and had not wholly set led. Having given such an expression, if he also expressed a desire to avoid everything of the kind in the future, he (Mr. Wattac-) thought there would be no difficulty in coming to such a conclusion as would avoid the necessity which they had would not attempt to enter upon the ments of the case, but would express the hope that it Mr. Macdonnell still held the same opiuion that it was unwise to bring forward such views before having arrived at a full and satisfactory conclusion in his own mind regarding them, it would enable the

Committee to come to such a conclasion

and bring in such a report as might free

their own minds from any auxiety in the

Rev. Mr. Mitchell said that, having very recently been admitted into the Presbytery, he had scarcely thought of venturing to remark upon the subject before them. The preciding speaker had however struck a course of thought that had suggested to him (Mr. Mitchel.) an amendment which he would propose before concluding his remarks. He did not think Mr. Macdonned had had his case very justice. ly presented by one or two of the sposkers, cause they had not taken oute consideration the conflict o feelings which had been in his mind when the discourse in question had been delivered. There had been a conflict between his intollers and heat in the matter, and he (Mr. Mitchell) thought Mr. Macdonnell had presented that idea in very foreible language to-day. that idea in very foreible language to-day-ile evidently believed in the Confession of Faith; be carried the idea of eternal par-ishment with him as a fundamental pric-ciple, but looking at the awful coase-quences, as had been stated by Principal Caven, involving the great and guin of 50 Caven, involving the wreck and ruin of so many of our human race, he had burst out into expressions of sentiment upon question, wishing evidently in his heart that some solution could be brought to it to show that the majority of the human race would in the and be saved; and in this conflict betw en insellect and heart there had arisen what he (Mr. Mitchell) thought was an injudicious way of presenting the subject to ne people. He considered that all preachers in dealing with vital destrues and principles should be very careful as to the land the constant than hin uage in which they expressed them. soives. In extempore sponking he though there was an ampie and magnified field in appealing to the consciences and heart of the practical duties of Cliristianity; but when they same to doubt concorning Grin His assessment and Constitution of the practical duties of Cliristianity; but when they same to doubt concorning Grin His assessment and Constitution and a second control of the same of the constitution of the constitut in His essence, and Christ presented as

sacrifice, or regarding the doctrine of the eternity of punishing ut, he thought every number of the end of the eternity of punishing ut, he thought every number of the end of

numister should sit down carefully and

ponder every thought and word wh 4 he intended to bring before his people. Has its had the centiments of this body presented before thom, which were evidently there, that they desired Mr. Macdonnell to be brought int , conformity with the Bible and the standard of faith, and with their own con ciono s, he thought no great end

would be served in sending a committee to work and having it report to another meeting. This would only be adding fuel to the fire; it would be putting too much stress upon the matter after the statements of Mr. Macdonnell to-day. That gendemen ragretted certain expressions he ande use of, and others which he had employed, but which had been omitted in the public re port of the sermon, and made considerable change in the apparent direction of the diccourse. In view of these things, and of the stress hald that day upon the dectrine in question as essential to our own system and the whole system of salvation; in view also of the loyalty of Mr. Macdennell which he (Mr. Mitchell) thought could not but have impressed every one present—a loyalty that would make him obey his Prosbytery and Church Courts with all his heart, and take up a suggestion as almost advice or even rebuke-in view of all these considerations he thought the matter new under discussion should be dismissed. He thought what had taken place to-day would prove a les-on to the press in regard to the reporting of sermons. He had h meelt been reported as almost saying that black was white, and light darkness. If the errors and mistakes (some of them very conneal) which had been made in the reporting of sermons o uld be collected and made the subject of a lecture he would guarantee a large audience could be get together to hear it. (Laughter.) He moved an amendment to the motion, "That whereas from the explanations given by the R .v. D. J. Mucdonnell, the direction of the ser mon in question is considerably modified; and whereas a very sincere and loyal at tachment has been expressed this day by him to the opinion and practice of the Church, we have good reason to led cou fidence in him; be it resolved that the mai ter in discussion be now dismissed; but in agmuch as he has acted somewhat unwise ly in bringing before the public his own personal difficulties settling his mind on the point all ided to, the Presby ery doems it to be its duty to cauton ministers as to the language they use in public instruction as to the views they hold on vital questions."

Rov. Dr. Jennings agreed to second the amendment it all after the word missed" was struck out. They were not considering the case of ministers in general, but that of Mr. Macdonnell.

This was agreed to by the mover. The metion was put to the Presbytory and lost by a vote of 7 to 21.

The original motion was carried, the following being the Committee appointed: Rev. Principal Caven, Rev. Prof. Gregg, Rev. Prof. McLaren (Convener); and Rev. Messrs. Reid, King, Robb, Car-mi-hael (of King), Raukin, Dick, Breck-er.idga, Smith, and Topp. The Presbytery then adjourned until

7.30 p.m.

EVENING SEDÉRUNT.

The Moderator took the chair at 8 o'clock р.ш. ч

After devotional exercises, The minutes of the morning's proceed-

were read and confirmed.

Professor McLaren brought up the report of the special Committee. He stated that they had mot and conferred with Mr. Macdonnell, and after having several discussions among themselves upon the questions before them, had adopted a report

which it was hoped would prove acceptable to the Presbytery. The report "That the Committee having conferred

at length with the Rev. D. J. Macdonnell find as follows: - Winte admitting the general correctness of the report of the so-mon, Mr. Macdonnell stated that there were some ounssions and alterations, the general effect of which was to lead to the supposition that he had declared his acceptance of the doctrine of the final restoration of all, and denied the eternay of tuture punishment; whoreas he had simply stated the difficulties he had in arriving at any conclusion; Mr. Macdonnell also stated that he felt it was unwise to speak in a way not in harmony with the Confession of Faith on this particular subject when his own mind was in a state of perlexity, and kind, the whole race being contained in he expressed his regret for doing so; Mr. him as the gorm; the federal theory, that Macde until agreed while seeking further light on this subject, not to contravene the Adam, that the later should stand as a teaching of the Confession of Faith on the point o his public ministry, and expressed his withingness to state his views on this matter to the Presbytory when called upon. In view of the above explanations and statements, the Committee beg to recommend to the Presbytery for adoption the following deliverance:— That the Presbytory, taking the premises into consideraagrees that time be granted to Mr. Macdouned to consider more carefully the question involved, in hope that his views may soon be brought into complete harmony with the Confession of the Church, and the Presbytery recognizing the fundamental importance of the doctrine of the eternity of tuture punishment as taught in the Contession of Faith, and the necessity of maintaining in its integrity the Church' testimony thereof, requires Mr. Macdon-nell to report to this Court as to his agreement with the teaching of the Confession on the dectrine in question not later than the last regular meeting before the next General Assembly." The Ray. Mr. Mitchell moved the recep-

tion of the report.

Rev. Dr. Jennings objected to the con clusion of the report, which, he thought looked too much like a Star Chamber onacimert. He considered that the expressions were har-h and sovere.

Professor McLaren pointed out that the point could be discussed in the motion for adoption.

The r. port was recoived.

Prof. Coven moved the adoption of the report. He was satisfied that the course It was kind towards their brother, and at the did not sin, and so with regard to forgiven him; but wiosoever speaketh the same time not unfaithful to the in. Christ, the righteens head, there is no against the Holy Ghos, it shall not be

terests entrusted to them. Mr. Macdonnell had met the committee with great feaultness, and his explanations on all points were as complete as could be de fred. The propositions made by Mr. Macdonnell had boun embodied in the repart and were before the Presbytery. He had admitted that the report of his sermon was on the whole orrect, but in some respects he showed that it had done him an injustice by miking him attirm a doctrine in reference to which he was in doubt. He had expressed his regret that he should have expressed views which seemed to be far from the teachings of the Confession, more especially as his own mind was in a state of perplexity. Finally, recognizing his relation to the Church, he had expressed his willingness to report freely to the Presbytery his views and attitude when required. The deliverance suggested by the committee followed very plosely these propositions of Mr. Macdenroll, and the Presbytery must be sated I that while on the one hand it was not severe, on the other and, it was not un aithful to the truth. If the committee had recommended a severe decision, they would have suggested so long as their respected brother It doubts up in this maile, he should reman sileut, and not presch in the min s try. This would not be unconstitutional, but it would be unwise. They had great o afidence in Mr. Macdonnell's tru blubess, and no one believed that he would practice dicit. It would therefore be well to give him time to settle his double. Of course it would be a most dangerous thing for the Presbytery to do anything that might be tak u as sauctioning a soctrine not recognized in any part of the church. Such a ductring material'y affected others of Aug. importance, and might alter the ideas held in relation to the powers and at ributes of the Deity. He hoped that the Hely Spirit would be given not only to them, but to their dear brother, so that they might all keep God's truth in unbroken harmony. R v Mr. King seconded the motion for udoptiou.

The report was adopted unanimously. The Pre bytery adjourned.

THE REPORT OF THE SLE SOM

As the case under consideration areas from the published report of a so mon preached by Rev. Mr. Macdonnell on the 27th S-ptomber, we rublish the text for tic information of our readers :-

The text was taken from Romans v., from the 12th verse to the end of the

He legan by expounding the passage at some length. The turning point of it was the representation in the 14th verse of Adam as the type of the coming on --Jesus Christ. In the 12th and 21st verses which were anti-theses, the points were stated that as the sin of Adam brought leath upon all men, so the righteousness of Christ trought eternal life to all m n. and in the 15th, 16th, and 17th verses there was a contrast stated to show that the free gift by Christ was greater boyond all comparison than the transgression by Adam. Some points were quite clear-first, that sin is unalterably linked with death, righteousness with hife. There were the five words—sin, denth, grace, rightcousnesss, life. Sin and death, the two evil powers, on the one side; right teoueness and life, the two grand results of God's grace, on the other side, and God's grace between aboltshing sin and death, and bringing forth righteousness and life. The favour of God could only rest on the righteons. So, if you would be blessed on earth, living as a man morally and spiritually in the image of God,

you must be righteous; and the rightneus ness of no other being, and of no myriads ot beings, would do you a particle of good if you were not righteous yourself. In regaid to death, sin, and righteousness, the human race is an organic whole, not a mass of isolated units, and the whole body feel- too power of the suful head or the power of the righteens head. Sin is traced to its source in Adam, our natural head; righteousness is traced to its source in Christ, our spiritual hoad. When you come to explain how we get our sin from Alam and our righteonspors from Christ, you come to the human interpretations of the Divine record, which often lead us into great perpl-xity. The Polagian theory that every child is born into the world per-fect, but falls through the bad example so i t by its parents, as Adam from the beginning set a bad example; the Augustice theory, that the act of Adam was the act of mankind, the whole race being contained in there was a covenant between God and moral probation on behalf of the race, and his obedience or disobedience should imputed to his deso adants; or the Arminian theory, that there being an organic u aty of the race, corruption of the nature of man has been entailed upon the descondants of Adam by Adam's sin, which, however, is rather to be called an original in stortune than an original sin, for which God in Christ has provided an abundant rem dy-ne did not consider as cansonable as that of the Westminster Confession of Faith, which was a kind of combination of the Augustinian view and the Federal theory. After quoting the Contession on the subject, the speaker went on to say:—"This is a human account of the matter—it is not Gospel truth. It is as good an account as any philosopher that I have over read anything of can yet give for this is a matter for the philosopher as well as for the theologism. It is not started by the Bible , it is started by man's conscience. There is the fact staring you

that is in the fountain head uningles with the stream as it reils onward. I think

that is the intelligent view, and I don't

think it couliers with God's rightcousuess.

I say death passed upon at, because all anned. There never has been a man yet

bare imputation of His righteeusuess to mor who have no share in it, but there is in the world to come. an imputation to men who live in Christ as the branch in the vine. All IIIs fullness overflaws into them; every part of His righteous into lite eternal, righteousness becomes theirs. For good Mark is, 43: - And if thy hand effend or for avil the race is one organic whole. The stream of on has flowed aninterrup od ly from the one tountain, Adam, the stream of righteoneness flows personnelly from the one fountain, Jesus Christ. As the whole race suffered through Adam's sin, so the whole race shall be benefitted by Christ's righteousness. That is what these phrases seem to say, and this question at once occurs: Does this passage teach universal salvition—alvation of mon without exception? Is that what the words mean? It is what they seem to The passage reems to say, a mean clearly as human language can say it, that the justification is coexionate with the condemnation; that the pardon is abox tensive with the judgment; that the sane tification is co extensive with the sin. And it seems to say that there will be a mighty prep aderance of the good secured by Christ over the evil inherited from Alain. Just read the 18th verse; when you say "judgment" came upon all men to condomination you don't except anybody; then when Paul says, 'Right on head came upon all men to sanctification,' why should you except any? I state the question belity, for this is the question we have to face; and I just simply didn't pread on these verses two or three Sandays ago because I didn't know exactly what to say on the point. Plain men reading thes words without any thoology in their haids and without any preconceive I notions will say that it means that all men who became sinuers thr ugh Adam, are to be made loly through Christ; condilly, that it is what it does mean. I re brate that there is to be a mighty prependerance of good over evil; for if through the one transgression by one the many died, much more shall the gift of the grace of God abound to the mony. Where sin multiplied, grace did much more abound. Are these statements consistent with the char ished views about the way of and last ro spectively, about the eternal blessedness of the saved and the eternal misery of the lost?" He quoted the opinion of the Rev. He quoted the opinion of the Rev. Dr. Hodge, that the saved would be infinitely more numerous than the lost, and asked. "How does Dr. Hodge get at that fact?" With the expectation that there wil be in the future a time when men will be nearly all righteous, when the knowledge of the Lord shall ever the earth. That is one assumption, and the other is that all

who die in infancy will be saved. This is a sad way of bringing in the promise. Dies it not lead us to cry out, 'On, that all the wicked had died in infancy!' We see mon going down to death, dying as drunkards and licentious libertines. On that these men had die lin their mothers' arms! And then the terrible question comes, How do you know that all infants are saved? The Word of God does not say it any more than it says that all men will be caved. Now we must face this question fairly, as men who believe in Scripture, in God, in rightcousness, and in love. referring to the question of baptism, and expressing his belief that Baptism had notaing to do with the salvation of infants, remarking that the idea was too monstrous for him to entertain for a moment that God would condemn any human being to eternal infamy for the want of a few drops of water on its furthead, he proceeded, "I believe that all infants will be saved—not because I find it in the Scripture, for I don't, but just because it some to be in accordance with Gul's love and God's grace, and with what Jeaus Christ said about little children coming to Him. It is not because children are not sinners; we know they are. Here is the question :-Can God, through all eternity, look com placently upon, not only the misery, but the sin of the let? I heard a g od man say not long at — peaking of this very mut er—of how it would affect the redocuel in Heaven to know that there are thousands of mon suffering in hell—that we, who are going about our ordinary oc cupations in this city, do not have our happiness interfered with because we know that there is a certain number of persons in prison. No! and why not? Because we have not enough of the love of God in our hearts. But how about Gol? of God in our hearts. But how about Gol? We may forget, and eat, and drink, and he merry, while there are sulls there pining in wretcheduess. But how about Gol? You talk about prison walls; are there any prison walls that will shut in men's spirit from the Father of Spirits? Ah, no, and there is a kind father whose son is languishing in the Central Prison! Hed es not forget—while we are all forgotful-that his boy will have to be there for months and years, before he will get into the sunshine a sin. Can the Father of Spirits, think you, forget His poor lost ones who are guashing their teeth in hell? Is sin stronger than God? Is the doul stronger than God? Is ev! co-existent and co oternal with the goo!? These are the questions. I don't say no to them, and I won't say yes, because if that is the case you see you have two Gods, and the evil God is just as powerful as the goo ! God. Now, I am just stating to you my difficulof punishment, merely, but of sin-my difficulty of understanding how the Omuspatent, all loving, all gracious God, can make beings who are to sin against Hun to eternity, and whom He cannot e nquer; that these men must to on, stron - r than G.d, rebelling against God, and never able to be subdued by His power. Is that the teaching of Scripture? If the lace that men are sinners. It there se, I will accept it-little as I can w re no Bible you would still see that such understand it—I was going to say believe it. I have said it here before is the case. Observe, it is not a bare legal imputation of Adam 8 sin to men who had and I say it again, there are some stateno share in it. That we could not believe —it would be injust. It is an imputation ments in Scripture that seem to me almost to shut out the belief of anything but eterof siu to men who share the nature of A mm. The posson that is in the root o mes out movitably in the leaf-she mud

and misery—sternal punishment. Now, let me rond a few passages—not with a view of explaining them, but with a view of having you Christian people taking them home and thinking about them and farling any rulestyne believe. finding out what you bilieve. Matt. xil. 82 :- And vhosoover speaketh ward against the Son of Man, it shall be

forgiven hum, neither in this world, neither

Matt. xxv. 46: -And these shall co away into everleding punishment, but the

thes cut it off; it is better for thee to enter into mee the, tran having two hands to be east into hell, into the fire that never shall be quenched.

" While that is figurative language, the word 'never' is not hagrative.

2 Thes. 1, 9: -Wao thall be punished with everta ting destination from the pressures of the Lord, and from the glory of his power.

"Everlisting destruction ! They are

awint words, whatever they mean!

1 John v. 16:-it any man see his brother sin a sin which is not mule death. no shall a-k, and no shall give him into to: them that sin not unto death. There is a see unto deach; I do not say that he shall

Just tike the unformyable sin again! Inore seems to be a time beyond which it men pass, even their partner should not pray for them. Way, tale is terrible !

Jude 6 :- .x.id the augus which kept not thou first estate, but fest their own navitation, He hath reserved in overlasting chains under darkness unto the judgment of the great day.

" Well, that does t refer to me ., but to angels, and if panisament may no of rnat in the one care, it may be in the chaer. These are the strongest passages I know on that side. Let us see some on the other side; for I say that the reasoning of Borry. ture is not otear and dumistakable on this It to not muon as to give may one the right to say dogmatically. This is true, and that is false. In Romans xi., atter a long a gament about the low and the Genties, and about how the fail of and about how the Buthering in of the Jews, and all facael was to be saved, we road (32nd verse), ' For God hath concluded them ail in uncolei, toat lie might have mercy upon all the morey is as wide as the boilet. Ims is the natural intorprotation of those words: -

Lou. xv. 22:-For as 14 Adam all die, ven so in Christ shall all be made alive. 25 ii verse . - For Ho must roign till He inta put all encines under his feet; the last enemy that shall be destroyed is dout ...

28 h versu: - And when all things shall be subdeed not II on then shad to Son and Hauseli be subjected unto Him that put all things under Him, that God may ilu ut lin od

"Will could read those words if he had not those other passages about eternal punishment and he, and the grawing worm, without thinking that by and bye the time will come (as the Scriptures plain ly teach there will be such a time! when all things will be put under Jesus Christ, when I to will have put all enemies under His feet -all rule, and authority, and all power that are against Him? Does that mean shutting them up in holf to sin and disobey for ever and ever? What does conquering enemics' mean with Christ if not transform ing them into friends ?

Phil. it. 9 10:-Wh refore God hath highly exulted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in he even, and things in carta, and

things under the earth

Well, unless there is a great quantication elsewhere in Scripture, there is coming a time when latterly every knee in the Universe (you see how strong this state ment 18—on earth, over the earth, and under the earth, that is, in hell) shall bow and acknowledge Carist as Lord. In He brews 11. 9, it is written that 'He by the grace of God should taste death for every man. I would not be included, however, to pross that.

Epnesions i. 10-That in the dispensation of the furness of things He might gather together in one all things in Carist, both which are in heaven and which are it earth; even in Him.

And in the similar pissage in Colossians i. 19 20—For it pleased the Father that in Him shall futness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in hoaven.

"Now, I have read half a dozen passages on one side and haif a dozen or the other, and I repeat that the teaching of the Scripture is not so clear on this matter as the majority of good men and good women have thought, and as it is stated to be by the Confession of Faith of our own Church. do not say that the Confessions of Faith of any other Caurch are wrong or not; but I as say that this ought not to be made a matter of fait i on the part of Christian people, but should be left an open question for further investigation. For if you ask me to accept these statements about the fire and he worm. I must ask you to accept the other, which says that as in the old Adam all died, so in the new Adam shah all be made alive.' There must be a time when that victory will be accomplished, and when every knee will bow in humble cubmission to Christ. I sympatlaze intensely with those words of Lounyson:

Oh, yet we trust that somehow good Will be the final goal of ill, To pange of nature, sins of will, Defects of doubt and taints of blood;

That nothing walks with aimless foot. That not one life shall be destroy'd, Or cast as rubbish to the void. When God hath made the pile complete.

If

Bay

That not a worm is cloven in vain, That not a moth, with vain desire, Is shrivelled in a fruitless fire, Or but subserves another's gain.

Behold, we know not anything; I can but trust that good shall fall At last—far off—at last to all, And every winter change to spring

So runs my dream , but what am I? An infant crying in thenight; An infant crying for the if tht: And with no language but a cry.

Tit wish, that of the living whole. No ite may fail bayond the grave,

Derive : it not from what we have The likest Ocd within the soul!

Are God and Nature then at strife, That Nature for he agon well drough? So e creful of the type else seems, So caraless of the similalife

That I considering overs where Her secret me sung an headen to. And the ling that of lifty seeds She often brings but one to be ir

I faller wheer I drinks trod, And failing with a me, would of cares Communicate words with a start words within starts That shope thro darkness up to God.

I stretch fame hands of faith, and rope, And author dust and o art, and cart lo west I feet is Lord of all. And faintly trust the marger nope,

" These lines of Tonnyson come home to many a poor soul, as if there was a sweet consolation in them, and it says, 'Oh, if that only were God's truth! and I say Amen' to that. I think the Christian Church, instead of putting into its Confes-sions of Faith that there is to be eternal punishment for the majority of the human race, would be wiser to att down in a devout posture, and study Romane, and Ephesians and Colossians. Oh that a greater Augustine would arise, and show how these anparentiv conflicting passages can be recon-ciled! I know that there have been good chied! I know that there have been good men who, when they considered these thing, could see nothing but a great darkness about the face of God. 'But, oh,' you say, 'this is dangerous.' I cannot help t at. If it is true, it is not dangerous, 'But it is not in the Confession of Faith. I do not care. I am not bound by the Confesnon of Faith when it conflicts with the Bible, as you know. The question is, What is the truth of God? Let us get that, and live and die on it. But do not let us be too ready to dogmatize ourselves, or to accept the dogmatism of others, as to what is the truth, no matter whether it has come down from the Greek fat iors, or the Roman fathers, or the Catholic Church, or the Protestant Church. What we have to do with is the Word of God. Let us make it our daily connection, that we may begin to fathom the depths in it which have never yet been fathomed. I cannot help speaking with some degree of excitement on this subject, for I can imagine that a man coul go up and down the length and breadth of the earth declaring to men that it is God's truth—that God must save every man before the pile will be complete. 'But,' before the pile will be complete. But, you say, 'it would keep men in sin.' Not at all. Crime was far more rampant when the laws were severe than now, when the gentle laws of love are in force; for love will never make man go wrong. It is not dangerous. For, observe, I have no sympathy, and I hope none of you have, with a kind of universalism which is a good deal preached and talked about now-that which abolishes the distinction between sin and righteousness. If there is universal salvation taught in the Bible, it is not that a man can go on sinning all his life, to his death's day, and then enter heavon, as though he had been righteous all his life. The question is not, Is there a hell? for there is. It is not about punishment, but about the eternity of it. It is not the question of suffering for our sins beyond the grave; for we shall suffer just as surely as we go to bed to-night. But there is nothing dangerous in telling poor sinners that men will have a chance to gain life beyond the grave. Otherwise, how could Christ be said to have 'preached to the spirits in prison, which sometime were disobedient.' I do not think there is any danger if only you remember the cardinal principle with which this passage agrees, that sin reigns unto death; that only through righteousness can grace reign unto eternal he. May God purify our hearts, and make us honest, and keep us from turning the Scripture simply to meet our own views; but lot us patiently, th ughtfully, read those wonderful passages that I read. And it seems to me that if Paul could say with such a triumphant zest that where sin abounded grace did much more abound; so it seems to me there are more astonishing passages, and passages more full of glorious truth, that declare that at some time or other the death, spiritual and carual, shall be eternally done away: that all enomies shall be subdued to Christ, and every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father, and God shall be all in all."

Believe in Christ.

We may claim for Christ's savings an originality and living energy tuen as have not been rivalled by any speaker. The heathen philosophers gave directions; Christ gave life. Aristotle expounded diametrical conjunction; Christ said, "As yo would that men should do to you, do yo even so to them." Georo wrote excellent advice on friendship; Christ said, thy neighbor as thysolf," Plate wrote wise prescriptions for particular diseases Christ infused his own life into men. Pythagoreans wrote for favorite circles; Christ sent his Gospel to all nations. Christ taught with the authoritative toze and cornestness of the Son of God, saying, This is absolute; believe it and be saved, or reject it and be damned. -Ecce Deus.

The Title "Reverend."

Is no one a lawful mini ter of the Gospol unless he has received ordination at the hands of a diocesan bishop? Are even the ministers of the Church of Scotland—a Church c-tablished by law as truly as that of England—not lawful elergy-men? Does Her Majesty when she worhips, as sho does for weeks every your, in a Presbyterian Church, encourage unauthorized tonchers, and when she receives the Holy Communion at their bands does she countenance schism of error? These are some of the points involved in the dis-enssion. In truth, the old High Church notions lie at the bottom of the whole. The days are gone when any sect can lard it with impunity over its neighbours. But one thing it may do-it may by such acts of folly on the part of its members hasten its own downfail more that it is aware, "Pride gooth before a fall" is a powerb the has not yet get its force, Belfast Witness.

Choice Literature.

Still and Deep.

BY P. M. P. SKENE, AUTHOR OF "TRUED," "ONE LIFE ONLY," ETC.

CHAPTER XI.

Bertrand noticed at once the whiteness of her quivering lips, and the expression of anguish in her tearless eyes, though she struggled to compose herselt at the moment

she mer his pair.
"Dear Mary," he se'd tenderly, "I can well understand how sad a moment this must be for you, when, in taking a final farewell of these cherished graves, you seem to be breaking the last link that councets you with those we have lost."

As he spoke a vivid crimson flamed for an in tant over her white puro face ; for she knew that he mistook the cause of her sad ness, and that it was not for the dead but the fiving that her young heart was torn with passionate grief, not because those who had been the guardians of her childhood were at rest in Paradisc, but because he who stood by her, in the strength and beauty of his youth, was about to be borne from her side by a wave of that inexorable destiny which nover might bring him back to the shores of her life.

She did not speak, for she was absolutely true, and she would not even by a look confirm his mistaken opinion. He was accustomed to the atillness of her manner, how-over and went on frankly, "Of course I share all your feelings in that respect entire'y, so in future we must comfort one ano her Little Mary."

"If we ever meet," she said, in her soft

low voice.
"If we meet!" he repeated, in surprise;
"why surely, dear child, you have no doubt on that point?"

"We part to morrow and the future is so uncertain," she answered.

Doubtless; we cannot forecast an hour in this world, and we may meet with a railway accident, one or the other of us, no later than to-morrow; but I do not see why we should anticipate such terrible contingen-cies; I date any we shall both get sate to our destinations, and I mean to come to Chiverly and see you in the spring, so there is as much certainty of our meeting as we can ever have in this life of any event which is yet a few months distant. Do you not believe this child?"

She lifted to his face the deep grey eyes which always reminded him of the line,

"Dark, and true, and teader is the North." so thoroughly did they combine there qualities, and said, "I believe that it might be so, of course—but you may not come

"Why? Do you think that I am of so much importance to the natious of Europe that I cannot be spared from my diplomatic post, even for a month or two? Why, you know, do you not, that I can have leave of absence for a few weeks every year? I came over surreptitiously just now, without having applied for my usual conge, so as I am wanted there at present I shall not ask an extension of time now, but shall wait tell the spring, when I can claim it for next year, then I can be with you for some weeks at least—so you must prepare to welcome me properly, little Mary." With all her natural reticence and her present purpose of careful reserve, she could not restrain the murmur that escaped her lips, so low that he had to bend his head to hear it, "Welcome as flowers in May.

"I shall come somer than they will," said, smilling. "When the carnyal is he said, smilling. "When the carnical is over in Italy, and the quiet days of Lent have begun, so that there are no more state receptions and ambassaderial balls. then you will see me appear at Mrs. Lindbam's hospitable home, for I shall : sume it to be so, whatever may be the reality; but now, Mary," he continued, throwing off the light manner with which he had tried to beguile her sadness, "I have one word to say to you seriously. This is not the time or the place, standing by this new made grave, to speak of future hopes; but I believe you know what my tathers wishes were, and I am anxious you shall understand that they are mine too, and I hope that they will be yours when I can speak to you more openly on the subject."

He took her hand as he spoke, but his natural delicacy provented him from look-ing into her downcast face; as for her, her heart stood still in a conflict of feeling which almost took her breath away, for her whole soul leapt forth in bounciess rapture at the idea il at he might really so love her as to wish for his own sake to make her his wife; but, on the other hand, she shivered with the shrunking dread that his father might have told him how he had wrung from her the avowal of a love that had been given unasked, and that the words he had spoken to her now were born of pily, not of spontaneous affection, and the fear liept her absolutely mute, even at the risk of being misconstrued by Bertrand. Her silence did not curprise him, however, for he knew that it was difficult for her, especially with her habitual timidity, to answer such a veiled declaration as he could only make her now. He fort her little hand trembling in his like a fluttering bird, and when he grasped it tighter she made no attempt to withdraw it, so he was perfectly satisfied, remembering as he did the strong heart wrung words with which he had told his father what he was to her. He felt entirely secure of her love and fuitbfulness to him, and at a fitting time he would know how to make her own to him all the devotion which he knew her consecrated nature could feel for that one nhom she I ad, as she had said, elect

ed to be her only love for ever.

He stooped and took two of the white roses from the wreath she had laid on his father's grave, and putting one of them into her hand, he said, "Keep at Mary, as If shall mine, in remembrance of this hour, and now I think we must take our last look at the dear graves, for it is gotting so late and dark

They knelt down together for a moment at the sacred spot, and then, hand in hand, they went down the churchyard path towards the home that was to be thoirs no more.

Next morning, when the crusson dawn count was filling all the world with research yore.

light, Mary Trevelyan came down the steps she had so often trodden in lighthearted happiness, and which were nover to know the touch of her noiseless feet again, and entered the carriage which was to take her and Mrs. Parry to the nearest station. Thus far Bertraud had declared he would accompany them, though he had to return to the deserted house to make various arrangements before finally starting for Dover. Mrs. Parry sobbed uning for Dover. Mrs. Parry sobbed un-restrainedly as they drove out of the gates, for she, too, had lost a happy home; but Mary sat like a statue, without a ver tige of colour in her sweet still face, and with shadowy eyes, which she kept persis-tently averted from Bertrand's face. She was struggling with all her strength to maintain her self-control, and it seemed to her that if she looked just once into that sunny face and met the glance of the dear blue cyes she loved so fondly, her com-posure would give way, and the pent up greet she fe't at leaving him burst forth with unmistakeable evidence of the deen love she bore him. So, not many words were spoken amongst them till they reachthe station; then Mrs. Parry hastily dried her eyes in order to attend to the safety of about twenty packages, large and small, containing all her worldly goods, with which she distracted the mind of the railway porter, till she had established herself in the centre of the platform, firmly coated on one box, with quite a flock of others surrounding her, over which she kept guard, as if she expected them to become animate and run away Meantinio, Bertrand drew Mary aside, and walked up and down the quietest part of the station while they waited for the train.

"I shall write to you often dearest Mary," he said, "and you will do the same for me, will you not?" "I will answer every letter you ever send me," she answered, in her low soft

"Which means that you will not send me any spontaneous letters, does it not? How careful you are not to offend the propricties!" he answered, smiling.

"That is not the reason," she said, gently; "but when I receive a letter from you I shall be able to feel sure that you

wish to hear from me." "You may be sure of that at all times, child; but you remember how often we used to say long ago that there never was any one so afraid of being in the way as you were, little Mary, and it is the same spirit which animates you now I can see. Well, I shall secure frequent letters by writing often, and it will not be long before we meet again."

"You said in the spring; do you mean
March or April?"

"Yes; I shall come with the violets,

like Napoleon. You know that is the reason why his followers use those humble ittle flowers as their badge-an incongruous one for the mighty Emperor. When he was in Elba they used to say, 'He will come again with the violets,' as he did, and I shall be like him in that respect.

"Oh. not like him, Bertrand!" exclaim ed Mary; "for, you know, he came only to go away again for ever-he nover touched the shores of France again.

"That is true. Well, I shall not imitate him beyond a return with the violets. He was no true Frenchman, but he made France his own, and I pity him for never being allowed to look on her again. Oh, Mary, I like to think that I shall be on French soil to-night, though it will be but

Yes. I am so glad that you will have that pleasure, at least on this sad day," she answered; for she knew and sympathised with his intense love for his country. But now the ringing of bells and hurrying to and fro on the platform, announced that the train was at hand, and in another moment it came rushing in, and the moment of separation had indeed arrived. Bertrand a rud a comfortable seat for Mary in au empty carriage, and then looked around for Mrs. Parry that she might have a place beside her; but she was to be seen flying about the platform in that highly unnecessary state of excitement uto which old ladies are apt to work themselves when they are making a railway journey, and he was obliged to go to her assistance in order to vent such a catastrophe as her being left belind with Mary, and one half of her luggage disappearing in the distance while the was left stranded on the platform with the mer half; it was not an easy matter, even for Bertrand, nimble as he was, to cepture the good women, so wildly did she rush from side to side laden with bundles. and chinging convulsively to a cage containing a venorable cockatoe which had belonged to her husband, and was supposed to have commenced his career in the course of the last contury. Bertrand at last succeeded in taking her into custody, and he came back helding tightly by her cloak to the door of the carriage where Mary was seated, and into which he hoisted her by a considerable exertion of manual force and deposited the cockatoo on the seat be side her: she was still however in a crue state of uncretainty as to whether one or two cherehed carpet-bags and bonnet-boxe, had been placed in the van. She ociferated inquiries on this subject to every porter who passed; and under cover of the outery she made, Bertrand bent forward to Mary and whispered, "Have you got your white rose safe, dear, as I have mine?

A soft sine gleamed for a time on her sad lips. "On Jes!" she whispered, and an involuntary movement of which she was n t mecious herself, but which Bertrand at once detected, showed him that the flower he had given her had found a resting place very near to her heart; he had no me to say more—the inexorable whistle sounded, the carriage door was locked, and as the train sped swiftly on his bright face flashed away from her sight, and it seemed to Mary Trevelyan as if the light of the sun had suddenly taded out from the world.

(T le continued.)

THERE is a natural joy over spiritudi things; and I pray you not to deceive your sonls with it.

NATIVES OF PORTO RICO, in Now York and other cities, are said to be forming a committee to so operate with their countrymen, in easting off the Spanish

Grace for the Kitchen,

While in the regular harness of city life the sitting-room is so far from the k tohen that we have not much understanding of the toils and perplexities, we have not much to say save when there has been an accident, and the pudding comes in burned or the coffee has not been settled. But in the country, and during vacation, we have more time to consider; and yesterday, our appetite whotted up by sea bathing, we wandered into the colinary department to see when dinner would be ready. We then besought ourselves of the duty of writing an editorial on the Grace necessary

for the kitchen. First: There is the grace for managing a bulky stove. You, being in the hard-ware business and interested in certain patents, may begin to rattle over the names of stores which never flinch, which do things brown at the right moment, which never take up the hebits of our human race and begin to smoke, and never let the fire go out. But we do not believe you. Stover belong to a fallen race, and the best of them sometimes prove tricky. Sometimes they fly into a hot tempor and burn things up, and sometimes they will pout for half an hour because a green chip or unseasoned stick of wood is thrown at them. The best dispositioned stove will sometimes refuse to broil, or stow, or bake, or frizzle. You can it in every possible way. You reason with it and tell it how important it is that it do its duty, for company has come, or a departing guest must meet the train, or you are too tired to bother any longer, and all it does in reply is to sputter. Here is a place for Christian sympathy and help. For lack of this Martha of Bethany acted precipitately, and many a good woman has lost her

Secondly: There is a grace needed for the pantry. Somehow cups and glasses and cake-baskets will get broken, and no one has done it. Knives will disappear, and no one has taken them. An old saucer that was given to your grand nother the day of her marriage is cracked and set back on the shelf as though it had been uninjured. The tea-caddy has been de speiled, or flour has unreasonably failed, with no miracle, as in Zarephath, to replenish it. There are but few women who can keep their temper when their best china set gets broken. To study economy for a month, and to find the result of this unusual carefulness has leaked out at some mysterious spiggot; to have a whole mess of milk soured by one thunder storm; to have the wash boiler boil over and put out the fire; to have the dessert only balf done when the people at dinner are waiting, wondering whether it is to be sage pudding or Narcissus blanc-mango; to have the servant make up her mind she don't like the place, and leave the house in the midst of the ironing; to have to provide elaborate entertainment for some one whom you asked to come to your house, without any idea she would accept the invitation; to find after the quinces are all peeled and cut that the brass kettle has been borrowed,—all this demands grace for the kitchen.

—Christian at Work

An Exquisite Story by Lamartine.

In the tribe of Neggedeh, there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, to clothe himself in rags, to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped, he went to wait for Naber, the owner of the horse, whom he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak

"I am a poor stranger; for three days I have been unable to move from this spot to seek for food. I am dying; help me, and heaven will reward you.

The Bedouin kindly offered to take him upon his horse and carry him home; but o rogue replied,-

"I cannot rise; I have not strength left. Naher, touched with pity, dismounted, led his horse to the spot, and, with great difficulty, set the seeming beggar on its back. But no sooner did Daker feel himself in the saddle than he set spurs to the horse, and galloped off, calling out as he "It is I. Daher. I have got the horse,

and am off with him." Naber called after him to stop and liston Certain of not being pursued, be turned and halted at a short distance from Naber,

who was armed with a spear. "Since heaven has willed it, I wish you poy of it; but I do conjure you never to tell any one how you obtained it."

And why not?" said Daher.

Because, said the noble Arab, "and might be really ill, and men would red help him. You will be the cause of my refusing to perform an act of charity. fear of being duped, as I have been. lirnek with shame at these words.

D her was silent for a moment, then, spi. ging from the horse, returned it to its owner, embracing him. Naber made him accompany him to his tent, where they spent a few days together, and became fast riends for life.

The Iceland Falcon.

The most powerful and active, as well as prompt and intropid at a bird of pray, is the Iceland talcon, (fallow gyrfalco), which comes over in winter to Iceland in whole flights from Greenland and the Arctic re-gions, where they probably breed and pass the summer, as Sir Edward Parry saw them frequently in his last voyage. They were always esteemed the best for sport both on account of their size, activity and endurance, and from carly times were im ported by the kings of Denmark, who prized them so much that they pun-ished with death any person found guilty of destroying them. Those ongaged in taking them were sound under heavy penalties to deliver them to no one but the king's own falcoper; and even so late !

as 1753 the spirit of the law had not much changed, as we may judge from an account of a writer on Isolandie history, in which he says that the king of Denmark cont every year a falconer with two attendants to Iveland, who, on landing, repaired to a house, called the king's falcon house, for the purpose of receiving the birds caught by the native Icolanders, who were licensed to do so. About mid-summer these catchers brought their birds on horseback, holding a pole with another fixed across it, on which ten or twelve sat, all capped—that is, with their heads covered with caps or hoods. This pole was held in their hands and rested on the stirrup. The falcouer examined them very carefully, retaining only the best to send to Danmark. During the voyage they were arranged between the docks, tied to poles, two rows on a side. These poles were covered with coarse cloth, ove: a stuffing of straw, and lines were strung on either side, pretty close, that they might have something to catch hold of in case of the ship's rolling. The catchers received a written testimony of their repective good qualities, by virtue of which they received sums from the king's receiver, generally varying from £3 for the best. -Land and Water.

Old-Fashioned Things.

There was once an apartment old-fash ioned as the family institution itself, which no upholstorer can find upon his list, and which modern fashionable mansions have no place for. There are draw-ing, smoking, and billiard rooms; dining dancing, reading, and sewing rooms; nur sories and playing rooms; but the mother's room has gone out of fashion. Ah, there havo been such sanctuaries wherein living couls have armed thomselves for storn conflict, and dying ones take flight to a botter world, Perchance there may yet be some faint, lingering reminiscence of the almosphere of that sacred place in the minds of some weary, world worn men or women which serves to remind them of the lessons of faith, hope, and charity impart-There was no occasion to use highly polished furniture in that room that the touch of little fingers might deface, and the cool white pillows were so tempting to the tired or sick ones that ruffled "shams" would never have been telerated. There was a great work-basket on a stand in lieu of a rosewood sowing-machine, and a Bible instead of a French novel; indeed, it was terribly old-fashioned, for there was not a French article in it. But all the happiness of the household found its source in that room, and it was as the Holy of Holies to the family circle.

There is yet another thing that seems in great dauger of becoming old-fashioned. We refer to the family Bible the one which our fathers read and believed in, and by whose precepts they moulded their lives. Instead of the pure and undefiled religion which it proclaims, men are seek ing to establish sciences and doctrines which shall undermino its teachings and destroy its influence. Thank God that though infidelity and sophistry may adopt the pitrful theories substituted for His gift of eternal life, the great army of Christians will maintain their belief in the promises and threatenings of this divine revelation, notwithstanding the repealed attacks of the infidel force. Let us cling to these sweet, old-fashioned associations which we have inherited from our ancestors. Love of home, respect for the aged, filial and fraternal affection, the sanctity of the marri age vow, strict observance of the Sabbath and attendance upon the sanctuary, and more than all, "holiness unto the Lord" all these things bear not only the stamp of divine approval, but the endorsement of earth's greatest, most successful, and happiest men. The fashion of this wor d passeth away, but the precious influences emanat ing from these time-honored virtues shall outlast all wealth and power and earthly possessions, and extend even to eternity itself.—Ohristian at Work.

Lightning-Strokes.

Prodigious effects of lightning have been recorded. In 1769 it struck a powder-magazine in Brescia; two hundred thousand pounds of powder were exploded. One-third of the liouses of the city were thrown down, and three thousand men lost their lives. A similar accident occurred four months since in Turkey, which was also accompanied by great loss of life. Many ships have been destroyed by light ning, and some which have never been heard of after sailing may have been set on fire by this agency. "In July, 1818, a fine vessel was struck by lightning off Boulonge, and consumed within sight of the coast. In 1843, a large transport, the Marian, conveying a part of H. M. 19th Regiment, was struck by lightning off the cape of Good Hope, five men killed, and the vessel nearly wrecked. Another ship, the Defiance, laden with rockets, shells, artillery, and other military stores. and other military stores, was fearfully struck by lightning at Nankin, in August, 1842, and narrowly escaped being blown up. The cases of the packet ship New York, nearly annihilated by lightning in April, 1827 of the Trionio, another liner, in 1848; of the University, in 1810, of the Madras, also in 1840, in which case part of the side was knocked out; together with a multiplicity of others, present fearful examples of the terrible offects of ightning in our merchant navy, but from which ships of the royal navy are now secure." (Sir William Show Harris, on Protection of Ships from Lightning.)— Atlanta Monthly.

In Newson Noland, much distress is expected in their outposts this winter. It is expected they will require Government aid.

The American Revivalists have caused some increase of the insane patients in St. Bartholomew's Hospital, London. he woman calls herself " Moody and

PREI IMINARY operations on the Channel Tunnel are to be begun in a few lase, by sucking a shaft to the depth of 100 metres on the French coast, near we may look for brighter times near at Calais.

hand.

French Evangelization.

the Ministers, Members, and Adherents of the Presbyterian Church in

The First General Assembly having ap. nointed a Board of French Evangelization, its Secretary, the Rev. Chas A Tauner, is now presenting its claims to congregations, and soliciting contributions to its funds. Your attention is therefore respectfully re-

quested to the following:

I. The Object. The Assembly proposes to have the gospel preached to our countrymen speaking the French lunguage, and to establish among them Mission stations wherever practicable; while at the same time the Missionaries of the Board supply ordinances to many neglected English. speaking Protestants.

II. The means employed .- The Board has under its care eight French ministers, three licentiates, three missionary teachers, three licentiates, three missions in the ministry, sixteen French students for the ministry, several in five French congregations, several in which French and English are preached, and six raission schools.

III. The Fields occupied.—These are dis-

tributed throughout the Dominton from Windsor, Ontario, to Pictou, Nova Scotia, There are thirty-one fields to which the labors of the missionaries of the Board have been extended, with encouraging suc. cess, and others can be readily entered so soon as the church supplies the means of doing so.

IV. Results.—Through the labors of Rev. Chas. Chiniquy, aided by Rev. Chas. A. Tauner, and Mr. Amaron, in Montreal, a very large number have already renounced the errors of the Romish Church, and formed themselves into a Presbylerian congregation. 'The St. John's Church, Montreal, formerly in connection with the Church of Scotland, being too small for the increased attendance, the large building known as Russell Hall was purchased at a cost of \$20,000, and is occupied every Lord's Day, and during the week also, by large and attentive audiences.

The Presbytery of Pictou, Nova Scotia, reports to the Board that as one of the results of the labors of Mr. E. D. Polletier, student, during the last six months, 125 persons have publicly renounced Romanism, and petitioned the Prosbytory for the continuance of the services of the mission-ary. Reports of a similar nature come from other fields, showing the large measure in which the Lord is pleased to pros-per the work. The Board, however, is greatly embarrassed for lack of means, and carnestly appeals to you for aid in spreading the truth among this people.

V. Financo.—The estimated annual axpense of prosecuting the work efficiently is about \$10,000 for which no other provision exists excent the free will offerings of the members and adherents of the church at large. This is exclusive of the price of the Russell Hall, on which payments must be made during the year. The necessity of liberal contributions in support of this work of the Assembly, and what is in many respects the great work of the Church in Canada, is therefore apparent. Owing to many important and pressing duties, Mr. Tanner cannot visit all the congregations of the church, and as funds are so urgently required, that unless speedily furnished, the work must be diminished by abandoning certain parts of it, the Board, before reserting to such measures, presents the matter specially to ministors, elders, managers, deacons, and Sabbath School superintendents, in the hope that prompt action may be taken. All contributions should be forwarded to A. B. Stewart, Official Assignce, Montreal. By authority of the Executive Board, D. H. MACVICAR, Chairman, R. OAMP-BELL, Vice Chairman, Chas. A. TANNER, Secretary, A. B. Stewart, Treasurer.

Some time back, a lady in a stage coach in England was singing, as night drew on, the lines of one of the most carnest and sweetest hymns in our Prayer book. She heard, as she sang, the deep sobs of a man near hor. Sho went on, and those deep sobs seemed only to deepen in their agony. At last he sail, "Madam, I wrote that hymn. I believed I was sincere. But I have since fallen away, and now, though may still believe. I cannot only say there is no inisery like mine."

In all the Beecher-Tilton suits, a notte proseque has been entered by the District Attorney of Brooklyn, there being ne probability of any more decisive conclusion than before.

Our attention has of late been frequently called to the increase of crime in this country. It appears the condition of our neighbours at the South is, in this respect, oven worse than ours. The prison of Sing Sing at New York is built to accommodate 1,100 persons. In former times it was seldon much over half filled. At the present time it contains no less than 1,500 convicts. The excess, beyond the proper prison capacity, has been crowded in by putting two into cells intended for one. At the New York penntentiary, at Auburn, the con-dition of affairs is similar; the prison is crammed to its utmost canacity, a thing scarcely ever known before. The same remarks apply to various other prisons in the States. There can be no doubt of the ugly fact that crime has increased to a fearful extent. Two words explain it, "hard times. The stagnation or industry and shrinkago of business operations consequent on the financial crisis, has caused enforced idleness to tens of thousands of men and women who depended on their weekly carnings for support. The effect of such a state of affiurs in the development of crime can be easily imagined. The deplorable results are seen in the criminal reports of the daily press, and the crowded condition of every prison in the land. As it is always darkest just before dawn, so we hope the matter has got so bad that

Scientific and Alseful.

A rubber horseshoo has been invented by a gentleman in Newark, N.J., says the Rural New Yorker, which is made and lined in a similar manner to the rubber shoe worn by mon. It is made of the best quality of India rubber, and is designed as a substitute for the iron shoe, and as a means of proventing many includes to which horses feet are subject, it being claimed that horses suffering from cracked or contracted hoof and similar hurts, are generally cured by the substitution of this for the metal shoe. It is easily put on the hoofs and removed.

EVERGREENS AMONG FRUIT TREES.

The Soicalific Amirican says: " A wellgrown evergreen tree gives off continually an exodium of warmth and moisture that teaches a distance of its area in height; and when tree-planters advocate shotterbeds, surrounding a trace of orchards of fifty or more acres, when the influence of such belt can only trace a distance of the height of the trees in and belt, they do that which will prove of little value. To ameliorate climate, to assist in provention of injury against extreme climatic cold in winter, and of the freeting of the green bud of fruit in the spring, all orchards should have planted, in and among them indiscriminately, overgreen trees at distances each of not more than 150 feet apart. Such a course pursued will give health to the tree, and be productive of more regular and uniform crops of fruit. At all events, it is worth the trial, and we shall be glad if our readers can inform us of practical experiments on the subject."

EGGS AS A DIET.

On this subject the Poultry Review has the following pertment and suggestive remarks:-" Would it not be wise to substitute more eggs for meat in our daily diet? About one-third of the weight of an egg is solid nutriment. This is more than can be solid nutritions. This is more than can be said of meat. There are no bones or tough pieces that have to be laid aside. A good egg is made up of ten parts shell, fifty parts write, and thurty parts yolk. The white of an egg contains eighty-six per cent, water, and the yolk of an egg fifty-two per cent. The average of an egg is shout two concess. Practically, an egg is about two ounces. Practically, an egg is animal food, and yet there is none of the disagreeable work of the butcher necessary to obtain it. The vegetarians of England use eggs freely, and many of these men are eighty and ninety years old, and have been remarkable free from iliness. Eggs are best when cooked four minutes. The digest. An egg, if cooked very hard, is difficult of digestion, except by those with stout stounchs; such eggs should be caten with bread and masticated very finely. An ogg spread on toast is food fit for a king, if kings deserve any better food than any body else, which is doubtful. Fried eggs are less whole some than boiled ones. An ogg dropped into hot water is not only a clean and handsome, but a delicious morsel. Most people spoil the taste of their eggs by adding pepper and salt. A little sweet butter is the best dressing. Eggs contain much phosphorous, which is supposed to be useful to those who use their

The London Gardon gives the following as the rates of the Royal Horticultural Society for the preservation of choice fruits; 1. As the flavor of the fruit is so easily afto the by heterogenous odors, it is highly desirable that apple and pear rooms should be distinct. 2. The walls and the floor should be annually washed with a solution of quicklime. 8. The room should be perfeetly dry, with as uniform a temperature as practicable, and be well ventilated; but there should be perfect draught. 4. Use the utmost care in gathering fruit; haudling as little as people. 5. For presentuse, fruit should be well ripened; but if for long keeping it is better, especially with pears, that it should not have arrived at perfect maturity. This point, howover, requires considerable judgment. 6. No imperfect fruit should be stored with what is sound, and all more or less decayed specimens should be immediately removed. 7. If placed on shelves, the fruit should not lie more than two days, and no straw should be used. 8. Where especially clear and beautiful specimens are wanted, they may be packed carefully in dry bran, or in layers of perfect dry cotton or wool, either in closed boxes or in large garden pots. Scentless sawdust will auswer the same purpose, but pine sawdust is apt to communicate an unpleasantness. care, early apples may be kept till Christ mas; while many kinds may be preserved in perfection to a second year.

One of its Evils.

The Jewish Messenger says :- " In a prominent place of worship, recently, one of the officials paid a visit to the choir during the service, and was surprised to see the tenor reading a new paper, instead of listening to the prayers and sermon. The tenor answered him simply that he saw no harm in what he was doing—when he was wated to sing he would be ready,, and when not required for that duty he was determ'ned to enjoy himself as best he might. The efficial in question saw the point of the tener's answer; he was a mere instrument like the organ, was not a worshipper, and was not subject to the rules that govern decent worshippers; but the official did not rest here—he saw the incomistency of the mode of service that converts a church or synagogue into a mere concert roon, the singers paid for so many hymns and solos, the congrogation mere listeners, and he reasoned that if this eystem be allowed to proceed to further extremes, it would be cheaper and more agreeable to close the religious odifice entirely, and institute a series of Racred Sunday or Saturday concerts, in which the best artists in the country should take part, with probably a minister or two to preach a stereotyped sermon, or deliver a set prayer in the informission."

NO HUMBUG.

We do not wish to inform you, reader, that Dr. Wonderful, or any other man, has discovered a remedy that ourse all diseases of the mind body or estate, and is designed to make our sublunary sphere a blistful Parallies to when Mr. Paradise, to which Heaven itself shall be but a side show; but we do wish to inform you that Dr. Sago's Catarrh Remedy has outed thousands of cases of Catarrh in its worst forms and stages. It may be prooured by nead for sixty cents, by addressing R. V. Piorce, M.D., Buffalo, N.Y. It is also sold by daugusts.

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A WALKING ADVENTISEMENT.

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Dear Ser,—I am a walking advertise ment for your Golden Medical Discovery, Purgative Poilets, and Dr. Sago's Catarrh Remedy. They have oured me of Catarrh of nine year.' stanling, which was so bad that it disfigure may nose, and, while curing it, your medicines also cared me of Asthma. it, your medicines also cared me of Asthma in its worst and most aggravated form. Before using your medicines I had become reduced in flest from one hundred and fitty five to one hundred and fitteen pounds, and I new weigh one hundred and sixty two pounds, and am in botter health than I have enjoyed for twenty years.

Yours truly J. L. LUMSDEN. The above is but a fair sample of handreds of letters which are recoved by Dr. Pierce, and in the face of such evidence, who can longer doub' that the Doctor's medicines care the worst cases of Caronic

Special Natices.

The hair is not only one of the accessories of human beauty, but is designed to protect the health; as a bad conductor of heat it serves to equalize the temperature of the brain. The nervo contained in the hair tube is inquently painly and the coloring destroyed, but by proper remodies the gray hair can be restored to its original color, and where it has fallen off a new growth can be produced by the use of Halis Vege'able Sichian Renewer. The producing power of this invaluable com-pound a beyond a doubt. By its use the absorbents become active and nourish the bulb which supports the roots of the hair.

Amonger Atlantic cables, steam navigations and those progressic's of science and art that mark the inneteenth century, not the least useful are Dr. Ayer's medicines. They take rank among the benefactions of are bost when cooked four minutes. This mankind, from the rapidity and certainty takes away the animal taste that is offen with which they cure. Try Ayra's Cherry sive to some, but does not so harden the PACTOR IL on a cough and it is gone. What white or yolk as to make them hard to skin diseases or impurities of the blood withstand Arek's Sarsaparines? Ayer Pilits are the perfection of a pargativeevery turniy should have them, as almost every turniy does. Not a trifle to be tnankful for are good medicines, and the knowledge how to use them for protection from disease. These Dr. Ayer's prepar-ations and publications turnish, and we do not hesitate to commend them .- St. Louis

READ THIS TWICE.—Five to thirty drops of Thusias Electric Oil, will emo com men Soro Throat. It never fails in Croup. It will cure a Cold or Cough in twenty-four to forty-eight hours. One bottle has cured Bronchitis of eight years standing; recent cases are cured in three to six days. It has restored the voice where the person had not spoken above a whisper in five years. As an outward application in all cases of pain or lameness, nothing like it has ever been known. One bottle will cure any case of Lame Back or Crick in the Back. For diseases of the Spine and Contraction of the Muscles it is unequalled. In Rhen-matic or any other pain the first appuea-tion does you good. It stops Ear Ache and the pain of a Burn in three minutes, and is altogether the best and cheapest medicine ever offered to the people-the cheapest, because it takes so little to do you good. It is composed of six of the best oils known, and nothing but oils. Is worth its weight in gold. Why not buy it to day?—A. B. Des Rochers, assistant postmaster, Arthabaskaville, P.Q., writes: -"Thirteen years ago I was soized by a severe attack of rhenmatism in the head, from which I have nearly constantly su' fored. Atter having used 'I nomas' Electric Oil for nine days, bathing the forehead, I have been completely cured, and have only used half a bottle. This I can certify under oath if you wish."-Rov. J. Mallory, of Wyoming, N,Y., writes: "Dr. Thomas' Electric Oil cured me of Bronchitis in one week." Dealers all over the country say, "We have never sold a meditar that the region and a complete state to the country say." cine that has given such complete satisfac

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Mrs. Wn Scott.

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There is scarcely any discuss in which purgativo mediomes are not more or less required, and much sickness and suffering might be prevented were they in regener-ally used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often faial diseases, which might have been avoided by a timely and judici us use of popular

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Persons laboring on devide decreasing malady will find thank's Epilepte lists to be the only remedy over discounties to the following remedy and the following medicate the following medicate the property of the following medicate the property of the following medicate the property of t

A MOST REMARKABLE CUBE.

A MOST RUMARKABLE CUME.

SEIN MANCE, Baltimore, Md.—Dear Sir. Seems, your advertisement, I was hadned to try your Epileptic First. I was ladned to try your Epileptic First. I wastacked with Epilepsy 1a July, 123. Immediately my physician was summoned, but he could give me actelled. I then consulted a coller physician but I seems of total or the consulted a coller physician but I seems of the physician was empediated by the returned I, my family physician was cupped and bit discoveral different fitness. I was expected to the orange permonency symmetry of the first factors to the orange permonency symmetry of the first factors of the may permonency symmetry of the first factors of the may be represented the first factors of the factors of the first factors

IS THERE A CURE FOR EPILEPSY:

IS THERE A CURE FOR EPILEPSY:

The subpoined will assure:

Greyana, Miss, Janoto — Sern S. Haven.—DearSir:
You will and enclosed five dollars, which I send you for
two boxes of your language Phile. I was that first jurges on
who tried your Phile in this part of the country. My sen
was hadly satisfed with fits for two years. I wrote for
a directived two boxes of your Phile, which he took as
cording to directions. He has never had a fit since.
were by my persuaden that Mr. Lyon tried your Phile.
His case was a very had. — he had fits a raily all he
into Persons have wratten to me from Atabarna and
Transacce on the subject, for the jumpose of essentiallog my coloiden he regard to your Phile.—I have always
recommended there, and in no leastnee where I have
had a chance of hearing from their effect have they
failed to care. Yours, etc. — C. H. Gry.,

Grenald, Valabusha Constr, Miss.

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BY HANCES EPILEPTIO PILLS.

TO STIRS HASE, "A RETION IN My employ had been afflued with Fars on fluor pay, let thatten years, he had the watered at internal self-wood form weeks, and often a men self-wood for the self-wood wood in the self-wood for the self-wood f

STILL ANOTHER CURE.

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In the eves become dull; the pupils dilare; and is every limited to a upper limited to the event of the limited to the limited or the line of traces and an extended cretical of solver; times a furred torque. breath very foul, particularly in the morning; a per to variable, sometimes vorce. ou , while a grawing sensation of the stonuch, at others, entirely gone; if in points in the stomach; occasional nauand vemiting; violent pains through a to addomen; bowels irregular, at title v2; steads sim; not universe a level with Unid, boll, see on a ly he he turb dy respiration occas in

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CHATHAM-In Wellington street Charch, Chatham, on Tucsday, 28th Dec., at 11 a.m. OWEN SOUND—Knox Church, Owen Sound, on the Ord Tuesday of December, at 10 a.m.

SAUGHN N.—Noxt ordinary moeting of Presbytory at Mount Forest, Knox Church, on the 2nd Tucsday of December, at 20 clock.
BANUE.—The Presbytory of Barris will meet at Barris, on Tucsday, 7th Dec., at 11 a m.

Kinggron. - Next meeting to be held in St Andrew's Hall, Kingston, on the second Tuesday of January, 1876, at three o'clock p.m.

Toronto.—Next ordinary meeting in the acture room of Knox Church, lorento, the first anesday of December, at 11 am.

Parts-Prosbytery of Paris meets in Knox Church, ligersoll, or the second Tuesday of Descaper, at 2 o'clock p.m.

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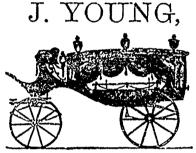
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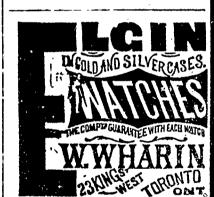
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