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Contributors and Correspondents.

[For the Presbyterian ;

REV. NORMAN MACLEOD, D D.

While many of our readers are looking anxiously for Dr. MacLeod's Memoir, which has created such an interest as home, we think it a fitting time to publish in these columns some personal recollections we have of this distinguished divine. It may serve to allay the thirst for this work which is already so manifest, and to prepare the way for the more thorough enjoyment of the volumes themselves. Dr. MacLeod, at the period of his death

in 1872, was only 60 years of age. He be-

longed to a family whose sons have for generations been trained for the Church, and was early devoted to the work of the ministry. His father was a fine specimen of the Highland gentleman and Christian minister, and unlike his distinguished son was spared to see his four-score years. Young Norman was a bright and witty boy, and at college during his whole term was more distinguished for his personal qualities than his attainments and success as a student. He was hearty in all his movements, and in the midst of the usual fun and frolic of college-life was known as a merry companion, and the lover of manly sports. When Sir Robert Peel was elected Lord Rector of the University of Glasgow, Norman MacLeod distinguished himself by a memorable speech delivered at a banquet given in honor of that illustrious statesman, and in which he gave proof of such natural force and eloquence as to call forth the special commendations of Peel himself. Having been licensed to preach about the usual period, it was not long ere his gifts and graces carried him into the long desired position of a parish minister. He became minister of Loudoun in Ayrshire in 1888, and soon attracted attention as a rising and popular preacher. When the great secession of '48 occurred, which led to the formation of the Free Church of Scotland, Norman MacLeod occupied the position of sympathizing to a certain extent with the seceders, and yet loving and revering the Establishment in which he had drawn his first breath, and whose very dust was dear to him. He had not committed himself to the view of Church polity entertained by the leaders of the Free Church, and when at length the disruption took place which swept nearly 500 ministrations and when their Churches and when the contract of the churches and when the contract of the churches and who was the contract of the churches and who was the churches and who who was the churches and who was the churches took place which swept nearly 500 ministers from their Churches and manses, Mr. MacLeod threw himself into the work of rebuilding the beloved Church of his fathers. In the year of the secession he was translated to the parish of Dalkeith near Edinburgh, and in this larger sphere his zeal, earnestness and eloquence came more prominently into view. During this period his services for public occasions were eagerly sought, and in Glasgow where his venerable father ministered to the largest Gaelic speaking congregation in largest Gaelic speaking congregation in Scotland, MacLeod of Dalkeith was rapidly becoming a household name. He frequently assisted at the communions in the Barony parish, then enjoying the able and valued ministry of his esteemed friend Dr. Black, and on these occasions crowds gathered to hear him. When the Barony parish became vacant through the untimely death of Dr. Black, all eyes were eagerly turned to Mr. MacLeod, and not long after we find him settled in Glasgow, as minister of the second most lucrative parish in Scotland, and affording a sphere for useful and honorable service second to none in

ister of the Barony parish Dr. Macleod attained his commanding influence and world-wide reputation. From the beginning of his career in Glasgow, his eloquence commanded immense crowds of eager and attentive listeners, and to the day of his death his popularity as a preacher never waned. His majestic presence in the pulpit, his clear and ringing voice, with the Highland accent agreeably perceptible, his winning and lively manner, all contributed largely to his success. He was deeply in earnest in addressing his audience, and every one felt as though his glistening eye were turned to him, and the sermon preached for his special benefit. The utterances of the preacher were no less remarkable than were his presence and manner. Christ was the ever-pressing theme—Christ and Him crucifies. He turned not from that to the right hand or the left. He had no particular hobby to ride in the pulpit, being as free from the vagaries of spiritualism and pre-millenarism, as he was from vulgar sensationalism. While no one could have excelled him in wit and humor, in the social or family circle, this was all laid aside in the pulpit in presence of the commanding motive to honor Christ and save the sinner. Had he given way to his natural temperament, and forgetten the could not be could not solemnities of his office, he could easily have kept his congregation in excited and constant merriment. But he was above this, and chose on all occasions to press with fervent earnestness the terms of salvation provided in the gospel. The name of Jeans Christ in his kingly office was con-stantly on his lips. He constantly spoke of Him as the Lord Jesus Christ. But of Him as the Lord Jesus Christ. But while his discourses were evangelical in their spirit and matter, he was singularly free of all dogmas. He did not quibble and speculate about such things as a leading by advice of her Consert, had settled a reyal residence in the burning desire to save the souls of the most altractive and men, these tock a sabordinate place in his.

It gave a new insight into the work need-question on broad grounds of general expediency, Mr. Cameron at length, much the matter and placing the question on broad grounds of general extremely into considering the matter and placing the question on broad grounds of general extremely into the work need-question on broad grounds of general extremely and in the face of the pediency, Mr. Cameron at length, much the pediency, Mr. Cameron at length, much the face of the regret of his people, and in the face of the recent was a thrilling and magnificent problem, and to hand the result was a thrilling and magnificent accept the call to Roxburgh, and to hand the face of the pediency, Mr. Cameron at length, much the regret of his people, and in the face of the recent was a thrilling and magnificent accept the call to Roxburgh, and to hand the face of the recent was a thrilling and magnificent accept the call to Roxburgh, and to hand the face of the recent was a thrilling and magnificent accept the call to Roxburgh, and to hand the face of the recent was a thrilling and magnificent accept the call to Roxburgh, and to hand accept the call to Roxburgh, and to hand accept the call to Roxburgh, and to hand accept the call to Roxburgh and the face of the pediency. The face of the pediency of the regret of his pediency of the regret of his pediency of the regret of his pediency. The face of the pediency of the regret of his pediency of the regret of his pediency. The face of the pediency of the regret of his pediency of the regret of his pediency. The face of the pediency of the regret of his pediency of the regret of his pediency of the regret of his pediency of

philosophy and teaching. We are certain that he would have given the reply of Row-land Hill to the request that was once land Hill to the request that was once made to him by a church official, the request, viz.: to preach to the elect. He would have said, with good Rowland, "Go and put a mark on the elect and I will preach to them." Dr. MacLeod was eminently a preacher of common sense. He was simple and practical, easily understood, and his discourses never failed to touch the heart. He never aspired to the grandlequence of Chalmers, nor to the grandiloquence of Chalmers, nor to the grandiloquence of Chalmers, nor to the crnate and philosophical language of Caird, nor to the panoramic descriptions of Guibrie, nor to the reasoning of Candlish. In mother-tongue words he sought to gain the cars of the people, and yet it would be far from the truth to leave the impression that he was simple and the impression that he was simple and earnest, and nothing more. He had a graphic power of describing, not scenery so much, as men moving and acting in the nidst of scenery. He could picture to the life a ship in distress in mid-ocean, and while the storm was raging. In clear and graphic language, he could delicately analyse the feelings of the human heart. A vein of poetry ran through all his writings, which revealed itself in ideas rather than expressions. Many a thrill of surprise and excited feeling might be seen passing over the audience like an electric current. Men felt that the preacher knew current. Men felt that the preacher knew them thoroughly, and there was no shade of character, no feeling of shame or remorse, of joy or leve that was not familiar to him. The bereaved parent was comforted, the stricken husband or wife was strength-ened, the business man, the mechanic, the sons and daughters of toil were nerved for their duties and trials, the down-trodden were uplifted, the cast out and degraded were inspired with new purposes in his presence. Like Dr. Chalmers, most of his sermons were read, though we often wondered that with such a command of language, with his practical turn and fertile imagination, he had not thrown away the manuscript entirely. It was chiefly in preaching to miscellaneous congregations realed itself. He had his written discourse reduced to notes, and prepared for effective delivery, and then with all his valuable resources at hand—his knowledge of men and manners, his poetic temperament, his acquaintance with all countries, his experience amongst the rich and poor the impression he made was powerful and

the impression he made was powerful and abiding.

Dr. MacLeod was highly distinguished in parochial work. The parish in which he laboured is over crowded with the poor, and with the working classes. Any ordinary man would have felt himself powerless in the midst of such a population. It was, of course, impossible to visit parochially—or from house to house, especially with the countless pressing duties of such a charge. In his first year, Dr. MacLeod organized district meetings, dividing his parish as equally as possible, having each district presided over by elders and deacons. He visited one district every week, and in some convenient place met all who chose to come—preaching to them, administering ordinances, and enquiring into the welfare of every family. enquiring into the welfare of every family. such work only revealed more and more the immense numbers, who, in such a city, never think of going to church. Dr. MacLeod was continually hearing as excuse for such indifference, the old cry—they had no clothes; and being unable to clothe thousands, he at length opened his church on Sabbath evenings for a service exclusively for those who had no Sunday clothes, and to remove every shadow of excuse, he made it compulsory that no dressed person should be admitted. A separate sex ton was appointed with special instructions to let none enter but those wearing fustian jackets and plain garments, who was so conscientious in the discharge of his duties, that on one occasion he turned Dr. MacLeod's own wife from the door, a joke which the Dr. enjoyed as heartly as any one else. From the beginning the immense Church of the Barony was crowded to excess, with those who could not go to to excess, with those who could not go to the ordinary services without proper clothing. We have seen between 2,000 and 3,000 such persons gathered within the walls of the old Barony, and there Dr. MacLood was peculiarly himself. He was quite at home. With simple words and striking flaures with his soul calony with striking figures, with his soul aglow with warm and enthusiastic feeling, with sym-pathy glistening in his eye, he continued for an hour or more to sustain his audience in breathless interest. The crowd poured out of the church evidently pleased and edified. Many of those who began to attend church in this way, and being led to give up the expensive ways of the drunken and licentious, were soon clothed and in their right minds, and passed into fellowship with the regular congregation, or with other churches throughout the city, or went forth and became nuclei of new and rising congregations. From this work grew a great number of important grew a great number of important mission stations throughout the city, which have since grown into flourishing and in-dependent churches. The Barony parish is now split into many parishes, where beautiful churches raise their lofty spires to the heavens, and where schools are multiplied to meet the overgrown wants of the city in the matter of education. Dr. MacLeod also shone as a visitor of the sick. His cheerful face beamed upon the sickchamber, and in his very presence there was a comforting and gladdening influence while his few and well-chosen words, and his brief and earnest prayer, never failed

to impart consolation and joy.

the royal family commenced to reside here, P lived, invited to his pulpit some of the more distinguished preachers, and in this way Caird, MacLeod, Stewart, and others, were brought before the Queen. Dr. MacLeod's first sormon nade a profound impression. The Queen, in her published journals, speaks of his discourse on Nicodemus as beautiful, and mentions that when the preacher prayed for her husband and children she felt es if a great lump were in her throat. Since then Dr. MacLeod was cut off in the midst of his years full of honor. Let us say of such a man, let him rost in peace. One reason why the Lord calls men from their work. lived, invited to his pulpit some of the wore in her throat. Since then Dr. Alac-Leed repeatedly received the royal com-mand to preach in her presence, and he was then invited as a guest to the royal table. It was well known that Dr. Mac-Leed was greatly esteemed by Prince Albert, and that after the Prince's death, he was welcomed by Her Majesty as a wise counsellor. Dr. MacLeod was appointed a Chaplain to the Queen, an office of honor but without emolument. He is now known as the intimate friend of the Royal Family, and we mention this not so much as a matter of special distinction, as to bring out an interesting trait in his character, viz.: that the Royal patronage and friendship made no difference on the man. He was no less devoted to his Church; he was a warm friend of the poor and of the working man; he was more than ever the prime mover in every benevolent scheme, and every Church work. Indeed, Dr. MacLeod was a singu lar exception in this, that the smiles of the Court made no difference on his bearthe court made no difference on his bearing, and that like Sir Walter Scott, who one day differ with the King, and supped with a poor actor in the evening with equal pleasure; he could pass from the palace to a cottage, and make himself at home in the one as in the other. He always should a hear in the other. always showed a keen interest in the poor but deserving student, and it was observed as a contrast to other great ecclesiastics that the immense patronage he wielded in virtue of his own talents, and through his intimacy with the Queen and the nobility, was not used exclusively for the promotion of his own relatives, but always for the purpose of putting the right man in the right place. Many students, who began college life without a penny, are now through the friendship of the Barony minister settled in the best parishes of the

Dr. MacLeod is also a particular and shining star in the world of letters. Some years after his settlement in Glasgow he years after his settlement in Glasgow he projected a monthly periodical known as Good Words. He was quok to see that a magazine, having for its object both to please and instruct, was greatly needed. The new journal was religious in its spirit, free from sectarianism, and liberal in its treatment of all subjects. The commanding genius of Dr. MacLeod gathered around him the great divines of the Church of England, including Archbishops and of England, including Archbishops and Bishops; nobles like the Duke of Argyll distinguished in letters; statesmen like Gladstone, who as a set off to the cares of State, cultivate the pen; authors of fiction like George MacDonald, who employ their gifts in the instruction of mankind; men of science, poets and philosophers of every shade. The result was a magazine of varied and brilliant talent, suited to every rank in life. Added to this was the genius of the editor which showed itself in songs and ballads, in stories and allegories, in philosophical essays and religious discourses. Dr. MacLeod's story of "Wee Davie," a classic by the way, raised the circulation of Good Words with a bound from some 50,000 to upwards of 100,000 copies per month. It has steadily grown in popularity ever since. Dr. MacLeod is also the author of the beautiful

Leed is also the author of the beautiful memoir—The Earnest Student, of the Starling, a work of commanding humor, and of other instructive volumes.

From the beginning of his ministry Dr. MacLeed was eminently "missionary" in his spirit, but during his Barony pastonate there was seen in him a growing love for Foreign Missions. He introduced the subject into his discourses, organized a Parochial Association for collecting mission funds, and brought his whole strength and eloquence to bear upon the subject in the Presbytery and General Assembly. The Church of Scotland has only one Foreign Mission, viz.: in India, Dr. Duff having been its founder and its Dr. Duit having been its founder and its most distinguished agent. Some ten years ago Dr. MacLeod was made Chairman of the Indian Mission Board, in which position his influence was soon felt throughout the Church. Shortly afterwards, like Chalmers, his illustrious countryman, MacLeod commenced a tour through Scotland, addressing meetings in every town and city, and seeking by every means within his power to rouse the people to active exertions in behalf of the Foreign Mission. Notwithstanding all his other labours, he sometimes addressed two or three such meetings in the course of a week, involving long and fatiguing journeys. In a very short time the whole Church was alive on the subject, and not long before his death the Christian world was startled by the announcement that br. MacLeod, in company with Dr. Wason of Dundee, was going on a missionary tour to India. He visited many important cities in India, preaching to the British residents, obtaining immense constitutions and confully studying the tributions, and carefully studying the races, their manners and customs, his own congregation willingly granting him leave of absence for the purpose. Visiting India in person was a grand conception. It gave a new insight into the work need-

beautiful spots in Scotland. Soon after ality, and inspired students with the purand, and inspired students with the pur-pose of convectating their lives and talents to foreign fields. The work done cannot be over valued, the good accomplished cannot be told. These will appear after many days. And now that Dr. MacLeod is released from his herculean labors, and

Dr. MacLeod was cut off in the midst of his years full of honor. Let us say of such a man, let him rost in peace. One reason why the Lord calls men from their work ere they have reached the time "when the keepers of the house tremble," is that He has need for them in the upper sanctuary. We cannot think of such men as dead; they are living in God's presence, basking in the smiles of his love, mingling in the society of glorified boings. They are en gaged more actively and zealously than over in the service of the Master. They have been fitted by their work here below for far nobler work in the kingdom above, and now in far grander ways are they honoring and glorifying their Master. Let us learn a lesson from their lives—let us do our utmost for the glory of God and the good of our followmen; let us follow in their footsteps, and thus their lives will be a perpetual blessing and joy to us and future generations.

"Lives of great men all remind us, We can make our lives sublime, And departing, leave behind us. Footprints on the sands of time.

ONE OF OUR PIONEERS.

On the evening of March 80th, a depu-

tation from the congregation of Priceville

and Durham road, along with some friends

outside the congregation, called at the

manse, Priceville, to present the Rev. Mr.

Cameron with an address and a present of

money, previous to his removal to the congregation of Roxburgh. It is now eighteen years this spring, since Mr. Cameron first entered the County of Grey, travelling, as we heard him say, from Fergus to Durham on foot through mud and slush, as the roads were too bad for the stage to run. He preached one Sabbath in Durham, and returned for four months to Mount Forest. which consisted then of three stores and a few houses. In 1859 Mr. Cameron was appointed missionary, by the Presbytery of Hamilton, to Priceville (which consisted then of two or three (houses), and Durham Road. In 1860 he was sent again to the same field, and during that summer a Presbyterian Church, the first in that section, was built on the Durham Road. There was no central fund in these days to aid weak congregations. When a district wished to secure the services of a settled pastor it could attain its object only by grouping several congregations together under one pastoral care. To strengthen the Durham Road congregation, the Rocky Saugeen was added to it on the west, and the Toronto Road on the east, and this wide district organized into a congregation by the Presbytery of Hamilton. From its western extremity in Bentinck to its eastern extremity beyond Allan's Hill in Holland, this congregation was between forty and fifty miles in length. Over this scattered field Mr. Cameron was ordained pastor in 1861. After ten years labour it was seen that the time had arrived to contract the field. The congregation on the Toronto line was thrown off, as a new swarm, and is now a prosperous congregation with two good frame churches, under the pastoral care of the Rev. Mr. Mac-Almon. The time had indeed arrived when it was becoming a necessity to divide the remaining field into two congregations, leaving Priceville and the Durham Road, which has two churches and a manse, as one charge, and the Rocky Saugeen as a separate field with its church. Had Mr. Cameron consented to remain, Priceville and the Durham Road would, in a short time, take on their own shoulders the burden shared at present between them and the Rocky Sangeen; but Mr. Cameron saw it his duty to accept the call to Roxburgh. No one can say that selfish motives prevailed much with Mr. Cameron, to draw him away from his large and laborious field of labour. He had three calls, (one to the village of Beaverton, where enperior inducements were offered), all of which he refused rather than part with people to whom he was so attached, and who were no less attached to him. The union, however of the Presbyterian Churches last June, changed the position of matters in Price-ville and the Durham line. Not that Mr. Cameron's congregation wished him to leave, as was clearly shown when the leave, as was clearly shown when the matter was fairly and squarely brought before them. There were only three who thought, not for any personal reasons but on public grounds, i.e. for the sake of union with the other congregation (tormerly in connection with the Church of Scotland), that he should resign his charge. that he should resign his charge. After considering the matter and placing the

to which he had devoted fifteen years of close, latient and unremating partout lubour. It was not Mr. Cameron's belief, as he told the presbytery, that this step would hasten the union of the two congregations; still he was willing that those who were so sanguine for union in ght have a chance of trying to bring about this desirable issue, if they could, after he departure. The irritation felt by Mr. Care is in a congregation, because that it rough the unreasonable demand of the sister congreunreasonable demand of the sister congregation they lost their paster, wonks at present against any near union, as is evidenced by the fact that each of the congregations is to be supplied this summer with a student missionary. This fact should be noted by people in other parts of the Church, who think that by knocking ministers about as if they were wooden men on a chess board, they can patch up artificial unions by motions and speeches and puper resolutions. Union of congregations cannot be forced. True union, as Napoleon said of a Republic, caunot be made, but must grow by slow and cautious steps. It is the opinion of many who know the field and the people that which make the chiral with more that union might be obtained with more hasto and certainty by Mr. Cameron's re-maining in Priceville and working quietly the work that lay there to his hand, than by his leaving the field. But matters have been ordered otherwise, and people can only hope that all will turn our for the best for all parties, in the long

In presenting Mr. Cameron with the purse referred to above, the following adpurse releared to show, the innowing ac-dress was read in name of the congrega-tion of Priceville, Durham Line, and parties not belonging to the congregation, but who approved of Mr. Cameron's public work in the South Riding of Grey:

" REVEREND AND DEAR SIR,-We cannot allow you to leave us without expressing our high esteem and approbation of your whole conduct while labouring amongst us. We know that any praise would be of very little consequence to you; and we feel assured that a higher motive than human approval has actuated you. We human approval has actuated you. We cannot but acknowledge with thankluluses to God, that your conduct has been such as we ought to try to imitate; and we heartily pray that such an example, may influence our lives, even when you are absent. We express our deep regret for the separation which is about to take place; and we sincerely trust that the change may conduce to your welfare and happiness, both temporal and spiritual, and that also of our esteemed and kind friend Mrs. Cameron. The accompanying small token also of our esteemed and kind triend Mrs. Cameron. The accompanying small token of respect is a slight acknowledgement of our appreciation of your past services, and an indication of our good wishes for your prosperity. We remain, Reverend and dear Sir, yours affectionately, F. MacRae, Archibald Black, on behalf of the Congregation. Priceville, 30th March, 1876.

MR. CAMERON'S REPLY.

"DEAR CHRISTIAN FRIENDS,-We have often met on different occasions, but our meeting this evening is different from any meeting we ever had before. I am no longor your pastor; in a few days I will leave the place where I spent so many happy Sabbaths, never again, perhaps, to see your faces in this world. It is pleasant that we part, not in anger, but with warmest feelings of love and esteem then ever est feelings of love and esteem than ever we had towards each other. It is no easy matter for me, then, to give expression to the emotions which your gift has awakened. The good feeling towards Mrs. Cameron and me, of which your present and address is only the outward expression, is to us of far more value than the gift itself. I thank you, Christian friends for your kindness; and would ask you to convey thanks to the congregation and community which you represent. May the blessing of the Lord that maketh rich and addeth no sorrow,

Mr. Cameron then led the meeting in prayer, commending the friends there pre-sent, and the whole congregation," to God and to the Word of His grace.

Awakening at Goderich

Editor British American Presbytfeian. Sir,-It will rejoice many of your readers to learn that a marked religious awakening is in progress in the town of Goderich. A noon day prayer meeting is held daily in the room of the Y. M. C. A., and special services nightly in Knox Church, and one of the Methodist Churches. Some time ago the two Presbyterian congregations of the town were happily united under the joint pastorate of their former ministers. This manifestation of brotherly love has been followed by a large blessing from on high. Various indications of special interest in divine things have been manifesting themselves for some months past in the town and congregation. These led to the beginning of a series of nightly evangelistic services towards the end of last month. The attendance was from the outset large, and has gone on increas-ing. The meetings have been marked by deep interest, quietness, and the power of the Spirit accompanying the Word. Many have remained to the after meetings estinguirors, and not a few of these have found rest in Christ, and now rejoice in the as surance of their forgiveness. Believers, too, have been greatly revived and quickened, and the pastors cheered and strength-ened by the manifestations of divine power which they have witnessed. They have been assisted by some neighbouring ministers, and are well seconded by a band of zealous workers within the congrega-

Contributors and Correspondence. NEW YORK NOTES.

In religious[circles the Hippodrome is the centre. The crowds that frequent that place, continue both in numbers and in interest. The fact is undoubted, but the cause of it is perhaps not so easy to so count for, as no one thing-the instruments used, the men employed, or the arrangements, can at any way account for the teets of the case. And these grow npon us, ii. 12010 we are acquanted with Moody and Senkey's work in the Hippodrome.

As a the place, in respect of its locality, it is perhaps not the best possible. And yet when we begin to think of the purpose to which hitherto it has been devoted, and the fame of the man to whom it belongs, our wonder begins to cease. The place and the locality is known to a very large number of the class, that of all others, is wished to be reached. Some have often been there, and others would have been if the funds had allowed them. And now the thought of some one making Barnum's show a preaching place, tickles the fancy of a large number, and they are prepared to go, and others from very different motives go also. And if such things operate among a class that are neither picus nor literary inclined, we can easily believe how the other classes referred to get interested, and will be present as well as others. And so the numbers swell and grow. And that fact itself becomes a power in the way of spreading an interest in the circles outside, and creating one within. And perhaps there never was seen in a city where classification in the matter of worship prevail to such an extent as in New York, such a heterogenous mass as the Hippodrome presents. Men and women of all classes and complexions, and of almost every conceivable character, and with every possible motive meet there, and design to be true to themselves however untrue to honesty or truthfulness. And yet men and women of all these classes are arrested by the Word of God, and give proof of their sincerity in the works which follows.

There is no architectural beauty about the place, in any way. And it is as unlike a church as it possibly can be. On the wooden pillars, supporting the roof, and from which most of the light come, you see near their top shields, and across some of them Barnum's name. And yet there is a measure of comfort that satisfies every one. It is seated with plain wooden chairs, and these are fixed in their places, to a new floor in the body of the building, and the galleries, seated in the same way, rise all round. All these seats are made fast so that they cannot be moved or thrown about in any way. All crowding is prevented And as each must sit on the chair provided for them, the idea of order impresses one favourably. And the eye is pleased to trace the long lines from the one end to the other of the building. And so soon as the large hall is filled, a notice is put over the entrance "that the hall is full," and the overflow must then go to the other hall—whilst, though smaller, is sensibly colder, and has an air of outness about it. Under the galleries, and between the two halls, there are inquiry-rooms of a very large size seated with chairs, but which can be moved for the convenience of Christian workers while talking with inquirers.

arers. In either halls there is no pulpit of any ind. There is a plain stand that may kind. There is a plain stand that may hold Mr. Moody's pocket-bible, and a wooden rail all round inclosing a comparatively small space, which is generally filled with ministers and members of committee, and a desk with a telegraphic operator to communicate information from one place to another in the building, and to give to the proper quarter any alarm that may be needed in the case of fire or accident. On the one side is seated Mr. Sankey, a cabinet organ, and a large choir, and on the other reserved seats for cleigymen and others, who are mainly carrying on the work. At convenient places there are fire ext nguishers placed, so that every precaution is taken against accident of every sort. And to preserve the greatest the amount of shrewdness and common possible order and property, a large staff sense which he displays. Unlike a settled of the building at all services.

If in any respect a building may help to correct the long-faced sanctity that often passes under the name of piety, and teach men and women to be natural, the Hippodrome may contribute to this end. And perhaps through this means, among o.hers, help on the end so much to be desired, and the soul uncovered be brought in closer contact with the truth.

But other means are at work. The city of New York has been passing through a winter of no ordinary depression in respect of trade and commerce, which perhaps would not have been so severely felt, if it had not followed a depression of trade that has continued for some years. Such a state of things set loose a large number that had no other place to go to, and no money to devote to expensive enjoyments elsewhere. And even the more thought ful were led to think more seriously of life, and the life to come, and to realize and feel the presence of God in all the movements of the present

the movements of the present world.

These things not only modified the state of matters in connection with this revival movement, but gave current and tone to the conversation of men and women outside, who though they might not talk of religious matters, were never so near to them—in their very neighbourhood—that they only had to be mentioned in order to have them fall in. Thus we trace the hand

of the God of Providence as present in this movement.

In respect of the agencies employed and how such great results are brought about, it becomes us to speak with cau-tion. Mr. Meody is the centre figure, and the main spring of the whole. And of him, as of Mr. Sankey, much have been written, and many as well as varied have been the conclusions arrived at. Perhaps, the fact that, because we have heard so much about him, we have some precon-ceived notions in one way or another. about les appearance, his manner, and his utterances, and that these, if not do med to be utterly disappointed—when the ideal ments cloud form descends upon the reality, and we find that in scarcely one point are our expectations realized—contributes perour expectations realized—contributes per-haps more than we are aware of to the end contemplated. There is no pretensious of any kind. There is no enforced lumil-ity on the one hand, or any appearance of self consolousness on the other. There he is, Mr. Moody all over, and yet not Mr. Moody either. There is no hing about him to say, "I am here." Every thing he does is so calm and self-possessed, that in sweing the man you forget him, and are prepared to fall in with what ever he may do or say. And that not of constraint, but willingly and of a ready mind And such a feeling, we are almost persuaded, is almost universal. We can easily realize the fact, how, by its means, the doors of the intellect and the heart are held open, and how the powers of the will are half persuaded to do their work in the soul, through the ins rumentality of the truth proclaimed. But do not for a mement let it be understood, that there is any thing that impresses us with piety in the appearance of Mr. Moody, while there is nothing of an opposite character, there is nothing about him that would load one to conclude that he was a minister. He is not got up in the ministerial style, or east in a ministerial mould, nor has he any thing of the ministerial cut about him. And it does not seem to strike him that it is needful to ape any manner or doft any custom. He is just himself, and would pass as a man fit for any business, and not particularly afraid of

work of any kind. If we give any place to the latent powers of one mind over another, these very proporties may have more effect than we imagine. All suspicion is disarmed, and all need of arming on our part against an assualt that we for in the content of the con assault that we fear is to be made upon us, is taken away. And if there is power at all, and it comes forth, as in the case of Mr. Moody, half of the battle is won, in the defences being thrown down, and the gate standing open. And the soul is stormed before we have notice of an attack. In such a case there is little need of cratory or learning, the unadorned truth is more powerful than either. And what marvellous powers are displayed in this direction, as if the Spirit Himself transparently poured Himself forth to the conviction and quickening of many souls. And yet, as it is the Spirit's wont, hidden, and only discovered by the results, or the and only discovered by the results, or the fruits that follow, which bury underneath all instrumentality and growth in their production, as is singularly the case in the work under the direction of Moody and Sankey.

With silver and gold, as with learning, Mr. Moody makes a boast of neither. But his familiarity with the Word of God, and the astonishing powers which he had of outleaping all time, and making the old Scriptures speak the language of the present day, and thus suit them to every man whatsoever he is or wherever he may be, so that words bring up ideas as common and as plain as the names of persons and of places round about them. And yet, with an impress about them that lifts us out of ourself, and places us in the scenes which they describe, as in some graphic which they describe, as in some graphic scene on earth, through which an opening lands us suddenly in the presence of God and eternity. And there we stand, in all our conscionsness, without preparation or dress of any sort, to intervene between the soul and truth of that God whom Mr. Moody loves and serves. And the very unexpectedness of the impression and the scene seems, unless when we think of it. to dissociate themselves from the instruments used in their introduction-all is lost sight of in the truth. And we wonder how, by such means, such results are reached. The wonderful combination of simplicity and power reminds us more of God than man. We trace the results and we mark the cause, and the cause often ms, on reflection, to bear no relation to the result, than does the channel to the fountain from which the water comes. The water came to us thus, and yet we can scarcely call it cause. It is but a channel—an instrument, and that is all M sady or Sankey would be.

minister, that must obey certain rules and habits, he has everything under his control, and he does not leave anything to his own unaided effort. He believes that the Spirit of God means to use every instrumentality, and so he not only watches, but he takes hold of every indication and instrument within his reach. He will watch from his place, at those meetings called after the regular service, how each one feels, and you will find him swiftly passing along, not by the passes in the building, but over the chairs till he reaches the person in question, and then by some abrupt question, bring the matter to the surface that may trouble the person to whom he speaks. And those whom God has enabled him to bring to the truth, and all others over whom he can exert any influence, he sets to work to bring others to the Saviour, and to the place where the Word of God is preached. He thus sets in motion forces and responsibilities that, with him, for the love of Christ labour for the same end, the glory of God and the salvation of souls. But I believe the root of the whole matter hes in Mr. Moody's unfaltering faith. So complete and absorbing is it, that it seems to exclude every other thought. So that being persualed that the work is the Lord's, success comes as a matter of course.

I must for the present pause here till a

future date.

New York, 5th April, 1876.

(For the Prochytorian

PEMALE WORK FOR INDIAN MISSIONS.

Many, doubtless, of the female readers of the BRITISH AMERICAN PRESBYTERIAN have been, or will be, interested in the mission to India, in which our Church, as a Church, is already engaged to some extent, and soon to be so, we may hope, to a much larger extent. Tue mission to the Zonanas, or female household of the Hindoes, is one which more especially commends itself to the hearts of Christian women, carrying, as it does, the first rays of intellectual and spiritual light-of hope, ensolation, and Christian instruction to their heathen sisters, immured for life in the blank imprisonment of their Zenanas. No one who knows anything of their condition, and of the grateful joy with which many of them receive the "glad tidings" which their teachers can bring them, could, if inspired in any degree with the Spirit of their Master, refrain from wishing to lend a helping hand to so interesting a mission. A number of our Sabbath Schools, and some few Female Mussionary Associations (not nearly so many as there might be), do already contribute a little towards this important and useful work. But there is a way in which all women, and even little girls, who hear and are interested about it, can put their interest into practical effect at once, without even waiting for a society to be organized. It is proposed by the Scottish Ladies' Association for the advancement of female education in India, to send boxes of ladies' work to Calcutta and Madras—the work to be disposed of in aid of the Zenana Mission. Here, then is a way in which all who may not have much money to spare, but who have time and skill at command, can turn these last to real use in working for Indian Zenana Missions-and without any excitement, emulation, or other injurious accessories which usually accompany bazzars; without, indeed, any trouble save that of doing the work, and sending it to some one who will take charge of it. We think this is an appeal to which many ladies will gladly respond-and many of the older girls in our Sabbath Schools can turn some of their leisure hours to account in the same way. If even half the time spent in aimless and useless "ornamental work," were utilized in this way, it would bring valuable aid to a most useful mission much in want of additional means (for the opportunities infinitely extend the power to take advantage of them); and it would also bring much reflex blessing to the workers themselves-for we can hardly sincerely endeavour to water the souls of others, without, in turn, having our own souls watered.

We might either send boxes to Edinburgh, to be sent on by the Scottish Asso. ciation, or-this year at least-our outgoing missionary, the Ray. J. Fraser Campbell, might kindly consent to take charge of a box to Madras. The Edinburgh Secretary of the Scottish Ladies' Association furnishes the following list of articles which will be readily disposed of

in India :

Tea-pot cosies, not too expensive; children's knitted weel socks, from two to four years of age, flue; children's white dresses, neat and simply trimmed, skirts and bodies to be left reparate; white or plain colored lams or merino dresses, with-out frills or flounces; hem-stitched pocket-handkerchiefs; needle-cases, lined with flanuel; dressing cases for travelling, lined with Holland; simple carriage-bags d'oylers; baby-bins; bab'es' cips of white pique or lama (not the whole pelisse); sashes and sleeve-ties; home made lace and trimming; neckties, with lace ends; lengths of ribbons; small parcels of haber-dashery, say value of 5s. each; workcord and tassels—not made up; native shirts and ja kets (calico); dusters in half-dozens; tea cloths in half-dozens.

It may be added that old worsted work patterns, wools and colored Bible pictures are much needed by the Zenana teachers for direct use in their work. These articles would also be most acceptable.

Any ladies wishing to make such centri-butions to this ordest might send articles to any member of the Montreal or Toronto Boards of Female Missions, or to the Secretary-Treasurer of the Juvenile Mis-

sion, Kingston, Much, doubtless, might be done in this way by women who are willing and "wiso-hearted," and feel the privilege as well as the duty of bringing their skill in needlework, as well as other gifts, into the serwork, as well as other gifts, into the service of the Master—to bring benighted souls into the light and liberty of His kingdom. The Christian women of the nineteenth century, with all their light and privileges, should not be behind with the Largelitich women of all in and privileges, should not be behind with the Israelitish women of old in consecrat-ing to the Lord the work of their hands. If they may not hterally spin* for His tabernacle, they have the higher privilege of working for the spread of His spiritual kingdom. Let them emulate, then, the women of whom we read in Exodus:— "And all the women that were wise-heart. "And all the women that were wise-hearted did spin with their hands, and brought
that which they had spun, both of blue,
and of purple, and of scarlet, and of fine linens. And all the women whose hearts stirred them up in wisdom spun goats'

"Every man and woman whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made."

See the beautiful poem which we give else-

[For the Presbuterion.] NOTES FROM EDINBURGH.

Among the chief subjects of interest here lately was the visit of Rev. Geo. Muller, of Bristol, who has been conducting the noonday prayer and other meetings at the Free Assembly Hall. Large crowds were attracted by his presence. As unique and touching as his biography, and the narrative of his orphanages, schools, and mission work ace, yet his simple, carnest addresses are much more impressive and aff-eting. His faith, meekness, singleness of purpose in his life-work, with implicit reliance on the efficacy of prayer untainted by irroverent presumption, while shaming ordinary Christians, yet inspires to new aspiration in these gifts. Unlike some other Evangelists he seems free from any hobby or dead weight of any doubtful theory such as Perfectionism. This doctrine he clearly repudiates by teaching the contrary. There is nothing of the Controversialist in his addresses. He is not brilliant or attractive in any way besides the above Christian graces, yet all classes, professors, ministers, humble peasants, press to hear his Bible talks and prayers day after day.

There is now a grand rallying of temperance people all over the city. Drunkonness has attained such enormous proportions, blocking the way in every channel of Christian effort, causing men to look eagerly for some means of checking its extension. For this purpose a vast mass meeting was held, presided over by the Lord Provost (Mayor), and addressed by the leading temperance men of the country.

There is considerable disappointment at the postponement of the Presbyterian Conference for another year. It is expected, however, that a partial Council will be convened during the meeting of the Assemblies in May, composed of foreign delegates who had started ere the news of the postponement reached them.

Women's Suffrage Associations in this and all the large cities of Britain are vigorously agitating for the extension of the franchise to single women having the necessary property qualification for elec-tors of M.P.'s. In this city they vote for members of the school boards, in Man-chester for Municipal officers. It is shown that as large a proportion of the whole number of women on the voters' lists take advantage of the privilege as men. The number who would thus be entitled to vote in the Kingdom is 800,000. A public meeting was addressed by ladies from Eng. land and prominent speakers here. The movement has a much superior class of advocates and adherents than similar projects in the United States. Many of the leading citizens favor it, because the women thus enfranchised would be a unit for prohibition.

A grand demonstration was made against the noted Anti-Slave Circular. Professors Calderwood, Masson and other able speakers thrilled the hearts and roused the ancestral British sentiment of the people from John O'Groat's to Land and. Having read the speeches at similar meetings in England, from Bright downwards, it is not too much to say that no where were more eloquent and telling appeals made for the repeal of that Circular than in this city. Certainly there is no place in these Islands—city or shire, where exists a more deeply rooted, wide spread and intelligent appreciation of human liberty and rights

among all classes than in Edinburgh.

A union of the Cameronians with the
Free Church is expected to be completed next Assembly.

This winter the weather has been unusually wet and varied,—the four seasons in a few hours. There has not been a

whole day of sunshine since October.

Business does not appear to be so depressed as in America. The book trade seems as brisk as ever; a continous current of new works is flowing without sign of ebbing. New editions of Chambers' Encyclopoedia and other works are under way. T. Nelson & Son's establishment is a huge and varied concern—about 700 men, wo-men and children are employed. Though men and children are employed. Though not so large as Harper's, New York, there is more kinds of work executed—perhaps the greatest variety in a single house in the world. Most articles and especially books are much cheaper than in America. It would pay any who require many books to send here direct to the publishers, instead of ordering through booksellers. In some cases their profits may not be large. but in others enormous; e.g., I purchased here a copy (new) of a Hebrew dictionary, published in London, for 19 shillings, while the same edition is sold in Boston at \$12. I had actually offered a fellow-student \$10 fer his copy in New York. Publishers and booksellers here will send a price catalogue of their stock, from which purchasers can select and have the volumes sent at very

slight advance on the price, for carriage.

You will have noticed that Mat. Arnold lectured here early in the year, criticising Bishop Butler's works. His attempt to invalidate Butler's arguments was not received with that disapprobation which might have been expected in a stronghold of theologians and motaphysicians. It is perhaps overlooked that there always has been and is now a class of prominent literary men like Adam Smith, Sir Walter Scott, Sir Wm. Hamilton, and Thos. Carlyle, etc., whose religious opinions none could ever discover or fix definitely. Even within the pale of the alter there are not a few giving doubtful sounds. But more anon on this touchy matter. New College, Edinburgh, Mar. 17, 1876.

Time is not my own any more than money.

THE best ground, untilled, soonest runs Ame cest ground, untilled, scolless rais into rank weeds. Such are God's children, overgrown with security, ere they are aware unless they be well exercised both with God's plow of affliction, and their own industry in meditation. [For the Presbyterian.] Songs in the House of My Pilgrimage

VI

FOR TE DIED, AND YOUR LIFE IS HID WITH CHEAN

We died with Christ our surety,

With Him we left the dead, And in the heavens are seated With our exulted Read: The grave, and death and judgment Behind foreter lie. Before us peace and glory In life which cannot die With Christ on life is hidden Secure in God above Within the veil untrodden, Walled in by ondless love, Beyond the scathe of sorrow, Be) ond the curse of sin, Secure from outward trouble. And safe from blight within.

We may be oft in danger. In sor ow oft we may, The seven-fold heated furnace May sometimes bar our way; Praise God! ve cannot perish. All foes we can defy : With Christ our life is hidden, And Christ can never die.

We died to sin with Jesus; Then let our actions prove His Lesurrection's power, The holy walk of love; With lot s for ever girded, With lamps for ever bright, Until the Chast from heaven Shall greet our longing sight.

The grave may claim this body, This frame may turn to dust; 'Tis but a short-lived triumph, Our Lord shall keep his trust; Forth springing from Death's portal We soon shall shout and sing O Grave where is thy triumph And where O Death, thy sting?

If sleeping then or waking The hour shall shortly come When the azure veil shall open And Christ will call us home; Our life shall be unveiled In light and power divine, And we in glory with Him For evermore shall shine. New Edinburgh, Ont.

C. I. C.

Presbytery of Bruce.

This court held its quarterly meeting at Walkerton, on the 28th and 29th ult. Dr. Bell, Moderator. There were sixteen ministors and seven eldors in attendance. The Rev. Mr. Gunn, of Hanover, being present, was asked to sit and deliberate. Certain papers from Tara, Allanford, and Elsinore, on being read, were found to be irregular; when it was resolved to appoint a commission, consisting of Messrs. D. Fraser (convener), Straith, and Gourlay, ministers; and Messrs. McGillivray and Ross, elders, to visit that congregation with instructions to bring up their wishes to the next meetto oring up their wishes to the next meeting of Presbytery. The following elders were appointed to sit as assessors in the Kirk Session of Tara, etc., until elders be appointed, viz.: Messrs. Rowand of Dunblane, Esplen of W. Arran, and Ewing of Paislav. There was read a patition from Paisley. There was read a petition from the trustees of the congregation of Huron, complaining of the congregation of Knox Church, Ripley, and specially of certain members and adherents thereof, for having trespassed on their glebe lands. treepassed on their glebe lands. The petition was laid on the table, and all parties interested cited to appear at next meeting of Presbytery. The court learning from the Moderator that he had in the interim of Presbytery in its name and on its behalf, petitioned Parliament against all un-necessary Sabbath labour, it was corhalf, petitioned Parliament against all un-necessary Sabbath labour, it was cor-dially agreed to approve of his conduct in this matter. It was resolved to hold a con-ference on the state of religion at the next meeting of Presbytery, and Messrs. Straith (convener), Scott, D. Fraser, and Gourlay, were appointed a committee to prepare a programme for the guidance of the court in said conference. A committee, consisting of heaver of the committee of the consisting of the conference of the committee of the consisting of the conference of the committee o ing of Messrs. Cameron (convener), 1011116, Straith, D. Fraser, and Wardrope, were appointed to prepare an overture to the Synod anent the demoralizing tendency of public amusements in high places, the same to be submitted to the Presbytery at the present of th its next meeting for its approval. Mr. Currie reported that he had mod-rated in a call at Euniskillen on the 3rd February, which came out unanimously in favour of the Rev. A. Burr, but that the congregation has ist proceedings in the cell Mr. Currie's conduct was sustained, his diligence commended, and the call was laid aside. There was read a resolution of the congregation of Westminister Church, Teeswater, asking that Mr. Wardrope's services be withdrawn from Eadie and confined to Teeswater, and should the desired change take place, promising a salary of \$700 per annum. After hearing Messrs. Mackagu) and Kirkland, commissioners, it was resolved to lay the resolution on the table, and to cite all interested parties to the next meeting of Presbytery. Letters were read from the Presbyteries of Mon-Toronto. and Lindsay, intimating respectively their intention to apply to the next General Assembly for leave to receive as ministers of the Presbyterian Church in Canada the Rev. Wm. Hawthorn, formerly of the U.P. Church, United States; the Rev. Thos. J. Johnson, lately a minister of the American Presbyterian Church; and the Rev. Dougall MacGregor, late of the Congregational Church. There were presented for transmission to the General Assemed for transmission to the General Assembly a petition from the Kirk Session of Free St. John's Church, Walkerton, and a similar petition from the Session of North and West Brant, praying to have all doubts and West Brant, praying to have all doubts about the Presbyterial relationship of these congregations removed, and that they may be declared within the bounds of the Presbytery of Saugeen. It was agreed to transmit said petition to the General Assembly simpliciter. It was resolved to hold the next meeting of Presbytery within the Presbyterian Church Part Flying. in the Presbyterian Church, Port Elgin, on the second Tuesday of July, at 4 o'clock p.m.—A. G. Forbes, Pres. Clerk.

LEIGH RICHMOND says, "Never preach a single sermon from which an unlightened hearer might not learn the plan of salvation, even though he never afterwards heard another discourse."

Our Young Kolks.

A Boy's Sacritice.

" My little children, let us not love in word, neither in tongue, but in deed and truth."

A child had a beautiful canary, which ang to him from early morning. The mother of the child was ill, so ill that the song of the bird, which to the boy was delicious, disturbed and distressed her so that she could scarcely bear to hear it. He put it into a room far away, but the

bird's notes reached the sick bed, and caused pain to her long, toverish days.

One morning, as the child stood holding his mother's hand, he saw that when his pet sung, an expression of pain passed over her dear face. She had never yet told him that she could not bear the noise, but she did so now.
"It is no music to me," she said as he

asked her if the notes were not pretty. He looked at her in wonder.

He lacked at her in wonder.

"And do you really dislike the sound?"

"Indeed I do," she said.

The child, full of love to his mother, left the room. The golden feathers of the pretty canary were glistening in the sunshine, and he was telling forth his loviest that they had consol to please the notes; but they had ceased to please the boy. They were no longer pretty or soothing to him, and, taking the cage in his hand, he left the house. When he rehis hand, he left the house. When he re-turned he told his mother that the bird would disturb her rest no more, for he had given it to his little cousin.

"But you loved it so," she said, "how could you part with the canary?"
"I loved the canary, mother," he replied, "but I loved you more. I could not really love anything that gave you pain. It would not be true love if I did."

Art of Reading

Mr. Anthony Trollope delivered an address lately in London on the "Art of Reading," in which he carnestly recommended his hearers to acquire the art—a mended his hearers to acquire the art—a never-failing source of enjoyment, but only to be obtained by practice, and not when middle life had come on them. As to what they should read, we would say good books. Above all things, he would advice them not to deceive themselves in their choice. If they could make poetry a delight with them, it had a charm which could not be found in any other literature. delight with them, it had a charm which could not be found in any other literature; but, if poetry were distasteful, there was a world of prose. They must read for amusement, but they need not on that account eschew acquiring information. Instructive books, indeed, were the books to get hold of. Magazine reading, unformately, left too little behind it; and, as to novels, there were, of course, novels, and novels, but he did not think that Scott, Thackery, or Dickens, ever wrote anything impure.

For Young Ladies.

Extracts from Mr. Talmage's sermon on the Woman of Pleasure]

Persons at your age, looking off upon life, are apt to think that if, by some stroke of what is called good luck, you could arrive in an elevated and affluent position, a little higher than in that which God has called you to live, you would be completely happy. Infinite mistake? The palace floor of Ahasurus is red with the blood of Vashti's broken heart. There have been no more scalding the absolute that the palace of the second that the second that the second that the second the second that the second that the second that the second the second that than those which coursed the cheeks of Josephine.

Mere social position will never give hap-piness to women's soul. I have walked through the halls of those who despise the common people, I have sat at their ban-quets; I have had their friendship; yea, I have heard from their own lips the story of their disquietude; and I tell the young women of this Church that they who build on mere social position their soul's immortal happiness, are building on the sand.

The poorest god that a woman every worships is her own face. The saddest sight in all the world is a woman who has built everything on good looks, when the charm begins to vanish.

Culture your heart and you culture your face. The brightest glory that ever beamed from a woman's face is the religion of Jesus Christ. In the last war two hundred wounded soldiers came to Philadelphia in one night, and came unheralded, and they had to extemporize a hospital for them, and the Christian women of my Church, and of other Churches, went out that night to take care of the poor wounded fellows. That night I saw a Christian women go through the wards of Christian women go through the wards of the hospital, her sleeves rolled up, ready for hard work, her hair dishevelled in the excitement of the hour. Her face was plain, very plain; but after the wounds were washed and the new bandages were put around the splintered limbs, and the exhausted boy fell off into his first pleasant sleep, she put her hand on his brow, and he started in his dream, and said, "O, I thought an angel touched me!"

That woman is grandly dressed, and only she, who is wrapped in the robe of a Saviour's righteousness. The home may be very humble, the hat may be very plain, the frock may be very coarse; but the halo of heaven settles in the room where she wears it, and the faintest touch of the resurrection angel will change that garment into raiment exceeding white, so as no fuller on earth could whiten it.

THE Jews are a long-lived people. A London medical journal commenting on this fact gives some of the causes as fol-lows: They are obliged to keep two Sun-days in the week, besides Jewish, Chris-tian and political holidays. The circum-stance of two out of every seven days being lost to business, gives them, by necessity, about twice as many days of leisure as Christians. They do not engage in mining, mechanical and other hazardons occupations. The biblical and traditional pro-hibition of certain ailments is favourable to longevity. They rarely use alcoholic liquors, and almost never to excess; this is universally conceded. They seldom marry cut of their own race, and have marry cut or their collittle hereditary disease.

Spinning.

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spin, both of the, and of purple, and of scarlet, and of fine liner. And all the women whose heart stread them up in wisdom spin goats' hair."—Fixedite xxxv 27, 26.

Was it but a waking dream. Formed by fancy a viewless fingers?
Etrangely clear the pictures seem Still in mem'ry's ear there Lugers Music of a chanted song, Echoes of a woman's voice Oft are with me 'mid the throng Bidding still my heart rejoice On the desert's level dun Lay the tents in dark and bright While the fiery pillar shoue, Israel slopt beneath its light. But within one lighted tent Sit a woman, singing low. While her eager eyes were bent, And her busy hands intent On a thread as white as snow. Sweet and low her marmaring song, For her inidren slept around, And the thread grew smooth and long, All in cadence with the sound. "I am spinning for the Lord.

Blessed distant! Happy hand! Blest the cars that heard His word, For I spin at His command Not for daily bread 1 spin; Daily is the manna sent; House nor land I toil to win, Happy in this moving tent Far away in Canaan's land, Rich with Olive, corn, and vine, Given by the Lord's own hand, An inheritance is mine. Not my sins my work demand, Sacrifice the Lord provides. Even now my husband's hand Turough the wild the scapegoat guides. On that guiltless victim laid,
All my sins were borne away One shall suffer in my stead On some far-off future day. I have toiled in days gone by For my children's raiment poer; E'en that need God doth supply, For their clothes wear out no more. So 'tis love, 'tis love alone, Bids me spin with thankful song:

Makes His feeble ones grow strong. "Forth from Egypt's gloomy land Have his ransomed people come; Through the desert shall His hand situide our children safely home Through the ocean's depths we trod. Praised Him on the Red Sea shore; Saw, when swayed by Moses' 10d,

Telling what the Lord hath done

O'er our focs its billows roar; Tasted how his wondrous power Made salt Marab's waters sweet: Praised Him when to Elim's bower He had lead our weary feet. Heard the dreadful trumpet thrill, Shaking Sinai's mighty hill; Saw the cloud, the smoke, the flame, From its riven rocks that came; Shuddering knelt we to implore We might hear His voice no more. Yet that voice hath many a tone. Not in thunder, not in wrath Speaks He to the heart alone, Cheers me on the desert path ; Tells me that His name is Love At the thought my eyes grow dim; Blessed proof, all thanks above, He will let me work for Him!

"He shall have my very best-Thread, thou must be smooth and fine So, while others round me rest, I am spinning for His shrine.
Rougher work may well be done,
While the sun is het and bright,
But the smoothest thread is spun In the dewy cool of night. And a pleasant thought will come:
Not alone my work I do, Well I know in many a home Sit my sisters spinning too. Out of sight, and oft unknown. Thus our separate work we ply; But when all our threads are spun, They shall mingle by and by. Differing threads, yet all unite: Blue and orimson bland their dyes While my thread is stainless white, As the manns from the skies.

"Thou shall go, thou favoured thread. Where no noman's foot may tread-Where the wondrous vail is hung, And the golden censure swung, Where the golden lamp is glowing, And the mystic oil is flowing, Where the priests alone may go, In their vesture white as suos In the High Priest's raimont fair, Thou, methinks, may'st have a place; Not for me to weave thee there Nobler han .. s have wen that grace. Bezaleel is wondrous wise: Threads to weave that we have spun Well he blends their gorgeous dyes, Like the clouds at set of sun

He may twine thy stainless white Where scarce venture Aaron's feet Where the inner vail is bright With the changeless hely light, Shining o'er the mercy-seat. Not for me thy place to choose; Only let my work be done. So that God may deign to use What his servant's hands have spun.

"Soon I know that eager groups

Glad will bring their treasured store, • When the women throng in troops Round the Tabernacle door. Scattored here, we there unite; Gladly there our hands shall bring Gold, and com, and mirror bright. For the temple of our King. Sorn the time for gifts is done: Soon the time for work is o'er; Quickly must my thread be spun, Ere God says, 'I need no more.'
I am spinning, Lord for Thee,
Thou wilt keep my hands from stain: Now I rost that I may be Ready for thy work again." Exodus xxxviii. 3.

Aurtria is progressing in the way of religious liberty. The Minister of Public Worship has authorized the formation of two Protestant parishes in the Tyrol, where there has been none hitherto.

It is a sad statement, but nevertheless a true one, which was made lately in a sermon by Dr. Broadus in Philadelphia, that "twenty-nve years ago, scarce any respectable publisher would issue a book that had any infidelity in it. Now there is scarce a publisher who does not send forth works that have more or less of scepticism.

Subbuth School Teacher.

LESSON XVIII

April (0,) THE LAME MAN HEALED

COMMIT TO MEMORY V. 6

Scripture Readings.—With v. 1, lead Dan. vi. 10; with v. 2, compare John ix. 8; with v. 3, 1, 5, compare Heb. 51 2, with with v4. 3, 1, 3, compare 1100. At 2, with v. 6, read Matk. x. 9; with v. 7, read Matk xvi. 17, 18; with v. 8, read Ps. cvii. 15; with vs. 9, 10, compare Ps. xl. 3; with v. 11, compare Acts v. 12.

Golden Text.—And his name, through faith in his name, hath made this management. Acts viii. 16.

strong.- -Acts iii. 16.
Central Fruth.-All power is given to

and by Christ.

To spread a fire, one scatters coal. To chise a crop, one scatters seed. To send Christianity over the world, persecution is allowed to drive the disciples out of Jerusalem. The occasion of the opposition is a miracle, one of many; but Luke is led to single out this one on account of the ferment it raised, and an address following it. Its being wrought at all is a fulfilment of a foregoing prediction (Mark vi. 17, 18), and the effect that followed it another, namoly, John xvi. 2.

We have our attention called successively to the disciples, the poor cripple, his mirac clous cure, and the witnesses. They come in order.

I. THE DISCIPLES (v. 1), Peterand John, personally quite different, but in heart, principles and aim alike, with different gifts by the same Master. The original plan, "two and two" (Mark vi. 7), has great advantages. The early Christians great advantages. The early Christians did not break away from the temple or synagogue service in haste. They were driven away. The Christian system grew out of the Jewish, as the corn put off its husk, and the husk was to die, having done its part. But the Jews, ignorant and unbelieving, counted the husk the permanent thing, and broke with the Christians. thing, and broke with the Christians. Peter and John could look on the sacrifices as types fulfilled, and their prayers were offered none the less heartily because around them were persons who did not see and know all they did—a rebuke to the narrowness of many who call themselves Christians, but imitate the Pharisees. Jowish hatred, increasing light, and the divine providence in the destruction of the temple, gradually revealed the truth as to the Mossic law, as it is in Romans

The time was three in the afternoon. the time was three in the atternoon, the third of the three periods of prayer, third, sixth and ninth hours (see Ps. lv. 17). Regular times of prayer are a great help to any one. What we do irregularly we come to do carelessly, and cease to do at all. Hence the value of regular family worship, regular morning and oven-ing secret prayer, Scripture reading and attendance at divine service. Chance attendance is next to none.

II. THE POOR CRIPPLE (vs. 2, 8), well known, always for years at the same post, a remarkable gate of the temple; helplass, needing to be "carried;" permanently so, "from his mother's womb." The calculation is that persons prepared for or affected by worship, will be inclined to almostiving and corrunt abundances are and alms-giving, and corrupt churches are apt to make such deeds acts of penance, while corrupted worshippers will be apt to do them publicly. Hence morques and con-tinental cathedrals are usually besieged by mendicants, usually very worthless. Pro-testants escape this, not because they give less, but they give it in a better way (see Matt. xxiii. 5 and vi. a). This gate of Corinthian brass (a most costly compound), and which led from the Court of the Gentiles into the Court of the Women (called so because women could worship there), is much praised in Jesephus.

The fanciful writers make Jesus Christ the beautiful gate to God's temple, to which we in our helplessness are wrought. An incident may illustrate the truth, but we must distinguish between illustrating and teaching. Fancy often runs riot when it defines the meaning of Scripture, which is not dependent on a lively imagin ation. As we use "charity" to mean both the feeling of pity and the gift it bestows, so did the Greeks use the word of which the meaning the meaning received. alms" (a singular noun) is a derived contraction. Hence, properly, it has "an" before it. The beggar, according to his custom, asked of them as they were

III. THE MIRACLE. Peter and John, moved by the Holy Ghost, steadily gazed at the man, to fix his attention and raise hope. They directed him to look on them, i.e., they gave some formality to their act, so that it might be connected with them, and that neither he nor any one else should say that "he happened to gain strength when they were passing." Of this he had no idea; he only expected aims. We are always more expectant and eager about bodily than spiritual matters. Drawbacks that would not amount to any-thing elsewhere, will keep men from a church; pains and cost will be thought little for a dentist or a doctor that would be deemed absurd for spiritual

teaching.
The words of Peter are instructive. had not money, but he had pity, and God used his pity as the channel of a far greater used his pity as the channel of a far greater blessing. This is an example to us. Let us give what we have—money, clothing, food, pity, counsel, influence. But let it be done wisely, justly, and "in the name of Jesus Christ." For so the cripple was to be healed. The name of the Redeemer is a name of power. Jesus of Nazareth wrought miracles in his own name, not so Peter; "In the name of, etc. (v. 6). This served to teach the man himself and the bystanders, and it glorifies Christ. With the word went forth a double power, (1) on the man's mind, so a double power, (1) on the man's mind, so that instead of counting himself trifled with, he expected some result and tried to walk; and (2) on the man's limbs, so that he could "walk and leap." Of this power Peter's act was an outward and sensible sign. "He took him by the right hand sign. "He took him by the right hand and lifted him up, as one would lift up a feeble or wounded person. An example is thus set to all Christian workers. Pity, giving what we have, reliance on Jesus,

stretching out the helping hand, in per sonal counsel, encouragement and wise drawing out, and lifting up the weak and helpless to whom God sends us, and finally, giving God all the glory. A grave inte-take is often committed in reference to those who are being healed spiritually. It is supposed they come at once to their full strength, whereas they often require a hand to be stretched out towards them The boys and girls who become Christians, do not become Christian men and women in a day; but they are Christian boys and girls, and are to be aided, taught, borne with and helped as such. The lambs are to be fed.

Again our attention is fixed for a moment on the healed man (v. 8), in his outward acts and his inward feelings. The acts were natural in the occumstances. He had a new power, and perhaps used it awkwardly, if heartly; and he had a new joy. We ought not to criticise men if new joy. We ought not to criticise men in on first seeing the Saviour and themselves as safe, they are a little demonstrative, or even "odd" in their way of showing their gladness. "The Lord looketh on the heart." Nor let it fret us if they do not make much account of us who aid them.
That they enter into the temple and
"praise God" is the main thing. Peter
and John with the healed man may stand for faithful labourers and their fruits at the last day. "Here are we and those whom thou didst give us to lift up in thy

IV. THE WITNESSES (10, 11); enough of them, "all the people; competent, "they know;" disinterested, they had no special know;" disinterested, they had no special interest in the beggar and no prejudice in favour of Christ; on the spot, there he was leaping; deeply interested, "fitled with wonder and amazement." Any getting up of the case, or any collusion with the man, was out of the question. All men know him to be helpless, and forty years old (Acts iv. 22). This "Solomon's Porch" was a wide and long verandall, supported on marble columns, looking towards the valley of Jehoshaphat—a resort for those valley of Jehoshaphat—a resort for those who waited around the temple, and in which Jesus walked (John x. 23) and the apostles often met.

Among many practical and timely lessons, in addition to those suggested, teachers may dwell on the following:

(a) Christian pity takes note of the body, erects the hospital, asylum, and almshouse, and provides food, shelter, and medical care. It gives what it has.

(b) This is not its utmost or its best. It does all in the name of Christ and to his

It does all in the name of Christ and to his glory, and is glad when a way is made to bring the suffering not only to health but to "praising God."

(c) Outward signs prove the inward and spiritual power. The miracle showed that these men had divine energy given from Him. Men were not left to find out by the quality of their doctrine, if God sent them. The miracles proved it.

SUGGESTIVE TOPICS.

The state of the public mind—the two disciples—whether going—when—why—their attitude towards the temple—the cripple—where laid—why—how old—how fit to be healed—his expectation—Peter's directions to him—the words of healing—the extendent are the possible. healing—the attendant act—the result the man's movements-temper-coursethe witnesses—their fitness—their feelings—and the lesson to us.

The Question Drawer.

The question box or question drawer is a familiar method at conventions and in-stitutes of bringing out information as to ways of working in the Sunday-school field. A variation from the common plan of having all the questions answered from the platform is sometimes found to work well. At a recent series of institutes in New Haven County, Conn., the written questions neked by the audience were distributed again in the audience, that those who received them might write answers on the same slips. The questions thus asked and answered were a second time gathered up and read by the leader of the institute. few of these are given herewith, as illustrating the success of the plan, and as covering important points in methods of

work:—
Q. "Who should pay the expenses of the Sunday-school?"

A. "The Church, by all means."

Q. "Do weekly Sabbath-school contributors tend to lessen the giving power of the Church ?"

A. "No! systematic weekly giving tends to develop the giving talent and power of

the Church."
Q. "Should the pastor or the superintendent lead the teacher's meeting?

A. "The one who can do it best, and will do it best. Experience will show."
Q. "What shall be done with a teacher who will not attend the teachers'-meeting, and who evidently does not interest his

A. "Let the superintendent kindly labor with him, to show him his duty and responsibility. If this is in vain, a better teacher should be supplied, if one can be

found. Q. "May a pastor teach a Bible-class in

his own school?"

A. "Yes, unless the Sunday-school follows the morning service, and another preaching service follows then. Then the pastor should be excused from this duty."

Q. "In a few words tell me how I can

become a good teacher of young children."

A. "Be Christ-like and child-like, Christloving and child-loving."-S. S. Times.

"What one point did that superinten dent try to impress on his school in his twenty minutes' talk?" was a question which one visitor might have asked of another, as the two came away from a Sun-day school room. "I am sure I don't know," would have been the only fitting answer. "Then what was the good of the address?" "There again I can't answer you," would have closed comment on that service .- S. S. Times.

Bisnor Macronie, of Maritzburgh, is shortly expected in Eugland, and desires the use of a church or school, where he can set forth the needs and claims of speaking the word in His name, and his diocese.

Tyndall and the Hindoo.

The Brahmo, whom the upheavals of the time have made a hon, is Protap Chinder Mozoomdar. He is a preacher of the Brahmo Somaj in India, and Editor of the Indian Mirror in Calcutta. He has been preaching in various theistic pulpits throug out England—Manchester, Bramingham, Liverpool, Newcestle, Camburgh, Glasgow, Bristol—and many times in London. He tells me that during his six months of sejourn in England he has been the guest of members of the Church of England, of Quakers, Baptists, and several other denominations; but only in one case—that of a Daptist lady in Liver pool— bas any person shown the slightest disposition to make him a Christian.

Among the souveners of his sejourn in Eugland it is probable that Mezcoindar, who left yesterday for India, has carried back none mere remarkable than an interview which he had with Professor Tyndall. He appeared to have been profoundly stirred by the address of Tyndall at Belfast; and the Professor, learning the great desire of the Brahmo to converse with him, appointed an hour. Among the souvenirs of his sejourn in

appointed an hour.
"Your address at Belfast," he said, "has awake led in me a desire to thank you personally for it and to see you." "That, said Tyndall, "I shall value among the crumbs of comfort which have fallen to me among plenteous bestowals of things uncomfortable."

After ve were seated, there was a little zilence, which was at last broken by Mozoomdar, who said in low tones,—
"I feel the need of a few axioms of religion."

"I can quite understand that," said the Professor gently; "but is it best to call them by so precise a word as axioms? It would appear wise to keep our ideas on such subjects, as Emerson would say, fluent."

"Let us say, then, principles. We ap-

— such as Edd and the soul of man."

"You will easily see," replied the Professor, "that one in my position has to be very careful in using such terms as these. So far as the ordinary sense in which they are used is concerned, I fear I shall be found an Athoist, though I believe I should value as much, as any other, any realities associated with them. I remember once, when talking with Carlyle, he used the expression, 'That long paraphrase which we shorten into the word God;' but we have to know something of the paraphrase when we use the abbreviation."

"In what form, then," asks Mozoomdar, "would you express those ideas or principles?"

"That is a very difficult question. But

is it necessary just at present to put them into definite form at all?"

"I think that in India we do stand in need of some strong and clear form, in which to embody our new religious ideas, and this for the sake of morality. Now that the old religious systems are breaking up, the young men emancipated from them disclose a tendency to cast off also the morality they enjoined, and which, though not the highest, was still able to supply important restraints. There have been some sad instances of young men who have come out of the Universities not only with their old beliefs gone, but with nothing to prevent their sinking into lives of more self-indulgence. We appear to require some religious basis for morality stronger than that which has been aban-

doned."
"Your statement about those educated youths is surprising, and requires careful probing. It might be found that when young heretics are concerned, everything against them is brought to light which, while they were orthodox, is hushed no. But if, indeed they do sink into lives of mere actional planes. You may rely on it self-indulgence, you may rely on it those young men are not properly taught. I feel very certain that if they were properly appealed to, their heart strings would

"It is true," rejoined Mozoomdar, "that they are not morally taught at all. Some intellectual instruction is given them for two or three hours each day, but they are then left entirely to themselves. But how shall they be appealed to?"
"Can you not cultivate in them the love

of truth, the sense of honour, honesty, benevolence, charity? I cannot believe that the human being exists who requires theology to show him the superiority of an honest man to a rogue."

The conversation then turned upon a

wariety of other subjects, but it ended with this significant remark on the part of the Brahmo, "However much I may cherish my religion, it must be such as can underthe strictest in vestigation, and it must conform to the highest scientific truth or I part with it."

THE S. S. Congress which met at Plainfield, the home of Dr. Vincent, was at-tended by a large number of the leaders in Sunday School work from the cast and west. Considerable attention was given to west. Consideration of the qualifications the consideration of the qualifications which are needed in a good Superintendent. Rev. Dr. Lowry mentioned Christian character, and devotion to Christ as the first qualification. He should have enthusiasm, balanced by self-control; executive ability, free from egotism and an overbearing disposition; perseverance linked with patience and a strong will directed by a heart of sympathy. Among acquired qualifications were mentioned (1) habits of observation; were mentioned (1) habite of observation, (2) a holy ambition to excel; (3) acquaintance with the most recent beloe; (4) knowledge of the mode of child thought. Much diversity of opinion was expressed as to the way in which the superintendent should be elected. Somethought he should be appointed by the teachers alone, others by the teachers and scholars, and others would have him appointed like any other officer of the Church, making the school simply a department of Church work.—
The Working Church.

HE cares for them because they are his own. He knows what it is to watch over them in summer's drought and in winter's cold; by night as well as by day, in sick-ness as well as in health, in dying as well as in living hours.

Aritisk American Presbyterian, 102 BAY STREET, TORONTO.

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TO CORRESPONDENTS.

Letters and anneles intended for the next issue with he in the hands of the Editer not lete.

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British American Presbyterian. FRIDAY, APRIL 21, 1876.

MISSION SECRETARY.

From the minutes of the Home Mission Committee in last week's issue, and the letter of the respected Convener of that Committee, it will be seen that the Fund is in debt to the extent of twenty thousand dollars, and that in consequence the Committee is unable at present to pay for services rendered during the past six months.

This is a very serious matter to many of

the missionaries of the Church, and to some eighty or ninety ministers whose salaries are supplemented from the funds of the Committee. These will all doubtless in time be pe in full, but it behooves the Church to consider what steps should be taken to remove the debt and to prevent its recurrence in after years. We are of those who believe that the appointment of a permanent Mission Secretary would tend much toward this. It is generally felt that the expenditure of the Committee might be greatly reduced were there a more systematic supervision of the various missions and supplemented charges of the Church. Grants are being given, on the recommendation of their respective Presbyteries, to many fields, where by a little judicious dealing the people in these fields might be stimulated to greater liberality, and in numerous instances the charges become self-supporting. The past history of the Church has abundantly proven that this is not being done by Presbyteries generally, there being many congregations and missions on the list who have for the last ten years been receiving the same grant from year to year, notwithstanding increased numbers and increased wealth on the part of the congregations thus receiving This very fact does much to damp the liberality of many of the members of our Church. A mission agent set apart for this particular work, visiting from time to time the various fields under the care of the Committee, encouraging the people, puting them on systematic methods of contributing to the support of ordinances, and generally stimulating their liberality, would, we are assured, do much to reduce the expenditure, and to add to the efficient working of the missions of the Church. The revenue of the Committee also could be very greatly increased by the services of such an agent. As the result of his personal visits to the mission fields he would he in a position to give the Church much interesting information as to the work being carried on, and in the diffusion of such information, as well as by his public appeals from the platform and his private appeals to our men of wealth, a warmer missionary spirit would be fostered, and the treasuries of all the Church's schemes be largely benefited. Apart from all this, the vast amount of labor, and that yearly increasing, imposed upon the Convener and Secr of the Home Mission Committee. as those best informed know,-is more than the Church should ask from those who have the duties of their regular work to discharge, -shall we add, more than can be satisfactorily and thoroughly performed except by one set apart exclusively for it.

We believe that the Home Mission Committee, who ought to be in a position to form an opinion on the subject, has more than once asked the Assembly to appoint such an agent. Their opinion is concurred in by many of those who have the warm est interest in the progress and advancement of our Church's work. Three years ago, with one or two exceptions, all the Presbyteries of the Canada Presbyterian Church adopted a remit of the General Assembly recommending such an appointment. The vecessity for it is felt now since union more than ever. It is true that objections have been raised by some respected ministers, but in the present state of affairs would it not be worth while making the experiment by temporarily appointing, for a term of three or five years, a suitable person as Missica Secretary?

If found not to work well the Church could return to the present order of things. are convinced that a few years trial would remove all objections.

Foreign Missions.

Reseived per Rev. J. F. Campl .., missionary elect to India, the savings of a little boy interested in Foreign Missions, 52c.; Charles St., Toronto, after sermon by Mr. Camp' el', \$25.

PASTORAL VISITATION.

A kindly discussion has arisen, which appears in the columns of the Globe, upon the vexed question of Pastoral Visitation. It is alteged that perochial work is inimical to those studious habits which are necessary for the composition and delivery of great sermons. On the other hand, it is contended that pastoral visitation is the supreme duty of a minister. We are 16minded of an illustrative succdote. A church was vacant that had long been bless d with a clergyman who was an excellent preacher but no pastor. A deputatation was sent to Dr. Anderson of Glasgow, to ask him to recommend a minister for the vacant pulpit. The Dr., with his characteristic twinkle of the eve, said, "Geutlemen, do you want a good preacher or a viciting man?" They replied in effect that, as their last minister, though a fine preacher, was seldom over seen in their homes, they would like a visiting pastor this time. Dr. Anderson said he would send the very man that would suit them. Well, after some time, the deputation paid the Dr. another visit. He asked them if the man he had sent would do. They replied "He would no do ava." "Why," he enquired, "is he no a grand visitor?" "Oh, yes," they said, "he's a' that, but he's naething mair. He can do naething but haver in the pulpit." "Well, I suppose," the Dr. caustically enquired, "ye'll be wanting a guid preacher noo." "Aye, aye," they all said, "say naething mair about visiting." The minister that was recommended, and after due trial called, is at this moment an eminent preacher in Scotland, though like Dr. Anderson himself, he was never highly distinguished for visiting. Mr. Gilfillan, in his memoir of Dr. Anderson, tells us that on one occasion the Dr. was met by one of his congregation, who said, " It's a great shame, sir, that I have been fourteen years a member of your Kirk, and ye hae never ance darkened my door." Dr. Anderson, putting his hand upon the man's shoulder, said with great solemnity, " Go home and thank God for that. It is a sign you have enjoyed unbroken prosperity during all these years." Of course Dr. Anderson could very well afford to say this, as, while not a visiting minister in the ordinary sense, he was most attentive at the sick bed, or wherever a wise counsellor was needed.

In regard to this matter there is a common-sense view. Some men are great preachers and are not visitors. Others are much given to visiting, who are not brilliant pulpit stars. Others are good at neither one nor the other. But there is a fourth class, who are highly distinguished both as preachers and workers. Dr. William M. Taylor, at this moment one of the magnets of the New York pulpit, says in his Yale lectures on Preaching: "The pastorate and the pulpit act and react on each other. The experience of the people, gathered by the minister in his intercourse with them, serves to enrich his discourses, and the character and conduct of the pastor during the week will either deepen or efface the impressions made by his sermons." Dr. John Hall of New York, is one of the ablest preachers of the day, and is at the same time a most exemplary pastor.

Again, our article on first page shows that Dr. Norman MacLeod performed his pulpit and parochial duties at one and the same time in a very thorough manner. The name of Dr. Chalmers in this respect, towers like a Ben Nevis above all othersexcept it be that of Dr. Thomas Guthrie, who, while he was always most brilliant in the pulpit, occupied a very large portion of his every week, not only in visiting the members of his flock, but in regular door to door visitation amongst the lowest dens in Edinburgh. On the other hand, we acknowledge that many of the ablest preachers have been, and are, men of the closet and the study. It may even be allowed that frequently too much 'is made of the merely visiting propensity. But we wish ministers, and especially students, to guard against the coxclusion that it is impossible to be a great preacher and a great visitor at one and the same time. The earnest minister will be conscientious and faithful in regard to the discharge of all his duties; and we must say, that were we asked to recommend for a vacant Church one who would prove a good preacher, we would be more suchined to look for him amongst the faithful and laborious workers. There i- no rule, of course; but such has been our experience that the very best sermons we have heard, have come from men who are eloquent as well by their lives and their labours.

The Premium Photograph.

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

DR. PUFUS HOLDEN.

"Give our tears to the lead! For humanity's From its silence and darkness is ever the same The hope of that world whose existence is

May not stille the tears of the mourners of this" Another name has been taken from our Church roll in the death of Dr. Rufus Holden, of Belleville, who died suddenly at his home, on the morning of 30th March,

while in the act of dressing. Though in death, he made no sign, his ent ro life speakoth of the living hope and testifies that his death was that of the righteous. Dr. Holden was born in the township of North Augusta, on 16th January, A.D. 1809, and early lost a mother's care, being only nine years old when she died.

He remained on the old homestead farm until about fifteen years old, when he resolved to procure a more thorough education than the practical views of his father would seem to have of his own accord provided. That education he sought in Ogdensburg, after which he entered as clerk in the store of the late Billa Flint of Brockville (father of the Hon. B. Flint of Belleville). During his stay in Brockville, he attended faithfully the ministry of the Rev. Wm. Smart, our oldest minister on the Assembly roll. Thus early did he seek

the kingdom of God, and his righteousness. When twenty-two he murried Elizabeth Clement, of Elizabethtown, the mother of all his children, with whom he lived in the blest happiness of a Christian home, until May, 1869, when suddenly also she died. Of his daughters, one is the much respectwife of the Rev. Prof. Gregg; another the equally respected wife of Dr. Burns of Halifax: another is married to Mr. Thomas Ritchie, a merchant in Bolleville; two are still at home. The sou, J. Clement Holden, is an active member of the enterprizing firm of Ames, Holden & Co., Montreal. All the children are Christian workers, using the legacy well of Christian example the parents ever set.

Dr. Holden, then plain Rufus Holden, removed to Belleville from Cobourg, where he made a short stay in 1834, opened up a drug business, whch for many years he successfully carried on. He was ordained elder in the American Presbyterian Church which then formerly represented the old blue banner in that town under the pastorate of Rev. C. Jones. In 1841 he received a Medical Diploma from Philadelphia where he studied, completing his medical curriculum by three month's study at McGill College, Montreal.

The American Presbyterian congregation was broken up, and we now find the Doctor's name in connection with a Congregational cause, until Rev. Wm. Gregg (now Prof. Gregg) came to Belleville. In 1849 we find his name enrolled in the Church record. In 1852 he was inducted into the eldership of the John Street Church, an. 1857 chosen Clerk of Session. He married the widow of Mr. James Blacklock in the fall of 1878, who survives

him. Dr. Holden was ever a steady, punctual, earnest worker in the Church and congregation which mourn his loss. He paid tithes into the Lord's treasury, keeping a regular benevolent account. Active temperance, tract distribution, Bible Society work, and the Evangelical Alliance cause—he was in every Christian work carried on in the town where his lot was cast. Kind, even to a fault, sincere, benevolent, few die more universally respected, even beloved. The street through which the funeral passed was thronged by many of the poor to whom his unostentatious charities had been dispensed, and tears were in many eyes as the sad procession moved along. oyes as the sau procession moved along. On his grave may well be inscribed with unvarnished truth the words of the patriarch of U.z. xxviii. 13, "The blessing of him that was ready to perish came upon and I camed the wildow's heavy to on me, and I caused the widow's heart to sing for joy." No longer will be take part in our courts here; but in the General Assembly of the first-born we may confidently expect to meet our venerable brother.

WITH reference to the Rev. Mr. Macdonnell's case before the Toronto Presbytery on Tuesday, we have only room to say that the special committee reported adversely on the statements and explanations made by him at the last meeting of Prosbytery; and the Presbytery was recommended to appoint a committee to deal with Mr. Macdonnell, with a view of ascertaining whether there is any prospect of his sentiments being brought in harmony with those of the Church, and to report in half-an-hour. The following were the members of the committee :- Rev. Principal Gavan, Rev. Professor McLaren, Rev. Messrs. D. Mitchell, W. Reid, John M. King, J. G. Robb, J. Carmichael (of King), Hon. John McMurrich, Mr. James Brown, Mr. William Mitchell. The committee retired about a quarter to ten, and it was after eleven o'clock when they returned to the lecture room. Professor McLaren stated, on their behalf, that they had been unable to come to a conclusion, and therefore asked for further time, and to report to a meeting of Presbytery on the second day of May next. This was unanimously agreed The hour of meeting was fixed for cleven o'clock of that day, and the name of Rev. Dr. Topp was added to the com-

HYMNOLOGY OF OUR CHURCH.

Correspondents to our columns have

occasionally since the union—Irawn atten-

tion slightly to this subject. That it is one

of great practical interest and importance, all will admit, and, that it will force itself upon the attention of the church, form ally at an early day, probably at the opproaching meeting of A sembly, is inetinotively felt by most. We also believe it is desirable that it should do so. The question of the use of hymns in our church fortunately has been already settled, and we no longer need to discuss it. Even those opposed to the use of hymne in public worship must allow it is not desirable that the present et de of things, at all events, should continue. We have first of all, our time-honoured psalms and para phrases; in addition we have the hymnbook of the late U. P. Church, the hymnal of the late Presbyterian Church of Canada in cornection with the Church of Scotland; other congregations use the English Presbyterian Hymn-book, and one or more that of the American Presbyterian Church, not to speak of those in use in our Sabbath Schools. We have thus five different vehicles for the service of praise in our now united body. All will agree we doubt not, that this is not a desirable state of things, and a considerable departure from Presbyterian order as we have been accustomed to it. The only practical question before the Church is, What shall be done in the premises? To let things alone, all who have any just sense of the vast influence upon a church of its hymnology, will agree to be decidedly injurious to the unity and harmony of the religious experience and spiritual life of the church. To leave things alone would be in effect to sanction all, or rather continue the sanction of all the books of praise we have mentioned. This would surely not be wise or even safe on many grounds. To select one of these books in addition to the psalms and paraphrases, and accord to it alone the formal sanction of the United Church is obivously attended with such difficulty as to make this course impracticable. To discard all and select for the approval and adoption of our Church, some hymn-book in use, in some sister branch of our Presbyterian family is a course that certainly would never meet with the cordial assent of our Church at large. Nor are we disposed to believe this would be the best. In the worship of the church on Sabbath, in the prayer-meeting, the Bible class, the Sabbath School, and in the family, associations rapidly gather around, make familiar and endear to the heart the book of praise we use, and a select number of the hymns it contains. This is the position at present occupied by the books spoken of, and a large and varied selection of the hymns they contain. This fact suggests, we think the only course of action in this matter, which shall, we would hope, not only secure the harm onious co-operation of our whole Church in the mode of procedure, but cause the least sacrifice of feeling, and do most to preserve the continuity of its religious experience, and what has already become endeared to it by many hallowed associations. This would be for our Church to make a compilation for her own use of all that has been found by experience to be best in all these books, leaving, we need hardly say, the psalms and hymns to occupy the place of preeminence they have so long held. To this compilation might be added a choice and careful selection of hymns not found in any of the books we use, but which have been tried and have stood the best of use, and upon which the Church has set its seal as adapt. ed to express Christian feeling, and at the same time are suited for the purpose of praise, and the worship of God; for it is not every hymn that may fully and even beautifully express Christian feeling that is also adapted for the praise of God in the Church. This selection carefully made, could take the place of those to be found in all the hymn-hooks which are soldom if ever used, because experience has shown them not to be adapted for the expression of praise by the Church. It will be unnecessary to say to those

who have given any thought to this subject, that even this work of compilation will be one of no little difficulty, and will call for the exercise of special, and at the same time of very varied qualifications. We shall not specify any of these in detail, some of which, at least, will be obvious to all. The following considerations alone will serve to confirm and give force to what we have said on this point, that the product of the work of the compilers is intended to serve the exalted and sacred purpose of giving expression to the praises of thousands and tens of thousands of God's people in all the varied acts and circumstance of public, social, family, and also of private devotion. Further, not only is such a work intended to furnish expression for religious feeling and experience in the language of praise, but it is a most important and powerful instrument of awakening and moulding religious experience and spiritual life, as well as of instruction in doctrine. This compilation first the collection each Sunday had

also should be a work that will last. It is not desirable that the book which serves as the medium of the praise of the Church should be often altered, or should need to be often touched in any way. It will be worth while for our Church to employ in this excred task its choicest minds and spirits, and for these to give to it their best and brightest hours and days; it will well repay our church to vait patiently for such men to perform that duty with so much care, such unwearled diligence preparation and prayer, that it shall at once be felt to be so suited to the wants of the church, so admirable a vehicle of praise, as by its own intrinsic excellence to supersede the other books now in use. The body of men who will produce such a hymn-book, will, under God bestow upon the Church so great a ble-sing, so rich a means of spiritual enjoyment, life and progress, as deservedly to be ranked in importance and value, second only to the Word of God, which alone is pericet, and for which alone among all compositions is reserved this distinguishing glory, that it shall endure forever.

Ministers and Churches.

THE congregation of Morrisburg has given a unanimous call to Mr. D. MacRae,

THE Rev. Prof. Gregg preached in Halifax last Sabbath. He sailed for Europe on Tuesday, accompanied by the Rev. G. M. Grant, who is also a delegate to the Presbyterian Assemblies of Scotland and Ire-

REV. DR. COCHRANE has received from the Colonial Committee of the Free Church of Scotland, an additional special grant of £250 for Home Missions. This makes the handsome sum of £500 from the Free Church. In transmitting it, Mr. Hope expresses "their high satisfaction at the recent union, and their entire confidence in our wise and energetic administration of the fund."

THE Rev. Alexander Young, will (D.V.) be inducted to the pastorate of the Presbyterian church, Napance, on Wednesday 26th April, at two o'clock p.m. The presbytery have appointed Rev. John Burton of Belleville, to preach, and the Revs. T. G. Smith and Andrew Wilson of Kingston, to address the minister and congregation. In the evening a tea-meeting and reception to their new pastor will be given by the congregation at which several members of the Presbytery will deliver addresses.

THE annual report of the Thames Road and Kirkton congregation presents the following facts:-Number of families, 180; number of members, 266: additions during the year, 27: total contributions for all purposes, \$2,082.98, expended as follows:-Stipend, \$880; Knox College Building Fund, \$429.27; Home Mission, \$102; other schemes, \$185.41; Sabbath Schools, improvement on property, and incidental expenses, \$486.80. The congregation subscribed during the year, about \$1,075 to the Knox College Building Fund. The Kirkton branch of this charge has a very fine stone church, well finished, and seated for over 800. Also, a large stable, errected about four years ago. Thames Road Congregation is sadly in need of a new church, the building of which, it is hoped they will soon undertake. This congregation has a large manse, built about seven years ago, at a cost of over \$2,000. There has been no debt on either branch of the charge for about five years.

THE Central Presbyterian Church congregation held their first annual soirce last Friday evening in Shaftesbury Hall. From an early hour in the evening a most substantial tea was served in the lecture com, of which between four and five hun dred persons partock. An adjournment to the hall was then made, and the chair having been taken by the pastor, Rev. David Mitchell, the second part of the programme was discussed. On the platform, besides the pastor, were Rev. Messrs. Reid, Inglis, Robb, and Jackson. The proceedings opened with the singing of a psalm and the offering up of prayer by Rev. Mr. Reid, after which Mr. Mitchell addressed those present, giving a brief sketch of the progress of the church. He stated that the progress of the church had been to him most interesting; he had had charge of its birth, its baptism, and its training, and he regarded it as a child of his own. During the nine months of its existence, the affairs of the church had been conducted happily and profitably. There was one thing, however, he would refer to, and that was the fact that he had not had any marrying to do among the young folks of his congregation, and he hoped they would take the hint. He said that the Central Church had been growing in a most satisfactory degree; in June they had fifty-six members, now they have one hundred and ten. In the Sunday School a proportionate advance had been made; they had begun with between thirty and forty children, new they had eighty-three children, besides twelve teachers. In a monetary sense they had been equally successful. At amounted to between thirty and forty dollars. Lust Sanday the amount was fifty two dollars, and judging from this standard the end of the next quarter would ets them beyond the paying amount. With regard to their want of a church, the rev. gentleman stated that negotiationswere afout to acquire a suitable piece of ground and it was expected that build ing operations would commence soon. In the course of the evening addresses were delivered by the other clergymen on the platform, the evening's enjoyment being much enhanced by the singing of Professor Jones and the choir of the church, who were applauded for the manner in which they acquired themselves.

"The Right Thing."

Editor Billish American Presbyterian.

Six-I hope that all who have an earnest desire for more energetic prosecuup your detorial with communications, Our work as not progressing as it should. What a face, it seems for Home Mission Committees to as are us that the present scheme is it e le at that can be devised, when to be a failure.
The evicu atoms of the Rev. Mr. Bruce, published in your columns nearly two years ago, have never been answered—they were imply unanswerable.

Let me all another example to the one

that inspired your editorial.

Last sugmer the earnest layman not then cutered on his theological studies) then entered on his theological studies) who laboured as a pioneer missionary in the towns: 4p of Belmont, found two little settlements of Presbyterians far from charch ordenances, and still more shut in by the rock and impassable roads. By his faithful labours they were gethered to his faithful labours they were gathered together, and before the summer was over, carelessness and despondency were replaced by carnestness and hopeful courage. But the no outle of October came round, and with it the opening of the college. What was done with those few sheep in the wilderness? A sister denomination, whose zeal for proselytising is fully equal to its zeal for the enivation of souls, looked on with envy at out missionary's success, and at once prepared to step into his place, appropriating the new religious life awakened by him, and turning it into their own de-nominational channel. Doubtless their efforts would have been speedily crowned with success, for to the credit of our church members, they are too anxious te hear the Gospel to cavil at the denomination of the messenger, had not another Christian layman, a merchant, come to the rescue, and, driving every week some ten miles or more, maintained the Sabbath School and more, maintained the Sabbath School and public woiship. Another station, surrounded by a few families, nominally Presbyterian, lies midway between this gentleman's residence and my own, about seven miles from each of us. And there we made conv. Tailor avaning in a court we meet every Friday evening in a country school house, and in an humble way unitated the American revivalists. I preach and he sings, not "Gospel songs," but the grand old Psalms of David. The result has surprised me. More attentive congregations than assemble at these places, I have never had the pleasure of speaking to. They evidently thirst for the Word.

cannot agree with those who say, "Well, if other denominations are able to give them preaching, let us not waste our strength, let them go." We cannot thus, as a church, shirk our responsibilities; we prove in this way altogether unworthy of the glorious church heritage we possess. These people are children of the Presbyterian Church—they were born and bap-tized within its pale. If they are prodigal children, then all the more samestly and lovingly should their spiritual mother seek Why not signalize the consolidation of the union by the adoption of some scheme which would enlist the active co-operation of carnest and talented laymen. There is no fear of want of men. Laymen are gallantly pushing them-selves to the front as it is, and if they were called upon in the name of the church, and sent out licensed by Presbyteries, they would be gladly welcomed by hundreds of little struggling bands throughout the country. I do not think there are many of our congregations that could not furnish one labourer. My own, sir, with a religious fervour many degrees lower than that from which the laymen you mention comes, could, I am sure, do its share, while, if I am right in my suspicions, tho congregation which sent out this one could send out easily four or five others like

Hoping that others will also write, even though they should only add a word of sympathy or an item of experience.

Yours sincerly, T.F.F.

Norwood, Ont., April. 7th. 1876.

THE Spelling Bee appears to have become quite an institution in the mother country as well as in America. From the English papers, we learn that not long ago, Lady Combermere has had a Spelling Bee, and that the first prize was won by the Lord Mayor. Lord Hampton, however, the recently appointed chief of the civil service commission, was ruled out for inserting a superfluous r in "harass;" and Mr. Lowe was also ruled out for spelling "brase," a word used in Soyer's cooking book, with an i. The first impression of these exercises, after their manifest utility in promoting a uniform orthography, is that they only answer the purpose of amusement. But this is a great mistake. We have found them to exercise an exceedingly valuable influence in promoting general education, and in teaching young people especially to think. They search out the meaning and use of words, and are led to consult standard writers of the language as well as good dictionaries, where the meaning, the etymology, the logical and grammatical connection of words and phrases can be found.

(For the Presbyterian) THE FUTURE PUNISHMENT OF SIN.

A strictly practical and forcible view of this solemn subject was given by that eminently or lightened and soundly liberal theologian, the late Dr. Chalmers, in one of the posthumously published volumes of his works, containing notes from his prelections, addressed to his Students for the ministry, when he was Professor of Theology. The section in the volume from which the extract here taken, is entitled "Condition of Man after death." Speaking to his students in the prospect of their becoming preachers of the Gospel and Pastors, (and his words well deserve the serious consideration of those now preparing for preaching a purely Scriptural Gospel, and auch as have entere I on the deeply responsible office), Dr. Chalmers said :- "On the subject of the eternity of future punishment, I do not want you to hold with me the language of a stern dogmatist; but sure I am that the cause of practical religion will suffer greatly in your hands, if you gloss over or reduce the plain literalities of Scripture on the awful question. We cannot hesitate a moment as to what the distinct understanding of every plain unsophisticated man must be, in regard to the sense and doctrine of the Bible, on the matter at issue. There can be no misconceiving that, and without repeating its affirmations, I must eay that once you exterminate and dilute them, you inflict a blow on practical religion of which, perhaps you are not aware. For only think what the great and mischievous delusion is with the inajority of the species. It is not in general, that they disbelieve in the realities of a future state, neither is it that they purpose not, some time or other, to provide against them. Perhaps in every Christian land, every nine out of ten have an indefinite, but vague purpose of turning round and betaking themsolves in good earnest to the work of preparation ere they die but they cannot and will not put forth the resolution of entering on this decisive movement yet. They are for postponing it a little longer, and a little longer; and it is just this habit of perpetually adjourning the question, of shifting it forward by succeeding intervals, to a more convenient season of quieting the present by a resolve which shall take effect at some time, or some where in the distant futurity before them: it is this, I say, which shuffles religion onward by little and little, from being seriously felt or seriously proceeded on, and thus, on this ruinous principle, are men borne onward through life till death comes upon them like a whirlwind, and they at length find themselves cheated out of their

eternity. Now, what is the effect that the doctrine of the non-eternity of Hell torments would leave upon human nature? Just to carry the principle of postponement across the barrier of death altogether—just to make it shoot ahead of the termination of our mortal existence—just to adjourn the whole question from the world we are in to the vorld which is beyond us-just to banish from human hearts the purpose or the wish to make a recovery from sin to right-eousness here, and that because taught to believe a recovery may still be competent there—just to annihilate the character of our earthly state, as being a state of pro-bation, and by lulling men into security, that there is room for repentance and re-covery on the other side of death, to turn the whole of their existence on this side of death into a jubilee of impiety and irre ligious defiance.

The Scripture gives us no warrant to believe that our all is not staked, and irrocoverably staked, on the faith and obedience of the present life. Be assured you will paralyse all the motives to practical Christianity, by giving any countenance to the opposite representation; and you will not only indulge in unlicensed speculation, by attempting to dilute and do away with the obvious literalities of Scripture on this subject, but you will find it a speculation of the most baleful influence on the practice and the general principles

of all who are infected by it.

When the Scripture roundly and exsimply and silently to acquiesce. After this, I think it wrong almost to defend the proposition, as if the authority of an accredited message from Heaven needed any confirmation or support from our reasonings. Yet let me briefly and in but one or two sentences, advert to what I hold an important view connected with this matter. When men talk with this matter. When men talk of the disproportion between the sins of an ephemeral life and the penalties of a never ending eternity, it should be recollected that this is not really the light in which the matter ought to be regarded. There is a law of habit exemplified within the field of every man's observation, and which he does not quarrel with. In virtue of this law, by every act of obedience a man becomes stronger in the purpose and character of obedience, and by every act of wickedness the propen-sities of wickedness lord it all the more strongly and resistlessly over him. Now just imagine the continuity of this process to be kept up between time and eternity, and that if we carry with us unreclaimed impiety and disobedience across the limit which separates the two worlds, we shall carry with us into our future state the habits and the passions and all the vitiated principles of rebellion against God; and the punishments which come on the back of these will not be punishments for the sins of the present life, but fresh punish-ments for the fresh sins to which the in-

and now they are much more needed than when he uttered them to his students, as there is a far greater prevalence of speculation, as he called it, diluting, reducing, and doing away, the plain words of Scrip ture respecting the future punishment of

In addition to what has been transcribed from him, it may be of service to inquirers on the momentous subject to specify some of the publications of the Presbyterian board well fitted to elnoidate the subject, which are easily obtainable at a cheap rate: "Universalism False and Unscriptural," an essay, by Dr. A. Alexander, Senior; "Exe-getion! Essays on the Words of Scripture relating to future punishment," by Professer Moses Stuart, Andover College; "the Immortality of the Soul, the Future State and the Dostiny of the Wicked, by Dr. Rice, Pesident of Westminster College. Resides these there are a number of tracts in the collection of the Board, which treat convincingly on the matter, and ought to be circulated among the people. They are: "The Worls of Jesus on the Future Punishment of the Ungodly;" "Universal Salvation," by Professor Jacobus; "The Universalist;" "Universalism renounced;" "The Universalist's deathbed;" "There is no passing from Hell to Heaven;" "Infinite Love and Endless Purishment." above books and tracts may be had at small cost from Rev. A. Kennedy, London, agent for Presbyterian Board of Publication at Philadelphia.

WHAT IS TRUTH.

Presbytery of Quebec. This Presbytery, according to previous appointments, met in St. Andrew's Church,

appointments, met in 5t. Andrew's Church, Sherbrooke, on the 20th March last. The following were the principal items of business transacted: Rev. W. B. Clark was appointed Moderator for the next six

months. Rev. P. Wright gave in first a

report concerning Valcartier which, as one of a deputation, he had visited in December last. The congregation was

found to be not in a very prosperous state,

owing in a great measure to the fact of many of the families connected therewith leaving for other localities. He also re-ported the result of similar meetings held in Inverness, Leeds, and St. Sylvester, in all of which matters seemed to be harmonious and progressive. Circu'ar letters from the Presbyteries of Moutreal and Lindsay were read, stating that the former would apply at the first meeting of the General Assembly for leave to receive as a minister of the Presbyterian Church in Canada, the Rev. William Hawthorne, formerly a minister of the U. P. Church of North America; and that the latter would apply at the same time for leave to receive the Rev. Dugald McGregor, formerly a minister of the Congregational Church. The resignation of Rev. John McAlister, of Danville, was accepted, and Rev. John McKay appointed to preach the church then vacant on the Second Sabbath of April, and to act as Moderator of Session in the meantime. A committee, consisting of Revs. J. McCaul, P. Wright, and Mr. J. C. Thomson, elder, were appointed to draw up a suitable minute expressive of the Presbytery's esteem of their young brother. A petition from the station of Windsor A petition from the station of Windsor Mills was read, asking the Presbytery to take steps to erect it into a regular congregation, and to endeavour to obtain a grant of \$200 from the Home Mission Fund. The number of families adhering was reported as thirty, who undertook to raise the sum of \$350 themselves. The prayer of the petition was granted. At the same time the representative from Danville stated that notwithstanding the severe trial of losing their present pastor, yet they were resolved to persevere if sustained and encouraged by the action of the Presbytery. He was authorized to inform the congregation that the Presbytery would do all in their power for them. The case of Rev. T. Fenwick, of Metis, was next taken up, from which a letter was read complaining of the action of the Presbytery in his case at the meeting held in December last, in which it was decided to remove him there-from in June next. The said decision of former meeting was now reversed, and Messrs. Wright and MacKenzie appointed as a deputation to visit Metis in July next, and report to the first meeting of Presbytery to be held thereafter. Petitions from the congregation of Hampden, and from about thirty-five families of settlers in Scotston, were read, asking the Presbytery plicitly affirms any doctrine, the whole of to unite them as one charge, and secure my Christian philosophy would lead me supply of preaching for the ensuing year. which prayer was accordingly granted. In connection with this application a peti-tion was read from the managers of the Windsor congregation, asking the Presby-tery to take steps to get the congregation tery to take steps to got the congregation of Hampden to pay the sum of \$261 to their pastor, the Rev. John McDonald, which they owed as arrears, when forming, as they did formerly, a part of his charge; and also to secure a supplement, as they were now able at the utmost to raise only \$400 for stipend. Rev. John McKay, and Mr. McMaster elder, from Scotston, were appointed to deal with the Scotston, were appointed to deal with the Hampden people in this matter, and it was agreed to ask the Home Mission for a grant of \$100 as supplement. Commissioners from the session and congregation of Lingwick were heard in reference to certain troubles and difficulties existing there. First they had got into trouble through making private arrangements with a probationer whose name stood on the Home Mission list of supply, and they did not want to pay the supply sent by convener in the regular way. The Presby-tery decided that as the probationer with whom they had irregularly made an arrangement, ought to have fulfilled the appointments given him in other parts of the field, he was not entitled to any pay for the time that the probationer, sent in the regular way of supply, was laboring there. The second cause of trouble was the dobt with which they were burdened, amountments for the fresh sins to which the inveteracy of our diseased moral nature is hurrying us—an inveteracy only to be cured on this side of death, and so affording a most impressive argument for our strenuous and, withal, our immediate repentance."

Now, Christian readers, these are weighty words of Dr. Chalmers, left behind bim on the printed page, clothed in his own impressiveness and eloquence of expression;

with which they were burdened, amounting to \$800, \$450 of this being arrears due to their late minister. The Presbytery counselled and encouraged them to use all legitimate means to cancel this delt as soon as possible. The next meeting of of Presbytery was then appointed to be held in Morrin College, Quebec, on the first Wednesday of July, at 10 a.m.—M. MacPresbytery of Whitby.

The Presbytery of Whitby met at Oshawa

on April 11th at 11 a.m. There was a good attendance of ministers and elders.

good attendance of ministers and elders. The Prechytery first took up unfinished

business that remained from last regular meeting. The question of Presbyterial visitation was then resumed, and after lengthened discussion it was agreed, "That the report on the whole as amended be adopted and printed; and that copies of the same be transmitted to Kirk Sessions." It was also moved in this connection, "That a pastoral letter from the Moderator be prepared and transmitted to congregations." The report on the "State of Religion" was received and adopted, and the thanks of the Presbytery giving to the Committee, who were instructed to receive delayed reports and append the informa tion therein conveyed. The Presbytery tion therein conveyed. The Presbytery then took up the remit from the General Assembly on "Report on Constitution of General Assembly," and agreed that the following be the deliverance of the Presby-tery of Whithy —" That this Presbytery would respectfully suggest that with respect to Articles First and Second, one-third of the ministers on the rolls of the several Presbyteries with an equal number of representative elders compose the Genoral Assembly; and that the following words in Article Fifth be obliterated, viz.:

""Of whom at least thirteen shall be ministers,' because said words seem to imply or insinuate that elders are inferior to ministers in governmental authority, or that the interests of ministers would be endangered, were elders by any accident, a majority in the Assembly. It is the decided opinion of this Presbytery, that the article as it stands, is unworthy of any Presbyterian Church." The attention of the Presbytery was drawn to the terms of the "Aged and Infirm Ministers' Fund," when the following memorial was adopted for transmission to the General Assembly:
—"Humbly sheweth,—That your memorialists strongly disapprove of the principle on which it is proposed to dispense the "Aged and Infirm Ministers Fund," as set forth in the report of the Committee appointed to mature measures for next General Assembly. According to that report ten years of service in the ministry are requisite ere an aged or infirm minister can obtain aid from said Fund, except at the humiliating cost of having his poverty paraded before the General Assembly. And your memorialists also disapprove of the further recommendation of the Committee, viz. :- 'That the amount of aid be increased with the increase of years in the ministry over or beyond the enfranchising number, ten.' Your Reverend Court 18 hereby entreated to provent said Fund ob-taining a place in the catagory of those funds that are disbursed on the commercial principal of quid pro quo, and that you stamp it with a purely benevolent character, by enacting that it be dispensed according to actual need on the part of God's ministering servants, and not according to length of service,—that it be dis-God dispenses mercy to men, where merit has no place and demerit no restraining influence. Your memorialists believe that the Christian people, whose contributions constitute the Fund, would be disappointed and grieved were aid withheld from a 'brother in need,' however brief his term of service may have been. That you may be divinely directed in all your deliberations is the prayer of your memorialists." Mr. Kennedy was appointed to support the memorial before the General Assembly. Mr. Kennedy resigned his position as Moderator of Presbytery, and Mr. White, of Newtonville, being next at the constant of the supposes of the suppose of the s on the roll, was appointed his successor. It was agreed that twenty-five copies of the Report on Presbyterial Visitation be transmitted to each congregation within the bounds of the Presbytery. Mr. Laing stated that at the Presbyterial Sabbath School Convention, it was recommended that the Presbytery take steps to stir up a missionary spirit among the young of our Sabbath Schools, when Messrs. Hogg. Rogers, Edmundson, and Ratcliff, elders, were appointed a committee to do so. The Presbytery then adjourned, to meet in Knox Church, Toronto, (during meeting of Synod) on the 3rd of May, and was closed with prayer by the Moderator.—WALTER R. Ross, Pres. Clerk.

Presbytery of Hamilton. This Presbytery met on the 11th April. There was a very full attendance of min ters and elders. A minute was adopted recording a deep sense of loss on the part of the Presbytery in view of the death of the late pastor of Knox Church, Hamilton, and their high estimate of his character as and their high estimate of his character as a man, a Christian gontleman, a pastor, and a scholar; and expressing sympathy with the widow and friends of the departed, and also with the congregation. A minute was also adopted and put on record expressing the esteem and regard with which Mr. Livingstone of Simcoe, who has retired from the active duties of the minister is regarded by his heathern. The try, is regarded by his brethren. The congregations of Ancaster village and Alberton were on report of the Committee, who investigated the matter, united in one pastoral charge, and Barton is meanwhile associated with East Ancaster, to be supplied by a missionary; but the Presbytery recommends that East Ancaster should be amalgamated with the Allan Settlement congregation as soon as possible. Mr. Smith was appointed Moderator of Session for Ancaster and Barton. A call from Burnley, in favour of Mr. J. Campbell, minister of Kilbride, was laid upon the table, signed by 146 communicants and eighty-nine adherents, and was sustained. Also a resolution of the congregation that Also a resolution of the congregation that the stipend shall be not less than \$800 with manse and glebe. It was resolved to cite the congregation of Kilbride to appear for its interests at a meeting to be held on May 2nd in Hamilton. The resignation of Mr. Binson, minister at Flamboro West, of Mr. Binson, minister at Flamboro West, was tendered in writing and accepted. The Presbytery instructed the Clerk to convey to Mr. Binson their deep sorrow that his health has made this diminsion necessary, and their sympathy with him and his lady in their dark affluction. Mr. Laing was appointed to preach the pulpit vacant on the 28rd inst., and to act as

Moderator of the Bession during the vacaucy. On petition from the people at Merritleave was granted to organize a Session and congregation distinct from these of Thorold, and at Mr. Frazor's request, Mr. Bruce was associated with him for the work. On report of the committee appointed to visit Clifton, the call to the Rev. Pallar was set aside; and in accordance with a resolution adopted by the congregation, asking the Presbytery to nominate a suitable pastor, it was remitted to the Home Mission Committee to give effect far as consistent with the practice of the church to the wishes of the congregat on. On a petition from Saltfleet relating to some Church property at Abbion, a comunitee was appointed to make inquey and report. On a similar petition from Port Dover, the Session of Knox Church there was advised to take steps for securing the property to the Church. Mr. S. C. Fraser made a statement to the effect that owing to advancing years and depression of spirit, consequent upon his late melanchely bereavement, he felt it his duty to ask to be released of the active duties of the ministry, and he requested the Presbytery to make application to the coming General A sembly for leave for him thus to retire. The request was granted, and the Clerk was instructed accordingly. An application from Mr. Alexander Henderson to be then on trial for license, was received; but ving to the delicate state of Mr. Hendern's health, action was delayed till May 20th. On application by Mr. Smith, Mr. ing was appointed to preach in St. Paul's Church on the last Sabbath of this month, and give official sanction and recognition to the amalgamation which has been effected between St. Andrew's Church been effected between St. A. A. Con a Church and St. Paul's Churchin the city of Hamilton. The Prosbytery, on application of the Session of Knox Church, Hamilton, instructed the Home Mission Committee as far as possible to give effect to the wishes of the Session in supplying the pulpit in accordance with a minute submitted to the Presbytery. The Clerk reported that the call from Dunnville had been accepted by Mr. Yeomans, and his induction was appointed to take place in Dunnville on the 25th April, at 2 p.m.; Mr. Black to preside, Mr. Vincint to preach, Mr. Grant to address the pastor, and Mr. MacGuire the people. Messrs. Fletcher, Little and Smith were Mesars. Fletcher, Little and Simility were appointed a committee to prepare the report on the State of Religion. The Presbytery put on record their sorrow for the early death of Mr. W. Reid, Probationer, and their sympathy with his lather, and other relatives in their great loss.

The Draft Act for a General Assembly was considered. It was proposed that the representation be one third instead of one fourth as in Draft; that the joint of ap-pointment be less than thirty days; that provision should be made for the election of Moderators or substitutes in case of a commissioner being unable to attend. The other clauses were approved. The reports on missionary meetings showed that, although owing to bad roads and other causes, several congregations had not been visited, in most places meetings had been held with encouraging success, and it was resolved to prosecute this matter diligently next year, and if possible, earlier in the season. Also, that at the October meeting of Presbytery the Moderator shall be re quested to preach on the missionary work. The Home Mission report of the Presby-tery was submitted and considered. It showed gratifying progress. It was re-celved to appoint Mr. Geddes to supply at Fort Erie and Ridgway, and Mr. Scott at Barton and East Aucaster. That Mr. MacGuire should visit Delhi and Wind-ham Centre, and report on May 20th. That Mr. Stitt's claim be not recognized by this Presbytery, as he is not an acoredited the his Presbytery, as he is not an acoredited missionary of this Church, but that a gratnity be paid him from the Presbytery Fund; and a Committee was appointed to endeavour to provide for paying the supplements due but not yet paid from the Assembly's Home Mission Fund. It was also agreed that next year the Presbytery shall recommend that all the supplemented congregations shall have a minimum stipend of \$700, and that at the meeting in May 20, the Presbytery shall consider the working of the Home Mission scheme, and the distribution of Probationers with a

view to action on these matters to be proposed to next General Assembly. John Laing, Pres. Clerk. From the mail just received it appears that the gross produce of the revenue of the United Kingdom for the year ending March 31st 1876, reached the sum of £77,181,698 stg., being an excess over the estimates of £1,446,693, and £2,209,820 over the revenue of the preceding year. Of course this excess all goes to the credit of the quasi Tory government, (if any one can tell what is the difference in principle between them and the opposition). The so called Radicals have been for some months prophesying a decrease, but their anticipations have not been realized. All the departments show an increase except the property and income tax, which has considerably decreased. An additional penny in the pound will have to be placed on the income tax; so that the enemies of the government will have something to peck at. The excise has increased; although in the quarter endmg March 31st, 1876, it decreased £231,000. This is supposed to me cate a want of prosperity in the working classes. Customs increased £781,000; stamps £426,000; land tax and house duty. post office £280,000; telegraph service £125,000; Crown lands, \$10,000; and miscellaneous items \$\\ \text{2511,829}\$. It will not be forgotten that the government has had to pay out of the revenue four million pounds ster-

Choice Literature.

Still and Deep.

BR P. M. F. SERNE, AUTHOR OF "TRIED," ONE LIFE ONLY," RTG.

CHAPTER XLVII.

The terrible days of the Commune were over. The fatal 24th of May which wit-nessed the massacre of the Archbishop of Paris and his fellow-hostages, had come and gone; the flames that had threatened the total destruction of the fair city were extinguished, and the troops of Versailles were in full possession or the capital. The storm that had broken over ill-lated France had finally subsided, and it was marvellous with what rapidity all traces of it were swept away, while the light-hearted people went back composedly to their ordipeople went back composedly to their ordinary occupations. Already the bright June sun lit up each day the Champs Elysees, thronged, as of old, with pleasure-seskers, and morry groups, who were seated talking and laughing under the trees; while never in this world will it be known how much of pain and anguish and terror the walls of the city had enclosed through the weeks that proceeded the sudden caim. It had in truth been a dreadful time, when the darkest of human passions had been lot loose without restrair t, and death and destruction had been in the very air.

Yet all through that memorable period there had been one little spot within the sad tormented city where, despite the deep sympathy felt for the sufferers outside, an intense happiness, such as this earth rarely sees, filled the two thankful hearts that had met in perfect love and confidence after such long severance and unrest. that first joyful evening, when all the barriers that had been raised between them had been suddenly broken down, the young Comte de L'Isle and his future bride had had ample time to sound the depths of each other's thoughts, and see how hope-lessly forlorn and desolate this life would have been for both of them, had they failed to find its only completeness and satisfaction in each other's love. Each day that he lived Bertrand found more reason to rejoice that he had indeed won Mary's priceless love; for with him, who was to her almost a second self, her great reserve melted away, and he learned to understand as he had never done before the tenderness and truth of her public peture. and truth of her noble nature.

He carried out his plans of maintaining absolute silence on his succession to the titles and estates of his family; and he took an almost boyish delight in planning the mode in which he would bring Mary as his wife to Chateau de L'Isle, still in total ignorance of the truth, and reveal it to her there. Meanwhile it was a great source of pleasure to him to hear Mary talking with such earnestness of the means she would adopt to make his life comfortable, on the very smell income she believed him to possess. Although he had quite regained the use of his limbs, he was not strong or robust as he used to be, and she would ask him, with the prettiest softest entreaty, to promise her that he would not attempt to ake any employment, but let her earn the needful means for his support, which she was sure she could accomplish by teaching French and music, as she naturally assumed they were to live in England. To all this Bertrand would listen with the utmost gravity, and tell her that her plans were extremely sensible, but that it was not necessary they should come to any definite arrangement till after their marriage, as he had money enough in his possession to carry them over at least the time of their

honeymoon.

It had been arranged, by Bertrand's special wish, that the wedding should take place so soon as Paris was restored to peace and calm; there was indeed no reason for delay, and he knew that his presence was greatly required at Chateau de L'Isle. It was also necessary that he should go back for a short period to the Italian town where he had held his diplomatic post, to wind up bis affairs, which, in his haste to fly to the succour of France, had been left somewhat in confusion. He told Mary that they must proceed to this place immediately after their marriage, and that he meant to travel towards it by a route through France which was not quite direct, but which would enable them to spend a few days at a house where he had been very hospitably received when on his way to Paris with the despatches from the army. Mary was quite ready to go there, or anywhere else he liked, and she asked very few questions as to their journey; it was enough for her that she would be with Bertrand, that her bitter separation from him was now but a memory of pain, and the long aching of her heart for ever stilled in sweetest rapture of content; to hear his voice, to see his kind eyes turned smilingly on her, to feel the touch of his dear hand, was a joy so exquisite, so all-sufficient, that had he told her they were to spend their lives in the wilds of Siberia, it would have been to her a matter of indifference. The poverty and privation to which she looked forward with Bertraud were her own deliberate choice in marrying him, for she had had various opportunities, ever since she had been in Paris, of attaining to brilliant positions, both in England and France, had she so willed it. There were many men of wealth and influence associated with her in the great Society for the relief of the sufferers, and her beautiful character, her gentle sweetness, her pure lovely face, had caused more than one to seek most earnestly to win her love, in vain. The true heart never wavered, even in its despair; and now, in its deep bliss of happy union, the outward accessories of life seemed absolutely no-

s. c. even while still the murderous cannon were thundering over their heads, those two inhabitants of Madame Brunot's little house were happy beyond all words, and their joyousness seemed to infect the other members of the family, who had not the same cause for satisfaction. One of Bert-rand's first proceedings after his marriage was finally fixed, was to draw little Jacques into his room, where he could be alone with him, and having set him standing on the top on the table, he sat down in front of him, folded his arms, and, looking at the astonished little boy with laughing eyes,

he asked him to be so good as to state what he most desired to possess in the world, in order that he, Bertrand, might have the pleasure of presenting it to him, in recognition of his anomaly according to pleasure of preserving it to him, in the young nition of his enormous service the young gentleman had unconsciously done him. When Jacques had thoroughly understood the nature of the large-handedlong bearded the nature of the large-handedlong bearded. man's offer, he at once demanded an un-limited supply of bon-bons, and was inform-ed that a about a cart-load would be at his disposal that evening; but bonbons could not fill up the measure of Bertrand's gratitude, so he requested Jacques to name some more lasting tribute which he might offer him in memory of his great benefac-tion. Whereupon Jacques solemnly ordered him to endow him with a drum, a hel-met, a sword, and a few other warlike instruments, with which Bertrand immediately promised to supply him, not taking at all into consideration the martyrdom which poor Nurse Parry would have to undergo from the music of the drum, and the terror with which she would see Jacques, who shared her room, possessed of implements capable of inflict-ing any amount of serious wounds on his own chubby little person.

Mrs. Parry was, however, almost much delighted as Bertrand himself at the

prospect of the wedding. She knew she was to see her darling Mary happy at last.
Valerie, and her next little sister, Dorette, were looking forward with much ecstatic importance to the grand occasion when they were to officiate as bridesmaids at their dear Mary's wedding, and when they were to be attired in charming

tunies presented to them by Mr. Itsle
in preparation for the event.
I inally it came to pass that poor Madame
Brunot herself could heartily wish Mary joy, without having any longer the tearful recollections of the missing colporteur, which made her feel it a sort of untaithful-ness to him to be happy, even in the oright prospects of others—for one evening in June there came a grey-haired travel-stained man to the door of their house, who asked the porter, in a very trembling voice, if Madame Brunot atill lived there, and if she and her children had survived the seige; but he had scarcely received the answer, and clasped his hands in thank-fulness, when Valerie, coming down the stairs to go out, suddenly saw him, and then her ory resounded through the house, "Father, father is come back!" and, bounding from the steps, she flew into his arms, and nearly strangled him with her close embrace.

Yes it was indeed the husband and father so long lamented, who had had a variety of unpleasant adventures, out of which i was somewhat amazing that he had escaped scot-free, and who, the moment Paris was opened again to the world, had hurried back, with very little hopes of finding, as he did, his whole family alive and safe, if not actually well. He attributed this great result in great measure to the kindness shown to them by Miss Trevelyan and Mrs. Parry. and was proportionally grateful; and, as Madame Brunot soon began to recover from her nervous maladies, when her anxiety and suspense were over, there seemed indeed to be no longer any cloud on the

enjoyment of the whole party.

One person outside the house did, how ever, object strongly to Mary's marriage, and this was Marthe, who did not at all admire loosing her services at the hospital. Bertrand consoled her, however, by a

secret donation of alms for her poor people.

The last occupation to which Mary Trevelyan devoted her time and attention during the brief period which preceded her wedding, was the preparation of a design for a monument to be errected over the grave of John Pemberton in the cemetery of Piere la Chaise, and Bertrand trusted the execution of it to one of the first sculptors in Paris, with the promise to Mary that after their marriage he would bring her back to the capital, to see it completed and fixed in its place.

CHAPTER XLVIII.

At last there came a morning when all the world seemed radiant with the glory and beauty of a lovely summer day—a day in sunny June, when the sky was clear and bright, and the birds were singing, and the flowerets blooming, while in the happy hearts of those with whom we have journeyed so long in the torturous paths of human existence, there woke the dawn of a new life of joy and peace, where the trials and sorrows that might yet await them would be robbed of all their sting, because henceforth they would be met and borne together.

Bertrand Lisle stood waiting at the door

of the English chapel where the marriage ceremony was to be performed after the civil contract had been performed else-where, and his eyes beamed with delight as the carriage bearing his gentle bride drove up to the entrance. Slowly she advanced, all clad in white from head to foot, with a long veil thrown over her dark hair, with a long veil thrown over her dark hair, and one single snow-white rose fastened at her breast. The significant flower had been brought to her by Bertrand himself that morning, with the earnest petition that she would wear no other ornament but this dear token of her feithfulness in love and truth, and of his own great happiness, and gladly had the granted his

Monajeur Brunot walked by her side looking very dignified and proud, as the representative of her father; and the two little fairy bridesmaids came behind, pacing with solemn steps and serious faces bearing huge boquets of rich red roses. which it was Bertrand's fancy they should have, in contrast to Mary's one pure blossom; finally, Mrs. Parry, all smiles and tears, brought up the rear with little Jacques, who, greatly to her consternation, insisted on bringing his drum, with the view of celebrating the wedding by a vehe-ment assault on it with his heaviest sticks. After a protracted struggle, Mrs. Parry succeeded in leaving this musical instrument in the carriage; and no sooner did little Jacques find himself in the churchthan he became much subdued, and remained perfectly quiet while the solemn

rite proceeded.

Fair and still as ever, Mary knelt by Bertrand's side and uttered the vows that bound her to him in the sight of God and

man; but none would have thought that her stillness indicated want of feeling, who had seen the expression of her deep dark eyes, as she raised them to heaven in unspeakable thankfulness that at last she had a right to live for the happiness of him to whom her whole heart had so long and to absolutely been given.

The momentous service was over, the final words were spoken, the union of Bertrand and Mary do L Islo was sealed before high heaven, and no human machinations could over part them more, nor by aught on earth have power to come between them, save death alone, that seeming ill which holds between its fast locked shell the hidden pearl of eternal hope. There was no sorrow in their temporary parting from their friends, and, followed by many blessings, they quitted Paris, and started on a journey which was to have a termination little dreamt of by the newmade wife.

A few days later an old-fashianed trav-olling chariot, drawn by four horses, and guided by two postillions with blue coats and long boots, was going at a smart pace along the road that led from the nearest station to the Chateau de L'Isle, a distance of some ten miles. It was open, and in it sat those who had so lately been united. It was a lovely evening, and the pretty wooded country through which they were passing was clothed with all the glory of high summer. Birds were singing amid the foliage, and sweet scented flowers filled the air with fragrance, while the cloudless sky overhead was not more serene and bright than the sweet face of the young bride in her perfect happiness, as she sat by the side of her husband. "You have not told meanything about the

people to whose house we are going, Bertrand dear,"she said, presently; "they must have been very kind to have sent their carriage so far to meet us; who are they? A young couple recently married," said

Bertraud, composedly; "a comte and comtesse, Mary, of the old noblesse of France." "And you made acquaintance with them on your way to Paris, I think you said? Are they nice? did you like them?"

"Oh very much indeed! they are de-

ightful people; indeed, I think the young comtesse is, without exception, the most charming person I ever met. Are you not jealous, Mary, that I do not except you?" he added, looking down at her with a smile.

smile.

"Oh no!" she answered, meeting his eyes with her candid gaze; "why should I be? You must have met many people far better than I am in the world; but what does that matter, if you love me?"

what does that matter, it you love me?"
she added, softly.
"I think you may be pretty sure of that,
my darling," he answered; "but look,
Mary, what a splendid triumphal arch we
are passing under!"
"Yes, and I see there are a number more,

all the way down the road; what does it mean, Bertrand? is it a fete?"
"No, they have been erected by the

tenantry in honour of the comte and comtesses, who were expected home to-day after their wedding."

"Only to day? If this is their first day

at home I hope we shall not be in their

"I hope not," said Bertrand, gravely "but I feel sure the comte will be very glad of your presence, and I de not expect the comtesse will object to mine.'

Mary looked up at him, rather puzzled by this speech, but the next moment she was still more surprised when she si w him stand up in the carriage and take off his hat, while he bowed right and left, with his handsome face glowing with pleasure. Looking out, she saw that they were approaching a large iron gate, which was thrown wide open, while the road on either side was lined with the villagers in their best dresses, who were waving hats and handkerchiefs, and shouting with delight.

"Oh, Bertrand, what is it?" she said, troubling

trembling.
"Do not be afraid, darling," he said taking her hand in his firm grasp; "I will explain it all to you presently. You must bow and smile to them, Mary, for it is you

they are welcoming."
She did as he desired her, but her hear She did as he desired her, but her heart was beating wildly, and she clung to his hand with a terrified grasp. The carriage passed through the gate; the musicians of the village band, who were stationed near it, struck up a triumphal march, and it rolled on through a throng of rejoicing people, till it drew up before the great door of the chateau. There, on the steps, stood the mayor of the country town in gorgeous costume, the cure of the parish, and several of the country gentlemen.

"Vive Monsieur la Cointe?" burst from the whole assembled throng, as Bertrand leaped from the carriage. He waited to help Mary to alight, and then, holding her by the hand, he walked up the steps to the paved space in front of the door, and turnsaying, "My wife," and instantly a great cry rent the air, "Vive Madame la Comt-esse! long live our beautiful lady!" And she did look beautiful at that moment, in her pretty bridal travelling dress, with an exquisite rose-pink flush on her cheek, and her dark eyes shining like stars in the sudden excitement, while Bertrand stood bare-headed by her side, with the wind blowing through his rich brown hair, and a smile of unspeakable happiness on his line. It was such a moment as is rare indeed in this changeful world, but Bestrand felt to the very core of his heart that sweet Mary Lisle deserved to the full all the crowning brightness of that hour, as a reward for the faithful deathless love which, through evil report and good report, through desertion and betrayal, had never failed him for one single instant.

But he saw, though she had caught the reflection of his joy, that she was still trembling and bewildered, and, waving his hand again to the people who were to be regaled by his orders in tents placed on the lawn, he led Mary into the entrance-hall. There a long file of servants were drawn up to receive them, to whom he said a few kindly words; while she, with her sweet smile and quiet grace, charmed them all, as she acknowledged their salutations. as she acknowledged their salutations.
Passing through the hall to a door at the other end, Bertrand draw her into a small octagon room, which had always been used civil service that as a boudoir by the lady of the eastle, and sible to find one.

which, by his direction, had been newly

furnished for Mary. His own taste had guided all the arrangements-even to the delicate shade of the ross-colcured silk which lined the lace curtains, and the clusters of white roses which bloomed in every window; and when, at length, the door was shut, and saying, "Welcome to your home, my Mary! my Comtesse de L'Isle!"

She let her head fall on his breast, while

"What does it mean, darling Bertrand? what does it all mean?"
"It means that I have succeed in realiz-

ing a cherished dream, which few people are ever able to do in this world. I have planned for six weeks past that I should give myself the exquisite pleasure of bringing you to this grand old place, all uncon-scious that it is in truth your home, and my scheme has been successful beyond my expectations; for I wished so much that you should find yourself mistress and queen of Chateau de L'Isle, while still you believed that in marrying me you had em-

braced toil and privation."

"Dear Bertraud! it was indeed kind of you to give me such an unexpected plea-ure; but I cannot in the least understand

it has all happened. "No, darling; how should you? But come and sit down hero, and I will tell you the whole history from the first; we shall have time before we go out to be agreeable to those kind people; they are not marshalled at the tables yet, where we must join them soon." And thon, sitting by her husband's side in this charming room, with flowers and sunshine round her, Mary heard all that we know already reconstruct Armand de L'Elle and already respecting Armand de L'Isle, and the providential arrival of Bertrand at his father's home in time to give peace to the old man's accusing conscience, and to be recognized as the legitimate heir.

(To be Continued.)

Presbytery of Peterborough.

This Presbytery met at Port Hope on the 28th of March. It was agreed to apply to the Home Mission Committee for a grant of \$100 per annum to the congregations of Springville and Bethany, and also for an increase of the grant to Warsaw and Dummer, so as to make the annual supplement \$200. Mr. Douglas gave notice that he would move at the next quarterly meeting that the decision come to at the last regular meeting, anent the Presbyterial visitation of congregations, be reconsidered. Mr. Burnett gave notice that he would at the next meeting move that the Presbytery overture the General Assembly to take steps to establish a Sustentation Fund. Mr. Smith submitted the following draft of an overture to the General Assembly, which was unanimously adopted:—
"The Presbytery of Peterborough hereby overture the General Assembly of the Presbyterian Church in Canada, indicted to meet in Toronto in June next, to enact that the names of all pastors retiring from the active duties of the ministry from old age or infirmity, shall be retained on the roll of their respective Presbyteries." Mesers. Smith and Cleland were appointed to support the overture before the General Assembly. The Presbytery agreed unanimously after going over the sections of the proposed constitution of the General Assembly scriatim, to approve of the same without alteration. It was agreed that a Presbyterial Sabbath School Convention be held in connection with the next regular meeting of Presbytery, which was appointed to be held at Cobourg, on the first Tuesday of July, at 11 a.m.—William Donald, Pres. Clerk.

Advice to Girls.

Girls laugh and talk about marriage as the laugh and talk about marriage as though it was a jubilee, a gladsome thing, a rose without a thorn. And so it is if it is all right—if they go about it as rational beings, instead of merry-making children. It is a serious thing to marry. It is a life business. Therefore, never do it in haste; never run away to get married; never marry for wealth on standinger. marry for wealth or standing, or fine peror manners, but for character, for worth, for the qualities of mind and heart which make an honourable man. Take time; think long and well before you acept any proposal: consult your parants. then some judicious friend, then your own judgment; Learn all that is possible for you to learn of your proposed husband; when all doubts have been removed, and not till then, accept him.

Some of our neighbours across the

border are calling out for a new standard of ethical and political science, as the only thing calculated to save the republic. One of their number claims that they are just as honest there as anywhere else, only that they have a different standard of honesty. In order to raise the standard, however, some of them are bringing forward the system of General Jovellar, who is now endeavoring to govern Cuba according to a new set of principles. His fundamental axiom in politics seems to be that officials who take bribes or who tell he being understood to be a free thinker, lies are guilty of treason against the and acknowledging the claim of no restate. It is urged that conventional practice up to the present time will sel has been obtained, and it appears hardly support the General, although to be understood that English law does not recognize the right to claim the office of guardian on such terms as that. rect enough, because the faults specified are morally disloyal, and the dividing line soon becomes lost between any kind of disloyalty and open treason. It is recommended that his interpreta tion should be accepted by the United States, so that the offenders should be tried by courts-martial; and it is dis-tinctly understood that "the ways of these tribunals with the guilty are such as would speedily purify even a worse civil service than theirs," if it be pos-

The Alabama Surplus. The Alabama claims have all been

settled at last-a fair share of the claimants having been choked off, the whole batch of them in one way or other silenced, and now, a surplus of about ten million dollars is declared. What is to be done with so large a sum is hardly apparent just yet. Several proposals have been made, one of which is the endowment of a professorship of international law at one or other of the universities. If a spark of honesty could be found still existing in the tireat Republic, at least the surplus would be sent back to the place from whence it came. But events now transpiring across the border indicate a character somewhat different from what we are accustomed to call by the name of hone ty-honor being left out of the question; and it certainly appears very probable that the Centennial year will prove to be the most disreputable in the history of the United States, so far, at any rate as public virtue is concerned. It is very certain that this surplus is not rightfully theirs. It was awarded to them on the representation of certain claims which it was understood would amount to the sum granted by the Geneva arbitration. That representation, as might have been expected from all former precedent, is now seen to have been a false one; and although it is too late to rectify blunders committed some time ago, we cannot help turning our attention just now to the fact that if the British government had not been weakly accommodating, the question of compensation for damages resulting from an international quarrel of their own, would never have been entertained. And now, if the surplus in their hands were paid to Canada, as some little effort to atone for the injuries they allowed to be inflicted by the Fenian raids, although such an act of justice would be altogether new to them, some progress would be made towards obtaining the good opinion of the rest of mankind, and some hope might be entertained that a republican form of government would at least permit an occasional recognition of the just rights of other nations. Those raids altogether were an outrage the most wanton the civilized world has witnessed during the present generation. The destination and objects of the Alabama were exceedingly obscure and difficult to be proved; the whole question had to be decided in a few hours or rather in a few minutes, and no law, inter-national or otherwise, existed on the subject. Whereas the Fenian outrage was openly planned and announced for months before; preparations for it were publicly made; and the United States government were in full possession of the intentions and proceedings of its promoters; and yet not an effort was made to prevent this most wanton and most disgraceful invasion of an unoffending people with whom they were at peace, until the inroad had been made and some of the best blood of Canada was shed. No triumphs of the American Eagle, no material prosperity, or progress in art, science or literature among our neighbors can ever wipe out the stain of the abominable complicity, or at least connivance of the United States Government with such a band of assassins. Altogether the Alabama surplus will not be one of the least disreputable announcements connected with the Centennial year.

How sweet to work all day for Christ, and then lie down at night beneath His smile.

Leaves are light and useless and idle and wavering and changeable; they even and wavering and changeable; they even dance; yet God has made them part of the oak. In so doing he has given us a lesson not to deny the stout-heartedness within because we see the lightsomeness without.

KEEP us in everlasting fellowship with our brethren and our sisters who have entered into the joy of our Lord, and with the whole Church triumphant; and let us rest together in thy presence from our labours.—Moravian Litany.

FAITH without repentance is not faith, but presumption; like a ship all sail and no ballast; that tippeth over with every blast. And repentance without faith is not repentance, but despair; like a ship all ballast and no sail, which sinketh of her own weight .- Sanderson.

THE remarkable arrangements made in his will by the late Lord Amberley, for the education and training of his children were referred to by us in a recent issue. It appears that Lord and Lady Amberley chose a Mr. Spalding to assume the charge of their children, ligion whatever. The opinion of counsel has been obtained, and it appears office of guardian on such terms as that. Earl Russell has therefore obtained the custody of Lord Amberley's two sons. It appears that in 1861, a Plymouth brother was declared incompetent to act as the guardian of certain children entrusted to his care, on the ground that Plymouth Brotherhood is not a form of religion recognized by the law; and that view of the subject has determined the opinion of the counsel consulted in the case of Earl Russell's grandchildren.

THE IMMORTALITY OF THE SOUL.

BY PRINCIPAL GAVEN, D.D.

(Concluded.) III .-- No one will suppose that in now leaving Old Testament ground I profess to have given anything approaching to a full exhibi tion of Old Testament evidence for the doc-trine of immortality. The truth is, that everywhere in Scripture, in the Old Testament and the New, this great doctrine encomnty, awulness, to human life and the di-dpline of the human spirit. Take the belief of it away, free the sensualist from the terror of it, and soon, anticipating the fate of the beasts, he would not care to live otherwise than they. The restraints of conscience and the fear of punishment, upable as they are to give the new heart, are mo-t valuable protections of human are more values of minute of the society; nay, are much employed by God as instruments in preparing for repentance; but, largely freed from these by their disbelief of immortality, how many sensual men would exemplify the character pourtrayed by the Apostle:—"Natural brute beasts made to be taken and destroyed." "Who shall utterly perish in their own corruption." We proceed to advert briefly to the teaching of the New Testament respecting the existence of the hu-man scul after death. And if we should find this great dectrine more frequently implied than stated directly, we shall not be surprised, nor consider the evidence of it my the less complete. It is but little the habit of the Scripture, either in the Old or New Tostament, to state as independent propositions the primary moral and relicious truth, such as the personal existence of God, his government of the world, the moral agency of man, his immortality. Sometimes declared with solemn emphasis, such primary truths are generally assumed; but they blend with the instructions, admonitions, warnings, and promises of Scripture, giving moment-ous importance to all that is said. We shall not deny the presence of the under-lying rock because it does not everywhere crop up to the surface. Nor again, should it be a matter of surprise if we find far more said regarding the existence of the righteous than the existence of the wicked in the future and unseen state. The future of the wicked, the unsaved, is not future of the wicked, the unsaved, is not represented at all except for purposes of warning, and for the vindication of the divine justice, holiness, and power. 1. My first remark here is that the New Testament coincides with the Old in clearly distinguishing between the body and the soul. The soul as spirit is spoken of not as a function of the body—not as a modification of matter—but as a distinct sub-sistence, with its own properties and interests. The advocates of the Trichotomy find in the New Testament several passages which, with good show of probability, are cited in favour of that doctrine; but there is certainly little to be adduced in support of homogenity. Man is doubtless, one in his personality; he speaks of himself as I, and as no plurality of consciousness (which, indeed, it were an absurdity to suppose), but the distinction between the material and the spiritual in himthe mortal and the immortal—is not on this account the less real. "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell," Matt. x. 88. The instruments of the persecutor cannot touch the soul; the prison cannot confine it, the rack cannot torture it, the sword cannot pierce it.
None but God can lay His hand upon it.
When the Apostle should be absent from the body he should be present with the Lord. Can anything be clearer than that there is a higher part which carries the The apostle cannot tell whether, when he was taken up to "the third heaven"—to Paradise—he was "in the body," or out of "the body." Surely if the soul cannot subsist apart from the body the decision were easy; if the dissolution of the body terminates consciousness till it is raised again he could tell; if the apostle held materials in any form he could tell, set down these very awful passages from The distinction between soul and body the Book of Revelations:—"If any man might sourcely rest on this passage alone.

In like manner the apostle Peter speaks of putting off this his tabernacle;" language which clearly implies a dualism in man, and which cannot be reconciled with the without mixture into the cup of his indigview we are opposing. In vision the apostle John saw under the altar the souls "them that were slain for the Word of God, and the testimony which they held;" and also he saw "the souls of them that were be eaded for the witness of Jesus and for the Word of God." Assume the identity of soul and body, or assume that the soul is a tanction of the body, or that it cannot act and have consciousness apart from the body, and how then shall these and similar parts of the Word of God be understood? 2. In proceeding to quote a few parsages which speak of a general resurrection and judgment, and of awards stretching into eternity, I would premise two general observations. First, That it is not possible in a few paragraphs to present this part of the argument in a way that shall give an adequate impression of its conclusiveness, owing to the abundance and variety of the passages which might be adduced; and Second, The passages to be cited must be read with remembrance, of what the Scriptures everywhere teach respecting the great evil of sin, as atiling from the absolute holiness of God and the claims of his law, and from the degrad ation therein implied of the high nature with which Gc has endowed us. (a.) The New Testament makes known the fact of a general resurrection and judgment. In the 6th chapter of John the Lord has declared that everlasting life comes through faith in Him, and that dead souls shall hear his voice and live. He has life in Himself even as the Father has; and has received authority to execute judgment. Nor let this be thought incredible, "for the hour is coming in which all that are in the grave shall hear his voice and shall come forth; they that have done good up to the resurrection of life, and they that have done evil unto the resurrection of damnation." A general resurrection and

judgment is no deduction from this pass age; it is the very thing affirmed. Any interpretation which would give a spiritual or allegorical sense to these words is clearly not allowable. "Marvel not," says the Lord, at the spiritual quickening of which I tell you, for a literal quekening of which place by my power." Paul, in his defence of himself before Felix, said that he had the same hope towards God that his Jewish accusers were allowed—"that there should be a resurrection of the dead, both of the just and unjust." Not only is this part of his belief, but it is a part so little questioned by his opponents (not questioned at all, indeed, except by 'he Sadduces), that he offers no vindication of it, but refera to it rather as the grand momentous truth about which there was no dispute among the Jews who believe all things written in the Law and in the Prophets, Nor did the apostle conceal this same dootrine in preaching to the subtle-minded and sceptical Athenians on Mars Hill; proclaiming that "God had appointed a day in which he would judge the world, in right-cousness by that man whom he had ordained, whereof he had given assurance unto all men in that he had raised Him from the dead." In 2 Cor-inthians v. 10, it is said "We must all appear before the judgment seat of Christ. that every one may receive the things done in his body, according to that he hath done whether it be good or bad." This apwasher it be good of oad. This appearing is, of course, after death, because we are to be recompensed for the things "done in the body;" i.e., in the present life. (b) We must next adduce a few passages in which the punishment of the wicked in the future world is referred to, either as pursuant on the judgment, or without special reference to the judgment. " Many shall come from the cart and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall ven; but the children of the angles shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; there is a shall be cast into outer darkness; the cast into outer darknes be weeping and gnashing of teeth." Matt. viii. 12. When the lord of the evil ser vant, who is drunken and beats his fellow-servants, comes, he will "cut him asunder for cut him off) and appoint him his por-tion with hypocrites, there shall be weep-ine and gnashing of teeth," Matt. xxiv. 51. After the Lord comes and reckons with His servants, to whom he had entrusted the talents, the "unprofitable servant be cast into outer darkness, where shall be weeping and gnashing of teeth."
(Matt. xxv. 30.) Continued existence is surely implied in these representations. In Matt. xxv. 80-46, we have the final judgment so pourtrayed in its universality, in the principles on which it proceeds, and the principles on which it proceeds, and in its issues, that no misdirected criticism can ever quite efface the impression which it naturally makes upon the mind. The Son of Man comes in his glory—all nations are gathered before Him. He separates them like sheep from the goats—He applies unerringly the test of character and state—the wicked go away into everlasting punishment, and the righteous into everlasting life. No annihilation here. Time is ended, and the great cycle of Eternity is entered on. Chart ter and destiny have the stamp of unchangeableness set upon them. The existence and punishment of the wicked after death is not less clearly taught in the parable of Lazarus and the rich man (Luke xvi). The rich sensualist dies and is buried. But this is not the end; in Hades—in hell—he lifts up his eyes, being in torments, and finds that his evil life has brought upon him misery from which there is no escape. It is useless to tell us that this is a parable not a real case—and that no doctrinal deduction must be made from it. A parable always differs from a fable in presenting a situation which is of possible realization; and though we call this story a parable, it must teach us something. What is that something unless it be a solemn warning of a dismal future to those who trust in riches, and pamper the body while they starve the soul? I shall not at present discuss the view of those who regard the punishment here poken of as limited to the intermediate state, and purgatorial in its nature, for in any case the distinction of soul and body is clearly marked, and the existence of the soul after death. Let me nation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, and the sm ke of their torment ascendeth up for ever and ever" (Rev. xiv. 10, 11). "And I saw the deal, small and great, stand before God, and the books were opened, and another book was opened which is the Book of Life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell (Hades) gave up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This was the second death, and whoseever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 12-15). This is the termination of the reign of death and Hades, consoquently after the present life is ended. last quotation here is Mark ix. 43.48, "And if thy hand offend thee, cut it off and cast it from thee: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where their worm d'ath not, and the fire is not quench-And if thy foot offend thee, cut it off it is better for thee to enter halt into life than having two feet to be cast into hell, iuto the fire that never shall be quenched: where their worm dieth not and the fire is not quenched. And if thine aye offend thee, pluck it out: it is better for thee to enter into the kingdom of God will have eye, than having two eyes to be east into hell-fire, where their worm dieth not and the fire is not quenched." The meaning to that have mainly seen the control of the c

that though the fire is not quenched nor does the worm die, yet their operation upon any one who are subjected to them may be but temporary, even momentary because they may be either released after purification or annihilated. I remark once more, that those passages which represent the future punishment of the wicked as in exact proportion to their culit are inconsistent with the notion that they become non-existent at doath "As many as have sinned without law shall also nerish without law; and as many as have simed in the law shall be judged by the law; in the day when God shall indee the secrets of men by Jesus Christ." (Rom. ii. 12 16). "And that servant which knew his Lord's will, and prepared not himself, neither did according to His will, sha'l be heaten with many stripes; but he that knew not and did commit things worthy of stripes, shall be beaten with few stripes." (Luke xii. 47, 48.) "Wee unto thee Chorazin, woe unto thee Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more telerable for Tyre and Sidon at the day of judgment than for you. And thou Capernaum which art exalted unto heaven shall be brought down to hell; for if the mighty works which had been done in thee had been done in Siden, it would have remained until this day. But I say unto you that it shall be more telerable for the land of Sodom in the day of judg-ment than for thee." (Matt. ix. 218) ment than for thee." (Matt. ix. 218) Such passages would not be quoted against the modification of the annihilation theory which teaches that the unsaved shall die—cease to exist—after, in some cases, a long period, it may be, of punishment; but they are clearly irreconcileable with the notion that no unregenerate person can survive the death of the body. For how, in this case are the awards of punishment to correspond with guilt? Is it to be said that the punishment is to be inflicted before death? Tyre and Sidon, Sodom and Gomorrah are yet to be judged: "Shall be more tolerable in the day," etc. Or should it be said that the difference in or should it be said that the difference in degree of punishment is to be found in the article of death itself; then, we ask, do not many wicked men die without any pain, or a moment's preliminary torture of conscience? So far as our examination of Scripture has proceeded, there seems nothing to favour the opinion that any human ing to favour the opinion that any human soul once formed shall ever cease to exist. The account of man's origin prepares us to expect immortality, and we have found many texts stating or implying conscious existence beyond the tomb. What is there then, in the Scriptures to give any plausibility to the doctrine of the annihilation of the wicked? So far as the advocates of the wicked? So far as the advocates of this theory make appeal to the Word of God, it is chiefly to two classes of passages, those in which a man is said to have a soul "nephesh" in common with the brute soul "nephesh" in common with the brute oreatures; and those in which the penalty of sin, and the doom of the transgressor is represented by such terms as "death," "destruction," "perdition," "corruption," or in which the wicked are said to be "consumed," "devoured," "blotted out," "ground to power," "burnt up," etc., or from those passages again in which "life," "eternal life," is said to come through Christ. Says a writer of this school: "Are life and death to be taken in a metaphorical sense, whenever they look heyond the sense, whenever they look beyond the veil that divides time from eternity, or do they retain their common meaning?"
And another says that he is embarrassed by the fact that he should be asked to prove by the fact that he should be asked to prove that when a man is dead, he is dead, and not alive. The argument from the "ne phesh" we have already dealt with. It will probably seem to you very strange that a meaning other than the literal and ordinary one should be refused to such terms as "death," when descriptive of the doom of the wicked. Is it not clear that if our destript was true, no other terms. if our doctrine were true, no other terms than such as we find employed need be employed? How can we represent the things of the higher sphere, the future exthings of the higher sphere, the future existence, except by expressions borrowed from the things of this? Even as to things here, our language to represent the supersensuous is borrowed from the senses: this is universally admitted and requires no proof. When, therefore, we proper to that unseen, eternal state. We can adduce instances more than sufficient to show that the narrow view of terms now adverted to, will not suffice in the interpretation of Scripture. Take the term "death," so frequently employed in speaking of the wicked. "He that loveth with the hypthy abideh in death." not his brother abideth in death." be carnally minded is death;" not, leads to death—is death. "The sorrow of the world worketh death." "Who shall deliver me from the body of this death?"
"The emotions of sin did bring forth fruit unto death." "She that liveth in pleasure is dead while she liveth." "If a man abide in my sayings he shall never see death." The Old Testament uses the death." The Old Testament uses the same, "All they that hate me (wisdom) love death." "In the pathways thereof are no death." "I have set before you this day life and good, death and evil." It is uncessary to multiply passages to show that there is a spiritual death and a "sec-ond death." In the same way "life" ond death." In the same way "life" represents the blessedness to which the righteous attain. They begin to possess it here; they enter upon the full possession when they are "present with the Lord." "W.1030 findeth me (wisdom) findeth life."
"Thy favour is life." "It thou will enter into life, keep the commandments." "I am come that they might have life, and "To be spiritually minded is life and peace." "If we live in the spirit, let us walk in the spirit." "Who bare our sins in his own body on the tree, that we, being dead unto sin, should live unto righteousness." Thus, inasmuch as life

no two terms, so significant as these in order to designate the joys of heaven or the pains of hell." In the same way must we explain the terms when the wicked are said "to be destroyed," "to perish," etc. There is no reason why they should mean annihilation. Appollumi means "to destroy" or lose; as applied to the sinner, it means that he is undone or ruined, " The Son of Man is come to seek and to save that which was lost—had perished" (Luke xix. 10). "This, thy brother, was dead and is alive again, and was lost (destroyed and is found" (Luke xv. 32). So the Lord says, "Fear not them that kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell" (General). The contrast is not, as the annihilationists would have it, that man can only kill the body but God can kill the soul: It is that man can kill the body, but God can destroy both soul and body: He can ruin both, blight both, in hell So in 2 Thess. i. 9, we read that, "those who know not God and obey not the Gospel of our Lord Jesus Christ shall be punished with everlasting destruction," (olethron aionion); i.e., destruction which is aionion in its character and continuance. I am not here discussing the punishment of the wicked except in its bearing upon the question of their continued existence their immortality-but it were easy to show that the language employed in represhow that the language employed in representing their punishment is very often figurative, and is to be explained in accordance with this fact: eg,, the kingdom of heaven is likened unto a field in which wheat and tares grew together until the harvest; then the wheat is gathered into the barn and the tares are bound in bundles and burnt. How absurd to ignore the form of the new presentation here, and to argue that the wicked shall be literally burnt up! The Lord himself obviates burnt up! any such misconception; for, in explaining this parable, he says that in the furnace into which they shall be cast there shall be a wailing and a gnashing of teeth." So, when the parable of the marriage feast is given—the feast held at night in the well-lighted and sumptuous palace—the guests found without the wedding garment are bound hand and foot and cast out into the "darkness" and the cold. And when the condition of the lost is represented under the allusion to the valley of the son of Hinnom or Gehenna, it is said, "Their worm dieth not, and their fire is not quenched." I must again, therefore, assert that while all language employed in setting forth this awful subject must needs be such as our present experience gives meaning to, it were altogether unwarranted to fix upon certain words, such as "death" or "destruction" and insist upon giving them a strictly literal or materialistic meaning. The true expositor cannot fall into such a mistake. I think I have shown (a) That, according to think I have shown (a) That, according to the teaching of Scripture, the soul or spirit of man is something distinct from the body; (b) That the soul retains a con-scious existence after leaving the body at death; (o) That there shall be a general resurrection of the dead; (d) That all men, good and bad, shall, after the present life is ended, stand before God in judgment, when their final doom shall be pronounced (e) That even as the righteons enter the heavenly blessedness so the wicked are consigned to a place in which they shall experience the awful consequences of sin (f) That such terms as "death," "destruction," "perdition," etc., applied to represent the fate of the wicked, do not when understood as Scripture itself teaches they should be understood, contain any reference to annihilation, or to the extinction of being (a) That while Cal any testification of being; (g) That whilst God alone has immortality by necessity of na-ture, and whilst the continued existence of all souls—of all creatures—depends upon His will, we have no reason to any human soul shall be annihilated, but rather, by the plain and natural meaning of many passages of Scripture, are taught believe that all human beings-the righteous and the wicked—the renewed and the unrenewed—the saved and the lost-shall continue to exist for ever and

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the fire is not quenched." The meaning is, that how painful soever it may be to forsake our sine—to deny ouselves ungodliness and wordly lusts—it is better to make the sacrifice than to incur endless sorrow. For it looks like trifting to say instance in the fire is not quenched." The meaning represents what is dearest to us, and death VITUS KILLIAN.

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Apples, per barrel	3	50	**	4	00
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Hay	19	1 00	**	13	00
Baraw		ino	"	Я	000
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Official Announcements.

MEETING OF PRESBYTERIES.

BARRIE -Next meeting of Presbytery of Barrie at Barrie, in last Tuesday of April at 11 a.m., CHATHAM -In the Lecture Room of Knox Church, Toronto, on Saturday, 10th June, at 11 a.m. Lindsar.—At Woodville, on the last Tuesday of May, at 11 a.m.

Baucs.—At Port Rigin, on the 2nd Tuesday of July, at 4 o'clock p.m.

KINGSTON.—At Kingston, in Brock St. Church, on the 2nd Tuesday of July, at 3 p.m.

HURON.—At Seaforth, on the 2nd Tuesday of July, at 11 a.m.

OTTAWA.—In Knox Church, Ottawa, on the first Tuesday of May, at 3 p.m.

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For particulars at piy to the Convener, REV. DR. COCHRANE. Brantford, April 8, 1876

SYNOD OF TORONTO AND KINGSTON.

THE next meeting of the Sanod will be held in Knox (thuren I oronto, on TUESDAY 2nd MAY, at half-past octock, p.m.

Asomnou will be preached by the Rev W Fraser, the Moderater.

Rolls of the several Presbyteries, summaries of chances, etc., will be sent to the undersigned at least eight days before the date of meeting. The Husiness Committee will meet in the school-room of Knox Church, at 2 o'clock p.m., en Tuesday, 2nd May.

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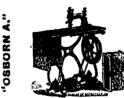
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Howe Sewing Machine, estimated	61	35,000
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Grover & Baker Sewing Machine		20,100
Co., estimated	41	20,000
Remington Empire S Machine Co	**	17,008
Wilson Sowing Machine Co	**	17,525
Gold Medal Sowing Machine Co	44	15,214
Wilcox & Gibbs Sewing Machine Co.	44	13,710
American B. H. etc. Sewing		10,110
Machine Co.	44	13,529
Viotor Sowing Machine Co	11	6,292
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PRILADRIPHIA, June 28th, 1877.

SETH HANCE Baltimer, Mid—Dear hir: Neeling your advertisement, I was induced to try your Epitepie (illi. I was stacked with Epitepsy in July, 1885) immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician is was cupped and bled several different times. I was generally attacked without an, premountery symploms. I had from two to five lite a day, at latery size how, weeks. I was often attacked that, at latery size we weeks. I was often attacked that had been a size of the latery of th

IS THERE A CUBE FOR EPILEPSY?

The subjoined will answer.

GRENADA, Miss., June 30—SRITS HANCE — Dear Sir.
You will find onclosed five dollars, which I send you for
two boxes of your Epileptic Pills. I was the first persos
who tried your Pills in this part of the country. My sog
was badly afflicted with fits for two years. I wrote for
and received two boxes of your Pills, which he took ascording to directions. He has nover had aft since. It
was by my persuasion that Mr. Lyon tried your Pills,
lifs case was very bad one, he had fits nearly sail his
life. Persons have written to me from Alabams and
Tennessee on the subject, for the purpose of assortisiting my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
failed to cure. Yours, etc., C. H. Chro

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To Seth S Hance'—A person in my employ had been afflicted with Fits, or Epilopsy, for thirteen years; he describes estacks at intervals of two for Constitutes of the constitutes of the constitute of the constitutes of the constitute of the constitutes of the constitute of the constitute

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SETH S. HANCE, Baltimore, Md.—Dear Sirt. I take great pleasure in relating a case of Spasnes, or Fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been affilicted with this awful disease. He was first stacked while quite young. He would have one or two spasms at one attacks af first, but as he grew older they seemed to increase. Up to the time he commenced taking your Pills he nad them wery often and quite severe, proporting him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those fits. He has enjoyed fine health for the last five meaballism has also returned to its original brightness. As this it take great pleasure in communicating, as it may the means of directing others to the remedy that would here. Yours, respectfully, etc., W. F. Ligos.

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