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## Contributors and Correspondents.

REV. NORMAN MACLEOD, D.D.

While many of our readers are looking anxiously for Dr. MacLeod's Memoir, which has created such an interest at 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 belonged 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 1838, 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 ministers from their Churches and manse, 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 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 the world.

It was as minister of the Barony parish Dr. MacLeod attained his commanding influence and world-wide reputation. From the beginning of his career in Glasgow, his natural 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-preaching theme—Christ and Him crucified. 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-millennarianism, 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 forgotten the 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 Jesus Christ in his kingly office was constantly on his lips. He constantly spoke 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 election and predestination. In presence of the burning desire to save the souls of men, these took a subordinate place in his

philosophy and teaching. We are certain that he would have given the reply of Rowland 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 grandiloquence of Chalmers, nor to the ornate and philosophical language of Caird, nor to the panoramic descriptions of Guthrie, nor to the reasoning of Candlish. In mother-tongue words he sought to gain the ears of the people, and yet it would be far from the truth to leave 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 midst 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 them thoroughly, and there was no shade of character, no feeling of shame or remorse, of joy or love that was not familiar to him. The bereaved parent was comforted, the stricken husband or wife was strengthened, 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 in the evening, that his great power revealed 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 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. 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 themselves, 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 section 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 heartily as any one else. From the beginning the immense Church of the Barony was crowded 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. MacLeod was peculiarly himself. He was quite at home. With simple words and striking figures, with his soul aglow with warm and enthusiastic feeling, with sympathy 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 mission stations throughout the city, which have since grown into flourishing and independent 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 sick-chamber, 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 partiality of Queen Victoria to Scotland is well known. About the period of Dr. MacLeod's entrance into Glasgow, the Queen, by advice of her Consort, had established a royal residence in Aberdeen-shire. It is situated in the valley of the Deu, and is one of the most attractive and

beautiful spots in Scotland. Soon after the royal family commenced to reside here, the minister of the parish in which she 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 sermon made 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 as if a great lump were in her throat. Since then Dr. MacLeod repeatedly received the royal command to preach in her presence, and he was then invited as a guest to the royal table. It was well known that Dr. MacLeod 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 in 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 singular exception in this, that the smiles of the Court made no difference on his bearing, and that like Sir Walter Scott, who one day dined 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 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 Church.

Dr. MacLeod is also a particular and shining star in the world of letters. Some years after his settlement in Glasgow he projected a monthly periodical known as *Good Words*. He was quick 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 Bishops; nobles like the Duke of Argyll, distinguished in letters; statesmen like Gladstone, who as a set off to the cares of State, cultivated 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 memoir—*The Earnest Student*, of the Starling, a work of commanding humor, and of other instructive volumes.

From the beginning of his ministry Dr. MacLeod was eminently "missionary" in his spirit, but during his Barony pastorate 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 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 Dr. MacLeod, in company with Dr. Watson of Dundee, was going on a missionary tour to India. He visited many important cities in India, preaching to the British residents, obtaining immense contributions, 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 needed. It brought him into contact with the noblest missionaries of all Churches. It revealed inefficient agents. It taught him strong points for missionary enterprise, and the result was a thrilling and magnificent report to the General Assembly, which gave a new impetus to the Church's liber-

ality, and inspired students with the purpose of consecrating 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 heroic labors, and has entered rest, we cannot doubt that the Churches, not only of Scotland, but all lands, will be turned with eager and earnest longing to the conviction of the world.

Dr. MacLeod was cut off in the midst of his years full of honor. Let us say of such a man, let him rest 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 sanatorium. 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 beings. They are engaged more actively and zealously than ever 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 fellowmen; 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 30th, a deputation 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 those 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 Benlinton 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. MacAlmon. 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 Saugeen; 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 superior 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 Priceville and the Durham line. Not that Mr. Cameron's congregation wished him to 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 (formerly in connection with the Church of Scotland), that he should resign his charge. After considering the matter and placing the question on broad grounds of general expediency, Mr. Cameron at length, much to the regret of his people, and in the face of their urgent pleading at the bar of the presbytery for him to remain, resolved to accept the call to Roxburgh, and to hand

to which he had devoted fifteen years of close, patient and unintermittent pastoral labour. 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 might have a chance of trying to bring about this desirable issue, if they could, after his departure. The irritation felt by Mr. Cameron's congregation, because that through the unreasonable demand of the sister congregation they lost their pastor, works 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 paper resolutions. Union of congregations cannot be forced. True union, as Napoleon said of a Republic, cannot be made, but must grow by slow and cautious steps. It is the opinion of many who know the field and the people that union might be obtained with more haste and certainty by Mr. Cameron's remaining 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 out for the best for all parties, in the long run.

In presenting Mr. Cameron with the purse referred to above, the following address was read in name of the congregation 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 cannot but acknowledge with thankfulness 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 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 longer 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 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, be yours."

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

## Awakening at Goderich.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

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 increasing. 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 as inquirers, and not a few of these have found rest in Christ, and now rejoice in the assurance of their forgiveness. Believers, too, have been greatly revived and quickened, and the pastors cheered and strengthened 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 congregation. Let us pray that they may be strengthened yet more and more to trust in the saviour while the harvest lies white before them, and blessed to the gathering in of very many more sheaves into the Lord's garner. J.W.M.

Apr 21 1876.

## 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 undeniable, but the cause of it is perhaps not so easy to account for, as no one thing—the instruments used, the men employed, or the arrangements, can in any way account for the facts of the case. And these grow upon us, the more we are acquainted with Moody and Sankey's work in the Hippodrome.

As to 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 pious 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 heterogeneous 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 follow.

There is no architectural beauty about the place, in any way. And it is 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.

In either halls there is no pulpit of any 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 clergymen and others, who are mainly carrying on the work. At convenient places there are fire extinguishers placed, so that every precaution is taken against accident of every sort. And to preserve the greatest possible order and propriety, a large staff of police men are both outside and inside of the building at all services.

If in any respect a building may help to correct the long-acted 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 others, 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 thoughtful 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 world.

These things not only modified the state of mind 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 caution. Mr. Moody is the centre figure, and the main spring of the whole. And of him, as of Mr. Sankey, much has 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 preconceived notions in one way or another about his appearance, his manner, and his utterances, and that those, if not deemed to be utterly disappointed—when the ideal in its cloud form descends upon the reality, and we find that in scarcely one point are our expectations realized—contributes perhaps more than we are aware of to the contempt-ment of any kind. There is no enforced humility on the one hand, or any appearance of self-consciousness on the other. There he is, Mr. Moody all over, and yet not Mr. Moody either. There is nothing about him to say, "I am here." Every thing he does is so calm and self-possessed, that in seeing 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 instrumental-ity of the truth proclaimed. But do not for a moment 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 lead one to conclude that he was a minister. He is not got up in the ministerial style, or cast in a ministerial mould, nor has he any thing of the ministerial out about him. And it does not seem to strike him that it is needful to ape any manner or doct 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 properties may have more effect than we imagine. All suspicion is disarmed, and all need of arming on our part against an 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 oratory 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 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 scene on earth, through which an opening lands us suddenly in the presence of God and eternity. And there we stand, in all our consciousness, 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 seems, 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 Moody or Sankey would be.

But beyond all this, we cannot but mark the amount of shrewdness and common sense which he displays. Unlike a settled 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 lies in Mr. Moody's unflinching faith. So complete and absorbing is it, that it seems to exclude every other thought. So that being persuaded 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 Presbyterian.]

## FEMALE 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. The mission to the Zenanas, or female household of the Hindoos, 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, consolation, 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 Missionary 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 bazaars; 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 Association, or—this year at least—our outgoing missionary, the Rev. 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 covers, not too expensive; children's knitted wool socks, from two to four years of age, fine; children's white dresses, neat and simply trimmed, skirts and bodices to be left separate; white or plain colored lama or merino dresses, without frills or flounces; hem-stitched pocket-handkerchiefs; needle-cases, lined with flannel; dressing cases for travelling, lined with H. Band; simple carriage-bags; d'oyles; baby-bibs; babies' caps 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 haberdashery, say value of 5s. each; work-baskets; emery cushions; cushions, with cord and tassels—not made up; native shirts and jackets (calico); dusters in half-dozen; tea cloths in half dozens.

It may be added that old worsted work patterns, wooll 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 contributions to this object might send articles to any member of the Montreal or Toronto Boards of Female Missions, or to the Secretary-Treasurer of the Juvenile Mission, Kingston.

Much, doubtless, might be done in this way by women who are willing and "wise-hearted," and feel the privilege as well as the duty of bringing their skill in needle-work, as well as other gifts, into the service of the Master—to bring benighted souls into the light and liberty of His nineteenth century, with all their light and privileges, should not be behind with the Israelitish women of old in consecrating to the Lord the work of their hands. If they may not literally 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-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 linsens. And all the women whose hearts stirred them up in wisdom spun goats' hair."

\*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 elsewhere.

[For the Presbyterian.]

## 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 noon-day 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 are, yet his simple, earnest addresses are much more impressive and affecting. His faith, meekness, singleness of purpose in his life-work, with implicit reliance on the efficacy of prayer untainted by irreverent 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. Drunkenness 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 exposed, 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 electors of M.P.'s. In this city they vote for members of the school boards, in Manchester 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 England 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'Grada's to Land's end. Having read the speeches at similar meetings in England, from Brighton 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 continuous current of new works is flowing without sign of ebbing. New editions of Chambers' Encyclopaedia and other works are under way. T. Nelson & Son's establishment is a huge and varied concern—about 700 men, women 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 10 shillings, while the same edition is sold in Boston at \$12. I had actually offered a fellow-student \$10 for 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 metaphysicians. 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 altar 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 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 YE DIED, AND YOUR LIFE IS HID WITH CHRIST IN GOD"

We died with Christ our surety,  
With Him we left the dead,  
And in the heavens are seated  
With our exalted head:  
The grave, and death and judgment  
Behind forest or lie,  
Before us peace and glory  
In life which cannot die.

With Christ our life is hidden  
Secure in God above,  
Within the veil untolden,  
Walked in by one's love,  
Beyond the sea of sorrow,  
Beyond the curse of sin,  
Secure from onward trouble,  
And safe from blight within.

We may be oft in danger,  
In sorrow oft our way,  
The seven-fold heated furnace  
May sometimes bar our way;  
Praise God! we 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 resurrection's power,  
The holy walk of love;  
With lot's for ever sinned,  
With lamps for ever bright,  
Until the Christ 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 ministers and seven elders in attendance. The Rev. Mr. Gunn, of Hanover, being present, was asked to sit and deliberate. Certain papers from Tara, Allanford, and Elmire, 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 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 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. 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 unnecessary Sabbath labour, it was cordially agreed to approve of his conduct in this matter. It was resolved to hold a conference 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 Messrs. Cameron (convener), Tolmie, 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 its next meeting for its approval. Mr. Currie reported that he had moderated in a call at Euniskillen on the 8th February, which came out unanimously in favour of the Rev. A. Burr, but that the congregation has since resolved to sist proceedings in the call. 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 Edie 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 Montreal, 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 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 about the Presbyterian 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, Port Elgin, on the second Tuesday of July, at 4 o'clock p.m.—A. G. FORBES, Pres. Clerk.

LIGHT 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 Folks.

A Boy's Sacrifice.

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

A child had a beautiful canary, which sang 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, feverish days.

One morning, as the child stood holding his mother's hand, he saw that when his pet sang, 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.

"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 loveliest 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 returned 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 earnestly recommended 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 advise 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; 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.

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 tears wept than those which coursed the cheeks of Josephine.

More social position will never give happiness to women's soul. I have walked through the halls of those who despise the common people, I have sat at their banquets; 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 woman 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 follows: They are obliged to keep two Sundays in the week, besides Jewish, Christian and political holidays. The circumstance 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 hazardous occupations. The biblical and traditional prohibition of certain ailments is favourable to longevity. They rarely use alcoholic liquors, and almost never to excess; this is universally conceded. They seldom marry out of their own race, and have little hereditary disease.

Spinning.

"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 linen. And all the women whose heart stirred them up in wisdom spun goats' hair."—Eccles. xxxv. 27, 28.

Was it but a waking dream, Formed by fancy, a vision—fingers Strangely clear the pictures seem Still in memory's ear there linger 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 I dun Lay the tent in dark and bright, While the airy pillar shone, Israel slept beneath its light, But within one lighted tent Sit a woman, singing low, While her eger eyes were bent, And her busy hands intent On a thread as white as snow, Sweet and low her murmuring song, For her children slept around, And the thread grew snood and long, All in cadence with the sound.

"I am spinning for the Lord, Blessed distant! Happy hand! Bless the ears that heard His word, For I spin at His command Not for daily bread I spin; Daily is the manna sent; House nor land I toil to win, Happy in this moving tent Far away to 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 Through the wild the scapgoat 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 poor; For that need God doth supply, For their clothes wear out no more. So 'tis love, 'tis love alone, Bids me spin with thankful song; Telling what the Lord hath done Makes His foolish ones grow strong.

"Forth from Egypt's gloomy land Have his ransomed people come; Through the desert shall His hand Guide our children safely home Through the ocean's depths we tread, Praised Him on the Red Sea shore; Saw, when awayed by Moses' rod, O'er our foes his billows roar; Tasted how his wondrous power Made salt Marah's waters sweet; Praised Him when to Egypt's bow He had led 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 hot 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 is 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 crimson blend their dyes, While my thread is stainless white, As the manna from the skies.

"Thou shalt go, thou favoured thread, Where no woman's foot may tread— Where the wondrous veil 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 snow. In the High Priest's raiment fair, Thou, methinks, mayst have a place; Not for me to weave thee there, No! nobler hands have won that grace. Bezaleel is wondrous wise; Trends 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 veil is bright With the changeless holy 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. Scattered here, we there unite; Gladly then our hands shall bring Gold, and gem, and mirror bright, For the temple of our King. So in 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 rest that I may be Ready for thy work again." Exodus xxxviii. 3.

Austria 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-five 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."

Sabbath School Teacher.

LESSON XVIII.

April 19. THE LAME MAN HEALED

COMMIT TO MEMORY V. 6. SCRIPTURE READINGS.—With v. 1, read Dan. vi. 10; with v. 2, compare John ix. 8, with v. 3, 1, 5, compare Heb. vi. 2, with v. 6, read Matt. x. 9; with v. 7, read Mark 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 man strong.—Acts iii. 16. CENTRAL TRUTH.—All power is given to and by Christ.

To spread a fire, one scatters coal. To raise 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 oppression 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 fulfillment of a foregoing prediction (Mark xvi. 17, 18), and the effect that followed it another, namely, John xvi. 2.

We have our attention called successively to the disciples, the poor cripple, his miraculous cure, and the witnesses. They come in order. I. THE DISCIPLES (v. 1), Peter and 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 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 hulk the permanent 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. Jewish hatred, increasing light, and the divine providence in the destruction of the temple, gradually revealed the truth as to the Mosaic law, as it is in Romans x. 4.

The time was three in the afternoon, 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 evening secret prayer, Scripture reading and attendance at divine service. Chance attendance is next to none.

II. THE POOR CRIPPLE (vs. 2, 3), well known, always for years at the same post, a remarkable gate of the temple; helpless, 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 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 mosques and continental cathedrals are usually besieged by mendicants, usually very worthless. Protestants escape this, not because they give less, but they give it in a better way (see Matt. xxiii. 5 and vi. 3). 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 Josephus.

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 imagination. 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 "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 going in.

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 alms. We are always more expectant and eager about bodily than spiritual matters. Drawbacks that would not amount to anything 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. He had not money, but he had pity, and God 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 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 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, speaking the word in His name, and

stretching out the helping hand, in personal 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 mistake 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 circumstances. He had a new power, and perhaps used it awkwardly, if heartily; and he had a new joy. We ought not to criticize men 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 name."

IV. THE WITNESSES (10, 11); enough of them, "all the people; competent," "they 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, "filed 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 verandah, supported on marble columns, looking towards the 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 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 led 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 attendant act—the result—the man's movements—temper—course—the 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 institutes 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 asked 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. A 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. "Not systematic weekly giving tends to develop the giving talent and power of the Church."

Q. "Should the pastor or the superintendent lead the teachers' 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 class?"

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, Christ-loving and child-loving."—S. S. Times.

WHAT one point did that superintendent 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 Sunday 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.

BISHOP MACRONE, of Maritzburgh, is shortly expected in England, and desires the use of a church or school, where he can set forth the needs and claims of his diocese.

Tyndall and the Hindoo.

The Brahmo, whom the upheavals of the time have made a lion, is Protap Chunder Mozoomdar. He is a preacher of the Brahmo Society in India, and Editor of the Indian Mirror in Calcutta. He has been preaching in various theistic pulpits throughout England—Manchester, Birmingham, Liverpool, Newcastle, Edinburgh, Glasgow, Bristol—and many times in London. He tells me that during his six months of sojourn 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 Baptist lady in Liverpool—has any person shown the slightest disposition to make him a Christian.

Among the souvenirs of his sojourn in England it is probable that Mozoomdar, who left yesterday for India, has carried back none more 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.

"Your address at Belfast," he said, "has awakened 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 I have fallen to me among plentiful bestowals of things uncomfortable."

After a few words seated, there was a little silence, 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 appear to need a few fundamental principles—such as God 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 Atheist, 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 mere self-indulgence. We appear to require some religious basis for morality stronger than that which has been abandoned."

"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 up. But if, indeed they do sink into lives of mere 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 respond."

"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 variety 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 undergo the strictest investigation, 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 attended by a large number of the leaders in Sunday School work from the east and west. Considerable attention was given to 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; (2) a holy ambition to excel; (3) acquaintance with the most recent helps; (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. Some thought 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 sickness as well as in health, in dying as well as in living hours.

British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE END OF EACH NUMBER. C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

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

Communications under the Society's prize list of the Dr. J. G. ... should be sent to Special Press, 1st, J. A. Anderson, 2nd, Pennington.

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.

PASTORAL VISITATION.

A kindly discussion has arisen, which appears in the columns of the Globe, upon the vexed question of Pastoral Visitation. It is alleged that parochial work is inimical to those studious habits which are necessary for the composition and delivery of great sermons.

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.

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 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.

DR. RUFUS HOLDEN.

"Give our tears to the Lord! For humanity's claim From its silence and darkness is over the same.

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 erstwhile life speaketh of the living hope and certifies that his death was that of the righteous. Dr. Holden was born in the township of North Augusta, on 10th 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.

When twenty-two he married 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.

Dr. Holden, then plain Rufus Holden, removed to Belleville from Cobourg, where he made a short stay in 1834, opened up a drug business, which for many years he successfully carried on.

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.

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.

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 Presbytery.

HYMNOLOGY OF OUR CHURCH.

Correspondents to our columns have occasionally since the union drawn attention 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, formally at an early day, probably at the approaching meeting of Assembly, is instinctively felt by most.

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.

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.

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.

Rev. Dr. COCHRANE has received from the Colonial Committee of the Free Church of Scotland, an additional special grant of £250 for Home Missions.

The Rev. Alexander Young, will (D.V.) be inducted to the pastorate of the Presbyterian church, Napawoc, on Wednesday 26th April, at two o'clock p.m.

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.

The Central Presbyterian Church congregation held their first annual soiree last Friday evening in Shaftesbury Hall. From an early hour in the evening a most substantial tea was served in the lecture room, of which between four and five hundred persons partook.

amounted to between thirty and forty dollars. Last Sunday the amount was fifty two dollars, and judging from this standard the end of the next quarter would see them beyond the paying amount.

"The Right Thing."

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir—I hope that all who have an earnest desire for more energetic prosecution of the Home Mission work will follow up your editorial with communications.

Let me add another example to the one that inspired your editorial.

Last summer the earnest layman (not then entered on his theological studies) who laboured as a pioneer missionary in the townships of Belmont, found two little settlements of Presbyterians far from church ordinances, and still more shut in by the rock and impassable roads.

I 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."

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

Yours sincerely, 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.

THE FUTURE PUNISHMENT OF SIN.

A strictly practical and forcible view of this solemn subject was given by that eminent enlightened and soundly liberal theologian, the late Dr. Chalmers, in one of the posthumously published volumes of his works, containing notes from his lectures, addressed to his Students for the ministry, when he was Professor of Theology.

Now, what is the effect that the doctrine of the non-eternity of Hell torments would leave upon human nature?

The Scripture gives us no warrant to believe that our all is not staked, and irrecoverably staked, on the faith and obedience of the present life.

When the Scripture roundly and explicitly affirms any doctrine, the whole of my Christian philosophy would lead me simply and silently to acquiesce.

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 Scripture respecting the future punishment of sin.

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 elucidate the subject, which are easily obtainable at a cheap rate.

WHAT IS TRUTH.

Presbytery of Quebec.

This Presbytery, according to previous appointments, met in St. Andrew's Church, Sherbrooke, on the 29th March last. The following were the principal items of business transacted: Rev. W. B. Clark was appointed Moderator for the next six months.

Presbytery of Whitley.

The Presbytery of Whitley met at Oshawa on April 11th at 11 a.m. There was a good attendance of ministers and elders. The Presbytery first took up unfinished business that remained from last regular meeting.

Presbytery of Hamilton.

This Presbytery met on the 11th April. There was a very full attendance of ministers 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.

Moderator of the Session during the vacancy. On petition from the people at Merriton, leave was granted to organize a Session and congregation distinct from those of Thorold, and at Mr. Frazer's request, Mr. Bruce was associated with him for the work.

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 £77,131,693 stg., being an excess over the estimates of £1,416,693, and £2,209,820 over the revenue of the preceding year.

## Choice Literature.

## Still and Deep.

BY F. M. F. SKRNE, AUTHOR OF "TRIED,"  
"ONE LIFE ONLY," ETC.

## CHAPTER XLVII.

The terrible days of the Commune were over. The fatal 24th of May which witnessed 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 of the capital. The storm that had broken over ill-fated 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 ordinary occupations. Already the bright June sun lit up each day the Champs Elysees, thronged, as of old, with pleasure-seekers, and merry 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 preceded the sudden calm. It had in truth been a dreadful time, when the darkest of human passions had been let loose without restraint, 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. Since 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 hopelessly 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 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 small 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 take 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 his affairs, 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 Bertrand 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 nothing.

So, 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 Bertrand'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 of 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 enormous services the young gentleman had unconsciously done him. When Jacques had thoroughly understood the nature of the large-headed long bearded man's offer, he at once demanded an unlimited supply of bon-bons, and was informed that 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 benefactions. Whereupon Jacques solemnly ordered him to endow him with a drum, a helmet, 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 inflicting any amount of serious wounds on his own chubby little person.

Mrs. Parry was, however, almost as 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, Dorcelle, 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 costumes presented to them by Mr. Lisle in preparation for the event.

Finally 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 unfaithfulness to him to be happy, even in the bright 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 still lived there, and if she and her children had survived the siege; but he had scarcely received the answer, and clamped his hands in thankfulness, when Valerie, coming down the stairs to go out, suddenly saw him, and then her cry 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 it 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, however, object strongly to Mary's marriage, and this was Marthe, who did not at all admire losing 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 erected over the grave of John Pemberton in the cemetery of Pierre 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 tortuous 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 elsewhere, 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, 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 than this dear token of her faithfulness in love and truth, and of his own great happiness, and gladly had she granted his request.

Monsieur 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 bouquets 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 vehement 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 church than 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, which 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 so absolutely been given.

The momentous service was over, the final words were spoken, the union of Bertrand and Mary de L'Isle was sealed before high heaven, and no human machinations could ever 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-linked 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 new-made wife.

A few days later an old-fashioned travelling 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 me anything 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 Bertrand, 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? do you like them?"

"Oh very much indeed! they are delightful 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.

"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?" 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 fête?"

"No, they have been erected by the tenantry in honour of the comte and comtesse, 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 way."

"I hope not," said Bertrand, gravely; "but I feel sure the comte will be very glad of your presence, and I do 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 saw 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, 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 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 Comte!" 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 turning round, he presented her to the people, saying, "My wife," and instantly a great cry rent the air, "Vive Madame la Comtesse! 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 lips. It was such a moment as is rare indeed in this changeful world, but Bertrand 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. Passing through the hall to a door at the other end, Bertrand drew her into a small octagon room, which had always been used as a boudoir by the lady of the castle, and

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 rose-coloured 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 they were alone, he drew her into his arms, saying, "Welcome to your home, my Mary! my Comtesse de L'Isle!"

She let her head fall on his breast, while half sobbing, half smiling, she asked, "What does it mean, darling Bertrand? what does it all mean?"

"It means that I have succeeded in realizing 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 unconscious 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 embraced toil and privation."

"Dear Bertrand! it was indeed kind of you to give me such an unexpected pleasure; but I cannot in the least understand how it has all happened."

"No, darling; how should you? But come and sit down here, 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 then, sitting by her husband's side in this charming room, with flowers and sunshine round her, Mary heard all that we know 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, to direct 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." Messrs. 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 *seriatim*, 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 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 or standing, or fine person, or 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 accept any proposal; consult your parents, 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 lies are guilty of treason against the state. It is urged that conventional practice up to the present time will hardly support the General, although it is believed that the principle is correct 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 interpretation should be accepted by the United States, so that the offenders should be tried by courts-martial; and it is distinctly 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 possible to find one.

## 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 Great 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 honesty—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, international 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 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 lightness 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 tipeth 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, he being understood to be a free thinker, and acknowledging the claim of no religion whatever. The opinion of counsel has been obtained, and it appears to be understood that English law does not recognize the right to claim the 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 grand-children.

THE IMMORTALITY OF THE SOUL.

BY PRINCIPAL CAVEN, 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 exhibition of Old Testament evidence for the doctrine of immortality. The truth is, that every where in Scripture, in the Old Testament and the New, this great doctrine encompasses us with its shadow, lending solemnity, awfulness, to human life and the discipline 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, unable as they are to give the new heart, are most valuable protections of human 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 portrayed 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 human soul after death. And if we should find this great doctrine more frequently implied than stated directly, we shall not be surprised, nor consider the evidence of it any the less complete. It is but little the habit of the Scripture, either in the Old or New Testament, to state as independent propositions the primary moral and religious 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 momentous importance to all that is said. We shall not deny the presence of the underlying 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 unseared, 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 subsistence, 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 homogeneity. 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 him—the 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. 28. 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 ego with it, and which exists and is conscious when separated from the body? 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 materialism in any form he could tell. The distinction between soul and body might securely rest on this passage alone. In like manner the apostle Peter speaks of "putting off this tabernacle," language which clearly implies a dualism in man, and which cannot be reconciled with the view we are opposing. In vision the apostle John saw under the altar the souls of "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 beheaded 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 function 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 passages 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 arising from the absolute holiness of God and the claims of his law, and from the degradation therein implied of the high nature with which God 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 unto 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 passage; 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 quickening will take 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 the Sadducees), that he offers no vindication of it, but refers 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 doctrine 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 righteousness 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 Corinthians 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 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 east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth," Matt. viii. 12. When the lord of the evil servant, who is drunken and beats his fellow-servants, comes, he will "cut him asunder (or cut him off) and appoint him his portion with hypocrites, there shall be weeping 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" shall 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. 30-46, we have the final judgment so portrayed in its universality, in 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. Character 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 xvii). 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 spoken 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 set down these very awful passages from the Book of Revelations:—"If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, 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 smoke of their torment ascendeth up for ever and ever" (Rev. xiv. 10, 11). "And I saw the dead, 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 whosoever 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, consequently after the present life is ended. My last quotation here is Mark ix. 48-49, "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 dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire, where their worm dieth not and the fire is not quenched." The meaning is, that how painful soever it may be to forsake our sins—to deny ourselves ungodliness and worldly lusts—it is better to make the sacrifice than to incur endless sorrow. For it looks like trifling to say

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 guilt are inconsistent with the notion that they become non-existent at death. "As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of man by Jesus Christ," (Rom. ii. 12-13). "And that servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten 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.) "Woe 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 rent long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable 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 Sidon, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee," (Matt. ix. 23-28). Such passages would not be quoted against the modification of the annihilation theory which teaches that the unseared shall die—cease to exist—after, in some cases, a long period, it may be, of punishment; but they are clearly irreconcilable 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 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 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 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 creatures; 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 powder," "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 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 that when a man is dead, he is dead, and not alive. The argument from the "nephesh" 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 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 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 speak of things which eye hath not seen nor ear heard, we must employ terms which by analogy are most suited to awaken the right conception. We cannot yet speak the tongue which may be 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 not his brother abideth in death," "To 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 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 unnecessary to multiply passages to show that there is a spiritual death and a "second 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." "Whoso findeth me (wisdom) findeth life." "Thy favour is life." "It thou wilt enter into life, keep the commandments." "I am come that they might have life, and that they might have it more abundantly." "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 represents what is dearest to us, and death what is most dreaded by us, these terms are employed to designate the joys and sorrows of the world to come. "Should any one," says Stuart, "range the whole compass of human language, he could find

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. *Apollumi* 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 ix. 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" (Gehenna). 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 aeternum*); i.e., destruction which is *eternum* 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 representing their punishment is very often figurative, and is to be explained in accordance with this fact: *e.g.*, 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 any such misconception; for, in explaining this parable, he says that in the furnace into which they shall be cast there "shall be a weeping 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 Hinnoom 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 the teaching of Scripture, the soul or spirit of man is something distinct from the body; (b) That the soul retains a conscious existence after leaving the body at death; (c) 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 righteous enter the heavenly blessedness so the wicked are assigned 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; (g) That whilst God alone has immortality by necessity of nature, and whilst the continued existence of all souls—of all creatures—depends upon His will, we have no reason to think that any human soul shall be annihilated, but rather, by the plain and natural meaning of many passages of Scripture, are taught to 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 ever.

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Births, Marriages and Deaths.

MARRIED. On Thursday, 19th inst., by Rev. D. J. McDONNELL, at the residence of the bride, Miss Cockburn, to Miss CLARSON, both of Toronto.

THE PRODUCE MARKETS.

Toronto, April 19 1876. Liverpool quotations are unchanged. New York is steady and the West firm, with some advance in wheat. The Montreal flour market is dull and the transactions unimportant.

Table listing various commodities like Wheat, Flour, Beans, etc. with prices in Toronto and London.

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.

James Bain & Son, Booksellers and Stationers.

THE ANCHOR OF THE SOUL, by Rev. W. Arnold. CHRISTIAN LIFE, by Rev. W. C. Cresswell. IN INDIA, by Mrs. Murray Mitchell. POEMS, by author of "There is a Happy Land."

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SYNOUD OF TORONTO AND KINGSTON. The next meeting of the Synod will be held in Knox Church Toronto, on TUESDAY 2nd MAY, at half past 10 o'clock, p.m.

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