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THE IMMORTALITY OF THE SOUL.

BY PRINCIPAL CAVEN, D.D. "Is the human soul immortal, or is it not? i.e , Shall it for ever exist or not "" The question is cleariz one of the utmost moment, and the answer which we return to it will evidently have the most important bearing upon every part of our religious belief. There are, of course, those who hold that the soul (so named) is merely a function of the body, and that it perishes with the body. There is in man, they say, nothing which may survive the death of the body; there is nothing to re. main after the dissolution of the body. for consciousness, and thought, and emotion, and volition are merely phenomena of matter-merely the result of the bodily organization. This is the doctrine of the Materialists. Those who hold it are usually disbelievers in revelation; but the same doctrine, or a doctrine scarcely to be distinguished from it, is held by some who profess to derive their beliefs from the Bible. They agree i.e., with the opinion represented as to the natural mortality of the soul, and they hold that immortality belongs only to those who are in union with Christ, and are made to share in the unending life which is His. The unredeemed and the unrenewed shall not exist after death. In their case continued existence may not be thought of, for they have failed to gain the immortality which comes only through partaking of the life which is in Christ. Some of the advocates of this doctrine endorse distinctly the psychology or ontology, of the materialist; others or that man is mortal, and that continued existence after death can be attained only through redemption. There is another doctrine somewhat akin to this, but which must be distinguished from it: the doctrine, namely, that the mind or soul can-not act—cannot have consciousness— without a material organ. Mind is de-pendent upon its union with matter for its relationship to time-for all conditioning -for thought. Hence when man dies he must either cease to be conscious till the resurrection or he must, if conscious, have connection either with the body which is in the grave, or with a body in some more refined form which our senses cannot appreciate. Thus, Olshausen, in his commentary on the 15th chap. of 1 Corinthians, says, "The apostle by no means recognizes the possibility of existence as a pure spirit without bodily organization. The loctrine of the immortality of the soul and the name are alike unknown to the entire Bible; and, indeed, with justice, because a personal conscioueness in created beings necessarily pre-supposes the limitation of the body. The modern doctrine of im-mortality is not materially different from the supposition that the soul flows back like a drop into the great sea of universal life." In the third century Origen wrote against an Arabian teacher who maintained that the soul dies with the body, but is raised with it at the last day. This opinion was revived in the 17th century by William Coward, a London physician. Dodwell, in a book published in 1706, maintained that souls are naturally mortal, but become immertal by means of Christian baptime. tism. In our own time many are telling us that the doctrine of the immortality of the soul is not found in Scripture at all; that it is a heathen doctrine which theo-logians have borrowed, and that we are allowing the speculations of Socrates and Plato, of Cicero, and Seneca, to govern our interpretations of the Sacred Writings. We are well accustomed to hear the spiritual nature of man, and his immortality, denied by the rejectors of revelation; but it may seem a surprising thing to find it maintained that the Bible itself knows nothing of the common doctrine of the church—the common doctrine of mankind -regarding the soul. Now surely it is nothing against the doctrine of the soul's immortality that it was embraced with more or less decision-with more or less clearness of vision—by the best and wisest of the heathen. The heathen philosophers who were of purer mould argued for it; those whose tendencies were less spiritual were disposed to deny it, or to maintain that we had no evidence of value for it. No one surely can read the discussion of this subject by Cicere in his "Tusculan Questions," and in his "De Senectute," without the deepest interest and without saying, "this is the clearest light in which, apart from revelation, these high themes may be seen; how much loftier this than Epicurus or Lucretius!" Whatever may be said regarding the outological argument for the soul's continued existence the argument arising from the simplicity of its nature-we are very far from allowing that the moral argument has no force. The supposition of the mortality of the soul does seem to contradict our idea of the attributes of God—his wisdom, goodness, and justice. We find in ourselves a longing after immortality; we have capacities which are but most imperfectly unfolded in the present life, and the moral history of man would appear to be a "web of incongraities," if the life that now is were the only one. But in this lecture we propose to deal with the question of immortality simply upon the grounds of Scripture evi-dence. We shall try, by careful examinadence. We shall try, by careful examina-tion of Scripture teaching respecting the mature and destiny of man, to ascertain how that authority, to which those whose

opinions we have especially in view, equally with ourselves, profess to defer, would answer the question-is the human soul immortal or not? We shall not ex pect to flud in Scripture definitions and statements such as our metaphysicians are acoustomed to give-definitions and statements of a purely ontological character: for the Bible has ever a directly moral and religious end in view; but we shall, if I mistake not, find abundant evidence that the denial of immortality to man accept as redeemed in Christ, has no inspired warrant; nay, that the opposite doctrine is clearly and certainly taught. It may, however, be proper at this stage to men tion the character of the arguments alleged from Scripture a ainst the natural in mortality of the soul. They are principally the following:—(1) Death was the penalty threatened for the violation of the evecant which God originally made with Ad-m, "In the day thou earest thereof thou shalt surely die." "The wages of sin is death" This does not mean, it is asserted, that the body only dies while the soul shall live, but that man shall lose the immertal-ty which would have been his had he retained the privilege of access to the tree of life. (2.) Again, those passages in which we are said to have life in Jesus Christ are adduced as proof, "He that hath the Son hath life, he that hath not the Son shall not see life." "As the living Father hath sent Mo, and I live by the Fatier, so he that eateth Me shall live by Me." (8.) The end and punishment of the wicked—the unredeemed-is represented in such exunredeemed—is represented in such expressions as "perishing," being "destroyed," being "consumed," being "burnt up" as chaff, etc. (4) Then there are many pa-sages in Scripture which represent the dead as without knowledge, emotion, or power, which speak as if all were over with them; so that in their end they are not to be distinguished from the beasts that perish—" For that which beseems to hold no psychological theory, but content themselves with affirming that Scripture teaches that the soul is mortal, or that man is mortal, and that continued There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."—Ecc. ix. 10. "For the grave thou goest."—Ecc. ix. 10. "For the grave cannot praise Thee; death cannot cole-brate Thee; they that go down into the pit cannot hope for Thy truth. The living he shall praise Thee as I do this day, Isa. xxxviii. 18-19. "Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee? Shall thy loving kindness be declared in the grave, or Thy faithfulness in destruction?" Palm lxxxviii. 10, 11. I am not here professing to give an exhaustive account of the aron. to give an exhaustive account of the arguments of those who deny on professedly Scriptural grounds the natural immortality of the human soul, but merely such a brief statement as may render intelligible what statement as may render intelligible what will be said in reply; at the same time the classes of passages adverted to are those on which, I think, they mainly rest their belief. Now let it be understood that in asserting as a Soriptural doctrine the immortality of the soul, I do not mean that it has immortality in virtue of its constitution—in virtue of what it is in itself, and considered spart from God hagened in the considered apart from God, because in the absolute sense "God only hath immortal-ity," 1 Tim. vi. 16. Even holy angels and redeemed men in heaven have no immortality apart from God; they have it in Him, in union with Him. All creation, all creaturely endowments are from Him. He is not only the fountain of all being, but He continually upholdeth the works which He has made. They could not exist, we may believe, but in Him. There is no reason to think that existence is exist, we may believe, but in Him. There is no reason to think that existence is something which necessarily and inalienably belongs to persons and things which once exist, so that when launched into actuality they become, in a sense, independent of their author and Maker, and so hold on their way. When, therefore, we claim for the human soul immortality, we simply mean that God has model to the mean and them to the effect of his becoming a living soul, but the content in him to the effect of his becoming a living soul, but the content in him to the effect of his becoming a living soul. No one thinks of denying that he gave it. In this aspect of his being, man has a life in common with the construction makes refurnes to its original eloment in him which is not of the dust—the Divine oreath; so here, when he dies, this element is not represented a perishing. The wine makes in the original eloment in him which is not of the dust—the Divine oreath; so here, when he dies, this element is not represented a perishing. The wine makes refurnes to its original eloment in him which is not of the dust—the Divine oreath; so here, when he dies, this element in the pendent of the pendent in him to the effect of his becoming a living soul. No one thinks of denying that he gave it. In this aspect of his being, man has a life in common with the graveties. we simply mean that God has made it to be immortal, and that it is His will that it should for ever exist. Quite obviously, if the fact that "God only hath immortality" has any bearing against the view we are to sustain, it will equally bear against the immortality of the inhabitants of heaven. God can bestow the endowment on whom He pleases, and under such conditions and for such ends as are accordant with His character. 1. In support of the common doctrine regarding the immortality of the soul, let us call attention to the ac count given in Scripture of the creation of count given in Scripture of the creation of man. When God created the animals He said, "Let the waters bring forth abundantly the moving creature that hath life;" "Let the earth bring forth the living creature after his kind;" but, as every reader has noticed, in words far more solemu and elevated is the creation of man introduced and recorded. "And God said let us make man after our image. said let us make man after our image, after our likeness;" and so "God created man in His own image, in the image of Go2 created He him." If, then, man is created in God's image, he must have a spiritual nature; for God is a Spirit. Scripture nowhere says of any of the living creatures that surround us that it is creat ed after the image of God. Surely none of us could tolerate the tremendous anthronomorphism which alleges that God is a material being, and has a body of which man's is a miniature; or the frigid and inane interpretation which resolves the image of God into man's " dominion over the creatures." In accordance with the representation here, man, in common with the angels, is called a "Son of God." In the second chapter of Genesis we have a supplemetary and more detailed account of man's creation :-" And the Lord God formed man of the dust of the ground, and

breathed into his nostrile the breath of life, and man became a living soul." This lan-guage may, at first sight, appear not so high

as that of the previous account. for here man is only a living soul—a designation which he has in common with the animals around him. But still the process of his creation is essentially distinct from that of the brute creatures: God " breathes into his nostrils the breath of lite." Do we not, in those last words, find a distinct declaration of the dualism of mais nature As Adam—as man—he is formed from the dust; and yet, as having the Doune fit tus, he has a spiritual nature; and is a son of God. Let no one grossly concave of a human body, formed from the elements, or three, the question of Dichotomy or Trichotomy. Some find in the text before us the Prichotomy involved: the dust, the Divine breath, the living soul. By most, the living soul is regarded not as a tertium quid—a turd element resulting but as the designation of the compositum—the dust of the ground, and the Divine breath united. I may, in passing the statement of the ground that the divine breath united. ing, be allowed to express the opinion trust whilst "nephesh" and "ranch"—psyche and pneuma—soul and spirit—are not al ways interchangeable terms, and whilst in many instances a distinction, such as the Trichotomists allege, must be made between them, yet we have no evidence that soul and spirit are distinct substances. to be carefully discriminated from each other, as you might discriminate the body from either. At the same time the doctrine of three distinct substances in man that far more apparent support in Scriptura, the true explanation of the a pearance comes far nearer to an interpretation of after his death of Samuel to Saul, the the statement regarding his creation, that story clearly enough attests the belief of the doctrine of homogeneity. As Delitzsch observes, "The narrative of the creation of man in Genesis ii. is especially intended to delare what awaited the king, but he to give us the recognition of this composi e says to him, "To morrow shall then and nature in man; and thence, on the one this son be with me." Very often does the to give us the recognition of this composite nature in man; and thence, on the one hand, to tell us of the importance of his position in this world, and on the other, of the possibility of his desolution by death. It could not in any way more sharply indicate the essential reality of the opposition of spirit and matter than by representing man as originating from a combination of an immediate breathing of God with the body of earth. Beyond contradiction, therefore, it is against Scripture to make man a bong, so to speak, the specific properties the dead, or the belief of the Jews respecting the dead, may be inferred from ture to make man a boing, so to speak, out of one piece or at one casting. The body is neither the precipitate of the spirit, nor the spirit the sublimate of matter. Both views derange the limits of creation drawn by Scripture." But it is said, you can argue nothing regarding a soul, or spiritual substance or principle, in man from the words: "God breathed into his nostrils the broath of life and he became a living soul;" for the animals also are said to have the "living soul' -the "nephesh." to involve it is a sum of the sum cours are so numerous, and the fact is so unquestioned that I hardly need to refer to passages in proof. In the words already quoted from Gen. i. 21 24 respecting the creation of the animals, they are called taken; for dust thou art; an i unto dust the living creature "—iterally "the living creature". The body which is ing soul," nephreh. So, in chap. ii. 19:— formed of dust roturns to its original eleing soul," nephesh. So, in chap. ii. 19:—
"Whatsoever A-lam called them—the live men s But as the account of man's creatures (the living soul)—that was their name. "But we do not found our argument for the spiritual nature of man upon his becoming "a living soul," but upon the facts that he is made in the Divine linear, and that God breathed into him to the effect of his becoming a living soul. No one thinks of denying that he has a life in common with the creatures around him, and that he receives this life participates in the imperishableness of around him, and that he receives this life hen the Divine inspiration takes place. Unless the spiritual nature implied in the "image of Gid," and in Gid's "breathing into him," should come into union with the dust, he would not be " a living soul "-he would remain insnimate earth. not the slightest deficulty, therefore, in seeing why this creature of a higher type seeing wny this creature of a nighter type i that the reference to judgment made by should be designated by an expression the Targum is entirely it place. The which declares his affinity with the spirit "returns to God," which must animals; so that we can say, "The son of either mean a phantheistic absorption in man which is a worm." There are, how the deity, or the continued existence of it ever, many passages, had we time to revert to them, in which "nephesh" as ascribed to man has a higher meaning, or in which things are predicted of man's phesh" which could not be predicted of the animals, as, e.g., confidence in God (Psalm lvii. 2) and piety towards Him (Psalm lxxvi. 4). There is another term by which the incorporeal part of man is frequently designated—"rusch"—pneuma. The term primarily signifies breath or air, and is frequently used in this sense. It is not often employed in speaking of the lower animals. We have, indeed, the ex-pression "breath of life" twice used in the account of the flood, with reference both to man and the animals. In Job xii. 10, "ne phesh" is ascribed to brutes, and "rusch to men: "In whose hand is the nephe-h (soul) of every living thing, and the ruach (spirit) of all mankind." There seems to (spirit) of all mankind." There seems to be, indeed, but one instance in whic' ruach" (the term standing alone) is at tributed to the beasts, vir., Eccles, iii. 21:
"Who knoweth the spirit (ruach) of man
that goeth upward, and the spirit of the beast that goeth downward to the earth. We shall return to this passage, and show that it is clearly to be cited in proof of the human spirit being of a different order from that of the beasts, and of its existence from that of the beasts, and of its existence a beast: for all is wantly: all go unto being unaffected by the death of the body.

But at the stage in our argument let it be remarked that in the ascription alike to spirit of man that goeth upward, and the

man and beast of both "nephesh" and spirit of the "ruach" there is nothing which in the the earth. slightest degree insunates that the verses woo human soul is not immortal, or casts man is mortal because he is said to have soul and spirit with the beasts. The point D.vine Legation of Moses from the supposed sitence of his writings upon the subject of immortality. Moses, he argues, being sustained in his legislation and gevern-ment by immediate divine authority, had not the same necessity as other teachers and legislators for procuring sanction for his doctrines or laws by appeal to the hope of reward and the fear of punishment be-yond the grave. Were there no direct statement of man's immortant, in the Pentateuch, it would by no means follow that the doctrine was unknown to the Israelites; and tar less that this dectrine is not true. But the belief of the II brews in the existence of souls after death is clearly attested by the laws of Moses against necromancy or the invocation of the dead (Deut. xviii. 9 12). Whatever be the true explanation of the appearance the Israelites, for not only does Samuel come from the place or state where ha is, respecting the dead, may be inferred from it; for had the Jews not believed in the continued existence of the dead there continued existence of the dead there would be no basis for the poetical representation given; may, the trutafulness of Scripial, would be compromised. In accordance with this conception of "Sheol," men when they die are said "to be gathered to their fathers," to "sleep with their fathers;" modes of expression which could no have are sequipless for the helicity in the no, have ar sen unless for the belief in the no. have ar sea unless for the belof in the existence of the soul in the unseen world. In Eccles, xiii. 7 we read: "Then shall the dust return to the dust as it was; and the spuit auto God who gave it." In the fir t part of this verse there is clearly an allusion to Genesis ii. 19: "Till thou return to the dust, for from it was thou formed of dust returns to its original ele-men s But as the account of man's croaparticipates in the imperishableness of God. The Chalde: paraphrases the He-brew as follows: "Et spiritus animae redebit ut stet in judico coram Deo qui dedit illam tibi." Those who lay to heart the admonition of the first vevse of this chapter ("Remember now thy Creator in the days of thy youth") will see at once that the reference to judgment made by in its personality, in that world where men reap as they have sown. "The doc-trine of the Old Testament is that sin and righteousness stamp au indelible character on the soul; nor is it possible that the distinction between the righteous and the wicked, so emphatically insisted on, should be reduced to nothing in the moment of death. The piercing seriousness with which judgment is in this Book everywhere announced is decision against such a view." It is unnecessary to do more than state the fact that the words commented on refer to the destiny of men in general, and not to anything specific in the death of the righteous: they are closely similar to the New Testament words:—"It is appointed unto men once to die, and after death the judgment." We call attention next to a remarkable passage in the third chapter of the same book:—"I said in mine heart concerning the book:—"I said in mine heart concerning the estate of the sons of men that God might manifest them, and that they might see that they thems-lyes are beasts. For that which befalleth the sous of men befalleth beasts, even one thing befalleth

them: as the one dieth so dieth the

other; yea, they have all one breath; so

that a man have no pre-eminence above

spirit of the beest that gooth dow ward to the earth. A detailed cap osition of there verses would require more time than we can here devote to them. They must inular soul is not immortal, or casts we can here devote to them. They must bould upon the spirituality of may's nature as involved in the account of his creations. With just as great plausibility (not the end of mans his one aith as a thing deed greater) could one argue that the fitted and designated to humble him, and nearly are find the purpose his heart of ambition and vain deto have soul and spirit with man, as that the lines. He deed over as the break, he is much is mustal breakes that the himself according to the most have soul and spirit with man, as that carefully enquire what the Scriptures say the wheels of life to begin to move—the bodily form complete but dead—then, subsequen ly, life imparted. What is taught is clearly the two-fold nature of man, who is body and spirit, in whom earm and heaven meet, who oxhibits an immortal essence wrapped in the integum-atte of the soul. Many persons, who nevertheless to the many tables believe the doctrine, as, c.g., some of the lifth of the beast "goth downward revealed to some passages in the Old Testa ment which teach or imply the immortality of the beast "goth downward recall to some passages in the Old Testa ment which teach or imply the immortality of the beast "goth downward revealed to some passages in the Old Testa ment which teach or imply the immortality of the soul. Many persons, who nevertheless believe the doctrine, as, c.g., some continuous that the revealed to some passages in the Old Testa ment which teach or imply the immortality of the beast "goth downward revealed to some passages in the Old Testa ment which teach or imply the immortality of the beast "goth downward revealed to some passages in the Old Testa ment which teach or imply the immortality of the beast goth downward solution and corruntees solution and corruntees to nature, have a condition to have no pre-emmence over them. His honour and dignity are brought down to the grave. It struct that there is this immore difference between his end and that of the beasts, that his "spirit goeth upward respecting the qualities of soul and spirit in the one case and in the other, and the prevented the beast goth downward respecting the contents of the beast, and that of the beast, that his "spirit goeth upward respecting the contents of the beast, and that of the beast, that his "spirit goeth upward respecting the contents of the beast, and that of the beast, that his are not the beast goth down and dignity in the one case and in the other, and the prevented the beast of the beast, that his are not the beast of the beast goth down and that of the beast, buried oven as they. Looking with the unortality of the soul is not taught in the not perishing in the death of the body. Old Testament; and that it remained for And, according to the Hebrew vowel, the Messiah to proclaim it. Warburton points, etc., the translation of the verse derives one of his main proofs of the must give this meaning, does contain this must give this meaning, does contain this assertion regarding the spirit. But suppose we adopt another view of the whole passage, and translate thus, "Who knoweth that the spirit of man goeth upward, and that the spirit of the beast goeth downward to the earth. It would testify with hardly less clearness to the soul's immortauty. For in this case we should have to regard these verses as the language of the a godly, materialistic, sensual man, behelding the indiscriminate havor made by death among living creatures -- how all, men and animals, are swept away into one promisenous and dishonoured doom. "Who can discern —as if he should say— 'anything to distinguish them in their end? Who can mark the human spirit rising to another sphere when it leaves this? Who can see the slightest difference in the fate of man and beast?" Suppose. I say, the sacred writer is personating one who has such sentiment; (for they are not his cwn, as the last chapter shows, nay, as the very fact that his book has place in the Canon of Scripture, shows it is not less munifest that those who believe in God and in revelation are conceived of as holding the immortality of the spirit. Why on any other supposition should this gloomy epicurean demand evidence that the doom of man is other than that of the beast? Thus, take the passage as you please, you must find in it either a direct statement of the survival of death by the human spirit, or a certain implication that such survival is believed in by the godly. It seems strange, indeed, that the passage should over have been claimed by the materialist. The same kind of exegesis which would find in this verse anything to insinuate doubt of the sour's existence after death. would find in many parts of the Scriptures the grossest immorality commended, and atheism declared to be the highest (To be Continued.)

> Knox College Students Missionary Society.

> The following sums have been received by the Treasurer up to date, from fields occupied by the Society.—Blytneswood. \$64.55; Campbell's Settlement, \$17.25. Leamington, \$4.00; Parry Sound, \$50.00, Blair Settlement, \$15.00; Hagerman and McKeller, \$12.20; Wabaushene, \$51.00; Port Severn, \$30 25; Sturgeon Bay, \$16 00;

> From the Stations:-Burns Church, \$89 00; Bear Creek, \$47.60; St. Anns \$7.55; Lyndoch, \$8 00; Montt Albert, \$17.25; Vivian, \$2 00; Alton, \$7.09; Caledon West, \$21.86; Port Stanlay, \$8.00; Trowbridge, \$5.00; Queenscler, \$5.00; Ravenshoe, \$5.00; Kunburn. \$11 10; Minising, \$2.45; Greenfield, \$1.57; Shortreed's Mills, \$2.81; Aurora, \$5.00; Victoria reed's Mills, \$2.81; Aurora, \$5.00; Victoria Road, \$2.16; Hospler, \$6.00; Doon, \$2.00; West Puslinch, \$6.00; East Puslinch, \$9.50; Lucan, \$19.20; Exoter, \$5.05; Widder, \$5.25; Woodstock, \$15.00; Cranbrook and Eshel, \$6.00; Hamilton, \$25.90; Palestine, \$10.75; Fenton, \$19.55; Guelpa, \$60.00; Desboro, \$5.00; Huutley, \$8.00; Chatham and Dover, \$20.50; Port Dibousie, etc., \$27.90; Nissouri, \$20.00; Elora, \$39.00; Rev. Prof. Grogg, \$8.00; Double, \$20.00; Rev. Prof. Grogg, \$8.00; P. C. Goldie, \$4.00; F. R. Beathe, \$5.00; A Friend, \$10.00; A. MoIntosh, \$2.00; Miss Gauld, \$1.00; J. C. Huckins, \$1.01; Primose, \$5 09. J. H. RATCLIEF, Treasurer.

Kno · College, April 8rd., 1876.

You said, "Depart from me:" and now God says, "Depart, ye cursed."

PRINCE LEININGEN, who distinguished himself by running down the Matletoe, is to be promoted to flag rank. as some acknowledgment of his services.

THE English papers notice that Mr. Gladstone, having taken a more prominent part in the debates of this session, an indication is furnished that he intends to return at no distant day to the leadership of his party in the House of Commons.

MR. MECHI has published his accounts for last year, showing as the result of his scientific is runing at Tiptree, a balance of £580 2cc against £601 4s. 11d. in 1874. Mr. Mechi owns 178 acros, and his valuation on the 1st of January, 1875, was £2,789.

Correspondence.

An Appeal on Behalf of the French Protestant Bonevolent Society.

Editor BRITISH AMERICAN PRESENTERIAN.

Sir,-Permit me to set before your readers some particulars additional to those stready published of the work and condition of this important Society. Its work of benevolence has been in active operation up to the pre-e at date, from the time of its formation, with the exception of one week, during which a total absence of con week, during which a total absence of contributions of any kind, save clothing, compelled it to cease. It has relieved the pressing necessities of a weekly average of over one thousand persons. The number at first was about 1 300, and up to the latest date is 969. Between two and three latest to the seasons has been described to see the seasons. hundred persons have been struck from it list on account of naworthiness, but as their places have been muc than supplied by new converts of better character, stand ing in need of aid, the decrease may be set down to the cheering fact that many of the dependent have obtained work, and are now supporting themselves. Those who were under the care of the Society were furnished twice a week with a sufficient quantity of bread, meat and potatoes, with other vegetables when they were contributed by banevolent friends in Montreal, to keep them from starving. Occasionally they received an eighth of a cord of wood; and every Friday the contents of the many cases of clothing which came from several of our congregations in Ontario, and from friends in Montreal, were distributed by the Ladies Committee to hundreds that stood sadly in need of them. The Protestant House of Industry assisted the Society with flour, tea and sugar, as well as with a small supply of bread weekly, and at the beginning of the season it also contributed twenty cords of wood. floor, ten and sugar were given to an average of twenty families per week in which sickness was found.

To feed, clothe, and warm a thousand

persons during a considerable portion of the winter is no mean task. When to this is added the labour of investigating each individual case, it will be seen that the Society had its hands full of work. Many other difficulties beset its path. Benevo lent people wished to get its management into their hands, which meant speedy and certain ruin, and failing in this, opposed it in every way. It was threatened with a lawsuit for cutting a person off from its membership who was afterwards found ouilty of many serious crimes. Those whom it had discarded on account of unworthiness were taken up, and their cases advocated by private benefactors for a time, until the Society's judgment approved itself just. The Romanists have had spies continually working among the conspies communally working among the converts against it, and endeavouring to prejudice the public in the same direction.

Mutual jealousies between native French people and French Canadians have sadly interfered with the harmony of the work A highly respectable gentleman informed me recently that more French than Can-dians were relieved. Now as more in pro-portion of the French immigrants have be-came Protestants than of the native Canadians, this was not utterly impossible. But on referring to the latest statements on the books of the Society, I find that out of 969 persons relieved, 677 were Canadion you persons reneved, off were Canadians, 267 French, twenty-two Italians and three Belgians. Among the French some Swiss are included. As for the vite calumnics that have assailed the ears of Dr. MeVicar and myself in regard to almost every officer of the Society, and which we have probed to the bottom to find utterly groundless and the outcome of simple malevolence, these are endless.
One of the most discouraging features of the French work is to be found in the mutual jealousy and positive malice that those who profess to have received the Georal frequently but by the profess of the p Gospel frequently, but by no means universally, exhibit. Our good Father Chiniquy imagines that it is fostered by the enquiries made into the characters of his converts, but this is not the case. If no enquiries were made, and we had been willing to accept every one that professed a desire for enrolment, we should soon be left with all the bad fish, and none of the good on our hands. The fan has swept the floor, and a great deal et chaff one bale; Mrs. Walker, Chatham, two has been blown away. But much good grain remains attesting the reality, and cases; John Ferguson, E.q., Prescott, one grain remains attesting the reality, and case (the second); George H.v. Esq., promising the permanence of the work.

Still, however, Mr. Blouin, our missionary, one case; Miss Short, Woodstock, two meets occassionally with the expression with cases. was not worth while turning for so little. But on the other hand, he and Miss Clark the Bible woman, find many who are sincerely attached to the truth, and a well filled Church, even in the ab-ence of Father Chiniquy's attractive power, with a a flourishing Sabbath School and well attended prayer meetings, shows that encouragement in the work is far from

The Societe de Bienfaisance has acco n. plished an important task of partitionation which no ecclesiastical organization could have achieved, seeing that it could only deal with the question of Church member ship when will not be before the session for come time. It has had the effect of retaining the converts in Montreal when persocution and want would have dispersed them over the country or driven them to the United States. As it has been chiefly connected with our own congregation of St. John's Church, out of which it originated, it has been a link to bind many of those whom it relieved to the Church. Indeed, many have regarded it as part of the machinery of the Church, although other denominations have been made ever welcome to its benefits. The Society welcome to us beneats. The Society has helped us to know one another; sometimes in rather an unpleasant way; yet in every case a salutary one. Of some of our converts I think very much loss of our solves of his been in operation, and of others a great deal more. We have also learned a lesson of faith, and of patience, and of charity towards the unthankful, for many seem to think that we are doing no more than they have a right to expect when we impoverish ourselves to satisfy them, and as soon as aid is necessarily when we impoverish ourselves to satisfy them, and as soon as aid is necessarily directed, not against M. Chiniquy, for refused, become the enemies of their bene-

factors. This is again the dark side. There are many homes in which thanksgiving rises constantly to God for the light of His truth, and the gifts of His Providance, dispensed through the Societe de Bienfaisance.

A common impression among the higher begging class of our converts is that the Assembly's Board of French Evangelization furnishes the funds of the Society, and the sums given in private benevolence. They know that a golden stream flows into Tyther Chiniquy's pockets, thence to flow forth in his great but u isystematized work of alms giving, and imagine that Principal MacVicar and myselt are the recipients of similar treasures out of which we dispense to their necessities, and nothing will drive this French, Romish, or whatever other kind of idea it may be, out of their heads. It is hardly necessary to state in this letter that the Board of French I vangelization has given, gives and will give not one cent for any more work of benevolence, even although the existence of its congregations should depend upon it. All the Society's funds must come from private subscribers, congregations or communities, whose heart, are touched with the wors of their brethren in the faith, the wors of their orethren in the larth, weak though that faith may be, and who, while spurning with indignation any offer to buy con ersions, yet see it their duty to help those whose troubles have fallen upon them because of their attachment to the truth. It is not worth while to turn for so little is true, for the Romish Church offers them a great deal more to stay.

The Society has a debt amounting to almost half its expenditure. That penditure, or the cost of feeding, clothing, warming, healing, and in many ways comforting over a thousand people from the time of the Society's organization up to present day has been about two thousand dollars. Two dollars is not much for carrying a human being through half a cold Lower Canadian winter. Not much over a thousand has come into the treasury (I speak generally, for the accounts of the treasurer are not before me), so that a large debt has yet to be discharged. It should not be large in the eyes of such a Church as ours, and the blessing that falls on him who considereth the poor should make the removal of it a cheerful Zotique Lefebvre, Esq., British and Canadian School, Cote St., the Treasurer of the Society, will be happy to hear from subscribers, and Principal MacVicar requests that all who send money to him for this purpose will kindly specify the fact, and distinguish between the Brard of Evangelization with its charge spiritual, and the Benevolent Society which attends to the necessities of the poor. Mrs Campbell requests me on behalf of the Ladies' Committee of the Societe de Bienfaisance, to thank the various benevolent committees and individuals who have kindly made up boxes and parcels of clothing for those under its care, and while intimating that for the present the necessity for contributions of clothing is past owing to the large supplies sent, and to the lateness of the season, to request that similar contributions be kept in mind for the coming winter.

Apologizing for trespassing to such an extent upon your valuable space,

I remain, dear Sir, Yours very faithfully, JOHN CAMPBELL.

114 McKay Street, Montreal.

The Treasurer, Zitique Lefebvre, of the Societe de Bienfaisance Protestante, begs to acknowledge the receipt of the following sums :- Citizens of Bowm inville, \$108.70; sums:—Citizens of Bowm unville, \$108.70; Auonymous, Rev. per Dr. McCulloch, Truro, N.S., \$4; J. Henderson, E. q., St. Cather-ins, \$5; A Friend, Albany, N.Y., \$85; Rev. A. Kennedy, London, \$40; St. Andrew's Church, London, \$25; George Hay, Esq., Ottawa, \$13; A Wellwisher, Ottawa, \$4; S. J. Willcocks, Esq., Arkona, \$2; A Reader of the Witness, \$5; Miss Superson Sup Montreal, \$10.

The Honorary President of the Ladice Committee, Mrs. Campbell, 2cknow-lodges with thanks the receipt of the following cases and pare is of clothing.

meets occassionally with the expression, "It | cases ; Mesers. McCrae & C., Guelph, one parcel of wollens; Mrs. Redpath, Mon-treal, one parcel; A triend, Montreal, one quilt; Mrs. Stewart, Cabarne, one case; Anonymous, one parcel.

> It is carpestly requested that subscribers of money or clothing, whose names have not appeared in the columns of this pournal, will inform the Treasurer or Mrs. Campbell of that fact we can as possible, that the reason for the same may be discovered and due ackn ledgement be

> Professor Campbell has an advertisemont in the Montreal Workers, asking for employment for over 130 men, representing some thurty-eight different occupations, Three of the young men have gone west to the neighbourhood of Guelph as farm placed as domestic servants, and it is noped that soon all willing and able to work will be employed.

How to Use Christmas.

Editor British American Presbyterian.

Sir.-As a short letter which I wrote to you some time ago was not at all intended as a reply to "An Old Fashioned Presby-terian's" letter about Christmas, but merely contained a passing reference to it, permit me now to say a few words on the subject,—not, however, with the hope of convincing your correspondent,—for I fear he is hardly open to conviction,—but for the sake of making some suggestions which I think it would be well to consider. First of all, however, let me remark that the

against the Protestants who received his remarks with "great laughter," and who had not his excuse. The ignorance of this by your correspondent is an illustration of the very evil I complained of in controver-sialists,—the neglect of "the weightier matters of the law," of which I take perfeet farmess to be one.

"A Ganadian Presbyterian" is perfectly

correct in saying that we have not to consider whether we shall keep Christmas, but how we shall keep it, in twithstanding the contemptons epithet applied to his reasoning by "An Old-Fashioned Presbyterian," who seems to regard courtesy as little as he does Christmas. We have nothing to do with its authenticity or antiquity, but with the simple fact that, as a community, and to a great extent as individuals, we do keep this day distinguished from other days, and in commemoration of the greatest of all events, the Incurnation of our blessed Saviour. It is a legal holiday, and even "old-fashioned Piesbyterians" are generally willing enough to take it as such, and do not think of resisting "the powers that be" to the extent of pursuing their ordinary avocations on that day. Now St. Paul, while he leaves to Christians pertect liberty of conscience regarding the observance of "days, 'lays down one rule only—"whosoever regardeth the day, regardeth it unto the Lord." Since we do "regard" the day called Christmas, can any one show us reason why the holding of a religious service is not a good way of "regarding it to the Lord," and just as appropriate to Christmas Day as to the other "man-appointed" holiday that we call Thanksgiving Day? If "An Old-Fashioned Presbyterian" will show us any good reason why it is "deing cvil" to hold "an holy convocation" on that day,—to meet to praise the Lord "with cheerful voice" for His unspeakable gift, to conwill admit that we should not "follow a multitude" to do it. In the meantime, why a Christmas service should be less in nocent than a Christmas turkey, of which I have partaken even in Scotland, it is not easy to see; and I do not think it is a Christian rigidity which would object to our utilising for the spiritual improvement of our people, the leisure hours of an idle day. Unless we are prepared to maintain that Scottish Presbyterianism possesses a monopoly of the wisdom of the Christian Church,—what was done or not done in Scotland where the day was not generally regarded—can furnish no rule for us who have the Word of God and Christian common sense to wild are in near different mon sense to guide us in very different circumstances. The above considerations do not apply

to the other days mentioned by "An Old-Fashioned Presbyterian," with one excep-

tion; simply because they are not generally regarded among us,—are not, like Christmas, an "institution" in the community, recognized by all, and we are not considering whether we shall keep "days, but how to use those already kept. Outside of the particular Churches which do observe them, these days are hardly heard of or remembered at all; and while no one could object to any individual Christian "keeping" them if he found it profitable to do so, we do not need to consider them at all. The one exception I have referred to is Good Friday, which, like Christmas, is a legal holiday, a landmark of the year, and above all, an idle day,—devoted by our people generally to nothing higher than purposes of mere recreation. Now apart from the question of the profit which Presbyteriaus, as well as Episcopalians, might derive from having one day set apart for the more special remembrance of the Passion of our Lord, it seems to me that Good Friday might be turned to good account in supplying a want felt by none more strongly than by some excellent "old-fashioned Presbyterians." I allude to the almost utter disuse of the good old Scottish custom of "preparation days" for the Lord's Supper, which, as all Presby-terians know, were wont to be held on a Friday. They afforded a much needed season for solemnising meditation and preparation of the heart for worthily obeying our Lord's dying command. have fallen into disuse simply because in a mixed community it is found almost impossible to collect a congregation largely composed of those whose business relations me such as to make it most inconvenient to give up business hours to attending Church. Now, since this is the case, why, in the name of Christian liberty and expediency, should we not make use, for so desirable a purpose, of an idle day made ready to our hand, by, whonever possible, having one of our Communion seasons on Easter Sunday, and using Good Friday as has be a done in some of our congrega-tions, and with good results. Why might it not become general? Surely no one can think that it would displease our Master to meet to remember His love and sacrifice, and thank Him for its blessings, on any day, whether we call it Christmas, Good Friday, or Thanksgiving Day. When worldliness and secularity are so eating out our Christian life and benumbing our Christian efforts, I see no reason, in the Bible or out of it, why we should not seek to turn idle days to serious thought and spiritual profit; but on the contrary everg reason why we should. I have myself for years been accustomed to attend Christmas or Good I'riday services,—in Episcopal Churches when I could not in my own, and I can thankfully testify that I have found it a means of much spiritual profit. Why should not our people generally have the opportunity of such profit? It would be no hardship to those who did not care to atlend, since they would be at perfect liberty to stay at home; while those who did go would surely be the better for it. And, be it remembered, we are not "stickling for days," but only pleading for the Christian. tian use and spiritual improvement of those which are now observed as more "holidays." Yours, etc.,

A MODERN PRESBYTERIAN.

from as well as what they are saved by. WHENEVER the love of Christ is possess ed by a man it brings with it such sweet-ness that the believer may well know that it is of God.

They must learn what they are saved

Anstor and Leople.

The Difference.

Justification is an act; Santification is a work.

Justification is the act of the Father; Sanctification is the work of the Spirit. Justification is completed at once; Sanctification makes gradual progress.

Justification is the unpating of Christ's ighteonsness to us : Sanctification is the implanting of Christ's

grace within us. Justification is the act by which we are accepted as righteous in the sight of God;

Sanctification is the work which quali-fies us to stand in the presence of God. Justification is an act which can never

Sanctification is a work often retarded in

its progress. Justification is an act to be done in time

Sanctification is a work to be finished in eternity.

Justification produces a change of state

in relation to the law of God; Sanctineation produces a change of heart and conduct.

Justification entitles us to the blessings of heaven; Sanctification puts us into possession of

them.

The Sympathy of Christ.

Perhaps no quality of our divine, yet human, Saviour, wins our hearts so irresistibly as this. We may admire his all-consuming zeal, His condescending love, His matchless self-sacrifice, but His quick and perfect sympathy reaches the inner citadel of our affections, and claims a swift response. In whatever scene we find Him, whether at the marriage feast, in the sick chamber, or beside the newmade grave, we witness the same complete made grave, we witness the same complete sympathy with those around, and the same regard for their feelings. We often pain-fully realize, when in trouble, that earthly friends are wanting in that "tender dis-ciplined feeling" which can fully under-stand and appreciate our sorrow. But here is one who has that feeling in its full perfection, who knows all the circumstances of the case, and can fill the blank or heal the wound as no other can. Every trial that we can know he has borne. His brow felt the pressure of every thorn in the harassing circlet of earthly troubles. Pain, bereavement, loneliness, misunderstanding were His in full measure, that He might know how to sympathize with us, and they are ours, that we may fly to the asylum of that sympathy. His sorrows now are all over, and He is prepared to make ours His own. To realize the perfection of His sympathy, we need to surrender ourselves entirely to its sway. Then shall we find it as much superior, in satisfaction and fulness, to all other comfort, as His life is superior to all others.—Boston Watchman.

A Struggle for Reform.

At one of Mr. Moody's meetings in New York, a reformed drunkard gave the fol-

lowing experience: "I was very young when I began drink—not more than sixteen. But the appetite grew upon me with alarming rapidity, till at last, though a young man, I sank to be one of the most confirmed drunkards in Philadelphia. I used to wander to Baltimore, New York, and other wander to Battmore, New York, and other cities, for I wanted to get as far away from home as possible. Oh, how my mother used to plead for me to reform, to return home, and lead a better life. God knows how I loved that mother! but accursed drink kept me away from her. I took a terrible oath once, that I might never see my fether and mother in heaven if I aver my father and mother in heaven if I ever touched liquor again. But oh! I broke it! I broke it as I had many before, and continued as bad as ever. God must have taken pity upon me at last, for He put it into my heart to return home. It was night when I got to the threshold of that home. I waited till every light had been turned out, and the house was all dark. I rang the bell then. I knew it would bring one to me if all the others slept. I knew it would bring that dear one who waited through all my wanderings for me to come back. At last I broke it as I had many before, and con-tinued as bad as ever. God must have wanderings for me to come back. At last I heard a foot-fall on the stairs. The door opened, and I stood before my mother. She had no reproof for my waywardness, my ingratitude, my unnatural return for all her love. Her greeting was what a mother's always is, "O, my boy! my son! how glad I am you have come back to me." I couldn't stand that. I rushed past her, up the stairs to my own room, and cast myself upon the bed. I felt sick, and she and the family took care of me, until at length I became convalescent and rose from my bed well, only to find that kind mother who had watched me night and day unceasingly, had been prostrated upon a sick bed through exhaustion and fatigue. They thought it was her death bed! Oh, what remorse was mine then. I went to my brother, who was a physician, and who my brother, who was a physician, and who had tended me, and beseeched him to tell me if there was hope, but he said, 'No, Ned; I'm afraid very little.' My heart almost burst with grief. If my mother died, she died through grief at my conduct; if she died, I was nothing but her murderer. Oh, I resolved then to reform my life, to turn to Christ, so that at least I would be a Christian when she died, if I had not been while she lived. She did not die however but got better. When convalescing she said she had not known how she had escaped death, but she knew now. God had let her live to see her boy turned to Christ. He had let her live to see her prayers answered at last. I am not cured of my taste for liquor yet. But I thank God for it, for it is the thorn in my side,

Our Gospel is a free grace Gospel; and if it is, it is to him that worketh not, but believeth on Him who justifieth the ungodly.

which keeps my face turned to my Saviour,

who I dare not desert for fear of falling

(For the Presbuterian.) Bongs in the House of My Pilgrimage.

V. THE CHILDREN OF LIGHT AND THE CHILDREN OF THE DAY."

> We, a last and rescued race In a world by sin defiled, Pardoned, justified by grace. To our Father reconciled. Children are of God above, Objects of His grace and love.

Dark shove us brood- the night, Sin and woo around we see Bright within us shines the light. Children of the day are we. Travelling to our home above Joyful in our Father's love

We in pain and care have wrought, Yet m ust work in care and pain , Daily we with sin have four bt, And with sin must light again. Children still of God above, Hai py in His care and love

Our salvation is secure, More than victors we shall be, To the end we shall endure, And our Lord in glory see, Children we of God above. He will no'er deny His love.

Sing we then with joyous heart, Move with steps unwearied on, Bravely do and bear our part Patient till the night is gone; Then we rise to Jod above, Evermore to sing His love. New Edinburgh, Ont.

C. J. C.

Lead Thou Me.

Load, kindly Light, amid the energling gloom, Lead thou me on : The night is dark, and I am far from home, Lead thou me en; Keep thou my feet; I do not ask to see The distant scene; one step's enough for me. I was not over thus, nor prayed that thou Shouldst lead me on: I loved to choose and see my path; but now

Lead thou me on I loved the garish day; and spite of fears, Pride ruled my will, remember not past years.

So long thy power has blest me, sure it still Will lead mo on, O'er moor and fen, o'er crag and torrent, till

The night is gone, And with the morn those angel faces smile, Which I have loved long since, and lost awhile.

Bandom Readings.

WE grow up in the assurance of our salvation in the pathway of holy obedience. Look at the cup He drank, and the ingredients that were in it. Curse—wrath
—ignominy—agony—hell—all were in that cup.

DR. J. W. ALEXANDER says :- " It is by a rapid ingathering of many souls that Gcd has heretofore condescended to elevate His Church to its highest properity."

The dial Receives many shades, and each points to the sun;

The shadows are many, the sunlight is one. Life's sorrow still fluctuates; God's love does not, And His love is unchanged, when it changes our lot. KINDLING wood answers very well to

start a fire, but must not be depended on to sustain the heat. Evangelistic services are very useful, if followed up faithfully by those who regularly occupy the ground.

MAURICE says: "The life of David is the life neither of a mean cflicial fulfilling a purpose in which he has no interest, nor of a hero without fear and without reproach, but of a man inspired by a divine pose, under the guidance of a divine teacher, liable to all ordinary errors, as likely as any of us to fall into great sins. The interest we feel in him is strong and personal. It is not won from us by a single exaggeration of his merits, by the least attempt to surround him with some unnatural halo of glory. We should have wished, perhaps, to see his sun setting with peculiar splendor, to be told of some great acts, or hear some noble words which acts, or hear some notice words which would assure us he died a saint. The Bible does not in the least satisfy this expectation. . . We must turn elsewhere than to the books of the old or new Testation. ment for death-bed scenes.'

A ZANZIBAR correspondent furnishes an English contemporary with a new phase of the slave traffic—one, too, that raises a serious question as to the attitude of British ships towards the traffic. He asserts that a regular practice exists of buying female slaves in Cairo for harems in Mahommedan countries; that the best means of conveying them to their destination is a line of steamers running under the British flag; that in order to get them so conveyed they are furnished with trumpery certificates of freedom; that, however, they are accompanied and guarded on the voyage by eunuchs; and that, on leaving the ships, they again lapse into slavery and bondage The question the correspondent puts is whether British captains in these encumstances (which are perfectly well knownthe certificates of so-called freedom, in many cases, not even being asked for) are justified in receiving such passengers on board?

THE brief account which Luke gives of our Lord's visit to a chief Pharisee, on the Sabbath day, conveys an illustrative les-son. The Divine Guest was surrounded by unpleasant persons, who were watching over him for evil, in order to find, even in His good works, an occasion for some accusation against Him. But what did He? He also was on the watch, but for opportunities of doing good to the bodies and souls of men. Amongst the party, or somewhere in the courts and passages of somewhere in the courts and passages of the house, He noticed a person afflicted with dropsy, who probably had no faith in, or special knowledge of the Divine Visitor. But the Lord seeing him in that case, at once proved Himself the Great Physician, and He healed the deceased person them and the healed the deceased person then and there. In like manner He is ever ready (though chiefly when solicited in prayer) to do good to all His creatures. And in innitation of His perfect example, Christians should seek opportunities of being useful to others, or all censions, even in festive parties, or amongst gatherings of strange and uncongenial persons.

Our Foung Lolks.

Charley's Prayer.

" Mamma, I was hugging this little baby ohicken, and he died right off. See mamma!" and Charley held out the little dead chicken, while the tears rolled down his rosy checks as he continued.

"I thought he was so pretty I would that he his him and I mass I had his

"I thought he was so pretty I would like to kiss him, and I guess I held him pretty tight, tor he made a funny little noise, and his head fell right over."

"Now, Charley, you did wrong to touch the chickon, and you must never take up the chickon and you must never take up the reason. They are deligate greatures.

They are delicate creatures, and are not used to such violent huggings as you give. Now remember, you must never go near them again." Charley was making his first visit in the

country, and he was delighted with the many new things he saw. The chickens were as beautiful to him as his own little canary bird at home, and he was much pleased to see how tame they were, and that he could take them in his hands. y meant to do right, but like some other little boys, he was thoughtless sometimes, and would forget what his mother had told him.

One day as he was playing alone in the yard, the old hen marched past him, with soven chickens behind her. One stopped near Charley, and instantly he caught the little creature in his hands, and with a strong "love squeeze," as he called it, he exclaimed, "Dear little birdie!"

In a moment the struggles ceased, and Charley saw that the chicken was dead. Then he thought of all his mother had said to him. Dropping the dead chicken on the ground, he buried his face in his hands and cried bitterly. He remembered that his mother had always told him that he must ask God to forgive his sins, and that when he said his little prayer at night, that when he said his little prayer at night, he must never forget to say that part; so drying his tears, he said, "I wonder if I couldn't ask God now? I don't want to wait all day." So Charley knelt down by a pile of wood, and began:—

"Now I lay me down to sleep I pray the Lord my soul to keep; If I should die before I wake, I pray the Lord my soul to take."

God bless papa and mamma, and the poor old hen, and the dear baby chickens, and

on nen, and the dear pany chickens, and forgive Charley for killing one, too, and make Charley a good boy. Amen."

Now Charley's mother was upstairs by an open window, and she heard Charley's prayer. Very soon she called him to her and taking him in her lap, said what she would like to say to all little hove. would like to say to all little boys.

"I am very sorry that you forget so often what your mamma says to you, but I shall always be glad to have you remem-ber to ask God to forgive you, and to make you a good boy. Go to him the moment you do wrong; don't wait till night, but at once ask Him to give you a new heart; and to help you to do always what will please Him."—Child at Home.

The Refiner.

There was once a little piece of gold ly ing hid in the earth. It had lain hid so long that it thought it should never be used,

and it said to itself:
"Why do I lie idle here? Why am I not picked up, that men may see me

One day a man dug it up and looked at

it, and said:

"There is some gold in this lump; but I cannot use it as it is; I must take it to

the refiner."

When the refiner got it, he threw it into a melting pot, and heated his fire to melt the gold. As soon as the little piece of gold felt the heat of the fire it began to tremble, and cried :

"I wish I had lain quiet in the earth." But the fire grew hotter and hotter, till at last the gold melted and left all the earthy part of the lump by itself.

"Now," said the gold, "my troubles are over; now I shall shine."

But its troubles were not over yet. Tho

man took it once more, and began to ham-

mer it into some shape.

"Ah!" said the gold, "what a trouble it is to be gold; if I had been dross or common earth, I should not have been put to

"That is true," replied the man; "if you had been dross, you would not have had all this pain; but then you would not have become what you are not ful gold ring."
The piece of gold is a little child. The

dross or common earth means the child's faults and weaknesses. Jesus is the Refiner; He sends trials and troubles to us to make us good and strong, and to take away our weaknesses and taults.

Pain is one of a little child's trials. If

we bear it patiently, Jesus will make us better by pain. He will make you brave and gentle. Next time when you have to

bear pain, say to yourself:
"Jesus is taking away my faults; I
must be patient."—From Parables for
Children.

Honor Thy Father and Thy Mother.

An old schoolmaster said one day to a clergyman who came to examine his school:
"I believe the children know their cate-

chism word for word."
"But do they understand it?—that is

the question," said the clergyman.

The schoolmaster only bowed respectfully, and the examination began. A little boy had repeated the fifth commandment Honor thy father and thy mother'

and he was desired to explain it. Instead of trying to do so, the little boy, with his face covered with blushes, said, almost in 2 whisper: "Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet; and the gentlemen saw that they were bleeding, and they gave me some money to buy shoes. I gave it to my mother, for she had no shoes either,

and I thought I could go barefoot better than she could." The clergyman then looked very much pleased, and the good old schoolmaster only said:

ouly said:
"God give us His grace and blessing."

Groups of Birds and Beasts.

Birds and animals, when collected in numbers together, have curious technical names applied to them. It is right to say:

A covey of partridges,
A boyy of quaths,
A dight of swallows or A trip of mice,
A muster of peacecels
A pack of wolves,
A sounder of hogs,
A brood of grouse,
A stand of piover,
A swarm of bees,

A Pious Daughter,

Children, says the liev. W. Jay, have conveyed religion to those from whom they ought to have derived it. "Well," said a ought to have derived it.

with, sad a mother one day, weeping, her daughter being about to make a public profession of religion by going to the Lord's table, "I will resist no longer. How can I bear to see my dear child love and read the Scriptures, while I never look into the Bible; to see her retire and seek God, while I never pray; to see her going to the Lord's table, while His death is nothing to me!" 'Ah," said she to the minister who called to inform her of her daughter's intention, wiping her eyes, "yes, sir, I know she is right, and I am wrong. I have seen her firm under reproach, and patient under provocation, and cheerful in all her suffer-When, in her late illness, she was looking for dissolution, heaven stood in her face. O, that I was as fit to die! I ought to have taught her, but I am sure she has taught me. How can I bear to see her joining the church of God and leaving me behind-perhaps for ever!" From that hour she prayed in earnest that the G d of her child would be her God, and was soon seen walking with her in the way everlasting.

Parental Training

The Scriptures lay great stress upon the duty and benefits of the careful training of children by their parents. And all history proves that nothing else can be substituted in the place of the parents, if the children are to be properly fitted for the duties of life. Neglect, and ill-advised severity on the part of parents towards their children, have been most fruitful sources of human failure, unhappiness and crime. At the present time there is great need that the public mind should be directed to this impuone mind should be directed to this important subject. Parents are manifesting a disposition to shirk their responsibility, and indications of youthful lawlessness are seen everywhere. At times it seems as if the authority of the family has been entirely lost sight of. And after this it is an easy matter to throw of allociouse to the easy matter to throw off allegiance to the Church and society, and also to prepare to set the laws of the State at defiance.

Care of Daughters.

Would you show yourself really good to your daughters? Then be generous to them in a truer sonse than that of heaping trinkets on their necks. Train them for independence first, and then labour to give it to them. Let them as soon as ever they have grown have some little money, or means of making money, to be their own, and teach them how to deal with it without needing every moment somebody to help them. Calculate what you give them or will bequeath to them, not as is menally done, on the chances of their making a rich marriage, but on the prob-ability of their remaining single, and according to the scale of living to which you have accustomed them. Suppress their luxury now, if need be, but do not leave them with scarcely bare necessities here after, in striking contrast to their present home. Above all, help them to help to themselves. Fit them to be able to add to their own means rather than to be forever pinching and economizing till their minds are narrowed and their hearts are sick. Give all the culture you can to every power which they may possess. If they should remain among the million of the unmarried, they will biess you in your grave, and say of you, what cannot be said of many a doting parent by his surviving child:—
" My father cared that I should be happy

after his death as well as while I was his pet and his toy."

A LITTLE Swedish girl, while walking with her father on a starry night, became absorbed in contemplation of the skies. Being asked of what she was thinking, she replied, "I was thinking if the wrong side of heaven is so glorious, what must the right side be!"

THE Moabite stone, about which so much was written a few years ago, is attracting special attention once more. Our readers will remember that it is a monu-ment of victory erected by Mesha, king of Moab, near the borders of the Dead Sea, about two thousand seven hundred years ago. The war of Israel against Mesha is noticed in 2 Kings, iii. At the close of the chapter some mysterious dissention among the Israelites is hinted at, and their retreat is recorded. It is supposed that upon this the Moabites reconquered their territory, and set up this stone as a memorial of their success, an account of which is en graved on its sides. The language of the inscription is so nearly allied to the Hebrew as to be read easily. The monument is of black basalt; it is about four feet high, three wide, and one and a half thick. It was discovered in 1870; but the Arabs, who cherished a superstitious reverence for it, broke it in pieces, scatterago. The war of Israel against Mesha is reverence for it, broke it in pieces, scattered the fragments among different families, in order to keep the Europeans from gaining possession of it. Most of the fragments, however, were speedily purchased and put together. The few which remain-ed in the hands of the Arabs were of great importance, as they contained some por-tions of the inscriptions. By great patience and tact, M. Clermont Ganuean has at length recovered almost all of them, nas at length recovered almost all of them, and has deposited the monument, put together with black cement, and substantially complete, in the great Museum of the Louvre. It is one of the most curious and interesting confirmations of the Boriptures which Eastern exploration has discovered.

Savonth School Teacher.

LESSON, XVII.

April 23, 1 THE EARLY CHRISTIAN CHURCH (Arts.)

COMMIT TO MEMORY VS. 38, 41. Scriptura. Baddings.—With v. 37 compare Acts vi. 80; with v. 38, read Luke vxiv. 17; with v. 39, read Joel ii. 28, with v. 10, compare Matt. iii. 7, 8, 10; with v. 11 rend Luke xxiii. 31; with v. 12, read Col. iv. 2; with v. 43, read Mark xvi. 17; with vs. 44, 45, compare Acts iv. 32, with v. 46, read Rom. xiv. 17; with v. 47, read

Isa, Iv. 10, 11. Golden Text.-Whosoever shall call us on the name of the Lord shall be saved.

CENTRAL TRUTH .- Christ is the life of

When Jesus hung on the cross they said (Matt. xxvii. 12): "Let Him come down and we will believe." He has done n ore died, risen, gone up, sent the Foly Ghost down: what now can they do. In our last lesson we saw the argument

of Peter, for the best sermons are often arguments, and not many good sermons are without argument, however, it may be presented. He had proved that they had crucified the Messiah, that their guilt was dreadful, that it brought them into frightful danger before God, yet that there was hope for them that called on the name of the Lord (v. 21).

Our word "compunction," or pieroing, a figure from bodily experience to describe mental, conveys the idea in "pricked in (v. 87)-a sharp, sud len, their heart " ward pain of soul, produced by a sight of what they were and had done. True repentance usually begins with this sense of guilt and danger. They were awakened. They became most anxious inquirers. "A true sense of sin is to be looked for as the foundation of true repentance. There is always danger of a religious feeling passing away that has not this in it (Luke vni. 13) in greater or less degree.

The reply is worthy of careful study (v.

88). They had set at naught Jesus of Nazareth. Now that they see their error they must undo it, and confess him. How? In the way he appointed (Matt. xxvii. 19). The "repent" and "be baptized" go together, and the "remission ot sins," or forgiveness, and the "gift of the Holy Ghost" are connected with both. In their circumstances the repentence would not be sure to be sincere without baptism, and if any motive could be conceived for it, the baptism without repentance would be a mockery.

How much the baptism involved! "Be baptised "—He commands it—you own His right; "in the name of Jesus," i.e., Saviour, whom you need and trust; "Christ," annointed Messiah—whom you accept, every one of you" -- no matter what the degree of goodness or badness—the way is the same to all. All rely on the merits, own the authority, receive the teaching, and obey the commands of Jesus Christ. It is the same now as then.

The benefits are two-fold: pardon of sin; the gift of the Spirit to purify, teach and comfort. The Laptism, or the re-pentance, did not merit those. But they are given to true and sincere believers the baptism evincing the sincerity of bethe captism eventing the sincerity of belief. Let it not be forgotten that the one great, all-inclusive question had been: "Is this the Christ" (see John viii. 24). They had said "No," and crucified Him as an impostor. Now they see their folly. What could be said to them but " repent and believe?" (Mark i. 15):

(V. 89.) The Bible is the inquirers book, its promises the "finger-posts." So Peter uses it—"for the promise" (of v. 17) Peter uses it-" for the promise ' referring to the Holy Ghost, is full and free, "you and your children," as in Isa. liv. 3. No matter how long it had been since the promise was given it was to descendants, as in Isa. lix. 21. He probably said more than he fully understood when giving the word to all that are afar off" (see Acts x. 28), thinking of Jews born or living out of Judea, but using the very language afterwards employed to describe Gentiles (Eph. ii. 18). There is no scribe Gentiles (Eph. ii. 18). There is no limit, though He only understood this fully later (see Acts x. 45), in race, condition, guilt. If the Lord our God calls, he means it, and that call is the warrant to

(V. 40.) It is not claimed that the whole of the addresses of this memorable day are reported. We have the substance of the "many words" with which he bore witness and exhorted, the sum of the preaching, generally, i.c., telling truth and
making appeals, and of which the burden making appeals, and of which the burden was "Save yourselves from this untoward or perverse generation. It has killed the Messiah whom God hath raised up, and who will come again with dreadful results to all who are not saved. "Be saved" is the exact meaning. "Come out from among them,"—the only way to escape

So far they had conviction, alarm, fear, earnestness; but many have gone so far and no farther. "Half way to Christ is a dreadful place." The conclusive step is described in

(V. 41). "Gladly received the word." With cheerful, joyful hearts they believed the word spoken unto them. They confessed therein their sin; changed their mind regarding Christ; accepted him as Messiah; renounced their former course; entered on a new. They resolved to obey Him, and as he had enjoyed baptism, in proof of their sincere wish to follow Him and be His disciples, on that one day three thousand of them received baptism at the hands of the disciples. They would require less explanation of this rite then than now —for two reasons: (1) It was already known among the Jews as a way of coming formally under a teacher (see Matt. iii. 7). (2) None of the errors and controversies of later times had yet spring up. Men's views were simple. The remainder of the passage is taken up with a rapid sketch of the Church then so greatly increased.

(a) We have THEIR WORSHIP; needing teaching, they remained under it, learning and professing the doctrines of the apostles. Converts need teaching, especially where they have not been religiously brought up. The Lord's command provided for this

(Matt. xxviii, 19, 20). This is an example for our time. They formed a community at once from the new life in them-" a fet lowship." They became a band of brothers —a family,—and if one had not, the rest supplied his wants. This is detailed at greater length in vs. 11, 45, which is not Communism, in which no one has anything, for they retained their rights (Aots v. 5), but used their property for the com-mon good, and to supply wants as they arose. They would naturally meet with the apostles and one another as they had opportunity.

The observance of the supper-called simply "breaking of bread"—was a frequent element in their worship—how frequent we are not told, for we are not to be servile muitators where the circumstances may make variation proper.

Prayers in private, and meetings with one another, including, not improbably, intercession for others, formed the remaining element in their new Christian life.

(b) THEIR INFLUENCE. A solomn awe fell on the community. The report of the miracle went abroad. Then the baptism of so many made a deep impression, was deepened by the "signs and wonders," of which the next chapter (vs. 1-10) gives a specimen. The impression was as yet all in their favour (v. 47). Persecution was mercifully warded off from the infant church. The plant was allowed to get a little hold of the soil with its roots before the storm fell on it.

(c) THEIR PRACTICAL CHARITY (v. 15). They were not taught that property was a sin, but a trest, and they used it for one another's good. The Jows of the city were, and generally have been, rauch poorer than those who lived and traded abroad They did not cut themselves off from the temple iv. 46s. It let alone they would have put new life into the synagogue worship (Acts vi. 9; xiv. 1). They who remained in the city found free and cordial welcome among the believers from "house to house." Their religion was simple genial and attractive—"gladness and singleness of heart." The elements of positive joy mingled with it-" praising God," not only in an occasional hymn, but with their lives. Such religion as this is always influential for good. Hence we have

(d) THEIR GROWTH. From "the Lord; the right quarter; of the right kind; such as are, or were, "saved," and daily. But this growth was not from the Lord in such way as to shut out human effort. They a way as to saut out numan enort. They all talked, gave, rejoiced, praised, labored, lived out what they believed. They had accordingly abundant success. Nor is there any doubt but that such a church would still be a "daily" growing church, and the very men who did the most would stell as here to "the Lord." ascribe it all, as here, to "the Lord." Learn from this-

I. The best kind of preaching .- Doclaring home-truths, reasoning out of the Scriptures, bearing witness, appealing, speaking to the present feelings and ques-

tions of the people's minds.
II. The power that gives success.—The Holy Ghost coming in answer to prayer to a waiting church, and attending the divine

III. The proper effects .- Conviction of sin, inquiry, receiving the word, confession

of Christ. IV. The living growing church.— Taught; united; valuing the means of grace; liberal; cheerful; prayerful; reverent; aggressive.

SUGGESTIVE TOPICS.

The effect of Peter's address-the question of the people—in reference to what—the reply—meaning of report—why be baptized—the benefits to be gained—meaning of remission—form of the Holy Ghost as a gift—result—number baptized—their after course—how meshed—for —their after course—how marked—features of the church—proof of liberality—need of it—effect on the community—daily growth, and the lessons to be learnt.

Spurgeon's Work in the Sunday School,

Recently Mr. Spurgeon gave a very interesting account of the steps by which he ascended to his present pulpit. He commenced when he was about sixteen years old, right after his conversion, to distribute tracts, and by persovering in his labours within a certain district, came to have a sort of diocese in which he was a familiar and welcome fact. Having much to do and welcome fact. Having much to do with the people, the next step natural ople, the next was to teach their children; and so it was but a short time before he was in the Sun-day school. In the Sabbath school he made several addresses to to the children which were liked so well that it was arranged that he should speak to them every Sunday. It has always been found that a table cannot be spread for the children unless the old folks will soon come to see if they cannot also partake of the feast. So it was in this case. The adults kept dropping in, until before long the youngster had more people to hear him the afternoon then the minister had in the afternoon than the minister had in the morning. The rest can easily be imagined.

The special points to be noticed in this succinct autobiography are: 1. He com-menced to work immediately after he became a convert. Those professors of religion rarely amount to anything who do ngion rarry amount to anything who do not, like him, instantly go to work for the Master. 2. His growth. He did not all at once fly up to the pulpit rostrum. He climbed up. He was gradually fitted for it by his Sunday school work. That was his theological saminary. 3. He gathored his theological seminary. 8. He gathered his present large congregation by preaching to the children.

HE that loved them out of darkness, will love them into everlasting light.

Ir is in the school of adoption that real imitation of God is learned. Be ye imitators of God, as dear children.

Ir you have not the faith of assurance, practice at least the faith of adherence. That, at least, is in your power. Cleave to God exactly as if you were certain of being accepted of Him at last, and thus, fulfilling his own conditions, you will be accepted of Him whether you are assured of it beforehand or not.

LITERARY NOTES.

Miss Cortas, daughter of the Bishop of Natal, ia now publishing a novet in a Natal paper.

A NEW edition, enlarged and partly rewritten, of "Beginning Lile," a book 'n young men, by the Rev. John Tulloch, D.D., Pricopal of St. Mary's College, St. Andrew's, is promised shortly.

There will shortly be issued by Ben-jamin Davidson a revised and enlarged edi-tion of his "New Concordance of the He-brew and Chaldaic Scriptures."

MR. SAMUEL PLIM-OLL, M.P., has written a recommendatory preface to a story, which wid be published immediately by Messrs. Hodder & Stoughton, under the title of "A voice from the Sca; or, the Wreck of the Eglantine."

THERE is a probability of Sir Archibald Alison's autobiography seeing the light It contains keen and discreminating criticisms on many of the historian's literary and political contemporaries.

The issue of "A Selection from the Miscellaneous Prose Writings of the Roy. John Keble, Vicar of Hursley," author of "The Christian Yeer," &c., has been determined on. His "Semmons for Easter to Ascension Day' are to be ready early in April.

RENE LAVOLLE, LL D., has published the work which received the prize given by the French Academy of Moral and Political Science for the best work on the American peace alvocate, "Dr. W. E. Channing; his Late and Doctrines," drawn from his writings and correspondence.

A MS. of the Epistles (f. and II.) of Clement of Rome has been discovered in the library of the Patriarch of Constantinople, containing supposed missing por-tions of both Epistes. It has been edited with elaborate notes and prolegomena in Greek) by the Metropolitan of Serrhae.

A REMARKABLE curiosity has just been aroduced in the form of a complete prayerbook so small and thin that, although it is richly bound in leather, the print being very clear, it weighs only one ounce, and is intended as a companion volume to the 'smullest Bible in the world," lately issued.

A SECOND edition is called for of C. E. Stuart's "Textual Criticism of the New Testament for English Bible Students," which supplies a succinct comparison between the authorized version of the New Testament and the text edited or issued by Griesbach, Scholt, Lachmann, Tichendorf, Trogelles, Alford, as well as with the Uncial

The admirers of Charles Kingsley will be glad to hear of a new edition of "Alton Locke," with a prefatory memoir of Mr. Thomas Hughes, describing fully the sayings and doings of "Parson Lot" during the troubled period of 1848 56, in the events of which—the Chartist agitation and the great movement towards association-Kingsley took so noble a part. This edition will also contain a reprint of the pamphlet, "Cheap Clothes and Nasty," written at that time, and intimately connected with "Alton Locke," both in subject and treatment.

STATISTICS relative to the use made of the post office in the principal countries of the world, show that Switzerland occupies the first place, with 31 letters annually per inhabitant; England come next with 20; then the United States with 10. France only ranks ninth. With respect to telegraphic communications, Switzerland also takes the lead with 81 messages per 100 inhabitants; next follow England, 54; Holland, 51; Belgium, 47; the United States, 82; Germany, 81. France has the tenth place in the thirteen chief states; Russia the last, with one telegram only per 100 inhabitants.

A WORK is in preparation on the Perfectionist movement, which will endeavour to present a complete view of all that can be said for and against the theory of sanctification taught by Mr. Pearsall Smith. Amongst the theologians whose testimonies will be included in the volume testimonies will be included in the volume I may name Dr. John Kennedy, of Stepney; Mr. Eustace Conder, of Leeds; and Mr. Dale, of Birmingham. The fermer two strongly oppose the theory; while Mr. Dale takes a middle course. The supporters of the theory will be Dr. Asa Mahan, Mr. Figgis, of Brighton, and Dr. Robertson of Cambridge. Two of these gentlemen are Scotchmen, and it is worthy of note that while one of them, Dr. Kennedy, is perhaps the most decidedly opposed to the movement of all the divines I have named, the other, Dr. Rebertson, is one of its most enthusiastic supporters. Dr. Kennedy denounces the perfectionist theory as tending of necessity to Antinomianism, and predicts that the moral results must be pernicious wherever it is adopted.

North British Daily Mail.

Religion of the Royal Family.

The Royal Family of England have their religion pretty well divided up among the various churches, according to the following secount: "Queen Victoria is the legal head of the Episcopal Church of England and the Presbyterian Church of England and the Presbyterian Church of Scotland. When she is in England her Presbyterianism is technically called 'dissent,' and when she re-crosses the Tweed into Scotland her Episcopalianism becomes 'dissent' there. She has a morbid the standard with the Private of Wales. hatred of ritualists. The Prince of Wales is inclined to ritualistic ceremonies, whilst his eldest sister, the Princess of Germany, is a Lutheran: his brother in-law, Lord Lorne, a Presbyterian; another brother-in-law, the Prince Imperial of Prussia, is a Protestant Lutheran; a sister in law, the Duchess of Edinburgh, is a Greek Catholic; her husband is a Low Church Episcopalian; the other brothers and sisters are Episco-palians and Presbyterians by turn—their particular creed depends upon their residence the time being. The Princess of Wales is naturally bewildered at the manifold religious of her royal relations, and clings to the faith she was taught in Den-

THE Father loved Him, because He laid down His life for the sheep. How dear, then, must the sheep be to the Father!

British American Pre buterian, 102 BAY STREET, TURONTO.

FOR PERSONAL IN , SEE FIGHTH PAGE C BLACKETT ROBINSON. Lastor a / Proprietor

TO CORRESPONDENTS.

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All communications must be accompanied by the writer's mane, of it twice they will not be inserted. Articles rot accepted a Horotethiad, if, at the lane they is the indicates are to the titled, are a flicient passe est up a certificate. Man as flicient passe est up a certificate. Man ascript and ascript and ascript as a compacted within the present a substitute participates to them competed with a certification of the participates.

British American Presbyterian. FRIDAY, APRIL 14 1876.

THE PREMIUM PHOTOGRAPH

We have not yet exhau ted the stock of photographs on hand, and shall continue sending them out in the order in which we receive subscriptions until further notice. It our readers will kindly make mention of this fact, it will I service at le to us, and help the circulation of the paper.

HOME MISSIONS.

We would carefully call the attention of our readers to the letter of Dr. Cochrane regarding the present state of the Home Mission Fund. Surely our church will not allow the first year of its existence to be marked by such a deficiency. We have still good hope that the convener's fears may be disappointed, and that he may be able, as on previous occasions, to present a gratifying report to the Assembly. In order to this, every member and minister mut do something, and that at once. In two weeks the financial year closes.

FUNERAL AND MOURNING CUSTOMS.

We are glad to see that the extrava-

gances and absurdities of the funeral and mourning customs of the country are at length having attention drawn to them. People have long been groaning under them, condemning, and yet tolerating them. They have well nigh reached the utmost limit of endurance, and we hope a change for the better is not far off. A more painful caricature upon the solemnity of death and its impressive lessons, can hardly be imagined than one of our well conducted funerale, and all the attendant circumstances of death have become. The house of mourning is in many instances, transformed into a thoroughfare to gratify a vulgar curiosity to have a look at the dead, or of shopkeepers' boys and dress. makers bringing the materials of so-called mournings, or engaged in making them up. A house ordinarily quiet and still becomes the scene of bustle, confusion and distraction. On the funeral day, all the trappings having been got ready by inces sant work and hurry, there is the proper amount of funeral parade and duplay. The body dressed not simply as decency and right feeling, but as fashion requires, is on exhibition in the coffin, and it is thought heartless and indifferent-looking not to take a view of the dead. Then there comes in most instances the climax of the whole scene—the last look of friends upon the dead, watched by so many eyes with a cruel and ever revolting interest. There have been the gliding about of ladies, the trimming of hate with long weeds of woe, friends looking up pallbearers, distributing gloves, adjusting sashes, and much fuss generally over many things, more than a half of which would be very much better awanting. All this has been done after the time appointed for the funeral proper to take place, and religious services, which might have been profitable without all this distraction and fatigue, must, in mercy to the hving, be contracted within the snortest space that decesey will allow. All this, while a crowd of speciators has been waiting for the moving of the hear-e, which is also got up too often upon the principle of the maximum of display and the minimum of delicacy. modesty and taste. On Sabbath, in a vast number of cases, there follows the funeral sermon, where are not only sincere mourners, but often also a ganing crowd to hear what the minister may say about the last words of the departed, to be favoured in mary instances also with his opinion about the deceased while living, and his condition now that he is dead. Than this can anything be more unlike the simple majesty, the stillness, the repose, the affecting solemnity of death? Could anyth ng bo more discordant, more painful with the sadness and lonliness, the craving for soluted which the bereaved feel than this distraction, this pomp and display which conventional but senseless no. tions have imposed upon us? It is surely time that our funeral customs were brought back to a simplicity, gravity and decorum more befitting death, and more favourable so its leaving those calutary impressions upon the living it is naturally calculated to de-

the expense connected with it to the living. It would not be so much if this extravagance of wos fell only up in those who can afford it, although even then it would be reprehensible. But about the same amount of formality and expense the tyrauny of custom has imposed equally upon the poor as well as the rich, so that many to pay respect, as it is supposed, to the dead, fight his own buttles, and never offered have to mvolve themselves in debt, and their tamilies in loss and suffering. Why thittleulty. should not the poor only, but others who em it afford it, be compelled by custom to go to almost the same expense as the uch, and have their regard for their friends estimated largely by what they spend upon their lifeless bodies. There is a manifest propriety in burial being performed in every in taice with the utmost simplicity. but at least it ought to be considered no mere disparagement to have a distinction in the rites of burnel than it is considered derogatory for one man to walk while another rides in his carriage. Under takere have been blamed as being chiefly responsible for the evil we are condemn ing. They are no doubt to blame for taking advantage of the opportunity our customs attor I them for making moodinate pretits out of funerals, but the cause of the evil we su-pect must be looked for elsewhere. It is due in part to a weak acquiesance in the uttorly irrational notion that our respect and love for the dead can be truly shown by amount we are prepared to spend upon their romains, and in part to the love of display which insensibly insinuates itself with onlarged means, and which is too prominent a characteristic of society as at present constituted amongst

To effect a reform in this matter, let the rich set an example of simplicity, let the ministers inculcate true ideas upon the subject, and especially let them firmly set their face against, and utterly refuse to lend themselves to bestowing of gloves, trimming of hats, wearing of costly mourn. ings, decorating with sashes, and all such senseless paraphernalia of sorrow that have no connection whatever with the reality. A few examples once set in each neigh bourhood, by those of whom it could not be said that it was owing to inability, or the want of the sincerest respect to the departed, and the greatest difficulty in the way of a reformation much needed on many accounts will have been successfully overcome, and the way to follow will be easy for those who are not in a position to lead without being misunderstood or misrepresented.

THE 'CANADIAN INDEPENDENT AND THE BROOKLYN COUNCIL.

We are pleased to observe that our strictures upon the Brooklyn Advisory Council have had the desired effect upon our esteemed cotemporory the Canadian Independent. The editor thereof in his reply says that our article " causes us not a little astonishment." That is precisely what we designed. If anything were wanting to convince us that we have rendered an important service in pointing to the difference between Congregational and Presbyterian Polity, we are satisfied to find it in the answer of our cotemporary. The editor shows such an ignorance about ecclesiastical discipline as to " cause us

not a little astonishment." What we did say was to this purpose. Had the Beecher case occurred in the Presbyterian Church, it would have been settled long ago, and simply because of its well known method of discipline. There are two ways in which such a case would be approached--either by a prosecutor. because of the matter having amounted to the company at large is an wearied that what is called a fama clamosa. In the latter, the member or members who bring what our cotemporary well names a street p clefore the Presbytery, take the place of a prosecutor. If the matter, after due consideration, is thought sufficiently serious to be gone into, the Presbatery is Prosecutor Counsel, and Judge, alm one. We maintain that were a thousandth part of such a scandal as the Becever one to happen within the bounds of any Presbytery, the members thereof could not let it lie for a single day. They are bound in the interest of the accused and of the truth, not to delay one moment. Mr. Beecher is, we say, entitled to be considered innocent until proved guilty, but on that very account there should have been no procrastination. Every moment that passed after the publication of the scandal in the Woodbull and Claffin pamphlet, was precious time lost. Then and there the matter should have been looked into, and we say that a Presbytery would have done so at once. The silence of Mr. Beecher and his friends, we again assert, was a mistaken policy. Our cotemporary says it was not his business to defend himself until a prosecutor appeared with charges. Why, there was the fama clamosa, the public street rumor of such a kind, that for the sake of the public, if not for any other's sake, it should have been caught up

A most serious aspect of all this, also, is bytery would have done, or at least attempted. As a contrast to this we remarked that under the Congregational system, this scandal was left to itself, it was allowed to grow as it listed; there was not an ecclesiastical voice raised, if possible, to stop it ere it reached its present form. Nay, the ministers felt they were powerless, and so they allowed their brother to a he ping hand to bit him out of his

Our cotemporary shows the most

charming innocence when he interprets

our words that a sentence would have been reached long ago, as meaning that Mr. Beecher would have been convicted long ago. Ho asks, have we not heard of men being convicted, who afterwards were proved innocent, and gives an example in point. We meant, of course, that a legal jadgment would have been reached. It would be very unsatisfactory if cases were to be kept alive for many years, simply because there was no evidence to prove guilt or innocence. We do not act so with civil cases. They go to trial at once, and the recorded verdict of the jury is final. The jury declare such a man guilty or not guilty according to the evidence. With the verdict the public are contented to rest satusfied. There is in fact no other course but to be satisfied, even though there should be a general feeling that the accused is guilty. Now, we maintain that had the Beecher case occurred within the Presbyterian Church, the Presbytery would at once have inquired into it. They would carefully have taken all the evidence. They would have considered it, not in haste, as our cotemporary says, but with calmness and decision. They would have reached a sentence. That is what we contend for. Even the judgment "not proven' would have been better in the Beecher case than its present hopeless entanglement. But a sentence of some kind would have been reached. And if this did not satisfy Mr. Beecher or his accusers, or any member of Presbytery, either one had the right of appeal to the Synod and Assembly. The Assembly's decision would have been final; and there the case must have terminated, unless new matter could be brought forth of such a nature as to justify the opening of it de novo. Of course, the civil tribunal was still open to the accuser, and this leads us to say, that had an ecclesiastical court taken up the case at once, and pronounced Mr. Beecher not guilty, even by a threefourths majority as in the civil suit, the decision arrived at by the jury would have gone far to emphasize and endorse that of the ecclesiastical body. There would now. at all events, be no possible appeal, and the matter would have ended.

We have an unbounded admiration for the Congregational denomination. The Presbyterian Church has ben fitted largely by her influence and example. In wishing them to take a leaf from the Pre-byterian Polity, we only desire to give them good in return.

ENGLISH PARISH CHURCHYARDS.

We lately noticed in this paper the coercion brought to bear upon Conserva tive members of the Imperial Parliament, to vote against the bill to allow dissenters to be buried in the parish churchyards without also having the service of the State Church performed at the grave. This subject was lately brought up in the English House of Commons by a motion of Mr. Osborne Morgan, to the following effect :--

"That the parish churchyards of England and Wales having been by the common law of England appropriated to the use of the entire body of the parishioners, it is just and right, while making proper prousion for the maintenance of order and decency, to permit interments in anch churchyards either without any burial services, or with burial services other than those of the Church of England, and performed by persons other than the ministers of that Church."

To unsophisticated people born or brought up on this side of the Atlantic, it will appear strange and in the highest degree intolerable, that any Church should claim and insist upon the sole right of burying in the churchyards, which are national property, persons who not only never belonged to her communion, but to whom and to whose friends her whole practice and even doctrine may be most repulsive. Yet this is the position the Church takes in England. It would seem to be the most natural thing possible, and a right that would at once be conceded to all, that they be buried according to the rites and with the services of that Church to which they belong, and which were to them while living the channels of religious knowledge and spiritual comfort. This simplest and most reasonable of rights is refused and obstinately orposed by the Church of England. Not satisfied with the exercise of offensive rights against men while living, it claims their very dust and the privilege of insulting and wounding the sorrowing hearts of relatives over the grave of the dead. It is determined to

for the Church to conciliate the affections of the people, to preserve a hateful monopoly, and perpetuate her existence. It speaks volumes for the law-abiding character and forbearance of the English people that they have not taken the law into their own hand in this matter, and defied a morbund Church.

This question excites the hvollest interest throughout the Kengdom and in the House of Commons. On the evening it was debated and at the division, there were 527 members present. Let it be remembered that the present is a more Conservative House and Government than has zisted in England for years, that Disraeli made it a test and party question not to yield this right, that his mejority is usually not less than fif y, but on this occasion it was only thirty one, and how the tide is running can easily be seen, and on which side victory must soon be declared. It must be very cheering to the Liberals to dee the Government committing itself fully to the most thorough-going Toryism on a question which attracts so much attention, and to the refusal of the simplest demand of justice to a large portion of the nation. A few more such acts and the Concervative reign will be over. Already there are indications that the tide has turned. Dis sentors also may well wish that the Church shall thus blindly fight until she is stripped of the last shred of her effensive privileges. It is desirable that the tyranzical and un-Christian spirit of the favoured Church should be fully exposed, that when its downfall comes, as come it must, it shall be as complete and irretrievable as its long reign of bigotry and intolerance deserve.

The doctrine of the divine right of kings, in England at least, is now happily forever exploded. There has been found, however, one bishop to proclaim a doctrine of divine right even more offensive, the doctrine of the divine right of the Church of England as established by law under Henry VIII., her founder and head, to the parish churchyards of England, and to withhold justice from them to whom it is due. Thus writes, the Bishop of Lincoln :-

"The Bishops and clergy and parish priests of England are not the owners of the churchyards. They are only the trus-tees of them under God, who is their protees of them under God, who is their pro-prietor, and they cannot, without breach of trust, and without being guilty of a heinous offence in His sight, take away from God a single frot of a churchyard for the purpose of giving a share in it for pub-he faneral services to persons who rend asunder His Church by schism, which is condemned by Him in His holy Word as a deadly sin. Such an act on the part of Bishops and clergy would be a robbery of Bishops and clergy would be a robbery of God. It would be an act of sacrilege, treachery, and cowardice. It would not avert Disestablishment; it would only has-

The Bishop of Lincoln must be a most worthy son of the Church. We hope be will continue to fight out the battles of this privileged fraternity on this line. A few more bishops like him and a few more letters like this, with the help of those chismatical dissenters, and the speedy destruction of one more of the outworks of the establishment will be complete, only to advance to another, and another, until the citadel itself shall be stormed and taken.

We have to thank the efficient Treasurer of Chalmer's Church, Kingston, for the annual report for the past year. Pows are not reuted in this church. The requisite funds are raised by the envelope system. During the past year the sum so raised amounted to 1690 80, an increase over the previous year of \$841. : The total sum raised from all sources amounted to \$8029.88; the disbursements were \$8008.-63, leaving a balance in the Treasurer's hands of \$21.30. In the report of the Session grateful mention is made of the valued services of Rev. Prof. Mowat during the absence of the pastor, Rev. P. Gray, in Europe. The Sabbath School is in a flourishing condition. There are 140 scholars on the rol', with an average attendance of 99. The paster is superintendent, ussisted by a staff of 17 teachers

WE have on our desk the annual reports of a number of congregations. They will all be noticed in due time. The report of St. Andrew's Church, Ottawa, Rav. D. M. Gordon, B.D., pastor, gives evidence of continued prosperity. The number of communicants on the roll, March 6 h, 1876, were 386, being a net increase of 27 during the year; the numbers of families in congregation were 281; the total amount collected from various sources, was \$8,768.87. The work of the congregation is carried on efficiently, by a Kirk session of 10 Elders; a Temporal Committee of 7 members, of which Mr. Edward McG-livray is chairman; and a Ladies Aid Society presided over by Mrs. D. M. Gordon. The Sabbath Schools, two in number, under the Superintendency of Mr. F. H. Chrysler, with an attendance of nearly 800 pupils, are well up to the mark. There are 88 teachers in both schools. This Church still hears a heavy debt; but we hope with fight for this privilege to the last. This is returning commercial prosperity it will be and strangled at once. And this a Free. a most tikely way it must be acknowledged, entirely wiped out.

KNOX COLLEGE.

CLOSE OF SYSSION.

On Wednesday of last week, notwithstanding the exceedingly disagreeable state of the weather, the spacious Convocation Hall of the new College was filled by a select audience to leten to the closing leeture. The Rev. Principal Caven was accompanied to the platform by Principal Snodgrass of Queen's College, Kingston; Professors Gregg and McLaren, Dre. Topp and Proudfoot, Rev. J. M. King, M.A. Rev. J. G. Robb, BA, and Rev. T. Wardrope of Guelph. In the audience were Him. Justice Paterson, Rev. Prof. Loung of University College; Rev. E. H. Dewart, editor Christian Guardian, and a number of ministers from various parts of the Prevince. After a portion of a Psalm was sung, the Rev. Principal Snodgras ded in prayer. The closing lecture, given on our first page, was then read by Dr. Caven

The report submitted to the Senate, which was glanced at by Principal Caven, contained the particulars of interest, that during the session just closed there were seventy two resident students in the college, which was greater than the average number of any previous year, and had filled up the space which it was thought when the building was commenced would not be required for a long time to come. Forty-two of the students had entered in the class for theology. And the Professors have all reported satisfaction with the deportment and diligence of the stadonts, and with the interest evinced by them in their studies.

Principal Caven read the following names of the winners of scholarship and prizes in the theological department.

FIRST YEAR.

Bayne Scholarship-\$50, for proficiency in Hebrew at entrance examination ; F. R. Beattie, B.A.

Gillies-\$40, for systematic theology; closing examination; D. C. Mackenzie.
Goldie-\$40, for exegetics; closing ex-

amination; T. Colter.

Dunbar—\$40, for apologetics; closing examination; John Johnson.

Gillies—\$40, for church history; closing

Gillies—\$40, for church history; closing examination; John Wilkie, B.A.

Heron—\$40, for Biblical criticism; closing examination; Joseph McCoy, B.A.

Hamilton Bursary—\$30, for hest average examination; Alex. Leslie, B.A.

Heron—Biblical history \$40; closing examination; J. B. Hamilton, M.A.

SECOND YEAR.

Alexander scholarship-\$50, for general proficiency; R. P. McKay, B.A.

Bonar—\$40, for church history, Robert

Loghrin-\$50, systematic theology, Alex. Nicol. Alexander-\$50, for exegetics, F. Ballan-

tyne, B.A. Essen-Biblical history, John Geddes and H. McKay.

THIRD YEAR.

Fisher scholarship—\$60, systematic the-ology. Colm Fl-toher, M.A. Fisher—\$60, exegetics, A. M. Hamilton, MA.

Central Ch .- General proficiency, Walter Amos. E-sca-\$60 Biblical Ch. History, Stuart

Achieson. SECOND AND THIRD YEARS.

Boyd scholarship-\$40, for homiletics, A.

C. Morton. Smith—\$50, "Essay on the Love of God as manifested in redemption." Alex. Hen-

FIRST, SECOND, AND THIRD YEARS. Clark prize-"Lang's Commentary," M.

Galbraith prize-(Lang's Com.) Walter Scholarship of \$40—Proficiency in Gaelic language, A. F. McKenzie.

PREPARATORY DEPARTMENT.

Governor-General's Silver Medal-For hest ex mination in classics for third year,

Governor General's Bronze Medal-best examination in classics, second year, James

Ladies' Foreign Mission.

The following has been handed us for publication by the Secretary, Mrs. T. Ewart:

At a meeting of ladies held in Toronto on 17th Ceb., and called at the request of the Convener of the Foreign Mission Committee of the Canada Presbyterian Church, mittee of the Canada Presoycerian Course, the following resolution was carried unanimously: "Teat this meeting cordially approving of the propriety of forming a Woman's Foreign Mussion Society, resolve to do so, and appoint the following Committee to drait a Constitution and byelaws, and to report at an adjourned meeting, to be held at the call of the said Committee; also, to suggest names for a Committee for the Society."

The Committee then appointed met, and took these several matters into consi lora-tion, and finally agreed on a Constitution, Bye Laws and Committee, all of which were adopted at a subsequent general meeting, held on the 21st ult. The fol-lowing is the result:

President: Mrs. W. McLaren .- Vice-President: Mrs. W. McLaren.—vice. Presidents: Mrs. MoMurrich, Mrs. V. Gregg, Mrs. W. Reid, Mrss Haight.—Re-cording Sacretary: Mrs. Tho. Exart.— Foreign Secretary: Mrs. Harvie.—Home Foreign Secretary: Mrs. Harvie.—Home Secretary: Mrs. Topp.—Treasurer: Mrs. J. M. King.—Committee: Mrs. Topp. Mrs. D. J. Macdonnell, Mrs. J. G. Robb, Mrs. Mortimer Clarke, Mrs. Frank Stewart, Mrs. Kirkland, Mrs. John Young, Mrs. John McCraken, Mrs. John Smith, Mrs. Hugh Millar, Mrs. McMurchy, Mrs. Galbraith. Mrs. Duncan Clark, Mrs. Fenton. Mrs. R. Wallace. Mrs. John Patterton, Mrs. R. Wallace, Mrs. John Patter-son, Mrs. J. M. Cameron, Mrs. Wm., Alexander, Mrs. R. D. Fraser, Mrs. Mathews, Mrs. Isabella Prown, Miss Jennings, Miss Alexander.

Assembly of the Canada Church from 1834 to 1876. The number of volumes is not yet known. Our French

Ministers and Churches.

THE Rev. W. D. Ballantyne, B.A., formerly of Whitby, is called to Pemproke. Salary, \$1,000, and a manse.

REV. MR. CROMBIE of Smith's Falls, will spend a few mouths in the Old Country during the ensuing summer, leaving about the middle of June.

THE Rev. Mr. Burnfield of Scarboro, has secepted the call to the first Presbyterian Church at Brockville. He will be inducted in May.

REV. D. ANDERSON, Rothsay, preached, and afterwards moderated in a call to Rev. John Baikie, Brampton, from Guthric Church, Harriston. Salary, \$800, and a fee house.

REV. PROF. GREGO, M A., leaves this week for Europe. He will represent the Presbyterian Church in Canada at the Irish and Spotch Assemblies, and probably at the English Presbyterian Synod. His many friends wish him a prosperous voyage.

On the 28rd ult., the ladies of St. Andrew's Church, Waterdown, presented their pastor, the Rev. E. W. Waits, with a very handsome pulpit gown and cassock. This is only one of the many tangible expressions of regard which Mr. Waits has received from his congregation during his short incumbency in that place.

THE Rev. D. W. Morrison, B.A., of Ormstown, ministers to a kind and attached people. The manse and Church are models of neatness, reflecting much credit on the good taste and liberality of the congregation. Recently the members of his Bible class in the village presented him with a fine large book-casevaluable present.

On the evening of the 3rd inst., the young people of Chesterfield congregation assembled at the manse, and presented their pastor, the Rev. Wm. Robertson, A.M., with a valuable time piece, and Mrs. Bobertson with a splendid silver tea service. After passing a very pleasant evening in social intercourse the company dispersed, evidently well pleased with the proceedings of the evening .- Cox.

THE following is a synopsis of the receipts from all sources during the past year in Cooke's Church, Toronto:-For Missions and College, etc., \$688.5; Pew rents, Sabbath collections, and weekly offerings, \$4,247.1; Mortgage Debt Extension Fund, \$2 204.25; Knox College Building Fund, \$587.88; Session Fund for the poor, \$286.14; Sabbath School at Church, \$227.88; Mission School at Church. \$126.2; Young People's Christian Association for Mr. Chiniquy, \$25. Total **\$8,391.18.**

On Friday evening last the members of Mr. Scoulers' Bible class, Duchess Street Mission, met at the house of Mr. Clyne, Sherbourne Street, and presented their teacher with a handsome album, at the same time presenting Mr. Laidlow, superintendent of the Sabbath school, with a massive ink stand. It was an agreeable surprise to both the above named gentlemen, neither of them having the slightest idea that such a thing was contemplated. After enjoying Mrs. Clyne's hospitality, and spending a very pleasant evening, the meeting broke up at a seasonable hour .-

THE Rev. J. L. Murray of Woodville, has been called to Whitby, at a salary of 11,200 and a manse. Owing to the inelemency of the weather, and the bad state of the roads, a considerable number of the was cot aside. Had the result been different the Whitby people would have secared an able minister, and our friends at Woodville would have lost a much-loved and valued pastor.

Workmen have been engaged for some time in removing the old gallery and axtures of the Bay Street Presbyterian Church, to make room for a much handsomer structure. The old one, which was omewhat ungainly and inconvenient, will an attractive iron front, and supported by light iron columns. The old box pulpit with be superseded by a platform with a new vestry in the rear. The front will be improved by new vestibules and stairs leading to the gallery. The estimated cost of the improvements, which are to be completed in about a month, is \$2,500. The architects are Mesers. Langley, Langley, & Burke, and the contractors are Mesers. Moir & McCall.

AT a meeting of the Presbyterian congregation of Burford, held on Friday, 81st March, 1876, au extract was read from the minutes of Session of Zion Church, Brant-

moved, seconded, and unanimously agreed to, that Mr. Alexander be requested to convev to the Session of Zion Church, Brantfo rd, the sincere thanks of the Burford congregation, for the bandsome and seasonable gift they presented to them. The service was used for the first time last Sabbath,-Com.

Annual Report of Duff's Church, East Pushneh, for the year ending 31st March, 1876 :- Number of families, 140; communicante, 248; addition by certificate and examination, 28; diminution by death and removal, 80; children haptized, 11; Sal-bath-school scholars, 329; number in Bible class, 103; Sunday School teachers, 33; elders, 12; managers, 3; week-day prayer-meetings 2; pastoral visitation, 1; sittings in church, 500. There is a missionary association. Total contributious for congregational purposes, including minister's salary, \$1165, college fand, \$60; Home Missions, \$76; Foreign Missions, \$40; Aged Ministers, etc., fund, \$15; Assembly Fund, \$1875; French Missions, \$85; Sabhath School contributions for China, \$18 89; total contributions for the schemes of the church, \$258.64; henevolent objects \$85.50; total amount for all purposes, \$1 509.14. About thirty families were getting the B. A. PRESDY-TERIAN during the past year.

THE annual meeting of the Beaverton congregation of the Presbyterian Church in Canada, was held in the Church on Thursday, 16th ult. Notwithstanding the very stormy day the attendance was very good. After devotional exercises by Rev. John McNah, pastor, Mr. E. H. Bauld was called to the chair, and M G. F. Bruce appointed Secretary. The Treasurer. Mr. Daniel Cameron, read the annual financial statement, which showed that the amount collected for the different schemes of the Church during the year was as follows:-Minister's stipends, \$815; ordinary collection, \$816 59; Build. ing Fund. \$1 266.05; henevolent objects, \$79 42; Home Mission, \$76 18; Foreign. \$67.25; Knox College, \$86; French Evangelization, \$25: Rev. Father Chini quy's cause in Montreal, \$21; Widow and Orphan's and Aged and Infirm Min isters' Fund. \$17.75; Assembly Fund. \$9 50; Preshviery Fund, \$18; making a total of 2,741 74. The Building Committee presented their report, which showed that they had adopted the plan received from Messrs. Langley, Langley & Burke, Toronto, and that the exervation for the basement was to be proceeded with as soon as the weather would permit, and that the contract was let for the delivery of stone on the ground. After the neual votes of thanks to the several officers and the Building Committee, the meeting was closed by Rev. Mr. McNab pronouncing the benediction.

Contributors and Correspondence.

[For the Presbuterian.] The Law of Tithes, or the Rule of Giving to the Lord.

No. III.

For the payment of tithes every man must be his own assessor and tazgatherer. His own conscience must decide in the presence of God how much he is worth, and what is his yearly income; out of this he must lay aside for the cause of Christ as God hath prospered him. Every man must determine for himself what is the amount of his prosperity, and according to the congregation had not the privilege of | the degree of his prosperity must be the hearing Mr. Murray; and they requested | measure of his liberality. If the prosperity of the Presbytery that he be invited to be small his contributions will be small in preach in Whitby at an early date. The proportion; and if the prosperity be large, request was granted; but we understand his contributions must be large accord-Mr. Murray declining, under any circum. ing. Ten per cent is the Scriptural rule, stances, to re-appear in a vacancy, the call and when all things are taken into consideration, we find the ratio is by no means too large. According to the Apostolic rule, "tet each man lay by him in store," literally, "let each lay aside, treasuring up, whatever he may prosper." Out of this private treasury he can take such sums as are needed for the object before him at the time, whether it be the sustentation of the ministry, or H .me or Foreign Missions, or any other scheme of the church. The treasury must be replenishee replaced by another much lower, with | ed by the tenth of his prosperity or profite, which must be reserved as a sacred deposit always at hand to draw upon for religious and benevolent purposes. It is a sort of divine bank, in which all the money due to God must be deposited and kept for the Lord's work. It ought to be considered sacred, never to be touched except for something in connection with the cause of Christ. Such a treasury should be in every house, under the inspection and safe-keeping of conscience, into which the weekly offerings are to be cast according to the Apostle's direction. If professing Christians were governed entirely by the principles of the gospel they would adopt this

> Some Christian men lay down rules of giving for themselves, to which they rigidly and uniformly adhere. The late

evangelical purposes. The one gave double tithes, and the other gave half The one tithes; but they both acted according to a definite rule, regulating their contributions by the measure of their prosperity. This is the principle of the Apostolic in-junction; it was clearly the principle of the law of tithes. The whole was divided into ten parts, he it large or small, and while one was given to the Lord, the other nine parts were left with the proprietor for his private use. If the whole were a thou-sand, each of the ten parts would be one hundred, and if the winds were a hundred, each of the parts would be ten. Where this rule is adhered to it depends on the Providence of God whether the contributions for religion shall be large or small. We know that he takes care of his own cause; he blesses those who walk according to his law and keep his commandments. He save, "Bring ye all the tithes into the storehouse, that there may be meet in mine house, and prove me new herewith, saith the L r.l of hosts, if I will not open you the windows of heaven and pour you out a lessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit beere the time in the field," Mal. iii. 10 11. On the other hand, he denounces his wrath against these who refuse or neglect to brine the tirhes. "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and off-rings. Ye are cursed with a ourse; for ye have robbed me, even this whole na ion."

Home Mission Fund.

LETTER FROM THE CONVENER.

Editor British American Presbyterian

DEAR SIR,-The committee for the Western District met last week in Toron to, as your readers are already aware, and epent considerable time deliberating as to the course to be pursued in view of the large deficiency in our funds. The state of our funds at present date is as follows:

Amount paid out by the agent up to

10,000 2,500 \$36,500

Amount received by the Treasurer from all sources up to April 1st

Leaving a present indebtedness of ₹20,500

\$16,000

It it hoped that during this month, of this large amount, \$10.000 at least, will be paid into the treasury, but even then there will remain \$10 500 unprovided for.

The committee have reluctantly decided that each Presbytery shall be paid pro rate according to its promised grant out of whatever funds come in this month, and that the system of borrowing at a high rate be discontinued. This will of necessity, disappoint many of our poorly paid ministers and missionaries, who are relying upon the half-yearly grant to meet urgent claims. But there seems to be no other alternative. The General Assembly and church at large, must face the question new forced upon us—either to contract our work and disband our missionaries, or in some way provide the requisite funds.

If the congregations who have as vesent nothing to the Home Mussion fund, will but do their part, there is still hope that the end of April may find the treasury in a better state. Nearly 300 con grega ions have not yet reported. Many of them are wealthy, and able to give large contributions.

May I ask the ministers and members of our church to do what they can at once enable us in some small measure to meet the engagements entered into for this year. Very faithfully, Yours, WM. Cochrane.

Brantford, Ont., April 8th, 1876.

Home Mission Committee.

This Committee met in the Deacon's Court Room of Knex Church, Toronto, on Monday, Tuesday, and Wednesday of last The amount of business transacted was very large. As the minutes in full have been printed in pamphlet form, and a copy forwarded to all the members of committee and to each Presbytery Clark, it is not necessary to give here but a very brief summary. A large number of special claims for past services, and a considerable ed and decided on their merits.

MANITOBA.

The resignation of the Rev. A. Glendinning on the ground of ill health, was ac cepted. Rev. A. Fraser's term of engage ment has expired. Rev. Mesers, Mathieson and D mald-on, on the recommendation of the Presbyt ry, were re engaged for three years, as was also the Roy. J. Scott, of Emerson, etc. The convener and secretary were appointed a sub-com mittee to secure two additional missionaries for Manitoba.

The committee resolved to recommend the General Assembly to withdraw the charge of the Manitoba College from the Home Mission Fund.

LAKE SUPPRIOR. Rev. D. MoK -rracher was re-engaged

The term of engagement of Messrs. Carswell and Kay having expired, and the former wishing to return, the convener and secretary were instructed to secure, if possible, ordained missions ice to take the place of these gentlemen at Silver Islet and Sault Ste. Marie respectively. They were also instructed to secure an ordained missionary for Manitoulin Island.

SUMMER MISSIONARIES. Applications for work during the summer months were received from 168 labourers Of these, appointments were given to 115, including 18 for French work; 7 for the fields of the Knox College; and 5 for the fields of the Montreal College Students' Missionary Societies. The list of appoint-

Kay, two months, to Chatham Presbytory, Of those who asked and did not receive appointments, there are two Literary atu dents of Knox College, and three University Codege, Toronto, students. These are still available, and Presbyteries wishing their services are requested to communioate at once in regard to them.

STATE OF THE PUND.

The following is the state of the fund on

Balance against the Fund on 1st April, 1874
Cl ims passed at this meeting for services during past omonths, and
Claims for Monitobs Reliab Columbia
and I ske Superior, say
Interest on borrowed money and other
expenses, say 2,000 00 3,000 0 1.050 00

Indebteduess of the Cananities at date. 7 20 000 01 After lengthened and carnest consideration, the Committee manimously agreed to distribute to the various Presby-teries of the Church and missionaries pro rata according to their several claims as passed at this meeting, the amount in hand on the first of May next—the date when the Church Books are closed for the year.

CHANGES IN SCHEME.

It was unanimously agreed to recommend the General Assembly to take inmediate steps to change the principle on which grants have heretofore been made to emplemented congregations, especially in so far as the continuance of these from year to year is involved; and a sub-Committee consisting of Dr. Cochrane, Messes. J. M. King, D. J. Macdonnell, J. Laing and R. H. Warden was appointed to mature the details of a scheme in regard to this matter: to report to the Committee at a meeting to be held in Toronto, on the day preceding the meeting of the General Assembly. WM. COCHRANG, D D., ROBT. H. WARDEN,

Convener. Scoretary.

PRESBYTERIAN COLLEGE. MONTREAL.

CLOSE OF THE SESSION OF 1875-76.

A very large gathering of ladies and gentlemen interested in the closing cere-monies of the Presbyterian College of Montreal, was held last evening, 5th inst., in Erskine Church, though the evening was bleak and uncomfortable for walking, while the cold rain made the prospect still less inviting. There were present on the platform the Rav. D. H. McVicar, LL.D. Principal of the College; and the Rev. Prof. Campbell, M.A., Rev. John Scrimger, M.A., Lecturer in Exegesis; Rev. W. Mitchell, B.A., Lecturer in Sacred Rhetoric and Elecution; Ray. C. A. Doudiet, Lecturer in Homiletic in French; Mr. John Allan, B.A., Mathematical Tutor; Mr. C. Amaron, French Tutor; Alex. Hutchison, E-q., Lecturer in Ecclesiastical Architec-ture; and Rev. Prof. Murray, LL.D., McGill College; Rev. Dr. Taylor, Rev. J. Watson, Rev. R. Laing, Rev. G. Paterson, Rev. J. S. Black, C. Chiniquy, and others.

After praise, reading of the Scriptures, and prayer, led by Rev. R. Laing, of St. Paul's Church, Principal MacVicar introduced Rev. C. A. Doudiet, who delivered the closing lecture, taking for his subject The Waldensian Church.

The lecture was characterized by ability. and a full appreciation of the struggles and sufferings of that truly Apostolic Church, and of the heroic stand which she had uniformly made in defence of the truth.

At the close of the lecture, Prof. Camp-

bell. Registrar of the College, read the names of the successful competitors for the gold medal, scholarships, and prizes, and indicated the large amount of work involved in the honor course, with which these distinctions are connected. The students to whom these honors were awarded were then presented to the Principal by Prof. Campbell, Rev. J. Scrimger, Dr. Murray, Rev. C. A. Doudiet, Dr. Taylor, Mr. Allan, Mr. Amaron, Mr. Boudreau, and Mr. Hutchison.

The following are the names:

First year's scholars-Russell, first, \$100;

McKillop, B. A., second, \$70. Gold Medallist—Bennett. John Redpath Scholarship, \$50-Ben-

University scholarship-Scott, Donald and Shearer, each \$50.

French scholarships—Cruchet, Boud-

reau, Amaron and Mousseau, each \$40.

Dr. Dawson's prize-Allan, B.A. Rheteric-Russell and Amaron prizemen. Gaelic reading-Matthewson, prizeman. Ecclesiastical architecture—Prizemen, Allan and Russell.

Literary Society's prices-Hughes, Boudreau, Waiker, Ciuchet. J. A. Anderson, penman.

Mr. Bennett delivered the valedictory for himself and fellow students, paying Principal McVicar and his colleagues high tribute for the energy, kindness, zeal and many other malities that so warmly commended the College to students of other countries, and which was doing so much to induce them to come to Montreal. He gave an instance of a student, who while on his way to Princeton College stopped in Montreal to listen to a lecture, and had been lectured ever since until he

graduated. (Applanee.)

At the close of the distribution of medal, scholarships and prizes, Rev. Principal McVicar, LL.D., said:—"The reading room has been supplied during the past session with the usual number of reviews, periodicals and papers. No additions have been made to the library by purchase, as a debt of over \$250 has rested on this fund for the last two sessions. The arrival of the Patrologia, the munificent gift of Mr. Peter Redpath, marks an era in the history of the library. The following donations have been received, for which cordial thanks are tendered:—Mr. James Croil, 88 vols; Rev. W. J. Dey, M.A., 7 vols; Principal Daw on, 8 vols; Professor Campbell, 1 vol; ford, tendering to the congregation at Burford, tendering to the congregation at Burford, the gift of a communion service, consisting of a flagon, two cups and two
sisting of a flagon, two cups and two
salvers, as a token of their regard for the
minister, office-bearers and members of
said congregation. Whereupon it was

students have presented to the College an oxellent portisit of their great and dis-tinguished countryman, John Calvin, painted by Mr. Boisseau, of this city. We need a similar ploture of Calvin's great pupil, John Knox. I may add in this con-nection that while we have the complete works of Calvin, we need those of other References, of the Puritans and of James Arminus. Will some friend of the institu-tion allow me to order these; and will some other friend send a cheque to the treasurer for that debt of \$250? This much might be done no witstanding the hard simes. A few days ago I addressed a note to a friend asking fifty doriars for our scholarship fund, and he handed me in reply a cheque for two hundred dollars, one hundred of which was to aid in paying a debt on one of our city churches. I have faith in telling God's people what is needed. It was doing so at a meeting of this sort that led to our being put in possession of the Patrologia. Let me only add that it has been a hardship for us to have been prevented purchasing new books during the last two sessions. This state of things must not be allowed to continue, for nothing can be more helpful to the growth and stability of the church place within reach of professors and students the works necessary for extensive research and accurate culture. The total number of students on our roll is fifty, of which forty-five gave attendance during the session, thre being obliged to etire part of the session through sickness. We add only three to the lies of our fo mer graduates this year, making an aggregate of thirty-one. The number of students who go out from the college as missionaries this summer is thirty-three. Thirteen of these are sent out by the Board of French Evangelization; fifteen by the Home Mission Committee of the General Assembly, and five by the Students' Missionary Society. These, taken along with our graduates, make a total of over sixty preachers of the Gospel who have received instruction in our halls, and will be scattered during these months in various parts of the Dominion. Our French work, although in a sense only a few years old, is the largest and most vigorous in Canada, and I am glad to say that it is now beginning to call forth, what it so fully deserves, the sympathy and support of the entire church. Indeed, we feel that we are entitled to much larger aid in this respect from Britain and the United States than we have yet enjoyed, and this, too, is forthcoming. The healthy and prosperous state of the Collegiate department of this work may be judged from the number of Missionaries sent forth. In this connection it gives me pleasure to acknowledge the valuable and successful services of Mr. Doudiet in lecturing to our French students during the past session. Taking all our work into account, I think it may be said that in an educational and missionary point of view we have attained to far greater usefulness than could have been anticipated a few years ago. But very much remains to be done, and that with as little delay as possible. The annual income should be rendered scoure and equal to the expenditure. The debt on the present bailding should be paid, and the building should be extended so as to meet bailding wants of our increasing udonts. The demand aumber of students. The demand of the Church, and a most proper one, is for men of the highest culture, literary and theological, in her pulpits; but she should hasten to afford the fullest facilities to meet this demand. Some mea make a. serious mistake in this connection by postponing till after their death that which they should do in their lifetime. I have recently given publicity to an excellent example of the contrary. Mr. Gunn of Nova Scotia, bequeathed by his will \$80 to our Freuch work. But seeing its prosperity and its need of immediate aid, he set aside this clause of his will and sent us the money. He is a wise man, and others will do wisely to follow his example. And now, a closing word to students, and now, a closing word to attidents, and specially to those who will no longer mingle with our classes. We bid you God speed in the Master's service. We know you to be good men, animated by pure motives and high resolves; and we will follow you in your carser with deepest interest and earnest prayers for your comfort and access. But whatever becomes fort and success. But whatever becomes of your comfort, aim at success-success in gathering souls into the fold of Jesus Christ. Let me say this to all—you need God's truth, the love of God in your souls, and a spirit of courage, zeal and celf-sacrifice to do the Master's week. The Lord has no need in His vineyard for those who only look for respectability and ease. And there is no need in our day for weak, vaccillating and uncertain teachers. By sure of what you proclaim before you stand before the world to publish it. It is not your business either to start or to foster doubts. While not afraid to look truth in the face in any quarter, avoid the wankness of parading doubts and difficulties before the people for the sake of being thought ingenius and original. These doubts and difficulties save no souls; and this is your great business. You are to be fishers of men. May God crown you with abundant success in this glorious work. With regard to the valedictory, he was afraid that Mr. Bennett had said too many good things of himself and his colleagues, but it was nevertheless true that they were getting students from all parts of the thocountry, even from Glasgow, Edinburgh and the United States. Mr. Rannett himself was the young man en route to Princeton, and was detained here ever since, and the Principal hoped that there was before him now a long and happy career of use fulness in Canada. Special acknowledgement was made of

the valuable course of lectures delivered the College by Principal Dawson of McGill University, on Creation and the Deluge; as also of the great practical utility of the lecture on Ecclesiastical Architecture by

A. C. Hutchison, Esq. Both these courses were open to all students.

The Doxology was then sung, and the benediction by the Rev. Mr. M.tchell, brought the session of 1875-6 to a close.

Choice Literature.

Still and Deep.

BY-F. M. F. SRENK, AUTHOR OF "TRIED," "ONE LIPE ONLY, BTO.

CHAPTER XLV.

Bertrand sat for a long time with the letter from the notary open in his hand, thinking over all that it involved for his future life. The glow of delight with which he felt that it restored him complete ly to his native land, showed him, better than he had ever understood it in himself before, how entirely his heart had really always been with France, even while he loved England as a sec and home.

Henceforth an his interests and duties

would he in the country for which he had been willing even to shed his blood, and he saw the position he was about to assume was one which would give him great importance in the counsels of the nation, while it would afford him ample employment in the care of his tenantry and the improvements of his vast estates. If he could but get sweet Mary Trevelyan to share with him alike his burdens and his dignitios, thought he, how happy he should be, making his home in the beautiful old Chateau de L'Isle, varied by occasional visits to Paris and to England! how well Mary would suit the position of Comtesse d L'Isle! She was such a perfect lady, and her manners were so quiet and dignified, that she would know well how to keep up the traditions of the stately courtesy which had always characterised the heads of his house; and, as he pictured her to himself receiving his guests in the grand old hall, a somewhat muchievous smile curled his lips, for it suddenly flashed upon him how completely Laura Wyndhan had over-reached herself when she threw him over for Mr. Brant, the wealthy mer-

As regarded Mary, however, the state of matters was very different. He had a great suspicion that the acquisition of his new possession and dignities would tell very strongly against him in her estima-tion. He felt certain that he stood a much better chance of winning her if she believed him to be poor and torsaken, than if he came before her endowed with honours and riches, which were sure to bring him many friends.

Bertrand still saw her occasionally, although she was now labouring with even more than her former zeal among the sick at the hospital, for she was often sorely wanted at Madame Brunot's house as well. No news had reached them yet of the fate of the unfortunate colporteur; and his wife's health failed more and more, while several of the children were ailing from their insufficient nourishment: so that poor Mrs. Parry had her hands more than full, and she often sent to ask Mary to come for an hour or two to help and cheer thom.

On these occasions her manner to Bertrand was always sweet and gentle, but so reserved and still that he was unable to draw any conclusion from it.

One evening, shortly after the entry of the Prussian troops into Paris, Bertrand Liste came into the little salon of Madame Brunot's house from his own bedroom, which was on the same floor. He had by this time so far regained the use of his limbs that he could move about from room to room, and his arm was also quite re-

As he opened the door, and went in, he saw a sight which made him close it very gently, after he had entered the salon, and stand motionless, contemplating the group before him. Mary Trevelyan was seated in an easy-chair near the window, with her head laid backagainst the cushion, and he saw at a glance that she had fallen into the deep sleep of utter exhaustion. It was no matter of surprise, as he well knew, for she had been up the whole of the previous night, taking her turn in tending the sick, and then, instead of using the hours when Marthe took her place in seeking the rest she so much needed, she had huried away to Madame Brunot's, to do what she could for the invalids there; but it so happened that she had not been specially required, and so she had sat down, and dropped in-stantly into a quiet slumber.

But she was not quite alone: little Jacques Brunot, a curly-headed boy of four years old, was seated on the arm of her chair, with his feet firmly planted on her He was amusing himself by twining his fingers in the long soft curls of her dark hair, which he had drawn down from its fastenings.

The mischievous little fellow, having sufficiently entangled her hair to satisfy his fancy, began to seek for some other source of amusement; and Mary, whose little hands lay loosely on her lap, was too fast asleep to be aware of anything he did. He proceeded, therefore, to twist her watch-chain round his hands in various ways, and finally drew cut the watch itself with a violent jerk. It had been shpped within her dress between two of the fastenings; and as it was thus roughly pulled from its hiding-place, it brought along with it what appeared to be a small piece of white silk, folded into a little square parcel, and secured by a ribbon. This fell out on Mary's lap, and Jacques at once pounced upon it, and before Bertrand could stop him, he had opened it and disclosed to the young man's look, irresistibly cast upon it, carefully preserved remains of a withered white rose, with one little violet by its side. At that sight, significant of a love and constancy which had never known decay or change, the heart of him who was in truth its object leaped up in a rapture such as life had never brought to it before. Involuntarily he bowed his face on his hands, murinuring, "Oh my Mary! my Mary! she is mine indeed!" but a movement on the part of Jacques recalled him to himself; as he looked up he saw that the precious rose would suffer utter destruction if left another moment in those rough little hands, so he strode quickly and quietly up to the child, and desired him in a low stern voice to fold up the flowers again in their silken case, and replace it where he had found it. The boy looked up at the bearded man who towered over him with the first such authoritative looks, and felt that repeat—

prompt chedience was decidedly his wisest course, however unpleasant, just when it would have been so amusing to scatter those whithered leaves all about the room so he deftly replaced the fragile rose and violets within the folds of the silk, and tied the ribbon round them; then he trust the little packet back into its resting-place over Mary's heart, and pushed the watch be-tween the fastonings wheuce he had taken it. This done, he looked up for approbation from the gentleman who was evidently so resolved to be obliged, and was going to prepose to him that they should amuse thomselves by raising Mary s cyclide to see how she looked while she was asleep, when he suddenly found himself, to his dismay, lifted down to the floor, and then a strong hand, that looked as if it could administer a boz on the ear with singular efficacy, pointed determinately to the door, and a stern whisper ordered him to leave the room at once; so Jacques discreetly trotted away, and was by no means sorry when the formidable hand had epened the door for him and closed it behind him, leaving him standing safe, though somewhat be-wildered, on the other side.

CHAPTER. XLVI.

Bertrand and Mary were alone, and he stole softly back into the room, and sat down by her chair, bending his loving happy eyes on the fair spiritual face that looked so innocent and sweet in its perfect repose; all his doubts of her perfect constancy had vanished, and he wondered how he had ever for a moment imagined her capable of change; the white rose he had given her, worn by her through all this weary time, despite his own faithlessness towards her, was a sufficient proof that she still held to the words she had spoken to father en that memorable night, and that he was in truth her one and only love for ever. Now, then, at last he would claim her for his own.

He would wait till she awoke, so tired as she was, poor child! he must have that much patience, but not an instant longer she should not leave the room till he won her promise to be his wife. It was not long before Bertrand's persistent gaze began to make itself felt in some mysterious way by the sleeper. Mary moved a little uneasily, gave a gentle sigh, and finally opened wide her dark soft eyes, to meet those of him whose image had been mingling, as ever, with her dreams, bent tenderly upon her. She started up from herrecum-bent posture, and a sudden blush crimsoned her fair cheek for a moment, as she turned to him.

"Have I been asleep?" she said, passing her hands over her eyes; "how very

tiresome of me!"
"Not at all tiresome, said Bertrand smiling; "you never pleased me better than by taking that long sleep just now. But tell me, Mary dear, are you quite awake at last?"

"I think so," she said, with her soft pretty smile, "unless I ought to take it as a proof that I am still dreaming, that you seem to me to look so much better brighter than you have done for this long time past."
"It is true that I feel just at this moment

as if I had been suddenly inspired with new life, be answered; "and no doubt such a renovation must have its effect on my ap-pearance, so it is plain that you have all your powers of observation alive again, and therefore you can undertake the discussion of a very important subject with me, for which purpose I have been waiting your return to the waking world."

He spoke playfully, but there was an earnest thrill of emotion in his voice which wad Mary's application to be subject through the spoke through the spoke through the same time.

made Mary's sensitive heart throb, she

knew not why.
"I am quite rested now," she said, " if I

can do anything for you."
"You can de a very great deal for me—
more than any one in the world," he answered; and then, suddenly possessing himself of both her little hands, he looked her full in the face with his sunny blue oyes, and said, "Tell me, first, Mary, do you not think you have punished me long enough now, and that the time is come when I may ask you to forget and for-

She looked up at him with an expression

of the most innocent surprise.
"Punished you, Bertrand!" she said; "what can you mean?—how could I do so and why should you suppose I had ever

any such wish?"
"Have you not been punishing me for my blind and insensate infatuation as regarded Laura Wyndham ever since that day and hour when you drew yourself away from me in the garden at Chiverley, and I knew, even in the midst of my miserable folly, that my good angel had finally desert-

Mary bent down her head, so that he could not see her face, and said, in an almost inaudible voice, "I had no thought

but for your happiness then, as now." "I know it, my darling," he answered, in a tone of deep iseling, "and well is it for me if you do indeed still wish my happiness, for it is in your hands, and in yours alone; but, Mary, the moment is come when all reserves and concealments must be at an end between us, and I am going to open my whole heart to you, in the hope that you will do the same by me. My dearest, he went on, bending to kiss the trembling hands he held, "I have loved you all my life; and long before my father's death I had felt that I could never go through any part of my existence on this earth without you. When I found, therefore, that he too wished our union, I was most thankful te have his blessing on my one great hope, and my only doubt or anxiety was as to the nature of your feelings towards me; you were always so still and quiet, little Mary, that it was very hard to tell what you felt."

As he spoke a great tremor seemed to seize her frame; involuntarily her grasp tightened almost convulsively on his hand, and, while she bent her head still lower, her voice came, earnest and imploring, t his ear. "Bertrand, I beseech you to tell me the truth on one point, which has been to me a terror and an anguish ever since the day of your father's death, influencing me in all my conduct towards you from the first to last-did he-did your father

She could not go on, but Bertrand under-

atood nor.

"I will tell you all," he answered, gently; "you shall know the exact truth. My father said not one single word to me respecting your state of feeling, till after I had told him that I loved you with all my heart, and that it was my most cherished hope to win you for my wife. But when I went on to tell him that your great reserve of manner made me fear that you had no affection for me, then and then only, he bade me hope, in consequence of words which he said he had wrung from you as a dying man, with the assurance that they would be buried with him in the grave.

Mary's hand relax d its grasp, and sho gave a long sigh of relief.
"Then is it true and certain," she said

'that you never were influenced by the wish to make me happy, or to gratify your father 2

It is quite true and quite certain," he said, smiling; "but, Mary, I might ask you the same question, for Lurline assured me that you did not care for me, in the least, and that if ever you married me it would be only in order to carry out the wishes of the friend and benefactor von

Mary raised her eyes and looked at him for the first time, as she quietly answered And to me Laura said that you felt bound to make me your wife, even while your heart was altogether hers, because father had unwillingly caused the death of mine.

"The traitress! exclaimed Bertrand, clenching his fist. "What a tissue of falsehoods she managed to weave around us! Mary, though I hate myself for having even for one moment admired the fair face that masked her indeous decent and treach ery, I think there was just this much of an excuse for me—that I was no match for the consummate subtlety with which she poisoned my mind respecting you; but, oh, my darling," he added, throwing his arms round her, "you understand me well now, do you not? I would have asked you to be my wife that last evening when we stood together by my father s grave, if the solemn sacredness of the spot had not deterred me; but I gave you the white rose I asked you to keep, and preserved its twin blossom for myself, in token that I should claim you before the roses bloomed again to be the sweet white flower of my life. I came to Chiverley fer that one purpose only, and, even through all the senseless madness of the engagement into which Laura Wyndham drew me. I loved you still; my Mary, and dared scarce think of you, lest I should lament you too bitterly. Then when the mask dropped from Lurline, and I saw what she was, and ascertained the terrible extent of my delusion, you can never know with what wild longing my heart rebound ed to its one and only true love, its hope and rest, and life! Oh, my darling Mary if you could only know how I pined and prayed for you during the long sad weeks at the Salpetriere! and when you came it was like the light of dawn shining in upon the gloom of night, and I thought that earth had changed to Paradise. ever, ever forget that moment!" Can 1

"Or I," said Mary. "Bertrand! think what it must have been to me to see you then in living presence, with the blessed sunshine and the free air round you, when only a few hours before I had been seeking for you in the Hall of the Dead!" and the bowed her face on her hands as the remembrance of that past misery swept over

her.
"The Hall of the Dead! where is that, my Mary? it is a mournful sounding name indeed.'

"It is a vast underground room at the Hotel Dieu where they place all those who fall each day in the battle of life. I shall never forget my visit to it at that dreadful time, when I was seeking you vainly every day; the hall was lighted only by which glimmered feebly amid the shadows and there they have service once only in the year, on the day they call the Festival of the Dead, which is a superstition of their own. There are two rows of trestles down either side of the room, where the quie forms were laid that would know neither healing nor suffering any more; and each calm face was uncovered for me. Bertrand as I walked past them, looking-She could not go on, but shuddered, while

a low sob broke from her lips. "My own darling, that is all over now thank God, and we need never speak of i again; but, oh, how little I dreamt of all your priceless devotion! Yet when you did find me, Mary, your very first act was to separate yourself from me again. me now, why it was that you left this house so soon as I entered it? You dashed all so soon as I entered it? You dashed all my hopes to the ground by doing so, and flung me almost to despair—why was it? Be frank with me, as I have been with

He bent down for her answer, and it came very low and hesitating, "Because of those words I had spoken to your father."

"Darling!" he exclaimed, "I understand it all; it was like your delicate sensitiveness; but now-now, that you know I desire nothing on earth so much as to have you for my own dear wife—now that I beseech you to come to me as my one choice blessing-you will tell me, will you not, whether you can still repeat those words to me with the lips that never knew deceit? Are they true now, Mary, as they were before I lost you through a false woman's witchery?"

And she answered, softly, "True now and for evermore."

(To be Continued.)

GLASGOW, Nov. 18, 1852.—How my morning readings in Jonathan Edwards' make me long for a revival. It would be worth a hundred dead General Assemblies if we had a meeting of believing ministers or people to cry to God for a revival. This, and this alone, is what we want. Death reigns! God has his witnesses everywhere, no doubt-but as a whole we are skin and bone. When I picture to myself a living people with love in their looks and words calu, zealous, self-sacrificing, seeking God's glory, and having in Glasgow their citizenship in heaven, it might make me labour and die for such a consummation.— From Dr. Norman McLeod's Journal.

Presbytery of Owen Sound. This Presbytery held a quarterly meet-

ing in Division Street Church, Owen Sound, on the 21st day of Maich ult. The Moderator, Rev. D. Morrison, M.A., presided. There was a large attendance of ministers and elders. The following resolution of condolence with the Moderator in the sore bereavement which he has sustained in the death of his esteemed partner in life, was adopted and ordered to be engrossed in the minutes:—"The Presbytery has learned with deep regret and sorrow, that since its last meeting our respected Moderator has sustained another severe bereavement in the death of his esteemed partner in life. It would hereby humbly recognize the hand of our all-wise God in this ead event; and sook in submission to the Divine will to be impressed with the brevity and uncertainty of human life, and the very near presence of the realities of eternity. The Presbytery would affectionately tender its condulence to the Rev. Mr. Morrison, and its sincere sympathy with him in his sore bereavement. They units in commending him to the tender regard of their Heavenly Father, who alone can turn database into light, sorrow into joy, and adversity into peace and comfort. Their prayer is that Father, who alone can turn darkness into peace and comfort. Their prayer is that God may greatly strengthen and encour-age him while passing through the deep waters of affliction, that throughout his remaining days the everlasting arms may be underneath and around him, and that in the end our dear brother may be able to say, 'God hath done all things well and wisely. It was good for me to be afflicted.'" The call from the pastoral charge of Kilsyth, etc., in favor of the Rev. E. B. Rodgers, of Leith and Johnston, was then taken. After the reading of relative papers and the hearing of parties, Mr. Rodgers was asked to intimate his decision, when he declined the call. The call was accordingly set aside. The Clerk produced a call, transmitted by the Presbytery of Huron, from the united congregations of Cranbrook and Ethel within its bound, and addressed to Rev. D. B. M'Rae of Parry Sound. The Presbytery ordered the call to be laid on the table until the meeting of this Presbytery, to be held at Toronto, by permission of the General Assembly, on the second day of its next session; and instructed the Clerk to request Mr. M'Rae to have his decision anent the call matured for the action of the Presbytery at that meeting, and to cite the people of Parry Sound District to appear at that meeting by representation, to place the interests and claims of the Parry Sound District in this matter before it. A peti-tion was received from the congregations of Thornbury and Heathcote, of the pas-toral charge of the Rev. D. J. McInnes, praying for a disjunction from those of Ravenna and the Mountain of the same charge. At a special meeting held on the 29th day of March at Clarksburg, Thornbury and Heathcote were disjoined from Ravenna and the Mountain, and erected into a pastoral charge under the care of the Rev. D. J. McInnes. The separation takes effect after the first Sabbath of May. Ravenna and the Mountain congregations were placed on the list of mission stations, and the Home Mission Agent was instructed to send them a student during the ensuing summer months. Mr. McNaughton then brought forward the overture of which he had given previous notice, on the Home Mission work of the Church. After consideration the Presbytery resolved to transmit the overture simpliciter to the General Assembly, and to recommend the Assembly to add the name of Mr. Mc-Naughton to the committee appointed by the Assembly to mature a plan for the Home Mission work of the Church. The remit from the General Assembly on the Constitution thereof was adopted simpliciter. Reports from Sessions on the state of religion within the bounds were received.

and a committee appointed to prepare a report from them for the Synod of Toronto and Kingston. The Presbytery, on the re-port of their Home Mission Agent, reclved to instruct him to apply to the Assembly's Home Mission Committee to implement the salary of Rev. D. B. M'Rae, ordained missionary in Parry Sound District, from \$800 to the amount of \$700 per annum, secure a student to aid Mr. M'Rae in his difficult labor during summer, and to ask the Assembly's Home Mission Committee to provide his salary. With regard to Wiarton group of mission sta-tions, the agent was instructed to obtain for them a grant of \$100 for the past half year. After transacting considerable rou-tine business the Presbytery adjourned, to meet again on the 2nd Tnesday of July, at 10 a.m., in Knox Church, Owen Sound. The ladies of Division Street congregation entertained the members of Court at dinner and tea in the vestry of the Church. The Presbytery acknowledge the kindness of the ladies by tendering them a cordial

It is a mistake for a pastor to surpose that he can have his people take an interest in the religious movements of the day without having a religious periodical circulated, among them. It is a mistake for a pastor to suppose that his people can be acquainted with the progress and wants of his own denomination, and contribute liberally to the support of its institutions, unless they are readers of a paper devoted especially to the interests of that branch of the Christian Church. It is a mistake for anyone to suppose that he can, by the same expenditure in any other way, bring as much religious information before his family as by subscribing and paying for a well-conducted religious paper. It is a mistake for a man to begin and practice economy by stopping his religious paper. To do this is to deprive himself and family of a great benefit. It is a mistake for any of a great benefit. It is a mistake for anyone to suppose that a paper can be made exactly what everyone would like it to be. The general taste and wants must be con sulted. It is a mistake for any to think that editors can, by any possibility, admit to their columns every article that is sent to them. They must often decline contributions ably written, becouse space is demanded for something of present interest, of which the church and the world wish to read. It is a mistake for one who can compose lines containing a certain number of syllables to suppose himself a true-born

Scientific and Aseful.

HORSE STABLE FLOOR.

After twelve months' trial, a London cab proprietor has come to the conclusion that to stable his horses on a wooden stable his horses on a wooden grating is far preferable to leaving them to stand on brick or stone. He fitted two stalls with a grating of wood, two inches thick by three inches broad, with a space one-fourth of an inch between two planks, the whole bolted togother by three iron rods and three cross pieces. He says the horses lie high and dry together, and he saves by that means, in straw, twenty per cent.

PAPER BED COVERING.

A suggestion that has frequently been made in the newspapers that a sheet of brown paper used as a bed-covering between er on the top of other wrappers, will impart additional warmth and be as serviceable as a blanket, has been acted upon by Mr. Loder, who has taken out a patent for paper blankets. They are perforated at distances of about four inches, in order to promote the ventilation which the density of the brown paper material in-terrupts. These paper blankets may prove a boon to the poor, and as they are economical, and ready for use in any emergency, they will be acceptable in hospitals, for the supply of which Mr. Loder has already obtained two or three contracts.

BARLEY WATER FOR AN INVALID.

Take two ounces of pearl barley and wash it thoroughly, then place it in some boiling water, and boil it for about ten minutes. This has the effect of dissolving the outside of the barley. Strain it off, put it into a couple of quarts of fresh boiling water, and let it boil gently till it has nearly half boiled away. Then strain of the liquor, and flavour it with a little sugar and lemon-juice, putting in a small piece of peel. Barley water is often made too thick. Patients, especially feverish ones, want something to drink. By adding water to it, it can, of course, he made as thin as wished. Barley water should be kept in a jug, with a spoon in it, and stirred up each time before it is poured out, and only the quantity required poured out, as it settles and does not look nice—milky at the bottom and watery at the

BIRDS VERSUS VERMIN.

"In 1878," says M. de Lautrie, "I took five little sparrow-hawks from a high tower and put them in a cage on the balcony. The parent birds immediately brought them food, and I was not surprised to see that this food consist. ' of twelve mice, four large lizards, and six mole crickets. A meal of like size was brought every day for a month. At one time there were fifteen field mice, two little birds, and a young rabbit. Last year I made the same experiment with the same general result, one meal consisting of twelve young nightingales, one lark, three nicles, and one hedgehog. The parents always ate the heads of their prey, and picked from the bodies of the dead birds some of their feathers. In the case of the hedgehog the only part not eaten by these voracious little creatures was the skin of the back, which was too much for their maws. In one month the five baby hawks rid the world, by actual count, of four hundred and twenty rats and mice, two hundred and twenty mole crickets, and one hundred and fifty-eight lizards. Were not the twelve poor little nightingales and the lark well paid for ?"

LOG-NAVIGATION OF THE NILE. As we watch, almost breathless, the strain on the ropes, look! there is a man in the tumultuous rapid before us swifty coming down as if to destruction. Another one follows, and then another, till there are half a dozen men and boys in this jeopardy, this situation of certain death to anybody not made of cork. And the sin-gular thing about it is that the men are seated upright, sliding down the shining water like a boy, who has no respect for his trousers, down a sandbank. As they dash past us, we see that each is seated on a round log about five feet long; some of them sit upright with their legs on the log, displaying the soles of their feet, keeping the equilibrium with their hends. These are smooth, slimy logs, that a white man would find it difficult to sit on if they were on shore, and in this water they turn with him only once; the log would go one way and the man another. But these fellows are in no fear of the rocks below; they easily guide their barks out of the rushing floods, through the whirl-pools and eddies, into the slack shore water in the rear of the boat, and stand up like men and demand backsheesh. These are popular ferry boats in the Upper Nile; I have seen a woman crossing the river on one, her clothes in a basket and the basket on her head—and the Nile is nowhere an easy stream to swim.—Warner, in the July Atlantic.

A WONDERFUL ISLAND. Men have often tried to rival nature on

her own ground. One remarkable scene of such effort is still sought by tourists in Lake Maggiore, in Northern Italy, adjoining Switzerland. In Lake Maggiore lie the islands belonging to the Borromean family, among which is "Isola Bella," an enchanted ground well worthy of its name. Two hundred years ago the island was a barren rock; to day, thanks to the freaks of a spendthrift nobleman, it is " a low to reas." Ten terraces built in massive stone piers rise out of the water, earth of sufficient depth to grow the largest trees brought there, and these many years it has been a little forest of luxurious vegetation for every clime. There flourish the camphor and the India-rubber trees, the bread fruit and the banaus, the black bam-boo and the American aloe, the cedar of Lebanon, the magnolia, the date palm laden with fruit, and the camell is fifteen feet high. Every step brings one into contact with new beauties, while statues and wondrous works in stone mingle every where with the living green ivies, honeysuckles, trumpet-creepers, and a wealth of ferns and creeping-plants. The "spend-thrift nobleman" who perpetrated all this magnificence was Count Vitaliano Borroo, a descendant of the celebrated puilanthropist, Archbishop Charles Borromeo, one of the saints of the Roman calendar.

Presbytery of Glengarry.

This Presbytery met by adjournment in St. John's Church, Cornwall, on Tuesday, the 28th ult. In the absence of the Modera tor the Rev. N. Paterson was called to the chair. Intimations from the Presbyteries of Montreal, Toronto, and Lindsay, to the effect that they were about to apply to the General Assembly for the admission of certain ministers from other Churches were read. The report as to the bound-aries of Preabyteries was discussed, when it was resolved to make no application in the meantime for an extension of these boundaries. A petition from certain resi-dents on the South Branch and Glen Road shing the establishment of a mission station in that district was presented. A motion granting the prayer of the petition was carried over an amendment delaying its consideration until next meeting. Against this resolution two members dis-sented, and protested for leave to complain to the next meeting of Synod. The claim from the congregation of Alexandria upon the Home Mission Fund for the cur-rent half year was laid before the meeting, and action taken there anent. It was agreed that the stated meetings of Presbytery should take place quarterly, as follows: On the second Tuesdays of July, October, January, and April. Intimation was given that at next regular meeting, that is on the 2nd Tucsday of July, a decision would be come to as to the future seat of Presbytery. The Rev. Mr. Binnie, Dr. MacNish, and D. B. McLennan, Esq., were appointed a committee on "The State of Religion," Mr. Binnie, Convener. A petition from the congregation of Lunnenburgh asking that a deputation of the Presbytery should be appointed to visit them, and enquire into, and if possible arrange certain difficulties, was granted, and Messrs. Burnet, McDonald, and Binnie were appointed as the members of the deputation, and it was agreed that they should go to Lunnenburgh on the 10th April. After the transaction of some further business of minor importance, the Presbytery adjourned to meet in the Lecture Room of St. Andrew's Church, Martintown, on Friday, the 7th day of April, at one p m.

A Veteran of the Church in Scarboro

At the annual meeting of Knox's Church Scarboro, held last month, Mr. William Clark resigned his office as treasurer of that congregation. His only reason for doing so was old age. This old and warm friend of the church is now in his eightysecond year. He has held the office of treasurer for the long period of thirty years, and has discharged the duties of his office to the entire satisfaction of the congregation. Mr. Clark retires from the active duties of this important office with the warmest affection and the strongest confidence of the whole congregation. Mr. Clark has been connected with Knox Church since its organization, and by his liberality, and sound judgment, and zeal, has very largely contributed to the welfare and prosperity of Knox's Church. This faithful servant is loved by young and old in Scarboro, and his name is not unfamiliar to others beyond the sphere of the congregation, in which he has laboured so long and so well. He took, in his younger days, an active part in the general work of the church, and was a frequent representative to the superior courts of the church, and always by his vote and means supported everything that advanced the cause of Christ.

He is one of those large, noble-souled men that are met with only too seldom. No good cause ever failed in receiving his support. His name stood first, and stands first still, in every cause that commends itself to his judgment and conscience. He is a warm friend of the Presbyterian Church. Her ministers he loves, and no doubt all the ministers who have ever filled the pul-pit f Knox Church can testify to the num-berless acts of kindness shown them. He is unassuming in all that he says and does, and yet no man commands the same influence and respect of the whole congregation.
While Mr. Clark has retired from public

office in one department of church work, he still remains as senior elder of the congregation, and we are sure will ever take the deepest interest in Knox Church to the end of his days. And when his course is finished and his days are done, may God grant that, through the blood of Christ, he may enter into the rest that remaineth for the people of God.

Modern Dress and Manners.

It is a bad sign when men cease to re spect women of their own, or indeed, of any clas; but the women themselves are to blame for the intolerably flippant and importment tone pervading young society. We do not want to go back to the formalities of Sir Charles Grandison, and there is a winning charm in 'naturalness not to be had from the most perfected artificiality. Nevertheress, a slight return to Old World forms of courtesy, a little dash of that stately reverence of speech and demeanor which our forefathers exaggerated into which our forefathers exaggerated into pedanty, would be a gain in times when the young men give, as their greatest praise of a girl, "There is no nonserve about her," meaning no bashfulness, no reserve, no girlish shrinking modesty; while the girls justify the compliment by calling the young men "dear boys;" and sometimes when they have less nonsense even than usual, and desire a closer assimilation of style, "old men."

This is the "form" which is taught and

held up for admiration in the ladies' novels of the day; and it is impossible to exaggerate the degree in which these writings have tended to corrupt and degrade the sex who chiefly write and read them. All these things are patent. Patent, too, is the inference that a woman, from no fault of her own, falls into trouble; she suffers for the mistakes and follies of her class and the time. Personally she may be wholly biameless; but with all these lines of demarcation blurred, these distinctive characteristics confused, it is almost invisable that these blurs almost invisable that the characteristics with the control of evitable that there should be mistakes. Until we come to a more ethereal condition of existence the burden of self-protection must, we fear, lie on the women may live upor themselves. That burden is not very Christ Jesus.

heavy, and the penance it includes not very bitter. It is only that modest women must show what they are by a series of negatives, and take care not to expose themselves to missonstruction by an at-tractiveness of out-of-door dress, a doubt ful manner of speech, and a Bohemian bon hommie of behaviour to strangers which shift the labels, mislead their companions, and end in the confusion of a mistaken affinity, by which they themselves are the greatest sufferers in the end. - Saturday

Disdain of Umbrellas.

Umbrellas, such a necessary convenience in our day, were, even in the beginning of the present century, but little used in England, or indeed in any part of Europe, unless by invalids, or very fine ladies. And they did not carry an umbrella in the street as we do; but one was kept hanging in the hall of stylish mansions, and held by a servant over visitors as they passed to and from their carriages. It was deemed very effeminate in a man or boy to shirk a wetting; and so it was no wonder that an old soldier like Lord Cornwallis should have had his ire aroused by the offer of an umbrella.

He had been dining with a friend, and when about to enter his carriage to return home stopped a few minutes to converse with his host. As it was raining in torrents, a servant in attendance attempted to hold the house umbrells over his Lordship's head; but the old soldier exclaimed wrathfully:

"Take that thing away! Do you suppose I am a sugar doll, to melt in a shower? or do you take me for a woman, who is afraid of her fine headgear! I have not been all these years fighting my country's battles, to be frightened now at cold water. A shower of rain is no worse than powder and ball, and I never shirked

Then, baring his head to the pelting rain, the nobleman walked deliberately to his carriage.

The gallant old Duke of Wellington, the hero of Waterloo and so many other battles, had the same opinion of umbrellas. During the Spanish war, in an action near Bayonne, in 1818, the Grenadiers, under Colonel Tyngling, occupied an unfinished redoubt near the high road. Lord Wellington, mounted on his veteran charger, rode past the redoubt, scanning with critical eye the disposition of the troops, and evieye the disposition of the troops, and evidently as unmindful of the heavy rain that was pelting him over the head and shoulders as he was of powder and ball when facing the enemy whom he always meant, and rarely failed, to subdue. You may imagine, then, the indignation of the sturdy old chieftain at seeing the officers of a certain regiment protecting themselves, even under fire, from the torrents of rain, by huddling together under umbrellas. This was more than the equanimity of the "Iron Duke" could endure, and he instantly, after reaching his quarters, d spatched Lord Iill with the message:—Lord Wellington does not approve of the use of umbrellas by soldiers, and especially under fire, nor can he permit gentleman's sons to make themselves ridiculous in the eyes of the army.—St. Nicholas.

A TREATY of weights and measures has been agreed upon by representatives of the following nations :- Germany, Austria, Belgium, Denmark, Spain, France, Italy, Portugal, Russia, Sweden, Switzerland, Turkey, the United States, Brazil, the Argentine Republic, Peru, and Venezuela. There is to be a central bureau at Paris, maintained at the joint expense of the various nationalities. It is believed that this association, even without any legislative enactment, will have a great tendency to harmonize measures of bulk, weight, and also value. Great Britain is not included. She is supposed by our neighbours across the border, to be so far behind in progress that "she will probably cling to the awkward old ways until her relations with the rest of the world compel a change." A more cor-rect way of putting the matter, would be to say, the commercial operations of Great Britain are so extensive, that she can afford to have a system of her own; and also, that as the present French metric system, or one very much like it, will probably be that ultimately adopted Ly the contracting parties, Great Britain will be at liberty to make use of it, if she finds it expedient. The commerce of England like her constitution, has not been built up on the principles of abstract theories, manufactured by less successful nations; but on such as each particular emergency has seemed to require. French systems, whether politics, religious, or any thing else, have not usually found much favor with the mass of the British people; perhaps in part for the same reason as that assign-ed by an English Ambassador to a con-tinental diplomatist, who taunted him with the fact, that at the English Capital, there was much greater ignorance of the French language, than in the Cities of the continent. The reply was, that Great Britain had not the honor of her Capital having been occupied by French troops, as the other nations of Europe had.

> IT never pays to fret and growi When fortune seems our foe; Thelbetter bred will push shead And strike the braver blow. So luck is work, And those who shirk Should not lament their doom, But yield the play,

And clear the way,

That better men have room. God doth purposely conceal His purposes from his children, in order that they may live upon His absolute promises in

The Royal Titles Bill.

THE new Royal Titles Bill conferring the title of Empress of India upon Her Majesty, is provoking an unusual amount of contention in England. It appears to have been requested by the Queen herself, possibly on the suggestion of the Duke of Edinburgh, whose wife, being an Imperial Princess in her own right, has always felt aggrieved at the order of precedence which assigns her the position she occupies at the English Court. So far as India is concerned, the additional title may please a few whose favor is not worth buying, while it will leave the mass of the population influenced by circumstances of a widely different character. The suggestion has been thrown out, that the colonies, especially Canada. will have their feelings hunt by the apparent want of consideration which passes them by, unnoticed in the catalogue of the Sovereign's titles. So far as Canada is concerned we feel quite competent to assert that we consider ourselves a part of Great Britian, and that we no more feel slighted by the omission of ourselves from the list than do the inhabitants of the county of Surrey. We consider ourselves to be still English; and if not, we are Scotch or Irish, which is very much the same thing, and therefore just as good. The great Sanscrit Scholar, F. Max

Muller, thinks that as Sanscrit is the ancient language of India, and as it is more revered and studied now than ever, it would be most natural to look for an additional title for our Sovereign in that language, if we wish to please the Hindoos. He remarks that the right name for Sovereign of India, as King of Kings, is Adhiraja, i.e. Supreme King. The word is used in the most ancient literature of the Hindoos, as in the tenth of the Rig-veda hymns. In the formula used at the consecration of a Supreme King, these words occur. "Be a Supreme King (adhiraja) among Kings." The title was given to their greatest heroes, such as Rama. And if a still grander title should be wanted, the same Scholar suggests, Rajadhiraja Supreme King of Kings, which is also found in the most ancient Literature of India. The title has also this advantage that it might be translated, he says into English, "by King or Queen, so that her Majesty's new title would assume the simple form of 'Queen of Great Britain, Ireland, and India.'' But Max Muller must perceive that the title would not fully represent the Sanscrit term, inasmuch as it would not express dominion over other potentates. And further than that, it would not meet the Queen's own wish, and that of the Duke of Edinburgh .- Dominion Churchman.

A Tr'umph of Medical Art.

Yes, a triumph we call it, when medicine can be so "fixed up" as to be pleasant to take, and yet accomplish the object intended. Such a medicine is Dr. Pierce's Purgative Pellets, samples of which the writer procured and tested in his own family. The Pellets (little pills) are about one-fifth the size of an ordinary pill, made of highly concentrated root and herbal expects and sugar-coated.—Frankfort (Ind.) tracts, and sugar-coated.—Frankfort (Ind.) Weekly Crescent.

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HOME MISSION COMMITTEE.

Western Division.

Western Division.

The Home Mission Committee of the Western Division, will meet in the Deacons' Court Room of Knox Church, Toronto, on Monday evening, 3rd April next, at 7 p m.

Claims of Presbyteries for the current six mouths, and all documents intended for the Committee, should be sent to the Convener, not later than the 3lst March.

A full and punctual attendance of members is exmestly requested.

WM. COCHRANE, D.D.,

Convener.

SYNOD OF HAMILTON AND LONDON.

THE Synod of Hamilton and London will meet in St. Paul's Church, Hamilton, on Tuesday, the second day of May next, at half-past seven o'clock,

second day of May next, at half-past seven of covering.
Rolls of Presbyteries and all other paners intended for present-tion to the Sund, should be sent to the Cierk at least one week hefore the date of meeting.
The Committee on Bills and Overtures, consisting of the Syned and Presentery Clorks with a representative Minister and Elder from each Presbytory, will meet at 2 p.m. on the said day of Meeting, to arrange the business of the Syned.
WM. COCHRANE, P.D.,
WM. COCHRANE, P.D., WM. COCHRANE, D.D., Synod Clerk.

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The following certificates should be read by all the affileded they are in very respect time, and should they be read by any one who is not affile ted himself, if he has a friend who is a suit err, he will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

A MOST REMARKABLE CURE.

Philadel Phila, June 28th, 1867

bein Hand Baitmane Md. - Duar by Society your advertisment, I was induced to try your Epolopic Phila, I was annoted with Fight pay in July, 1883 I man chalely my physician was summoned but he could give me neight I to a consulted and the relay statement of another, but without my goods the of I again returned to man in might have an account of the order of the country by dean as excupyed and hid do systal drift and times. It was goods the of I again returned to man in might have a substantial many premountous symmetric and the country of the

IS THERE A CURE FOR EPILEPSY?

The substitute of will answer.

The substitute of will answer.

Grevara Miss John 20 - Syrus N. Haver - Dearbit?

You will find a cell in the dollar which I send you for two boxs. If your Epils rife Pills. I was the first person who trud your Pills in this part of the country. My soa was badly afflicted with fice for two years. I wrote for and received two boxses of your Pills, which he took according to divections. He has never had a fit since it was by my persuasion that Mr. Lyou tried your Pills. His case we as cry bad one; he had fits nearly all his life. Prevens have written to me from Alabama and tog my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, etc. C. H. Guy.

Grenads, Yalabusha County, Miss.

ANOTHER PEMARKABLE CURE OF EPILEPSY: OB. FALLING FITS.

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

MONTHOMERY, Texas, June 20th, 16:7.
To SETH S. HANY.—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals of two to four weeks, and oftendings several in quick succession, sometimes continuing for two or three days. On several occasions they lasted how would continue for a day or two affort the fits ecased. It ried sweam is medical prescribed by our reddent physicians, but without success. Having seen your advertisement I concluded to try your remedy. I obtained two boxes of your Pills, gave them according to directions, and they affected a permanent cure. The person is now a fout, healthy man, about 30 years of age, and has not had a distinct he commenced taking your medicine, tea years since that time menered taking your medicine, tea years since that the was my principal wagoner, and has, enter that the order of the control of the pour remedy, and would his every one who has fits to give it a trial.

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DECALCOMANIES

or TEANSFAR FICTURIS, with book at the property of the property

Presbytery of Toronto-This Prestytery held an ordinary meeting in the usual place on the 4th inst. Dr. Topp, Moderator. The following were the principal matters transacted: A committee was appointed to prepare a minute anent the late Dr. Jennings, and report to next meeting. A call was produced from the First Congregation, Brockville, to Mr. Burnfield, of Scarboro'. Relative papers were also produced and read. Commissioners from the congregations concurred papers were also produced and read. Commissioners from the congregations concurred
were severally heard. Also Mr. Burnfield,
who expressed his willingness to accept of
the call. It was then resolved to loose
him from his present charge, this resolution to take effect from the 23rd inst. And
Mr. Gray was appointed to preach to the
people in Scarbero', and to declare the
charge vacant Mr. MacGillivray, to be
interim Moderator of the session during
the vacancy. Prof. McLaren reported
moderation in a call from the congregation
of Old St. Andrew's Church, Foronto, given
unanimously to Dr. Waters, of St. John,
New Brunswick. The call was found to be
signed by 67 members, and concurred in
by 28 adicrents. The annual salary is to
be \$2,500, payable quarterly in advance. by 28 ad iorents. The annual salary is to be \$2,500, payable quarterly in advance. The call was sustained, and ordered to be transmitted to the Presbytery of St. John. Prof. McLaren and Archd. McMutchy to prosecute the same. Mr. McAulay tendered the resignation of his charge at Mono and Caledon. And Mr. McFaul was appointed to preach to the people there, to acquaint them with the siep taken by their minister, and to require them to appear for their interests at next meeting. A committee was appointed, consisting of Messrs. Robb (convener), Mackintosh, Oarmichael of Markham, Carmichael of King, Mesers. Robb (convener), Mackintosh, Car-michael of Markham, Carmichael of King, Cameron, Win. Clark Jr., and James Brown, to visit Cedar Grove and other localities adjacent, and to report in regard to their spiritual wants, etc., at a subse-quent meeting. Mr. Pringle reported his conduct in dispensing the Lord's Supper and presiding in the election of elders at Alton; and he was appointed to take steps for the ordination of those, who were so elected. A memorial and petition was elected. A memorial and petition was brought up from a member of West Church, Toronto, which was sent to a com-mittee, and on their recommendation was disposed of to the satisfaction of all parties. Papers were produced and read in favour of Mr. John Dobbin West, once a minister of the Presbyterian Church in Australia; and it was resolved, as desired by him, to apply for leave from the General Assembly to receive him as a minister of our church. A petition was read from certain represen-tatives of East King and Laskey, praying for a supplement to the former of these congregations, or that such a re-arrangecongregations, or that such a re-arrangement might be made in that locality as would help to remove the pecuniary embarrasament, and secure a countenance of gospel ordinances. Mr. D. Johnstone was heard for the petitioners, and a committee was appoin ed.con-isting of Messrs. Mackintosh, Gray, and MacGillivray, to visit and make enquiry, and report to next meeting. A memorial was read from St. Andrew's Okurch congregation, asking leave from the Presbytary to execute a mortgage on Oxurch congregation, asking leave from the Presbytery to execute a mortgage on certain property belonging to the congregation. The prayer of the memorial was granted. The Draft Act for the constitution of the General Assembly was taken up and disposed of. The 1st and 2nd clauses were approved of. The 3rd clause was recommended to be modified as follows: lows:—That each Presbytery shall electits representatives at an ordinary meeting held at least thirty days before the meeting of the General Assembly; and in the event of any of these representatives resigning their commissions, it shall be lawful for the Presbytery to elect others in their place at any subsequent meeting previous to the meeting of the General Assembly. The Ath clause was also regarded as needing modification, and as follows:—That each Presbytery Clerk shall forward to the derks of the General Assembly, at least eight days before its meeting, commissions in favor of the minister and elder elected as representatives; and from such commis-sions, etc., etc. The 5th clause was ap-proved of, and the clerk was instructed to report in terms of the foregoing. As already stated in the PRESETTERIAN, a gaper was read from Mr. MacDonnell set-ting forth his belief on the matter of future punishment, agreeably to a requirement passed by the Presbytery at a pro re nata meeting in November last. It was moved by Mr. D. Mitchell, seconded by Mr. W. E. Mackay, that the Presbytery accept the paper of the Rev. D. J. Macdonnell as a sufficient answer in response to the requirement that he should report to the Presbytery his views on the subject of eternal punishment, at this meeting of Presbytery. In amendment, it was moved by Prof. McLaren, seconded by Mr. James Brown, that Mr. Macdonnell's paper be referred to a commutee, to report thereon to a subsequent meeting. The amendment and the motion were then successfully put to the vote, when 17 voted for the former, and 2 for the latter. The amendment was consequently declared, and the following committee was appointand the following committee was appointed in terms thereof: Prof. MoLaren convener, Principal Caven, Mr. Carmichael of King, Mr. Aitken, Mr. Robb. Mr. Breckenridge, Mr. D. Mitchell, the Moderator, Mr. James Brown, and Hon. John McMurrich, to report on the 18th inst., for which date the next ordinary meeting of Presbytery was appointed and of which of Presbytery was appointed, and of which members will please take due note. A letter was read from Mr. Dick demitting letter was read from Mr. Dick demitting his pastoral charge at Richmond Hill and Thornhill, and assigning as his chief reason for taking this step an increase of bodily infirmity. Mr. Dick, being present, was briefly heard, rud it was resolved that the letter lie on the table in the meantime, and that Mr. Aitken be appointed to preach at Richmond Hill and Thornhill next Sabbath, to inform the congregations there of the step now taken by their minister, to conter with them the by their minister, to conter with them the next day as to whether he could not be rework, and cite them to appear for their interests at next ordinary meeting. Mr. Colin Flutcher, M.A., theological student, who had finished his curriculum at Knox

College, applied to be taken on preliminary trials for hoenee. He was tried according

ly; and the Presbytory resolved to take ly; and the Presbytory resolved to take the remaining necessary steps for his hoese. Also, the Moderator and Mr. Robb were appointed to assign him subjects for trial discourses, persuaded that the remaining steps will be authorized by the Assembly. This was the last transaction of a long and exhaustive meeting of Presbytory.—R. MONTEATH, Pres. Clerk.

THE PRODUCE MARKETS.

TORONTO, April 12, 1876 The foreign breadstutis markets are generally unchanged. In Ohioseo wheat is a little easter

TORONTO,								
What fall per bushel								
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Barley. do								
Oats. do								
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Byo. do 0 00 " 0 00								
Dressed Hogs per 100 lbs 8 50 " 0 00								
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Red Winter		***********	1	65	"	1	62
Spring Wheat		*********	1	60	**	1	60
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Births, Marriages and Denths.

At Ottawa, on the morning of Tuesday, April 4th, the wite of Roy. WM. Moure of a ton MARRIED.

At Waterdown, on the 24th uit., by the Rev E. W. Waits, Amos Chambers, Leq., of the Township of West Flamboro, to Sarah Jane Cooke of the

At the residence of the bride's father, on the 5th inst, sy the day A of Forbes, Ms. Wx. PRINGER, Jr., of Jurioss, to Miss Marganer, eidest daugn-ter of Wan Andar Esq. of Barrie.

Official Announcements.

MEETING OF PRESBYTERIES,

BARRIE -Next meeting of Presbytory of Barrie at Barrie, in last Fuesday of April at 11 s.m., Charman — In the Lecture Room of Knox Churcu, Loronto, o. Saturday, 10th June, at 11 a.m. Linuxx.—At Woodville, on the last Tuesday of May, at 11 a.m. HURON.—The Prosbythry of Huron will meet at Chaton on the 11th April Roll will then be made

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

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SYNOD OF TORONTO AND KINCSTON.

The next meeting of the Synod will be held in Kook Church Toronto, on TUFSDAY 2nd MAY, at half-past Sociock, p.m.
A sermou will be preached by the Rev W Fraser, the Moderater.
Relisot the several Presbytories, summaries of changes, etc., will be sent to the undersigned at least eight days before the date of meeting.
The Business Committee will meet in the school-room of Ruox Church, at 2 welock p.m., on Tuesday, 2nd May JOHN GRAY, Synod Olerk

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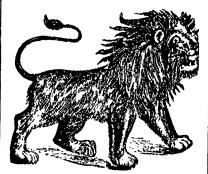
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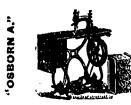
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