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[Whole No. 225

Contributors and Corresponmence

FRENCH EVANGELIZATION.

Editor British American Presbytryian.

SIR,-Allow me to acknowledge with cordial thanks the receipt of contributions for French Evangelization as shown by the appended list. I am happy to say that money continues to

the Synod of Montreal and Ottawa, and some resolutions were unanimously adopted to ask the General Assembly to devise means by which to secure us a much larger income. This is absolutely necessary if we are not to abandon the openings the Lord has made for us, and to allow the many souls brought out of Romish darkness by our mission to pass into other hands. At this moment we have eig y families of converts in the west of the city, with no church in which to congregate and instruct them. An Episcopal missionary has been placed in the very heart of them, and is doing his atmost to gather them into that communion. In these circumstances our Board has resolved to build in that neighborhood a Mission Church to seat six hundred. This will cost not less than ten thousand dollers. We should at the same time build a similar church in the east of the city, where we have a large number of

converts, among whom the Wesleyans have sent a missionary. These two churches are required in addition to Russell Hall. We also require a mission School House at St. Paul de Chester, and another at St. Chrysostem. The people at both these stations offer land on which to build, and material, labor and contributions according to their ability, but they cannot build without considerable assistance. To day I have furnished our young missionary, G. Mousseau, with an outfit of Bibles, Testaments, Shorter Catechisms, and French tracts, and books to take with him into the backwoods of the county of Suffolk. There are twenty French families already settled there who have little or no faith in the Pope and his messengers. Twelve French Protestant families from our Russell

sends Mr. Mousseau with them to teach themselves and their children the way of God more perfectly, and to evangelize the surrounding population. We think this a wise step, one which our church will approve. But we need a School House there at once, otherwise how is Mr. Monsseau to carry on his mission work? Where is the money to come from for all these purposes? Our people have it in their pockets. They have millious of dollars going to waste for want of proper investment in the Lord's business. From such a church as ours, with its great numerical and financial strength, there should be no difficulty in realizing thirty thousand dollars annually

for this mission, and with less than this it

cannot escape injury and reproach.

Hall Church leave this morning for the

same place, to settle on wild lands granted

them by the Government. Our Board

friend of mine writes me from England that this is "one of the greatest works of modern times." He is quite right; but does our church properly realize this fact ? The British Religious press has taken favorable notice of it, and copied extracts paper, and this suggested to me that the Churches at home should aid us in this work. I have accordingly furnished the Rev. Dr. Jenkins and Prof. Gregg with information to lay before the General Assemblies of the church of Scotland and the Free church, and the Synod of the united Presbyterian church, and the Presbyterian church in Ireland. I trust their appeals to these venerable Courts may be eminently successful; but we need something more than this. We need a British Agent to send us ten or twelve thousand dollars per annum. And in this connection it must

not be forgotten that for our want of such agency, others whose organization and doctrines are not Presbyterian, draw the money which we need for our people, both in Britain and in Canada. I intend next week to present the claims of this work before the General Assembly of the Presbyterian church of the United States, through Father Chiniquy, and otherwise we are doing much to enlighten the French Romaniats of that country, and as yet we have received little financial aid in return. We therefore wish to fell our American Brethern

what we are doing, and to draw their sympathy and support in our behalf. It is unnecessary for me to anticipate our report to the General Assembly by going into recent details, but I cannot close this hurried note without mentioning that our Board directed Father Chiniquy to spend this month at Ottawa. This decision was made at the request of Brethern in that city; and already tidings of success have

reached me. A deep interest is awakened throughout the city by the stirring ad-dresses of our venerable missionary, and large numbers of Roman Catholics assemble to hear him. Let us hope and pray that the Lord may open their hearts to receive the truth. Yours truly.

D. H. Macvicar.

Pres. Coll., Montreal, May 18th, 18:6.

The Macdonuell Case

Editor British American Presbyterian.

Sir,—As I have seen in your columns and elsewhere, observations on what is called "the Macdonnell case," which appear to me to proceed from a complete misam happy to say that money continues to flow into our treasury, and we need it all and far more. Our work has out-grown our ability to overtake it. This was the feeling expressed at the recent meeting of the Synod of Montreal and Ottawa, and the synod of Montreal and Ottawa, and the synod of Montreal and Ottawa, and the synod the synod of Montreal and Ottawa, and the synod the synod of Montreal and Ottawa, and the synod the synod that are some synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question,"—about uttering no uncortain synonymaps and the duration of future punishment "an open question," and the duration of future punishment "an open question," and the duration introduce any "new type of teaching," or to make the question an "open" one. The immense majority of the members of the Presbyterian Church have probably no doubt that future punishment will be endless, and that is the recognized teaching of the Church. Well and good. No one, so far as I know, has objected to this holes of a which separate which seems this being so. That sonnet which seems to have so needlessly alarmed some of your correspondents is really only a statement of what few will care to dispute—that we ought to treat with Christian charity those who differ from us even on this pointwho dider from us even on this point—and so long as they "love the Lord Jesus Christ in sincerity," should acknowledge them as brethren in Him. If this is to be disputed the word of God will first have to be set

> As for Mr. Macdonnell ever- one should know by this time that neither he nor his know by this time that notitier he nor his friends claim any right to introduce "a new type of teaching. On the contrary, he has himself expressed his regret for the solitary sermon in which he merely glanced at "restoration" as seeming to be indicated by some passages of Scripture, while he fully admitted the force of those on the other side. And he has distinctly stated that he consider it no part of his measure as a considers it no part of his message as a minister of Christ to hold out any such hope. He has, moreover, stated that he has "reached no conclusion at variance with the Confession," and that his teaching is not to be at variance therowith. Many think this might have satisfied any reasonable care for the purity of the teaching of the Church. But where is there any ground for talking of "a new type of teaching or "open questions?" What the Church has to do with is simply the question whether an honest scruple of conand useful minister, who, having difficul-ties in regard to a certain subject, cannot see his way clear to express his immost thoughts in the words of others. And why should not such a scruple be tolerated in regard to one point, when we are assured that such soruples are tolerated in regard to others? It is not lon_ since you stated editorially that "no minister of our Church regards himself as in the position" of being obliged to endo: se every statement of the Confession. Why, then, should such extreme rigidity be practised towards one who is confessedly among the brightest ornaments and most devoted ministers of

the Church? the Church?

The Confession of Faith itself clearly lays down the principle of conformity to human standards, when it expressly says that "God alone is lord of the conscience," and that the requiring of an implicit faith and an abolute and blind obedience, is to destroy liberty of conscience and rea son also." Furthermore it declares that as "all synods or councils since the Apostles' times, whether general or particular, may err, and many have erred; there-fore they are not to be made the rule of faith and practice, but to be used as an help in both. Many are of opinion that these principles have been ignored in the recent proceedings, and that the Confession has not only been used in a way never in-Our Church, so far as I am aware, that the Church has been jealous in guarding the purity of her teachings. What has been objected to has been "the requiring of an implicit faith, an absolute and blind obedience," the attempt to trammel a man's conscience and his inalienable freedom of thought, which is sadly out of keeping with the ancient history of the Presbyterian Church. As the Methodist Guardian well puts it, in an article of which you publish an expurgated edition, "It seems to us that the gentlemen who took the lead in maintaining the doctrine of the Confession, while professing to concede to Mr. Macdonnell the liberty of entertaining doubts and perplexities on the question, really required of him a statement such as could only be given by one who had no doubts on the subject." I do not desire doubts on the subject. I do not desire here to give expression to the strong opin-ions on this point held by thousands of Presbyterians, including some of our ablest ministers, as well as by many other Christians. But certainly it has not been the practice of the Presbyterian Church to establish such close surveillance over the private thoughts and consciences of her ministers. Even in the celebrated "Row case," the result of which has occasioned anch general regret and condemnation, it was the teaching, not the private thoughts of their brother with which his judges concerned thenselves; and it was solely on the ground of his teaching, as reported by examined witnesses, that he was expelled. Mr. Macdonnell's teaching has been unimpeachable, except on the one occasion for which he has expressed regret. And is it not making a man "an offender for a word," to make that single sermon the ground for probing his most private thoughts, after he had clearly indicated his intentions as to his teaching? That Mr. Macdonnell should have said what he did

say regarding the conduct of the case is a proof of his large hearted magnanimity and

as we all know, many things totally at variance with the liberty with which Christ has made His people free, have been done under a mistaken though "painful sense of duty," and with the best and kindest intentions. The whole history of religious differences abounds in such metances.

blackball every candidate who did not come up to an arbitrary standard. Surely it is forgotten that a Church must first of all seek to follow out the "mind that is in Christ Jesus!" And can any one truly say that it is in accordance with what we know of that "mind" to cast out one of His true and faithful servants because he may chance to differ from the majority of us on a point which need never enter into his teaching? And if not, then to do it because it is in accordance with Church law, is simply to place Church law above the will of Christ. Moreover, if this were so, no minister who is not ab- ary. Up to 17th March the date of your solutely at one with the Confession on every point, could help feeling himself in position.

And is it not possible that Presbyterians are apt to think a little too much of merely theoretical differences, and much the life "blameless and harmless," the "abounding labours," the "work of faith and labour of love," the following Christ and the desire to do His will, on which He life and passengers dealering the laid such paramount stress, declaring the latter the best preparation for "knowing of the doctrine?" I have known of ministers whose coldness, worldliness, indifference, ruined their congregations and discredited their profession; but I never saw the expression erring brother applied to them by any paper. This was reserved for one of our most earnest, faithful and devoted labourers, to whose love for Christ and unceasing labours for His cause all who know him can testify; and simply because he has not been able to feel as sure as to a mysterious point as the rest of his brethren! I say that such things are a represent to our Christianity, a betrayal of our professed be-liefs, and a fruitful cause of a bitter and liefs, and a fruitful cause of a bitter and abounding scepticism. I should be glad if your readers would simply take this question to "the law and the testimony," and study it, not in the light of Presbyterial discussions and newspaper disquisitions, but in the pure spiritual light of the teaching of our Lord and His apostles. I shall be surprised indeed if they shall find there a single argument for driving from their fellowship a man of true faith and zealous in good works, because he may not be able to accept their in corporatation. not be able to accept their interpretation, of certain mysterious words. If any maintain that he cannot therefore preach dis-tinctly the endlessness of future guffering, I reply that he can at least use Scripture language, which he has no difficulty in accepting, and I do not think he requires any more powerful arguments than he habitually employs, to call men to "repen-tance and the remission of sins." And even tance and the remission or sins. And even if this should not satisfy all, is there any human preaching so perfect and so comprehensive that it brings out all doctrines with equal clearness? If we find that any faithful minister fails to bring out some portion of truth as clearly as we should like it, do we therefore reject his ministry? Surely not. If Christ is preached, we do rejoice and will rejoice!

There are many of us who have no doubt at all that to cast out a minister of Christ for such a cause would be deeply displeasing to our master. If we are in the minority, are the majority going to coerce us into what we believe to be sinning against Christ, or leaving their fellowship? Surely this is an occasion on which we tended by its excellent compilers, but in a way severest to witness some of the love and forbearance,—the "practical benefits our Church, so far as I am aware, that the Church has been jealous in guarding the Church that here is a way severe to witness some of the love and forbearance,—the "practical benefits of union"—of which our moderator spoke in his opening address. On the occasion of what is known as "the union Synod" in Throater the transfer of the startings. What has been in Toronto, you remarked editorially that the noble stand for union taken by certain speakers of the Church of Scotland branch, had won for them the warm love and esteem of their brethren of the other section. We want now a practical proof, and practical proofs are infini better than any amount of mere words are infinitely

But if not,—then I sorrowfully say that not a few of those who most earnestly promoted union, will be constrained to the painful alternative of parting company with their brethern, rather than become parties to a transaction which they feel would grieve and wound the Lord Jeeus in the person of one of His faithful servants, whom He has called into His ministry, and whose ministry He has signally blessed. For they feel that they shall have to answer,—not to Charch Courts and newspaper editors—but to Him who has solemnly said. "Inasmuch as ye have done it to me of these my brethren, ye have done it unto me," Yours truly. PRESBYTERIAN.

Students' Missionary Society of the Presbyterian College, Montreal.

The following is an abstract of the above Society for the years 1875-76. The Society has sent out five Missionaries for the com-

ing summer. 1. L'Amable, York River and Egan Farm, Ont.; C. McKillop, B. A.—2. Thanet and the Ridge, Ont.; C. McLean.—3. Upper Gatinean, Que.; M. H. Scott.—4. Portland and Cantley, Que.; J. Allan, B.A.—5. Coaticocke and Compton, Que.; J. T. Donaid.—
The total expeniture for the past year has been \$1,575.00. The members of the society thank the many friends who by their contributions have aided them in breaking up waste and unfried ground, and beg leave to day, either as a day of devotion, or diversolicit a continuance of that liberality in sion. One can do much useful work of a the future. They also express their grati-tude to God, who has hitherto blessed their charity. Others, looking not at words but at hard facts must draw their own conclutions. A mipugn no man's motives, but, I humble efforts to make known His love.

SCOTCH LETTER FROM AN OLD SUBSCRIBER.

DEAR MR. EDITOR,—In your paper of 21st April, in an article styled " Notes from Edinburgh," there is one statement which conception of its present relation to the Church—permit me to say a few words on the subject. There has been a good deal thing to feasing the subject. There has been a good deal said of late about introducing "a new type of teaching" into the Church—about mak
our and the subject of the condition of the condit as a native of that good town I cannot pass to Edinburgh on the 8th of November, and except a fortnight at Christmas was resident in the good town the rest of that time, and kept a note of the weather. There were eight fine days in November, some of them like the bright frosty days of Canada, where I lived most of my days. There were twelve fine days in December. There were sixteen fine days in January, two or three of which are marked in my notes as splen. did. There were some fine days in Februcorrespondent's letter, there was only one fine day, and it was windy, so I fancy your correspondent, who I take to be rather a delicate person, did not admire it. March on the whole was the wintriest month, snowy, wet, and windy. April only mid. dling, but May so far, has been bright, dry and fine, though cool. The thermometer at 8 p.m. was nover during the winter below 80,0 and only some eight times below the freezing point, 32 °. I noticed in a previous article, some queer remarks about the statues in Edinburgh. Well commencing at the Register Office in Princes Street, there is an equestrian statute of the Duke of Wellington. Then Mr. Scott's monument with a statue of Sir Walter and his fine deer hound. Then a statue of Professor John Wilson known as Christopher North. Then a statue of Alian Ramsay. In St. Andrew's Square their is an equestrain statue of General Lord Hopetown at the Royal Bank; then the Melville monument with a statue of Lord Melville the Scottish Statesman; then a statue of George the Fourth, the first king who visited Scotland after the Union, and then a statue of Wm. Pitt the great Statesman. I leave your readers to judge for themselves of the fitness of Scotchmen placing these statues where they stand. I think these are all at present in the new town, but there is to be one of David Livingstone, shortly erected close to the Scott monument-too close I think. I agree with your correspondent respecting Mr. George Muller of Bristol. His addresses were so plain, unaffected, and energetic, that any one would understand every word. He told us one day, how when he commenced work, he first prayed for men to help him, for premises to work in, and for one thousand pounds. Well he got all these requests granted, but to his astonishment no orphans came. Then he remembered he had not prayed for them, so he went home and lay on his face in prayer for three hours, and next morning his first orphan came. Since then he had in charge ten thousand orphans, and had received seven hundred thousand pounds. He had to peruse about thirty thousand let ters in a year, had five orphanages in charge, and had to do with about one hundred and five schools, and one hundred and eighty missionaries. He never omitted preparation for work by reading the Scriptures and prayer every morning before he did anything else. He told us very honestly that every one was not fitted for such work. and that every one should trust implicity in God and look to him for power and direction. As to temperance matters the plain truth 18 just this: the Government here like the Government with you, "don't know what to do." They desire an immense revenue from the liquor trade, and don't see how to do great many sham supporters of the movement. As to total abstinence it hasn't the ghost of a chance in this country, but I think limitation of licenses will succeed if not this session, at least the next. I was present at the meeting your correspondent alluded .o, and heard some good speeches, particularly from Lord Polworth, an excellent man and an eloquent speaker, but I have little faith in Parliamentary Commissions. I am very sorry to see your Presbyterian Church horizon troubled with clouds; may the Good Lord clear them all away and prosper your noble Church. There is little prospect of Union here.
SCOTCH CANADIAN.

Edinburgh, 11th May, 1876.

"How shall we keep Christmas?"

Editor BRITISH AMERICAN PRESBYTERIAN. SIR :- In the BRITISH AMERICAN PRES BYTERIAN of April 14th, there is a long reply to me from "A Modern Presbyterian." suppose then that you will not refuse to allow me to say a few words in reply. As you desire shortness, I shall pass abruptly from point to point of my opponent's letter.

The allusion to Chiniquy and his hearers las nothing to do with the question of keeping Christmas. My opponent charges me with neglect of "perfect fairness." Woll, if I am guilty, "there's a pair o' us," as the Scotch say—as I shall afterwards show. I have no doubt that many of those who laughed at what Chiniquy said, were strong Christmas men. They laughed at the enemy's weapon being used against himself.

We are not bound to keep Christmas sion. One can do much useful work of a worldly kind at house, if he cannot follow his usual calling. Those who work as they are now doing business as busual on that day, do not "resist the pow-except in the matter of selling liquor.

ers that be." I dare any of our ruler-to punish any one for so doing.
"A Canadian Presbyterian" succeed at my views regarding Christma. He brought forward a very common, but very weak argument in favour of it as a area in for finedly greetings, and bestowing of gifts. I joularly applied to it the Scotch term "perfect haivers"—its true discription. "A Modern Prosbyterium" says that I regard courtesy as little as I do Chammas. This argument in support of the fast part of his charge against me

is a very weak one.

The Incarnation of our Lord is not "the greatest of all events." If it is, why are we nowhere in Scripture commanded are we howhere in Scripture commanded to observe it? His death is the greatest of all events. "Who is he that condemneth? It is Christ that dead," "God forbid that I should glory save in the cross of our Lord Jesus Christ." "In whom we have redemption through His blood. True, the shepherds were commanded to rejoice on account of His birth, but that rejoice on account of this birth, but that was because He had come to give His life a ransom for many. But now, His birth has "no glory" by reason of "the glory" of His death "which excelleth." His incarnation took place, not at His birth, but at his conception.

The "days of which Paul speaks, had, at one time, the stamp of Divine authority, and, therefore, were as sacred as the Sabbath. This cannot be said of such days as Christmas. What Dr. Dawson says of the regular Jowish hours of prayer, and the regular temple service, may be said of the "days" of which Paul speaks—" Many continued to obser to them until God in His providence had fully shown that the Jewish nations was rejected by Him, and

its ritual no longer recognized by Him."
There is a wide difference between Christ-Day. The former are called "Christian Festivals." On the later God is thanked specially for the temporal mercies which we have received from Him. If it is to be regarded as a sacred day like the Sabbath,

Christmas and such days, are a pi.ce of will-worship, and, therefore, it is right to will-worship, and, therefore, it is right to protest against them by our actions. Would "A. M. P." if he were going past a Romish Church, enter in, and engage in prayer? For aught I know to the contrary, he might pray aright, even though his face were towards the alter. Would he fall down on his knees if the Host were passing by? Could he not, even then, pray aright? Would he take off his hat on that occasion? He might do so to cool his head. The three Hebrew youths could have fallen on their knees before Nebuchadnezzar's image, and yet have prayed to Jehoveh.

image, and yet have prayed to Jehovah. I have a very low opinion of a turkey-and-pie Christmas. If that day is to be observed, let it be observed as a Christian Festival, and not made merely a time when one has something good to eat, and perhaps also "a wee drappie o't." Let it not be kept in a manner like that in which the Jews now keep the feast of Purim.

I do not claim for Scotland a monopoly of the wisdom of the Christian Church. I am quite willing to take as a rule tho Bible and Christian common sense. The fact that so many do keep Christmas, does not prove that they are in the right.

In the Province of Quebec, there are many holidays kept by the papiets, which, of course, to those who are dependent on them, are idle days. I refer to such days them, are ittle tays. I age to such tays as Annunciation Day, Lady Day, St. Peter's and St. Paul's Day, All Saint's Day, Im-maculate Conception Day, etc. Would maculate Conception Day, etc. Would "A. M. P." have Protestants to have services on these days? If he would not,

why not?
If it be right to keep Christmas and Good Fri. y on their own account why not keep the other days mentioned in my former letter, even if few others kept them? Would it not be well, on the same principle, to have holy water in our hurc * * our bodies washed with pure water. Why not also have burning candles in the day time? Christ's the Light of the world. His word is a lamp to our feet and a light to our path. Christians are commanded to let their light shine. In Churches where the Communion is often dispensed "preparation days" could often dispensed "preparation days count not well be observed, otherwise an argument often brought against popery, I think could be as fairly brought against them—that of having too many holi-

days. "A. M. P." in his former letter hinted that the opponents of Christmas are often mint-a nise-and cummin-men, who ne-glect the weightier matters of the law. Well, I can safely say that the number of that class among its advocates is not

smaller.

"A. M. P." seems to me to argue for

"A. M. P." seems to me to argue for the religious observance of Christmas and such days, sometimes on their own account, and at others as a better way of spending holidays than in innocent amusement, or in useful worldly labours different from those in which we are usually

engaged.
According to promise, I have passed abruptly from point to point of "A. M. P's" letter, in order not to make mine too Yours truly, long.

AN OLD-FASHIONED PRESBYTERIAN.

By the bursting of a boom at Trenton 70,000 logs escaped into the bay between Prince Edward and the mainland. It is not known whether they are entirely lost or not.

The Dunkin Act went into force in Prince Edward County on May 1st. The tayern keepers resolved to close their houses, but the combination failed, and they are now doing business as before,

unquenchable fire must be eternal fire.

Pastor and People.

Everlasting Punishment No. II.

BY BELL CHRECKENIEG , COLUMN STRIFF,

These shell go away into Excelection Pointsb ment' Matt xxv 0

II. I am now in the second place to establish the truth of the lattire of the Church on this subject

Before bringing forward the desired proofs, I would like to make a remark in the nature of the existence to be advanced. If the truth of the dostrine was to be estabtished by a series of argum nts, each one depending on the other, the whole proof would then be like a chain consisting of a would then be like a chain consisting of a certain number of links some stronger and some weaker, and the ingth of a chain would in that case have to be determined by the weakest link, but in this case, the proof being direct, there is only one link, and all the strength is contored in it. Or rather, it must be compared to a cable. rather, it may be compared to a cable, composed of several cords and plies, and these in turn, of fibres of various degrees of strength, to which a certain weight is attached. One single cord of the cable might be sufficient to bear the worde weight itself, but this is not necessary, for the weight is attached to the whole cable. Now surely no one who on minute inspection should discover, that some of the fibres were weak or worthless, would be entitled on that account to say that the cable could not bear the weight put upon it, when in truth its strength would not be materially affected thereby. So in the arguments I may this morning adduce some will be weaker, and some will be stronger, but the weight of the evidence must be estimated by combining the whole. Each seperate and independent argument will contribute its own share of strength; and if any one should discover that some one of the arguments is weak and worthless, he is not on that ac-count entitled to claim that the whole evidence is demolished.

1. My first line of argument is of a negative kind, viz., the absence of any hint in the Scriptures of the future restoration of the wicked, or any change in the condition

If a time should over come in the history of our race when all sin and suffering should come to an end, and all God's intelligent creatures be restored to His love and favor all His enemies be transformed into friends. sin and suffering be no more, death be abolished, and hell extinguished, this would surely be the grandest thing that has ever occurred in the known history of the universe; a redemption far greater than that achieved on Calvary, a salvation more com-plete than the salvation of part of the human race at the close of the present des-pensation. Supposing this to be true, how does it come that we have no hint of it in the Bible; how does it come that that revelation which unveils to us so much of the future world should be silent on this point; how does it come that a restora-tion so grand and glorious, should be left to the inventive genius of a few speculative minds, instead of being brought out into the full glory of the sunlight. If any hint of such a thing should we given anywhere, we would naturally expect to find it where the last judgment is spoken of, but we look in vain for any indication of the suf-ferings of the lost coming to an end. The day of judgment is emphatically called the last day, and is so called by Christ himself. ast tay, and is so called by Unist himself. It is true that the present dispensation is often spoken of as the "last days," and is so called because it is the last dispensation of the divine mercy—there is no other to follow; but where the expression, "last day," is applied to a point beyond the bounds of time, by Him who knows the end from the heginning, we have reason to hear from the beginning, we have reason to be-lieve that it will in the strictest sense be the "last day," and that no change in the condition of man will ever follow. But if at any point beyond that day, the wicked shall be brought back to the love and favor of God, then, the day of judgment could not in any proper sense be called the last day. Then, when we come to read the discription of the judgment given in Matt. xxv, there is everything to indicate that the result will be final. The period of probation is past, the character of men is fully developed, the sheep are separated from the goats, the judge is seated upon the throne, and the sentence is pronounced. Now, the King is omniscient, and cannot be deceived in the character of any; He is just, and the sentence will be in accordance with truth. It will not therefore be like a upon insufficient and unreliable evidence, may be unjust, and may afterwards be re-versed. In the judgment of the King, there can be no error, no mistako, and no appeal and therefore the sentence must stand. And when the awful words are pronounced, "Depart from me ye cursed," there is not the slightest hint that they was ever return again. In the parable also of the ten virgins, recorded in the same chapter in which the indement is described, we notice also the absence of any hint of change in the future state of those who sin a way their day of grace. When the foolish virgins neglected to procure oil till it was too late. and then car ie seeking admission, we read, that "the door was shut;" and there is no hint that it wer would be opened; for to their frants appeal, "Lind, open to us," come the dreadful, response, "Verily, I say unto you. I know you not; as much as to say, "Tan late, too late, yo cannot onter now."

2. My second line of argument will consist of some general considerations, drawn from reason and Scripture, and the operation of certain well known principles and tendencies, which go to show that the punishment of the wicked will be eternal.

punsament of the wicked will be eternal, i.a., The dectrine of eternal punishment is in harmony with the divine perfections, so far as these are revealed to us. All His glorious perfections are infinite; He is infinite in power, in wisdom, in goodness, and in truth. In this probationary state, His dispensation towards men are of a mixed character. Even this own people can sing of mercy and of judgment. On the whole, mercy prevails over judgment; for while the Lord delighteth in mercy, judgment is his strange work. But in this life, His mercy to His own people is restrained by the mingling together of the move it God-ward, what rower and in-

righteous and the wicked-by the growing together of the tures and the wheat, and by the necessity of deciplinary trials and afflictions, to promote the spiritual well-being of His people. And on the other hand, His wrath 18 mea time stayed by rosson of the righteous found among the wicked, lest in rooting up the tares the wheat also might be destroyed; and by the necessity also of preserving the world itself, as well as ungodly men, for the purpose of completing the probation of His own. Though the wrath of God is revealed from heaven against all unrighteou mess, yet meanwhile, the operation of the curse is limited; and while the term of probation lasts, when a sinner returns from the error ot his ways, God repenteth Hun of the evil. But in the future state, there will be an entire separation of classes—of the righteous from the wicked, of the sheep from the geats; and then there will be no restraint upon the exercise of the divine mercy on the one hand, or the divine judgment on the other. The righteous will be perfectly blessed, and hence their happiness will be eternal, the wicked will be utterly cursed, and hence we have reason to helicit the process. and hence we have reason to believe, that their punishment will be eternal.

thi. Another argument is drawn from the essential tendency of sin to increase and multiply itself. Nothing in the world is so prolitic as evil. Nothing can be more apparent than the tendency of every form of evil to increase and multiply, unless counteracted by some powerful, restraining force. Every bad habit formed becomes a new germ of evil, of wonderfully prolific power. Were it not for the restraining influence of divine grace, and the mighty power of God's Spirit, this world would long ago have been completely overun of evil, and the remains of virtue lingering amid the moral ruins of the fall, entirely swallowed up. But bad as the world is, it is not utterly abandoned. God's Spirit strives with men, and in some measure, restrains the wickedness of all. And if we suppose that some men may reach that crisis in their spiritual history, when they are utterly abandoned of God—when His grace and spirit are withdrawn, and they are left to themselves, still, they are in a world where they are surrounded by much that is good, and are therefore not in a condition to manifest fully the natural tendency of evil to multiply itself. But in the future state, when the wicked are ut-terly abandoned of God, when his grace and spirit are entirely withdrawn, and the natural tendency of evil is left unrestrained to manifest iself; and where all outward restraints are removed, so that there is nothing to hinder the full development of evil, then we may suppose that men will beevil, then we may suppose that men will become more and more wicked, and go farther and farther away from God, instead of returning to Him. And if it be true, that all sin deserves punishment, in any part of the Almighty's dominions, whether in this world, or the next, it will follow, that if man go on sinning, they will go on suffering, and if they go on sinning for ever they will also go on suffering for ever.

(c.) We derive another argument from

the fact that suffering in itself has no cleansing power. There may be an impression on the minds of some, that there is some cleaning or purifying efficacy in suffering; but a moment's consideration will show that this is a mistake. It is true that dis-ciplinary trials and afflictions are found beneficial to God's people, but that is not because of any virtue in themselves, but because of the accompanying grace vouch-safed. Where affliction is not sanctified, the result is not beneficial, but the reverse Instances have no doubt come under the notice of us all, in which pain and suffering have left a man more hardened than before. His heart has risen up in rebellion against God, his hatred to everything good is intensified, and he has become more hardened in sin, and more impervious to every good influence. This fact of itself, shows the obsurdity of purgatorial fire to cleanse the souls of the departed, remove the stains of sin, and prepare for the presence of the Lord. Now in the place of woe, the influence of divine grace will be removed, and the natural effect of suffering will be, to be along war were and ware in their size. to harden men more and more in their sing. to intensify their hatred, to increase their wickedness, to levelop every evil passion, and strengthen them in their rebellion against the most High. If therefore men will remain impure and unbely, they cannot be restored to the love and favor of God, or brought to the enjoyment of the blessedness of heaven, for the pure in heart alone shall see God; and if they not only remain un-holy, but possibly increase in wickedness, they must ever remain under his wrath and curse, and their sufferings be eternal. (d.) Another argument may be drawn

from the perversity of the human will. The perversity of the will, is one of the strangest facts of our pi cent sinful condition. It is in this practically, that the difficulty of our return to God lies: "Ye ull not come unto me that ye might have We cannot see very far into this inystery, but so far as we can see, by the light of Scripture and our own religious experience, it is clear that nothing less than the mighty power of God can overcome the resistance of the human will, and bring the sinuer a willing captive to the feet of Jecus Christ. "My people shall be willing in the day of my power." Did we not know to the contrary, we might suppose, that men's experience of the ways of sin and consequent misery—for the way of transgressors is hard, would make them w lling to return to God, but the very reverse in the case. The deeper men sink reverse in the case. The deeper men sink in sin, and the more misery they experience in consequence, the more unwilling they are to return. Take for example the drunkard; the deeper he sinks in the mire of intemperence, and the greater the misery he brings upon himself, the more hopeless is his case; the deeper he sinks, the more unwilling, and because unwilling, the more unable to return to the paths of virtue. Thus we find, that pain and suffering are unable to overcome the perversity of the human will. The same principal will no doubt hold in the future state; the deeper men will sink in sin, and the more misery they will in consequence experience, the more unwilling they will be to return. And since in the present state, all the various motives brought to bear upon the will so seldom avail to

fluences would be required in the future state to effect this purpose, it is impossible for us to conceive. And since we have for us to conceive. And since we have no hint of any such supposable means being employed, we are left to conclude that the will of man will be left in its perversity, and that the misery of the wicked will be eternal.

3. My third line of argument will consist of influences from Scripture passages.

(a.) In 1 Cor. NY. 21, we read "Then cometh the end, when he shall have delicated up the kundaru to God. even the

livered up the kingdom to God, even the Facher, when he shall have put down all rate, and all authority and power, for He must reign til he hath put all enemies under his fset." Whatever may be the meaning of this important passage as a whole, one thing seems clear, viz., that a contain mediate of the property mediates. certain mediatorial office or power, called here "the kingdom," has been committed into the hands of christ, for the redemp-tion of men; but when the end cometh, this mediatorial kingdom shall be given up into the hands of the Father, the purpose tor which it had been given, being accomplished, viz., the gathering of His own redeemed people out of every kindred, people, tongue, and nation, and bringing them safe to glory; and the putting down of all authority, rule, and power. It canot be the giving up of His essential kingdom as a divine Being, that is here spoken of, for He vine Being, that is here spoken of, for He cannot divest Himself of that without ceasing to be God. The inference then is, that His mediatorial kingdom being given up, he will be no louger mediator between God and sinful man. He will no longer send forth His Spirit to convert men, or impart His grace to prepare men for heaven; He will no longer send forth His savyonts He will no longer send forth His servants with the message of mercy, saying "turn ye, turn ye, why will ye die;" He will no longer say with His own loving voice, "Come unto Me all ye that labor and are hoavy laden, and I will give you rest." In now so abundantly enjoy, will not be available then; there will be no mediator through whom the guilty might draw night to God—no great high Priest within the veil to intercede for sinners; all access to God warm made of armeet light be well be not considered. God, every mode of approach will be cut off, and the means of salvation being wanting, salvation itself will be impossible. The only means of salvation that we know anything about, are confined to the present life; and if these are neglected, all hope is cut off, and men must for ever remain in his condition of sin and misery, and his punishment be eternal.

(b.) Heb. x. 26, "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and flery indignation, which shall devour the adverseries." We have seen that the means of salvation through a Redeemer now available, will not be available in the future world; but then it might be asked might not the means which are now so efficacious, be again repeated? might there not be another probation? might not the great sacrifice be offered up again? but this passage seems to close this door of hope-"there remaineth no more sacrifice for sins." And this gives emphasis to the oft repeated statements of Scripture, that Christ was offered once for all. Since God cannot forgive sin without an atonement, else Christ would not have died, and since the present ascrifice for sin will not be arrived. present sacrifice for sin will not be available in the future world, and since the sacrifice of Christ will not be again repeated, and since we know of no other conceivable way in which the wicked can be restored, it follows, that they will be left absolutely

tronows, that they will be left absolutely without the means of deliverance, and therefore their punishment will be eternal.

(c) Matt. xii. 31-32, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blast phemy against the Holy Ghost shall not be forgiven unto men. And whoseover speaketh a word against the Son of be forgiven unto men. And whoseever speaketh a word against the Son of Man, it shall be forgiven him, but whose-Man, it shall be forgiven him, but whoseever speaketh against the Holy Ghost, it
shall not be forgiven him, neither in this
world, neither in the world to come." In
the parallel passage in Mark, we have the
expression, "but is in danger of eternal
damnation," yet we cannot find any
argument on this latter clause, as some
copies read, instead of "eternal damnation," eternal sin. One truth at least this
passage makes perfectly clear, that there
are some sins which will never be forgiven.
The only way revealed to us in which sin
can be forgiven, is through the atonement
of Jesus Christ, but if the Sacrifice of
Christ avails not in the future state, and
sin is unforgiven, then it must be punished, sin is unforgiven, then

sin is unforgiven, then it must be punished, else the justice of God would be set at nought; and if the sin itself is eternal, the punishment must also be eternal.

(1.) Matt. v. 26, "Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Compare also Matt. xviii. 34, "And his Lord very work, and delinesed." farthing." Compare also Matt. xviii. 84, "And his Lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him." It is evidently the teaching of Scripture, that God is determined by the necessity of His nature to punish all sin, either in the person of the sinner, or his substitute. In the case of the believer, sin is punished in the person of Christ; but the unbeliever must person. These passages teach, that he must suffer the whole penalty, whatever that may be; he must pay "all that is due," even "the uttermost farthing." How much that is, we have no means of knowing, for we know not the ill-desert of sin; the likelihood is, that the sinner will never be able to pay the whole debt, and his sufferings will thus be eternal.

ins suiterings will thus be eternat.

(c.) The last passage I will refer to is Matt. xxvi. 24, "The Son of Man goeth as it is written of Him, but weo unto that man by whom the Son of Man is betrayed, it had been good for that man if he had not heen been." These words were spoken by Him, who know the whole life of Indeed. the paths of virtue. Thus we find, that by Him who knew the whole life of Judas. not only on earth, but his whole existence not only on earth, but his whole chistomer in the great future; and we have every reason to believe, that this expression relates not inerely to his short life on earth, but to the whole of his existence. If then Judas repented truly, and was foreiven—as some would have us believe forgiven—as some would have us believethese words could not in any sense be true; and if Judas was lost, and we admit

suffering, his punishment should come to an end, and he be restored to the leve and favor of God, we cannot see how these words could be true cities; for no matter how long he should suffee, it would still be a limited period, to be is llowed by an eternity of bliss; and an eternity of bliss will far outweigh a limited period of suffering, and therefore we infer, that those of whom this can be truly said must suffer over for ever.

1. My fourth line of argument consists of positive assertions of the eternity of future puni hments. This is the sure ground upon which the doctrine rests. By this one argument alone, the truth of the doctrine may be established; but the con doctrine may be cetablished; but the con-clusion thus arrived at, may be strengthen ed by the other considerations to which we have referred. As this argument will turn, partly on the meaning of certain Greek words, it will be necessary for me to name these, so as to make myself intellig-

at. Our first proof here is from the Greek word to a, which we translate "eternity," and a oules, which we translate "eternit." The word aton is applied to God in 1 Tim. i. 17, "the King eternal," or king of the eternities; and in Rev. i. 18, it is applied to Christ, who is "alive for evermore," and in both these cases, it must mean eternity in the absolute sense. In mean eternity in the absolute sense. In nine cases this word is applied to the hap-piness of the righteous, and must also denote absolute eternity: is it not then reasonable to suppose, that in the five instances in which this word is used to denote the punishment of the wicked, it has the same meaning! Again, the word aionics is applied to God, Rom. xvi. 26, "the everlasting God," and to the Holy Spirit, Heb. ix. 14, "the eternal Spirit," and in both of these cases it must mean eternal in the absolute sense. This word is used in the New Test, ment altogether, I believe sixty-six times. In fifty-one of these instances, it is applied to the happi-ness of the righteous; twice as we have ness of the righteout, twice as we have seen, it is applied to God; six times it is applied to miscellaneous objects in which its meaning is clear; and seven times it is applied to the future punishment of the cked. Thus it appears, that out of sixtysix times in which the word is used, in fifty-three of them it must mean endless; and when we find this same word, which is used to express the lifetime of the Almighty, and to describe the happiness of saints in glory, applied also in the same manner to the future punishment of the wicked, the conclusion is unavoidable, that the punishment of the wicked must be endless. And as if to put this matter beyond the possibility of a doubt, we have this same word aionics, not only in the this same word qionies, not only in the text, but in the next clause of the verse. Our translators used different words in the two clauses I suppose, just to vary the expression, but the Greek word is the same in both; and it would be contrary to all recognized rules of interpretation, to take the word in a limited sense in the one clause and without any good resemone clause, and without any good reason, in an unlimited sense in the other. The conclusion is therefore irresistible, that if the happiness of the righteous is eternal, so also is the punishment of the wicked.

(b.) A second argument is derived from

the Greek word aidios, which signifies for ever, or everlasting. This word is twice used in the New Testament. Once in Rom. i. 20, where it is translated "eternal," "God's eternal power and godhead," The other instance is in Jude vi., where it is applied to the angels who kept not their first estate, and are reserved in "everlasting chains under darkness, unto the judgment of the great day." The argument here is that the punishment of the rebel angels is everlasting, they are reserved in "ever-lasting" chains. Now we find from the Scriptures, that man is to share the punishment of rebel angels. "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.' If therefore the punishment of the angels is eternal, and man is to share this punishment, it follows, that man's punishment must be eternal also. If it be asked why the punishment of the wicked, if really eternal, should be expressed in words which are in should be expressed in words which are in any case capable of a limited meaning, it must be answered, that the Greek language contains no other terms better suited for the purpose. Words suited to set forth God's eternal power and godhead, must be held as adequate to set forth either the endless happiness of the redeemer, or the endless misery of the winted. The second endless misery of the wicked. The sacred writers were under the necessity of setting forth the truth, in terms such as the language in common use furnished; and suppose they intended to set forth the proper eternity of hell torments, the words tney employ are just the proper ones to express it. It is true, that by a combinaexpress it. It is true, that by a combina-tion and repetition of words, the doctrine might be set forth beyond the possibility of calling it in question, but this is not done with any doctrine, and if done in this case, and not in others, it would furnish men with a pretext to call in question every other revealed truth not similarly express-

(c.) A third and last argument under this head is, that the eternity of future punishment is clearly affirmed by certain figurative expressions, which in the ordinary way in which we understand language, can only have one meaning. Of these expressions some are more striking and terrible than others, but it may be truly said, that they are about the strongest which language can furnish. In some cases indeed there is no figure used, but a plain direct statement, similar to the statement in the text. Such for example

is Matt. xviii. 8, where it is said, "It is better for thee to enter into life halt or mained, rather than having two hands or two feet, to be cast into everlasting fire." The word here used is aionios, the same word that is used in Rom. xvi. 26, and is there translated the "everlasting God." In the parallel passage in Mark ix. 48, the words are, "It is better for thee to enter into life mained, than having two hands, to to into hell, into the fire that never shall be quenched," or more literally unquencheable fire. Now, whatever may be thought about the nature of hell fire, whether we are to understand it literally, or figuratively, there can be no doubt about its duration. true; and if Judas was lost, and we admit the word employed to designate its dura-that at some same time, after a period of a tion, arbestos, signifies unquenchable; and

In the 14th verse of the same chapter, the expression is slightly varied, "the fire which is is not quenched, afficiation, that the fire will nover die, and therefore be endless. In the 44th, 16th, and 48th verses of the same chapter, we have a threefold repetition of a very striking figure, which, however it may be interpreted, must be held as positively affirming that the micery of the wicked will be eternal," Where their worm dieth not." From the close connection of this clause with the following, "and the fire is not quenched," it is obvious that it is only another mode of expressing the same truth. The figure is taken from the worm preying upon the carcases of men slain in battle. The carcases are supposed to be so numerous that the worm will never cease to devour them; and whether we interpret the figure to mean the pains of hell fire or the remorse of conscience, or the self accusations and reprosches of the sinner, the meaning, so far as the point we are now considering, will be the same—the gnawing of the worm will never cease, the misery of the wicked will be eternal.
Again in the Book of Revelation xiv. 10, 11, Again in the Book of Reveletion xiv. 10, 11, it is said of those who worship the beart and his image, that "he shall be formented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, and the smoke of tweet terment accordeth up for ever and ever. The words here "for ever and ever, are the same words used in the 1st chap, of this same beat to express the higher of the same book, to express the lifetime of the Redeemer, who is alive "for over more." Let no one say hore, that the smoke of the fire may be eternal, but not the sufferings of those thrown into it, for it is expressly stated, that "he shall be tormented," and the smoke of their torment will ascend for ever and over. And then it is said in the next clause, that "they have no rest day nor night," which evidently means in this case endless, for a somewhat similar expression is used to denote the active, loving, joyful service of the saints in glory. Looking at all these various statements and expressions as a whole, if they do not mean eternal punishment there, it would seem, that human language is not capable of affirming anything; if these statements do not mean eternal punishment it may well be asked, What do they mean? or what would God have us understand by them? If God be true, and does not deceive us, there is no other alternative but to accept these plain teachings on this awful subject, in all their fulness, and how to the authority of the inspired word. Putting then the whole evidence together, by the legitimate use of the faculties God has given us, in the interpretation of His revealed will, we come to the conclusion that the punishment of the wicked will be eternal.

III. Consequences of denying the doctrine of eternal punishment. We have only time left us for a few very brief remarks on this point. An indirect way of establishing the truth of a proposition, is by showing, that if it be denied, consequences will follow at variance with known truths; if the conclusion be known to be false, and the reasoning be legitimate. to be false, and the reasoning be legitimate, then the premises must be false. On the same principle, assuming the theory of Restoration to be true, if consequences follow which are at variance with the revealed truth of God's word, we are warranted to infer that we proceed from warrantes. wrong premises.

(1.) If the proper eternity of future pun-ishment be denied, and we hold that at some indefinite time in the future, sin and suffering will come to an end, it must follow, that devils also will be saved; but not only is this a mere assumption but it is contrary to the express declaration of Scripture, that they are "reserved in ever-lasting chains, under darkness, unto the judgment of the great day."

2. If the doctrine be denied and the theory of Restoration adopted, it must necessarily modify the whole system of Christian truth. All the doctrines of Scripture are so related, that the modification of one, and especially of one so fundamental as the eternity of future punishment, necessarily modifies our views of the other necessarily modifies our views of the other dootrines of revealed truth. If we believe that after an indefinite period of suffering the wicked will be restored to the love and favour of God, then we may well ask, why the necessity of Christ's atonement? if men by ages of suffering can expiate their own sins, then, why did Christ die at all? So it is clear, that the eternity of punishment is closely connected with the atonement, and right views of the person of Christ. It is true, that one man may doubt the eternity of future punishment, and yet hold firmly by the other doctrines of Scripture; but it does not follow, that another adopting his views on this ques-tion will do the same; he will be more likely to follow out his theory to its logical results. This is proved by the fact that the theory of Restoration is usually associated with Unitarianism, Universalism, or some such system, which we believe to be in many things, very wide of the truth.

8. If the eternity of future punishment be denied, it leaves no logical stand point between Christian faith and absolute scepticism. If a man does not accept the plain and positive teaching of Scripture on this subject, with equal reason he may roject the teaching of Scripture on any other subject; the same process of criticism by which the force of Scripture statements on this subject may be avoided, would suffice to avoid the force of Scripture teaching on any other subject; if it is allowable to dilute or explain away the statements of Scripture in regard to the punishment of the wicked, so with anything else found to be disagreeable to depraved human nature, and thus the authority of Scripture would be set at nought, and the very foundations of our faith be over-thrown. The Bible would be regarded as teaching nothing certain, or rather as teaching what any one would choose to have it teach. Or if on the other hand, we should question the validity of those rational processes by which we interpret Scripture, we strike a blow at all truth, and are launched on a wide sea of absolute Scepticism.

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To overcome the perversity of the human will, to subdue the resistance of the human heart, and constrain the sinner to seek refuge in Christ, the all powerful motives presented in the Scriptures are found to be week enough, and in many cases are in effectual; to weaken these motives and lessen those awful sanctions, would be to harden the sinner in his unbolief, and strengthen hum in his rebellion. The great practical dimently with the sinner, is to come to immediate decision to yield his heart to Christ, and hence it is evident, that anything which would, by some vague hope in the future, weaken the alternative, now or never, would in many cases be the means of postponing the whole matter till too late, and cause the ruin of precious souls.

(5.) Lastly, if the doctrine of eternal pun-

(5.) Lastly, if the doctrine of eternal punishment should ever be left for one moment an open or a doubtful question, if the theory of Restoration should ever obtain a footing in our church, or obtain any countenance from our people, it would only be the opening of the door to all kinds of errors; such an error would not come alone, but would be accompanied or followed by such heresies as would ultimately destroy or overthrow our common Christianity. Hence the necessity of holding fast the form of sound words—hence the necessity on the part of those of us who are in some sense guardians of the Church's urity, proving faithful to the truth. It is easier to stop the breach when water first breaks out, then when it becomes an overflowing flood, spreading ruin and desolation in its

The practical lesson to be derived from our consideration of this awful subject is evident. The more convinced we are of the perfectly hopeless condition of every man who dies in his sins, the more we see the necessity of using every endeavor now, to make our calling and election sure. Now the means of salvation are available, now salvation is offered freely to all without money, and without price, and only now—only in this life; but if these means are neglected—if that offer of mercy is disregarded, then, how shall we escape if we neglect so great salvation. The perfect hopelessness of those who have sinned away their day of grace, and have gone down to ruin, gives tremendous emphasis to the warnings and invitations of the gospel, "Now is the accepted time, now is day of salvation." "Let the wicked foreake his way, and the unwrighteous man his thoughts, and lot him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

Heroism of Converts.

In January last, two English missionaries, travelling in a part of China never before visited by foreigners, were attacked by a Chinese mob. Christian converts living in the neighbourhood, hearing of the disturbance, hastened to their rescue, identified themselves with the missionaries, and did all in their power to protect them from injuries. The Rev. Griffith John, one of the missionaries, thus writes of their heroism and faith:

"Another of our converts, in the very height of the storm, begged the mob to kill him but spare his pastor. I was struck with the calmness and forgiving spirit displayed by these men. During the attack they maintained the utmost self-possession; and when it was over they never breathed an angry word. When safely lodged in the village I asked them how they felt. The reply was, 'Never better; our hearts are full of peace and joy. God has greatly honored us in thus permitting us to suffer for His name and cause.' 'Have you any revengeful feeling?' I asked them again. 'No,' was the reply; 'not the least. We only desire their salvation, and believes that God intends this to be the beginning of a great work in the district of Hiau-Kan.'

work in the district of Hiau-Kan."
"I have laid the whole matter before
H.B.M. Consul, and I feel confident that
the case will be promptly attended to, and
that the treaty rights of the missionaries
and the native Christians in these parts
will be insisted nuon."

will be insieted upon."

Such an incident as this is the best of all replies to those who do not believe in sending the gospel to the heathen.

Heathen Vows.

Once, being on a journey, we discerned a miserable looking object lying in the road before us, which, covered with dirt and dust, we could scarcely conceive to be and dust, we could scarcely conceive to be a human being. When we came nearer we found a poor infatuated creature, who having bound himself by a vow that he would travel to some sacred city, measuring his length on the ground the whole way, was now engaged in the fulfillment of his vow. We watched him for som time in silence. He lay on his breast at full silence. He lay on his breast at full length, with his mouth in the dust, holding a stick at arm's length, with which he marked the ground; then, rising and touching the spot marked with his feet, he again prostrated himself on the ground. Intent on his task, he seemed to take no notice of us, or of surrounding objects. We noticed that his nose, chest, knees, and stick were actually worn away. On asking him the reason of all this, he stopped moment to look at us, and on repeating the question, answered that it was a vow. He had already been two or three months on his way, and that his journey would not be finished for as long a time. We gave him a piece of money, and asked him to go no further; but he mournfully shook his head, and clasping his hands together, entreated that we would not hinder him. This poor, deluded being unconsciously prached a sermen to us on the words in Eccies. v. 4, "When thou vowest a vow unto God, defer not to pay it, for He hath further; but he mournfully shook no pleasure in fools; pay that which thou hast vowed."—Biblical Treasury.

THE Lancet states that smallpox is now increasingly prevalent in London after a period of unusual quiesence. Several deaths have occurred, and in every instance vaccination had either not been performed or had not been successful.

Our Houng Lolks.

God's Lilies.

God's lifes drop about the world, In sweetness overywhere. They are the mandon-ouls who lear To comfort and to bear. And to smile upon the heavy cross That every one must were

O blies, beautiful and meek!
They know God's will is right,
And so they raise their patient heads
In darf and storacy alight,
And far above the Eastern fulls
They see the dawn of light

They know that when their day is done, And deep the shadow lies, The cross will weary them no more So lightly they arise To meet the angels when they call

o meet the augus was "Lilies of Paradise!" —Sunday Magazine,

A Dead Hawk and a Live One-

"What a commotion you are making!" said a sparrow to a flock of small birds, chattering and twittering round the body of a hawk that lay still and cold on the ground.

"He's dead, he's dead!" they cried; "we are safe from him now; he will never

frighten us again."

"Frighten us?" oried the sparrow, hopping up to the dead enemy and giving him a contemptuous little peck. "Speak for yourselves, my friends; as for me, I never saw so much to be frightened about in the fellow. After all, as you may see, he is but a bird; he has wings and a head, and legs and claws, and so have we. A close view shows one the absurdity of needless alarm; for my part, I intend in future to show the whole tribe—. Why where are you all going?" he exclaimed, stopping in his harangue, as the small birds suddenly took wing.

"Off, as fast as we can," they said; "the hawk's mate is hovering above, and as we haven't received your new light, we prefer going out of her way. You can stay and tell her your mind."

"Hawk's mate? You don't say so!"

"Hawk's mate? You don't say so!" screamed the sparrow. "Here; let me pass, pray!" and he brushed through the throng, and never rested till he had gained his hiding-place.

How a Cricket Saved a Ship.

In Southey's "History of Brazil" he tells how Cabeza de Vaca was in a great ship going to South America with four handred men and thirty horses; and after they had crossed the equator, the commander discovered that there were only three casks of water left. He gave orders to make the nearest land, and for three days they sailed for the coast. A poor, sick soldler, who had left Cadiz with them brought a grillo, or ground cricket, with him, thinking its cheerful voice would amuse him on the long, dreary voyage. But, to his great disappointment, the little insect was perfectly silent the whole way.

The fourth morning after the ship had changed her course, the cricket, who knew what she was about, set up her shrillest note. The soldier at once gave warning to the officers in charge of the vessel, and they soon saw high, jagged rocks just ahead of them. The watch, had been careless, and the great ship, in a few moments would have been dashed to pieces on the ledges, if this puny creature had not scented the land and told them the danger. Then they cruised along for some days, and the cricket sang for them every night, just as cherily as if she had been in far-off Spain, till they got to their destined port, the island of Catalina.—Selected.

The Lost Spectacles.

Where are my spectacles?" said grandmother Hilligrew. She looked for them in the Bible, on the mantel, in all her drawers and boxes, but they were not to be found. Then little Emily came peeping in at the door disguised in her grandpa's hat and coat and boots. Besides, she had a beard on her chin, made out of a piece of an old muff, and a big tow-bag stuffed with news-

papers on her back.
"Ole tlo' to sell?" she said in a disguised voice.

voice.
"No, no," answered grandmother Hilligrew, mistaking her for a dwarf who lived
down in the hollow, and whom she had
met on the road with a bag on his back,
"No, no; we don't sell our old clother. We

give them away."
"Will 'oo dive some to me?" asked
Emily, still trying to talk like a man. But
this time her grandmother knew her voice.
"Why!" she exclaimed. "it is Emily!

I couldn't see you without my glasses."

"But they are on 'oo nose!" laughed Emily. Then grandmother Hilligrew put up her hands actonished, and found that all the while she had been looking for her

"And I had them without knowing it!" she said, and she added, softly, "and that is often the way in this world with happiness; we keep searching for it all the while it is ours! How happy I was when I was a little girl like Emily, but I didn't know

"And ain't 'oo happy now?" asked
Emily, who was listening.
"Yes, yes," said grandmother Hilligrew,
"as happy as an old woman can be."
"Oh! I'd be happy, if I were an old woman," said Emily. "I tood wear taps,

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

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

Lying is trying to hide in a fog; if you move about, you are in danger of bumping your head against the truth; as soon as the fog blows up, you are gone any how.

A CLERGYMAN, talking with some children, asked why, in the Lord's Prayer, we say, "Who art in heaven," since God is everywhere. "Because," said a little drummerboy, "that's headquarters."

Subbuth School Teacher.

Proparation for Teaching.

The secret of good teaching is found in a right preparation. A few practical supgestions drawn from the experience of those who have been eminently successful in the great work of teaching the Bible in the Sunday School, may be of help to those who are seeking to make the best use of the limited time and opportunities they have for the study from week to week of the International lessons. Begin your preparation early. It is a good plan to look over the lesson for the coming week during the leisure hours of Sanday. In this way you will have the subject in your mind so that you can think upon it at odd moments through the entire week. The first reading of the lesson may not open the subject very clearly; but if the mind returns again and again to it, new light and thought will be suggested until it becomes necessary to sift out and choose that which it is best to bring before the class. Teachers who carry the lesson with them from the beginning to the end of the week, are not troubled about having something to say; but rather with the difficulty of compressing into the hour all that they wish to say.

Every teacher needs a good reference Bible, concordance and topical text book, and in connection with those, at a trilling expense, the benefit may be secured of some of the various comments and notes which are now published in nearly all the religious papers. These are all good in their place; but let your chief attention be given to the careful study of the text of the lesson. Think for yourselves until the subject before you becomes luminous with light, and the truth opens upon the heart as well as the intellect. This will follow when the truth of the Divine words is clearly apprehended. After the subject has taken possession of mind and heart, then the time has come to seek out illustrations and analogies, which will be helpful in clinching it; and the greatest good will be derived at this stage of preparation in reading the comments and suggestions of others. We believe most heartily in Conventions and appliances of all sorts, because they kindle enthusiasm, and suggest methods of work; but all of these will avail nothing if they do not lead to the systematic and every day preparation of thoughtful

It it is said, we cannot find time for such a preparation, we can only answer by saying, that men and wemen who are exceptionally crowded with business cares do find the time. A few moments each day will add into hours by the close of the week, and the result of this every day bringing of the lesson to mind, is far better than taking several hours at any single time. The mind becomes saturated with the truth; and instead of dreading the work of teaching, the hour spent with the class is anticipated with joy. It is the possession of the mind with the theme of the lesson, that makes Bible teaching interesting and effective. But we would not forget that, which above all else gives the best preparation. In all your thinking and study let the prayer go up from the soul. "Open Thou mine eyes, that I may behold wondrous things out of Thy law."—The Working Church.

Mr. Moody to Sabbath School Workers.

I want to say a word to the Sabbath School teachers. What we want is to have the Sabbath School children to acknowledge Christ. I can't tell you how much good was done in Philadelphia by first converting the Sabbath School teachers and getting them interested in the salvation of their classes. Whole classes accepted the Master. I think a good deal of all the work done in the Sabbath School is lost, because we try to teach God's truth to children before their hearts have been given to Christ. If they can only be induced to open their hearts, their minds will be illuminated by the divine truth. I have taught in the Sunday School, and it was a good while before I knew this. There was a Sunday School superintendent who got discouraged, and said he was going to give 'up the school. "I'll tell you what you want," said a wise brother who went to him: "Seek and find Jesus yourself, and you will have the strength, and see the way to carry on your work acceptably in your sight and in the sight of God." And he did find Jesus and courage. Let us go home to our classes to-day with a tender and contrite heart.—Recent Address in New York.

Things That Last.

Let us look at those things that "will

never wear out."

I have often heard a poor blind girl sweetly sing, "Kind Words will never Die!" Ah! we believe that these are among the things that "will never wear out." And we are told in God's book to be "kind to one another, tender-hearted, forgiving one another."

The word of the Lord will never wear out. Though the grass shall wither, and the flowers fall away, the Word of the Lord endureth forever. (1 Peter i. 24, 25).

The life of the righteous will never wear out. They will live in the world to come

as long as God shall live; but the death of the wicked will last forever. The joys of the kingdom of heaven will never wear out. The people of this world soon die; but the enjoyments of that world

will never end.

The crown of glory will never wear out.

The crown of the winner in the Olympic games soon faded; the crowns of kings all wear out; but the crown of glory will never

fade away (1 Peter v. 4).

The "new song" will never wear out.
We hear sometimes that some of our tunes are worn threadbare; but that will never be said of the new song.

Vhich will you choose? The lasting, or that which wastes away? The things of life or eternity? Will you choose wealth, honor, fame? or the joys of heavealth, eternal life, the crown of glory, and the "new song."

May God enable us to make a wise

May God enable us to make a wise choice; and with Joshua, may we choose to serve the Lord.—Christian Treasury.

(For the Probyterian)

Charity.

HE L T . QUEENSTRAT

The greatest of those is charity."

When Prove beyond the gloom of night shall so in the heavenly shore;
Its mission done dissolved in elect,
It sees and lives no more.

When H(j) has must, no none to give its sweet ferotastes of bliss; When Lope must die, it cannot live to brighter words than this.

But tree, the brightest and the best, When time and sense are over, Shall still remain to cheer the blest, Its work is to adore.

"Lead us Not into Temptation."

This petition occupies a place in that singularly beautiful prayer, which the Saviour taught His disciples. It, possibly, should be prominent in all the prayers we make. Our human nature is not proof against it.

The experiences we have in this life, are intended, in the providence of God, to strengthen our characters. No man is to be wholly trusted who rushes heedlessly and recklessly into the presence of danger. The true spirit of a man's entire life should be. "Lead us not into temptation."

be, "Lead us not into temptation."

An incident is told in a lat issue of the Tribum of a young man, highly respectable, of good connections, and possossing the full confidence of his employers. Ho was teller in a ban, and was usually left alone in the evening to close the bank. One duty, of course, was to see that the safe was properly locked. In other words, all the funds of the bank were placed before him daily, to allure him into sin and on to ruin. The temptation grew to be too great for him. One evening he placed some \$20,000 in his pocket, leaving the safe doors in such a position as to raise suspicion of burglary. But it was a bungling job, and he was at once suspected, and, we have cornered, confossed.

on being cornered, confessed.

It is one of the sad conditions of wrong ding that a man cannot rub up his stained honor till it shine like polished silver. The above mentioned young man will never get free from the consequences of his unfortunate act. It will cling to him with its foul marks wherever he may go, and whatever he may do. How sad! How it would have helped him could he have heard, when in the act of taking that money, the Saviour's voice saying, "Deliver us from cvil."

I have no doubt but that many a young man would say, "I should never have token that money. I am not afraid of any such temptation." That some men would never steal is simply unquestionable; but it is foolishness for any one to place himself, with a sort of bravado, in the very clutches of a continually recurring temptation.

Emerson quotes this remark of Marshal Lannes to a French officer: "Know, Colonel, that none but a poltroon will boast that he never was afraid." This is just as true of men who are engaged in any fierce moral struggle, as it is of those who go out upon the tented field of battle. In all this changing conflict of life, with its complex and uncertain motives, the safety of the human soul rests in the full inspiration of the beautiful sentiment of this prayer, "Lead us not into temptation, but deliver us from evil."—The Christian.

The Preacher.

On this theme the Rev. W. H. H. Murray

ays:
Much has been said lately, and much well said, too, upon the general subject of sermons and preaching; but one point has not, so far as we have seen, been so freely set forth as it deserves to be. We refer to what may be termed the need of close and accurate thinking on the part of the preacher. For above all other public speakers the preacher must think profoundly and almost without intermission. The themes of which he treats are sub-lime; and their proper treatment demands great altitude of mind. His subjects are often extremely intricate, and call for great care in their analys; ; while reading, and laberious comparison of many authors he must not neglect. His work is largely that of creation of thought—the most exhaustive of all mental processes. Other things being equal, the man who studies most preaches best. Granite, and chiselled granite at that, is what men bring together when they would build a palace. Now every sermon should be a palace, construct ed with sentences like polished stones, massive and fair to look upon, having in it massive and fair to look upon, having in to somewhere a throne of amethystine thought on which Christ is seated like a king. Such sermons are not constructed in a day. The man who writes such a sermon must put his best life into it. Every faculty of his mind must be summoned and taxed. Memory, judgment, perception, imagination, the emotions—all are laid under tribute. In this business work tells. Genius alone never writes such discourses. Beaten oil is alone fit for the sanctuary. What is more wretched than to see a preacher make a verbal catapult of himself, and pelt his audience catapult of himself, and pelt his audience with words? When you hear a man yelling very loudly in his pulpit, you may know that he has thought very little in his studies. A violent, red-in-the-face, perspiring kind of onatory has not the first element of appropriateness to it in the sanctuary. Such "gifted" preachers are gifted for the most part only as to their lungs. Genufaction and bellowing, and swinging the arms around lossly is not preaching. "Preach the word; be instant in season, out of season."

Many profess themselves ready to die for Christ, yet cannot bear the cross or humiliation without complaint.

Eveny day is a little life; and our whole life is but a day repeated. And hence it is that Jaceb numbers his life by days, and Mosses desires to be taught this point of holy arithmetic, "to number not his years, but his days, and these so as to apply his heart unto wisdom." Those, therefore, that dare lose a day, are dangerously prodigal; and those that dare mispend it, desperate.

BRITISH AND FOREIGN ITEMS.

The Society for Promoting Christian knowledge has in preparation a reries of monographs on the Fathers and their writings. The reries is to be called, "The Fathers, for English Readers," Say of the volume are in hand, having been entented, we keen, to eminent patriatic rehouse of Oxford and Cambridge.

The number of emigrants—natives of Leland—who left tust country during the first three months of the present year was 6,762, of whom 4,067 were males and 2,697 females. The total for the corresponding period of last year was 8,540. The total number of emigrants from Ireland from May 1st, 1851, to the 31st March, 1870, was 2,884,153.

Was 2,374,105.

The following advertisement appears in a Church of England paper:—"School Board Oppression—past and present.—Well authenticated instances of oppression on the part of the London or any other School Board and their officers will be gladly recoived by ——, in order that public attention may be drawn to eases of wrong and suffering."

No little stir has been caused in Ultramontane circles because the Pope hagranted a dispensation for the marriage of a daughter of the sculptor Story, a Protestant, with Commendator Penuzzi, a Catholic, and brother of the Syndie of Florence. The grant is mentioned as a remarkable exemption to a rule never before broken during the pontificate of Pius the Night.

THE Synod of Belfast, connected with the Irish Presbyterian Church, has passed a series of resolutions expressing the continued adhesion of the Synod to the principles of non-sectarian education as opposed to the denominational, and deep regret at the renewed attacks on the model schools. Similar resolutions have been adopted by other Synods.

M. Renan has in preparation a series of "Philosophical Dialogues," in which he will present (1) the certain in philosophy. the logic, methods and results of science; (2) the probable, induction, analogies, hypothoses, etc.; (3) the uncertainties of speculation, the dreams rather than the demonstrations of intellect, man's aims, aspirations, hopes, and faiths.

It is computed that there are nearly sight millions of Jews in the world. During the reign of King David they numbered about six and a quarter millions. They are to this day a peculiar people; they are in every land, and yet they preserve their national characteristics. They represent immense wealth, and control to a large extent the money markets of the world. When they are converted and restored to their own land, what a great influence they would have on the future triumphs of Christianity.

For some time past it has been the design of Cardinal Manning and the majority of the Roman Gatholic Bishops in England to exclude female singers from the choirs in the various churches. This has a some measures been carried out, and in several instances the choirs consist exclusively of male singers. Where this, however, has not been entirely completed, preparations are being made to remove the soprano and contralto singers from the services. When the arrangements are finished, the singers will be dressed in the same manner as acolytes, and will be scated in the sanctuary.

Few school-mistresses have attained to a salary of £1,000 a year, but it is a fact that at least one lady teacher in London, Miss Buss, the well-known Principal of the Collegiate School at St. Paneras, is at present receiving that handsome salary. It is partly the reward of successful management, for the school is so popular with the upper middle class that vacancies for girls have to be bespoken some time in advance. The principal masters of some of the best middle-class schools in England, and not a few professors in Scotch Universities, would regard £1,000 a year as an almost profligate remuneration.

The Senate of Glasgow University have unanimously resolved to confer the following hono ary degrees:—1. The degree of LL.D. on the Honourable Lord Currielull, the Honourable Lord Craighill, Col. Sir Archibald Alison, Bart., the Rev. Professor Flint, St. Andrew's; William Froude, Esq., and Daniel Macnee, Esq., P.R.S.A. 2. The degree of D.D. on the Rev. Professor Bruce, Free Church College, Glasgow; the Rev. Donald Macleod, B.A., minister of Park Church, Glasgow; the Rev. Archibald Scott, B.A., minister of Greenside Parish, Edinburgh; the Rev. John Robson, M.A., formerly of Ajmere, India, and the Rev. David Charles Davies, M.A., minister of Jowin, Crescent Chapel, London.

A SPECIMEN of the casuistry by which lying is justified and even inculcated by some Romish priests has recently been ex-posed by a "Distressed Father," in a composed by a "Discressed rather, in a communication to an English newspaper, the Islington Garette. This gentleman states that his daughter, who is now 16 years of age, visited at a house in which two Romanists were lodging. One of these intro-duced her to a Romish priest, who passed her on to some nuns for instruction. The visits were continued without the knowledge of the parents until one day the young lady left her home, with the pretext, "I am going to meet brother who is coming home from business." Instead of doing so, however, she went straightway to the Romish priest, who was waiting to baptize her. The father says: "When I mentioned this lying to Father Smith, and also to the young man who has been seek-ing to lead my child to Rome, they both justified it." "Father Smith said that there were limits to truth, and that if he had told the truth, she might have been prevented from coming to be haptired.' One of our English contemporaries, in commenting on this disgraceful admission of the Romiah priest, truly says: "It of the Romish priest, truly says: "It is the old casuistry that the 'end justifies the means, but those who have heard the vehement denunciation with which Romanists have sometimes repudiated this as a slander, will now be able righty to estimate the value which is to be attached to anch utterances.

British American Presbuterian, 102 BAY STREET, TORONTO.

FOR TERMS, PTC , SOY LIGHTER PAUF C. BLACKETT ROBINSON, Pditor and Proprietor

TO CORRESPONDENTS.

Latters and articles intended for the next issue hould be in the hands of the 1 ditor not later should be in the hand than Tuesday morning.

CLAR The sold morning.

All communications must be accommanied by the Write's name, otherwise they will not be not sted. Article's not accepted will be returned, if, at the time they no soft, a request is made to that effect, and suthen it tyounge stemps are reduced. Manageripts not searce companied with not be preserved, and subsequent apparent of their return cannot be complied with

British American Presbuterian. FRIDAY, MAY 26, 1876.

THERE were ministers of religion who favoured the opening of the Centennial Exhibition on Sundays, but, strange to say, they were all of the Universalist persuasion.

THE Rev. John S. Lochead, A.M., of Athelstane and Elgin, Que., was unanimously elected Minister of Valleyfield, on the 8th. Stipend \$800 with free house and garden. Mr. L. will, it is expected, be inducted at an early day.

It is interesting to note that Dr. William Black is new on his way to the settlement of Livingstonia, in the heart of Africa. This mission seems to promise much for the future. We look for a great English speak ing population growing up around the shores of the immense lakes of Central Africa.

MR. Spurgeon's College for the training of Theological students was founded some twenty years ago. He began with one student, but during these years no fewer than three hundred and fifty students have passed through the rev. gentleman's hands on their way to the ministry. What a noble record this!

PRESIDENT GRANT, at the opening of the Centennial Exhibition, has once more distinguished himself by the utterance of one of his short, sententious, wise speeches. His command of the English language is very good, expressing, as he does in few words, what would take the orators many hours to accomplish.

THE birth day of Her Majesty, the Queen, was held on Wednesday, with more than the usual demonstrations of joy and satisfaction. Long live the Queen is the heart-felt wish of every loyal British subject. The respect and admiration in which the Queen is held seems justly to be on the increase as the years roll on.

THE Evangelists, Messrs. Moody and Sankey, are invited to take up their abode in Boston, the so-called Hub of the Universe. They are asked to labour there for even a longer period than they did in New York. We trust they will consent, as much requires to be done in that district against the Unitarian and Universalist tendencies of the age.

We regret very much to have to record the sickness of Rev. C. H. Spurgeon, of London, but we trust that his usual spring visit to the continent will accomplish much for his recovery. Rov. Mr. Spurgeon has again been invited to lecture in the United States, but the rev. gentleman replies that he cannot come so long as his work so completely absorbs his time at home.

GREAT r joicings have been held in England over the return of H.R.H. the Prince of Wales from India. It is to be regretted that the advisers of His Royal Highness did not see fit to take more notice than they did of the various missions established and maintained in India by the different Evangeheal Churches in Great Britain. But we cannot doubt that much good has been done by the Royal visit, not only as to the general society of India, but also as to the Christian agencies that are at work in that idolatrous land.

In a recent number of the Canada Law Journal, the following appears: "We are glad to learn that His Honor Judge Gowan has been added to the Commission for consolidating the statutes of Ontario, and is taking an active part in the revision of the work already done, and in suggestions for its future prosecution. Probably no man in Canada could be found who is more familiar with the statute book, and his ripe judgment, and the experience gained by him when on the Commission for the consolidation of the statutes of old Canada will be of the greatest benefit. We congratulate Mr. Mowat on securing his services." Every one who knows anything of Judge Gowan will cordially endorse our contemporary's sulogy, as being eminently well deserved. The Hon. Attorney General has certainly made a most judicious repointment.

PRESBYTERIAN GENERAL ASSEM-BLIES.

It is interesting to think that during this week so many General Assemblies of the Presbyterian Church are convened for the accomplishment of the various purposes for which they are constituted. The season is appropriate. The sweet smiling month of May comes with its sunshine, with its genial showers, with its growth and beauty. And with it we have the various Assemblies of the Charch, to bring with them their delightful sunshine and their gently dripping showers of spiritual influence. As we write the General Assemblies in Scotland are in their full blast. The Church of Scotland has its meeting in its well known Assembly Hall. The Free Church is convened in its familiar meeting place. And the United Presbyterian Synod has by this time accomplished her work. The Synod of the English Prosbyterian Church has enjoyed its Annual Convention under the leadership of the distinguished Moderator, Dr. Dykes. At the same time we have tidings of the annual meeting of the General Assemblies of America, North and South, and the Cumberland Presbyterian Church shall have convened for the objects that are immediately connected with her wolfare. In Australia similar ecclesiastical meetings shall have been held. And it is not travelling outside of our bounds to make mention of the ecclesiastical meetings that are being held in this smiling month of May, in London, New York, and other influential centres of the World. Soon Canada will follow suit, and we shall have in the City of Torouto, such an Assembly of Divines as shall be witnessed in no other part of the world. The Assembly of the Presbyterian Church of Canada is a thing by itself, such as is to be seen no where else in any other part of the Globe. The ministers and elders who are entitled to sit as members, will constitute the Assembly. In no other part of the world will there be such an Assembly. For during this year the Assembly will not be a representative body. It will be a Synod on a grand scale,—a Synod not composed of ministers and elders in a particular district, but composed of all ministers and elders who are entitled to sit in such a It is characteristic of the age, that all

these ecclesiastical assemblies meet for the consideration of their legitimate work. With much interest we have read the programme of business of the Presbyterian Assemblies, both North and South. In each case they have before them, what is the legitimate business of an Assembly? They have to consider the great work they have to do, as churches in the Home and Foreign fields. The American Churches have hit upon a new idea, and are reducing their work under the two-fold division of Home and Foreign Mission enterprise. They desire to consider these two branches of work, which have hitherto been considered as separate, under one head. It is the work of conversion. It is the work of building churches. In Scotland too, the same thing is taking place. Instead of the Free and Established Churches engaging in embittered competition, as to their work in Home and Foreign fields, they are now conserving their interests. They feel that really in regard to the great matter of the extension of Christ's Kingdom, they are one. In India and China, and in all the foreign fields of work, they are realising their common interest and responsibility. There is now no contention or bitterness in regard to such work. They desire to advance the Kingdom of Christ without creating detriment to one another's interests. For the first time we may say the churches are working with a common definite aim. The great matter which is felt and realised, is how best to conserve all the forces that are being emp oyed for the advancement of the Redeemer's Kingdom.

The grand lesson that is read by these movements of the various churches, is for each church to do her duty by the Lord. To every Church its own work. What we want is that every individual and every congregation shall do the utmost within their power, for the propagation of the truth as it is in Christ. Meanwhile what a confirmation we have of the hold that truth has taken upon the world, that in Scotland, England, Ireland, America, Australia, we have such Assemblies meeting together. Let every church be true to herself, and all will be well in the end. The day may surely be expected to dawn when these shall be no longer mere sections of the Church, but when all those Presbyterian interests shall be united in one. Let this period come, and we have the utmost faith in the grand, distinguishing features of the Presbyterian Church, triumphing wherever they have a chance to grow and manifest themselves.

The United States Government has re fused to remit the daties on wines sent from Austria for exhibition at the Centennial, and which were afterwards to be distributed to the hospitals.

CHRISTIAN DELEGATIONS.

What a change has taken place when we consider that as we write, delegates from the various Evangeheal Churches are on their way to represent the denominations with which they are connected in the varions evelestastical assemblies that are boing held. From Scotland, messengers from the various churches are on their way carrying the kindly greetings and cornest prayers of their brothren. The Presbyterian Churches of America are sending their inpresentatives to Canada, and we have seen with pleasure the fact recorded that delegates of the Presbyterian Church in Canada me now sitting as corresponding members in the various Assemblies in Scotland, Ireland, and even Australia. Nav. not only is this the case, but Baptist, Methodist, Congregational and even Episcopalum Churches have sent forth their delegates with their Christian cheer and kindly greetings.

It is difficult to know what to do with these delegates when they do appear Hitherto we have been contented with giving them a hearing, commending them to the blessing of God, and bestowing upon them a fraternal farewell. It is evident that we can no longer afford to do this. It takes up much time to hear the speeches of those who, as delegates, are surcharged with interesting matter. All this has to be returned by our amiable moderators in courteous and kindly language. But the question arises, Is this the right thing? Is it not a wasting of time? Something more than this, every one feels, is needed. It is very well for churches to reciprocate Christian kindness. But beyond fostering and maintaining a kindly feeling, all this is calculated to amount to but little good. What we want above all in those Chris-

tian delegations is for one church to help on another, in regard to the great work which the Lord has committed to it. One church cannot accomplish what another can do. The efforts of every one are needed in regard to the great and pressing matters of Christian civilization, and the evangelization of the masses. Let every church take to some work as its own, and bring to bear upon the other churches the importaut experience it gains from working thoroughly on its own field. Let the Church of Scotland tell of its work in India. Let the Free Church of Scotland speak of its glorious achievments in Scotland and every part of the world. Let the American Churches come with their enterprise and ambition, and inform us as to what they have accomplished. Let the churches of the continent of Europe send with their delegates information as to what they are doing against Popery, and for the advancement of the truth. And then we shall have each church bringing its influence to bear on the interests of the other, and instead of envious and jealous feelings to separate one from the other, they will be bound together in the one great cause of advancing the Redcemer's kingdom.

THE LATE REV. WM. McKENZIE, ALMONTE.

The Presbyterian Church has just sustained a heavy loss, in the removal by death of Rev. Wm. McKenzie, minister of St. John's Church, Almonte. It would be incompatible with the space at your disposal, to give anything like a detailed account of the life and labours of this lamented servant of Christ, and I must therefore content myself with laying before your readers a few of the outstanding events in his career, and some of the prominent features of his character. He was born in Kelso, Scotland, in 1824, his father being the old Light Minister of that town. Having been brought to a saving knowledge | long experience justified his opinion. He of the truth, while yet a lad, it became his earnest desire to serve God in the Gospel of His Son. For the training necessary to fit him for this work, he was entirely dependant upon his own exertions, as both his parents had died when he was quite young. Setting saids several tempting offers which presented themselves in mercantile life, he devoted all his energies to the accomplishment of the purpose which God kad implanted in his heart. At length he entered the Free College, Edinburgh, where he richly enjoyed the prelections of the eminent men who then graced that institution, almost all of whom have, now entered their rest. During his course he engaged in city mission work, and what is now a flourishing Edinburgh congregation owes its commencement to him. He was also, for a considerable length of time, chaplain to the Royal Infirmary, where he gained an experience which was of invaluable service to him in after years. Thus thoroughly equipped, not merely by his college training, but by practical Christian work as well, he came to this country as a Missionary in 1857. Having labored for some time in Montreal and Toronto, he received a call to the Free Church on the 8th line of Ramsay, and was ordained and inducted as Pastor of that congregation in the month of Dec. 1858. Shortly afterwards he was united in marriage to a lady in every respect worthy of him; and few unions have been so largely blessed in

mutual affection, confidence and helpful-

ness. When he had ministered for a number of years to that large congregation, he saw it to be necessary to make a division, in order to meet the spiritual need of the rapidly rising village of Almonte. He and a large proportion of the membership removed to the village, where they soon built St. John's Church, and the measure of prosperity which has attended them amply justified the wisdom of the step then taken. Then happily in his work and in the heartfelt love of an attached people, it succeeded as if years of comfort and usefulness stretched out before him. But God saw not as man seeth. On Sabbath, the 19th March ult., whilst engaged in delivering his sermon, he was taken so unwell as to be under the necessity of dismissing the congregation. Alas, he was never to meet them again. Tubercular disease of the lungs fastened its iron grasp upom him, and bafiled the utmost skill of the physician in attendance. He gradually grow worse, until on Sabbath, 7th May, at twelve o'clock, exactly seven weeks from the time he was laid saide, he quietly passed from our midst to enter upon the full enjoyment of the "rest that

remainsth to the people of God." Thus closed upon earth a life of great activity and singular fruitfulness. Mr. McKenzie's death is mourned by the entire community where he resided. As the immense funeral cortege slowly wended its way through the village, all the places of business were closed, and the sorrow written upon every countenance indicated that all felt that they had lost a friend. On the following Sabbath, when the funeral sermon was preached, the large church was densely crowded, and some had to go away, unable to obtain an entrance. In the evening a memorial service was held, in which almost the entire Protestant community with their ministers united in rendering a beautiful and appropriate tribute to the memory of the departed.

The life of our dear friend is full of impressive lessons. Socially he was distinguished by a whole hearted geniality, and by a simplicity of manner which made every one feel entirely at home with him. His conversation was interesting, full of information and enlivened by frequent flashes of genuine wit. He was always a pleasant companion whether in the house or by the way, catching many glimpses of the beautiful, that others would have passed by. None who have had the pleasure of his acquaintance, can ever forget the beaming smile, the warm grasp of the hand, and the kindly words with which he was wont to greet them. He was a true and stead-

As a preacher, he was most careful and painstaking in his preparation for the pulpit. He would not offer to the Lord that which cost him nothing. He would bring only beaten oil to the sanctuary. Chaste and simple in his style of composition, his manner in the pulpit was exceedingly winning. The writer has never heard any one make a clearer presentation of the truth. Blessed are the people who have heard the joyful sound from his lips. Sometimes the word was sharp and peircing in his mouth; but to the broken-hearted penitent, or mourning believer, his voice had a very pleasant sound. His was a searching, spiritual ministry. The pulpit was indeed his throne. There was one branch of Christian work in which he was deeply interested, and towards the promotion of which he did a great doal, namely, evangelistic meetings. He held strongly that a simple, earnest exhibition of the truth as it is 'n Jesus, night after night, was a great means ofleading the sinner to decision. And a could point to many rich sheaves gathered into the Master's garner, through the Divine blessing upon this instrumentality. All over the Ottawa Valley, and beyond it, there are many who rise up and call him blessed for his labours in this cause.

He was remarkable for his open-handed liberality. From the time of his conversion, he resolved to give a tenth of his income to the cause of Christ, and his private accounts show how religiously he carried out his resolution. This came first, and he always said it was " the best investment of his money he could make." Would that more thought with him in this matter.

In our Church Court Mr. McKenzie will be greatly missed. Ripe of judgment. and calm and dispassionate in debate, he was ever listened to with deep attention. Even those who differed from him could not help admiring his kindness and courtesy of bearing. But with all these admirable qualities, and many more, he has gone and left us sorrowing. With his mourning widow and children, we desire to express our deepest sympathy. Great as is the loss of the church, theirs is incomparably greater. But their grief is too sacred for our touch. May He who has sent upon them this great sorrow, help them to bear it, and heal the wound His hand has made.

> "Soldier of Christ, well done! Praise be thy new employ : And while eternal ages run, heat inthy Savious's i J.'-Cox.

DR. WATERS' DECLINES.

The cordial call extended to Dr. Waters of St. John, N.B. by the congregation of old St. Andrew's, Toronto, has failed to induce the rev. gentleman to leave the city by the sea, to the great joy of his people. and the Presbyterian public generally, if we may judge by the following from the St. John Watchman of the 18th inst.,

"Rev. Dr. Waters' decision to decline the brilliant offer made to him by a Presbyterian congregation in Toronto, and remain with St. David's church, St. John, has given the utmost rat-sfaction to his people, and, indeed, to all who knew the reverend gentleman either personally or through his works. The scene in St. David's church, on Tuesday last, when representatives of the congregation presented themselves before the Presbytery of St. John, and opposed the severance of the pastor's relations with the congregation, was one worth witnessing. When Messrs, Cruickshank, McMillan, Watson, and Malcolm stood up and exhibited the cordial relations which had been established between Dr. Waters and the congregation; shown the love of the people, young and old, for their pastor, the growth of the Bible class, the extension of the Sabbath School, the extraordinary enlargement of the menbership, the great increase in the revenues, etc., it was evident to all present that the Presbytory in agreeing to a separation would assume an enormous responsibility. Fortunately, all doubt on the subject wes set at rest by Dr. Waters himself, who, in a very judicious address, though spoken under considerable emotion, responded to the affectionate remarks of the delegates from the congregation, (at the same time expressing his high estimate of the offer that had proceeded from Toronto), and con-cluded that the line of duty did not call for a change in his relations to his present charge. Members of the Presbytery appeared to be pleased with the Doctor's decision, and, from all we can hear, his congregation fully appreciate his determination to continue to labor with them."

Our friends of old St. Andrews made a commendable effort to secure the services of a first-class minister. Their non-success will not, we feel assured, discourage them. They must just "try again."

Ministers and Churches.

Rev. A. McKay, D.D., and his wife, started for Scotland last Wednesday, where they will remain two or three month, visiting their friends.

THE Rev. D. MacRae has received a unanimous call from the congregation of Dummer, in the presbytery of Peterboro'.

THE Barrie Examiner says: The Rev. John Gray, M.A., of Orillia, preached in the Presbyterian church here, last Sabbath, both morning and evening, in connection with the dispensation of the Lord's Supper. In the morning he preached from Heb. v. 7; in the evening from Matt. viii. 4. Both sermons were extremely appropriate and eloquent. The rev. gentleman, in opposition to the general rule seems to grow vigorous and spirited as his years increase. Some very interesting historical allusions were made by him in the evening. He stated that upwards of twenty-four years ago he preached in what was then the Presbyterian church of Barrie. At that time the congregation numbered about as many as were to-day, for the first time here, admitted to the Lord's Table. The increase in the congregation is very gratifying to him, as one who had long ago to do with it; and surely it must be to you he stated, who are now the members of it. The Barrie congregation is now the largest in the Presbytery of Barrie.

THE Presbytery of Ottawa met on Wednesday the 17th inst., in Calvin Church, and inducted the Rev. W. D. Ballantyne, B. A. late of Whitby, to the pastoral charge of the Presbyterian Congregation, Pembroke. The Rev. Robert Campbell of Renfrew presided, and preached a singularly able and appropriate discourse from 2nd Cor. x. 4, 5. Rev. Mr. McLean of Amprior addressed the Minister in a most earnest and suitable manner, and the Rev. Mr. Campbell of Beachburgh, was particularly happy, practical and comprehensive, in his address to the people. The services occupied about three hours, and during the whole time the large congregation in attendence seemed to be deeply interested in the very impressive and solemuly conducted exercises. We were pleased to notice in the audience Rov. Mr. Nesbitt, of the Church of England, and the Rev. Mr. Chambers of the Methodist church. The call to Mr. Ballantyne was unanimous as well as most harmonious, and he has therefore commenced his ministry in his new charge, under very favorable and encouraging auspices. The field is an inviting one, and it is expected from Mr. Ballantyne's past record that he will prove a worthy laborer in it, and zealously seek to promote the best interests of the people, over whom the Great Head of the Church has made him overseer, The Presbyterian congregation is the largest Protestant denomination in the village. The church is capable of seating about five hundred; there is also a comfortable manes belonging to the congregation, and no debt on any part of the church property. The salary promised is twelve hundred dollars; and from the new pastor's position promises to be a comparatively comfortable one. May the higher blessing attend his labors, for wishout it the faithful pastor has small cause for rejoicing, even when his corn and his wine do meet should cover a corn.

wine do most abound .-- Cox.

Book Reviews.

ST. NICHOLAS for June brings a full hadget of attractions to the many thousand boys and girls who watch so eagerly for each month's issue. It begins with an interesting account by Susan Coolidge, of the life and achievements of Jeanne D'Arc; and then comes the second instalment of Mr. Aldrich's fascinating story, with thirtythree of Mr. Hopkin's irresistable silhouette pictures! A charming "talk" by H. H, en "The Expression of Rooms; a beautiful little verse by Mrs. Dodge, a funny picin little verse by ares. Douge, a turny pro-ture, and a story quite as funny, follow each other in quick succession; and we are treated next to an article entitled "A Frog and His Neighbors," describing simply, and with the aid of fifteen pictures, all the curious changes of frog. life from the hatching of the egg to the dignity of "Mr. Frog grown up." The departments have their usual lively appearance.

SCRIBNER for June .- In Scribner for June Mrs. Rebecca Harding Davis's description of some "Old Landmarks in Philadelphia" is accompanied by over thirty illustrations. "How America was named is another illustrated historical paper, in which is shown the origin of the false claims put forth in behalf of Vespucci. Clarence Cook's fifth paper on furniture and decoration is illustrated with pictures of diningtables, the "last sweet thing in corners," chairs, caudelabras, etc., etc. "Union College" is the one selected from the educational series this month, Harvard being announced for July. The serials are continued. In the Editorial Departments, Dr. Holland writes of "Advertising Shame,"
"The Literary Class," and "A New Departure;" "The Old Cabinet" deals with "Reading and Writing" and the "Academy Exhibition;" "Home and Society" contains some suggestions to strangers about "How to See New York."

THE ONTARIO LAW LIST, 8 Edit., Toronto: Rordans and Nicholls.

We have much pleasure in calling the attention of our Legal Friends to the 8th issue of this well known Legal Periodical. It contains ample details of the Ontario Bar, Judiciary, Courts of Law, Rules of the Law Society as to the examination of Students, Rules of Barristers and Attorneys, etc., and an ably written Introduction, reviewing the various changes in the Law during the last three years. The work must be an indispensable requisite in every Bar-rister's office, and having now attained risters omee, and naving now attained its eighth issue must have attained a well established and general circulation, It is to be obtained of the compilers, Messrs, Rordans and Nieholls, 88 King street, Toronto. Price One Dollar.

Progress in Light.

Editor BRITISH AMERICAN PRESBYTERIAN,

Sin,-Some hard things have lately been BIE,—Some nard sings nave lately been said in reference to a progressive insight into Divine Truth,—probably owing to misunderstanding of what was meant thereby. Allow me to lay before your readers the following interesting thoughts on this subject from the Ray John Kay when resident ject from the Rev. John Ker, whose position as Professor of Theology in the U. P. College, Glasgow, will show the confidence reposed by that Church in his sound judgment. The extracts will also come in appropriately in connexion with the article in your last issue, on the study of Scripture. The sermon from which these extracts are taken is on the text, "Open thou mine eyes that I may behold wondrous things out of

The Bible addresses our sense of wonder by constantly presenting the naw and un-expected to us. There are some who have a morbid fear of anything novel, and who will have it that the pure gospel lies very much in going a certain round of texts and doctrines in a certain fixed way, a traditionalism which is always leading to another and more dangerous extreme. But this way of looking at the Bible is in accordance neither with its form nor its spirit.

As to its form it has gone on from first to last to add something fresh and new to all it had said before, and if its circle has now closed, it is because it is already wide enough never to become old. There is in itsufficient spiritual truth for man to study and apply with never failing interest as long as he remains in his resent sphere. God closes the Bible, as He closes creation in our world, that our field of work may be

In its now completed form it is so constructed as always to offer the incentive of the new. It spreads over such a breadth of time and such varied places of life and thought, and it has such a freedom and naturalness, like that of creation, that we feel we can never exhaust it. The very difficulties connected with its form, which have led to such disputes of criticism and interpretation, have been, we believe, permitted by God, that a perpetual interest may be preserved in His Word, and that new discoveries may turn up with every fresh research. chooses that there should be difficulty and discussion rather than stagnation,
And then as to the spirit of the Bible, we

know how it exhorts us to search, to meditate, to dig for wisdom as for hid treasures, which must mean that we should bring out the fresh and unexplored. We know how it compares truth to a running well, which must be because it should be in movement, visiting and watering new pastures. It is indeed certain that the principles of the doctrine of Unist (Heb. vi. 1) always remain the same, and yet the apostle ex-horts us that we are to leave them and go on unto perfection; i. c. to leave them and yet never to abandon them, as a tree leaves its root, and yet never quit hold of it, as it has the vital sap from that constant source, and yet spreads away into branches and blossoms and fruit, without which it could never be a tree, and might as well be dead. If we think that we honour the Bible by reiterating certain formulas Choir contribute caught from it, without taking in the mani-

fold illustrations of God's Word, and the manifold applications in human life, we shall find that the Divine life deserts these formulas, and that a class of men springs up who deny in them the truth they have. would be well for us then to recognise the craving for what is frosh which exists in the human mind, and to meet it honestly and healthfully, not by going outside God's Word, or neglecting the essential truths that are in it, but by taking them and proving that they are filled with an endless variety of interest, when we ask God to give us the ear of the learned, and to waken us morning by morning and spread over them the dew of youth. The good householder seek to bring out of his treasure things new and old."

We come now, in the last place, to the means we are to use in order to have God's Word thus unfolded. The prayer of the Psalmists may be our guide, "Open thou mine eyes that I may see." Now here it may be remarked that he asks for no new revelation. It was in God's hand to give this, and He did it in His own time to those ancient believers; but to all of them at every time there was enough given for the purposes of life. The request is not for more, but that he may employ well that which he possesses. Still better does such a form of request suit us, to whom life and immortality have been brought to light in Christ. do not find sufficient to exercise our thoughts with constant freshness, and our soul with the grandest and most attractive subjects, it is because we want the eye sight. It is of great importance for us to be persuaded of this truth, that there are many things in the Biblestill to be found out, and that if we come in the right spirit, we may be made discoverers of some of them. These things disclose themselves, not so much to learning, though that is not to be despised, as to spiritual insight, to a humble, loving heart." Yours, etc.,

A. Believer In Philippians iii. 12, 18.

Contributions for French Evangeliza tion.

RECEIVED BY REV. DR. MACVICAR.

Collected by Miss Annie Jane McFall, at Nobleton, Klineburgh, Schomburgh and vicinity, \$25; Inverness, per Rev. John Mc-Kenzie, \$21.17; John Ferriz, Edmonton, 20; Young people at Paris, per Rev. D.
D. McLeod, \$16.00; Family of Friends,
Eden Mills, Ont., \$6; New Carlisle, per Rev. W. Scott, \$12; per Rev. D. Anders Rev. W. Scott, \$12; per Rev. D. Anderson, Palmerston, \$6.50; Rothsay, \$6 for the poor; Jarret's Corners (Knox Church, Oro), per Dugald Carmichael, \$7; Pembroke, collected by Mrs. Irving and Mrs. John Bell, \$47; Mount Stewart, P.E.I. per Rev. W. R. Frame, \$48; Lucknow, Ont., \$28.55; East End Mission Sabbath School, Montreal, \$11; Bowmanville Sabbath School per W. Oliver, \$20; St. John's Church, Hamilton, per A. Mackenzie, \$87.50; Wel-Hamilton, per A. Mackenzie, \$37.50; Wellandport Sabbath School, \$8; Thames Road, Sabbath School, per Rev. H. Gray, \$21; Collected by Mrs. Ardagh, Barrie, \$8; West Puslinch, per Rev. N. McDiarmid, \$5; Collected by Sarah M. Brownel, Avonmore, \$7.25; Young Men's Christrian Association, Three Rivers, per George B. Houliston, President, \$100; A Friend, London, Ont., \$10; East Ashfield, Ont., per Robt Harrison, \$18; Ladies' Cent-a-week Society, Tatamagouche, N.S., per Rev. Thos. Sedgwick, \$20; Luther, Missionary Box, \$6, and collected by Mrs. D. D. McLennan, \$7; Fingal, Ont., additional collection, per Rev. Fingal, Ont., additional collection, per Rev. Geo. Sutherland, \$8; Athelstane, per Rev. J. S. Lochead, \$5; Thamesford, per Rev. L. Cameron, \$32.80, for the poor; A Friend, Porth, Ont., \$10, for the poor; Wakefield, Que., per Jas. McLaren & Co., \$5.50; John Gunn, Beaverton, Ont., \$4; Mount Pleasant, Ont., per Rev. Thos. Alexander, \$11; Employees of Hodgson and Boyd, Toronto, \$8; Capt. Jos. Breadner, Athlestane, \$2; Orange Lodge, No. 863, Londesborough \$5; Melbourne, Que., per Colin McIver, \$10; Cookstown Presbyterian Sabbath School, per H. Harper, \$81; Alberton and Tignish, Prince Edward Island, \$112; Harrington, per Rev. D. Gordon, \$18; Harrington, per Mrs. Gordon, \$9, and a box of clothing for

McNab Street Presbyterian Church,

Hamilton. The anniversary services in connection with the McNab Street Presbyterian Church were held on the evening of the 8th inst., and were largely attended by the members ation and their of the cong Rev. D. H. Fletcher, pastor of the Church, presided. There were also seated on the platform the Rev. J. C. Smith, of St. Paul's Church, the Rev. James Little of St. John's the Rev. John Smith of Bay Street Church Toronto, the Rev. Wm. Mitchell of Mont real, and the Rev. Mr. Gould. After devotional exercises, which were conducted by the pastor and the Rev. Mr. Little, the Chairman addressed the meeting. He expressed great satisfaction at the large attendance. He alluded to the many changes that had taken place since the last anniver-He was glad to be able to state however, that the present condition of the congregation was satisfactory. The church attendance had been better during the past year than it was the preceding one. There were added during the year seventyseven names to the communion roll, forty on profession of faith and thirty-seven by The number added to the communion roll during the present pastorate, extending over a period of four years, was 282. The roll at the present time contains nearly 500 names. After referring to the Sabbath School, the Bible Class, the weekly lecture, and the Elder's district meet ings, he stated that the financial state of the congregation was entirely satisfactory. The contributions during the year for missionary purposes amounted to \$1,452.28, and for all purposes, \$6,785.29. Mr. Fletcher concluded by saying that they had much cause for thanking God for His great goodness to them during the year. It was his carnest prayer that the great

upon which they had entered. Suitable speeches were made by the Rev. Mr. Smith of Toronto, and Rev. Mr. Mitchell of Montreal. Music at intervals by the Choir contributed largely to the enjoyment

Head of the Church would be pleased to

bless them abundantly during the year

Subbath School Teacher.

LESSON XXIII.

June 4, THE APOSTLES IN PRISON. Acts v

COMMIT TO MEMORY VS. 19, 20. PARALLEL PASSAGES .- Rom. XV. 19 Moh. il. 3, 4,

SCRIPTURE READINGS .- With v. 12, read Acts xix. 11, 12; with v. 13, read Acts iv. 21; with vs. 14, 15, read Matt. xiv. 33; with v. 16, read John xiv. 12, with v. 17 read Matt. xxii. 23; with v. 18, read Luke xxi. 12; with v. 19, read Acts xii. 7; with v. 20, read Matt. x. 27, 28; with vs. 21 23, compare Matt. xxviii. 2; with vs. 21-20 Prov. xxi. 80:

GOLDEN TEXT.—If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf .- 1 Pet.

CENTRAL TRUTH .- The world hates

Ohrist's Disciples.

A startling miraculous judgment (see last Lesson), intended to show God's knowledge of the heart, His hatred of deceit, and His requirement of purity in the peo-ple of Christ, had just been wrought in the Church. It had done its work. Now we come to wonders of goodness and mercy, and the effects they wrought, directly and indirectly.

V. 12 contains a general statement of the miracles done in the general community outside the Church, but through which the Church was growing in moral power and in numbers. The character of these "signs and wonders" is more fully set forth in vs. 15 16. By common consent, the disciples met in the spacious portico known as Solomon's Porch, and by common conas Solomon's Porch, and by collimon con-sent it was left to them; for that seems the simple and obvious meaning of v. 18, "of the rest durst no man join himself to them," though some understand it to mean that the apostles now took a place of especial sanctity and dignity, and others, with more show of reason, understand it to mean that hypocrites, like Ananias and his wife, were deterred from joining them. This, no doubt, was true, and it helps the Church to have the insincere put out, and kept out. But it is hardly consistent with the context. The people, while leaving the disciples the possession of Solomon's porch for their meetings, held them in high esteem—" magnified them,"—that is, the Christian company. The result is in V. 14, a great addition to the Church of

the right sort of "believers," and of both sexes—not women mainly, as is too often the case. They were "the more added because of the impression made. And they did not think so much of "joining the Church" as of being joined to the Lord (Jer. i. 5) Jesus Christ—King and Head. Teachers and pupils should study this as

true Church prosperity.
THE IMPRESSION MADE is set forth in vs. 15. 16. So much were they trusted in the city of Jerusalem, that the sick were laid on their pallets in the streets, that even the shadow of Peter passing might heal them. He was specially prominent in the work. Whether they were so healed or not, is not declared. The object is to show how they were regarded (see Matt. viii. 10 and ix. 22).
"That some of them"—indicates the hopes of the friends—irrespective of results. The feeling extended beyond the city, and multitudes came, bringing their sick, and mentally disordered, and persons who were influenced by irresistible and uncontrollable evil powers, impelling them to impure and wicked deeds; and they were

The tone of this verse leads us to think that the "shadow" even of Peter was not always sought in vain (v. 15). Mark two things—one on the narrative, and one suggested by it.

(a) The "shadow," no more than the aprons and handkerchiefs" of Paul, cured, but the applicants had faith in that Jesus of whom these men were the servants (see Mark vi. 56.) So they were taught by the apostles. How mighty is faith! "They were healed EVERY ONE!"

Not a sufferer was brought in vain!
(b) Here is example for us. To lay sick ones on the street, carry them to a distant city, bring a handkerchief to them from Paul, seems a very extraordinary proceed-ing, almost like opening the roof, and let-ting a sick man down. But if Jesus sees ting a sick man down. But if Jesus sees faith in it (Matt. ix. 2; Mark ii. 4, 5), it is rational and effectual. To get our friends prayed for; to bring them under teaching; o introduce them to minist children who "go nowhere" into Sabbath schools, is our way of imitating these multitudes, who at once loved their suffering ones, and trusted in the mighty power of God. The bodily suffering well represents sin, and in some instances is almost the only way by which men can be made to realize sin, and the removal of it showed the power and the will to deal with sin (Ps. 2.5). The spiritual world in its good ciii. and bad side was revealed clearly in and shout Christ's time (see v. 16), in the angels who ministered and the demons who tor-mented. This explains the "unclean The remainder of the story is so clear

and explicit, that we do not need to dwell on its details. We see

THE ENEMIES OF THE APOSTLES.

THE ENEMIES OF THE APOSTLES.

V. 17. How long this growing process proceeded is not defined, but it probably took some time, when at length the High Priest, probably Annas, "rose up," i. c., took the thing in hand. His party stood by him, "all that were with him." They included particularly the "school" (sect) of the Saddrases, who were years at the the Sadducees, who were vexed at the resurrection facts and doctrines of the apostles. (Infidels and "broad thinkers" often claim that they never persecute—they are too "liberal." The Sadduces did.)

The apostles were put into the guard-louse—called "common" not to mark any particular indignity to them—none such in the case, but to mark the reality and

thoroughness of their (V. 19.) Miraculous deliverance by the hand of some angel—no name given—who set them free, and instructed them as to duty. This act was fitted to restrain the High Priest and his party, encourage the apostles, and impress those who knew of their being arrested and imprisoned, whether Jews or Christians.

V. 20 is a fine summary of the preacher's duty. "Speak," "stand and speak " in the temple—most public place available—" to the people '—the masses—" words of life," "words of this life," not a Christianity without Christ, —"all the words"—keep-ing nothing back to conciliate Sadducee or Pharises (See John vi. 68; Acts vii. 88; John xvii. 8). This is homeletics from an

angel's lips. V. 21 tells us how they obeyed—" early in the morning." Meantime the opposite party made a great muster of "council," and "senate" or "elders," and sent for the prisoners, or "bondsmen," as the word implies-though the bonds had been broken.

V. 21. The civil officers went, returned and reported, as in v. 28, the prison door safe, guards on the ground, but no body in

the place assigned to the apostles!
V. 22. The High Pricet and the captain of the Temple (probably a Jewish officer with a Roman fitle and commission), and the priests, when they heard the report were at a loss to comprehend the facts, and what would come of them. They were be-

ildered. Nor were they relieved by (V. 25.) Some one—interested in the affair-reporting on the spot, that the bondsmen, whose absence from the prison perplexed them, were standing, without fear or concealment, and teaching in the temple.

V. 26. The captain of the temple and his aids now proceeded to re-arrest them and summon them to meet the council, and they did this without roughness, from a considerate regard to their own safety, the people not being in a temper to see the apostles violently handled. We may learn from all this section,

(1) That discipline, rightly administered, aids the progress of truth. It is as much God's ordinance in its place as preaching.
(2) That the divine religion pities and helps men's bodies. When miracles were needed on other accounts, this pity took the miraculous form. Now, the hospitals asylums, and dispensaries that Christian love provides, carry on this work.

(8) Such good works to men, where they can appreciate them, commend the truth, which by itself may be disregarded.

(4) Nothing is to be feared when we are doing God's will. Prisons, guards and chief officers are impotent against God.

SUGGESTIVE TOPICS.

Power of the twelve-the most conspicuous among them-who received the benefit-the impression made-in the city in the neighbourhood-the hopes of the people—the source of power—the example to us—the effect on the church—kind of additions—the effect on the authorities—opposing school—why—steps taken—how thwarted—confusion of council—report to them—next step—how taken—and the lessons we may learn.

Synod of Montreal and Ottawa.

At Montreal and within St. Paul's church there, on Tuesday the ninth day of May, 1876, at eleven o'clock forenoon, the Synod of Montreal and Ottawa met, according to appointment, by the General Assembly, and after sermon by the retiring Moderator, the Itev. William Taylor, D.D., on 1st Thess. ii. 4, constituted with prayer.

The Presbyteries within the bounds of the Synod were fairly represented by the attendance of members.

The Rev. D. M. Gordon, B.D., of St. Andrew's Church, Ottawa, was appointed Moderator of Synod; and the Rev. Alexander Young laving lately been translated to Napanee within the bounds of the Synod of Teronto and Kingston, the Rev. James Watson of Huntington was appointed Clerk of the Synod of Montreal and Ottawa; thanks were given to Mr. Young for his services as Clerk. The Rev. Dr. Taylor was thanked for his conduct as Moderator; also for his excellent sermon, which the Synod agreed to publish in pamphlet

Presbytery Records were examined and attested. Mr. Andrew Drummond of the Bank of Montreal, Ottawa, was appointed Treasurer of Synod; and a scheme for defraying Synodical expenses was adopted.

A complaint against a decision of the Presbytery of Glengarry with reference to erection of a Mission station was sustained; and an appeal taken by a certain Mr. Joseph Taylor, against judgment given by the Presbytery of Brockville, was disposed

Dr. Bain. Mr. Crombie and other members of the Presbytery of Brockville, having petitioned the Synod for the formation of a Synod of Lanark, it was agreed on motion of Mr. Robert Campbell, seconded by Mr. James Frazer, that the Synod receive the Petition; but in as much as its pro-James Frazer, that the Synod posals affect the interests of the Presbytery of Ottawa, as well as those of the Presbytery of Brockville, and it appears that the former Presbytery have received no communication of its contents, instruct the Clerk to acquaint the Presbytery of Ottawa with the matter of the Petition; and take no further action thereon.

Reports of Presbyteries on the state of religion were read and received, and ordered to be transmitted to the General Assembly's Committee on the state of religion: thankfulness to the Great Head of the church being expressed for many tokens of his favor. The Synod, at the same time appointed a Standing Committee on the state of religion, consisting of the Rev. Messrs. Scrimger, Wright, Ross of Lancaster, Farries and Burns; Mr.

Burns, Convener.

A memorial and petition from the Board of management of Presbyterian College, Montreal, praying the General Assembly to assign the whole territory of the Synod of Montreal and Ottawa as the source of college, and College. source of ordinary revenue to said College, having been transmitteed by the Presbynaving been transmitteed by the I respy-tery of Montreal, with a recommendation that the prayer be granted, the Synod-agreed to forward said petition to the General Assembly, and also to recommend that its prayer be granted.

By request, Dr. Macvicar, Mr. Tanner and Prol. John Campbell addressed the Synod on the work of French Evangelization, and were thanked for their speeches. The Court also expressed its grateful interest in the progress of G. as werk among the French population of the Dominion, and especially in the Province of Quebec.

and city of Montreal; Resolving, on motion of Mr. Donald Ross, seconded by Mr. James Patterson, that this Synod declares its conviction that the work of French Evangelization has grown so large as to render it necessary that an agent or agents. be appointed to devote his, or their, whole time to the work, and that the Rev. J. B. Muir, Dr. MaoNish, Dr. Macvicar and Mr. Warden King, be a Committee to press this whole matter upon the attention of the General Assembly

The Rev. Prof. McKerrae, Moderator of the Synod of Toronto and Kingston, and also the Rev. Gavin Lang, being present, were neked to correspond

The next annual meeting of the Synod of Montreal and Ottawa was appointed to be held at Ottawa, and in St. Andrew's Church there, on the second Tuesday of May, 1877, at 7.80 p. m. The Court having now sat five times,

was closed in the usual way at six o'clock, on the evening of Wednesday, 10th May,

B76. JAMES WATTON, Clerk. Huntingdon, Quebec, 15th May, 1876.

Female Missions Among the Jews in London.

The following interesting particulars will show something of what is being done by female missionaries, among the Jews in London.

Mrs. D--, a Jewish widow, had a leaband who was a Gentile. She attends our Mother's Meeting, and has been for some time much impressed with what she hears. I called to see her alone, that I might get to know the real state of her mind.

She was very pleased to see me. I said "May I ask you what are your thoughts after hearing so many times about the precious things of Christ?"

"Oh I always understand better when I hear them spoken, than when I read about them. Sometimes I am so glad, then again I feel so sad and so bad."

"But what makes you so sad?"
"Oh, I am not fit to die, and I know by what I hear I am a sinner, and I am not fit to die!"
"I am glad you feel yourself a sinner,

but if you are a great sinner, there is a greater Saviour; He came to seek and to save that which was lost; He is just the one that you and I need, for He saves 'to the uttermost all that come unto Him.'"

Turning to the 8th, chapter of Acts. from verse twenty-six to the end, when I had done reading, I looked at her a few moments without speaking. At last she said, "Is there anything to hinder me from being baptised?"
With Philip, I replied, "If thou believest

with all thy heart thou mayest."
"I do believe," she said.
"What do you believe?"
"That Jesus Christ is the Son of God, and that Jesus died for me. I see such a difference in the Christian religion. I have got something to lay hold of. Among the Jews there was nothing, though we are

Jews there was nothing, though we are made to do so many things."

"No, because they are trusting to cercmonics, which must perish in the using; but see, if a drowning man let go the rope cast out to save him, he is lost among the foaming waves; so, if you let Christ go, you are lost for ever. Keep tight hold of Jesus. He is a sure foundation; He will never leave you, nor forsake you. Jeans was nailed to the cross for three hours, the blood pouring from every wound, He oried, 'It is finished.' Yes, Jesus had finished the work of our salvation. Believe it, and your sins are washed away; believe it, and you will, like the eunuch,

go on your way rejoicing."

"Oh," she said, "what a mercy." And now she is going to be baptised, and I still give her a little instruction in writing. I can of course, give the thread of our con-

versations.

American Literary "Owls."

Mr. N. Flood Davin, special correspondent to the Mail, at Philadelphia, is not enamoured with the Literary Society of the "city of brotherly love." We fear he has been unfortunate in the company he happened to meet on the evening in question. In a recent letter he writes: "Last night I was thrown into some

literary society. The streets are shockhere. In some parts you would fancy the last days or the siege of Paris were brought back, when men were glad if half a street was made "darkness visible" by an old oil lamp, stuck in where gas was wont to be. And the literary mon are not much more illuminated than the streets. They are the most solemn owls it has ever been my fate to meet; and they all, as the French say, take themselves so seriously. Some one has compared Matthew Arnold to a "blackbird in an ary' (area). Conceive one or two blackbirds and a dozen sparrows in an "ary," and you have the literary men of Philadelphia. There is no abandon about the literary man of the United States, and for that matter about the United States man, at all. Their seriousness is oppressive. They are so bent on imparting information that they talk primer and school history to you the whole time. They are intolerably serious. The literary man who is as stiff and as cold as a poker, with a brain-loft stuck on at the top, where the knob should be, and where he has a corner specially set apart for his dignity, and in regard to the whole of which brain-loft he lives in hourly, usy, momentary fear, that some breeze of conversation will overturn it, or some spark of craversation set it on and then his dignity will suffer a fall or escspe in flames; such a literary man-and we have his representatives in Canada—is an awful and depressing specimen of humanity. He should not be allowed to go abroad." He should be kept in a glass case, labelled and watched, in the same section with living curiosities, "four footed beasts and creeping things." It Noah took the porker specimen of the literary man into the ark he did a great wrong to post-

Choice Literature.

Still and Deep.

BY F. M. F. SERNE, AUTHOR OF "TRIED,"

CHAPTER LV.

Mary Do L'Islo carried out her plan of summoring nurse Parry to her aid, on be-half of Mrs. Drant, and two or times days later should her husband drove to the radway state of tomeet their old friend who

here concerns of the consent to the request.

Many of the Italians who were sauntering about in expectation of the pre ing ex-citement to be found in the arrival of the train, watched with admining eyes the pleasant picture presented by the young couple, as they stood side by side on the platform waiting for its appearance. Bertrand had quite recovered his good looks, as well as his strength and activity; and although his brouzed complexion, still bere traces of the open air life he had led during the campalab. yet his handsome face had regained all its brightness of expression, and the somewhat massive proportions of his stalwart frome contrasted well with the his side. Mary did indeed look fair and lovely as the whoo rose, to which his father always like hed hor, and his blue eyes shone with jey and pride as he turned them on her each time she spoke to him with her low soft voice.

low soft voice.
"Oh, there she is! Look, Bertrand, does

"On, there she is I Look, Bertrand, does it not make you think of the old days at home to see her dearkind face again!" said Mary, as she caught sight of Mrs. Parry. "Yes indeed, I can recognize the little winkling eyes behind her spectacles even at this distance," exclaimed Bertrand, and they hurried forward to meet her as the train draw we at the static really all selections. train drew up at the station, while she, with beaming countenance and incoherent enculations of delight, almost precipitated herself from the carriage in her eagerness to join them. No sconer, however, was she fairly landed on the platform, by the aid of Bertrand's strong arm, than the good woman fell into the wild state of perturbation and flurry which was her normal condition at a railway station, and it was not until the De L'Isles had placed her comfortably at rest in their own rooms at the hotel that she was able to hold any

rational conversation with them.
"Well. my dears!" she exclaimed, when she had made a good dinner, and was ensconced in an easy chair in front of the sofa where they were seated, "it is an untold happiness to me to be with you again; and you look to bright and bonny, my Mary, that it does my heart good to see you; at the same time I must tell you that I never came to any work with a worse will in my life, and that for more reasons than

"Oh, nurse, I am very sorry to hear that!"
said Mary, "and surprised too, for generally you are so kind and ready to help any one who is ill."

"Yes, my darling, when it is a Christian person, and not a piece of painted falseness and selfishness; I can tell you Mrs. Laura Brant is just the very last in the world I want to nurse or be good to. I have been hearing about her. I know that she is your worst enemy, my Mary, as well as poor Mr. Pemberton's."

"Not now, dear nurse," said gentle Mary; "she is much changed, and will be very different for the future from what she has ever been before, I am sure, and besides

ever been before, I am sure, and besides she is in sorrow and suffering, so we must forget everything but that she requires our

help."
"Ah, that is just like you!" said nurse
Parry, nodding her head, "I don't pretend
anselie temper, and to be alto have an angelic temper, and to be al-ways forgiving and forgetting; but some-how you never fail to make me feel almost as sweet as yourself when there is need of kindness to be shown to any one, and I daresay it will be the same this time, but Mrs. Brant will be very much mistaken if she thinks I have come to her willingly.

"What other reason had you for not wishing to undertake this task, nurse?" asked Bertrand; "you said you had more

"Well, my dear boy, 1 did not like leaving the Brunots, the children are still very

"I dld not know that any of them were "I dld not know that any of them were "" would not not "" would not not ""." ill," said Mary anxiously; "I would not have asked you to come if I had thought

they required nursing."
"Nor do they; it is not that they need, but country air and change; they are very low and weak, one and all of them, but especially Valerie; she has never got over the shock to her nerves which she received the snock to her nerves which she received that sad day when she witnessed Mr. Pemberton's death. She fel! into such a melancholy unnatural state for a child, after you went away, that I really would not have been able to leave her now at all if it had not been for Mr. Davenant."

"Charlie Davenaut! Las he been with you?" exclaimed Bertran 1.

"Yes: I have not had time to tell you about him yet." said nurse Parry, "though I am sure I have been talking as fast as I could," (which she certainly had). has been with us for a week, and I left him with the Brunots; but there is quite a pretty story about his first visit to the house, which you will like to hear."

"Let us have it by all means then," said Bertrand;" we shall feel as if we were the good children we week to be a like to be a like to the said between the good children we week to be the said to be the

good children we used to be when you told us tales long ago."
"Ah, Mr. Bertrand," said the old woman

shaking her head, "Mary was always good, but you were as full of mischief as ever you could be.'

"And so I am still, nurse; but never

mind that, let us hear your story.
"Well, my dears, it was about a week ago that he came. I heard some one shown by the servant into the outer room, I went in to see who it was, and there was a pleasant looking young Englishman, who told me his name was Charles Davenant. Then he said he was sure I must be nurse Parry, from the description he had often had of me from you. I remembered hav-ing heard you speak of him, Mary, so I asked him to sit down, and he did, but he was in a great hurry to ask some question, and he said, 'Mrs. Parry, I have come all the way from England to obtain some news

of Miss Travelyan; I have never been able to hear how she passed through the terrible time of the siege. 'Ah,' says I, 'there is no such person as Miss Trevelyan any longer, but I was sorry the moment I had said it, for he went as white as a sheet, and caught me by the arm, crying out 'O surely, surely, it cannot be! is it possible she has really gone quite away from this weary, wicked world! 'No, no, says I, 'she is safe enough with her husband; but she is marenough with her nusband; but she is mar-ried now; and she has become Madame de I. Isle. 'Married!' says he, 'and to her wantine love; for I suppose you mean it to Lertrand Lisle that Las get her.' Then to be trained Liste that has get her. Then he drew a long breath, and said, heartily, 'Well, I am right glad of it, for new I hope she in be happy, though she can be my bright particular star no more. 'No, in deed, says I, 'she is nobody star but Bortland's, and I can tell you she is a countess now. 'A countess, cres he, 'she is fit to be queen, and better than a queen. There never was anybody like her, and there never will be! and with that he asked a great many questions about where you were going to live, and Bertrand a property and title, and I answered them all, and then when he was quite satisfied about Mary, he said to me, 'And now Mrs. Parry, will you tell me where I can find John Pember-ton? I want to see him very much.' You may fancy it gave me quite a turn to hear him eay that, without a notion of the truth, so I answered, hastily like, 'You'll have to wait till you get to heaven before you can see John Pemberton, Mr. Davenant,' and the poor young fellow gave a great cry. 'You don't mean to tell me he is dead, Mrs. Parry! after all his trial and sorrow it would be too sad!' But I was obliged to tell him it was unhappily true, you know, and when he heard the story of his death he fairly broke down, and sobbed like a child, till it made my heart ache to hear him. He was sitting at the table with his head haid down upon his folded arms, and he was just opposite the door of the inner room, and presently he raised himself to ask me some other question, and lifted his eyes, and there in the doorway stood little Valerie Brunot, in a blaze of light from the sunshine streaming down on her out of the window behind, with her dress shining white and glistening, and her hair all golden like a glory round her head, and she was looking straight at him with her great clear eyes and her beautiful young face so solemn and tender; he stared at her for a minute like a man in a dream, and then whispered to me, 'What is it Mrs. Parry? is it an angel?' but before I could answer Valerie began walking slowly towards him, and she came and stood in front of him as he drew his chair back from the table, and said, in her sweet clear voice, 'Did you love Mr. Pem-berton sir?' 'Oh, I did indeed,' he said, 'he was my dearest friend.' 'Then I will love you, she said, and she put her two little hands in his, and he stooped down and kissed them.

"Then she sat down by his side, and said, 'Now I will comfort you—though I am glad you cried for my dear Mr. Pemberton; but none of us must cry for him any more now, for he is happy, happier than any of us, safe at the feet of the dear Lord Jesus, and she bowed her pretty head as she said the sacred Name. Well, my dears, Mr. Davenant kept looking at her as if he really did think she was an angel out of heaven, and from that moment those two became such friends as never was such friends as never was. He asked me if he could lodge in the house, and I got him a room, and there he has been ever since. He has done Valerie all the good in the world, taking up her time and attention, and making her forget hor sad thoughts. They walk out together, and she helps him with his French, which is worse than mine, and that is saying a good deal, and he is ever so fond of her; he seemed delighted when I told him I left her quite in his care, for her father is out all day selling his Bibles, and her mother is but a poor creature at the best of times."

'I have no doubt he will be kind to her," said Bertrand, "since you have often told me, Mary, what a good fellow he is; but it is seldom a young man will take so much trouble about a child under any circumstances."

"I am not surprised at it when the child is Valerie Brunot; there is a peculiar charm in her character which has its effect on every one who knows her," said Mary; but I am so glad dear nurse that Mr. Davenant came to take care of her just in time to set you free. You must rest here quietly to-night, and then to-morrow I hope you will come with me to Mrs. Brant.

CHAPTER LVI.

Lurline had been moved by the De L'Isles to more comfortable rooms before the arrival of Mrs Parry, and it was therefore to a large siry apartment, where the open windows let the light fall freely upon the inval'd, that Mary conducted her old nurse the morning after her arrival. True to her loyal devotion towards the De L Isles, whom she believed Laura to have cruelly injured, the good woman grumbled at the task before her all the way from the hotel, and continued to grumble as she went up stairs to the very door of the sick room; but the moment her eyes fell on the wan mournful face of the sufferer all her unwonted sternness gave way, and her kind heart went back with a great rea great revulsion of feeling to its natural compassion. ateness and ready sympathy; and when Mary with her usual quiet tact, placed the fragile neglected infant in her arms, the victory over her motherly instinct was complete; in an instant she was lavishing endearments on it, and tending it with ar artistic skill which brought a smile even to Laure's pale lips, while she became so com-pletely engrossed by its various requirements that she heard nothing of the conversation which was soon commenced between Mary and her friend. Two or three days had passed since that eventful evening when Lurline first heard of the death of the man whose ill-fated love for her had been indeed strong as death, and might be said to shed its light upon her even yet, from the very darkness of the grave, and she had said no

mind was dwelling on it anxiously, and her manner was much more subdued and humble than it had ever been in all her life before. She was slowly improving in health, and it was quite plain now that she was likely to recover completely under the tender care winch surrounded her; but on this morning when Mary asked her how

she had slept, Laura answered that she had passed a very restless night.

"Thinking, always thinking, Mary, till my brain 1661s, and my heart is so weary. I seem possessed by my past life; it is continually passing in review before me, with the high freeze, the Same the first transverse. the light from the Sun of Lighteonsuess bringing out in Indeous aspect all its wicked-ness, treachery and selfienness. I long, I pine, for pardon and peace, but I seem as one dead. I have no power to enter into that faith and love which John Pemberton so carnestly desired to, me. I le as you told me, Mary, I appeal to the mercitul Christ direct. I searce cease to call on him night and day; but it is with me as with the disciples of Baal, there is no voice nor any that answers , sometimes I think that even

that answers, sometimes I think that even the prayers which rose from that pure heart of which I was so unworthy, cannot be heard for such as I have been."

"They have been heard, said Mary, softly, "of that I am very sure, and when it shall seem good to the Most Merciful he will answer them; do you remember how He said even to those whom He knew were about to forsake and deny Him, 'I will not leave you comfortles., I will come to you?' and to you, too, Laura, in an hour when you think not, the Master will come

come."
"I trust it may be so," said Lurline with a heavy sigh; "but Mary, one idea has come to me on which I should like to act if you will help me with your advice; it seems to me that perhaps I have no right to expect that I can be permitted to win even faith or hope until I have given some me of that I mean in future; are and do the proof that I mean in future 1217, and do the will of that God whose mercy I am seeking, I seem likely to live now, and I must come to some decision as to my manner of exist-ence in the years to come. I want you to tell me what you think it would be my duty to do."
"I can have very little doubt on that

point; it seems to me perfectly clear."
"But wait, Mary, oxclaimed Laura, with a good deal of feverish anxiety in her tone, "you do not know yet what possibilities there are for me; it is certain that I cannot return to England for my poor father is dead, and Mrs. Wyndham was left without any provision, and has gone to live with her brother and his family; but there is an opening for me hero. I had a note this morning from an Italian Marchesa, who was one of my principle acquainteness, but who was absent when my misfortunes onme upon me, and who has only just returned. She writes to offer me a home with her if I will give her my services as lady companion; the duties would be quite nominal. I know very well why she wants me in her house; it would be a very gay pleasant life, Mary;" and-Laura looked up somewhat wistfully, at

her friend.

"But would it be right?" said Mary, gently, "you have others to consider besides yourself Laura; even in any temporary arrangement are you sure you could attend to your child in the Marchesa's house?"

"He would not be there, said Lurline, hesitatingly; "she says ne should be put into the care of a nurse in some village."
"Oh Laura! you could never consent to

so wrong and unnatural a scheme. She cannot he a good friend for you I am sure, if she could make such a suggestion.'
Even in her worst days Laura had been frank and outspoken when there was nothing te be gained by being otherwise, and now she had strong motives to incite her to truthfulness, she answered, therefore, at once, while a tinge of colour rose in her white check: "I will own to you, Mary, that she is not very good in any way. Sh is scarcely received in society now, and it is for that very reason she wishes to have me with her. She thinks that having the companionship of a lady and especially

an Englishwoman, might help her to re-gain her position." "Then surely that settles the question. feeling as you now do, you cannot have entertained the idea of going to her at all

seriously. " Perhaps I hardly did, only I could not help thinking what a bright luxurious life it would have been," said Lurline with a sigh.

life utterly unblest: Laura, I do not think that you ought to accept the most unexceptionable offer of a situation that could be made to you; there can be no doubt whatever that it is your duty to join your husband.

Oh, May, I felt sure you would say so, and I just dreaded to hear the words!" said Laura turning round to bury hor face in the pillow, with almost a wail of pain. "You do not know all that is involved in such a proposal; bitter humiliation certainly, and perhaps misery and want

"Still, dear Laura, you would have God's blessing on your life, and that blessing can turn all that seems most dark to purest light.

"I have not written to Mr. Brant yet at l," said Laura, half impatiently. "Then I think you ought to write with

out delay, and offer to go to him."
"It is not a question of offering," said
Laura. "I must beg him to take me back; we parted on very bad terms; he was so indignant with me for refusing to go with him then, and suare his misfortunes, that he declared I should never enter his doors again, unless I prayed and implored of him to receive me, and I scoffed at the very idea, and said I never would."

"But you were not then trying to do right, Laura, said Mary, very gently; "you had no wish, as you have now, to find the Blessed Christ who pleased not Himself.

"No, that is true; but I seem far enough from finding Him, and I do not suppose that humbling myself to Mr. Brant would help me in my search for Him."

"But it would, dear, most essentially

band to let me go to him, bitter though it will be to do it; but from the moment that you told me of John Pemberton's life and death the whole world has seemed changed to me, and I feel as if nothing was of any consequence, except to win eternal life in the love of God, if only it be possible to me."

"You have taken the first and surest step towards that new, dearest Laura, for you have proved your absolute sincerity, and I have the strongest hope that not only will you win the higher blessing which you seek, but that even in the very return to your husband which you so dread, you will find more of earthly happiness than you could anywhere else."

It is not a very bright, prospect, at pre-

It is not a very bright prospect at present, said poor Lurino with a sad smile; but, Mary, if I take this painful step according to your advice, I may, I think, ask you if you would help me to gratily one strong desire which I have in connection with it."

"I am sure I shall be only too glad if I

can help you in any way, what is it that you wish?"
"It is that I might stand just once by the grave of John Pemberton before I leave

Europe never to return to it, which will be the case if I rejoin my husband."

"I think that might be managed with very little difficulty," said Mary. "As it happens, I had thought of proposing that, so soon as you were able for the journey you should go to Paris with nurse Parry, for she is anxious to go back and attend to Madame Brunot's children, who are not very well, and you would be more comfortable in many ways there than you could

be by remaining here."
"Oh, I am so glad it can be,' said Laura, "but is there any hope that you could be there yourself, Mary? I would rather go with you than with any one else to visit

that sacred grave."
"I think that too could be arranged," answered Mary, "for Bertrand has promised to take me to Paris in a few weeks to see a monument which we are having erected over John's resting place, and we could time our journey so as to meet your

"Thank you so much, dearest Mary; Well, at least how good you are to me! I will obey you now without delay, and write that painful letter. Mr. Brant will be surprised indeed when he receives a petition from me to be taken back by

"Surprised and pleased," said Mary, smiling, as she kissed her, and felt she mation.

(To be continued.)

The Imperial Title.

Mr. Gladstone has written the following letter to Dr. Abbett:—19th March, 1876.
—Sir,—In reply to your favour of 10th, asking me if, in my opinion, the past history of the reign of our Queen would justify the assumption of the title 'Empress' by her Majesty 'in its true and correct, classical and historical sense,' I have looked into the matter carefully. I have given both sides of this important question the fullest and most complete consideration, and I have come to the conclusion that and I have come to the conclusion that while in its 'correct, historical, and classical' significance, her Majesty is not justified in assuming it, neither does the solid gold of the time consecrated crown of Englands monarchs require the fictitious and tawdry lustre conferred by this modern shallow gilding. India does not want it, England will not have it. In my opinion the project was conceived in error, brought forth in error, and, like all error, only required open public exposition and investi-gation to be shown in all its imperfections, shallow, baseless, and absurd. In my opinion the word Imperator can only be properly understood when taken in conjunction with imperium. According to Roman usage, if not actual law, the title of Imperator was not actual law, the title of Imperator was conferred upon a conquering general, and imperium meant the power he possessed of compelling the fulfilment of his behests by the use of physical force. In its correct, historical, and classical sense the title Imperator belongs to Clive; it never could or should be tacked to the crown of the eminently humane and august lady who reigns over this realm. It has been who reigns over this realm. It has been said that Rome was powerful and peaceful during the reign of the Antonines. The answer which springs to my lips in reply to this assertion is—If all the Roman governors were Antonines, Rome would have had no Emperors.—I am, sir, your obedient, faithful servant, W. E. GLADSTONE."

A CHRISTIAN, when he make a good pro-fession, should be sure to make his profession good. It is sad to see many walk in the dark themselves, who earry a lantern for others. The whole complexion of a negro is less noticed than a single stain on the features of a white countenance.

To have our hearts balanced on God as their centre, and so balanced that under the ruder touches of temptation they may be moved to and fro like the nicely poised stones of the Druids, but like those stones, always return again to their rest-that is to be blessed indeed—to be blessed like the Psalmist who said, after some rough onseof Satan, "I shall not be greatly moved."

THE priceless treasure which Christ has to give to all the needy and suffering is peace—peace that shall flow like a river; peace that shall multiply like the waves of the sea; peace that shall increase without end. Whoever possesses this treasure in the heart possesses what no earthly power an complete it is not a state of the sea. can command, no earthly riches can buy, no earthly calamity can depreciate or destroy. He can be content in great want, he can be calm in the midst of agitation, he can be fearless in danger, he can rejoice in affliction, he can triumph over death Take to your heart the gift of peace with God, and you will be rich in possessions which the world can noither give nor take away. Fire may burn your house, commercial disaster may destroy your property, competition may shut you out of all darkness of the grave, and she had said no word to Mary of what might be passing in her mind as regarded that conversion of her own soul to love and truth for which she had promised so earnestly to strive; yet there were many indications that her what you consider right, and ask my hus.

"But it would, dear, most essentish; promable occupation, the world may have nothing for you but hard work and poor pay, still, with God's peace in the heart, you are rich in all that best satisfies the soul. You have a friend that will never fail you in the time of need.—Dr. March. profitable occupation, the world may have nothing for you but hard work and poor pay, still, with God's peace in the heart, you are rich in all that best satisfies the

Scientific and Algeful.

PARINA TALIOCA GRIDDLE CARRS.

Soak one pint of Durkee's Farina-Tapioca in one pint of wilk over night. In the morning add one quart mils, one quart flour, a traspoonful salt, two well-beaten eggs, and two teaspoonfuls of baking pow.

STUFFED LOGS.

Boil them hard, cut them in two, remove the yolks, and beat them up with a neighbor and beat them up with a neighbor and san to your taste; replace this mixture within the whites, cut the under part a little so as to make them etand well on the dieh, and serve them with white sauce.

TO CURE HOARSENESS.

When the voice is lost, as is sometimes the case, from the effects of a cold, a sim ple, pleasant remedy is furnished by beat ple, pleasant remedy is furnished by seating up the white of one egg, adding the juice of one lemon, and sweetening with white sugar to the taste. Take a spoonful from time to time. It has been known to effectually cure the ailment.

TUMININ SHORT-CARE.

One cup stewed and strained pumpkin or squash, one cup of eatmeal perridge, and one cup water. Beat these up together, and then add three cups fine Graham flour Mix theroughly, spread half an inch thick on a baking tu, and bake half an hour in a good oven. Cover for ten minutes, and serve warm or cold.

NOVELTY PUDDING.

Make a toacupful of strong, well-cleaned coffee; beat four eggs with five ounces of sugar, one pint of milk previously boiled, and half a pinch of sait; add the coffee, str into a pie-dish two inches deep; put the dish into a sauce-pan, with sufficient boiling water to reach to the middle of the clean and into a mediant over the control of the clean and the control of the clean and control over the control over t dish; put into a moderate even till quite firm; when cold, sprinkle powdered sugar over it and glaze with a red-hot iron.

LIME IN PRESERVING WOOD.

A French railway contractor announces a method of treating planks, posts, ties, etc., that greatly enhances their value. He piles the lumber in a tank, and then covers thickly with quicklime. Water is slowly thickly with quicklime. Water is slowly added till the lime is slacked. In about a week the wood becomes impregnated, and is ready for use. Timber prepared in this way has been used in mines and other exposed constructions with good results.

GRAHAM GEMS.

Two teasupfuls of buttermilk, a little salt, three even cupfuls of Graham flour, and one teaspoonful of soda. Stir well and bake in iron gem pans, which should be hot on the stove before filling; put them into a very hot oven and bake from fitteen to twenty minutes. If you want them of extra quality, take one teacupful of buttermilk, one egg, two toacupfuls of the flour, with soda and salt, as before. Very good gems are made by taking one teacupful of gems are made by taking one reacuping of sweet milk or water, one and a halt tea-cupsful of the flour, half a teaspoonful of soda, one of cream tartar, with a little salt, and a spoonful of sugar; beat well until it

CIRCULATION OF THE BLOOD.

Prof. Marshall of London attributes the heart rhythmical movements to the alternate contraction and expansion of the auricles and ventricles; its slight rotary movement, its two peculiar sounds, one long and soft, due to the closure of large valves, the other sharp and abrupt, due to the closing of the small, semi-lunar valves. The pulse of the small semi-lunar vaives. The pulse he attributes to the pulsations or waives of the mass of blood, caused by the elongation and distention of the elastic walls of the artories, and said to be simultaneous with but distinct, from the onward flow of the blood. The position of the heart, and its relation to the nervous system, are, however, such that, while in health, we are un-conscious of the existence of the complicated mechanism employed in the circulation of our blood.

CHLORAL HYDRATE IN NEURALGIA.

The intimate mixture of equal parts of chloral hydrate and camphor will, it is said, produce a clear fluid which is of the greatest value as a local application in neuralgia. Dr. Lenox Browne states, in one of the English medical journals, that he has employed it in his practice, and induced others to do so, and that in every case it has afforded great, and, in some instances, instantaneous relief. Its success, he says, does not appear to be at all dependent on the nerve affected, it being equally efficacious in neuralgia of the sciatica as of the trigominus—as of the greatest service in neuralgia of the larynx, and in relieving spasmodic cough of a nervous or hysterical character. It is only necessary to paint the mixture lightly over the painful part, and to allow it to dry. It nover blisters, though it may occasion a tingling sensation of the skin. For headache it is also found an excellent application.

THE USE OF WELL WATER IN CITIES. The State Geologist of New Jersey, in

his recent report, calls attention to the habit still in use in some of the older cities of New Jersey, of people drawing the r supplies of water from old wells. In an analysis of the water coming from some nine wells in Princeton, five of them were found to contain free ammonia, albuminous matter, and chlorides in excess. In trac ing the effects of these waters, it was found that in almost all cases diarrhua and typhoidal fevers accompanied their use. It is almost impossible to be sure of the good quality of any well which is surrounded by houses, where drains and sinks empty into the surrounding soil. It would be well if not only the proprietors of large country hotels of summer resort would look more closely to their resources of water, but would eschow well water entirely. For the health of their guests it is botter in all cases, where running water does not exist, to seek their source of water from cistorns which are fed from the rainfall on the roofs. Wherever such rainwater is used it may be safely stated that there is an entire exemption from the dis-eases which always attend the use of water contaminated with putrifying organic

tulike most earthly themes, O Spring, of thee may poets ever sing. As when thy arst inspiring vic Evok'd his rapt'ious lays

Aut wes all love thee gentle Hpring, And ye arly will thy praises sing, Newness of life encircles thee From tiny bindo, to lofty tree.
All quicken'd by thy touch

Now, countless swelling buds unfold, And myriad flowers from leefy mould Up-pring all redolent and fair, spangling like gome of boauty ri ro, Upon thy verdant robe

Now, too, the vernal sun's mild cays, alls torth Creation's cease ess praise, That wafting e'er the living air, Retain is us of that Springtime where They sing the glad new song.

and now, o'er dewy breeze is borne, exact carolings at early morn. And the low furl of less alog rill, Make, music sweet, when else nas still, The close of springful day.

And man rejoices in the scene of gad-ome life, where late had been A heary waste, himself refresh'd, And strengthen'd, by his winter's rest, Joins the glad burst of song.

an I with elastic step, and high And buoyant hopes, uplifts his eye To God in trust, and joyinly 50 forth each day and pensively, Survey the landscape thus

"While, now the emerald green I see of wood and field, yet they shall be Soon leafless, sere, and bare again, But glorious truth still doth remain, The sure word of our God."

ELIZABETH BECRET.

Petertoro, May, 13th, 1876.

Christian and Social Tolerance.

"It may seem as if, in this view of the work of God in nature, and of Christ in the Christian Church, we were far enough from any practical connection with our own daily life. And yet it is not so. The world is all made on the same plan, and the laws that regulate its moral and social state are as universal as the laws of light and gravitation, which govern sun and stars, and yet preside over the colour and fall of a leaf. The grandeur of the and ian of a leaf. The granded of the Bible consists in making us feel this. It lets us see light in God's light. It asks us to be children of our Father in heaven, followers of His Son, and to study the manner in which supreme wisdom and leve act, that we may govern our conduct to others by the same laws. If only we do to others by the same laws. If only we do so, the great forces of the moral world are all in our favour. As God gains His ends, we shall gain ours; or rather, we shall aid in gaining His, and find that we have a share in them. His forbearance toward the nature, Ho has given us the law of freedom, He has placed us under the many-sided development, He permits, both in nature and grace, above all, the example of Christ, so free from capricious dictation, so full of reason addressed to our reason, and love touching our hearts, and liberty withal, these become our guiding lights to teach us how to deal with all around us, and give us the hope that we shall have his help in gaining the happiest

Issue.

If, in Christian or social intercourse, we wish to deliver any man from what we think error, we must do so by putting him in the way of convincing himself. To beat him down by unreasoning opposition, or even by an irresistable argument, may please us, but it is not likely to gain him. There is a great chasm between achieving a victory and making a conquest, and the completeness of the first often prevents the last. To respect a man's freedom, never to press him so hard as to humiliate him, give him the clue that may help him to guide himself to the right, is according to the divine model, and would aid us in serving at the same time both our fellowmen and the truth. How much this is needed in the Christian Church every one

can perceive who looks around.

It should be considered, further, that if we wish those we are influencing to become valuable for anything, it must be by per-mitting them to be themselves. They will do very little if they turn out dead transcripts of us. If any man is to have power, either in the world or the church, he must have independent life; and for independent life, liberty is indispensable. can never sauction inerty of sin, but there are a thousand little daily acts where it will demand to be left to itself, and where we should take pleasure in recognizing it. These are the very signs and safeguards of the personality God has bestowed upon his creatures, and it is only by seeking to enter into it as He does, freely and kindly, respecting it and conforming to it, that we can guide it to a right end, and make it a real power for

In all this work, there are needed two great qualities, love and wisdom. Neither will suffice alone. Love in its earnestness is often too narrow; and wisdom in its breadth may be too cold. They are the light and heat of the moral world which must go together. We shall find them also in the example of Christ—that nature so ardent and so large, seeking one thing, the likeness of God in man—but knowing that this likeness can be reflected in many ways, that each child of the family may have the Father's image with its own in-dividuality, as every stone of the new Jerusalem will have its own color, while the light of God is reflected in them all.—

Once upon a time there lived an old couple, known far and wide for their do-mestic difficulties. Suddenly they changed their mode of life, and were as complete patterns of conjugal felicity as they formerly been of discord. A neighbour, anxious to know the cause of such a conversion, asked the wife to explain it. She replied:—"I and the old man have got on well enough together ever since we kept two bears in the house." "Two bears!" was the perplexed exclamation. "Yes, sure," rejoined the old lady; "bear and forbeat" forbear.

Great Work among the Santals in India.

Peter met with a most astonishing result reter met with a most astonishing result on one occasion, when he obeyed our Lord's behest, "Let down thy net for a draught," and this has been fulfilled again in several places among the Santals, specially in a village called Matiajuri, where the pastor is a very goodman, and also a number of dear Christians of some years' standing. The headman there had years' standing. The headman there had long being anxious to oust them, as they would give him nothing to sacrifice to the Bongas, and at last hit upon the expedient Bongas, and at last hit upon the expedient of introducing a number of heathens, thinking that by se doing he would make the place too uncomfortable for the Christians, and thus compel them to go elsewhere. He succeeded in getting sixteen families to settle there, giving them the best land to cultivate, and exultingly told the Christians, that now they would soon be tired of the place. The latter kept perfectly quiet until the new comers had built their houses and fairly settled down, and then they cast out their not and caught then they east out their not and caught eight of the sixteen families in it, and again a short time afterwards four more of the remainder shared the same fate, so the remainder snared the same late, so that the Manjee's last state is worse than the first. These same Matiajuri Christians did not confine their operations to their own homes, but worked hard, and perfectly of their own accord, for the Master in all the surrounding villages, so that now we find children of God praising him smong the wild Santal hills, where a few years ago the tigers and other wild animals had it all their own way.

Among the large numbers who turned Christians last year are people of all sorts

and conditions, rich as well as poor. Santal chiefs and village headmen, as well as "Jangurus" (wise men), priests, witches, and ryots. The most remarkable fact in connection with the wise men and witches is that they themselves any that cheef connection with the wise men and witches is, that they themselves ray, that since their conversion they are no longer troubled by the dreams with which they were formerly visited, and to which they owed their supernatural powers, and we can only hope that this separation from the devil and his agencies may be a permanent one for them. We have exceptional pleasure in recording that the Pargana, or chief. and Manges, or headman, of the sure in recording that the Pargana, or chief, and Mangee, or headman, of the village of Benagaria, where our station of Ebenezer was built, and who were long most bitter opponents of Christianity, have now ranged themselves under the Lord Jesus's standard, and there is now not a single heathen family in this village. When we were beset by such large numbers applying for admission to Christianity, we exercised every precaution possible to keep away such as we deemed insincere in their motives or professions, and in this we we exercise every processions, and in this we keep away such as we deemed instincers in their motives or professions, and in this we were aided by our older Santal Christians, with whom the work of actual instruction more chiefly lay, and who of course had a deeper insight into their countrymen's thoughts than we could. The numbers thus turned away amounted to some three or four hundred; but, nevertheless, in spite of all our care, some tares got mixed up with the wheat. This is nothing to be surprised at, for our Lord Jesus has told us in the parable of the sower how many different results attended the preaching of the Word in His day, and the whole history of the Christian Church from that day to the present only confirms this, and history of the Christian Church from that day to the present only confirms this, and will, we suppose, do so se long as human nature continues what it is. In spite of such exceptions, however, we are heartily rejoiced to see a real Christian life and walk among our Santals.

In order to show that this Christian life is a reality, and not a mere verbal profession, we may relate a few instances of

sion, we may relate a few instances of what came more prominently than usual to our notice last year. When the revival first began to manifest itself, and the peofor our notice last year. When the revival first began to manifest itself, and the people to come in crowds to learn more of Christianity, we were at a great loss what to do. For us personally to undertake the instruction of all was a physical impossibility, more especially as for a considerable time Mr. Boerresen was left alone in consequence of Mr. Haegert's being ill and absent in Calcutta. We had frequent conversations with number of our Christians as to what was needful for a consistent walk, and how to work for our dear Lord and Master. The Christians themselves, without much talk or any fuss, soon furnished a practical answer to all our doubts and fears, by quietly going out themselves to the various villages where the candidates resided, and telling them in their own simple and straightforward manner about their sics and their deplorable condition now and to all eternity, if they condition now and to all eternity, if they did n t repent, and placing before them the full and free salvation offered by Jesus, and dwelling on His great love. As they spoke in this way wherever they went in their journeyings, the Gospel was spread far and wide, and so it came to pass that sometimes people coming from a considerable distance would present themselves for baptism, and on making inquiry we would learn for the first time that they had been for months under instruction from one or other of the older Christians, quite unknown to us. The wives of two of the elders came to us one day and wanted our advice on a certain matter, saying they did not know if they had been doing right or not. They appeared a good deal ashamed, and it was only after repeatedly re-assuring and coaxing them, we got their story out of them. It seems that the people in two different villages had some two months before asked them, when passing by, to stop and bell them something of the Saviour. This they did, after the Manjee had assembled all the villages, and sang hymns to them. By and by they were asked to come and give them further instruction, which they did, each of the women taking a separate vil-

whole matter, it was impossible for us to forbid them, and we could only encourage them to persevere, in spite of Paul's in-unction, that "the women keep silence." "hey were wonderfully used in bringing

nany souls to Christ, and poor, simple, unlettered Santal women though they are, what a grand thing it would be if our European ladies in India would follow their example. The number of adult baptized during the year was 1592.—Indian Home Mission.

An old farmer's description of a pointless preacher was, "A good man Pkely, but he rakes with the teeth up."

SEE to it that each hour's feelings, thoughts and astions are pure and true, then will your life be such.

Or all the shreds of truth, with which men cover up error, they cannot make the truth. The truth is like the robe of our Lord—it is seamiess.

Every saint in heaven is as a flower in that garden of God, and holy love is the fragrance and sweet oder they all send forth, and with which they fill the bowers of that paradise above. Jonathan Ed-

BISHOP CUMMINS says that the surest wey to destroy a church is to give it a fashionable congregation, plenty of money, let the clergyman live in luxury and self-indulgence, and give the organist five thousand dollars a year.

It is impossible to escape troubles by running away from duty. Jonah once made the experiment, but did not succeed. Therefore manfully meet and overcome the difficulties and trials to which the post assigned by God's providence exposes you.

ENTHUSIASM is the blossom of which all true greatness is the fruit; imagination the germ of all glorious deeds; and few are ever distinguished for high practical greatness who could not refer to a childhood of enthusiasm. It is the romance of the boy that becomes the heroism of the man.

WE cannot control our influence. It is exerted in acts and neglect to act: in words and in silence; in looks and methods; at all times and seasons; through all outgoings and variations of life, producing effects not as we choose, but according to our sur-roundings. It is not for us to decide how much good, nor how much harm, we shall do. Our only responsibility is to impart the good and restrain the evil; to do what is calculated to bless, and avoid that which is calculated to bless, and avoid that which tends to curse; labor to save, and nover do aught which naturally destroys, and God will take care of results. A single word may save a soul, and that soul may turn millions to Christ. Our best endeavors may yield no immediate fruit, and yet bring forth abundant harvests after generations have nessed. Also was true to his ations have passed. Abel was true to his Lord, and "being dead yet speaketh." We are links in endless chains; unseen connections tie us to eternity, past and future, and weal or wee is sure to receive an impulse, from what we are and what we do.

To break up Colds, Fevers, Inflammatory and Billious attacks, take a full cathartic dose of Dr. Pierce's Pleasant Purgative Pellets when the attack first comes on, and follow with two or three Pellets each day until a perfect cure is effected. They cure these cases by arousing all the secre tions, relieving obstructions, thus reducing tions, relieving obstructions, thus reducing the action of the heart, relieving the con-gested blood-vessels, softening the pulse, producing gentle perspiration, and subduing the heat and fever. Unlike other cathar-tics, they do not, after operation, have a secondary tendency to render the bowels more costive. This is an important improve-ment, as all who have ever taken many ment, as all who have ever taken many pills or other cathartics, for the purpose of overcoming constipation, know to their sorrow that the secondary effect of all such medicines has been "to render a bad matter worse." These Pellets produce such a secondary tonic effect upon the bowels, as to bring abour a permanent, healthy action. Honce their great value, taken in small daily doses for a length uf time, in habitual constipation and in Piles, attended and pro-duced, as they generally are, by torpor of the liver and costiveness. Sold by druggists.

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A DOCTOR'S OPINION.

Messrs. Cradd ck & C., 1032 Race Street, Philadelphia,

You will perhaps remember that I sent for three bottles of East India Hemp about ten years ago, when I had a severe cough, and every one thought I was fast going into Consumerion, especially as my physician told me I could never get well. After taking your medicine I found myself cured. Lately I have not been feeling well, and, having the consense I make the consense having good faith in the Cannabis Indica from what it did ten years ago, I again order three bottles.

Respectfully, HENRY B. SPANGLER. MONTROSEVILLE, Lycoming Co., Pa., Sept. 20, 1875.

CATARRH REMEDY. LITTLEFIELD & CO. PROPRIETORS.

CATARRE

each of the women taking a separate village. This was not done at the expense of any of their household duties, for after working at home all day and cooking the evening meal for their husbands and children, they would go out to their pupils and teach them until ten or eleven o'clock at night, or even later. Sleeping where they were, they would return to their own homes by dawn to resume the duties of another day. They wanted to know whether they had done wrong in so acting; but as the action and leading of the Holy Spirit wate so clearly to be traced in the say and results of the seaso clearly to be traced in the say and cooking the constitutional Catarrh Remedy years by the Constitutional Catarrh Remedy the constitutional Catarrh sont reconstitutional Catarrh sont reconstitutional catarrh sont preconstitution of T. J. B. Marking, Chemist, Barckville, Canto the curred by snuffs, washes or local applications. It is a wookness of the constitution, decains and the second the mass of kilnoys are its attendant disease. More people have Catarrh than any other disease. It is easily cured. Thousands of cases, some of roors when the constitutional Catarrh Remedy years by the Constitution of the Catarrh standing have been ontirely cured in New Years by the Constitutional Catarrh Remedy years by the Constitutional Catarrh and years years at a constitution of the Catarrh standing the years

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SYMPTOMS OF WORMS.

THE countenance is pale and leadencolored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle rans along the lower eyeshd; the nose is irritated, swells, and sometimes bleeds a swelling of the upper hp; occasional before, with hypothing or throbbing of the cath; an unusual tecretion of saliva; slimy cr furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voraci-, ous, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at timecostive; stools shim, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive, uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

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FITS!

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A MOST REMARHABLE CURE.

PRILARY PRICA. June 28th, 18d7.

SFER HAND, Baltmore, Md.—Die abor 38th, 18d7.

SFER HAND, Baltmore, Md.—Die abor 38th, 18d7.

I wa attack of with Philepsy in July, 18d8. I man dutely my play decay was summoned, but the carid give me no relief. I the consulted another play pleas and the value decay worse. I then tried the treatment of method to the consultation of the play why shalt of which the decay of the consultation of the consultat

14 THERE & CURE FOR EPILEPSY?

The subjoined will answer.

(1911 N.D.A. Mars. June 31 - Sarii S. Haver. - DearSit;

(2011 N.D.A. Mars. June 31 - Sarii S. Haver. - DearSit;

(2011 N.D.A. Mars. June 31 - Sarii S. Haver. - DearSit;

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(2011 N.D.A. Mars. - Dear Mars. June 31 - Dear Mars. June 32 - Dear Mars.

ANOTHER REMARKABLE CUBE OF EPILEPSY: OR. FALLING FITS.

CURE OF EPILEPS Y; OR, FALLING FITS,
BY HANDES EPILEPTO PILLS.

MONTHOMEN, Texas, June 20th, 1867.
TO SETH S. HAND.—A person in my employ had been afflicted with File or Epileps, for there any verse of the loss attack at intelligence soon, sometimes continuing for two critics days. On soveral occasions they lasted until his mind appeared totally deranged, in which state he would continuo for s day or two after the fite ceased. It find soveral remedies prescribed by our resident physicians, but without success. Having seen your advertisement i concluded to try your remedy. To take devisement is concluded to try your remedy. To take days and they ifercied a permanent ture. The person is now as tout, healthy man, about 30 years of age, and has not had a fit since he commenced taking your medicine, tea years since. He was my principal wagner, and has, since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give the tria.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of dromada, Mississippi.

SETH S. HAME, Baltimore, Md.—Dear Sir. I take great pleasure in relating a case of Spasms or Fits, cured by your invaluable Filis. My brother, J. J. Ligon, has long been afflicted with this awful disease. He was first attacked while quite young. He would have one or two spasms at one attack, at first, but as he grew older king spasms at one attack of first, but as he grew older king spasms at one attack, at first, but as he grew older king spasms at one attack, at first, but as he grew older king spasms at one attack, at first, but as he grew older king spasms at one attack, at first, but as he grew older king states and him the state of the second pleasure of a many to say, he is cured of those fits, life has enjoyed fine health for the last first months, lifts in take great pleasure in communicating, ast may be the means of directing others to the remedy that will care them. Yours, respectfully, etc. W. P. Ligor.

Sent to any part of the country, by mail, free of postage.

Sent to any part of the country, by mail, free of postage, or recept of a r mittance. Address, SETH S. HANGS, as Baltimon, St. Baltimore, Md. Price, one box, \$57 two, \$57, two live, \$67 two, \$57, two live, \$67 tw

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The Salonica Outrage. The time has surely arrived when Turkish infatuation, European false expediency, and Christian supincess must have reached their utmost limit. We are, now at length, compelled to ask, is it possible that the public opinion of the world can refrain from breaking out world can refrain from breaking out with an irrepressible storm of indignation sufficient to ensure, at last, a really decided course of action on the Turkish question? Close to the palace doors of the thrones of Europe, savage atrocities are taking place, which form a more barbarous contravention of the sacred rights of humanity and of Christian brotherhood than all the slavery of Control Africa; and can this stolid in-Contral Africa; and can the statery of difference prevail any longer? Warnings have been recently given by the consults of the different nations that mischief warnings that mischief warnings the consults of the different nations that mischief warnings the consults of th of the different nations that internet was impending; and that a massacre of the Christian population had been deter-mined on. A general sense of insecurity among Christians throughout Turkey now exists, the fanaticism and brutality of the Mohammedans being features the oppressed sufferers from Turkish misrule have been pretty well familiarized with. The Salonica outrage is the first outburst of what is feared, may become an extensive and systematic attack upon the Christian population. It appears that a Christian girl at Salonica, believed to be a convert to Mohammedanism arrived at the depot at Salonica. Being awaited by a large crowd to conduct her to the Governor's castle, she screamed for help. The American consul interfered, and endeavoured to ascertain her nationality. The mob made an attempt at rescue; but he was able to put the girl into a carriage, and take her to the consulate. The Governor being warned of the state of affairs sent troops for the protection of the consulate, which had been attacked. Meantime the French and German consuls hearing that the American consul was in danger from protecting a Christian girl of one of their nationalities, hastened to his assistance. At the same time the American consul was removing the girl secretly to the German consulate. The French and German consuls were then falsely in-formed that the girl had been dragged to the Mosque. On entering the Mosque, they were surrounded by a growd of they were surrounded by a crowd of Mohammedans, and after the German consul had been forced to sign an order for the release of the girl, they were barbarously murdered. Immediate satisfaction it is said has been demanded, in the execution of the criminals and such compensation as money can give. Fresh disturbances, however, are feared at Salonica; and a general uprising of the Mohammedans against the Christians is talked of throughout Turkey. The British Minister at Constantinople has sent a warning to his Government. The British, Germans, Austrians, and Russians are expected immediately to increase their naval force at the mouth of the Hellespont. The affair at Salonica is believed to have been planned by the Turks for the sake of inaugurating a holy war. Surely the beginning of the end has come!—Dominion Churchman.

THE PRODUCE MARKETS.

Toronto, May 23, 1876.
The English markets are unchanged. New York and Chicago wheat and flour are about the same. TORONTO.

Wheat, fall, per bushel....
Wheat, spring, do.........
Barley. do.......
Oats, do.......
Peas, do.......

LONDON. White Wheat Deini # 100 lbs...
"Troadwol! "Bed Winter Spring Wheat "Flour "Flour"\$1 70 @ \$1 \$1 1 55 " 1 70

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Official Junouncemen.s.

MEETINGS OF PRESBYTERIES.

CHATHAM—In the Lecture stoom of Knox. Church, Toronto, on Saturday, 10th June, at 11 a.m.
LINDAX.—At Woodville, on the last Tuesday of May, at 11 a.m.
BRUCK.—At Port Rigin, on the 2nd fuesday of July, at 4 o'clock p.m.
Knestron—At Kingston, in Brook St. Church, on the 2nd Tuesday of July, at 3 p.m.

on the 2nd Tuesday of July, at 3p.m.

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

Pauts.—Presbytory meets in Zion Church, Brantford, on first Tuesday of July, at 2 p.m.

TORONTO.—Next meeting of Presbytery of Toronto in the lecture room of Knox Church, Toronto,
on the last Tuesday of May, at 11 a.m.

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MOTICE.

THE Board of Foreign Missions of the General Assembly in the Maritime Provinces, having de-cided to sond a foundle teacher to take charge of the Mission School for Coolles in San Fernando, Trinidad, are prepared to receive applications for the situation.

the situation.

The teacher must have some experience in Christian work, must hold a license, and be qualified to bring on the pupils in sacred music. Salary \$400 per annum. Time of sailing about lat September, under charge of Rev. K. J. Granton bis return. Applications to 10 sent before July 1st, with testimonials of chr. acter and fitness, to P. G. McGREGOR, Scoretary, May 11th, 1876.

Hallfax, N. S.

Home Mission Fund.

WESTERN SECTION.

At a meeting of the Sub-Committee held last week in Toronto, it was found that after all contributions have been received for the year, there remains an indebtedness of \$9,000 It was, however, agreed to borrow sufficient money to pay oue half of the amounts due each Presbytery last April. These remittances will be made by Rev. Dr. Reid as soon as practicable.

s soon as practicable.

WM. COCHRANE,
Convener.

GENERAL ASSEMBLY OF THE

PRESBYTERIAN CHURCH IN CANADA.

Certificates are being forwarded to Ministers and Elders for Railway travelling, in the case of those who propose attending the meeting of Assembly. Certificates for Elders are enclosed to the Minister. Should any not receive Certificates by 20th May, they should communicate with the undersigned.

Parties prefering to travel by the Steamers in the St. Lawrence and Lake Ontario will also apply for Certificates.

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REV. DR. COCHRANE.
Brantford, April 8, 1876.

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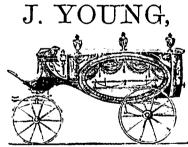
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