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Contributors and Correspondents. (For the Presbyterian.)

WRONG VIEWS OF REPENTANCE.

BY REV. W. MITCHELL, B.A., MONTREAL.

The careful student of the Scriptures, who has watched with any degree of interest many of the current mothods of presenting the Gospel to the unconverted, must have been struck with the evident tendency of such methods to make repentance of too little importance in the preaching of the Word. Many of our modern Christian workers are so anxious to bring sinners to Christ, and have dwelt so exclusively on faith in Him, that they have rather hindered than helped the cause they have at heart. They neglect too much the declaration of God's judgments against sin, ful character of moral evil wherever it is turning away from it as we draw nigh to

Never should we forget the very prominent place which repentance, occupies in Holy Scripture. With repeated emphasis did Isaiah and Jeremiah, and the whole company of the prophets, exhort men to repent. When John the Baptist came to prepare the way of the Lord, repentance was the key note of his ministry. The very first message of the Son of Man, was, "Repent ye!" Twice again does he declare with double emphasis: "Except ye repent, yo shall all likewise perish." And all comprehended in two words,-repentance and faith: "repentance towards God and faith towards our Lord Jesus Christ."

Let us not be wiser than Christ and His Apostles. If they preached it, so should we. If they believed it needful in awakening the careless, and in humbling the self-righteous, let us be sure that the best way to compass the salvation of souls is to follow in their footsteps. There is a way of preaching repentance that turns the eye inward, leading men to look to their own feelings for a warrant to come to Christ. I do not mean this; but there is a way of preaching it that convinces men of their unbelief, and makes them cry out with the multitude at Pentecost: "Men and brethren, what shall we do?'

Moreover, the grave mistake is often made of substituting a shadow, unfelt, mconsiderate acknowledgment of sin in general, for repentance. Nothing is more common than to hear persons say, "Of course I repent: I know I am a sinner," without perhaps having given five minutes real thought to the matter. In answer to this, let it be remembered that true repentance is a Divine work. We read that God also to the Gentiles granted repentance unto life," and Paul urges Timothy to preach in meekness "If God peradventure will give them repentance to the acknowledging of the truth."

This thought ought to cast out of our minds the very common idea,—that it will be easy to repent bye-and-bye. If repentance is a grace of the Divine Spirit as well as a duty, how do you know, brother, that you will have either the desire or the power to repent hereafter, if you refuse to do so now that God calls you to day.

A common mistake too in regard to repentance is when it is put in the place of a Saviour. Satan is forever raising up barriers between Christ and the soul, and thus seeks to hinder the salvation of the sinner. And perhaps he has no more subtle device than that of making the anxious soul fix its eye ou repentance, instead of looking to Jesus. Some, it is to be feared, try to work themselves up to a certain degree of sorrow for sin, and come to Christ bringing this in their hands, expecting that God will grant forgiveness on account of this deep contrition and sorrow. Let it be re-membered that repentance is not a preliminary work that must be done before we are welcome to a Savionr's love; it is not a barrier which, in some way, you must leap over, before you can come to the door of the fold. You are not bidden to keep at a distance from Christ, because your re-pentance is so slight, and your sense of need so shallow: to do this is to contradict the whole work of Christ, and all the promises of the Gospel. All you need Christ will give. He is exalted to give gifts "even to the rebellious," and with other things He will give you that sorrow or sin, that repentance which you need— Him hath God exalted with His right hand to be a Prince and a Saviour to GIVE BUPENTANCE to Ierael and forgiveness of

"Regard not feelings, good or bad; Trust only what He saith,— Looking away from all to Him: This is to live by faith."

Let us be careful not to separate repentance and faith—they must go hand in hand—they are inseparably linked together; they are twin sisters, fellow-helpers one of the attentions. the other. Nor need we puzzle ourselves as to whether faith be an intellectual ap-rehension or a spiritual apprehension: a discerning Christ with the mind or a disc of the grove may hop from branch to bough,

cerning of Him with the heart-it is all of these and more. And when you tell me which spoke of the wheel moves first when your carriage starts, I will tell you which moves first, a mans heat or his heart, in the act of faith. The fact is, that which we call "the soul," that which our Lord constantly speaks of as semething to be saved or lost, is the comprehensive term for the man himself, that in which the intellect, the conscience, and the affections centre all indeed that belongs to a man as a mora being centres as the spokes centre and are held together in the hub of the wheel. Faith is the turning of the soul to Christ, and when it turns, all that constitutes the man turns with it.

And just here it is easy to see the meaning of the term repentence, which Peter enjoined upon those who were pricked in their hearts on the Day of Penteccet. They cred out—" Mon and brethron, what shall we do?' And Peter said, "Repent and be baptized every one of you. Change your mind—let that mind which of the danger of a broken law, of the fear- has been turned against Christ in enmity ful character of moral evil wherever it is and bloody malice, now turn to Him found, and of the absolute necessity of in instant reconciliation and immediate

acceptance. There is one other mistake touching repentance which needs just now to be emphasized—and that is when repentance is regarded as a painful duty to be done at once and then left behind as we advance in Christian life. When so much is being said about the "Higher Christian life" there is danger that we may fall into the error of those who teach that Christians have no more to do with repentance and forgiveness and confession when once they are in Christ. I do not find this to be the teaching of God's Word. True, for believers there is no condemnation! they are fully accepted and justified in the beloved; but equally true is it that they have daily when the Great Apostle summed up the themselves before God. As they come out teaching he had given at Ephesus, it was all comprehended in two words,—repent. blemishes and infirmities which cleave to them. The repentance of a sunner is indeed to be distinguished from that of the forgiven accepted child of God; in the one case it is the returning prodigal from a far country; in the other it is the humble confession of the child living in the Father's house, who still feels that he leaves undone the things he ought to have done, and that he does the things he ought not to have done, and that there is no health in him. Weary of earth and laden with my sin,

I look at heaven and long to enter in; But there no evil thing may find a home; And yet I hear a voice that bids me "come." So vile am I, how dare I hope to stand

In the pure glory of that better land? Before the whiteness of that throne appear? let tuere are hands stretched out to draw me near The while I fain would tread the heavenly way.

Evil is ever with me day by day; Yet on mine cars the gracious tidings fall Repent, confess, thou shalt be loosed from all."

It is the voice of Jesus that I hear His are the hands stretched out to draw me And His the blood that can for all atone And set me faultless there before the throne

[For the Presbyterian.]

A PLEA FOR THE MUTE.

It is a melancholy fact, that there are many afflicted ones passed by and left to struggle alone through this cold and pitiless world, without a second thought being bestowed upon them. Of these the above class are generally neglected.

They are permitted to grow up in total ignorance of all that renders man happy here or blessed hereafter, and cut off from all society-having no intercourse with the world at large—they pass on through life in silence and alone.

Who can tell what their feelings must 830 Others in the full enjoy. ment of all the privileges bestowed upon man, and yet are debarred from participating in many of them: or engaging in all the recreations and enjoyments of the day, and yot must stand aside a lonely silent spectator.

Who can read those thoughts that must rush unbidden through their untutored minds, when they see others in daily converse, and dare not -can not-join them; or witness the playfulness of their youthful companions, and cannot echo their boisterous mirth. If they envy, who can blame them, but when they weep, who will pity and help them.

They see the beautoous landscape and they enjoy it. The wind may be hushed to the faintest zephyr, and coming wasted through the tall pines or outspreading oaks, become entangled among the lowly thorns or brakes and willows by the brook. The birds may be rendering the forests vocal with their praise as they flit from twig to hough in all their varied beauty. The little denizens of the forest may gambol among the fallen leaves, or with daring audacity cross the path at their very feet. The cattle may graze in the valleys, the sheep wander on the hills, and man be engaged in all the various employments of outdoor life, but, ah, to the poor mute, how terribly still is it all! The zephyr makes no mournful dirge among the pines, nor whistling through the braker it may fan the cheek but brings no music to the ear. The little feathered songsters

but no aweet carol from nature's choir is heard by the lonely stranger.

The n'mble little creatures may rustle the leaves, till the wind taking them up and sporting them aloft, bears them far away, but no sound interrupts the silence. The cattle may low in the pastures and the stray lamb bleat for its lost mother on the hill side, but they bring no welcome sound to his ear, no spell to broak that terrible monotony.

The sweet hymn sung by an humble subdued heart, may melt the listener to tears, but the mute must silently wonder. The loud swell of the organ may thrill the beart and awake emotions of adoration in the worshipper, but to the mute it is an

ornament, an uscless machine.

The terrible roar of the tempest, and the fierce voice of the thunderbolt may strike terror into the bravest so that the most couragecus crouch in abject fear, but the mute goes calmly on, wondering at the change. The pursuit of science may unfold and enrich, but to him it is unknown, and the perusal of the Sacrel Writ may confirm and comfort, but to him it is for-

Let us not revile, despise, nor neglect them, for God has said: 'Who maketh the dumb, or deaf, or blind? have not I the Lord?" And Jesus when on earth did more than simply pity them, for the peo-ple "were beyond measure astonished say-ing, He hath done all things well; He maketh both the deaf to hear and the

dumb to speak."
The time shall yet come when the words sp ken by that wondering multitude shall have their fulfilment in that better land where every ear shall listen, and every tongue be vocal with praise.—T. T. J.

Supplementary Salaries.

Editor BRITISH AMERICAN PRESETTERIAN.

Sm,-It is pleasant to find men taking an interest in things outside their can parishes. The readers of the PRESHY TERIAN have been favoured of late with some letters which are entitled to serious consideration. The whole system of sup-plementing salaries must be reviewed; and in the process, would those in authority consider for a little the great expense of living in the country. We have heard ad nauseam of the great expense of living in cities, and particularly of living in Toronto and Montreal.

Let us have a change! The prices of the necessaries of life in the country are determined by the prices in the neighbour-ing towns or cities. Have we not as a ing towns or cities. Have we not as a rule to go to them for our supplies? When I purchase hay, I pay as high as my hrother ministers in a city not very far away. Pardon me, Mr. Editor, I do not believe any of them k. sps a horse—possibly one of them does—certainly as a rule. They must be kept by those whose salaries are the smallest. There is an impression abroad that ministers in the country have nearly everything given to them. Whoever originated such an idea deserves to be ever originated such an idea deserves to be ever originated such an idea deserves to be pilloried. In every congregation there are thoughtful souls "who bring presents and offer gifts;" as a rule we must make up our minds to pay for what we consume, and the older the country grows, and the more readily the products of the farm can be disposed of for money, the rule seems to grow in the disposion of the minuse. or money, the rule seems to grow in the direction of the universal. Take one case out of many. A minister has, let us say, five or six children; he keeps, or ought to keep, a servant; he keeps a horse; when his children have gone a few years to a public school (if haply one is within reach), they must be sent to a town or city to attend a high school; there they must be boarded, whilst the children of those who live there are men, or of married men without families, in some cases to sums quite above our own. This kind of thing, I fancy, is (pardon the expression) about played out.

Let us not hear (for a time at least,, about Montreal and Toronto. We all admit the serious item of house rent, where house rent has to be paid; wood is consumed it may be admitted to be also a considerable item as compared with the same item in the coun In all other respects it is believed that in all discussions on this subject the expense of living in cities and towns has been greatly exaggerated as compared with the expense of living in a purely rural

Your correspondent does not complain. He only asks that this matter of salaries be looked at all round, and in granting supplements, as well as in determining the salaries of professors, lecturers, church agonts, etc., etc., that the feelings of the great mass of the ministers of the church be more regarded in the future than they have been in the past. It is easy to you salaries, unless you carry the conscience of the church with you they will not be

We ought to have a sustentation fund, in which the whole church would be embraced. I (like others of your correspondents), despair of seeing it in my lite-time. We look for a broad-minded, enthusissic, courageous man, be he minister or layman, to set some of our schemes on a broad footing of justice and comprehen-siveness. Hitherto we have looked in vain I could say much more, Mr. Editor, only I remember that I am only one of many who wish to take advantage of your columns. Thanking you for the fair spirit which you manifest, as between all parties and shades of opinion, yours etc. April 28, 1876.

Conscience vs. Orthodoxy.

A HIW WERDSON THE OTHER SIDE.

Editor British Ampail an Personapprian.

Sir, -- In the interests of truth and jus-Sin,--In the interests of truth and justice, permit me to point out that the writer of the article on "The Case of the Rev. D. J. MacDonnell" in your last number, in expressing his wish that Mr. MacDonnell should have done more to meet the difficulties of the situation, seems to forget that the matter at issue is a question of conscience, and that in such questions, there is a point beyond which a man cannot go. He may do much in the way of sacrificing his own wishes to meet the views of others, but if he is an honest man he cannot play fast and loose honest man he cannot play fast and losse with his conscience, or alter hissincere con che thing to be willing to leave a myster-ious and unthinkable problem, on which we all have much to learn, with Him who alone can solve it, without ourselves attempting a solution, and quite another to be called a solution; and quite another to be called a solution; and quite another to be called on to give an unqualified and absolute as-sent to human statements which we can not consider infallible. This Mr. Mac Donnell could not do, and there are many in our own Church, who, if brought to such a test, could do so no more than he. Such at least can appreciate his position on at least can appreciate his position cor-siderably better than some of those with shierably better than some of those with whom he has been brought in contact, and they know that he has said the utmost that he could possibly say. And I may observe, in reference to another remark in the charge westing leading the the training the above mentioned article, that it is quite possible to hold a vague and trembling hope in this matter, based on the Infinite love and Influite resources of Him with whom "all things are possible," and whose "mercy endureth forever," without at all feeling justified in encouraging others to lean upon such a hope, and perhaps suffer incalculable loss in so doing, when a far more sure and certain hope is in their power to secure. And I have never heard more earnest exhortations to repentance, more vivid representations of the evils of sin and the misery it must entail, than from some who, I know hold the hope I have referred to, including Mr. MacDonnell himself. Why, then, it should be taken for granted that a minister cannot preach in sufficiently solemn and earnest warning to sinners, because he himself holds such a hope, when the facts prove that he can do so, I certainly do not understand. I suppose it will be replied, "so much the worse for 'he facts!"

What Mr. MacDonnell was called to do What Mr. MacDonnell was called to do by the Presbytery (and they are resposible for calling upon him to do this) was to state candidly his own mental position with regard to a certain question, not merely as he well said, to "nrenare a statement, that would pass inuster," a diplomatic document which might be construed in different ways as suited the occasion. This, it supers would have been strued in different ways as suited the occasion. This, it appears, would have been
more "satisfactory" than the course he has
taken, which was to make known to his
brethren as fully and frankly as he could
do, the real state of his mind on
the subject. It is worthy of remark
that the writer of the article appears to
regard his "charming frankness," as an
altogether surprising and exceptional and
unlooked for feature in a Christian minister's conduct in such circumstances. It
may he so, but some will be surprised at the may be so, but some will be surprised at the implied avowal. Mr. MacDonnell may have been too frank for some who have criticised him, more frank than they appear to have determined in the criticised him, more frank than they appear to the control of the control has, let us say, five or six children; he keeps, a servant; he keeps a horse; when his children have gone a few years to a public school (if haply one is within reach), they must be sent to a town or city to attend a high school; there they must be boarded, whilst the children of those who live there ary kept at home, and, as every one knows, at much less expense, and all these things must be done on six hundred dollars a year. How can it be done? I fancy I hear our city friends inquiring. It requires no little study, and it involves privations. Your correspondent will not blazon abroad. And yet, sir, we must help to supplement the salarics, it may be of unmarried men, or of married men without families, science sake, in circumstances where, it is to be feared, some might have pattered its sacred claims. All that an honest man could do he has done, to meet the views of his brothren and terminate a discussion. which he was the accidental and uninten-tional means of raising, but which the Presbytery are responsible for keeping up. More he could not do, without sacrificing the truth of his nature, and that no men is called to do for any cause whatsoever. He has followed, in advance, the exhorta-tion given the other day to the graduating class of Queen's University—may they all follow it out as nobly and consistently as he has done -Acknowledge no standard but that of truth, and thrust from you whatever may tend to interfere with your allegiance to God. Then leave consequen-

ces to take care of themselves, "Trust no party, church or faction, Trust no leader in the fight, But in every word and action Trust in God and do the right."

He has "trusted in God and done the right," hke some of old who said "We are not careful to answer thee in this matter. If t be so, our God, whom we serve, is able to leliver us, and He will deliver us out of thine hand, O King.

I cannot refrain from adding that I think in Christian courtesy and the interests of private character, the unjust and uncalled or attack on Mr. MacDonnell, by an anonymous correspondent in your last issue, should not have been permitted to appear. It certainly does the spirit of its author no credit. As you have published it, however, von cannot refuse to admit a few words on the other side, from one who knows and admires Mr. MacDonnell's scasitive couscientiousness and faithfulness to the Master to whom we all stand or fall. Yours truly, April, 29, 1876. PRESBYTERIAN.

The Sabbath Milk Traffic.

Editor BRITISH AMPRICAN PRESERT RICE.

DEAL SIR,—The Christian people of this city have had to complain of bourg aanoyed during the bours of public worship on Subbach with the milk venders ringing their bells on the streets. Now this is back mough in this so-called "Christian city of Coronto; but were this the worst features of the case we would not at this time trespass on the space that this would occupy in your valuable columns. There is reason to fear, however, that many look upon what they see and hear in the streets as the greater part of the evil. True, there are about two hundred who drive into the city with their vehicles on the Sabbath, but let us not forget there is connected with each of these a family averaging five; with each of these a family averaging two; and as far as I know them personally this is below the average, making an army of one thousand who are entirely, or in part, depriving themselves of the most sacred Christian privileges for the cake of them. depriving themselves of the most served Christian privileges for the sake of their ungodly gains. The result of this caunot be a higher state of moranty, but the very opposite. No doubt as they have so much to do with their milk, they have but little desire for "the smoore milk of the Word, as it would not be a healthy stimulus to the business on the Lord's day. I have visited a flerent families of this class, and the only excuse given for not "... ending a place of worship and sending their children to Sabbath Schoolis," "Ve must attend to this milk business or give it up altogather." It was but this week that I was called to the death bed of the mother of one of them. the death bed of the mother of one of them, and while the cold hand of death was feeland while the cold hand of death was feeling for the cords of life, with what little strength was left she uttered in broken sentences: "It was that; that milk husiness. No rest. No rest nor time to go to church, brought on this trouble." 'Yes,' a ided the husband with a sigh, "that's true, but if she gets better we'll quit it." And not compelled by recent quit it. And not compelled by poverty to do this either! Now this is a sader aspect of the case, but such is the truit of Sabbath labor and desecration. But we ask is there no remedy? It does seem to me that there are enough Christian men and women in Toronto to remedy this state of things; and who would do it if they were fully acquainted with the extent of the evil, and were willing to deny them-selves (for it must begin there) the use of the little drop of milk in their ten for the little drop of milk in their tea for that day of the week, than there would be a power in their influence to bring a blessing on the head of suffering humanity.

Yours truly,

West End. City. Amil 28th. 1876

West End, City, April 28th, 1876.

French Evangelization.

Rev. Dr. MacVicar acknowledges with cordial t lanks the following contributions for French Evangel zation: Collected by Ann Jane McFall, at No-

bleton, Klineburgh, Schomberg and vicinity. \$25; John Ferriz, Edmonton, Ont, ity. \$25; John Ferriz, Edmonton, Ont, \$20; Presbyterian Church, Inverness, Que., per John McKenzie, \$21.17; Few Young People at Paris, Ont., per Rev. D. D. McLeod, \$16.50; Family of Friends, Eden Mil's, Ont., \$5; New Carli-le, per Rev. W. Scott, \$12; per Rev. D. Andelson, (for the poor) Palmerston, \$65°, and Rothsay, \$6; Kuox Church. Oro, Ont., per Dugald Carmichael, \$7; Pembrcke, collected by Mrs. John Bell and Mary Irving, \$47; Mount Stewart, Prince E. Island, per Rev. W. R. Frame, \$48; South Kuloes and Luck. Ont., \$10; East Ashfield, Ont., per Robt. Harrison, \$13, per Rev. D. D. McLennan, Luther, Ont., collected by Mrs. McLennan, 197, and proceeds of missionary box, 86; per Rev. Thos. Sedgwick, \$20, from the Ladies' Cent a Week Society of Tatamagouche, Nova Scotia; per Rev. Geo. Sutherland, \$8, being a second contribution from Fingal, Ont.; per Rev. J. S. Lochead, Athelstane, \$5; A Friend, Whitby, Ont., \$5; Thamestord, Ont., per Rev. L. Cameror, \$32.80 for the relief of converte; A Friend, Porth, Out., \$10 for aid of perst. outed converts.

Pres. Col. Montreal, April 28th, 1876.

We are asked to make room for the fol-WE are asked to make room for the tor-lowing:—Our readers will remember that no more clothing is required, just now. The Honorary President of the Ladies' Committee of the Societe de Bienfarsauce Protestante, Montreal, begs to acknowledge the receipt of the following contributions of clothings, and to thank the kind friends from whom they came. the supply is sufficient for present wanti-it is requested that further contributions of clothing be held over till the beginning of next winter:—Rev. A. Kennedy, London, one case and one bale; Mrs. Walker, Chatham, two cases; John Ferguson, Esq , Prescett, one case, the second; George Hay, Esq., Ottawa, one case; Ayr, per Principal MacVicar, one case; Miss Short, Woodstock, two cases; Messre. McCrae & Co., Guelph, one parcel of vool-iens; Mrs. Redpath, Montreal, one parcel; A Friend, Montreal, one quilt; Mrs. Stewart, Colborne, two cases; Anonymous, por express, one parcel; St. Androw's. Church, Guelph, one case; Mrs. W. M. Roger, Ashburn, one case; Vice Chaucellor Proudfoot, George Hague, Esq., Rev. W. Reid, A.M., O. Blackett Robinson, Esq. Japane Campiball, Esq. Taronto, D. W. Reid, A.M., O. Blackett Robinson, Esq., James Campbell, Esq., Toronto, D. Fotheringham, Esq., Aurora, and Meandon McCurdy Kirkton, one case.

Pastor and People.

[For the Presbyterian]

THE NATURE AND PROPRIETY CF CHRISTIAN JOY.

BY E. W. W. WATERDOWN, ONL.

If I were to give a definition of joy in the general, I should say that it is a pleasmable emotion occasioned by the posses sion, or acquisition, or even the expectation of anything which we may deem to be desirable or good. But living instances cited may be more intelligible than verbal definitions. I shall be most unmistakably understood whom I say that this feeling is the one which is experienced by the child when be obtains the newly purchased toy, by the school-boy when he wins the prize at the ramination; by the youth when the last day of his apprenticeship is served and he emerges into liberty, untrammelled by indontures; by the merchant when, in the transactions of trade, he nots a large and unexpected profit; by the soldier when, in the hard fought battle, he obtains the victory, and captures the standard, the cannon, and the position of the foe. Now Christian joy differs from all these in this, that it is a holy feeling excited by spiritual objects. When the gospel comes to a man it finds him in the possession of an emotional nature. In its operations upon him it does not destroy this, nor add to it, nor take from it; it simply sanctifies it for holy purposes, so that it can be influenced by the spiritual and the divine. The exaltation of the worldling at the acquisition of large property, and the rejoining of the penitent believer when he has found the pearl of great price, both have their seat in man's emotional nature; the difference being that in the case of the one there is nothing carnal or earthly in the feelingit is a holy feeling, excited by a spiritual object. Hence we find joy enumerated by the Apostle Paul among the fruits of the Spirit; he places it second-" Now the fruits of the Spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." It is of the very essence, indeed, of true religion, " for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Now, mark, the faculty or power of rejoicing is not a new one, created for the purpose, and added to our humanity; it is the old power or faculty which is sanctified by the spirit of holiness and directed to worthy and to religious ends.

There are different degrees of joy, and it may be felt variously by different persons, and even by the same individual at Aicear, ont times. There is none of our emotions that is capable of greater excess, or of rising to a greater height. Joy is the most demonstrative emotion of human minds. In the case of love, although the fires may burn fiercely, they do not crackle and roar so noisily as in the conflagration of joy. In the case of fear the feeling is paralyzing rather than animating. Sometimes it seals the lips and blanches the check. Anger, I know, may be boisterous and obstrep rous enough, but though it may be possible to be mad with rage, it is also possible to be wild with joy. Sorrow is the most unsocial of our emotions; it shuns the crowd, it seeks not sympathy from others. Sorrow is like the stricken deer, which leaves the herd and seeks the depths of the thicket that it may die there alone and unseen; or like Mary stealing to the sepulchre whilst respectful observation whispers, "She goeth to the grave to weep there." I know we find that sorrow sometimes makes a public proclamation of its griefs, but even then the peals are muilled, and sad and slow is the tolling of the bell. Not so, however, when a national joy excites a whole people, when merry peals come chattering from a thousand belines, when the day winds up with feast and song, and when at night gay illuminations set the city ablaze, and dazzling fireworks appear almost to pale the very stars of heaven. It is scarcely necessary for me to remark here that Christian joy will never be allowed to run to such excess, as I have described the emotion capable of. The right direction of high religious feeling is in virtuous action. The Christian who has experienced this Joy will not content hunself with mere sentiment; he will turn his feelings into action. Action will at once e press and temper his omotions. Plety in dutious action is plety in its highest and safest state. Sighs of sorrow and shouts of rapture are verily worse than worthless, unless they pass into duteous deeds and consolidate the character. Years, and sorrows, and joys should invigorate the moral heart, as rain strengthens the oak.

Now, we see there is no emotion that is so reacted upon by sympathy as joy, and none that is capable of a greater augmentation. And whatever augmentation it is capable of, from the operations of the social principle and of sympathy, may be experienced by the church as well as by the world. It is impossible for a congregation of Christians to rejoice together as well as a party of politicians, and to have the individual joy in each case intensified

by synapathy through thus rejoicing together. As the crowd of reapers rejoice when the last wain of the precious grain is safely gathered in for the coning winter—no they leap, and shout, and ory, "harvest home;" so with the spiritual husbandry, when the field of this world is white unto harvest, and the gospel labourers go forth in great numbers, and when souls by thousands are pathered into the garner of God. As an army rejoice together in the hour of victory, as with thouts londer than the roar of the battle, they seize upon the position of the energy, and see the fee fly before them in broken squadrons and in scattered columns; so is with the militant host of God's elect when they follow Him who goes forth a name written on His vesture and on Has mame written on His vesture and on the thigh, "King of kings and Lord of Lords." "They joy before Thee." says the prophet, "according to the joy of harvest, and as men rejoice when they divide the spoil."

It is a bofitting thing for the Christian

men rejoice when they divide the spoil."

It is a befitting thing for the Christian to rejoice. Rejoicing is enjoined upon us by St, Paul in the way of a duty—a duty which he, in writing to the Thesealonians, classes with the duties of prayer and thanks givings, "Rejoice evermore, pray without ceasing, and in everything give thanks."

And it is not under the new dispensation only that this duty is enjoined; it was also enjoined under the old. The psalmist in his day said, "Rejoice in the Lord, for praise is comely for the upright." Listen to the prophet Habakkuk:

"What though no flowers the fig tree clethe,
Though vines their fruit dony,
The labour of the clive fail,
And floids no meat supply?
Though from the fold, with sad surprise,
My flock cut off I see,
Though famine pine in empty stalls,
Where herds were wont to be?
Yet in the Lord will I be glad,
And glory in His love;
In Him I Il joy, who will the God
Of my salvation prove."

But some may object that it is wrong to

command an emotion. Some may com-plain and say our emotions are not under the control of the will; why should we be commanded to rejoice when our emotions are as involuntary as the circulation of the blood itself? Now there is some show of reason in this objection, for there is a sense in which it is true that the emotions are not under the control of the will. We cannot love when we like; we cannot hate when we like; we cannot fear at the mere bidding of our will; we cannot rejoice at bidding of our will; we cannot rejoice at the mere exercise of a volition. For in-stance, if I tell you to take a walk to-morrow at one o'clock, I tell you to do something that is under the con-trol of your will; you can do it, if the Lord spare you. But if I tell you to rejoice to-morrow at two o'clock, to love at three, to hale at four, to admire at six, I tell you to do something which is beyond the mere to do something which is beyond the mere control of your will, if, at the same time, I do not place objects before the mind calculated to excite these emotions. If I tell you to rejoice when there is nothing to rejoice over, you cannot obey. But if I show you the masterpiece in painting of some great artist, and whilst you are thate, if I toll you to admire, you can and will do so. It I take you to Niagara Falls, and whilst you gaze upon its toaming cataract and listen to the thunder of its dash, and behold masses of mountain rising from its silver margin—if I take you there and show you these, and tell you to admire, you can and will admire, some of you to repture and cestacy. Now, although the will has not power over the emotions, yet the will has power over the faculty of attention, and when our emotions are commanded in the Bible it just means that we are to direct our attention to the objects which are calculated to excite these emowhich are calculated to each chose emotions; and then the feeling will necessarily and naturally be called forth. We are to reflect upon our position as children of God, as heirs of glory; we are to think of the great things which God hath done for us, of all that He has wrought at us, of our neet blossing. our past blessings, of our present mercies, of the tuture felicities which are promised us, and of which we are the hour. We are to think of our vital union with Jesus, that we are in Christ, that He is unto us wisdom, and rights ousness, and sanctification, and redemption, and that reciprocally we have Christ in us the hope of glory. And when you think of all these things, then the Christian teacher can tell you, and may tell you, to rejoice, and you

can under these circumstances obey.

There is no feeling more besitting the Christian than the feeling of joy.

"Why should the children of a king

Have we not occasion for joy in the circumstances to which I have just referred? And yet there are many, alas! who are members of Christian churches whose piety is morbid, and melancholy, and unrejoicing, and austere. Just glance for a monor at some of these unrejoicing Christians. There is the deleful Christian, has face lengthened with grief, is the very index of sorrow. His is the winter of religious experience, in which you have gloom and fog and cloud; but no gladsome sunshine, nor is the singing of birds come, nor the voice of the turtle heard in the land. I know that the most rejoicing Christian, have their trials, but surely the most tried Christians have their joys; weeping may endure for a night, but joy cometh in the morning. But with these professors it is always night, and morning never comes, and rejoicing is never alternated with weeping. Far be it from us to speak slightingly of the trials of God's people. Far be it from us to refuse our sympathy to those of our brethron who are suffering affliction and sorrow. "Comfort yo, comfort yo my people, saith the Lord," is the divine injunction which is laid upon us, and which, according to the best of our ability and opportunity, we try, we trust, by the help of God's grace, to fulfil. At the same time we deem it our duty to discriminate between real trials and those which are made trials of by a complaining piety—between actual trials and trials which are created by the imagination.

Orosa question some of these complaining Christians about their constantly-talkedof trials, and you will find in some cases

that with them a very little inconvenience and mi-adventure is dignified with the great big name of a trial. Hills which a mere child in Christianty might jump over they deem Alps, which a Hannibal in piety could scarcely scale. Cutadels of which possession might 'easily be taken if they had courage, are in their estimation ontes walled up to heaven and impregnable; and contemptible adversaries, a thousand of whom might be put to flight by a man of courageous piety, are with them the gunts, the sons of Auak, that have come of the easiles. We read of the capture of the Lands in Babylon, that they "weep when they remembered Zion;" but these persons of whom I now speak, cannot sing the Lord's song in a land of promise; they weep, and haug their harps upon the villows whilst they sit by Silons' brook, which they shard by the oracle of God.

My dear readers, are you among the compleaning Christians? are you some of these unnecessarily doleful persons? If so, "give to the winds thy fears." I have good news for you. The Lord has come to appoint unto you "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Let it be known that religion does not require of us austerity and gloom—that it is a bright, a happy, a cheerful thing. The church is not a widow, draped in black, and crowned with wee is, but a bride, leaning on her beloved, with the orange blossoms upon her brow; she is the bride, the Lamb's wife. Let us, however, discriminate between foelish tevity and Christian joy. The man full of Jokes and iesta and perpetual merriment is not my beautieal of a saint. Christian joy is spinitual; it is one of the fruits of the Holy Ghost. It is because the spirit is given to us, because Christ hath breathed upon us and hath said, "Receive ye the Holy Ghost," that we are enabled to obey the beheat of the Apostle, "Rejoica in the Lord always; and again I say rejoice." May God, by His grace, enable us, like the Ethiopian of great authority, to go on our way rejoicing.

Snares in the Pathway of Girls.

Girls, especially those of an amiable disposition, are in danger of leaning too much upon others, and of thus failing to form a solid, independent character. I don't think a woman should obtrude her opinions on the public notice, but she should have them. Her actions ought not to be controlled by what "Mary" says, by what "they" say, nor by the impulses of her nature; but by pure and well-grounded principles.

of her nature; but by pure and wellgrounded principles.

Without this torce of character, she is
but a mirror, reflecting every face and
figure which passess before it. If she is
with worldly-minded people, she is sure
that there is no harm in dancing; it she is
talking to her minister, she wonders how
poople could be so wicked as to dance. It
is easy to see how such a person may be led

is easy to see how such a person may be led into forbidden paths.

If her home influences are good, the evil of her chameleon nature will not appear until she is sent to boarding-school. Here she meets with a great variety of characters; many mayer, nerhans, like herself, marghaled under the command of two or three rival leaders, a few independents, and some fluttering bats. When she is able to decute which company to join, she obeys the captain impirctly. If a poor scholar comes, and the leader says it is not respectable to associate with such girls, she will vie with the others in heaping slights upon the lonely stranger. Suppose the ruling spirit falls out with a teacher; her vassais will combine against him, and worry him until the poor man's peace is gone. Worst of all, if a revival of religion should begin in the school, and a leader should profess conversion, who had experienced no real change, such is the

ascendency which a strong mind gains over those that are weak.

Some girls, who do not lean so much upon others, are the "creatures of present impulse." They rush headlong into everything. Now, I would not chain down those sweet impulses of a young girl's nature which make her charming. I would not have nor gliding about as dry as chalk, and as silent as the ghost of property.

priety.

If your friend is saying sweet things to you, my child, and no one else is near, throw your arms around her neck and kiss her, if your heart prompts the need; if she is telling you her sorrows, restrain not your sympathetic tears. But in questions of right, let reason, conscience, the Bible and the Hoty Spirit, he your guides. To not without thought is to put yourself on a level with irrational beings, it is ungrateful to God, who gave you a mind, and it is an insult to the Holy Spirit, who is waiting to help you.

an insult) the Holy Spirit, who is waiting to help you.

If you wish to be nobler than the animals around you, and if your wavering sister wishes to be other than a mero automaton, think. Sit at the feet of wiso men and learn of them—no attitude is more levely for a woman—but don't accept what they say as truth until you have reasoned it out in your own minds.

Read—most especially read the Bible, and pray that the Spirit of God may guide

Read—most especially read the Bible, and pray that the Spirit of God may guide you into all truth. When from these sources, you have extracted your code of morals, obey it, if n.ed be, in defiance of "the world, the flesh and the devi!"

This will be for your own good, and for the good of those around you. Woman's influence is silent, yet powerful, She speaks through her father, her brothers, her husband, her sons. O, that her gentle voice may ever be heard pleading for the right.

A FEW weeks ago the editor of The Congregationalist, Boston, sent out to over two hundred Congregational pastors, scattered over the whole country, a letter of inquiry as to the exact form of invitation to the Communion Table. Last week's number of that paper contained the answers received. These (191 in number) may be classified as follows: 1. Those who invite members of evangelical churches, fifty. 2. Those who invite all church members, ninety. 3. Those who invite all Christians, thirty-six. 4. Invitations not belonging to either of these three classes, fifteen.

[For the Presbyterian]

Songs in the House of My Pilgrimage.

VII

BY BY WE SHOW OF THE GROWN THAT RACET LETTE.

O fair the gleams of glory, And bright the scenes of mirth, That lighten human story, And cheer this weary earth, But riener far our treasure With waom the Spuit dwells, Ome, ours, in heartedly measure The glory that eveels

The lamplight faintly gleamoth
Where shines the no n-day ray;
From Jesus face there beameth
Light of a sevenfold day,
And certics pale lights, all faded,
The Light from heaven d'spels,
But shines for ave unshaded
The glory that excels.

No broken casterns need they Who drink from living rills, No other much heed they Whom dod's own thrills, farth a piccious things are tasteless, Its bosterous mirth repels, Where flows in measu... wasteless The glory that excels

Ot he who once sees Jesus
Shall never count again
Aught the vain world that pleases
A thing of joy or gain;
O'er every joy prevaileth
The Joy from life that wells;
O'er every gain availeth
The glory that excels.

Since on our life descended
Those beams of light and love,
Our steps have heavenward tended,
Our eyes have looked above.
Fill through the clouds conceating
The home where glosy dwells,
Our Jesus comes revealing
The glory that excels
New Edunburgh, Out

How to Pray.

BY PRANCIS QUARLIS.

Man's plea to man is that he never more Will beg, and that he never begged before; Man's plea to God is that he lid obtain A former suit, and therefore sues again. How good a God we serve, that when we sue, Makes His old gifts the examples of His now i

If thou would'st learn, not knowing how, to pray Add but a faith, and say, as beggars say, "Master, I'm poor and blind, in great distress, Hungry, and lame, and col., and comfortless; O, succour him that's grovelled on the shelf Of pain and want, and can'not help himself! Cast down thine eye upon a wretch, and take Some pity on me for sweet Jesus sake!" But hold! take heed this clause be not put in, "I never begged vefore, nor will again."

"They Can't Believe It."

BY MARY W. GREELEY, CAMBRIDGE.

Many of those who listened to Miss H. G. Brittan's thrilling stories of the Zenana women of India, will recall her touching account of a Hindoo convert who, filled with love for her new-found Saviour, was burning with carnestness of desire for the salvation of those still in the darkness of heathenism. With a burden of distress and doubt she came to her missionary: "If Christians in Amorrea believe all that you have told us of Jesus' love for us, and our danger if we do not trust in Him, why do not more of them come to tell us the sweet story of His salvation? Oh, they can't believe! they can't believe it, clies they would surely come with the good nows."

"They can't believe it." What a world of reproach these words speak to us who, living in the midst of Gospel abundance, lock with indifferent eye upon those who are starving for the want of food. Can you not hear the cry of those perishing women, as they stretch out their hands to us for the Bread of Life: "You who have tasted the sweetness of Christ's pardoning love, do you not care that we are living in utter ignorance of that love; that we are dying for lack of the life which has been given to you so abundantly? O come and teach us of the wonderful Christ life, if indeed it be for us, as well as for you. We need your presence, your words, your prayers. Oh, give them to

Can we turn away from this necessity? Can we count our own ease of more account than the salvation of these dying souls? Is not this pre-eminently weman's work—to reach for the hand of love, to speak words of gentle persuasion witch will draw her dark-minded sisters to the light of life which will dispel all their gloom forever? We know that to educate and Christianise the women is to lay the foundation for a large and full Christianity; for the mothers make a nation. Who can so well lay this foundation as Christian women.

An eloquent appeal has recently been made for hady missionaries to help carry on the work of Christ in foreign fields, but the response has not yet come. Surely there are women of deep consecration, women of solid culture and carnest piety, in many respects just the ones who are needed, but home duties detain them.

Do we believe it! Do we believe that heathen women have sould just as precious in God's sight as our own? Do we believe that the Bread and Water of Life is for them as well as for ourselves? Oh, let us arouse from our lethargy and each of her own heart this question: "Am I doing all that I can to lead these benighted women to Him who is the Way of Life? Freely I have received; and shall I not freely give? Am I willing to go myself carrying in my hand the message of mercy from the Saviour to those who stand in such manifest need?" The field is white with the harvest, but the labourers are few. Those who are bearing the burden and heat of the day, cry aloud to us, "Come over and help us." Shall they call in vain? Though it costs sacrifices, heavy and broad, will not many a one respond looking for strength to him who alone can give it, "Here am I, all ready for the work. I will go!"—Congregationalies.

Points of Difference,

We can never become careless, or comparatively carcless, of our points of differ. once, until we learn what wretched stuff they are made of , that these points of differ ence reside in opinions acquired at no cost at all, and that they often rise no higher m the scale of value than borrowed preju-dices. So long as "orthodoxy" of opinion is more elaborately insisted on in the pulpit than leve and purity; so long as dog-matic theology has the lead of life; so long as Christianity is made so much a thing of the intellect and so subordinately a thing of the affections, the point of dif-ference between the churches will be made of more importance than the points of sympathy. Pride of opinion must go out before sympathy and charity can come in So long as brains occupy the field, the heart cannot find standing room. When our creeds got to be longer than the moral law; when Christian men and women are taken into, or shut out of, churches on account of their opinions upon dogmas that do not touch the vitalities of Christian life and character; when men of brains are driven out of churches or shut away from them, because they cannot have liberty of opinion, and will not take a batch of opinions at second-hand, our pride of opinion becomes not only ridiculous, but criminal, and the consummation of Christian unity is put far off into the better future.—Dr. J. G. Holland, Scribner for May.

Rundom Bendings.

To beautify is to better.

Believer, forget it not-you are the soldier of the Overcomer.

How many a worldly person hath Satan reasoned into the bottomless pit.

FAITH has nothing to do with reasonings, but is the most reasonable of all things. All our happiness depends upon prayer;

all our prayer upon love.—Ford.

Remember, my brother, thou never pleasest thy Lord more than when thou leanest thy whole weight upon Him.

leanest thy whole weight upon Him.
"Let us love one another out of a pure heart fervently," bearing and terbearing, dealing tenderly with one another.

dealing tenderly with one another.

Prayer continues in the desire of the heart, though the understanding be em-

heart, though the understanding be employed on outward things.—Wesley.

Missionary Progress in the South Seas, especially on the Gilbert Islands, has been

especially on the Gilbert Islands, has been quite remarkable during the past year. On one Island, where a year age thirty were reported to have professed Christianity, there are now 320 who have thrown off heathenism. On another Island, instead of fourteen candidates reported last year, there are upwards of 400 this, and of these some one hundred have been admitted to church membership. Reports from two other Islands are equally encouraging. The work is in charge of English missionaries.

A GENTLEMAN in England was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens; and with great earnestness he asked how he succeeded in producing such flocks. His simple answer was, "I take care of my lambe, sir." Here was all the secret of his large, heavy fleeded, fat sheep; he took care of them when they were lambs. Let parents and teachers take the hint.

The best rule for Christian people to observe is to tell folks of only what will give them pleasure. Whoever speaks a word that causes a heartache, sins. Whoever disturbs the peace and tranquility of a mind, even by rehearsing any perambulating gossip, lessens the joy of a life to whose joy it is his duty in Christ, to minister. Life is too short, and joys too few, for us to mar the peace of the one, or lessen the number of the other. If any reader of these lines has been in the habit of telling people unpleasant things, we sincerely hope the perusal of this article will cause him to stop doing so.—Golden Rule.

The N. V. Evangelist says to children who neglect their lathers' God: "What better principle is really governing such youth than that which governed Absalom? He was a splendid fellow. The youth in Jerusalem admired him, my gay, gifted, ambitious reader, as much as your mates and the youth of your set admire you. His father loved him as fondly as your father or mother loves you. Wherein are you less selfish in the course you are taking than he in the course he took? It is not a splendid throne you are after. You are breaking the heart that loves you best for something less than that."

Religious truth is addressed to the mind, appeals to the feelings, and aims at the will, the character, the life. Dr. Duryea, in a recent address on "The Feelings," said:—"Why do not men take hold of the things of religion as they do in other fields of thought! It comes from what we have called depravity, and there must be what we call the change of heart, and this being the work of the Holy Spirit, is be yond our power. But this we are sure of, that after we have taught faithfully, and have placed before the mind the things which should awaken the soul, we can leave the Holy Spirit to do the rest of the work. There will come a time when the Spirit will work, and then we can go further truth before the mind, and press it home to the heart. In Scotland, Moody and Sankey preached and sang with greateffect, but the hard-headed Scotch preachers had been teaching for a generation, and had prepared the soil for the reception of the seed of truth. The heart must be treated as a very sacred thing, and should not be trifled with. Feelings are the property of the individual, and are not to be excited needlessly and without fair prospect of result. Teach the truth, and watch for the time when the Spirit shall work, and then drive home the truth to the heart."

Our Young Kolks.

A Story of the Tide.

ville, the rise and fall of the tide are very great, being about forty-four feet at spring tides. It comes in very randles On the coast of Normandy, near Granparticular places may be seen making up in a great wave two or three feet high. In a book on Normandy the following adventure is narrated of two English gentlemen. They had been out on the sands watching the manner in which sand-eels were caught and examining the structure of the rocks, which were like sponges, when of a sudden one of them, who name was Cross, shouted, "I forgot the tide, and here it comes!"

His companion, whose name was Hope, turned towards the sea and saw a stream of water running at a rapid rate, and replied quickly, "I suppose we had better be off."
"If we can," replied Oross, "by crossing

the rocks we may yet be in time."

They began to scramble up the rocks. and walked as fast as they could toward the nearest shore; but it was some time before they reached the highest point. On gaining it they looked round, and saw that the sand was not yet covered, though lines of blue water here and there showed how fast it was rising. They hastened on but had not gone far when they found that the sand was in narrow strips, with sheets of water between, but seeing a girl before them who was familiar with the beach, they cried:—"We shall do yet?" and ran forward.

The girl, however, instead of going to-ward the shore, was running to meet them, almost out of breath, cried, "The wave! the wave! it is coming. Turn, turn !

run, or we are lost."

They did turn, and saw out at sea a large wave rolling toward the shore. Out of breath as they were, they yet increased their speed as they retraced their steps to-ward the rocks they had just left. The little girl passed them and led the way. The two friends strained every nerve to keep pace with her, for as they neared the the wave still rolled toward them, the sand becoming gradually covered. Their last few steps were knee deep in water.

water.

"Quick, quick!" said the girl; "there is the passage to cross, and if the second wave comes, we shall be too late."

She ran on for a hundred yards till she

came to a crack in the rock six or seven feet wide, along which the water was rushing like a mill sluice.
"We are lost!" said the girl; "I cannot

cross; it will carry me away.'

"Is it deep?" said Cross.
"Not very," she said; "but it is too

strong. Cross lifted the girl in his arms, plunged into the stream, and, though the water was up to his waist, he was soon across. His companion followed, and all three now

stood on the rock. "Come on, come on!" cried the girl;
we are nearly there!" and she led the

"we are nearly there!" and sne led the way to the highest point of the rocks, and on reaching it cried, "We are safe now!"

All were thoughtful for a moment, as they saw the danger which God had delivered them from; looking round, the sand was one sheet of water.

"We are quite safe here," said the girl; that we shall here to stay three or four

"but we shall have to stay three or four hours before we can go to the shore.

"What made you forget the tide?" said Cross; "you must know the tide well."
"I didn't forget it," she replied; "but I feared, as you were strangers, you would be drowned, and I ran back to tell you what to do." what to do.

"And did you risk your life to save ours?" said Hope, the tears starting to his

eyes. "I thought, at any rate, I should get she replied; "but I was very nearly here. too late."

Hope took the little girl in his arms and kissed her, and said, "We owe you our lives, you brave little maid."

Meanwhile, the water was rising rapidly, till it almost touched their feet.

"There is no fear," said the girl; "the points of the rocks are always dry."
"Cold comfort," said Hope, looking at them; "but what shall we do for our young

friend?" he said to Mr. Cross. "If we put all the money in our pockets into a handkerchief and tie it round her neck, it will warm her, I warrant, for she looks cold enough."

One of them had twenty, and the other seventeon francs, and binding these in a knot Mr. Hope passed it round her neck. On receiving it she blushed with delight, kissed both their hands, and cried, "How jealous my sister Angela will be, and how

happy my mother!' Just then a wave rolled past, and the water began to run along the little plat-form they were sitting upon; they rose and mounted on the rocky points, and had scarcely reached them when the water was a foot deep where they had just been seated. Another wave came—the water was

within six inches of their feet. "It is a terrible high tide," said the girl,
"but if we hold together we shall not be washed away.'

On looking to the shore they saw a great many people clustering together on the nearest point; a faint sound of cheers was

heard, and they could see hats and hand-kerchieft waved to them.

"The tide has turned," said the girl,
"and they are shouting to cheer us." She was right; in five minutes the place

was dry.

They had some hours to wait before they could venture on the sand, it was quite dark before they reached the beach; but at length, guided by the lights on shore, they gained their own home in safety, not underlying the same of the sand their own home in safety, not unmindful of Him who said to the proud waves. " Hitherto shalt thou come, and no further, and here shall thy proud waves be stayed." The friends handsomely rewarded the little fishergirl for her bravery.

THE only Chinese native paper circulating in a kingdom of 414,000,000 souls is the Beking Gazette. It has been established over one thousand years, and its present numbers are probably exact counterparts of the first inested. It has ten pages, four by eight inches, has a yellow cover, on which the name is printed, and is exclusively confined to official notices.

Subbuth School Tencher.

LESSON XIX.

THE POWER OF JESUS' HAME Acts III.

COMMIT TO MEMORY VS. 14-16. PARALLEL PASSAGES .- 2. Cor. iii. 5, 6; Deut. xviii. 15-19,

SCRIPTURE READINGS .- With v. 12, read John xv. 5; with v. 13, read John xix. 15; with v. 14, read Luke xxii. 18, 19; with v. 15, compare Acts it. 21; with v. 16, read Acts xiv. 9, 10; with v. 17, compare 1 Cor. ii. 7, 8; with v. 18, read 1 Pet. i. 10, 11; with v. 19, read 19r. xxxi. 18-20; with vs. 20 and 21, read Hob. ix. 28; with vs. 22.24 (see Par. Pass.), read Luke x. 16; with vs. 25, 26, read Luke xxiv.

GOLDEN TEXT .- There is none other name under heaven given among men, whereby we must be saved.—Acts iv. 12. CENTRAL TRUTH .-- Christ's is the only

saving name. The address or statement (to which the word "answered" points) of Peter enables us to see as in a mirror the attitude of the people after the lame man was healed. They were crowding around and staring at Peter and John, and mentally wondering what virtue or holiness was inherent them to make this miracle possible. Peter (v. 12) denies that they had the power in themselves, or that they had re-ceived it because of their goodness. It they had aimed at lifting up themselves, here is an opportunity; but they lift up, as good men ever must, their Master. Not we, but "The God of Abraham" (v. 18), so described to conciliate Jows and show that Christ was not the foe, but the glory of the Old Testament; not a foreign element, but

its vory heart. Three parties had to do with the death of Jesus:

(1) God, who "determined" all (Acts ii. 28), and "delivered" him. This did not interfere with the will or the responsibility of the second party, namely

of the second party, namely:
(2) The Jews who, in their sense and from their side, "delivered him up" (see John xix. 11). Their guilt in this is aggravated by the fact, well known, that the heathen governor, Pilate, was "determined to let him go." He made five efforts to the second party with the second par evade sentencing him, and at last weakly yielded only to their menaces (Luke xxii.

(8) He thus became the third party, and was in his way and from his side, guilty. This fact shows how man's free action is not hindered by God's will, though it may be difficult to state the form of the independence. The Jews denied Christ without any regard to God's mind. Their sin was yet more aggravated by their cry for Barabbas. See the sharp antithesis; they preferred to "the Holy One and the Just," a murdare! This was malignant in the a murderer! This was malignant in the last degree. "Anybody but Jesus," they last degree. cried virtually. Men ought now to reflect what it is they prefer to him—dishonest gain, lusts, in any form the service of Satan, "who is a murderer" (John viii. 44). Their sin will be exposed one day as was the Jews'; and if not seen and repented of now, will be seen when there is no place for repentance.

Again the apostle makes a telling point (v. 15). They "killed" through Pilate. (v. 15). They "killed" through Pilate, not a common person, but the "Prince of life," the king appointed of God to procure it by death, preach it in His life and dispense it from His through Table 222. pense it from His throne (John xvii. 2). They "killed"—it is of no use to say Plate, the Romans, the soldiers did that. We are held to do that which we intended by our course to effect; and so unlike God were they, that he raised up Him whom they killed. This makes the connection with the account of the miracle. Here it is worth noting that Peter had the strongest reason to win overthese hearers; that he loved them; yearned for their salvation, of which he was the happy instru-ment; but that did not prevent his faith-ful dealing with their sin. This is to be considered by those who censure everything from the pulpit but the eager cry, Come to Jesus. To make thorough (apostolic) work we must tell men why they need to come. (This truth vexed the Sadducees (see Acts iv. 2), but it was needful truth.)

The true history of the miracle is in v. 16. The source of the power is in Him— his "name" standing for him. The channel of the power is in our fath in Him; The word "Jesus" was not magical; the The word "Jesus" was not magical; the person an office of Jesus, regarded by their faith, carried the power. Of the effect they could not doubt. "Whom ye see," etc.; and if so, the Prince of life, though killed by them, was in power and dignity; "glorified His Son Jesus" (v. 18).

Peter is careful to anticipate objections, and there is a wisdom in his plan not always noticed. This you will see by following his line of thought.

(a) He gives them the benefit of any plea they could set up. "Why, we did not know that he was so great." "I wot (old word for know) that," etc.

(b) But how could one whom God sent for such high ends be allowed to die? Has God been thwarted? No, "God has shewed it before by the mouth of all his shewed it before by the mouth of all his prophets." The prophets as a class (not necessarily each of them) foretold his death—this God fulfilled. But some of his hearers—an influential part of them, namely, the Sadducees, to whom the rising again from the dead was very unpalatable—attached little weight to the prophets attached little wright to the prophets after Moses. He meets them by a quotation of authority which they did not deny. Moses, in Deut. xviii. 15-10, to whom He is like in being a Hebrew (Rom. ix 5); in revealing God's will, in introducing a new economy, and in leading and commending the mostle (Iss. ly. A); with next the result of the little l manding the people (Isa. lv. 4); with personal meekness (Matt. xi. 29, compare with Numb. xii. 8. Compare also, Numb. xii. 1, 2, with John vii. 5), amid much diffi-

culty and hostility. On all this argument the apostle founds an appeal to his hearers (v. 19): "Repent ye," because ye have rejected and denied ye," because ye have rejected Him, Him. Change your mind regarding Him, and turn to Him from whom you have turned away. This is conversion. It is so interwoven with belief, or faith,

They that it is hard to separate them. would only change their mind and turn to Christ, from believing this testimony, and they might say truly after their repentance, "Now we believe in Jesus." It

"But," they might say, "if this is the Messiah, and He has come, why does He not remain?" God's plan is otherwise (v. 21), "whom the heaven," etc. He must go away : the Comforter must come. His must walk by faith. He must go people to the throne, to administer from thence "all things," till all the promises be ful-filled, and all the conditions be satisfied

that precede His second coming.

They had special reason to accept this invitation. God had given them Moses: He had promised another prophet like Moses, who should be heard "in all things" (v. 22), and not to hear whom would be fatal (2 Thess. i. 9). Samuel was regarded as the first leading prophet after Moses. His hearers were the children, that is, the natural successors and heirs, of these prophets, represented the people to whom the prophets spoke, and for whose benefit God made the covenant with Abraham, in which blessing is promised to his seed (v. 25); (see Gen. xii. 1-8). The offer is first made to you (v. 26), not indeed of temporal, but of spiritual blessing; not of an earthly kingdom, but of a spiritual; not of glory here, but hereafter; not of turning away from you the Romans, but of turning away every one of you from your in iquities. Old Testament and New agree in this (see Ps. exxx. 8). To men under iniquity what can be a greater blessing? Alli else is of no avail; if this is not done.

(1) How Old and New Tostament are interwoven.

(2) How law and Gospel are not foes, but friends.

(8) How God gives all, but man is active and responsible and receives from God's haud.

(4) How fearlessly and plainly God wishes the word to be spoken, and how it leads to repentance. (5) How mighty a power it is, so

spoken.

SUGGESTIVE TOPICS.

The people's look-wonder-surmise-Peter's answer—meaning of—disclaimer—how miracle wrought—why God so de scribed—contrast between God and them their sin—its aggravations—God's plan-the source of this healing power—the chanmel along which it ran—the lessons of the miracle—the duty of the hearers—what class was offended—quotation for them how Moses like Christ-meaning of "child-ren of the prophets"—covenant referred to -its blessing, and harmony of both parts of Scripture.

LESSON XX.

Aots iv. 8.22. May 14, 1 CHRISTIAN COURACE.

COMMIT TO MEMORY Vs. 10, 12, 18. PARALLEL PASSAGES .- Acts iii. 16; Jer. xx. 9.

SCRIPTURE READINGS .- With v. 8, read Luke xit. 11, 12; with vs. 9, 10, compare Acts iii. 6; with v. 11, read 1 Peter ii. 7; with v. 12, read Isa. xlv. 21, 22; with v. 18, read 1 Cor. i. 27; with vs. 14-26, compare John xi. 47; with vs. 17-19, read 1 Cor. ix. 16, 17; with v. 20, read 2 Peter i. 16; wi'n vs. 21, 22, read Ps.

lxxvi. 10. GOLDEN TEXT .- The lightcous are bold as a lion.—Prov. xxviii. 1.

CENTRAL TRUTH .- Ohrist makes the

weak strong. Our lesson is a continuation of the report of events arising from the healing of the impotent man, to which the publicity of the place, the man, and the miracle gave great prominence. All the details of the miracle have been before us in former lessons, so that, while it may be quite proper for a teacher in a few pointed questions to recall the facts, we need not here dwell upon them.

upon them.

The address of Peter (Acts iii. 12) was interrupted by "the priests" (v. 11, the "captain of the temple," whose duly it was to keep order on behalf of the Roman authorities, and who was probably appealed to by the priests, and "the Sadducees," to whom this resurrection of Jesus was very unwelcome, as "one fact stronger than a hundred arguments" (v. 2). They put the apostles to prison for the

They put the apostles to prison for the night (v. 3), thus fulfilling the warning word of Luke xxi. 12. The growth of the party, now five thousand (v. 4), raised It had gone on from Pentecost alarm. it hi (Acts ii. 47).

Next day there was a muster of the authorities (v. 6), and Peter and John were put upon their defence—the substance of our lesson. Observe the fact of the miracle is not questioned by the priestly There is no imputation of a pious fraud, or collusion, or deception, or mis-take. The only question is "How was the thing done? How is it connected with this preaching?"

Notice in relation to

PETER'S SPEECH,

the following points: (1) the source of his power, "filled with the Holy Ghost," as promised (see Sc. Read.). This enabled him to speak the right words in the right way and temper, and gave them effect. He spoke; the Spirit mightily helped him; but he spoke in his own way, accent, and manner (see v. 18). (2) The respectful tone of his reply

"Ye rulers of the people, and elders of Israel." There is no insult, no defiance. no vulgar kicking against authority, n boastful exaltation of himself, as a common man more honored than the great Jewish clergy. "All such boasting is vain." These rulers were doing a most wicked thing, trying to quench the Spirit; but their office was respected and insults would not have aided the cause. The elders were the most ancient form of rulers, were joined with the chief priests and with the

scribes, or lawyers.
(8) The concise, sentensions reply. There was no need to instruct these men as there was on the day of Pentapost. They did not ask for instruction, only for

information, and officially. So Peter is

brief, yet headds the vital truth. (4) How obvious is the power of the Holy Ghost! This is the same man that denied Christ, that sank on the lake; yet not the same, for a new energy has come over him. The word of Christ is being made good (John i. 42). He has the epportunity to repair his error and make confession of Christ, in the most trying circumstances. Now it is not the maidservant, but the Sanhedrim that question him. Every word is in place and is emphatic—"You all," "all the people of Israel," "Jesus Christ of Nazareth," "ye ernoified," "God raised," "even by him " (see Acts ii. 17).

(5) The propriety of his conclusion and s form. The rulers must be supposed its form. to know such Old Testament words as Ps. oxviii. 22. and Isa. xxviii. 16, so he reverts to them, identifies Christ with " the stone and them with the builders, who should have made him the foundation but did not, and God has made Him "the head of the corner,—a quotation from the Psalm which had become a proverb. The head of the corner points not to a top stone on which nothing rests, but a leading principal corner stone on which the wail rests.

The remaining words have gone and will go echoing round the world (v. 11); salvation not in the Church, the pries', or the sinner, but in Christ. the sinner, but in Christ. God is the offended sovereign, pardon and restoration can only be in His way; but He has prowided no way except by Jesus Christ, "none other name!" How sweet that hame! How mighty! All is done by Christ on God's side. It only remains for us to accept Christ with the heart and be saved for His name's sake—saved with a present, full salvation, of which pardon, peace, comfort, sanctification are enjoyed here, and beyond "glory." Now we come to the

REFECT OF THE SPRECK.

(a) The courage and free speech (not impertizence at all) of Peter and John impressed the authorities all the more because they saw they were not educated, "unlearned," and were laymon, private persons, without professional knowledge, as if a merchant should clear up a difficult surgi cal point to a company of distors whose learning he had not mastered. "They marvolled;" then they said to themselve

"He used to speak with authority—He has impressed his character on his followers." He does so still. No other is like Him, no other influence is like His. It is felt to-day by more than ever before. It makes men bold, gentle, wise, unselfish, heroic, Christ-like. However diverse they be (like Peter and John), they get great qualities alike.

quantics silke.
(b) They were silenced by it, and the presence of the man (vs. 14 16), so they sent out the prisoners while they deliberated, their discussion being, however, open and easily reported (see Acts vi. 7).

vi. 7).
(c) They decided to silence the words they could not deny (v. 17). The evidence was undoubted. They will forbid the was undoubted. They will forbid the apostles speaking of this name. They cannot go farther with any show of justice, the people would not have austained them in it (v. 21); so "they called," etc. (v. 18), forbidding their mentioning at all, or preaching about this name. What childish folly! "His name forever shall endure." See the

APOSTLES' REPLY.

No pledge is given, but no insult is offered. A temperate refusal to obey is given, where the rulers had no right to enjoin. When any government, evil or religious, plannly conflicts with "right in the sight of God" ascertained duly, the duty of men is to disregard it. The idea of religious there were already in the Jawish ligious liberty was already in the Jewish mind, and was carried out by the scattered Jews in Rome and elsewhere, to a degree counted obstinate. So far is the Bible from making fetters for man, it is the in spirer and friend of freedom, and its princples sustain all the real liberty there is in the world.

Hence the fearless reply of Peter and John was unanswered and unanswerable: onn was unanswored and unansworable: "We cannot but" (v. 20). There was a constraint upon them from above (Amos iii. 8); see Paul's case. The man's presence and known helplessness at the age of forty (v. 22), strengthened their case and they were let go, not simply suffered to get off, but the case against them was dismissed—the prosecution was dropped.

From this concise notice of a crisis in the early history of the Church, we may learn such lessons as the following:

(a) The best help to witness-bearing is the Hely Ghost. To His aid, teachers, the Hely Ghost. To His aid, teachers, preachers, and private Christians are to look. In Peter's case He did not give a new revelation, but He brought to his mind the right things to say, from the Word and from his own observation and experience. So He does still. We must study the Word, use our eyes, ears, minds, if we would be organs through which the Holy

Ghost will speak.
(b) There is something in all men to which we may appeal.
(c) When we are ourselves professing to

be healed, it is a great thing to be so plainly "bettered" by the name of Christ as to silence opponents. This is the best kind of Christian evidence." Holy men and women are unanswerable arguments. (d) We all owe it to Christ to bear faithful witness to Him.

SUGGESTIVE TOPICS.

The cause of vexation—the court—the prisoners—the power of Peter—the plea— the powerful name—the conclusion from the miracle—the guilt charged—the stone —the quotation—the builders—the effect of the speech—rulers idea of Peter—their of their holdness-their courssaccount their helplessness—the argument they could not withstand—the apostles firmness how justified-the further lessons we may learn from the trial.

OH, what a wretched thing it is to be unkind! I think, with the thought of the precious blood, I can better face my sine at the last day than my unkindness, with all its miserable fertility of evil consequences. _F. W. Faber.

BRITISH AND FOREIGN ITEMS.

A none of Mermon elders are perantbulating New Zealand with a view of making converts to the faith of Brigham Young, having been sent for that propose from Suit Lake.

THE British Government refuses to deliver Wenslow, the Bosten forger, to the United matee, unless it be guaranteed that he be tried for no other enmo than that for which he is extradited.

EGIPT's Abyssiman cam, 'en has come to nothing, and the Khedive's troops are marching home. Perhaps they will go to the help of Turkey. The Sultan wants them. FROM a Parliamentary return just issued

we learn that the fees paid in 1871 for proclamation of banns in Barony parish Glasgow, amounted to £846; in parish to £1,046; Gorbals, £803; and Govan, £1,038.

THE Rev. R. J. Webb, vicar of Hamble ton-with Braunston, has been received into the Roman Catholic Church. The rev. gentleman has published a pamphlet, in which he boldly asserts that salvation is not to be found in the Church of England.

THE rebellion in Hayti has been complotely successful. Dominique, the late President, has fied, and Vice-President Rameau and Lorquet, the general in command of the government forces, have been shot. Biron Canal, who was banished from the country, is now in Port au Prince, and it is presumed that he will take chargo of the government.

THE Voce della Verita, an Ultramontane paper published in Rome, makes the following editorial announcement:-"We apprise all whom it may concern that it is come to our knowledge that Anglican Protestant clergymen, belonging to sect of Puseyites or Ritualists, are travelling in Italy, and even in Rome, dressed exactly like our priests, and that two of them are beasting of having celebrated a sacrilegious mass in an Italian cathedral."

In Victoria State aid to religion has come to an end. The Anglican Church's there of this amounted last year to £18,000. The see of Melbourne is about to be resigned by Bishop Persy, but he wishes first to set on foot among old colonists now resident in England, and others interested in the colony, a subscrip-"Clergy Stipend Endowment tion for a Fund," of £20,000, to be placed at the disposal of the local Church Assembly. The S.P.G. contributes £1,000, and the S.P.C.K. 18 asked to follow with £2,000.

THE Chinese have an Encyclopælia of 160,000 volumes called "See-koo-t-wen This colossal work was first -choo.' conceived by the Emperor Kien Long, who, in 1778 formed a committee of learnwho, in 1773 formed a committee of learn-ed men who were entrusted with its com-pilation. At the present moment 78,740 volumes of the work have already been printed. Of these 7,853 tomes are de-voted to theology; 2,123 treat of the four classical books, seeloo, and of music The historical part absorbs 21,626, while the remainder, 47,004, comprise philoso-phical and scientific matter. phical and scientific matter.

THE following statistical details about the educational condition of Japan are taken from a French contemporary:— The whole country is, for educational pur-The whole country is, for educational purposes, divided into seven districts; these again are subdivided into 246 districts for secondary, and 46,000 districts for elementary instruction. During the year 1874 the number of entirely or part supported schools has been increased from 8,002 to 18,712, whereas the number of private schools had decreased by 94 per cent., (from 4,580 to 3,356). The number of schools was one to every 1,100 inhabitants, and the entire or average school attendand the entire or average school attendance was 5.18 per cent, of the Japanese population.

Some curious light is thrown on Milton by the discovery of his "Common Place Book," which was exhibited to the Royal Society of Literature a few years ago. Curiously enough, it mentions the early English poet Cadmon, from whom it is now proved that Milton got his first thoughts about the character of Satan. There are passages in "Paradise Lost" which bear evident traces of the memory which the later poet had of the words of the earliest of our singers. Milton's craze about divorce also comes out in this volume. He puts his notes on that subject under the head "economic," and fankly advocates both polygamy and concubinage. Curiously enough, Shakespeare is not one either quoted or mentioned. But the whole book shows how carefully the poet and politician read and studied before he committed his thoughts to paper.

THE Turks, after advancing to throw supplies into Nicsic, appear to have suffered a series of repulses. Despatches to Constantinople speak of Turkish victories, but the retreat from Nicsic is apparently confirmed. Seven thousand Montenegaras, it is reported, have joined the insurgents It is feared at Vienna that the Sultan will raise the standard of the Prophet, appealing to Mahommedan fauaticism. ter advices are, however, more pacific, and the Great Powers hope to keep the forment in hand. At least they so profess. But the London Times correspondent at Berlin says that Russia is giving the insurgents secret aid, and that M. Kvarsoff, the Russian diplomatic agent at Belgrade, has informed his government that the Servians mean to take the field in May.

Ar the quarterly meeting of Ards Presbytery of the Irish Presbyterian Church on Wednesday, the Rev. John Quortz moved—"That, inasmuch as the Presbyterian Church in Ireland is an original branch of the venerable Kirk of Scotland, inheriting her principles, discipline, and worship, this Presbytery would heartily rejoice in interchange of warmer friendship and oloser fellowship between them, and we earnestly hope that the General Assembly at next meeting will adopt whatever measures may be considered advis-able for the attainment of this gratifying result." Rev. Mr. Jeffrey seconded the motion. Rev. Matthew Macaulay moved the previous question, which was seconded by the Rev. Mr. Patterson. The amendment was carried by a large majority.

British American Presbuterian. 102 BAY STREET, TURONTO.

FOR PERSON POLICE FRODER Pro-C. BLACKETT ROBINSON, I ditor and Legis ter

TO CORRESPONDENTS.

Latters and miscles intended to the rest issue mould be in the hunds of the Life or not later tions be in our mine tion lucidly meaning

Mile communications must be a companied by the writer's hame, otherwise they will not be inserted. Articles not as cepted will in returned it, at the time they are sent, are questismed to that eliest, and sufficient posings of importance or local. Manuscript's better accomplete will be the presented and subsequent reque be on their return cannot be completed with

British American Eresbyterian. TRIDAY, MAY 5, 1876.

THE Orangeville Advertiser comes to us in the shape of a neat, sprightly evening paper. We do not know that there is an opening for such a corrust in this thriving town; but certainly, the outerprizing publisher, Mr. F. Munro, Jeserves well at the hands of the business men of the place. Let his efforts on be-

half of the material prosperity of the town

be generously seconded.

The Historical Society at Philadelphia seems to have valuable work on hand. Every congregation in the States is requested to send a full history of its organization and work. All these documents are to be carefully stored up. We cannot doubt the great value of such a collection. But what a mass the Courc's Historian of the future will have to wade through ere reaching his conclusions. We commend the practical suggestion that every Church sending such a historical document, transmit at the same time a stone, or money to buy a stone, to be ased in the construction of a new building for the Historical Society.

Ar the Convocation of the University of Queen's College on the 27th ult., the degree of D.D. was conferred on the following gentlemen: Rev. Professor Polick, Presbyte-ian Theological Hall, Halifax; Rev. P. G. McGregor, Agent of the Presbyterian Church (Eastern Section), Hahfax; Rev. Isaac Murray, Cavendish, Prince Edward Island; Rev. Alexander Mann, M.A., Pakenham, Ont.; Rev. William Reid, M.A., Agent of the Presbyterian Church (Western Section), Toronto, Rev. Robert Ure, Goderich, Ont.; Rev. John Black, Kildonan, Manitoba. For the full report of the closing exercises at Queen's College, we are indebted to our esteemed contemporary, the Kingston News.

A Convention of the Temperance Women of all lauds has been called by the Women's National Temperance Union to meet in Philadelphia, June 10 h. Invitations and documents have been sent to every country in Europe, to the Sandwich Islands and to Japan. A conversazione will be held on the evening of June 10th; mass meetings throughout the city on Sunday; two sessions of the Convention on Monday, June 12th, to close with a meeting in the Academy of Music on the evening of that day, which will be addressed by distinguished women speak-The World's Temperance Congress will follow, June 13th, and on the same day a fair, under the auspices of the Women's Union, will open in Horticultural

THE anniversaries of the Tract Society, the Bible Society and the Young Men's Christian Association, are being held in this city during this week. The first and second were held in Jarvis Street Baptist Church, on Tuesday and Wednesday even. in Shaftesbury Hall. The Evangelical Alliance Reunion will take place on Friday evening, 5th inst., in Shaftesbury Hall. The reports of these meetings will be found to be full of interest. It will be seen that the transactions of the various societies are of great public importance, and we may rest assured that the objects set furth will commend themselves to the Christian community.

Tue committee appointed at last meeting of Toronto Presbytery to confer with Rev. D. J. MacDonell gave in a report at the adjourned meeting held on Tuesday last, which recommended that should Mr. Mac-Donnell give an affirmative reply to a question as to his adhesion to the Confession of Faith, or drop certain words out of his last written statement, proceedings in the case should terminate. Rev. David Mi chell and Mr. William Mitchell dissented from the adoption of the report, on the ground that the words referred to in Mr. MacDonnell's last statement did not necessarily modify the adhesion given therein to the doctrine in question. An interesting discussion followed the reading of the report, at the close of which the motion to adopt the report was carried by thirty-four to fourteen, who voted for the amendment to let the proceedings teramendment to let the proceedings terminate. The supporters of the amendment dissented, and appealed the case to the Synod. As this body is now sitting in Toronto, the appeal is likely to be taken up and issued in the course of the present week.

THE SOCIAL ELEMENT IN CONGREGATIONS.

It is with pleasure we point to the many a dices which appear from time to time in these columns of social meetings held in connection with the congregations of the Presbyterian Church, or indeed we may 847 with the congregations of all the Evangeheat denominations throughout the land. Such meetings have been very numerous, and have been marked by a most gratifying enthusiasm. They have not been con fined to one precise form; the commonest form has been the source, or tea-meeting. with tables greaping under the burden of the good things of life, with suitable addresses by pastors and friends, and with the refined addition of excellent choir accompaniments. There have been sacred concerts in which well meant efforts have been made to give expression to the works of art which have emanated from the highest musical minds, and to the noble hymns which are now so generally employed in public praise. Missionary meetings have also to a large extent been held, in which addresses of an interesting and practical description have been delivered on the great movements of the Church, which have in view the advancement of the Redeemer's kingdom on home and foreign soil. It is noteworthy that it has been the Practice for congregations to seize the opnortunity afforded by such meetings to bestow upon pastors many substantial gifts as expressions of their attachment and regard. It has given us sincere pleasure. and it will always give us delight, to record all such deeds of love, as they indicate the profitable communion and fellowship that so largely exists between pastors and their congregations.

All this shows what an important change has taken place in a large number of our congregations, and especially in those of the Presbyterian denomination. Our Presbyterian congregations have been, and somewhat justly, charged with the criticism of being rather stiff and unsocial. Ministers have been raised to an elevation far above the people, and have been expected to move coldly and silently in an orbit of their own. The members of Churches have been too frequently on hardly speaking terms with one another. The pews have been constructed with a view rather to separate families than to unito them in living fellowship. Now, all this is changed. The minister no longer occupies a pulpit so far above the people as to make it impracticable for him to come down amongst them, and take them all round warmly by the hand. The congregation is a society of friends who are deeply interested in one another. Strangers too are earnestly enquired after and made welcome. Attention to them is held on all hands to be vitally important to the interests of the congregation. And what a change has come over the general treatment of the children and young people of the Church. They are no longer regarded as sort of outsiders, that are allowed to attend Church by a sort of suffer ance. They receive the same attention relatively from the pastor and members that children receive in the well constituted Christian home. Their presence is encouraged and valued. Even the sermons and services are accommodated to their understanding. They have many special services which they can call their own. They have social meetings that are got up pesuliarly for their enjoyment. The treats that are given to them in the way of Magic Lantern exhibitions of sacred scenes, socials in the winter season and excursions in the summer, are positively would require a journal of its own to keep anything like track of them. We rejoice m all this as marking the social lite of congregations in our own day, and as indicating the great change which has taken

The benefits resulting from this are many. The services of the Church are becoming intensely interesting to old and young in consequence. The attendance in every part of the country is approaching a higher standard. A greater attention is being given to the study of Biblical truth; while in spite of the Sabbath desecration which so generally prevails, a most marked observance of the Sacred Day is noticeable both in town and country. We believe that the social element touches the spiritushty of our people. The members of churches esteem themselves as Christian friends, and they are doing everything in their power to help one another in the spiritual sense as well as the material. They enquire after each other's welfare. and there is a great deal of practical work done in bearing the burdens of the spiritually weak and impotent. The weekly prayer-meeting is better observed, and economised for spiritual purposes. It is itself a true social meeting, where there is an interchange of thought and feeling on the

impart needed comfort and strength. The cultivation of the actial feeling in the congregation leads to marked improvement in the singing of praise, and the education of the musical talent of the Church. Many other good results we might easily enumerate, but we trust we have said enough to encourage pactors and congregations in giving the utmost attention to the development of the social element amongst them.

REV. FATHER CHINIOUS WIll lecture in Shafterbury Hall, Toronto, May 9th and 1 th. On the first evening his subject will be the Roman clergy's dislike to Protestantism and then education, and the second on the lecturer's conversion from

THE Presbyterian Church in the North orn States is like ourselves, greatly thercised with the question of representation in the deneral Assembly. For several years the matter of Synodical representation has been before the Church. But it would seem that this is not favored by the Presbyteries generally. It is certainly not Presbyterian, as a Synod is composed of a certain number of Presbyteries within given bounds. The Presbytery basis is the only one that can be considered, unless the Presbyterian Church in the States means to make another departure from Presbyterian polity.

Ministers and Churches.

MR. CHINIQUY requests us to tell his friends who want to write him, that his address now is 1430 St. Catherine Street, Montreal.

A LECTURE by Rev. J. G. Robb, B A., of this city, will be delivered in the Presbyterian Church, Craigvale, on the evening of Thursday, the 11th May. Subject-"British Liberty." A rich treat is in store for our friends in that neighbourhood.

THE membership on the roll of Knox Church, Goderich, is 317; of Smith's Hill, 55; Leeburn, 24; Goderich Township, 27; total, 428. These congregations are under the pastorate of Rev. Messrs. Ure and Sieveright. Sabbath School children in connection with these churches, 430. Amount raised for all purposes, \$6,259.26.

THE Bluevale and Wingham congregations have been formally separated by the action of the Presbytery, which held its meeting at Clinton on the 11th inst. Mr. Pritchard, who has officiated for both congregati ns, has accepted the pastorate of Bluevale, and will preach his farewell sermon here next Sabbath. Mr. John Habkirk has been appointed to the precentorship of the same church at a salary of \$100.

On Thursday last, the 27th inst., the Rev. Charles Cameron, late of Priceville, was inducted by the Presbytery of Glengarry to the charge of Roxborough. The Rev. K. McDonald preached and presided, the Rev. Mr. Burnet addressed the minister, and Rev. Dr. Lamont the congregation. There was a large and attentive congregation present, and at the close of the services a very hearly welcome was extend ed to Mr. Cameron.

THE ordination and induction of Rev. Hector Currie into the pastoral charge of Widder and Ravenswood congregations, took place on the 25th inst. at Pine Rill. Rev. G. G. McR bbie of Mandaumin preach ed on eloquent sermon from Hebrews iv. 3. 'We which have believed do enter into rest." Rev. Mr. Atken of Parkhill presided, and constructed the ordination services and addressed the people, and Rev. Mr. Sage, of Parkhill, addressed the minister. ings, with a number of excellent speakers, so many and varied, that every district A large attendance was present from both congregations, and at the conclusion of the proceedings Mr. Currie was conducted to the door and received the welcome of the people.

> WE regret to learn, says the Perth Courier, that the Rev. Mr. McKenzie, Presbyterian minister, Almonte, is at present seriously ill with hectic-fover, and that great fears are entertained of his recovery. The rev. gentleman had been indisposed to a certain extent, for some time through weakness of the lungs, and the trying weather of the past few weeks has completed his prostration from this cause. The many friends of Mr. Mc-Kenzie, who had become endeared to him not only by his Christian virtues and abilities in the pulpit, but also from his many amiable traits of character, socially, will be sorry indeed that anything should happen to impair his usefulness or remove him from his labors among his congregation.

> AT the annual congregational meeting of Knox Church, Winnipeg, held on Wednes. day evening, March 29, Mesers. Sandford Hon. A. G. R. Bannatyne, Horace, Mc. Dougall, John Emslie, Alex. Brown, and Strang were elected managers. Mesers. Duncan Sinclair, Gilbert McMicken, D. U. Campbell, and G. D. McVicar were elected trustees of the church property. Mesars. Duncan McArthur, Duncan Sinclair, and A. G. B. Bannatyne were reelected directors of the Manitoba College. On recommendation of the managers, it was unanimously decided by the voice of

the congregation to rent the church pows during the ensuing year to those in the front part of the church at the rate of \$2 per quarter for each sitting, and those in the centre and rear tor \$1 50 and \$1 per sitting respectively.

At the annual meeting of the members of the Orillia Presbyterian Church, the congregation was stated to be prospering, and almost every pew taken. A marked inorease was noted in the attendance on ordinances and in the Sabbath School. The envelope system is working well, and averages more than "30 per Sabbath. The children of the Sabbath School have raised upwards of \$900 for the erection of a School-house, and a Committee was appointed to arrange, if desirable, about building during this year. The Pastor, Rev. J. Gray. B.A., briefly reviewed the progress of the congregation during the twenty five years it has been under his charge. A resolution was adopted, expressive of affectionate sympathy, and the earnest hope that Mr. Gray may long be spared, and promising that the congregation would endeavour to strengthen the ties which bind him to them to the utmost of their ability.

THE Sessional and Financial reports of the Lansdown and Fairfax congregation for the year ending March 31st, 1876, are issued in printed form: The congregation has enjoyed a good degree of prosperity as shown by the following extract from the Sessional report :- " A review of the period during which the congregation has been under the charge of the present minister (Rev. Andrew Dowsley, B.A.), extending from October 11th 1874, to the present time, March 21st, affords special encouragement for the future. There has been a net increase of twenty-seven in the number of communicants, twenty-three of whom were added on examination and profession of faith-the number of names on the communion roll lately evised, is eighty-six." Other efforts on the part of the minister for the advancement of the congregation have been attended with success. Owing to various improvements, the interior of the church has now a finished appearance. The annual contributions to the sciemes of the Church has increased from \$10 to \$47. The circulation of the Presbyterian Record has increased from two to twentynine copies; the British American Parts BYTERIAN from one to nine copies, and the SABBATH SCHOOL PRESBYTERIAN from none to twenty-one copies.

On Wednesday afternoon of last week,

the services in connection with the induction of the Rev. Alexander Young into the pastorate of the I irst Presbyterien Church, Napance, were held in the church, Bridge Street. The congregation was very largely represented, in which was also a large sprinkling of friendly members of other churches. Rev. Mr. Burton of Belleville presided, and preached the induction sermon, Rev. Andrew Wilson of Kingston, addressed the newly-inducted pastor, referring to the solemn engagement entered into by both pastor and congregation; and the Rev. T. G. Smith of Kingston, addressed the congregation, enjoining them to sympathise with the minister in his labours; they were to reflect upon the mental effort required to prepare one hundred and fifty discourses in the year; they should also think of the constant alternations of joy and sorrow, which command the minister's sympathy in his pastoral visits—one hour he is called upon to rejoice with those that rejoice, the next to weep with those that weep. If, under such circumstances, their minister was abstracted and sometimes failed to recognize them, they were not to be offended, but go home and pray for him. Congregations often expected ministers to fill the church, but that duty more properly belonged to the congregation. They were to take the preaching of the minister individually to heart and profit thereby. He enjoined upon them to help their mini ter with their secret prayers. They should never let their pows be vacant, and always bring their children to church. They were to be careful in speaking of their minister before their children. The care of children with reference to religious training and church going was an important factor in the prosperity of a church. The rev. gentleman concluded a sensible and practical address with the injunction to pay the minister his salary regularly and punctually, according to conditions of the call. These interesting services were then concluded by prayer, and the congregation individually extended the right hand of welcome to the Rev-Mr. Young, to whose welcome we beg to cordially add our own. Among the audience present we noticed the following ministers of other denominations: Rev. Bidwell Lane, B.A., Rev. I. B. Aylsworth, B.A., and Rev A. A. Smith, of Newburgh,-In the evening a tea was given in the basement, as another form of welcome to the new pastor. A rich and abundant spread was placed before the public, who were present in large numbers. The tables were tastefully decorated with hot house flowers. After refreshments adjournment was made to the body of the church. Rev. Mr. Burton took the chair, and appropriate adresses, both in length and matter, were

made by Rev. Mr. Leach, Camden, Rev. Mr. Lane, Napanes, Rev. Mr. Wilson, Kingston, Mr. McAlister, Kingston, Rev. Mr. Burton, chairman, and Roy. Alex. Young. Most excellent n usic was supplied by the choir of Chalmer's Church, Kingston, whose bright, youthful, sunshiny appearance-especially the lady portion of itfully justified the expectations or the audience of a musical treat of more then ordinary excellence.

As indicated in the last week's number of the PRINSPIERIAN, the induction of the Rev. J. M. Goodwillie, M.A., into the pastoral charge of Knox Church, Camlachie, took place on the 27th ult., at 2 o'clock p.m. There was a large attendance of the congregation, and a number from the several neighbouring congregations were also present, to witness the proceedings. Rev. Mr. McDonald of Point Edward, preached an appropriate sermon from Jeremiah vil. 16: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Rev. Mr. Thompson of Sarnia presided and conducted the induction service, and also addressed the minister. and Rev. G. G. McRobbie of Mandaumin addressed the people. The services throughout were impressive, and all present seemed to feel the solemnity and sacred importance of the occasion. After the benediction, the newly-inducted pastor was conducted to the door, where he received a most cordial welcome from the members of the congregation as they passed out. In the evening the congregation held a festival of welcome, the proceeds of which amounted to \$103. The Church was well filled. In addition to the above rev. gentlemen, addresses were also delivered by Rev. Mr. Currie of Widder, Mr. Symington, an elder at Camlachie, and by the recency inducted pastor. Choice and excellent music was rendered by the Camlachie choir, the Sarnia quartette band, and also by Point Edward and Parkhill choristers. On the following afternoon, a children's festival was held in the Church, at which brief addresses were given by the minister of the congregation, and Mr. Llouston, the Sabbath School superintendent. There were about 150 present. The children appeared intensely delighted, and exhibited a gladness which indicated how great was their joy at the event which had called them together. Mr. Goodwillie enters upon a pleasant and interesting field of labor; situated Lear the shore of Lake Huron, which is within sight, and thirteen miles by the Grand Trunk Railway from Sarnia. The people are energetic and hearty in the'r demonstrations of affection and attachment not only to their pastor, but also to the cause of Christ, and in all their enterprises, they engage as doing it unto the Lord, and not unto man. We anticipate for the people of Camlachie, and for their newly elected pastor, a happy future. Previously to leaving his last charge, Mr. Goodwillie received a number of substantial tokens of favour from various members of his congregation, and many earnest expressions of hope and trust for his future prosperity, and which may be taken as an evidence not only of esteem, but also of permanent good which has been accomplished. And in his present connection with the people of Camlachie, with the rich blessing of God upon their united labors, in the great day of final ingathering, when Christ shall come to number up his jewels, may we not confidently expect to hear it said, of this one and that one, they were born there .- Com.

"A Wonderful Time."

Editor LRIT-8H AMPRICAN PRISETTERIAN.

DLAR SIR,-I will thank you if you can spare the space to give a place to the following communication of mine to the Canadian Buptist, refused a place in its columns. Atter waiting till after three issues, without its appearance there, I wrote a friend in Toronto to call on and ask the editor if he intended to publish it, who has informed me that he considered it "useless" to do so, "as there was now no question of fact, but merely of opinion." Now, any one who reads it will see the very opposite to be the case, and that the editor of the leading paper of the Baptist denomination does not think it beneath him to use a very unworthy pretext to avoid doing an act of common (not to say Christian) justice; and that to a minister of another denomination against whom he himself has issued to his readers all over the province as gross a misrepresentation of facts as ever pen inscribed. For certain, as he, of course could see, my reply is on questions of fact, and not opinions at all, and I, the accused, have not yet been, and will not be, permitted, so far as his power extends, a word on them in my own defence in his readers' hearing. The other com-munication of unine referred to at the beginning of this refused one, did not refer to the same matters. Nor was its admission unattended with difficulties. On the 9th March a long communication from an anonymous Baptist correspondent appeared in that paper, literally packed with gross misrepresentations of facts (no less than 15), to which a reply of mine was sent at once and tardily inserted, but was pre-ceded by a remarkable private procedure towards myself on the part of the Cana-dian Baptist management, the direct and immediate result of which, had it been suc-

cossful, (which it might have been waknown to me; would have also there oughly prevented that reply from appearing. The disclosure of that procedure I will request the favour of your insertion in a subsequent issue, your space being too targely drawn upon at this time already. The genuture reason of the policy tof Ronnish huer in refusing publication to the following, will be apperent on reading it to any acquainted with the spirit and ways of close communionism. And I am, dear sir, yours respectfully, John Bethune, Chesty, April, 1876.

To the Editor of the Canadian Baptist

DIAR SIR,-My reply in your issue of the south ultimo, to the communication under the fletitious signature, "M, in yours of the 9th preceding, exhibits some of his many gross misrepresentations of fact, sufficient to show that whoever your correspondent may be, he sadly lacks the spirit of truth; who instinctively felt it desirable to screen himself from the view of those who know the facts, by withholding his own name, while he has no such delicacy in abundantly repeating mine— like the disreputable many that do under cover of the night what they shrink from in the day time when seen and known. I m me any time when seen and known. I observe also in yours of the 23rd ult., another communication "Explanatory," of which I am the subject by name, the writer of which signs himself "P.M.," who appears from it to be, without doubt, the liev. Peter McDonald, St. Mary's. Like the former, it is also a gross misrepresentation of facts. If these communications are specimens of other accounts of similar kind that appear in your columns, your readers must be often grievously mis-

Mr. McDonald confines his observations to a lecture I delivered in my own church here, on the evening of 16th Dco. last, on Confession of Faith, and to a meeting in the Baptist Church the following evening, in which himself took a prominent part To these observations and the facts as they actually occurred, permit me, sir, to direct the attention of your readers. My lecture on Confession of Faith was delivered to a large audience, who, on their part, were most attentive and orderly to the close. At the beginning for lifteen or twenty minutes I read and remarked upon the very unjust strictures in a communication by "Ottawa' in your issue of 28th Oct. last, on our Presbyterian Church and its Confession of Faith, which was placed by you, as worthy of the position, in your first page, under the section per-manently headed, "THE BAPTIST PULPIT." manently headed, "THE BAPTIST PULPIT." I then entered upon my lecture. (1) In regard to it Mr. McDonald says, it "was mainly based on two positions. 1st. The Confession is not 'a fetter,"—an obvious hit at Mr. MacDonnell. 2nd. The Confession of Faith settles doctrinal questions and prevents various opinions on the same theological points." This account is quite incorrect. When I spoke of "a fetter" was when reading "Ottawa's" article in the Canadian Baptist, where that expression occurs, and before entering on my sion occurs, and before entering on my lecture. The "obvious hit" is drawn from his own imagination. And what he calls my second position of lecture is drawn entirely from the same source. I neither said nor believe that confessions prevent various theological opinions, etc. The expressions are his own and not mine. What he means by "settling doctrinal questions" I don't quite understand.

My divisions were these: the nature. uses, and necessity of Confessions of considered by those who accept them as exhibiting what they believe to be the doctrines of God's Word on the subjects referred to. My remarks under these heads, as I repeated over and over again, applied to any confessions—of other churches as well as our own. (2) Mr. Mo-D. says, "He (Mr. Bethune) succeeded at the close to get Mr. Carnes up beside him," evidently something very bad on Mr. B's part. The fact is as follows: When I closed my lecture, I invited Mr. Carnes, who was present, to make any reply he might desire. He then came forward to the platform, replied, and sat down of his own choice, on a chair there. Such was my "succeeding," and the way of it. (8) Mr. McDonald adds, "and as the latter (Mr. Carnes) had said, and repeated it there, that the Baptists have no Confession of Faith." Mr. B. raised a pamphlet to the face of the former, saying, "There to the face of the former, saying, "There is a Baptist Confession of Faith, patronized by your own Spurgeon." These, in regard to me, are flagrant falsehoods. When Mr. Caines had replied, I lifted a small book from the table, rose, and said, to "the meeting," "You have heard Mr. Carnes say, 'the Baptists have always and all along contended against Confessions." and all along contended against Confessions of Faith.' I have a small book in my hand I got by last mail from the Baptist Book Room, Toronto. I will read its title. It is called 'The Baptist Confession of Faith," Immediately on this Mr. Carnes reached out his hand quickly, saying, "Let me see it please." I handed it to him without a word, and waited its return. Then HE SAID (not I), "O that's Spurgeon's Confession he made for his own congregation." I replied, "Well, I will read a little more," which, opening it, I did as follows: "We, the ministers and messengers of, and concerned for upwards of one hundred of Baptized Churches .

London, from the 3rd of the 7th month to the 11th of the same, 1689, to consider, etc. I also read from Mr. Spurgeon's short preface to it in which he speaks of it as "this excellent list of doctrines which was subscribed unto by the Baptist ministers in 1689." And I explained that it was throughout nearly word for word a repetition of our Westmineter Confession, excepting on baptism and the section on the civil magistrate, and one or two other modifications in the way of emission. I modifications in the way of emission. I also produced two other present day Baptist Confessions, and next evening presented another. These, sir, are the real facts. I did not lift a pamphlet to Mr. C's face, nor speak at all, as Mr. McD. alleges. (4) Near the end of his "Explanatory" to you, he says of that Baptist Confession of 1889, that next evening he himself "explained the circumstances under which it originated wire that it was framed in the originated, viz.: that it was framed in the reign of Charles the II. as a vindication of

a paedo-baptist maligned neople." Just so He did say so, and other things equally contrary to the fact. You are awais, Mr. Editor, that Charles II. died in A D. 1885, or four years before that Confession was framed in 1689; also that it was formed the year after King William III. had taken the place of James II. Had Mr. McDonald told your readers (which he omitted) the of that Confession, a number of them could see his misstatement for themselves.

I supply it now.
At the close of my lecture and meeting Mr. Carnes said that I had dishouestly suppressed parts of "Ottawas" article in the Canadian Baptist, and invited the people to a meeting next evening in the Baptist Church, when he said that that article would be read over from beginning to end (one and a quarter columns), and my dishonesty would be seen, and my lecture on Confessions would be reviewed. Next evening, in the Baptist Church, Mr. Carnes was in the chair. After opening the meeting, the first thing no said was that the article by Ottawa in the Canadian Laptist would be dispensed with, and Rev. I eter McDonald would address the meeting. Mr. MoD. began by a criticism meeting. Mr. M.D. began by a criticism of certain Greek words of the baptism contioversy—loao, nipto, Kataduno, bapto, baptizo, buthizo, etc. (5) In his "Explanatory" to you he says, "Having understood during a former visit that Mr. Bethune had declared publicly, when baprizo signifies to submerge, that it is in the sense of to sink to the bottom, I named various Greek words," etc. On this I beg to say, first, he did not make any such statement at all at that meeting; and next, I NEVER declared publicly or privately since I was born any such thing, and don't believe, nor never did, any such nonsense about

(6) He further says, "The gentleman that is Mr. Bethune, favoured the writer (Rev. P. McDonald) with early and continued interruptions." I answer that the man who could pen that statement to you in the face of the facts, which he knew, is capable of anything in the shape

of slander. He began his observations before seven o'clock and closed after nine. For about twenty minutes at the beginning he went on discussing the Greek words before mentioned of Baptistic controversy. I rose (being on the platform), stated that we had been invited to hear that article of "Ottawa" in the Canadian Baptist read all through, and my dishonest suppression of parts of it exposed, and a review of my lecture on Confessions of Faith, but the Canadian Baptist's article was dismissed and instead of a review of my lecture we wore getting one on baptisms, a quite dif-ferent subject. I called on the lecturer to come to the subjects he had promised, and sat down. Mr. Carnes, chairman, said I was interrupting Mr. McDonald, who proceeded; but now dwelt not more than fifteen or twenty minutes on our West-minster Confession, till he came again to the subject of immersion versus sprinkling, on which thereafter he occupied the remaining hour and a-half, and even then had no sign of ceasing, till I rose and asked if it was intended that I should get opportunity

to reply. Once again during his discussion of the latter subject I rose and spoke as before, respectfully calling on him to come to the promised subjects of the evening. This Mr. Carnes said was interrupting him, and he went on on baptism to the end. Once on my seat beside him, when he gave "is" as the meaning of the Hebrow word "Haya," on which he placed weight, I answered, "It literally signifies 'has been.'" Another time, on the Greek word Louo he dwelt on, I mentioned on my seat the Baptist New Testament translation renders it "to wash." At two different times I respectfully requested the name of the small book he read a large number of professed quotations from Paedo-baptist vriters from, and each time he said fiercely, O I can do that," but did not give it. Such were literally all my interruptions, which no honourable man would characterize as he has chosen to do, especially also considering what I have not yet related. (7) The points he dwelt on on our Confession as "a fetter" in his view, he states were its doctrines on "foreordination and baptism." (My lecture was not at all one proving our doctrines Scriptural, which would take many lectures from their num-ber; but the nature, uses, and necessity of Confessions as containing what are believed and acknowledged are to be Scriptural.) He sagaciously, however, omits to inform your readers of his other "fetters," which were that our doctrines that "faith is a saving grace," and that "the first day of the week is the Sabbath," are contrary to Scripture—cannot be proven therefrom. (Mr. Carnes took the same position on the latter, publicly in his own church some weeks be fore.) All the points Mr. McD. referred to I showed when my reply came, to be taught in Spurgeon's catechism and the Baptist Confessions of 1689, etc. (8) But now as to his and Mr. Carnes conduct on their side. The evening before, my church, when I was replying to Mr. Carnes' reply—showing and reading the Baptist Confessions menreading the Baptist Confessions men-tioned—he constantly called to me from his seat, and often rose up to say some-thing, till the meeting could not stand it, and from all parts called him to order. Next evening Mr. McD. all through his observations directed his remarks to myself in brow-beating style, calling on me there and then to answer him to each thing yes or no, giving out challenges, and saying "he did not care for one of my saying "he did not care for one of my coat," etc., etc. When I was replying at the end, he kept constantly leaping up on his feet beside me, interposing objections or calling out to me from his seat every I uttered; Mr. Carnes helping him in this. I never witnessed such conduct in my life. (9) In his "Explanatory," without stating that I spoke in reply at the end, he intersperses distorted state-ments of mine as made throughout his own ments of mine as made throughout masown lecture, no doubt to make them appear as interruptions. One of these is that when he shallenged me I declined, saying, "I have enough of it." When such words were used by me it was after I had finished my reply, and been challenged again, Mr. McD. saying he would be ready to

meet me or any in Canada next morning at six o'clock. I replied that my subject was Confessions of Faith, that I had loctured on it, and they had a night also in reply, such as their reply was. Still they challenged. I then said, "Sloos you force me to speak my feelings, I may tell you I would feel myself degraded on entering on a controversy with men who have conducted thomselves are disgracefully say you ed themselves so disgracefully as you have done. If I wanted to orush the feel nave done. It I wanted to crush the feelings of the Baptists here, I could not do better than accept your challenge, but I have no pleasure in that. Your gross rudeness and unfatrness itself would ruin your cause in your hands. And to do the Baptists justice, I may say, I don't regard you as fair representatives of their minisyou as fair representatives of their mini-ters, though I consider their position on baptism wrong. That is my answer to you. I have had enough of it to night for a while." Want of space alone prevents me from adding further particulars. Please to insert this my reply to Mr. Me-Decella and everyon its langth, which,

Donald, and excuse its length which I have condensed as much as possible, as you know it necessarily takes more space to correct misstatements than to make them. Allow me also in a sentence, to add that I consider it a very unjust and demoralizing practice to send or to publish personal accusations of others, especially of another denomination, without the personal signature of the accuser. I am, dear sir, Yours respectfully,

JOHN BITHENF. Chesley, 3rd April, 1876.

QUEEN'S UNIVERSITY, KINGSTON.

CLOSE OF SESSION.

On Thursday the closing exercises in connection with the close of the thirty fifth session of Queen's University were held at Convocation Hall. The weather being very fine, there was a large attendance of ladies and gentlemen, who evidently took a great interest in the proceedings. The attend-ance of students was not so large as usual, many of them having left for home after the close of the examinations. At three o'clock the chair was taken by the Very Rev. Principal Snodgrass, who was accompanied to the plat-form by Professors Williamson, Mowat, Mackerras, Forguson, Dupuis and Watson; Professors Lavell and Fowler, of the Royal College of Physicians and Surgeons; Rev. Kenneth McLellan, M.A., Peterborough; Rev. John H. Nimmo, B.A.: Messrs Carnegie, ox-M.P.P., Peterborough; John Mo-Intyre, M.A., T. H. McGuire, B.A.; W. H. Fuller, M.A., and W. Ireland, Treasurer

of the College.
After Convocation had been constituted by Prayer, offered by Principal Snodgrass, the minutes of last meeting were read by Professor Mowat, Secretary. The prizes gained by the Students were then distributed by the different Professors in their order. The names of the class and honor men were then read out, the Principal re-marking that the honours this year were for a much higher standard than the prorious year. The Principal referred to the scholarships, and said that in former years the table in front of himself was loaded with books. As a result of recent changes, it had been resolved to make the Prince of Wales' prize an open scholarship, to be awarded to the best Student of the graduating year, and to give him the money instead of books, and this year Mr. John B. McLaren had been the fortunate student. The Principal handed Mr. McLaren a check on the Treasurer for \$50. In like manner the Cataraqui scholarship had been

changed, and a check, value \$50, was given to Mr. George Claxton. An interesting feature in the afternoon's proceedings then took place, namely, the opening of the envelopes containing the names of the successful competitors in essays written during the summer. The winners of the prizes were found to be as follows; \$25 offered by the Alma Mater Society for the best essay on the Oratory of Edward Burke, open to students of the graduating class, won by Mr. John Ferguson; \$25 offered by the Hon. D. L. Mac-Pherson, Toronto, for the best essay on the Pherson, Toronto, for the best essay on the Electric Telegraph, won by Mr. George Bell; \$25 offered by Mr. George Kirkpatrick.

M.P., for the best essay on "the influence of David Hume on Philosophy," won by Mr. John Ferguson; \$25 offered by Mr. D. B. McLellan, M.A., for the best essay on the British House of Commons, also won by Mr. John Ferguson. Messrs. Feruson and Bell were loudly they stepped up to receive their checks for the amounts. The Elecution Association's prizes were then presented to Mr. H. Dyckman for the best serious reading, and to Mr. T. D. Cumberland, for the best comic reading.

The ceremony of laureation was then proceeded with, when the graduates of the year took the degree of B.A., and the Rev. John Gray and Mr. W. A. Lang took the degree of M.A.

The Principal then addressed the gra-

duates as follows:

Gentlemen, Graduates in Arts,—It is not my intention to speak to you many words on this occasion. I would, however, be depriving myself of a real pleasure did I not, in my own name and in the name of my colleagues, cordially congratulate you on obtaining that academic rank and dis-tinction with which your names shall hereafter be associated. You have been looking forward for years to the attainment of this honor; you have fairly carned it, and it has been duly conferred upon you. I sincerely congratulate you. May you be long spared, honourably and with lives of abounding usefulness, to justify the action of the Senate in placing your names on the graduation roll of Alma Mater. Let me remind you that the mere obtaining of a degree is not the end of your studies here, and you have been labouring under a great mistake if you have been regarding it as the prime object of your ambition. You have failed and we have failed in all that is best in a University training, if you leave these halls without the conviction that now more than ever, and under a sense of responsibility greater than you have ever hitherto realised, it is incumbent upon you to "grow in knowledge." We claim nothing more than this, although it is not a little thing for us to claim, that we is not a little thing for us to claim, that we of the Fresbyterian Church in Canada, have been guiding your stops along some of with powers and privileges which no other

tle initiatory stages of the great highway of learning. It is for you to go forward, and manfully sesend those steeps whose aud manning assent those steeps whose summit ranges lie far away in the distance before you. By the manner, I trust, rather than by the extent of your studies, you have been making yourselves familiar with the means and methods by which knowledge may be kest acquired. It is henceforth your duty, by all the aids you can command, to be ever extending your researches and over adding to your stores of information. But there is for you a still more serious business. I mean the utilizing of your knowledge by accurate reasonings, by justifiable deductions, by the formation of wise and sound epinions on all the great practical questions of thought, life, and duty, with which, per-haps more in our day than any other, men are brought face to face. Applying your selves to this business, do not commit the folly of discarding old views because they are old, or of adopting new views simply because they are new. Let opinions be accepted or rejected only as a strict regard for truth may require, let courses c. action be followed or abandoned only as an enlightened, sensitive conscience may command. Be telerant of all opinions that are not irrational, and with a large-hearted charity take the most favourable view you can of human conduct. Be ever more ready to forgive than to condemn. For the rest, with as much of the fearlessness of a true independence as it may ever become you to assume, have the courage of well formed opinions, acknowledge no standard but that of truth, and thrust from you whatever may tend to interfere with your allegiance to God. Then leave conse-quences to take care of themselves.

"Trust no party, Church, or faction, Trust no leaders in the fight; But in every word and action Trust in God and do the right.

The Principal then addressed the audience, and said: Ladies and gentlemen,-Since the last meeting of Convocation, an event has occurred which is so important in itself,

and of such interest to the friends of Queen's University and College, that it seems to be entitled in some notice to-day. I refer to the great union of Presbyterian Churches, which took place at Montreal on the 15th day of June last. The Senate has felt that the consummation alluded to is worthy of a special place in its proceedings, and has resolved to mark its as preciation of the importance of it by conferring an unusual number of honorary degrees. It is, of course, to be distinctly understood that, apart from the union of certain Churches, which only furnishes the occasion, the Senate recognizes in the gentle men whose names I am about to mention those claims on the ground of scholarship, position, and public service, of which the conferring of such academic distinction is properly supposed to be an acknowledge-

The names of the gentlemen on whom the Senate had, on Tuesday last, conferred the degree of D.D., were then announced

as published elsewhere. This union of the Presbyterian Churches is very closely related to us and our work in many ways, and we cannot prevent ourselves from anticipating to some extent the bearing of its results, as they may show themselves from time to time, upon the future history of this institution. Queen's College has been founded, and has been nourished and sustained chiefly by one of these uniting Churches—the Presbyterian Church of Canada in connection with the Church of Scotland. If the views entertained and expressed by that Church for years prior to 1840—t e year in which a Provincial act of incorporation in favor of the College was obtained—if the views to which I refer had prevailed, this college might not have been brought into exist-ence. Opinions adverse to University education on a broad and liberal basis were dominant in the councils of the country. Ropeated attempts were made to induce a change, and a repetition of delays was allowed to occur, in the hope of securing equal privileges and facilities irrespective of denominational influence and connec tions. These attempts failed, and that hope again and again disappointed was compelled to look elsewhere for the means of gratifying itself. The foundation of a college by Presbyterians became a necessity.
Bravely did they contend with all the difficulties of the situation into which they were driven—with all the difficulties concountry then comparatively new and poor. We are here this day—are we not ?—to tes-tify that what they found to be necessary has proved itself to be so useful that we require no special incentive to labor for its continuance with ever increasing efficiency. The College had not emerged from the first stage of infancy when a serious division took place in the Presbyterian Church by which it was founded. That happened in the year 1844. Nearly thirty-two years of separation have passed since then, and now in the good providence of God, two Christian communities, existing as distinct Churches through that interval of time have become one again. Let us hope that a union, for this complete the company of the complete the company of the complete the company of the company one again. Let us hope that a union, for which multitudes have ardently longed and not a few have patiently toiled, shall survive all threatening causes of disturbance, and outlast the coming and going of many generations. Let us hope that such a spirit of toleration and charity shall animate what is now the Presbyterian Church in Canada, as that it shall be an extremely difficult thing for any conflict of diverging views to occasion a rupture. The authorities of Queen's College who favored this union had no selfien end to serve. They might have acted differently had they been influenced by purely personal considera-tions, or had they permitted the thought that "it is best to let well alone" to be their governing principle. I claim for them the credit which is due to men whose conduct proceeds from the dictates of Christian patriotism, while I express the belief that it will be to them a bitter disappointment should the course which they have dutifully taken endanger in any way the precious trust which has been som-

mitted to them. Queen's College being one of the recognized educational institutions

institution belonging to that Church posesaes—with powers and privileges equal to those of any college in the land, excepting maybe that of spending large sums of money—it is surely not too much to expect that in all legitimate ways the Church will enable it not only to preserve the reputaincreasing numbers, with augmenting effectiveness, the benefits which it is capable of dispensing. While naturally looking to a particular Church for the principal part of the means upon which its usefulness hardly depends, it claims to stand on to Catholic a basis and to be doing work of such a kind as that nother class, connecton, nor creed need ever interfere with a generous patronage, and I mistake altogether the disposition of those who have us management in their hands, if they shall be seen londing themselves to a policy that shall diminish in any way the advantages and facilities, which all youthful aspirants to an acquaintance with the higher brauches of learning, ance with the higher brauches of learning, have ever found to be accossible to them, without respect to any consideration but their own laudable ambition to be men of culture and refinment. In proof of this I might refer to an Act recently obtained from the Provincial Legislature, by which a University Council is to be instituted, the elective members of which, 33 in numerated by a green telegraphic of the first instance. er, to be appointed in the first instance to morrow morning at a joint meeting of the Board of Trustees and the Senate, are required to have no other qualification than that of being graduates or alumni, and this Council will have greater powers than any other College Council with which I am acquainted. Reviewing for a little the session which is now near its close, there are some things of an encouraging kind that are worthy of notice. attendance of students has been larger than in any former session. The new regula ions, which have been on their trial, have worked well. Any disadvantages that have been experienced will be easily avoided in future. Many of those class and University prizes which you have seen distributed, more valuable than what we have been more valuable than what we have been hitherto able to give, are the gifts of graduates of former years. No past year has equalled the present with regard to the parmanent foundation of scholarships. We permanent foundation of scholarships. have had the Buchan bequest of \$8,000 yielding to scholarships of the value of \$100 and \$80, the McIntyre bequest of \$400, an additional donation of \$500 from the founder of the Dominion Scholarship, making the capital of it \$1,000, and the annual value of \$80, and recently the bene-faction of \$1,500 from Mr. David Strathern Dow, of Toronto, for a single scholarship showing a total of \$5,400 for these purposes in one year. For many years there have been two scholarships of 380 each, taking pupils of the Collegiate Institute into the University. One of these, the gift of Mr. John Watkins, a warm friend of the College, remains; the other has been discontinued. Is it too much to expect that some liberal Kingstonian will forthwith supply the gap The room which contains our library and museum is so crowded that we have no comfort in inviting citizens to visit it and inspect its contents. An additional building is urgently required. We shall be delighted if any one will furnish the means of erecting it, and we shall have no object tions to call it by his name. The students I am sure, will excuse me, if in their behalf I plead for the erection of a gymnasium on the site now occupied by the structure which they call the "Venerable Pile." I do not see why, for the sake of healthful physical exercise, the young men of this city might not combine students in erecting such a building for their common use.

The interesting meeting was closed by the pronouncing of the benediction. After the proceedings had been brought to a close, the election of Fellows in the different Faculties took place, resulting as

follows: Faculty of Theology—Rev. Wm. Reid, D.D., Toronto.

Faculty of Arts-Mr. W. A. Lang, M.A., Almonte.

Faculty of Law-Hon. Oliver Mowat, LL.D., Toronto Faculty of Medicine-Michael Sullivan,

M.D., Kingston. THE UNIVERSITY COUNCIL.

The following graduates and alumni were this morning appointed members of the University Council of Queen's College, under the Provincial Act of 1874:

Charles E. Legge, C.E., Montreal; James Maclennau, M.A., Q.C., Toronto; Rev. James Gordon, M.A., Crumlin; Rev. Robert Campbell, M.A., Montreal; Donald B. McLennan, M.A., Aloutest, John M. Machar, M.A., Q.C., Cornwall; John M. Machar, M.A., Kingston; Rev. James Carmichael, Laskey; Rev. Donald Ross, Lancaster; Michael Sullivan, M D., Kingston; Herbert S. Macdonald, M.A., Brockville; Rev. John K. McMorine, M.A., Almonte; Andrew T. Drummond, B.A., Almonte; Andrew T. Drummond, B.A., LL.B., Montreal; Thomas R. Dupuis, M.D., Kingston; Rev. James C. Smith, M.A., Hamilton; John McIntyre, M.A., Kingston; Rev. James. S. Millar, W.A., Lingston; Rev. James. S. Millar, W. M. Hamilton; Rev. James S. Millar, W. M. Hamilton; Rev. Hund Cameron, Kingar, Kingar, Rev. Hund Cameron, Kingar, Kingar, Rev. Hund Cameron, Kingar, R. Hund Cameron, R. H Woodlands; Rev. Hugh Cameron, Kippen; Woodlands; Rov. Hugh Cameron, M.A., New Rev. Charles I. Cameron, M.A., New Edinburgh; Robert V. Rogers, B.A., Kingston; John Bell, M.A., M.D., Mont-real; John A. Mudie, B.A., Kingston Thos. F. McLean, M.D., Goderich; James McCammon, M.D., Kingston; Rev. Donald Fraser, M.A., Southampton; James Neish, M.D., Olessa; Alexander G. McBean, B.A., Montreal; William Caldwell, B.A., Lanark; Rev. Robert Campbell, M.A., Renfrew; William H. Fuller, M.A., Kingston; Rev. Matthew W. Maclean, M.A., Belleville; Rev. Ebenezer D. McLaren, M.A., B.D., Cheltenham; Kenneth N. Fenwick. M.A., M.D., Kingston; Rev. Malcolm M.Gilivray, M.A., Scarborough.

The Premium Photograph.

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

Choice Literature.

Still and Deep.

BY F. M. F. BRENE, AUTHOR OF "TRIED," "ONE LIVE ONLY," ETC.

CHAPTER LI.

Mary de L'Iele was too experienced a not to see at once that the first thing to be done for the unhappy Laura Brant, was to 'essen her physical discom-fort, before she made any attempt to quiet her mind. She therefore persuaded her to drink a little wire, and then bathed her face and hands with cold water, smoothing back the long hair that hung over her back the long hair that nang over her burning forelead, and gathering it into a not, so as to be out of the way; then she shook up the pillows, and raised Laura sufficiently to enable her to sit up in the bed, and, finally, she lifted the sleeping child very tenderly in her arms, and placed it where it could lie more comfortably, and give Laura greater freedom of programst. She managed to copen movement. She managed, too, to open the high window, so as to relieve the oppressive atmosphere of the room, and when all these arrangements were comploted, she came and sat down beside the poor changed Lorelei, and took her hand

"Oh, Mary!" sighed the invalid, who had watched all her gentle movements with tearful eyes; "it is like a breath of sweet air from heaven to have you moving me: you look so fresh and pure. round me; you look so fresh and pure and snow-white as an angel, in the midst of all the wickedness and misery this wretched room contains. I cannot understand how you have come here; why did they bring me your name as Comtesse de L'Isle? Are you married? and to

"To Bertrand Lisle!" said Mary, very softly, and averting her eyes from Laura's face, over which her words brought an angry flush for a moment; but it soon

"I might have guessed it," she said;
"I might have guessed it," she said;
"but how does that make you a countess?"
"Bertrand has succeeded to the title and estates of his family, by the death of his

"I never knew that he had any prospects of that kind," said Laura.

"He did not know it himself," replied Mary; "he was not aware of the existence of the chateau or the property till he visitof the chateau or the property till he visited his uncle last autumn, and soon after he came into possession."

"Then he is wealthy now, I suppose, and a peer of France?"

"Yes," said Mary, simply; "but, dear Laura, do not let us speak of such matters now, when you are so ill."

"Oh, the irony of fate!" exclaimed Taura, fligging up her syre with a cartery.

"Oh, the irony of fate!" exclaimed Laura, flinging up her arms with a gesture of despair; "and this was really the position I abandoned when I discarded Bertraud Lisle because he had become a poor soldier! I gave up the rich Comte de L'Isle to end my days as a beggar in a garret!" She flung herself round, buried her face in the pillow, and groaned aboud.

"Dear Laura!" said Mary, earnestly, "if you are indeed so ill that you think your life is drawing to a close, you have no need surely to trouble yourself about

no need surely to trouble yourself about earthly riches and honours; they are at all times utterly valueless compared with that peace in immortality, which alone can avail any one of us at the last."

"Yes, you are right," she answered, turning slowly round; "if that awful hateful mystery of death is coming upon me—from which I would fly to the ends of the earth if I could—nothing matters much in my past life, except my wickedness. But where am I to find peace, or hope, or pity in that other world which they say is the presence of God? Mary, I see many frightful visions in my feverseh nights—serpents crawling about me, and demons mocking me but the most below wickly mocking me, but the most hideous sight of all is the spectacle of my own soul. I do not suppose you have the remotest idea how bad I have been!"

"We all need to repent, Laura."
"Repent! I do not know if I do, rightly:
I repent of everything which has brought me to such a pass as this, but I cannot tell if it is repentance which will avail in the sight of God. How can I suppose the allpure God will ever look on me with pardon or compassion, when I do not believe that you would sit there beside me, Mary, if you knew what my sins have been, even only against yourself!"
"It could not make the smallest distri-

ence to me, Laura; it is all past and forgotten; do not let us speak of it."
"But do you know that I parted you and

Bertrand by a systematic course of falsebood, in order to win him to myself? said Laura, with a hitterness against herself which caused her to use her natural frankness of speech for the purpose of self-

"God brought us back to each other," said Mary, gently; "so you need thunk of it no more

"I doubt if Bertrand would be as for giving as you are, Mary. He must bute and dispise me, and so must poor John Pemberton."

For a moment Mary started, to hear the dead spoken of thus, and then rememed that Lurhus could not possibly know of the catastrophe which had put an end to that make his drawing the sizes of Davis. that noble life during the siege of Paris, she determined to say nothing on the subject at that time, when Laura was so much ject at that time, when Laura was so much excited, in the hope that when she did tell her all the history of John's blessed passage to his rest, it might help to draw this wayward spirit nearer to the Saviour whom he had loved so wett. Mary could remember his very look and accent, when he had begged her so cannestly to try and bring poor Larline to the light and truth, if ever she had the opp runity. Perhaps his prayers had obtained this meeting for her, Mary thought, and when a fitting moment came, she would do her best to carry out his generous wishes for the woman who had destroyed all his earthly

"They do despise me! they do late me! I see you cannot deny it Mary!" said Laurs, excitedly, mistaking altogether the reason of her friend's stience, "and they are right. I behaved shamefully to them

for either of them: I never loved but one truly, years ago, and he would have nothing to any to me. I was utterly false to John and Bertrand, when I pretended they had wen my affection, and I betrayed them without a pang-first one, and then them without a pang—first one, and then the other, when it suited my purpose. I see all the hatefulness of my conduct now as well as they can, but you can tell them that they have their revenge, Mary. Here I am, in this wretched hole, dying—dying! going before the awful judgment-seat of God; and I am terified, I am appalled! What hope have I? I am lost! Yes, I am hopelessly lost!" and her voice rose to a shrick, as she tossed her arms about, and gazed wildly upward. Mary took hold of her hands, drawing them firmly down into the soft steady

them firmly down into the soft steady grasp of her own, and, looking at the teverish violently-agitated woman with a colm and decision which had an instanteous cells and decision which had an instanteous effect, she said distinctly, "Laura, you must compose yourself, that we may talk quietly over your position and prospects. Will you listen to me calmly?"

"I will do whatever you like," said Laura, wearily. "I can lie as long as you are beside me; the sight of your peaceful face makes me feel safe."

face makes me feel safe."

"Then let me tell you, first, that I think you are mistaking in supposing yourself to be dying. I have had a great deal of ex-perience of illness and death lately, and I feel convinced you have, at present at least, no fatal symptoms."
"I am sure I feel ill enough to be dying,

Mary," said Lurline, pushing back the hair from her forehead; "I am so weak, and I am always light-headed at night, and overy day I hear that dreadful old woman who waits on me say to the men who want to turn me out, 'Wait a little longer, and she is sure to die!'"

"Poor dear!" said Mary, compassionately, "it has been miserable for you to be left to such a nurse, but no doubt she will it because the sure of th

said it because she wanted to continue in charge of you, so as to get the payment. We shall take you out of her hands now, you may be sure; and I still think, though you have a great deal of fever, and are very much exhausted, that you are in no especial danger. With care and good nursing, I believe you will soon recover."
"I don't think I wish it, Mary," said

Laura, with tears rolling down her cheecks. I am afraid to die-horribly afraidbecause of my wickedness, but I am almost as much afraid of coming back to a hope-less poverty-stricken miserable life. What

have I to live for now?"

"Your child, Laura! Surely you have
not forgotten it!" said Mary.

"Poor little helpless mite! I think it would be happier for it to die too, than to live to have me for its mother!"

"Not if you fit yourself, as you may, to bring it up worthily; and there is your husband, Lurline," she added, in a low

Laura turned her head away. "I do not love him; I never did!"
"Still, it is your duty to be with him;

and if you try to please him, affection may grow up between you."
"I do not believe he would have me

with him now; he wanted me to come too, when he escaped that night, and I was so enraged because he had reduced me to poverty that I refused. Then he said his failure was chiefly my fault, and we parted in anger I do not bear where he is in anger. I do not know where he is

"Did he not give you any address to which you could write?"

"Yes, he did, a place in New York; but it is no use, Mary, I am not good like you; I cannot bear the thought of a life of privation and wretchedness. I think death would be happiest for me, if only I am not punished hereafter. I am so tired of suffering! And she flung herself back in the bed, and closed her eyes.

Mary rose, and knelt down by her side, stroking her cheek with her soft hand.

"Laura, dear, you are completely worn out now, and you must not talk any more you need some strengthening food more than anything else at this moment, and I will see that you have that immediately, but I want you just to grant me one request. Will you let me take care of you now, and manage everything for you, as I think best, at least while you are so weak? If feel sure I can make you willing to live again, when you are better, and away from this place. May I do what I like with you, Lurline?"

"Oh yes, dear sweet little Mary," she said, bending forward to kiss her; "you are the only friend, the only hope I have in the world; how can I thenk you cannet.

in the world; how can I thank you enough if you will indeed be burdened with the

care of such a one as I am?"
"That is well!" said Mary, brightly;
"then, doar, I shall go at once to make some arrangements for you, and you shall soon be very differently placed.

"But you will not stay long away from me, will you? I feel as if I could not let you go." And Laura held her tight with

me, will you? I feel as if I could not let you go." And Laura held her tight with her burning hands.

"Only a very little while; do not be afraid; and I shall send back Justine, my mand, to you, almost immediately, with some fruit and nourishing food, and she shall stay with you till I come again."

"Oh then I am hear it "said Justine.

"Oh then, I can bear it," said Lurline.
"If I am not left alone any more with that cruel old women!" and she relaxed her hold. Mary stooped to kiss her, and then quietly left the room.

(To be Continued.)

VERT timely are these finits from Mr. Spurgeon:—" The first thing after conversion to Christ is confession to Christ, and the next is instruction in Christ. I fear that too many professed converts leap over these hedges, and endeavor to become teachers at once. They call themselves disciples, and repudiate all discipline. say they are soldiers of the cross; but they can neither march in line nor keep step, neither will they submit themselves to order. They appear to think that the moment they are born they are fa-thers; the instant they are enlisted they are officers. Now, conversion is the beginning of the spiritual life, and not the climax of it. It makes a man a disciple, and the main thing a disciple has to do is are right. I behaved shamefully to them to learn. After he has learned, he will be both. I deceived them, for I cared nothing able to leach others also: but not till then."

Sonse in Shoes.

Everybody has heard the old story of how Canova chose five hundred beautiful women from whom to model his Venus, and among them all could not find a decent set of toes. If he lived now-a days, what luck would he have under the dainty little laced boots, with their high heels? As for these adult women, however, if they chose to both torture and disfigure themselves, we have neither advice nor sympathy to offer, but the condition of the feet of the children is really too serious a matter to be passed by in silence. As soon as the helpless baby can put its foot to the ground, and before it can complain in words, shoes are put on it, by which the width of the toes is contracted fully half an inch, and usually a stiff counter is ordered in the heel with some vague idea of "strengthening the ankle." From that time, no matter how watchful or sensible its parents may be in other regards, this instrument of torture always constitutes a part of its dress; the toes are forced into a norrower space year by year, "to give good shape to the foot," until they over-lap and knot, and knob themselves over with incipient corns and bunions; then the heel is lifted from the ground by arti-ficial means. ficial means—thus the action of the calf-muscle is hindered and the clastic cartilage of the whole foot stiffened at their earliest tender period of growth. The results are a total lack of elasticity in the step and carriage (American wemen are noted for their mineing, cramped walk, and a foot inevitably distorted and diseased). We need not go to the statues of ancient Greece to find of what beauty the foot is susceptible when left to its natural development; our own Indian can show us. We have seen the foot of an old chief, who had tramped over the mountains for sixty years, which for delicacy of outline and elasticity could shame that of the fairest belle. Southern children are more fortunate in this matter than those in the North, as it is customary even in the wealthiest classes to allow their feet to remain bare until the age of six. Mothers in the North are not wholly to Mothers in the North are not wholly to blame, however, as the climate requires that the feet shall be covered, and it is well night impossible, even in New York, to find shoes properly made for children unless a last is especially ordered for the foot. As a new last would be required every month or two, very few parents are able to give the watchfulness and money required. If shoes of the proper shape were insisted upon by the customers, the dealers would speedily furnish them. Nothing is more prompt than the reply of trade to any hint of a new want of fashion. A shoemaker in one of the inland cities made a fortune by advertising shoes of the shape of a child's foot. He counted on the intslligence and good sense of the mothers, and was not disappointed. If the mothers who read this would insist more such work from their shoemaker. upon such work from their shoemakers, their children would arise upon woll-shaped, healthy feet, to call them blessed. —Scribner's Monthly.

Temperance Workers.

The Christian Work urges to faithfulness and persistency in temperance work, saying :-

This evil of intemperance is so deeply This evil of intemperance is so deeply rooted in the social habits and customs of the people, that nothing short of a grand moral revolution is adequate to cradicate this diabolical evil. So the more formidable the opposition to temperance, the greater the need for open, incessant warfare against intemporance. The power of intemperance damages, an interpretation of intemporance demands an unwavering fidelity and honest devotion to the cause of temperance. In the temperance army there must be no deserters or stragglers, but every man must be at his post of duty. There is service to be performed by every man, woman and child enlisted in the temperance work. There must be no shirking of duty, no apathy or indifference in the temperance ranks. The grand principles that we as friends of temperance endeavor to firmly establish, w'l never die. It only remains to us to be firm and steadfast in their advocacy, to triumph in the end. The obligation rests upon every temperance man and woman to do all in temperance man and woman to do an in their power to promote the cause of temperance, and this obligation cannot be shirked. O, that we could impress upon the mind of every temperance advocate the absolute need for faithfulness in duty and persistency in effort. We fear there are those who have joined the temperance forces and have been stumbling-blocks in the way of others. Such persons have not been earnest, active laborers in the not been earnest, active invoices in the grand and glorious work that is to ameliorate the condition of mankind. What we need in the temperance work is a unity of effort as well as a unity of pur-So great a work as this demands a full consecration to its service. Shame on that one who will not defend his cause among enemies. One must talk and act for temperance not only among those that are "of the household of fath," but among those who are its bitterest enemies. Whenever an opportunity is presented or the occasion requires, let the friend of temperance advocate his or her cause. Always uphold and dofend the great truths of temperance. Surely there is incentive enough to move every temperance man to continual labor for the cause which he has espoused. The reward is glorious enough. What then is necessary, in order to have every one who is committed to temperance firm in their devotion? Surely there is a need for work. If temperance is to reign in every household, and the victory is to be won, every man must stand up for temperar even the true nobility of his manhood, and all must be faithful to the ond.

One of Mr. Moody's sermons has been read in Arabia in the Arabic language, and the natives were surprised that the author of so plain a discourse should have attracted so much attention in Europe and America. Dr. March says the Arabs "have an idea that a sermon must be in the highest possible Arabic, and the less common people can understand of it the more learned the preacher, and the more eloquent his discourse.

Astor and Stewart: Their Use of Wealth.

The record of American munificence during the last half century, like that of the British, is a splendid one. But it is noteworthy that the splendour of that re-cord owes almost nothing to America's two great millionaires recently deceased. The United States have had and still have many rich men-many princely merchants, many wealthy manufacturers, house and ship owners, many railway and mining magnates. But we believe that W. B. Astor and A. T. Stewart were the rienest of all the men that up to the present mo-ment have won wealth in America. They were both very remarkable men, and were the possessors of millions upon millions the possessors of millions upon millions worth of property real and personal. They both in their different lines were good business men, clear-headed, far-sighted, familiar with details, closely observant and vigilant. They both furnished employment on a considerable scale to people in New York and elsewhere. Aster, as he New York and elsewhere. Aster, as he added lot to lot and house to house, provided work for a small army of diggers, masons, plasterers, carpenters, painters, plumbers, etc., and so to some ex ent was a public benefactor. For it must be admitted that men who find, honest, healthful and remunerative work for many peo-ple, whatever their immediate motive or ultimate aim, serve their country well and benefit their kind. In a still larger degree in this direction, Stewart merited well of his fellow men. He was more enterprising and circulated his money more briskly than Astor, in the furtherance of schemes which, if not always highly productive in a money point of view, put well-earned bread in a great many people's mouths. Besides, in the conduct of his own proper business as a dry goods merchant, Stewart provided a large number of persons with desirable positions. Then, Stewart housed in the finest private mansion on the Continent, lived in a style fitting his vast wealth, and in that way sent many thousand dollars a year through wholesome trade channels; while Astor lived in very economical fashion.

Both these men contributed on occasion to the support of various good causes, and, no doubt, both were found more or less accessible to people in need of private

Astor, however, never had the reputation of having a sympathetic nature or that of of having a sympaticular nature or that of being a generous giver. He was thought to be somewhat hard, close and narrow. And he did nothing in the final deposal of his property to rectify that opinion. With Stewart, however, the case was different. He was held to be aman of quick and wide sympathies, and open handed. And it was expected that his ultimate position as a philanthropist would he an extended. a philanthropist would be an exalted one. At times, there was much talk of the grand schemes of benevolence on which he was meditating; and it was believed that a large proportion of his property was to be devoted to the maintenance of certain projected charitable establishments.

But when the end came, his will was found to contain nothing to justify the indulgence of such a belief. He had thought much, and had talked largely of plans and purposes for the benefit of the destitute and afflicted, but had settled nothing. It is true, that in leaving the bulk of his vast wealth to his childless widow, he expressed his confidence that she would after his death carry into effect his charitable pro-jects. She may do so. Time will show. But if she does, general expectation will be greatly surprised. She is under no legal obligation to spend a cent of the enormous amount devised to her and her heirs for ever in any charitable work whatsoever.

This being the situation in a philanthropic point of view, with regard to the dis-posal of their wealth by the dead million. aires, one can not but reflect upon the grand results that might have been at tained by a judicious improvement them of their magnificent opportunities for benefitting their follow-men. A thousand worthy causes languish for want of support. A thousand fields of effort invite the entrance of the enlightened philanthropist. There are secrets of untold value to be wrung from the keeping of Nature by the hand of Science; and a large amount might well and profitably have been devoted by these men to scientific investigation in Nature's domain. Invention needs stimulating. Ignorance invites attack. Art in a hundred forms requires development. Human nature is afflicted with ills innu merable. Some of these, in many cases, might have been remedied and still more mitigated. There were hospitals that needed founding—some for the sick of this needed founding—some for the sick of this disease, and some for that; and asylums for destitute infancy, desolate old age, and poor wretches that seem forsaken of both God and man. There were parks and fountains and librarier, seats of learning, and other objects innumerable, some of which might well have been remembered in the tight more, wills in the rich men's wills.

We conclude with the reflection that while the attainment of great wealth is of necessity the possibility of the few, the entirely worthy use of such wealth seems the privilege of still fewer .- St. sonn's Daily

IT is no little mercy to see a hell de. served, and a heaven given.

THE Sabbath ought to be the sweetest day of all the seven; yet with most, alas! it is the very dullest.—Amos viii. 5; Isa.

PROFESSOR PHELPS protests in the Congregationalist, against the clamor for short sermons :—" No intelligent preacher ever did, or ever will, discuss the standard door trines of our faith in sermons of half-hour's length. Doctrinal preaching must become obsolete, is now obsolescent, under the imperious domand of the popular taste for brevity. The surest way to make such preaching manimate is to crowd its massive thome into thirty minutes. I once heard, in the city of Boston, a discourse on the nature, the necessity, the grounds, the extent and the meral influences of the atone-ment, all within thirty-five minutes. It was drier than the chips of the ark."

Scientific and Assecut.

USEFUL HINT.

To keep a tin tea kettle bright, rub it every day with newspaper. It will keep to very bright, without any washing. To keep copper or tin tanks in their original brightness, 1ub every day with dry news. paper.

CALVES' OR PIGS' FEET BLANC MANGE. Boil one set of feet in four or five quarts of water without salt. When reduced to one quart, strain; add one quart of milk, using any flavor that is agreeable. Then boil the whole fifteen minutes, strain and pour into moulds.

DELICIOUS WINE SAUCE.

Two cups white sugar, a piece of butter the size of an egg, one egg well beaten, one tenspoonful corn starch or flour, beat all well, now add a tencupful of boiling water, put it in a saucepan on the fire till it thickens like cream—do not let it boil.

WINDOW BOYES.

Window boxes, in small gardens, supply the place of a hot-bed or cold-frame. Seeds sown in boxes of earth 3 in. deep, and set in a warm kitchen window, the plants properly watered and thinned, and if need be, transplanted to other boxes of earth, will give an abundance of early tomate and other plants. mate and other plants.

STEWED CELERY.

Trim and cut to the same length a number of heads of celery; split them in two lengthwise; tie them in bundles with a thread, and parboil them for ten minutes in salted water; drain them and arrange in a saucepan over slices of bacon, with a bundle of sweet herbs, a couple of onions, pepper and salt to taste, and a blade of mace; add enough stock just to cover the contents, and set the saucepan to simmer gently till the celery is quite tender. Hav-ing removed the string, dispose the celery neatly on a dish; take some of the stock in which it has been stewed, remove all fat from it, add a small piece of fresh butter, pour it over the celery and serve.

th th or he

TIDIES.

An "Improved Tidy Fastener" has been invented, which will be of value to every lady who has been annoyed in seeing the tidies torn or twisted from her chairs or sofas by the carcless members of the household. The little device consists of a spiral spring of fine pointed wire, attached spiral spring of fine pointed wire, attached by one end to a velvet tuft or button. The fastener is used by simply picroing with its pointed end the tidy, when one or two turns of the button sends the spiral into the soft upholstery of the chair or other article of iurniture upon which the tidy may be placed. It thus serves the double purpose of securing the tidy in place and of additionally ornamenting the furniture to which it is attached.

TRESPASS BY ANIMALS.

The law of trespass is very stringent. It applies both to man and beast. If my horse puts its head over or through a fence and bites my neighbour's horse I am liable for any damage done. So, if my neighbour's dog gets into my yard and worries my poultry, he is liable. In one case some of the learned judges seem at first to have been somewhat startled by this doctrine; but on looking into their books they found it to be part and parcel of the common law of England, and to be well established, "that the owner of an animal is responsi-ble, if the animal does that which, is done by the owner himself, would have been a trespass, apart from any question of negligence."—Land and Water.

CLOVER AN ACCUMULATOR OF NITROGEN.

Dr. Voelcker, by a series of the most exhaustive analyses of soils and plants, has discovered and established the fact that an immense amount of nitrogenous food acimmense amount of nitrogenous food ac-cumulates in the soil during the growth of clover, especially in the surface soil, amounting, including that in the clover roots and tops, to three and a half tons of nitrogen per acre, equal to four tons and a third of ammonia. If this be a fact, the wonderful effects of clover, vetch, end smilar plants on the soil ceases to be mys-terious, and the farmer need no longer buy terious, and the farmer need no longer buy ammonia in his commercial fertilizers, but only add to the soil the lime and other ash elements required, which can be cheaply furnished in available forms.

SPIRITS OF AMMONIA.

There is no telling what a thing will do w ammonia in water, could restore rusty silks and clean coat collars, but when I got a green spot on the carpet, I tried half a dozen other things before I thought of that, and that is just what did the work effectually. I put a teaspoonful into about a teasunful of hot water, took a cloth and wet the spot thoroughly, just rubbing it slightly, and the ugly spot was gone. It is splendid for cleaning your silver; it makes things as bright as new without any expenditure of strength; and for looking-glasses and windows it is best of all; and one day when I was tired and my dish cloths looked rather gray, I turned a few drops of ammonia into the water and rubbed them out, and I found it acted like a charm, and I shall be sure to do so again some day. I suppose house vives have a perfect right to experiment and see what results they can produce; and if they are not on as large a scale as the farmers try, they are just as important to us, and they make our work light and brighter too. Now, I do not be lieve in luxuriating in a good thing all alone, and I hope all the housekeepers will send and get a ten-cent bottle of spirits of ammonia and commence a series of chemical experiments and see what they can accomplish with it. Take the boys jackets, the girls' dresses, and when you have cleaned everything else, put a few drops in some soft water and wash the little folks' heads, and report progress.— Farmer's Wife in Country Gentleman.

WHEN all that is worldly turns to dross around us, books only retain their stoady value. When friends grow cold, and the converse of the intimates languishes into vapid civility and commonplace, these only continue the unaltered countenance of better days, and cheer us with that irue friendship which never deceived hope or deserted sorrow .- Washington Irving.

What a Friend We Have in Jesus.

What a friend so have in Jesus, All our ome and griefs to bear; Whit a privilege to carry

O, what needless I ain we bear;

All our one and griefs to do of the force of the All because we do not carry Evrything to God in prayer

Have we trials and temptations Is there trouble anywhere, Mare no ctiers and temberations. Take it to the Lord in prayer Can we find a friend so faithful, Who will all our sorrows share? Jesus knows our ov'ry weakness, Take it to the Lord in prayer

to ve weak and heavy loden, Combered with a load of care Precious Saviour, still our refuge, Take it to the Lord in prayer. Do in Friends despi e, ionake thee 'Tal 3 it to the Lord in prayer in His arms he'll take and shield thee, thou wilt find a solace there

Arrows from Mr. Moody's Quiver-

We might as well be honest and own that we all do like to shine; and we all may, "for they that be wise shall shine as the brightness of the firmment." Look at the great men of Daniel's time. What becomes of them all? But here is Daniel. after 2 500 years hence he'll be shining brighter than ever.

Many of our prayers are not indited by the Spirit, and it would be bad if we re-ceived for answer what we ask. Moses did not get what he asked; and how much better for him to breathe his life out alone on the bosom of his Lord, than to have to go fighting up and down the land

with Joshua!
God loved Elijah too well to answer that prayer of his when he lay there under the juniper tree seared out of his life by one bad woman. Elijah was to go up to

one bad woman. Ettan was to go up to heaven in a chariot, instead of sneaking out of the world that way.

The world says carnest Christians are mad; if they are, they have an uncommonly good keeper of the way, and a capital serilum at the and. asylum at the end.

The gospel has made these three of my old enemies my friends: Death, the grave, the judgment. I used to be afraid of them, now I have no fears of them. They are my friends.

How to Lead Others to the Saviour.

Dr. William Ormiston, in the course of a sermon on the text, "Behold the Lamb of God!" at the late Convention of Christian workers in Philadelphia, uttered these tian workers in Finiacipina, uttered these eloquent words: Are you going to point any one to Jesus? (1) Be sure you yourself have found him. (2) Have a deep human sympathy with the perishing. Hold them up to look as the Israelites held up their dying friends, turn around their loads held oner their evaluation. their heads, hold open their eyelids. That is what I tried to do last night in the inquiry meeting. There is no patent way of eing converted. Every conversion differs peing conversed. Every conversion differs from another, as does every face, form or character. What we have in common is our sin and our Saviour. You can't rea-son men into the kingdom of God. You must get nearer to their hearts than that. The holiest of all baptisms is the falling of a believing mother's tears upon her baby's head. I remember the room where my mother used to take me with her alone to pray. O, these congregations of one! This preaching from the lips of our mother as she murmurs a prayer for our salvation! Whoscever will, may come to Christ. It requires much ingenuity and terrible squirming for a sinner to get beyond the reach of that divine invitation. Come, and come now. The Spirit and the bride say come. It makes little difference between two men whether one dying Christies, dies upon a bed of down, and another upon a pallet of straw. In three minutes their state will be alike. Turn ye, turn ye, for why will ye die !

Two Points in the Study of the Bible.

own powers of investigation before you resort to commentaries. If they agree with you, you can say, "We are brethren." If they do not, you can compare views and elucidate the truth.

(2) Pray as you study. A picture always looks best in the light in which it is painted. You will show others the best esult if you draw lessons from the Bible or yourself and in prayerful reception of the divine illumination.

Don't Frown.

In the name of weary humanity, allow a plea for cheerfulness to be entered. Why Christians, will you go about among your follow-men with a frown-draped countenance? Sorrows come, troubles come, dis-aster comes; but why be so melanchely aster comes; but why be so meiancholy as though your last hope were blasted? There is a duty which we owe to those about us—to be cheerful. The gloom upon your face throws a shadow on their hearts. It is pitiful to see the sad effects of one such face upon, a family. The children feel it; the servant feels it; the wife or humbred, as the area may be feels it. husband, as the case may be, feels it. Life is made up of little things, and cheer-fulness is one of the little things which cost nothing, and are worth a great deal.
Let the law of kind charity, which underlay the life of the Saviour, be the guiding
principle of ours. And let it not stop with
faithfulness in great matters, but see to it that this grace attains so high a develop-ment, that you will make your words conformable to it; that it may beam from every feature. Your cheerfulness will rest the weary; it will cheer the downcast heart; it will strengthen the weak; it will help men to keep brave hearts in this cold, hard world.—Ohristian Observer.

Rev. Dr. Ingram, Free Church, Unst.

Monday was the hundredth birthday of Dr. Ingram, the father of the Free Church, and probably the oldest minister in any Church.

Dr. Ingram was born in the parish of Logie Coldson, in Aberdeenshire, on the 3rd of April, 1776. His father, who lived to the age of 100, occupied, as his grand father, who lived to the age of 105, had done, a farm in the Daugh, in that parish. the received his preliminary education in the parish school of Tarland, and the Grammar School of Old Aberdeen. He entered the literary classes in King's College when fifteen years of age, having gained when litteen years of age, having gained the highest competition bursary that was given there in those days. He was a diligent and successful student, and a favorite with the Professors, especially with Dr. Jack, who was then Principal and Profesor in King's College, and who through life cherished towards him the warmest regard. In 1795 he entered the Divinity Hall at Aborder, and in 1796 he was en-Hall at Aberdeen, and in 1796 he was appointed private tutor to the family of Mrs. Barolay, widow of the Rev. James Barolay, minister of Unet. Among them were Dr. Archibald Barclay, late secretary to the Hudson's Bay Company, and the Rev. Thomas Barelay, D.D., late Principal of Glasgow University. He continued to teach in Mrs. Barclay's family and to take partial sessions at the Divinity Hall at Aberdeen until 1800, when he was licensed as a present of the Preshytary of Shet. as a preacher by the Presbytery of Shet-land. He assisted the Rev. James Gordon, minister of Fetlar and North Yell, preach-ing alternately in Fetlar and North Yell, and still continuing his tutorship till 1803, when, on Mr. Gordon's death, at the un-animous desire of the congregation, he was presented to the vacant charge by Lord Dandas. In the same year he married a daughter of Mrs. Barclay, by whom he had four daughters, three of whom are alive, and three sons, only one of whom survives. He laboured most assiduously in his charge, crossing a stormy tide way of six miles to preach in Yell on alternate Sabbaths, visitpresent in ten on atternate Sabbatis, visiting the sick, catechising from house to house until 1821. When Unst became vacant he was presented to the charge by Lord Dundas in 1821. As might be supposed, after twenty-four years of dark and dreary Moderatism in the pulpit, ignor-ance and vice in various forms abounded in the parish. These evils he laboured indefatigably to redress by getting schools established, by forming a temperance society, and by the not harsh but firm exercise of church discipline. By these and other means, combined with an carnest and faithful exhibition of Scripture truth from the pulpit, and by teaching and examining from house to house, a marked change was affected both in the general intelligence and morality of the people. In 1888 his son, who had completed his literary and theological course at the Edin-burgh University, had been licensed as a preacher, and was settled as his assistant and successor.

Both father and son took a warm interest in the struggle that terminated in the Disruption in 1848, and did not hesitate at the call of conscience to throw in their lot with the Free Church. Considerable in-convenience was, for some time, experienced from the want of a place of worship, and Divine service was conducted and the bath School held in the open air, until a tent was erected over a small garden, which served as a church during the sum mer mouths. In the meantime, through the liberality of the Countess of Effing-ham, to whom Dr. Chalmers had recom-mended the case of Unst, two churches mended the case of Unst, two churches were being erected, one of which was previdentially roofed in and in a state, for sheltering the congregation when, by a gale of wind, the tent was corn to shreds. For a series of years the father and son alternated their Sabbath services betwixt the two churches, which are six miles apart, until the former, from decaying strength, was obliged to confine himself to the church contiguous to his dwelling.

In 1864 the University of Glasgow conferred upon him the degree of D.D. Until about four years ago he was able to preach Rev. J. H. Vincent, D.D., in the Christian Convention some weeks since in Philadelphia, as reported for the Illustrated Bible Studies said:

(1) Have fath in our translation. In the Christian Convention some weeks since in Philadelphia, as reported for the Illustrated Bible Studies said:

(1) Have fath in our translation. In the Christian Convention weeks since in public duty. His voice, however, remains as firm and strong, and the vital organs as sound as ever. He has a wonderfully distinct remembrance of the scenes and distinct remembrance of the scenes and

> exerted himself to procure subscriptions for a portrait of Dr. Ingram, which was presented to the Free Church, and a copy of it, together with a tilver tes service. bearing a suitable inscription, was sent to Dr. Ingram, to be preserved as an heirloom

in his family.

It may be interesting to remark that, at the age of sixty, Dr. Ingram set himself to the study of Hobrew, which was not taught at Aberdeen in his college days; and so mastered the language as to be able to road with ease any passage in the Bible; much later in life he acquired a respectable knowledge of German. Latin, however, was his favorite language, and even now, in his hundredth year, he can recite with great glee long passages from the

classics Dr. Ingram during his long ministry enjoyed much popularity. His style was strictly ovangelical. His manner in the pulpit was grave and solemr. His voice was strong and clear, his delivery earnest and animated. There are many in Unst and in his former charge who claim him as their spiritual father. But the Great Day alone will fully reveal the good that has been done through means of his long and faithful ministry.—Weekly Review, April

Sin may have a residence, but it has not a rule, in the believer's heart; but in the heart of the unrenewed it has both.

THERE is a suitable word in Scripture for every possible case in providence in which a believer may be placed.—Isa. i. 4.

WHAT believer, in looking to the past,

The Founder of Buddhism.

Seven centuries before the Christian ra, a prince of one of the royal families of India, having exhausted, in his twenty-nineth year, all the pleasures of the world, and having in him one of the deepest, most comprehensive, and most creative of most comprehensive, and most creative of human intellects, suddenly abandoned in disgrat, his palace, his family, his treasures and his state; and took the name of Gotama, which means, "he who kills the senses;" became a religious mea licent; walked about in a shroud taken from the body of a female clave; taught, preached and gathered about him a body of enthusiastic disciples, bound together by the most efficient of all coclesiastical organicamost eihieient of all cocleanations organiza-tions; dictated or inspired works which, as now published by the Chinese govern-ment in four languages, and occupy eight hundred volumes; and died at the age of eighty, the founder of the Buddhiet re-ligion. Compared with this man, Ma-bound was an ignorant forecious barbarian; homet was an ignorant ferocious barbarian and the proudest names of western philosophy lose a little of their lustre when placed by the side of this thinker, who grappled with the greatest problems of existence with the mightiest force of conconsider with the mightiest lorge of conception and reasoning. As a philosopher, he anticipated both the idealism of Berkley and the praitivisms of Comte; as a political thinker, he anticipated the noblest truths of our "Declaration of Independence," and the praiting and the prairies are the standard truths and the prairies are the standard truths. and twenty five hundre I years ago taught, and twenty five hundre t years ago taught, against the castle system of India, the doctrine of the equality of men; and in that religion of influence, higher than that in which either philosopher or statesmanship works, he founded a religion which is now professed by two-fifths of the human race, and which thus exceeds, in the number of its votaries, that of any other religion in the world. Buddhism has been convented by a fantastic mythology, but corrupted by a fantastic mythology, but its essential principle, derived from the founder's diagnat of existence, is, that life is not worth living, and that the distinction of life is the highest reward of virtue. To pass, in the next world, through various penal or purifying transmigrations, until you reach the bliss of Nirwana, or mere nothingness or nonenity, that is the Buddhist religion. We have said that it Buddhist religion. We have said that it was professed by two fifths of the human race, but its fundamental proposition, that lite is not worth living, is believed it not professed, by a large majority of mankind. Not to speak of the hundreds of wailing books which misanthropic genius has contributed to all modern literatures, not to remind the reader that the Buddhist Byron is the most popular British poet of the century, that person must have been singularly blossed with cheerful companions who has not met followers of Gotama among the nominal believers of Christ. The infection of the doctrine as an interpretation of human experience is so great, that comparatively few have altogether escaped its influence. In basing his re-ligion on this disease in human nature, Gotama showed profounder sagacity than was evidenced by any other founder of a false religion; and in the east this disease presented its most despairing phase, for there weariness of life was associated both with the satiety of the rich and

the wrotchedness of the poor.

But whence comes this disgust of life? We answer, from the comparative absence of life. No man feels it who feels the abounding reality of spiritual existence glowing within him; for rightly sings the poet:

"Whatever crazy sorrow saith, No life that breathes with human breath Has ever truly longed for death.

'Tis life! whereofour nerves are scant, O life, not death, for which we pant; More life, and fuller, that we want!" -Atlantic Monthly.

One hundred years ago it was not considered injurious to the health or morals of pupils to read the Bible in the schools.

THOSE who are most holy are most lovely; for the beauty of the Lord is His holiness.—Ps. xci. 9.

" () wan some power the gift to gie us. To see oursel as ithers see us."

Behold that pale, emaciated figure, with downcast eye, like some criminal about to meet her fate! See that nervous, distrustful look, as she walks along with a slow (1) Have faith in our translation. In King James' Bible is all essential truth. Do not imagine that you will be amazed and perplexed in ascertaining the mind of the Spirit, because you are unacquainted with Greek and Hebrew. Exhaust your own powers of investigation before you are unacquainted with Greek and Hebrew. Exhaust your own powers of investigation before you are unacquainted with Greek and Hebrew. Exhaust your own powers of investigation before you are unacquainted to procure subscriptions. The pink has left her circumstances of his early days, nor does and unsteady step. The pink has left her circumstances of his early days, nor does memory fail him in divine things.

In 1871. the Rev. Dr. Guthrie visited part with Greek and Hebrew. Exhaust your own powers of investigation before you are unacquainted with a slow distinct remembrance of the scenes and unsteady step. The pink has left her circumstances of his early days, nor does memory fail him in divine things.

In 1871. the Rev. Dr. Guthrie visited hands are now thin and cold. Her beauty hands are now thin and cold. Her beauty has fled. What has wrought this won-exerted himself to procure subscriptions. lurking beneath the surface of that once lovely form? Does she realize her terrible condition? Is she aware of the woeful appearance she makes? Woman, from her very nature, is subject to a catalogue of diseases from which man is entirely exempt. Many of these maladies are induced by her own carelessness, or through ignorance of the laws of her being. Again, many Female Diseases, if properly treated, might be arrested in their course, and thereby prove of short duration. They should not be left to an inexperienced physician who does not understand their nature, and is, therefore, incompetent to treat them. The importance of attending to Female Diseases in their earliest stages cannot be too strongly urged. For if neglected, they frequently lead to Consumpneglected, they frequently leas to Consumption, Chronic Debility, and oftentimes to Insanity. In all classes of Fomale Discases, Dr. Pierce's Favorite Prescription is without a rival. No medicine has ever surpassed it. In "The People's Common Sense Medical Adviser," of which R. V. Pierce, M.D., of Buffalo, N.Y., is the author and publisher, is an extended treatise. on WOMAN AND HER DISEASES. Under this head, the various affections to which women is incident are carefully considered, accurately portrayed, and a restorative course of treatment suggested. Every woman, as she values her life and health, should posses a copy of this valuable book. If she be diseased, this "Adviser" will show her how she may be restored to bealth, and also direct her how she may health, and also direct her how she may health, and also direct her how she may ward off many maladies to which she is constantly being exposed. Let every suffering woman heed this timely advice and see herself as others see her. Price of Adviser, \$1.50 (post-paid) to any address.

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LIVER PILLS, TOP THE CULT OF

Hepatitis or Liver Complaint, DYSPEPSIA AND TICK HEADACHE

Symptoms of a Diseased Liver.

DAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left shoulder hade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive sometimes alternative with lax: the head is troubled with pain, accompanied with a dull, heavy ensation in the back part. There is geactally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought have been done. A slight, dry cough cometimes an attendant. The patient implains of weariness and debility; he easily startled, his feet are cold or burnng, and he complains of a prickly sensain of the skin; his spirits are low; and athough he is satisfied that exercise would e beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the Liver to have been extensively deranged.

AGUE AND FEVER.

DR. C. M'LANE'S LIVER PILLS, IN CASES of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a CAIR

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thould be kept in every nursery. If you would have our children grow up to be matrix, strong, and reduces Min and Women, give them a few doses of M'LANE'S VERMIFUGE,

TO TAPLE THE WORMS.

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CANNABIS INDICA East India Hemp.

THIS wonderful preparation, known by the above title, which has attained such colobrity during the last few years in all parts of the United States, as a positive cure for Consumption, Bronchitis and Asthma, we are now introducing into the British Proymes, with much satisfaction to our patients. We have made permanent arrangements in Calcutta, India, for citalning "Fure Hennp," and having it extracted upon its own soil (the climate in America being too change, able to extract large quantier free from mildew). These rennelles are now prepared from the best Hennp gathered at the right season, and extracted during midsummer in Calcutta. It has taken yours to complete this perfect arrangement. There is not a single symptom of Consumption that it does not dissipate, and will break a fresh cold in twenty-four kours.

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FITS!

FITS! FITS! FITS!

OURE OF EPILEPNY; OR, FALLING FITS, BY HANGE'S EPILEPTIC PILLS.

Proceed that in maker this observed in privately will not have a Epilepin Piles observed by grandly start those for an experience private has been by grandly start those following corifle are should be read by sit the afficient they are me very respect true, and should they be read by any one who is not affiled. It thinself if he has a friend who is a suffer to him. It do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

A MOST REMARK ABLE CURE.

Philipping of the June 28th 18-7

BETH HANG Fattenees Me - Dear Sin Seeing your
divente me at I was induced to try your legit per This
was at told with highlepsy in July 18th I man diately
my physician was summoned, but he could rive me no
relief. I then consulted another physician 10th see me do
to Tron worse. I then tried this treatment of worther in the county
plays the was summoned, but he could rive me no
relief I then consulted another physician 10th see me do
to Tron worse. If then tried this treatment of worther in
the second per doubt his developed of the property
plays the worse in the office of the second district it times.
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you hard she was Aprill 6th, 186, and they were
allows incore character. With the blessing of Providence
you made me was made of the plays and they were
a lies summer was made and in the property of the
I the and their keed effects should be reade keewn
- yake to the benefit of them. Any corson whething
turner protomate in can obtain it by cairing at my reside act. No 8.0 North Third 8t, Philistophia Pt
William Elder.

IN THERE A CURE FOR EPILEPS Y?

IS THERE A CURE FOR EPILEPSY!

IS THERE A CURE FOR EPILEPSY?

The subjoined will answer.

Onfryard Miss June U "Settl's Haver "DearSire Fou win find enclosed flye dollars which I send you for two box" of your Fiple in the first person who tried your Pills in this part of the country. My son was badly efficied with fits for two years. I wrote for and received two box sed your Pills, which he look ageording to dure ction. He has useer had a fit since "I was by my persuasion that Mr. Lyon tried your Pills, this case was a way bad one, he had fits nearly all his life. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chause of hearing from their effect have they failed to cure. Yours, etc. C. H. Gy.

ANOTHER PEMARKABLE CURE OF EPILEPSY; OR, EALLING FITS. BY HANCE'S EPILEPTIC PILLS.

BY HANCE'S EPILEPTIC PILLS.

MONTGOMERT, Texas, June 20th, 1957.

TO SETH S. HANCE, "A person in my employ had been affilieted with Fits or Epilepsy, for thirteen years, he had these attacks at intervals of two to four weeks, and oftentime as word in quick succession, sometimes continuing for two or three days. On several occasions they lasted until its mind appeared totally deranged, in which state he would continue tor a day of two after the release plays and they alst the sould continue tor a day of two files in which state he would continue tor a day of two files in which state he would not the sould of the sould be added to the sould be sould be afternated to the sould be sould that time, been a power remedy, and would not great confidence in your remedy, and would not use who has fits to give it a trial.

B. L. DEFREESE.

STILL ANOTHER CURE.

Read the following testimental from a respectable critizen of forenada, Missiessippi.

Serms Hann, Battimore, Md.—Dear Sir. I take great pleasure in lating a case of bpanes, or Fits, cured by your myamable Prilis. My brother, J. J. Ligon, has long ben affilied with those will disease. He was first attacked whole quite young. He would have one or two spasms, at me attack any first, but as he grew older they seem it to rease. Up to the time he commenced taking your buts on not here wery often and quite severe, production of the second of the se

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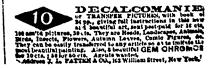
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Sabbath Funerals.

At a meeting of ministers of the City of Toronto, held under the auspices of the Evangelical Alliance at Shaftesbury Hall, on Monday 17th, April 1876, Rev John Potts being in the chair, the following resolution was unanimously adopted:
"That whereas the due observance of the

"That whereas the due observance of the Christian Subbath is essentially associated with the best interests of morality and religion, and whereas in ordinary cases, funerals on the Sabbath are inconsistent with the due observance of that day.

"Therefore, the Ministers of the city would call upon the Christian people to refrain from and discontinue Sabbath Funerals, except in cases of absolute necessity; and that for themselves, they feel called upon to withhold the sanction of their presence and service from all Funerals held in disregard of these principles."

oiples."
John Potts, Metropolitau Church;
David Mitchell, Central Presbyterian
Church; Samuel N. Jackson, Zion Congregational Church; J. Gardener Robb,
Cooke's Church; John Shaw, Berkeley St.
Church; J. M. Smith, Bay St. Presbyterian Church; W. H. Poole, Pastor of Queen
St. M. Church; R. Wallace, West Presbyterian Church; G. Webber, Bible Christian, Agnes Street; Alex. Gilray, College
St. Presbyterian Church; S. J. Hunter,
Elm St. Methodist Church; J. W. Jeffory,
Richmond St. M. Church; Edwin Baldwin,
Canon St. James Cathedral; S. Rose, Richmond St. M. Church; Edwin Baldwin, Canon St. James Cathedral; S. Rose, Methodist; Thomas Guttery, Prumtive Methodist; Jno. H. Castle, Jarvis St. Baptist Church; James A. R. Dickson, Northern Congregational Church; Alex. Williams, St. John's Church; B. B. Usher, Christ Church, R. E.; A. H. Munro, Alexander Street Baptist Church; R. Douglas Fraser, Charles St. Presbyterian Church; J. Tovell, Sherbourne St. Mothodist Church; J. F. Ockley, King St. P. Methodist Church; Geo. H. Maxon, St. Philip's; D. C. McDowell, Methodist Minister, Yorkville; James Edgar, Prim. Methodist, Yorkville; Septimus Jones, Rector of the Church of the Redeemer, Yorkville; John M. King, Gould St. Presbyterian Church; E. H. Dewart; David Savage, Assistant M. King, Gould St. Presbyterian Church; E. H. Dewart; David Savage, Assistant Ed. Guardian; Samuel A. Dyke, Pastor Parliament St. Baptist Church; George Wood, Parliament St. P. M. Church; Alex. Sanson, Trinity Church; J. M. Cameron, East Pres. Church; Seth D. W. Smith, British Methodist, Episcopal; D. J. Macdonnell, Pastor of St Andrew's Church; J. G. Bayles, Church of the Ascension; H. Lloyd, Pastor of College St. Baptist Church; James Matheson, University St. Methodist Church; Thomas Griffith, Queen St. Prim. Methodist; Alexander Topp, D.D., Knox Church, Toronto; John Barclay, D.D.; W. Henry Jones, Grace Church.

Central Church, Detroit.

Our Detroit contemporary, Truth for the People, referring to the transfer of Mr. Milligan's Church, formerly in connec-tion with the Chatham Presbytery, to the tion with the Chatham Presbytery, to the American Presbyterian Church, says:—
"The proceedings were intensely intoresting. Rev. Mr. Gray, of Windsor, and Mr. Bartlett, his elder, represented the Presbytery of Chatham in making the transfer from their Presbytery to that of Detroit. They testified that the presbytery unanimously concurred in the transfer sought by the congregation, while at the same time they regretted the loss of friends so long associated with them in Christian work. The pastor and Dr. Mulheron were heard on behalf of the transferred church. The Detroit Presbytery resolved by a The Detroit Presbytery resolved by a standing vote to receive Mr. Milligan and his congregation. Dr. Aikman moved that this reception be treated as something more this reception be treated as something more than an ordinary matter of business, and that, therefore, the order of business be suspended to allow the brethren to give expression to their feelings in connection with this event. The reception given the congregation and paster by the Presbytery was most cordial, affectionate and honoring. It must have been most gratifying to Mr. Milligan especially, to listen to the expressions of the brethren in the city who have known him for years. They spoke in the highest terms of his ability and character. They alleged that they did not receive him as a stranger, but as a well known friend. One member evinced his appreciation of Mr. Milligan's work by stating that he would gladly welcome a dozen Milligans and a dozen Central Churches into the Presbytery to help to sweep from our churches operatic choirs and other avil. This freak confession was sweep from our churches operatic choirs and other evil. This frank confession was taken occasion of by Mr. Milligan to say that one important object he sought in the transfer was alluded to. His aim was to obtain the sympathy, counsel and cooperation of the church in which in God's providence he found himself; that church was the American Presbyterian. He knew something of that church, being a graduate of Princeton, and having received from her his license to preach the Gospel. He never heard such enthusiastic admiration of Knox and Scottish church history as he did in the American Presbyterian Church. He knew that in joining the American Presbyterian Church his Scottish sympathies and cherishings, instead of being regarded with indifference or aversion, would be not simply respected, but honor-ed. He had such confidence in the merits characterizing the modes of worship and church organization in Scotland that he believed if they were brought in actual connection with the churches here they would be imitated in a greater or less degree. He was so far from being ashamed of the peculiarities of church organization in Scotland that he earnestly wished that they should be more known and followed. Hence he sought American connection. Mr. Milligan thanked the Presbytery for the kind and enthusiastic reception they

The following figures will serve to show the growth of the congregation since Mr. Milligan's Settlement .- In March 1869, the receipts from all sources were \$1,472.88. In the present year, March 1876, the receipts were \$6,867.29, the expenditure being \$5,977.11, leaving a surplus of \$390.

18. The actual membership in 1869 was

180, now it is \$85. The membership is

had given him, not only as a Presbyterian, but as a Scotchman."

three times what it was in 1809, and the revenue considerably over four times what it then was. The Church and lot are worth \$40,000. In 1869 they had a one storey frame building to worship in. Building and lot were then worth \$11,000. In May1872 on moving into the new church the debt was \$15,700. It is now reduced to \$10,000.

Births, Marriages and Denths. NOT EXCEEDING FOUR LINES 25 CENTS.

At Baltheet, on the 24th April the wife of Rev. V. 1. Walker, of a daughter

At the Manse, Melbourne, on Wednesday, the Shinst, the wife of Rev. Henry Eduncon, or a daughter MARRIED.

On the lat May, at the residence of the brides father, by the Rev. James Adams, Mr. Wm. Rankin, of buttale, U.S., to Anne, daughter of James Bonnar, r.sq., of the township of Kang.

THE PRODUCE MARKETS.

Toronto, May 3, 1876.

There is no change in Liverpool or New York quotations for broadstuffs. In Chicago wheat is ic. and in Milwawkee 2c. bighor.
TORONTO.

	TORONTO.					
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Spring Wheat		**********	1 55	1 65
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Potatoes. W bush			0 20	" 0 30
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Official Announcements.

MEETINGS OF PRESBYTERIES,

CHATHAM—In the Lecture Room of Knox Church, Toronto, o. Saturday, 10th June, at 11 a.m. Lindsay —At Woodville, on the last Tuesday of May, at 11a m.

BRUCE - M Port Eigin, on the 2nd Tuesday of July, at 40'clock p.m.

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

HURON.-At Seaforth, on the 2nd fueeday of July, at 11 u m.

SYNOD OF TORONTO AND KINGSTON.

The next meeting of the Synod will be held in Knox Church, Toronto, on TUESDAY, 2nd MAY, at half-past 7 o'clock, p.m.

A sormon will be preached by the Rev. W. Fraser, the Moderater.

Rolls of the several Presbytories, summaries of changes, etc., will be sent to the undersigned at teast eight days before the date of meeting. The Business Committee will meet in the schoolroom of Knox Church, at 2 o'clock p.m., on Thesday, 2nd May

JOHN GRAY.

JOHN GRAY, Synod Clerk

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Brantford, April 8, 1876.

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