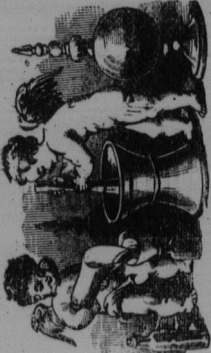


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**HALL'S VEGETABLE SICILIAN HAIR RENEWER.**

Is the best article known to preserve the hair. It will positively restore gray hair to its original color and promote its growth. It is an entirely new scientific discovery, combining many of the most powerful and restorative agents in the vegetable kingdom. It makes the hair smooth and glossy, and does not stain the skin. It is recommended and used by the first medical authority. For sale by all druggists. Price \$1. R. F. HALL & Co., Nashua, N. H., proprietors. mar12 dwin

Life's path is rough, the old man said, "In weary, I would that I were dead; I asked what ailed him, and he feebly sighed in humbling accents he me replied, 'Tis not that I am feeble, old, forlorn; 'Tis a light foot and an infirm core.'"

Note.—Those who are similarly afflicted will please call at E. Harvey & Co. and get a box of Briggs' Curative, and in a jiffy his or her Corns, with all its torments, will disappear. For sale by all druggists. C. H. Wright & Co. agent for British possessions. The summer is gone and the autumn is past, July and winter has come in at last. These snow flakes are falling quick thro' the air, covering the ground with a mantle rare; The ice king his joys is quickly in bring; The merry sleigh-bells are gaily ringing; And whether it be by day, or whether by night, Lamp, or candle, or leaf or moonlight, The breeze doth whisper, "Tis winter, take care!"

And the night wind doth bellow "Beware! beware!" But if you should suffer from asthma or cold, Coughs, hoarseness, rheumatic pains, rheumatism, Conghas, hoarseness, or other fatality, Supposed to shorten our frail humanity. Don't stop a minute, buy a box of Briggs' Curative, and purchase a bottle of Briggs' Aleviator.

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**Allen's Celebrated Lung Balm.**—Cures Colds, Coughs and Consumption. **Allen's Celebrated Lung Balm.**—Cures Bronchitis, Asthma and Croup. **Allen's Celebrated Lung Balm.**—Imparts strength to the system.

**Allen's Celebrated Lung Balm.**—Is pleasant to inhale, and the money will be refunded. It is recommended by prominent physicians; and while it is pleasant to take and harmless in its nature, it is a powerful remedy for curing all diseases of the Lungs. Sold by all Druggists.

PEREY DAVIS & SON, Agents, 27, Patricot, Montreal. A. D. PETRIE and E. HARVEY, Agents for Guelph, Feb. 23—dwin

**Beautiful Hair**  
Natures Crown—You must cultivate.

**GRAY HAIR**  
Is a certain indication of decay at the roots.

**MRS. S. A. ALLEN'S HAIR RESTORER**

Restores gray hair to its natural color and beauty, and produces luxuriant growth. It gives the hair a beautiful gloss and delightful fragrance. **Wistar's** Hair Restorer, 45 Barclay Street and 40 Park Place, N. Y., and 206 High Holborn, London, England.

For sale by all Druggists. E. HARVEY & CO., Wholesale Agents, February 1. dwin

**Wistar's Balsam of Wild Cherry.**  
Coughs, Colds, Bronchitis, Asthma, Croup, Whooping Cough, Quinsey, and the numerous as well as dangerous diseases of the Throat, Chest and Lungs, prevent and cure them. It is a fortunate escape to escape their baneful influence. How important to have a certain and reliable antidote to these complaints! Experience proves that this exists in Wistar's Balsam to an extent not found in any other remedy; however severe the suffering, the application of this soothing, cleansing and wonderful Balsam, once vanquishes the disease and restores the sufferer to wonted health.

Prepared by J. C. FOWLE & SONS, 18 Tremont-st., Boston, and for sale by druggists generally.

**ACROSTIC.**  
Gently it penetrates through every pore,  
Relieving sufferers from each angry sore;  
Ail wounds it heals with certainty and speed;  
Cuts, burns, from inflammation soon are freed;  
Eruptions, at its presence disappear;  
Skins sore, eczema, and the complexion clear.

Salve, such as GRACE'S, every one should buy,  
All its wounds it heals with certainty and speed;  
Cuts, burns, from inflammation soon are freed;  
Eruptions, at its presence disappear;  
Skins sore, eczema, and the complexion clear.

Even unbelievers would laud GRACE'S SALVE.  
Feb. 23rd, 1869.

**BACHELOR'S HAIR DYE**  
This splendid Hair Dye is the best in the world. It is a true hair restorer and gives to the hair a beautiful gloss and health. It is a true hair restorer and gives to the hair a beautiful gloss and health. It is a true hair restorer and gives to the hair a beautiful gloss and health.

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All high manufacture, and as cheap as any house in Toronto or Montreal.

Dealers in Boots and Shoes are requested to call and examine my Stock and Price before ordering elsewhere.

An immense stock of Boots and Shoes always on hand.

**WANTED.**  
A Partner, with \$5,000 or \$6,000 cash. A splendid opening for a partner. Address, if by letter, post paid.

**JOHN A. McMILLAN,**  
Wellington Boot and Shoe Manufactory,  
Wyndham Street, Guelph,  
March 24, 1869. dwin

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FOR **MELODEONS AND REED ORGANS.**

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**Evening Mercury.**

THURSDAY EVEN'G, MARCH 25, 1869.

**Presbytery of Guelph.**

**The Galt Revival Case Again.**

**Report of the Committee of Enquiry.**

**DISCUSSION THEREON.**

(Continued from yesterday.)

After the report and letters published yesterday had been read, some discussion took place, whether they should be considered part of the report. Mr. Ball raised this question.

Mr. Torrance replied that he understood they formed part of the report.

Mr. Smith said it was necessary to the Presbytery that these letters should be before them, when they could take the whole matter into consideration. The first thing to settle was whether or not the report should be received.

Mr. Davidson moved that the report be received.

Mr. Smith could not quite fall in with that. The committee had not sufficient time to make proper inquiry into this great work, and could not therefore be expected to form an intelligent and decided judgment on it. He thought that this revival it looked seriously and deeply into would be found to be of God. If not it should be thoroughly sifted, cut down and condemned. At first he felt inclined not to send in any report to the committee. With the exception of the one now sent in he had never written a word about the great work which had been going on. Under the circumstances therefore, any finding they might come to would be perfectly useless, for he would not give a straw for their deliverance.

Mr. Torrance—If Mr. Smith, after going through the revival for six months is not prepared to give a report of it, what could the Presbytery expect of the committee?

Mr. Smith—I only reported when called on.

Mr. Torrance said the committee had taken great pains in the matter. They had put themselves in communication with the parties directly with the movement. They had obtained reports from Mr. Smith and Mr. Murdoch. They had made every possible enquiry in regard to the movement on the spot, and he did not see how the committee could present a fuller statement.

Mr. Ball was thoroughly dissatisfied with the report. He could do no less than receive it, although he was sorry it took the direction it did. Still they could not get at the subject till it was on the table. He seconded the motion for the reception of the report, which was carried.

Mr. Murdoch then rose and moved the following resolution:—"That the Presbytery having heard the report of the committee appointed at last meeting to enquire into the origin, progress, and present state of the religious movement in Galt, and in regard to which the committee having regard to the conflicting views held by those competent to judge as to the real and permanent results for good resulting therefrom, while deeply solicitous for a revival of true religion amongst us, and trusting that God may more and more arise and plead His own cause and exalted for His own glory and the glory of His Church this and every other movement within our bounds, meantime deem it premature to give any deliverance on the matter. The Presbytery, however, do call the serious attention of ministers and kirk sessions to the subordinate standard of our church in regard to the question 'by whom is the word of God to be preached,' especially to question No. 158 of the Larger Catechism in the answer to which it is stated—'The word of God is to be preached only by such as are sufficiently gifted and also duly appointed and called to that office.'

This resolution was a kind of compromise. He did not wish the Presbytery to deal in a condemnatory spirit with the great revival which had been going on and spreading. It pronounced no opinion on the work, but directed attention to the great evil in regard to the instrumentality by which the work had been begun and carried on, and without which some thought it could not be carried on. It was right that he should give his reasons why he could not find his way clear to an unqualified approval of it. And first he objected to lay preachers, who had no authority for preaching under the standards of our church. He could not stand side by side with those who do not believe in church organization, who do not want to believe in it, who said that by believing in it, and acting in accordance with it, would lessen their usefulness. If he believed all this he would not have been a Presbyterian. Nor could he conscientiously join in the doctrine preached by Mr. Russell. He thought as Christ died for you, all you had to do was to believe, and you would be saved. That was not the gospel after. His church Mr. Russell put it in this commercial way. Suppose you owe a debt of \$10,000 and can't pay it. Suppose a friend deposits that amount to your credit in the bank, all you have to do is just to draw the money, pay the debt, and you are acquitted. This was not the doctrine which the Bible taught, and which their standards warranted. Other expressions were used which are calculated to undermine our faith. One of the doctrines preached was, not so much to trust in a living Saviour as in a past fact. If it is true that Christ paid the debt in that commercial way, then it makes little difference whether we believe or not, for the debt is anyway. That led to the doctrine of no prayer, and he could unhesitatingly say that this doctrine—that it was the duty of the unbeliever not to pray—that he ought not to do it—that his praying would have no effect—was taught. They were told that the unbeliever could not use the Lord's Prayer,

and say, "Our Father, who art in Heaven," but he should say, "Our Art in Hell." That such statements were made could be amply corroborated. There was no doubt these views have prevailed, and do prevail in Galt, and that they originated at these meetings. How different was this from the language of the old Puritan divine, that while there might be sin in prayer, still it was no sin to pray. This was the theology of the Reformation and the Church. As an example of the effect of such erroneous teaching in regard to prayer and faith, and the relation between them, he stated that a family who had attended his church came to him when leaving it, and frankly gave him their reasons, that they preferred the views taught in Knox's Church in regard to prayer to those preached by him. He instanced the case of the men of Nineveh—unconverted men—who had prayed to God, and were spared, and they admitted that the legitimate inference from that was that every man and woman in that city was converted! He referred in his report to the one-sided view of the gospel offered made by these evangelists. The terrors of the law, the awful punishment of hell and eternal damnation—that the devil was on the back of every unconverted man—was the great subject of their preaching. Possibly ministers were to blame for saying too little on these subjects, but though they should never be lost sight of, yet they did not form the whole groundwork of a faith. Could we wonder, in view of such denunciations, that the mere animal feelings were worked on, and the sensibilities were too much operated on, and the results were such as had been seen in the continued indulgence in such sensations. He totally disapproved of the inquiry meetings. At such meetings we often found the young and inexperienced, the self-conceited, who were proud of their attainments, professing to speak on subjects and teach doctrines—such as that of election—which their knowledge was the most meagre. Then in regard to assurance he could not agree with those who spoke about their own conversion and that of others in the most positive terms. He could not say categorically that anybody was converted. But in regard to the good done—in regard to the opinion held in souls—his resolution left that to the decision of God, who would judge righteously. One good result, he knew, had followed this movement, that he and many others never held so fully and clearly the Calvinistic faith as they do now. Another evil resulting from this upheaval in that opinion is held by many and maintained, that ordinary means of grace, such as preaching, is not so well fitted for conversion as these evangelistic services. If so, why not have them all the time? He had always been in the belief that every sermon preached was a revival sermon. Another great evil was the lowering of the office of the ministry as an ordinance of God. Mr. Russell's whole tone was to depreciate an ordained ministry. These men—some of whom may be Plymouth Brethren—who acknowledge no set ordinances—trample on the constitution of our church, which we are bound by our vows to maintain and defend; they seek to destroy the great principle that stands on the rock apart to preach the Gospel and to protect the flock of Christ. If everyone who had a gift for preaching was allowed to do so, what use is there for our colleges? If this rule is to be followed, why is our church so careful about our young men under training, that they are only allowed to preach during the last two sessions of their course. In our churches, the true catechists are employed, but the impurities of the Presbytery is first given them, and if they find their teaching to be wrong their mouths are stopped. If every man and woman who think they have the call to do so, are allowed to preach, where he would ask, is it to be the very standard of our church a condemnation of all church organization. The principle of allowing these evangelists has not been recognized by the pulpits of any Presbyterian minister in Ontario, nor in Brantford, nor in other places, and it is some time since were only admitted into one pulpit but once. The speaker then closed by tabling his resolution.

Mr. Ball before putting his amendment would ask a question—In the report certain opinions were said to be held by people in Galt through the preaching of these evangelists, such as that a person could be converted resting on his own unaided powers. Is this true?

Mr. Middlemiss (one of the committee,) said that if a person could believe on senses, especially his ears, the statement was correct. Persons who profess to have been converted, and to lean to the Morrisonian view in regard to prayer, said explicitly that the act of faith was prior to the reception of the Holy Ghost.

Mr. Ball then referred to the solemn work of God which had been going on in Galt, and which was spreading to other places. That it was a great work, sanctified and owned and blessed by God he avowed himself a firm believer in, and out. Holding such views he could not support the non-committal motion of Mr. Murdoch, which would go far to strengthen the hands of those unfriendly to the movement, it would damp the ardour of those in others places who were looking and longing for a similar visitation of God. In regard to Mr. Murdoch's objection to the employment of unauthorized teachers, does he not recognize the Wesleyan ministers, and ministers of other evangelical bodies, and exchange pulpits with them? These evangelists find sanction by the convictions of their own mind. They have that sanction such as the Apostles had—the same as Wesley or Whitefield and all other great evangelists had. Would it go that all our ministers were sufficiently gifted as these men are. The principal qualification is that one knows and feels the truth of the Gospel. He had no wish unduly to exalt these men, but he thought they had great qualifications for preaching the Gospel. He had heard Mr. Carrol eight times, and he never heard the Gospel more forcibly preached. He always welcomed such men as him, and would continue to do so. Mr. Murdoch quoted a passage from Ephesians that God gave to some prophets, some apostles and some teachers. He acknowledged the word of God as a rightful authority, but who was to shut the mouths of these men? Although Mr. Carrol's visit to his own church had been short, yet it had left marks for eternity. In reference to the result of these evangelistic labors in undervaluing the min-

istry in Galt, a wide difference of opinion might exist, and depended in what current of thought the views of individuals ran. He referred to the charges which Mr. Smith had met at the former Presbytery meeting, and to the numbers who came up from Galt on that stormy day to sustain and cheer him, and maintained that Mr. Smith never stood higher in the estimation of the people than he did to-day.

Mr. Murdoch said he did not refer to any individual minister, but to the ministry as an ordinance of God.

Mr. Ball—Of course, if Mr. Murdoch thinks he is undervalued.

Mr. McKeenzie rose to a point of order, and said Mr. Ball should be satisfied with Mr. Murdoch's explanation.

Mr. Ball would then call it to the proof of those who have left the church, or took these men (evangelists) in the minister's place. When that was proved he would hold the slander a manifest fact. But instead of this we find scores who never attended church before doing so. How then can we say that the ministry is undervalued? Mr. Murdoch said that the teaching of young people is objectionable. But what does the Scriptures say "Have ye not read, out of the mouths of babes and sucklings, &c." He rejoiced in this feature of the work which excites Mr. Murdoch's opposition. He must be the time would soon come when over all the land and young would be found engaged in this great work—Another objection was the assurance the converted manifested. But if Mr. Murdoch had mixed as he had done among the people in Galt, and observed the calm and holy peace which pervaded them he had not heard one word that they were preaching being one-sided, and that they heard too much of hell and damnation. It is true that softer words might be used in preaching, but these are the dread realities which God presents, and if a man presents any others, he is false to man's soul and treacherous to God. The Presbytery should be careful to leave no impression on the public mind but what was favourable to this work. They were wrong in not giving the committee more time. It was not possible that from one visit, and the short time given for enquiry that they could fully appreciate, and intelligently judge of the work. They could only come to one conclusion about it, that it is the work of God. The instruments are themselves men of God, who have been thoroughly tested. They are men, it is true, of like passions as ourselves, and no one was more sorry than he was at Mr. Russell's outburst, in his fervour, against the ministers in Galt. But there will be little escapades of this kind in every movement of the same nature. These men may have failings, but they aim to do the work of God, and the proper course was to take them into our confidence and our pulpits. That they are ambitious or designing no one has dared to say. Have they made any effort to come back and build up a party? As regards the doctrines preached, there are cool, clear headed men in Galt, who if they did not preach the gospel of Jesus Christ, would soon detect and expose the error. He had heard them nine times, and in all their preaching he had not heard one word that he would not preach. Indefinite statements may have been made, but we should look at the fruits of the work in awakening love for each other, for the unconverted, and charity in speech and spirit. He had not yet heard of one who had openly come out from the world, and had turned back. By dwelling upon all the drawbacks, such as the attack on the minister, and the offence it has given to some is not to be compared to the great work which has been accomplished of hundreds being converted. He believed these evangelists had been sent to us in mercy. Let us throw open our hearts to receive them. Let us not stand on our ecclesiastical dignity or status, but bless God and take courage. He begged to submit the following amendment:

Moved in amendment by Mr. Ball, seconded by Mr. Smith, "That the Presbytery find so far as their judgment can go that a great and precious work of God had been revealed in Galt, and although some things undesirable, yet incident to human weakness, have occurred, the Presbytery rejoice in the blessed visitation of the Spirit of God upon a portion of the church and unite in the prayer that the work of revival may extend to the whole country."

Mr. Torrance said some time ago Mr. Ball did not like any part of the report, nor he liked some parts of it. He read over those parts objected to, and stated that they were the prayerful, deliberate finding of the committee.

(To be concluded on Saturday.)

**BY TELEGRAPH.**

PER ATLANTIC CABLE.

**Despatches to the Evening Mercury**

**PARIS, March 24.**—At the last meeting of the Council of Ministers, the Emperor introduced the project of a law abolishing the whole system of workmen's registers. He expressed his satisfaction with the results attained by the progressive measures of the past few years. After reviewing the former legislation, enlarging the rights and liberties of the working men of France, he said he believed that the law he now proposed would place them in their proper position (tending to disarm hatred, and cause force to give way to right. The Emperor's project was adopted by the Council, and the law will be submitted to the Corps Legislatif at an early day.

**LONDON, March 24.**—It is reported to-day that Halpin, a Fenian prisoner, will be set at liberty shortly, on his giving a guarantee of his future good conduct.

**PARIS, March 24.**—Later news from Rio Janeiro received. President Lopez was collecting his scattered forces at the mouth of the Tebuzaru. There were detachments of the Paraguayan army in the environs of Asuncion, which city was still held by the allies.

**MADRID, March 23.**—A Guard Mobile has been organized in Andalusia to force the conscription and collection of taxes.

**NEW YORK, 24.**—Herald's Madrid special says the committee appointed to prepare a new constitution made a report to the Cortez to-day. The draft of the constitution proposes that the future form of government shall be monarchical, and shall consist of a senate and congress. The senators term shall be 12 years—the senators to be elected by provisional council composed of four for each province. The sessions of congress are to be triennial and universal suffrage is to be the rule in regard to voting. The reign of the king shall be limited to 15 years. The majority of the committee reported in favor of a separation of Church from State, while a minority report advocated the Roman Catholic as the State creed with toleration towards all other religious professions. The liberty of the press and the right of public meeting will be guaranteed. The Cortez yesterday passed the military conscription law.

**American Despatches**

**HAVANA, March 24.**—Captain Gen. Dulce has issued a proclamation, declaring the vessels captured in Spanish waters, or in the sea near this island, with men armed and munitions of war on board, will be treated as pirates.

A Spanish man-of-war has brought to this port the brig Mary Lowell from Nuevitas. The value of the cargo of the prize brig is estimated at \$200,000. It consists of cannon, small arms, ammunition and other war material.

News have been received of a heavy battle between the Government troops and insurgent troops in the Central department. No details are received but the Spaniards claim 800 rebels killed.

**SAN FRANCISCO, March 24.**—Oregon papers report that smoke is issuing from the volcanic mountains in the neighborhood of Jefferson and Three Brothers, and earthquakes are apprehended in consequence.

The prospects of good crops are encouraging throughout the State. Wheat and barley promises better than in any previous year.

**CHURCH OPENING AT PRESTON.**

The members of the New Connexion Methodist Church have built a fine building for worship at Preston. It is situated on the west side of the Main street of the village, a few hundred yards north of the Lutheran Church. It is built of blue granite, the size 34 ft. by 38 ft., the height of the ceiling 20 ft., and is a pattern of elegance, comfort and general convenience in all particulars. The builder was Mr. Lewis Kibbs of Hespeler, the cost nearly \$2,000. The opening services were held on Sabbath last, Rev. J. McAllister of Lynden officiating morning and evening, and Rev. J. K. Smith of Galt, in the afternoon. At all the meetings the attendance was large and the services most impressive and edifying. On Monday evening a soiree was held in the old place of worship, and a goodly number of people sat down and partook of a repast; after which several addresses were delivered.

**SUDDEN DEATH OF THE REV. MR. GARBUTT.**

The Montreal *Daily News* regrets to hear of the sudden death, at about half past nine o'clock on Sunday night, of Rev. Mr. Garbutt, associate Wesleyan Minister of the Pointe St. Charles and Ottawa street churches. He preached last Sunday morning in the Ottawa street church, and in the evening at Point St. Charles. The disease proved to be erysipelas, and it was impossible to arrest its progress. He was consoled in his last illness by the Rev. G. McRitchie and other friends. Rev. Mr. Garbutt was a young man of great promise and eloquence, and his church has lost one of its most earnest servants. His remains, according to his own request, were taken by train, on Monday evening to his home in Peel in the County of Wellington. His brother had received intelligence of his illness, and was at his bedside when he died. "Deceased was a son of Mr. T. Garbutt, of Peel township.

**THE NEW CANON ON THE TEMPORALITIES OF THE CHURCH.**

We observe that this Canon, which was passed at the last meeting of the Provincial Synod, has not yet passed into law, owing to the want of the signature of the Governor in Council. On this account the annual meeting on Easter Monday will be held under the old Act. We understand that the new Canon will make some considerable alterations in the internal management of congregations, one of which is, that henceforth the sale of pews will not be permitted.

**T. G. & B. RAILWAY.**—The Toronto Dispatch has agreed to have a conditional By-law from the Township of Luther, for the Toronto, Grey and Bruce (narrow gauge) Railway. Mr. Guthrie of this town is to prepare the By-law which will be introduced on the first of April. This is the practical answer to Laidlaw's contention that such By-laws are illegal and useless.

**THE DUNDAS ASSAULT CASE.**—George Pirie, who was convicted of common assault on the editor of the Dundas *Iron Banner*, appeared for sentence, and his Lordship stated that as Mr. Somerville had been revenging himself on the defendant by abusing him since the assault in most infamous language, he would merely inflict a fine on defendant of \$5.

**ROBERTS IN DUNDAS.**

The presence of burglars in Dundas has been developed by the occurrence of two robberies, on Thursday and Friday nights last. The grocery stores of Andrew Graham and Geo. M. Pirie were broken into and quantities of goods taken from each.

The customary religious services will be held in the Catholic Church tomorrow, being Good Friday. There will also be service in the English Church in the forenoon.

The New York *Times* advises American politicians to study the speech of Mr. Disraeli, and to try to imitate his courtesy and gentlemanly behaviour.

The Bishop of New Jersey, it is said, has given notice that he will refuse to lay his hands on chignons and piles of false hair.

Vernon Harcourt ("Historicus") has been elected to the chair of International Law at Cambridge University.