

THE ST. LAWRENCE.

BY REV. A. C. GILLIES.

Air—"Oronville."

Great Saint Lawrence, noble river, Deep, majestic, flowing free, There are points of close resemblance Now between myself and thee.

Small at first in thy beginning, Brought about by many means, Now surrounded by mere deserts, Then thou passest glorious scenes.

Sometimes slow, and sometimes running, Sometimes cold, and sometimes hot, Now so deep, and then so shallow, Thus thou art in my lot.

Hail Saint Lawrence! live for ever, Not for self, but public good, Like the One who came from heaven, To give dying sinners food.

Sometimes laden into wringles, Growing at an angry sky; Then converted into silver By the sun's bewitching eye.

Sometimes calm beneath the moon, Sometimes rolling into billows, In the night's tremendous noon, Sometimes laughing, sometimes weeping.

Growing stronger, deeper, wider, Till thou reach the awful sea, And art lost in the Atlantic, As the creeks were lost in thee.

—Brockville Recorder.

Lyn, Ont., April 9, 1873.

THE POPE.

In an article on the health of the Pope, the Observer remarks that senile ulceration—the complaint from which his Holiness suffers—has an unfavourable prognosis, and the advanced age of the Pope, together with the strain which recent events have put upon a constitution always feeble, leaves but slight room for hope.

second ballot fall in reproducing the required majority of two-thirds, the entire process is repeated de novo, and a second preliminary ballot is held, followed by a second assessor ballot, until the requisite majority is obtained, subject only to the customary rule that not more than two ballots should be held in each day.

USE OF GOOD MEN IN BAD TIMES.

It is very necessary that good men should live in very bad times, not only to reprieve a wicked world, that God may not utterly destroy it, as he did in the days of Noah, when all flesh had corrupted its ways; but also to season human conversation, to give check to wickedness, and to revive the practice of virtue by some great and bright examples, and to redress those violence and injuries which are done under the sun; at least to struggle and contend with a corrupt age, which will put some stop to the growing evils, and scatter such seeds of virtue as will spring up in time.

SUSTENTATION IN AUSTRALIA.

The General Assembly of the Victoria Presbyterian Church is endeavoring to bring the salaries of their ministers up to the minimum sum of £300. There are 18 ministers whose stipends range from £200 to £299. From the statistics given in, we learn that the Church has 114 ministers settled in charges, to which have to be added 12 unattached ministers.

THE SALE OF LIVINGS.

The sale by auction of the Church of England proceeds with business-like regularity. The last sale was the sinecure living of Trechaveroek, without duty, except to pocket the proceeds of a fifth charge and the rent of a public house. It would seem that there is a precedent for a clergyman keeping a public-house as well as drawing the rent, but it would hardly be thought proper now-a-days.

SANCTIFIED AFFLICTIONS.

Afflictions, if sanctified, are good. They ungrasp our hold on the world and lift the eye to God. Temptations are good; they make us flee to Christ and cling closer to His hands. Like spies from the enemy of souls, they serve to keep us on the alert.

Are our trials sometimes great. Great is our reward. Sometimes the victims of disappointment here are tantalized by the hope of good things often offered but seldom tasted.

THE MARINER IN THE MIDST OF A STORM.

The mariner in the midst of a storm longs for the break of day. The storm-tossed Christian, too, sometimes feels that his "at is long, and dark, and wearisome. Let him be of good cheer, behind it all is coming up a brighter day.

HE WHO WAS IN AFFLICTIONS, DISTRESSES, TUMULTS, LABORS; WHO WAS BEATEN, STONED, SHIPWRECKED, IMPRISONED; WHO WAS IN JOURNEYS.

He who was in afflictions, distresses, tumults, labors; who was beaten, stoned, shipwrecked, imprisoned; who was in journeyings often, in perils of robbers, in perils in the city, in the wilderness, in the sea; who was in stripes, in prisons, and in deaths often, could say, I take pleasure in infirmities, necessities, reproaches, distresses and persecutions.

Now could that white-robed company be permitted to speak to us, we should hear them from the heights of bliss exclaim, in triumph, "Weeping may endure for the night, but joy cometh in the morning. The night is already past, the day is at hand. Then lift up your heads, for the time of your redemption draweth nigh."

And from the Captain of our salvation—made perfect through sufferings—there comes the exhortation, "For as much as Christ hath suffered in the flesh, arm yourselves likewise with the same mind; for if you suffer with Him, you shall also reign with Him. These light afflictions which are but for a moment, work out a far more exceeding and eternal weight of glory!"

NO CHURCH WITHOUT IMMERSION.

The following catechism, found in the Western Recorder, is rather outspoken. The bigotry of some Baptists is as great as that of some Episcopalians, who say "there is no Church without a Bishop"—or that of the Papists, who say "there is no Church without a Pope!"

Q. Do Baptists generally regard pedo-baptist denominations as not gospel Churches? A. Very generally they do. At any rate, they ought so to regard them, for truth so demands.

Q. Do not Baptists very often speak of pedo-baptists as "Evangelical denominations?" A. They do; but this is not true, for "evangelical" means "in accordance with the Scriptures," and these Churches are not built upon the laws of Christ, but upon those of Catholicism.

Q. Ought Baptists ever, by word or deed, to make the impression that pedo-organizations are true or gospel? A. Of course not, as such impressions are manifestly false. Baptists ought always and everywhere to make impressions for truth. If they believe their own definition of a Church—that it is a congregation of baptized (immersed) believers—they are compelled to believe that pedo-baptist organizations are human institutions, and if they believe them to be such they ought, by word and deed, to show it.—Christian Advocate.

WORDS OF WARNING.

Rev. Henry Ward Beecher recently preached from this monitory text in Proverbs: "And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction and my heart despised reproof; and have not obeyed the voice of my teacher, nor inclined mine ear to them that instruct me!" Prov. v. 11-13.

The conclusion of the sermon was in these faithful words:

There is such a thing as sin; and there is danger in sin—danger to the body; danger to the understanding; danger to the affections; danger to the taste and the imagination; danger to the conscience; danger in this life; and above all, most appalling danger in the life that is to come. For, as a man dies, so shall he rise again. As he leaves this world, so he starts in the other. If he is environed with evil habits, if he is filled full of sins and transgressions, that is the capital with which he begins in the life that is to come.

I beseech of you, my young friends, so many of you as have come down hither, not to be misled by the vain show of the world into which you are introduced. I beseech of you who have come hither recently, and are already beginning, in the place where you are, to be ashamed of your Bibles, and are forgetting the promise which you made to your mothers, and the vows which you made to yourselves, do not suffer yourselves to be snared. Surely, in vain is the fowler's snare set right in your sight, and you put your foot in it, and are caught.

I beseech you, believe in virtue; believe in truth; believe in honesty and fidelity; believe in honor; believe in God; believe in God's law and in God's providence. Put your trust in God, and in the faith of God, and not in the seeming of deceitful and apparently prosperous men. Let no man witch your soul from you; let no man dazzle your understanding from you; let no man by any sinuous courses draw you aside from that straight and narrow way where there is safety. And whatever else you get, have peace, every day, with your own conscience. Whoever else you offend, do not offend your God. Keep Him on your side. Do what is right and then fear no man. Do what is right and trust in God, and all the world cannot hurt you. Neither time, nor death, nor eternity can harm those who follow the light that God throws upon their path. And for all imperfections trust to His gracious and forgiving love.

The following is an abstract of an article in the London Telegraph contributed by a clergyman high in office in the diocese of Canterbury and published with the approval of Archbishop Tait. It gives a view of the income and expenditure of the English church establishment:—

Average annual receipts.—Endowments (tithes and rental of lands, £1,949,204 14s; tithes, rental of lands, and interest of money investments acquired for the maintenance of the clergy since the Reformation, £2,341,051; total, £4,290,255 14s. State aid—Share in parliamentary grant for the education of the poor, £508,559. Voluntary—Parochial collections and subscriptions, £3,182,400; contributions to London church societies, £490,000; contributions to miscellaneous church institutions other than schools, and not included in parochial collections, £600,000; contributions in aid of church building and restoration, not included in parochial collections, £500,000; school payments of parents, £762,898; total, £5,445,298. Endowments and State aid together amount to £10,154,152 14s.

Average annual expenditure.—Maintenance of the clergy—1. Diocesan and departmental work: Net salaries of two archbishops, £118,556. 2. Cathedral work: Net salaries of 30 deans, 127 canons, 120 minor canons, 600 singers, with many lay officers and servants, £201,695. 3. Parochial work: Net salaries of 19,041 rectors and vicars, and 5,706 curates, £3,146,051. Total, £3,466,212. Taxes, &c., on the endowments of the clergy other than income tax, and those paid usually by occupiers, £714,048. Education of the poor.—Education of 4,044,400 scholars in church schools, with training of teachers, &c., £3,051,578. Miscellaneous Church institutions, other than schools, £1,000,000; relief of poor from church collections, £400,000; foreign missions, £500,000; current church expenses, £852,000; church building and restoration, £650,000. Total expenditure, £10,158,928, leaving a balance of £24 14s.

THE RELIGIOUS PAPER.

- 1. A good religious paper makes Christians more intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better teachers for the Sunday school.
5. It secures better attendance at the prayer meeting.
6. It leads to a better understanding of the Scriptures.
7. It increases interest in the spread of the Gospel.
8. It helps to settle many difficulties.
9. It gives unity of faith and practice in the denomination.
10. It exp ses error.
11. It places weapons in the hands of all to defend the truth.
12. It affords a channel of communication between brethren.
13. It gives the news from churches.
14. It brings out the talent of the denomination, and makes it useful on a wider scale.
15. It throws light upon obscure questions of practical interest.
16. It gives light upon obscure passages of the Bible.
17. It cultivates a taste for reading.
18. It makes the children more intelligent.
19. It makes better parents.
20. It makes better children.
21. It awakens interest for the salvation of souls.
22. It gives general religious news.
23. It gives the more important current news of general interest.
All this is furnished at very small cost compared with its value.

Miscellaneous.

Gen. O. O. Howard writes: "I think the fire in Chicago and in Boston, and other sudden losses of property have set men to thinking. It is better to found a professorship for the teaching of youth than to build a handsome palace. It is better to do good while we live, if we can."

The libel against Rev. Mr. Knight was heard before the Dundee Presbytery on the 24th of April. The libel is a very lengthy document, and contains three charges against Mr. Knight. They are: First, that he holds it to be unlawful to pray for any physical change in regard to events over which man has no control; second, that he denies the possibility of miracles; and, third, that he denies that God expresses His justice and mercy in the events of providence.

Peter Bayne says, in the Watchman and Reflector, that Archbishop Manning is a man who understands his business. By a skillful use of his opportunities he is rapidly gaining credit and influence for his Church in England. The banquet at the opening of the Royal Academy is one of the most fashionable and distinguished of all the social festivals of London, and at this the Catholic archbishop was invited to say grace, taking precedence of one of the Anglican Bishops, who also said grace. But it is not only among the aristocracy that this great strategist is making conquest. The farm laborers of England have lately formed a union for the improvement of their condition, which has been denounced by the aristocracy and regarded with scant favor by the clergy. One of the English Bishops was so unwise as to intimate in public that it would be well to duck some of the leaders in a horse-pond. But at a meeting in Exeter Hall, in behalf of this Union, Archbishop Manning comes forward and heartily advocates the movement. It would not be fair to charge the Catholic prelate with insincerity in this action. Undoubtedly he expressed his honest opinions; but the incident shows his good generalship. Mr. Bayne says that, while the English middle class is strongly Protestant, Roman Catholicism is making rapid conquests both in the higher and lower strata of British society.

Special Notice.

The new combination of Hypophosphites invented by Mr. Fellows (Fellows' Compound Syrup of Hypophosphites) is making many extraordinary cures throughout the Provinces, particularly in diseases of the nervous system, the heart and the lungs.



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