THE ST. LAWRENCE.

BY REV. A. C. GILLIES.

Air-"Gronville."

Great Saigt Lawrence, noble river, Deep, majestic, flowing, free, There are points of close resemblance
Now between miself and thee.
Whence thou consent where thou goest?
What's thy mission to and fro? Are queer questions full of meaning, Which the angels do not know.

amail at aret in thy beginning. Brought about by many means, Then thou passest glarious scenes.
Sanctimes broad, and sometimes narrow,
Now so gentle, then so bold,— Wealth and want thou seest round thee While thou trav'llest over gold.

Sometimes alow, and sometimes running, Somotimes cold, and sometimes bot, Now so deep, and then so shallow, Thus thou sharest in my lot. Though in winter almost frozen, Pale and wrapped about in gloom, Yet imapring thou risest nobig, Like the dead from out the tomb.

Hail Saint Lawrencel live for ever, Not for self, but public good, Like the One who came from heaven We give dying sinners food. Many lands and lives thon blessest On thy way toward the sea; And in this, unselfish river! May my life resemble thee.

Sometimes leadened into wringles. Growling at an angry sky; Then converted into silver By the sun's bewitching eye. Sometimes augry, like a demon Coming from the vesty deep; Sometimes smiling in thy credit, Like a happy child asleep.

Sametimes roughen'd into tempest, Sometimes calm beneath the moon, Sometimes rolling into billows In the night's tremendous noon. Sometimes laughing, sometimes weeping With thy spray like weman's tears; Thus thy life has been so human, Through the slow revolving years

Growing stronger, deeper, wider, Till thou reach the awful sea. And art lost in the Atlantic, As the creeks were lost in thec. Thus the saint, from grace to glory. Grows in faith, and peace, and love, Till he mingles with the boly On "the Sea of Glass" above

-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. Already Pius IX. has outlived Peter's years, and has falsified the strange old superstition which limits the Papacy to a quarter of a century. Born on the 18th of May, 1792, Giovanni Maria Perretti ought in a few days to close his eighty-first year. Originally intended for the army, his ill-health decided him to choose the Church, in which for several years he laboured with singular self-devotion, until in 1840 he was created Cardinal Archbishop of Milan. There are, says an old Roman proverb, three roads to the Vatican; that of the Coronari (resary makers), that of the Argentien (silversmiths), and Lungara (the it was parily by the long street, partly by the rosary, that Cardinal Ferretti won sufficient prominence to be in 1846 a dangerous candidate to the vacant chair of Gregory XVI. The tale of the coalition which elected him over his dangerous rival, Lambrus chini, although notorious, has not yet passed into recorded history. At the first ballot— in a college or conclave of fifty—Lambrus-chini secured fifteen votes, and Ferretti twelve. Again and again the votes were taken, until, on the evening of the second day, Lambruschini's followers had dwindled to eight, while Ferretti's had increased to forty-two. On the following day arrived in Bome the missing cardinals—adherents of Lambruschini, and whose votes would have served his election—together with Cardinal Gaysrach, carrying with him the already useless veto of the Court of Vienna upon the elevation of Ferretti of St. Peter's chair. These were the days when from the Alps to the Gulf of Taranto there was not a single line of iron road, when telegraphs were unknown, and when it took no small time for a special post to reach Vienna from Rome. East and west, north and south, the messongers had sped from the holy city; but some hours before the fell city; togother Pius IX. had been proclamed, and the conclave was at an end. The conclave next to be neld will be summoned under strangely different conditions and long be fore the old prescribed nine days of mourning will have elapsed every cardinal in ex istonce will, with ease, have reached Rome in time for the recordation of his vote. By the femous bull of Gregory X. the election of Pope was conferred upon the Cardinals in conclave assembled. About the exact in conclave assembled. About the exact nature of the Cardinalate considerable confusion is prevalent. A Cardinal, as such, is not an ecclesastical dignitary, but samply a species of peer of the Pope's Court. As a species of peer of the Pope but as a matter of fact he can obtain a grace but as a matter of fact he can obtain a grace de anno in annum, as used to be done by ley fellows of Oxford Colleges. "The Pope," says About, "elects the Cardinals, and the Cardinals elect the Pope." The saure is strictly true. At the expiration of the mne bays of mourning the conclave is held in the Ouirinal Palace, and the balloting takes place in the Paolina Chapel. First comes in the morning a simple ballot, then in the afternoon a second "accessory" ballot, in which the election is limited to those candidates whose names have come out by the

second ballot fall in reproducing the required majority of two-thirds, the entire precess is repeated de rovo, and a second preliminary ballot is held, followed by yet a second nary ballot is held, tollowed by your sational assessory ballot, until the requisite major'sy is obtained, subject only to the custor ary rule that not more than two ballots? and be held in each any. To further corrapticate and delay the proceedings the course of France, Austria, and Spain are processed. France, Austria, and Spain are recognised as having the power of veto uron any can-didates whose names may appear at the first ballot—a voto which is entrusted by the Court which exercises it to some member of the sacred college, and which has to be announced before the result of the assessory ballot is known. As may be expected, what with vetos and what with failures to secure the requisite majority, it is perfectly possible that a conclave should sit with locked doors usque ad injinitum. As a matter of fact a compromise is usually offected, although the records of papal conclaves are full of accounts of the most ingenious electioneering manouvres, worthy of the country of Machiavelli, and of that spirit of intrigue which cannot lay aside the mask, and prefers stratagem even to a tour de force. Of these devices the most usual is to run an obnoxious candidate for the sake of drawing from its sheath the royal veto—which can be exercised only once—and to then bring iriumphantly in another candidate, equally obnoxious, but hitherto kept concealed. Equally ingenious are the devices used by rival factions, each against the other. It is true that to elect a Pope a full majority of two thirds is required, towards which his own vote must not have been counted, but from this very fact it is true that a resolute minority of a third can absolutely prevent the election of any candidate but their own and the result is a diplomatic campaign, which has more than once threatened to culminate in an absolute deadlock. such a crisis to occur, the college would have the power to elect a compromise, delegating its full powers to a small committee of its own number The election of a Popo may be not inaptly compared to that of the head of an Oxford college, and the mode of ballot is, indeed, substantially the same. Nor is the procedure the only point of resemblance. A college is primarily a place of education, but the motives which determine the election of a head are of a mixed kind; some of the fellows voting upon political grounds, others from private motives, and others again from the desire to elect an active and energetic member, who will promote the temporal interests of the college. Equally diverse are the motives that dear mine the election of a Pope. Pio Nono, as we have already said, was elected to keep out Lambruschin; and in 1823 Leo XII was elected out of annoyance to Austria. The elected out of annoyance to Austria. The Court of Vienna has put its veto upon Severoli, betweer whom and Consalvi the election really lay. Their candidate being thus excluded, Severoly's friends asked lum to indicate the man of his choice, and he fully avenged himself for his defeat by naming Della Genga, who was immediately elected.
Upon what points the next election may
turn it would be bold indeed to conjecture,
The one thing that is certain is that an Italian will be chosen.

The precedent to this effect, although not absolutely binding, is yet hitherto unbroken, the Italian cardinals form a clear majority of the sacred college; were any but an Italian choson, he would, in all probability, be vetoed by the Crown of Austria. Of possible candidates, Antonelli's chance is barred by the fact that he has been Secretary of State, which has intherto always been held a disqualification; Cardinal Bonaparte, a'though young and able, will find his family name an obstacle to his success; Cardinal Patrizi is already to his success; Cardinal Factor is already well stricken in years; and all that is really certain is that if the Italians hold firmly together, they will have the election in their hands. In this fact is some slight hope of peace; for Ultramontanism has never been really popular with the old Itahan nobles,

USE OF GOOD MEN IN BAD TIMES.

who form the majority of the college, and

whose interests circle round the mainten-

ance of the temporal estates of the Church

rather than round subtle and semilogical

points of doctrine.

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 revive the practice of virtue by some great and bright examples, and to redress those violences and injuries which are done un-der the sun; at least to struggle and coutend 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. It is an argument of God's care of the world that antidotes grow in the neighborhood of poisons; that the most degen-erate ages have some excellent men, who seem to be made on purpose for such a time, to stem the torrent, and to give some ease to the misefies of mankind.—Sher-

SUSTENTATION IN AUSTRALIA.

The General Assembly of the Victoria Presbyterian Church 1° endeavoring to bring the salaries of their ministers up to the minimum sum of £300. There are 18 ministers whose supends range from £200 to £299. From the statistics given in, we learn that the Church has 114 ministers set sources, about £72,000. A committee that sources, about £72,000. A committee that had been appointed to promote joint action with the Church of England, in supplying the ordinances of religion to the thinly-peopled districts in the colony, reported that a conference had been held with the clergy and members of that Church, at which a joint scheme had been agreed upon. The B'shop of Melbourne is favorable to it. Presbyteries were instructed to coin the morning a simple ballot, then in the in the afternoon a second "accessory" ballot, in which the election is limited to those candidates whose names have come out by the ballot challes in the morning. Should the places of the land.

THE SALE OF LIVINGS.

The cale by auction of the Church of England proceeds with business-like regu-larity. The last sale was the kineoure liv-ing of Trehaverock, with no duty, except to ing of Trehaverock, with no duty, except to pocket the proceeds of a tithe 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 the rent to be a process necessarily. The part contains in proper now-n-days. The next auction includes the parish church of St. Philip's, coudes the parish church of St. Philip's, Liverpool. This will be the fourth parish in Liverpool that has been offered for sale during the last six months. St. Ann's, St. Paul's, St. Catherines, and now St. Philip's make up a goodly list. In this case again the seller is a eleganmenthe Roy Mr. the seller is a clergyman—the Rev. Mr. Workman, from Putney—as indeed the phrascology of the advertisement would of tiself suggest. It runs thus:—"The valuable advowsen of St. Philip's, Liverpool, of the value of £100 to £500, with prospect of an increase. The church is consecrated, of an increase. The entirely is consecrated, and enjoys the privilege of marrying from all parts of the town." No patron except a clerical one, and certainly no auctioneer, would have the shrowdness to point out the supreme advantage of enjoying the privi-lege of marrying from all parts of the town. The Rev. Mr. Workman does not state the age of the incumbent, the Rev. Mr. Cargill, so all that is known so far is that he was only appointed last year. An advow-son like St. Philip's in a crowded part of Liverpool is precisely the style of thing for which the Ritualistic Society, self-styled "The Society for the Maintenance of the Faith," is on the outlook. This new society, with Lord Nelson as chairman, has been got up for the purpose of spreading the "catholic" faith, and has already raised a large sum of money to buy advowsons in populous districts. How will the Orange-men of Liverpool take it if the advowsons men of Liverpool take it if the advowsors of their Protestant churches are bought and worked by this High Church Society? They will perhaps be compelled to go into advowson market, and outbid the High Church party, which would be a very good thing for the present patrons, whose commedity would rise in value. But if particular views are to be propagated in the tirular views are to be propagated in Church in this way, then there is nothing commercially to prevent the Liberation Socommercially to prevent the Liberation So-ciety from acquiring a large section of the Church by means of money, and putting men in the pulpit to preach disestablish-ment. Again, if a society or company may buy and work advowsons for the pur-poses of propagandism, what is to hinder another company to buy and work them with a view to profit? The sale takes place on the 24th inst., at the Guildhall Coffee-house .- Manchester Examiner.

SANCTIFIED AFFLICTIONS.

Afflictions, if sanctified, are good. 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 spice from the enemy of souls, they serve to keep us on the alert. Good are our inward conflicts with sin; they make us yearn for heaven. God plucks from us our earthly friends that we may look upon Him as He is—our very best friend. He folls our earthly hopes that we may not fail of the hope of heaven. He plunges us into sorrow that we may He plunges us into sorrow that we may escape the sorrow that is to come. He plants around the tree of pleasure angry briers that we may be induced to pluck the fruit of the tree of life. He, at times, gives this life a bitter taste, only to give a keen-er relish to the life to come. If sanctified, every trial is a treasure; each wound a scar of glory; each drop of grief will glitter a diamond in the Christian's crown of bliss.

Are our trials sometimes great. Great is our reward. Sometimes the victims of disappointment here are tautalized by the hope of good things often offered but seldom tasted. The branches of the tree of life do not withdraw themselves from the hand, and the water of the river of life never retires from the lip.

The mariner in the midst of a storm longs for the break of day. The storm-tossed Christian, too, sometimes feels that his next is long, and dark, and wearisome. Let him be of coming up a brighter day. By the eye of faith and the aid of revelation we can already see its streaks. At times we can almost feel the winds of that fresh morning breaking in upon us! Christian, nover despoud in temptation, nor repine under losses, nor murmur in afflictions. Bear thom with a smile, for the joys of heaven far exceed the sufferings of earth.

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, distreses and persecutions. Why? "For I reckon that the sufferings of this present time are of no account in comparison with the glory hereafter to be revealed in us."

Now could that white-robed company be permitted to speak to us, we should hear them from the heights of bluss 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 selves 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!"

The cup which my Father giveth me shall I not drink? "Why should I murmur?" said Henry Martyn, in his last sickness; weakness, peril and pain are but the ministering angels, whose office it is to conduct

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 Episcopa'ians, 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 pede-baptist denominations as not gospel Church-

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 "Evengelical denomina-tions?"

A. They do; but this is not true, for "evangeheal" 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 over, by word or deed, to made 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 pede-baptist or ganizations 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 Provorbs:

"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 in clined 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 da igor in sin—danger to the body; danger to the understanding; danger to the affec-tions; 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 would, 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 recoully, 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 suffor 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 honer; 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 gaming of description and control of the gaming of and not in the seeming of deceitful and apparently prosperous men. Let no man witch your soul from you; let no man dazzie your understanding from you; let no zle 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 imperfec-tions trust to His gracious and forgiving

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 Archbishep 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 n. 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 - Mainton ance of the clergy—1. Diocesan and departmental work: Net salaries of two arch-bishops, 26 bishops, and 70 archdeacons, £188,656. 2. Cathedral work: Net salaries of 30 deans, 127 canons, 120 minor canons, 606 singers, with many lay officers and servants, £201,605. S. Parochal work: Net salaries of 19,041 rectors and vicars, and 5,-706 enrates, £3,146,051. Total, £3,486,212. 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 £,044,408 scholars in church schools, with training of teachers, &c., £3,051,578. Miscellaneous Church institutions, other than schools, £1,000,000. 000,000; relief of poor from church collections, £400,700; foreign missions, £500, 000; current church expenses, £852,000 church building and restoration, £650,000. Total exponditure, £10,158,928, leaving & balance of £224 14s.

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- 2. It makes them more useful.
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- 6. It leads to a botter understanding of the Scriptures.
- 7. It increases interest in the spread of
- the Gospel. 8. It holps 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.
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- 14. It brings out the talent of the denomination, and makes it useful on a wider scale.
- 15. It throws light upon obscure ques. tions of practical interest. 16. It gives light upon obscure passager
- of the Bible. 17. It cultivates a taste for reading.
- 18. It makes the children more intelli-
- gont. 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 nows 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 nre in Omengo and in Bosson, and other sudden losses of property have set men to thinking. It is botter to found a professor-ship 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. Kuight 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 Manuing is a man who understands his business. By 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 scale festivate of London and at the scale festivate of the social festivais of London, and at this the Catholic archbishop was invited to say grace, taking precedence of one of the Angrace, taking precedence of one of the Aughean 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 clorgy. 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-round. But at a of the leaders in a horse-pond. But at a meeting in Exetor 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.

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