efficientors and Correspondents. CHRIST'S HEADSHIP.

pfice de this trouble about the Headship Chat 2. No principles is at stake, no other, a danger. There was no discuskoult en danger. There was no discussing abeat the Housdahip in Americal, whon
They was no happil; effected there,
and the love to Americal to the about
the standard were not disloyed to the about
the standard were not disloyed to the about
the standard to the standar the United States there was no such the United States there was no such the Meanthing of the States the Healthin, yet the states united there were not less loyal states and faithful to His cause than we by all this trouble among us in Causals? is all this trouble among us in Casada ?

Sectland that which causes all just it can bitterize is without meanbe figuifecancy. In Canada, as in Austa with the United Stoles. The Headship that we are the United Stoles. The Headship the second of the Church. I five Jisadahip of Christ is His Divinity. The Headship of Christ is His Divinity. The Internal lighter yet Prophet, Priest, and I first and I find the Market as the Company of the Charles of the Light of the Charles of the Light of the Charles of the Ch Thank, we commend that the transfer and the file that desired as in some of the Divinity of the present as in some of the New burning that the transfer as in the tra

and we are bound to obey,

mely no one looks on the Church as in

in the event of Union, of boing
include by State interference. We can

if that the civil megistrate in our

of 20 years never interfered with

if government of the Church. If

the dancer let it be pointed out, and

cossary steps be taken for the pro
do of the Church. All this disputing

the Hassiship will avail little in the

cost of langue, if danger there be. Is the

Church brampled on to the United States

because there are nose there who controlsomothing in which great truths are involv-ed and not about that whick, in our circumtances at least, is meaningless.

But for posuline circumstances connected with the establishment of Presbyterianism in Scotland we probably never would have board of the Hendahip of Christ in the sense in which it is u.c.l. In the P. C. of B.N.A. in which it is used. In the P. C. of B.N.A. we are to be altogether separate from the churches of the Old Country, and the sconor we stop disputing about things that in Canada have no meaning or significance, the better. Let us employ our energies ou something mere penetical, and that which involves truth with which we have to do. The true Headalip of Christ is His Divinity, and the true way to honour Him is to give to Him the honor and glory due to His name, and to be fathiful, as a Church, "to the lofty trust committed to us. the lofty trust committed to us.

the lofty that committed to us.

Let us pray that Union may come, true,
hearty Union, recombling the Master's dyjug prayer (John xvii. 22), "That they all
may be once, as Thou, Father, art m Me,
and I in Thee, that they also may be one
n us, that the world may believe that
Thou has sent me."

nto his assumed at the second second and the second at the second at the second and bad spirit, or a spirit "not good," nor would in the least sock to retort in similar

and had spirit, or a spirit "not good," nor would in the least seek to retart in similar fashion.

A large portion of Mr. M.'s last letter is taken up with showing the difference of monuting between the popular and technical meaning of the word appeal, and dwelling upon the fact that he meant that no technical appeal could be read to a every court from the finding of a Spond or Assembly. Whoever thought of succe-thing the special court in the bend shading of a Spond or Assembly. Whoever thought of succe-thing the special court in the bend shading of a Spond or Assembly. Whoever thought of succe-thing the special court is the find on the special state in the special court is the special court in the special court in the special court is the special court in the special court in the special court in the special court in the special court is the special court in the special court in the special court in the special court is the special court in the special court in the special court is the special court in the special court in the special court in the special court in the special court is the special court in the special court i

by nob docume. I make a popul of the count boor hed been made, but I said, and the count boor hed been made, but I said, and the count boor hed been made, but I said, and the count boor hed been made, but I said, and the count boor hed been made, but I said, and the count boor hed been made, but I said, and the count boor hed been and the count boor hed been made and the count been counted by the been c

Letter from Row, C. Chiniquy.

To my dear and kend Priends of Can ada .

DEAR BRETHRES AND SISTERS IN CURIET When before the dawn of day of this new year, I was at the feet of our merciful Heav year, i was at the feet of our merciful Heav-only Fither, to thank Him for having exced us from the rearing lion, who has so often threatened to devour us these last welve months, I could not furget the blessel in-struments of the mercies of the Lord

toward us.

With tears of gratitude, I have asked
Him to pour upon you all his most abun
dant blessings. May the voice of the sacri
flow you have made to help ms preach the
Gospel to my dear countryines go to the
Marcy Rest, and bring upon you the rithest
showers of His grace. May pence and
marcy dwell for ever in your hoppy homes.

marry await to ever my are nepty tomes. The last year has been remarkable for the new offerts made by the slaves of the Pope to take sway my life, and prevent anofrom giving my testimony against the great apostacy of Rome, but I pray God that the praces and wounds we have received, and the lofty trust committed to us.

Let us pray that Union may come, true, hearty Chion, recopibling the Master's ally ing prayer. (John xxii. 21), "That they all prayer (John xxii. 21), "That they all may be one, as Thou, Father, art m. Mr. and I in Thee, that they also may be one on us, that the world may be lore that Thou has sent me."

Ax Old Churchi Minetan.

Ax Old Churchi Minetan.

Ax Old Churchi Minetan.

Dar Sin.—There is not much use in prolonging the controversy with Mr. Middlenies. He complains of my writing anonymously. I searcely think he has any ground for that. I wrote at first under my quessent signature. Mr. Middlenies might have declined to take notice of anything it paid, an account of my netgiving my tame, but having taken me as I was, he cannot have a single and the proposed of the control of the con

NOTES BY THE WAY

MON-PRINCEPARION - EXPLORMENT

Mr. Lecture - At your suggestion, a testy joitings by the way are famished.

The first occurrence of interest was mare categor importing in the C. P. Chur. li

CARRIES.

Ou Xuius eve, whou the Busic of Unio it is cheering to notice that the Kirk people in this vicinity have also decided in favor of Union. This is only what night be exin the vicinity have also dealed in favor of Union. This is only that neight be expected, as the mass of our people are thoroughly proposed for Union, and have no symmetry with those ham-splatting oppositions, whose real mostive, as a popularly between the region of Union, is not that the terms of Union are satisfactory, but be causafully do not count Union on any basis of or term. They allow their forenges and projudices, eather than principle, to hiss thoir judgment, hence so much also distinct judgment, hence so much also do that their judgment, hence so much also do charity, there appears to be too good grounds for this popular opinion in segarity to the anti-enion leaders; for the calmest and ablest judges can see no real force in timer objections, no more than no mass of the people do. Hence the people nawer to threats of separation, &c.: " If the opposition of tune will second, rather than stelly Union, let hom go.

Mr. link came lorward and presented the pastor, Rev. E. Cockburn, M.A., with a purso of 800, and Mr. Volsh, on behalf of the congregation, read a brief but touching address, expressive of their warmest sympathy and latherment, thus opportunolypradoring the festive occasion of Merry Chitat. dering the fether occasion of Merry Christ-mas morrors and lampir in the best tones. Mr. Ca-kburn, though completely taken by surprise, ropin an feeling terms. Thus the congregation have given their patter genu-ine tokens of their heartly co-operation, and doubtless will soon furnish aid more pre-cious than gold and beautiful than pearls.

Arriving at

the people are still agitated over the satragody, and execution of Nesbit. Lement-able affair! not only in molf, but also in able affair! not only in steolf, but also in the depreved last-rand percented scatments that erop out among all classes of the community. Your readers are doubtless aware his wettough the execution was within the court-yard—scores eroused around outside the walls, clamber, du pit to roof of a clurch close by, to catch a glumpso of the death lifes of the unfortunett victum, it is said, even ladice mingled in the moticy crowd without, white about fifty of the clir were admitted on "parses" from the Sheruff to witness and cupy the spectacle with unconstructed vision 1 Angle-bacous with unoble-bacous in Angle-bacous with undertracted vision! Augle-baxons of the ninetcenth century are accustomed to beast of the refinement and civilization or nations, e.g., the gladuatorial contints, buil-fighting, &c.; but the sestiminate of the spectators of the swere innocent and refined in comparison with the mawkish sentimentality of these so eagely rushing to see a follow being launched nice sterrity, within by the hand of justice, in cold blood.

Patring on L.

role is repeated in reference to th Brenton execution, with this rather novel difference, that the political papers of the town, true to their instincts and habits of town, the to their mainties and habits of taking expressionables at very fining, have in this case joines, asses as to the prisoners as anny, decoming that question with their usual gusto. It is and enough in diseas-sions about religious or electricational marters to give them, a political that; but to carry maintains formula, the solutest areas antipather formed in the political nuto discussions on points involving, life in rather to: much for most people, and will, perhaps, facilitate a new departure from existing parties.

Dec. 80th, 1873.

A surprise party as-ambled at the residence of the Rev. W. L. Mokay, paster of the Frest Presuptorian Church in Oranga-ville, on Preday ingit, and presented the towering guidenness and his estimated half with valuable pictures, accompanied with adults. an address. Latins, evidences of the friendship and estern of the congregation tionusing and often of the congregation for their passer, the liet. Nr. McKay 10-plied on behalf of him off and lady in very appropriate terms. After a ending a very plensant and a recalled coming with their Louisia to the first of the control of

Luaves from the Note Book of a Cana-Abroad.

GC X, OF WANCED STEE.

I had often wished and fried to near this justly celebrated preacher, but, *s he was much from home on account of his failing health, I had always been disappointed, till one day last October, when I was fortunate some any dar. October, which I was returned smought to be called to that eithy en daily at the inten of the Mis-domany anniversary set vices of the church. The building standaction of the great theoretical force of the entry of the great theoretical force of the entry a good way from its businesses centre, in a neighborhood poppied layed by prosperous marginalists, manufac-1933 by properous an releasts, manufac-titutes, and persons of undopondent users, and amongst his locares and councy of the best men in the city, not always agreeing with him to Bapital and Congregational vious, but attracted by his pulpit powers and personal qualities. Thang care to be in good time, a courtous seat-holder at the in good time, a courteous seat-holder at the door promptly accommodates us with room in his paw, and we are at once struck with the comfort of the handsome landing, though the general effect is marred by showy ornamentation of the masic-hall showy ornamentation of the magic-hall style, capetally in the hall-tolescope paterns of the windows. When will people ionin that simplicity is ossemuted to olegance, and power. They might loarn something of it, you would think, from the man who has within the hall with the man who has you would littled, from the man who has quickly taken his place in the put, it, and invited us to join in a solemn invocation of the Divine Presence and blessing. He so of till modium height, thin, pale, or rather collow face, lit up with dark eyes, full of deep meaning, forchead, broad rather than high, with an abundance of dark straight high, with an abundance of dark straight hair, folled back. The most striking chartosteristic of the man is intensity—of thought, feeling, and utterance. This goes far to make up for want of cleanaces and attength in voice. Everything in his prayers and has proaching seems to come from the depths of his soul, and that with gual ournestness and power, notwinktanding the boddly suffering which he was onduring, and which, he asked, might secuse the defeats of a discourse, which, ho, haps, after all, was heightoned in power by the very fact—sown as the braited tree gives forth a richer balm. It is well known that Mr. McLaren is an extemptor pracher, in the sense not only of preaching without Mr. MeLaren is an extempore preacher, in the sense not only of preaching without reading or committing, but, like Syurgeon, without writing, rarely writing a disc utuse, at least unit after 1t has been dolvier. As the cost him manglit, as some suppose must lottow in such cases. He has the reputation of boing most fastitions and self-executing in the selection of limit themes and they elaboration with great taental toil. Not many limit to congregate on and his reputation requires it, but that this is his constitutional habit. In such things a man inust be a law unto lumps it. must be a law unto impself.

insists be a law unto limited.

The text was Malt, * 9. "I'redly ye have received, freely give." The following is a brief outline of the discourse including its leading thoughts, though only frequent any notes could be made of some of the fluest passages, one was so borne along by the title of thought and feeling. Many of the fluest passages, one was so borne along by the title of thought and feeling. Many of the fluest passages, one was so borne along by the title of thought and feeling. Many of the instructions given to the discipline and afterwards repeated, such as "the next one and afterwards repeated as well as the flue to the had even then a general application to its deepest and tracel foundation, bracking us to regard it as I, a matter of soll - which yearing the to regard it as I, a matter of soll - which is the regard it as I, a matter of soll - will initiation of Christ.

I. Our solemn obligation to work and the

I. Our solemn obligation to work and to cross the based on the very fact of possessing the means needed. There is not seek thing as property which is not trust projectly. Do with overy thing—attempts of the body, powers of mind, thin, indicates, &c. The possessions of one are/to be the interritation of all, as truly as the beauty of thowers and the brightness of fight are not for themselves, but for all who have eyes to see, and culture to enjoy them. The whole system of commerce has go not from the nothing and the stonger should be its scope and reign a spiritual things, larging weighty obligation on those to whom God has given knowledge of the truth. There as annothing very awful in the self-complessent solfish uses of the Christian who may knowledge. I. Our solemn obligation to work and to uses of the Christian who amas lumach in the Egit of revolution, and is, ores the thick ribbed ico which civel pea in the cold and dark case untrade of our race. He who protospess the know kolge and the kape of the well-springs of life, and suffer whose caravans to prilish of thirst, may tumb limed frace and happy in him delifference, but it is ust and sume, be will at the civil a man. Why are we sate? Collada.

to a may our heart, met we may reflect to others the knowledge of God in the face of 4- ons Christ, "Heavest does with us as we slift torches do," lights them, not for therosolves, but to civo others light.

121 Our obligations are not discharged 1111 a have your auracless to the work. In Manchester the hie of maquity is rising In Manchester the Lie of impulity is riving in one lanes and alleys, and we are falling in one land stem it, became the work is letter the low, while the net give a sovereign to this and that object, pay their power that, and now and than go to a prayer uncrease or missionery rathering, but nove open their lips for Christ. They could the obligation as men do the militiation and pay a substitute. No contomps uneant for liberal giving, but that is not contain, we should not withhold the most received that we be a first that we have.

were prophets?"

II. Let this service be one of gratiful fore. This is the only ground of appeal on which we can rely. We have often failed form the motives were so the use of secondary unclieds such as pity, compassion, actarian interests—half circumstard selfahurs. Instead of hammering, Christ trus melting us, and appeals to gratitude—a motive comprehensive enough to be the law of all attractions. The stream produced in the one case is pranged up and we used not woulder if it soon fails: in the other it flows from a living appeals bursting forth flows from a living spring bursting forth in the older it in the dapths of the heart. Let the love of Christ constrain us, and so shall we, not repay, but seknowledge the great gift of Illimeter and His Gospal to us, be the consecration of a renewed life.

secration of a renewed life.

III. Christian work is wrought after the pattern of Christ's life. It would be presumentuous in us to make any comparison, but III skindly parallels them in the precept before us. Here followed a Pauline outurated rapturous adoration of the infinite, unaspeakable compassion which moved the diviso love in Hawan to undertake the great accritice on earth. In the contemplation of this we are lost. It is too high for us. But rather let us, as more within

uvine love in Heaven to undertake the great sacrides on earth. In the countern plation of this we are lost. It is too high for us. But rather let us, as more within our compulsion and imitation, look to his un ewering devolion to b'- life's great end. Tellow Him along His theory pash to the cross, and see how it is strewn all the way and the cross, and see how it is strewn all the way and the make of such a Master, and initiation of such and annulinitied love. Do not hesitate, in service of such a Master, and initiation of such and sacre, and initiation of such and sacre, and initiation of such and sacre was an it, and so fulfil the great law of the Christian. However, and to make a such as the control of the such and the control of the such and the control of the such and the control of a sonewhat abrupt can just on the such as the s

Pirst Presbyterian Church, Guelph.

First Presbyterian Church, Guelph,

The congregation made, the Rev. Mr.
Threatness charge hold their names soirce
in the town hall less night, Between six
and seven o'clock, about three hundred persons themseld, a most excellent tes in the
council Chauber. A journment was then
made to the hall, and Mr. Torcause took to
the chair. On the platform, besides the
sucakers, were Rev. Mr. Wardmen. Rev.
Dr. Hogg, Mayor Role troop, Mr. Lafferty
and sectoral laddes. The body of the h. I
was well filled, althe the annu new was not
so crowled as on former occasions, owing
doubless to the number of mailing galacrogs at this season. After a few words
delicted the troop of mailing galacroys. I have been also been also been also
delicted the troop of the country. Rev.
Mr. Peckie, of Berlin, followed with some
coupling with or the Provisions in France;
and notwinstranding the Lorth of time
coupond by Mr. Cocamne's chilerost.