

Our Young Folks.

Father On.

I hear it singing, singing sweetly, softly in an undertone, singing as if God had taught it, "It is better farther on!"

A Child's Faith.

A correspondent of the New York Evangelist relates the following instance of child faith: Last year, coming from Pittsburgh east in a sleeping car. My apartment was next to that occupied by a gentleman, his wife and their little daughter, perhaps four years old.

Flossy.

Flossy Reade says it is pretty lonesome times not to have any brothers or sisters; but being a very cheerful, sunny-tempered little girl, she makes the best of it by being on the most intimate and friendly terms with her countless family of dolls.

Flossy sat in her low chair in the nursery, a ball of scarlet yarn and a pair of stockings in her lap. Mr. Adolphus was leaning rather stiffly, it must be owned, against the shoe box, dressed in a blue coat trimmed with brass buttons, a gay waistcoat, and an astonishing cravat.

"Adolphus," began Flossy, as she thrust a chubby hand into the toe of a very forlorn-looking stocking. "Adolphus, do you see that? You know when mamma went away to visit Aunt Mary, she said I might keep my stockings in order myself when she was gone. She gave me this ball of yarn with a needle stuck carefully in it, on purpose for me to use; and she told me to look every morning, and if I found the least bit of a hole, to mend it right away. Well, sure enough the other day the tiniest, tottiest one came; but it was such a little bit of a thing that I thought it wouldn't make any difference if I waited a day before I tended to it. The next morning it was a little larger; but I was in such a hurry to run down and see why Jim was bawling, that I drew it right on again. Every day it kept growing bigger and bigger; and the bigger it grew the more I didn't want to mend it. At last it got so bad that every one of my toes popped out of it; and now will you look at it, sir? It is all raveled and torn, and I never can mend it in the world. I shall have to show it to mamma, and what will she say! I don't believe she will ever think I am fit to be trusted again."

"Now, Adolphus, you needn't sneak off, sir; I have just happened to think that this is the way when a man begins to drink. At first he takes a little bit, and says, 'Oh, pooh! that didn't hurt me any; then he takes a little more and says, 'Oh, pooh! again; and so he goes on, drinking more and more, till at last he gets to be just like this stocking—all rags! His clothes are ragged, and his mind is ragged, and his mind is ragged, and he is too far gone to be mended, so that is the end of him."

"Once I saw somebody pick up the stitches to an old stocking and knit a new toe; but I don't think, I don't believe, a drunken man can ever do his life over again. I know my mamma will feel very sorry when she sees that this pretty stocking, which grandmamma knit for me, is all spoiled, and I should feel d-r-o-n-a-dully to see you come staggering up the street with the boys and dogs after you as they were after Jim Hartley last evening. He was frightened out of his wits, but he couldn't help himself a bit."

"Now, my dear, I hope you will learn a good lesson from this, and never take a single tinky drop. If you never begin, you will never have to leave off; and if you let it every bit a'one, you may become quite a useful man, and your clothes will always look nice and shiny, just as they do now."

"Adolphus Maigold!"—here she turned sharply upon him—"go, right down to the store, as quick as you can, and bring me a pound of mustard; that child in the blue crib looks as though she was going to have fits. This comes of disobeying; she had eating green grapes. I would let her have a few as a punishment, but I should have to take care of her; and I don't know but they're catching. And, stop a moment, Adolphus; don't let me see you come home smoking a cigar, not even a sandy one. I don't wish you to have any bad habits; you must bring you up, my son, or else I'll be obliged to bring you up myself. All into gray!" and Flossy shook her little white curls.

Presbytery of Hamilton.

This Presbytery met in Central Church, Hamilton, on the 7th May, at half-past three o'clock p.m. There were present eight ministers and one elder. Mr. J. G. Murray was appointed Moderator pro tempore. The purpose of the meeting was to carry out a request made by the Assembly's Home Mission Committee to obtain Mr. D. J. Caswell, whom they had appointed as a missionary to Silver Lake, Lake Superior. The Presbytery proceeded to hear Mr. Caswell deliver the prescribed trials, usual on such occasions, and on a conjunct view of the whole, accepted them. They adjourned to meet at half-past seven o'clock p.m., for the purpose of ordaining the candidate. When thus met, Mr. Renoult preached, Mr. Murray, the Moderator, gave a brief account of the previous steps in the case, and then put the questions in the formula, to which satisfactory answers were returned. In solemn prayer by the Moderator, Mr. Caswell was ordained to the office of the holy Ministry by the laying on of the hands of the Presbytery, and then received the right hand of fellowship from all the members present. Mr. Porteous then addressed the minister, and Mr. Laing the congregation. On promising to sign the formula when required, the name of Mr. Caswell was added to the roll of Presbytery, until the General Assembly inform them what is to be his future Presbyterial connection. The newly ordained missionary departs for the field of his labors with the prayers of his co-presbyters for health and success. The Presbytery met according to adjournment, in the Presbyterian Church, Jarvis, on the 12th May at 11.30 a.m. There were nine ministers and one elder present. In the absence of the Moderator, Mr. Black was appointed pro tempore to that office, and Mr. McColl to that of Clerk, pro tempore. The first business was the induction of the Rev. Thomas McGuire, late of Glenallen and Hollin, in the Presbytery of Guelph, into the pastoral charge of Jarvis and Walpole. Mr. Renoult preached; Mr. Black put the questions of the formula, led in prayer; and, in the name of the Presbytery, inducted him into the charge of these congregations. Mr. Fletcher addressed the minister, and Mr. McColl the congregation. Mr. McGuire enters upon his new field of labour with every prospect of usefulness, and the prayer of the Presbytery is that he may be long spared to labor amongst his people, who have welcomed him among them with most becoming unanimity. The Presbytery agreed to ask the General Assembly for leave to retain the name of Mr. Choyne on their roll, and appointed Mr. McColl to support their request. They also agreed, from facts laid before them, to alter the date of Mr. Choyne's name on the list of Aged and Infirm Ministers, from May 1st to January 1st, A. D. 1874. It was also agreed to reconsider their decision regarding the re-arrangement of Mr. Choyne's late field of labor. The Presbytery adopted an overture to the General Assembly, praying them to employ the most likely means to secure a Presbyterial Ecumenical Council. The Presbytery appointed Messrs. McColl, Fletcher, and McMillan to represent them in the General Assembly, in the matter. The Presbytery declined to grant the translation of Mr. Chrystal, of Silverhill and Lynedoch, to the congregation of East Clifford, in the Presbytery of Paris. Negotiations to receive the congregation of Port Robinson, of the U. P. Church of North America, are being proceeded with, and promise to terminate successfully. Adjourned to meet in Central Church, Hamilton, on 2nd Tuesday of July next, at 11.30 a.m.—JOHN PORTROUS, Presbytery Clerk.

Presbytery of Guelph.

The Presbytery met in Chalmers Church, Guelph, on Tuesday, 5th May, when the following business was transacted. Session Records were laid on the table and committees appointed to examine them. These committees reported at the afternoon sederunt and the Records were ordered to be attested in terms applicable to each. Mr. Millican reported that as appointed, he had preached at Waldemar and declared the charge vacant through the resignation of Mr. McLennan. A petition was then handed in from the congregation, asking the Presbytery to appoint Mr. Millican to take the oversight of their souls, with a subscription of one hundred and thirty-one dollars which they offer as remuneration for his services. After lengthened deliberation, it was, on motion duly made and seconded, agreed to request Mr. Millican to give such supply as he may find himself able to Waldemar in the meantime, and to summon the congregation of St. John's, Garafaxa, to appear for their interests at next ordinary meeting in view of the continuance of this arrangement for supplying Waldemar. The Presbytery then proceeded to take up the Resolutions on Union with other Churches, sent down by the General Assembly, and delayed from last ordinary meeting, and the same were read by the Clerk, number i, ii, v, vi, viii, ix, and x, were adopted without any amendment being proposed. Amendments were offered to iii, iv, and vii, but rejected by majorities. A motion to approve of the Record as a whole was then carried by a majority against an amendment not approved. A motion by Mr. Middlemiss to overture to the assembly not to admit the Church to Union without further endeavor to secure such terms as shall be more generally, if not universally acceptable, and, in particular to ascertain what objection, if any there can be, on the part of any of the negotiating Churches to the inclusion in the Basis of an Article of the Headship of Christ, such as is so extensively and earnestly desired in this Church, was rejected by a majority of seven to five. A letter was read from Mr. Middlemiss declining the call addressed to him by the congregation of West-Edinburgh. Petitions for moderation from that congregation and Knox Church, Galt, were granted. Mr. Kay who is about to proceed to Salt-Stafford as a missionary under the auspices of the Home Mission Committee, was heard and delivered his trials for ordination, and the same were accepted, and he was ordained to the office of the holy Ministry by the laying on of the hands of the Presbytery, and then received the right hand of fellowship from all the members present. A report of the proceedings of the local Synod, was read and approved.

in another column. The deputation appointed to visit the congregation of Rockwood and Eden Mills gave in their report, and the thanks of the Presbytery were tendered them for the diligence they had displayed on the matter committed to them. It was agreed that consideration of the report be delayed till next meeting; the Presbytery in the meantime expressing their sympathy with both the minister and the congregation in the circumstances in which they are placed, and requesting the congregation to send commissions to the next meeting. Mr. Smellie reported a minute on the translation of Mr. McGuire to Jarvis and Walpole, and the same was adopted and ordered to be inserted in the Records, and copies of it to be transmitted to Mr. McGuire and the congregation of Glenallen and Hollin about to be deprived of his services. The following is the minute (See annexed paper). The Reference from Cornwall Knox Session in the matter of complaint against Mr. Neil Currie was further delayed till next ordinary meeting, at which the parties interested were summoned to be present. Arrangements were made for the supply of Wintourbourne and New Hamburg. A resolution was adopted instructing the committee appointed at a previous meeting to inspect the plan, for the Church proposed to be erected in North Lather, and to see that the building be such as to afford comfortable and sufficient accommodation. Assessors were appointed with Mr. Anderson, Moderator of Session, for the election and ordination of elders at North Lather. Mr. Dickie reported the arrangements he had made for the supply of his pulpit while absent on a visit to Butan. At the meeting on Wednesday evening after the ordination of Mr. Kay, Mr. Torrance was appointed commissioner to the General Assembly in place of Mr. Anderson who craved to be relieved and it was agreed that a vote of thanks be given to Messrs. Cochran, McLavish, McColl and McMillan for the appropriate and excellent addresses they had given to the missionary ordained and to the congregation.

The Guibord Case.

HOW IT IS REGARDED IN ENGLAND.

This celebrated case, which is soon to come up before Her Majesty's Privy Council for final adjudication, has begun to receive a large share of the attention of the British press. A remarkably able statement of it appears in the London Hour of April 24th, which characterizes it as disclosing "a singular condition of affairs in Canada, and one which we cannot too constantly keep in mind." After describing the legal procedure in the case up to its appeal to England, the Hour says:—

Madame Guibord's proceedings were founded on the status given to the Roman Church in Lower Canada by the Treaty of 1763, on the fall of Montreal, by which the English Crown recognised the Roman Church in this Province as a cessation to the inhabitants, so far as the laws of England permit. Much stress was laid on the language of this treaty by the advocates of the clergy, who contended that this Church was thereby deprived of any legal status, being merely a private society, and that it could not be controlled by a writ of mandamus, though it would of course be liable to an action of defamation or for breach of contract. But Madame Guibord's counsel relied practically on the same grounds on which the German ecclesiastical legislation is founded, that the Roman Church in Canada has a recognized public position, and, consequently, may be called on by the public tribunals to give an account of the discharge of its duties. The Roman Catholics of Canada were obliged by law to pay taxes for the support of their Church. The mere fact that the old Treaty of Montreal gave the Roman Catholic Church of Canada, with its distinct Gallican principles, a State position, enabled one of the members of the Church to have a summary remedy against the high-handed proceedings of the Archbishop. No accusation was made against M. Guibord, except that he had continued a member of the Canadian Institute. The fault of the Institute consisted in this, that it had a large library containing a number of books condemned in the Index Expurgatorius. Archbishop Bourget had made many efforts to force this institution to destroy its library, and had finally obtained a letter of condemnation of its members from the College of the Propaganda at Rome. This letter he had enforced by a solemn pastoral in his diocese, declaring that all who disregarded the Roman massive incurred excommunication. As one thus implicitly excommunicated the clergy refused to bury M. Guibord. The principle of Roman polity involved in this struggle with the Canadian Institute we have heard of from time to time in Europe before. It is nearly exactly similar to the interference of Bishop Dornan in Belfast with the Mechanics Institute of that town a few years since. In Belfast, unfortunately, the Bishop was powerful enough to assert complete control over the Society. In Canada this high-handed proceeding has provoked determined resistance, of which this lengthened litigation about the burial of the deceased M. Guibord is one of the most striking results. When brought into Court the ecclesiastical authorities alleged, first of all, that they were quite ready to give civil burial; their objection was to officiating at the funeral. The explanation of this plea given in the Montreal Courts was that there was a portion of the parish cemetery walled off for the burial of public malefactors and others who died out of communion with the Church, and the body might have been interred there had the widow so pleased—that is, provided the Church authorities could carry out their purpose of insulting the remains; they did not insist on keeping them unburied. Another plea reminds us of the O'Keefe trials in Ireland. It was alleged that ecclesiastical officers could not be called to account by civil tribunals. Judge Monroth treated this pretension still more summarily than did the Irish Court of Queen's Bench. Indeed, its position of character was more apparent in a Church body directly constituted on the principles of the Gallican Church of France. More able questions arose, so we must refer the Roman Catholic Church reader to the State position as being recognized in Can-

ada, its powers enabled its officers to create new offences, and to deprive members of the communion of the rights and privileges which they would otherwise enjoy. Much curious lore as to what constituted a public sinner in the acceptance of the terms recognized by the old French jurist appears in the proceedings. But what is most remarkable is the persistent effort which the Roman authorities appear to have made in recent years to apply for Ultramarine purposes those rights and powers which were originally conceived to the Gallican Church of Canada; and Judge Mondet indicated his readiness to compel priests to administer baptism where the refusal was occasioned by the opposition of the parents to some caprice of the Bishop.

One of the great contentions in the suit was, that the deceased being implicitly excommunicated, came within the provisions of the ritual in use in the diocese of Montreal, according to which Church burial may be refused to certain classes of persons, amongst whom are those liable to the greater excommunication, and those who have been named in an interdict. This ritual, it turns out, is a modern introduction in substitution for the old Canadian ritual. In the latter these penalties could only be inflicted in case of persons actually excommunicated by name. This system of substituting the Roman ritual for those in use in separate dioceses we have seen applied over and over again in France. What is noteworthy about this instance is the language in which such a course is provided against by a former archbishop of Quebec, in 1700. By him the use of any other ritual than the old Gallican one was expressly forbidden. We see in this case that amongst our fellow subjects at the other side of the Atlantic, very same conflict is being fought out that presses upon us in Ireland, is raging in every country of Europe. In Canada the Roman Church works under those conditions of establishment which it was at one time supposed might, had they existed in Ireland, have tended to the security and peace of the country. But we find that even with these inducements to accord with a submission to the laws, and with a Roman Catholic laity still animated largely by Gallican traditions, the Roman authorities are as eager to infringe on personal liberty as to exercise arbitrary power amidst the ignorant population of Ireland.

The Anglo-Saxon Future.

The May number of the Canada Christian Monthly, edited by the Rev. James Cameron, M.A., of Chatsworth, well sustains the reputation of the useful periodical. We copy the following article by the Editor:—

The rise of the Anglo-Saxon race is one of the most striking phenomena of modern times. A century ago,—just two years before the declaration of independence in the United States,—Britain was a great power; but it was no more than an equality with several others. At that time its whole population, at home and abroad, did not exceed eighteen millions. In that respect it was about equal to Spain, and considerably less than either France or Austria. Its colonies were multiplying; but, with the exception of the American States, few were of any great importance. Its dominion in India was then circumscribed within very narrow limits. And at that time the commerce of Britain was not very greatly ahead of some of its rivals.

Now, when we contrast that time with the present day, the most startling results appear. From eighteen millions, the number of the people has increased to over eighty millions. Spain, France, and Austria combined, do not now equal the number of those who speak our own tongue. And with the increase in mere numbers, there has been a far greater proportionate increase in mere numbers, there has been a far greater proportionate increase in all the elements of national wealth, power, and greatness. Our tongue is heard in every land. Our ships visit every shore. The great bulk of the commerce of the whole earth is now in our hands. Colonies, which are fast assuming the character of great imperial communities, are posted in every position of advantage all the world over,—like the links of a great chain compassing the earth. And in India, we are now giving our language and laws to one of the greatest empires the world ever saw. There is not another instance of the rise and growth of any people so rapid, on so large a scale, and resting on foundations so firm and vast.

We have all heard of Macaulay's famous New Zealander, who, in some future age, is to visit the banks of the Thames, and to sketch the ruins of St. Paul's from a broken arch in London bridge. All that is left of present greatness is a memory. Those streets which teemed with a nation's life, are still and silent. The marsh fowl makes its nest where the world's merchant princes used to congregate. The power and splendour of imperial Britain have passed away like the shadows of a dream. It is fascinating for man full of old historic lore to generalize from past experience. And so, like the old empires which have come and gone, Britain is to rise, reach its height, and then decay, and pass away. But these speculations are not to be fully trusted. They are misleading, and tend to blind the mind to the elements in a nation's life which may greatly modify, or even entirely prevent such a result. The life of a nation is not like that of a plant, or a tree, the laws of whose growth and existence we know, and can foretell with certainty. In the gospel of Christ we have an element of national vitality which is most simply ignored, in great measure, by our literary men. It is that evangelical element which is the basis of that national liberty which prevails in every Anglo-Saxon community. It is that same element which sustains respect for public justice, and the laws of our society, security, and it is that same element which gives that power and vitality to public morality, whereby it becomes a very real power for any time, however great, powerful, to outrage, openly, the sacred law, and to dishonour it. And these are all the most potent forces in human life and the most potent forces in human life and the most potent forces in human life.

Now, co-incident with this wonderful growth in numbers, and the more wonderful growth in wealth and power, we are to note the rise of a more earnest and aggressive evangelical spirit. It is in the Anglo-Saxon communities that we see all those great associations springing up, which have for their end the spread of the gospel over all the earth. It is there we find such societies as the Bible and Tract Societies, designed to operate not within their own area alone, but to spread the word of God, and a pure, evangelical literature, among all the nations of the earth. It is there, also, we find all those great associations for the evangelization of the heathen. They are sustained by our wealth, and wrought by our own countrymen. Hundreds have gone forth from Britain and America as heralds of the Cross, and are now labouring in every heathen land. And can we suppose that there is no connection between our growth in national greatness, and this earnest evangelical spirit begotten among us? May it not be that God, who doth according to His will among the inhabitants of the earth, has committed to us all this great power for the very purpose of spreading over all the earth the knowledge of Himself?

That power is the measure of our responsibility. No other race is in that position of supreme advantage fitting them to be the divine instrumentality for this great end. And, with all our shortcomings, no race of men so fully recognize their responsibility in this matter. Now promotion cometh not from the East or the West, it is God who putteth down one, and setteth up another. Do we not read in that book which our statesmen would do well to ponder more? "The nation or kingdom that will not serve Thee shall perish; yea, these nations shall be utterly spoiled." We do not wonder at the decay and fall of old heathen and worldly powers. Their purpose served, they passed away. But let us busy ourselves in God's work, and He shall care for our national fortunes. There can be no fear of national death, as long as we are true to our trust as custodians of God's Word, and as long as we fulfil our part as the great agency for winning the world to Christ. Nay, rather let us be true to our heritage and responsibility, and then, in the near future, we may see the Anglo-Saxon race, until it holds the high position of the World's Imperial race.

Moral Courage.

Have the courage to speak to a friend in a seedy coat, even though you are in company with a rich one and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to cut the most agreeable acquaintance you have, when you are convinced he lacks principle; a friend should bear with a friend's infirmities, but not with his vices.

Have the courage to show your respect for honesty in whatever guise it appears, and your contempt of dishonesty and duplicity by whomsoever exhibited.

Have the courage to acknowledge your ignorance rather than seek knowledge under false pretences.

Have the courage to obey your Maker at the risk of being ridiculed by man.

The Portrait of Charity.

"And though I bestow all my goods to feed the poor, it profiteth me nothing." Alms giving is no test, no measure of true charity. It may spring from many other fountain heads—from a weak and indolent inability to resist solicitation—from an attempt to quit thus a morbid or an accusing conscience—from a vague, unprincipled and misdirected impulse of compassion, the bounty scattered promiscuously and broadcast—from a feeling of despair as to our ever being able to distinguish the true from the false objects of charity—from the shame of being singular—from a love of display, a thirst for notoriety, a resolution to rival or exceed others, and win thus a great public reputation for benevolence. How much of the large, current, indiscriminate, and injudicious alms-giving springs from one or other of these motives is known only to the searcher of all hearts but the simple possibility that the highest exhibition of it might be made without any true charity in the heart, should be enough to excite every alms-giver to a diligent self-examination.

A lady in Portland, Mo., halted in front of a garden the other day and accosted a man at work on some trees with: "What are you doing to those trees?" "Girdling them, madam, with printer's ink and cotton; to prevent canker worms from ascending." "How much does it cost?" inquired the lady. "About twenty-five cents," was the answer. "What's your name?" was the next question. "Hill"—said she—man. "Well, I wish you would come and girdle ours." The man gave an evasive answer, and the lady went home and told her husband, who went into convulsions of laughter. "Why, what in earth are you laughing at?" said she; and as soon as the amused husband caught his breath he told his wife that the man she had asked to girdle her trees was no less than the Rev. Dr. Hill, late President of Harvard College.

A man said to a little girl going along the street:—"Why, Jennie, I can't see you any more. You used to come to my lap, so begging for cold victuals." "I haven't seen you for weeks. Where have you been, Jennie?" "Oh, she replied, "I've been 'dunk' cold victuals any more. Papa don't drink now, and so we have warm victuals." "God have mercy on the drinker's child!"

According to Dr. Sprague, it was Dr. West who said:—"It takes a great deal to make a great mistake."

My heaven is to please God, and glorify Him, to give all to Him, to be wholly devoted to His glory; that is the heaven I long for; that is my religion, and that is my happiness.—Branford