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Vol.3. —No. 19.]

TORONTO, CANADA, FRIDAY JUNE 19, 1874

Whole No. 123

KIRK SYNOD.

Monday, June 8th.

The Synod met at 10 celeck, and was The Synon met at 10 celeck, and was duly opened with devotional exercises. The debate on the Union was resumed. After Mr. Milne had engaged in prayer Dr. Cooke moved in amendment to the other motions before the House, That the Synon considers itself fully justified by the returns to the remits to adhere to its former resolutions in fevery of Union, and to take lutions in favour of Union, and to take steps towards its consummation, and that is he resolved that for this end a Committee be appointed to consider all the matters in which legislation may be required, and to take all competent measures for obtaining take all competent mensures for obtaining such legislation, with power, if need be, to employ counsel in reference thereto; and, since there is still a minority who have re-turned disapproval of the terms of Union, the Synod authorize and enjoin the afore-said Committee to confer with the said minority, and to endeavour to remove their objections; and further, the Synod, to meet the wishes of many of the brethren, ministhe wishes of many of the brethren, muniters, elders, and member, of this Church, and to secure, if possible unanimous consent to a Union which promises so fan—be it resolved to alter the proposed disposal of the Temporalities Fund, and after all vested rights shall have lapsed, to constitute the same Home Mission Fund for aiding weak charges in the United Church.

After a long and desultory discussion on what constituted a vested right, Principal Snodgrass and Mr. Gordon asked leave to withdraw their amendments. Mr. Gordon's was withdrawn accordingly, but as Mr. Lang refused, as seconder to Principal Snedgrass, motion, to consent to its withdrawal, it had to stand.

The Synod then went into a Committee of the whole in order to consider the changes in the basis proposed by the Canada Presbyterian Assembly.

Rev. Dr. Cooke moved that the Synod approves and willingly accepts the proposed preamble of the basis of Union, both as being suitable and becoming in itself and as being entirely in accordance with the style and language of the Church of Scoton all great and solemn occasions. Applause.)

Rev. Dr. Livingston seconded the mo-

Rev. Mr. Eurnet said he had always believed in the headship of Christ, and held that so had the Church of Scotland, although he agreed that upon some occasions she had exceeded her powers. He thought; 'however, 'that the preaithle should be in the words of the Scripture, that "Christ is head over all principalities and powers," the head over all things to the Church, and "the head of every man."

The Chairman asked Mr. Burnet to put us suggestion in writing if he intended to nove it in amendment.

Rev. Mr. Burnet said he would not thus be dragged into an acceptance of the basis, by making any motion on the matter.

Rev. Mr. Mackay, Eldon, agreed with Mr. Burnet, and said he was opposed to the basis.

Rev. Dr. Cooke protested against the justion of the héadship being set down as matter of Doctrine. They were about to m a new Church, and he saw no reason why such a definition should be forced why such a definition should be loted upon them, as it was an implication of insination against the Church of Scotland that she had ever denied the headship. Ho did not believe that the Free Church ever hought the Church of Scotland had any loubt upon that subject, although at one ime an attempt was made to propagate the

Rev. Mr. Laug said he thought the pro-est of the Free Church of 1844 should be mally withdrawn.

Rev. Mr. Mann said matters had greatly langed since 1844, and so had the General

Rev. Mr. McLean thought the very fact of the General Assembly having introduced into the preamble the statement that the Church of Scotland as well as themselves were at one in the matter of the headship, as on other matters of doctrine, was an im-plied avoyal on their part that such was the case, and he entirely agreed with it.

herefore, in all respects. Rev. Mr. Coolirane thought if there were more thought about the headship there would be much less said about it.

Principal Snodgrass said he had always thought a preamble necessary, and he would be recreant to his principles were he not to support this one.

Rev. Mr. Mackey, Eldon, moved, "That he 21st verse of the 1st chapter of the Epistle to the Ephesians be inserted in the pre-

The Moderator said he had never been favourable, to taking any steps towards Union until the letter of the Rev. Dr. Orniston was laid before this Synod. He was now fully in favour of it, and he also save his cordial support to the preamble, as acknowledging the headship of Christ in the yery terms in which the Moderator of the State of the the very terms in which the Moderator or this synod closed the proceedings. He fur-ther thought, that they had been met in a protherly and Christian spirit by the General Assembly, who, considering the difficulties which, existed, mong themselves, had cer-lainly done all that could be expected from ham

the Committee then rose and reported

The Synon adjourned at one o'dlack for AFTERNOON SEDERUNT.

The consideration of the minor question was recumed, with the Moderator in the Chair, and he was the second of the The Croil, Montreal, moved that the distinct and alterations in his motion in

Synod approve of the preamble to the basis of Union suggested to the General Assembly of the Canada Presbyterian Church.

Rev. Mr. Livingston seconded the mo-

Principal Snodgrass moved, seconded by the Rev. Mr. McLeman, that the House go into Committee of the Whole to continue the consideration of the preamble.

The Synod went into Committee of the Whole, Dr. Jenkins in the chair.

The motion of Mr. Croil was then put to the Committee and carried by an over-whelming majority, only seven dissenting.

Rev. Dr. Cooke moved that the 4th article be omitted from the basis, but that it be placed amongst the resolutions.

Rev L. Bain thought the object could and would be gained in another way, and characterized it as most extraordinary that such a resolution should be either in or appended to the basis.

Rev. Mr. Burnett thought it necessary that the interests of the ministers of the Church of Scutland and their admission into the United Church should be guarded. He did not wish to commit himself to the basis, and therefore he made no motion.

Rev. Mr. Laing did not wish to commit himself to the basis by making any sugges tion, but he looked upon this as the one good feature of the basis, as it would preothers, who thought for themsolves, from getting persecuted by any bigots in the Church. He expressed gratification at the proposal for its retention in the resolutions, and asserted that he was himself a firm believer in the Church, establishments believer in the Church establishments and the connection between Church and

Principal Suodgrass thought the proposal Principal Suddrass thought the proposal now made with regard to this portion of the basis put in its proper place, and thought as they had in the preamble given expression to the spiritual independence of the Church, it was only proper that this resolution, expressing no partiality for one Church or another, but asserting their fraternal relations with other Churches, should be retained as a resolution. ed as a resolution.

The Moderator moved the following reso lution in this connection, because he was not aware that to put the 4th article in the resolutions would exactly suit the General Assembly :-

"That this Committee recommend that the Synod express its willingness to have the fourth article removed from the basis, and that the Synod appoint a small Committee to confer with a like Committee of the General Assembly of the Canada Presbyterian Church, and to consider in what way the object intended by that article may be best secured.

Rey, Dr. Bain denounced the opinions held by the Rev. Mr. Knight, of Dundee, and assured the Assembly he had no sympathy with the liberality which would enclose him within the fold of the Church.

Rov. Mr. Campbell said he thought as the Synod had come balf-way to meet the Assembly by changing its position, the Assembly would come the other half and agree to it, at least in substance.

Rev. Mr. McLennan suggested that the words, "in substance, if not in form, should be put in the resolution of the Com-

After a few remarks from Mr. McLean,

The motion of Dr. Cooke was put to the meeting and carried, Mr. McLean and Mr. McMurchy, elders, alone voting against it, On the proposition of the General Assembly regarding the Temporalities Fund.

Rov. Mr. Laing thought it was the pur

pose of the General Assembly to avoid all responsibility in case there was a dispute us to the right of the Synod to hold the temporalities in case of a minority or the State

On the proposal of the General Assembly for the deleting of the 7th resolution relat-ing to the headship, and the declaration of independence.

Mr. McLean, Toronto, said he rose with great pleasure to express his thankfulness that this proposal would be deleted, and he looked upon it as the greatest sign which could have been given of the desire of the General Assembly to unite. (Loud applause.) He moved the adoption of the proposal. which was carried.

On the motion of Rev. Mr. Campbell, the Committee rese and reported the resolu

Roy. Mr. McLennan moved that the report of the Committee be received and adopted as the deliverance of the Synod on the matters referred by the Canada Presbyterran Assembly, and this deliverance be made on behalf of this Synod by Principal Snodgrass, who was sent as a deputy to inform the Canada Presbyterian Assembly of the action proposed to be taken.

Rev. Dr Tenkins flien resumed the debate on the main question, and replied to the objections made by Mr Laing that the ministers of the United Church would not be eligible as ministers of the Church of Scotland, by quoting the deliverance of the deliverance of the General Assembly of the Church of Scotland, in reply to the delegation sent in 1872, which bade the Church "God speed in the good work to which she had set her hand. He also quoted from their deliverance regarding the ministers of the United Church of Canada, which showed that they would stand on exactly the same ground as at present.

It being 5:80 the Synod adjourned for

EVENING SEDERUNT.

At the evening sederant the Union debate was continued.

amendment, which as he laid it before the Synod, was as follows:—That the Synod considers itself fully authorized by the returns to the remit to adhere to its former resolutions in favour of Union, take steps towards that consummation, and resolve that for this end a Committee be appointed to consider all matters on which legislation may be required, and take all competent measures for obtaining such legislation, with power, if need be, to employ counsel m reference thereto, and further the Synod, to meet the wishes of many of the brethren -ministers, elders, and members of this Church, and to secure, if possible, unani-mous consent to a Union which promises so fair, resolve to alter the proposed disposal of the Temporalities Fund, and to change the resolution in the forme remit anent the said fund to read as follows:-"That the Temporalities Fund shall re-main, as at present, in the hands of a Board, the membership of which shall be continued after the consummation of the Union by the atter the consummation of the Union by the remaining members, having power to fill vacancies caused by death, resignation, or otherwise; and the administration of the Fund shall continue on the same principles and for the same purposes as at present until the vested rights of all ministers shall have lapsed, and these rights shall be held to be the following.—Let The annual held to be the following:—1st. The annual receipt, by ministers now receiving four hundred and fifty dollars, four hundred dollars, or two hundred dollars, of the samo amount during their life-time; 2nd, the Treasurer of Queen's College the annual recoipt of two thousand dollars in perpetuity Brd, the annual receipt of two hundred dol-lars by all munisters who shall hereafter come on the Synod roll up to the time of the Union, and by all recognized probationers and licentiates engaged in actual service during their lifetime, and good standing in the Church, and a salary of \$200, to be mereased to \$400, when these with the con sent of the Church shall have retired from the active duties of the ministry. That the Temporalities Board, if necessary, shall draw upon the capital of the Fund in order to meet the aforesaid requirements; that as soon as the Fund or any part of it shall no longer be required for these, purposes, it shall, with the exception of the aforefaid annual grant of \$2,000 to Queen's Gollege, ar the same capitalized, he appropriated to the formation of a Home Mission Fund for ading weak charges in the United Church.

At the end of a long discussion, there were only two motions before the House, view that of Mr. McLeau, which was to the viz... that of Mr. McLean, which was to the following effect:—" That inasmuch as the question of Union has not been submitted to the Presbyterian Church of Canada in connection with the Church of Scotland, in accordance with the laws of Canada; that masmuch as the position of Mas Church, in reference to doctrine, government, and connection with the Church of Scotland was also by defined by the Arts and resolutions. clearly defined by the Acts and resolutions in 1844; that inasmuch as this Church has not resolved to cancel said Acts, and that as there are reclaiming minorities in the two Churches before which the question of Union has been brought who do not agree on the basic of Union, and who will not accept said basis. Be it resolved, that this Synod now assembled renew their declaration of adherence to the dectrines and government of the Presbyterian Church of Canada in connection with the Church of Scotland; their determination to stand by the doctrine and discipline now established in the Church; and this Court now tender to the late Union Committee their best thanks, and withdraw from further consideration of the question.

When the numbers for each motion were counted, it was found that 10 had voted for Mr. McLean's motion and 89 for the amendment of Dr. Cooke.

The amendment of Dr. Cooke was then declared carried, and loud and enthusiastic applause.

Rev. Mr. Burnet lodged a formal written dissent against the decision of the bynod, attaching his reasons for doing so.

Rev. David W Rev. Mr. Lar McLean, Rev. P. Watson, Mr. J. McMurchy Rev. J. S. Mullen, Rev. T. McPherson, and Mr. Rodorick McLeod intimated their as sent to the protest.

Ray, Dr. Cooke then moved the adoption of the following resolutions in reference to the resolutions of the General Assembly, as communicated by them at the Conference.

1st. That the Synod entirely approves and willingly accepts said proamble to the proposed basis of Union, both as being suitable and becoming in itself and as being entirely in accordance with the style and language of the Church of Scotland in all great and solemn occasions in its listory.

2nd. That the Synod consent to the omission of the 4th article from the basis as containing only a matter of detail it regard to which there is no reason to apprehend that there will be difference of opinion in the united Church, but as the said article 18 capressive of Christian affection towards the whole Church of God, and a desire hold auternal intercourse with it in its several branches, as opportunity offers, they would be glad that the substance of it were placed, as originally intended, among the supplementary resolutions.

3rd. That the Synod, though having been willing to accept the 7th resolution, if necessary to a harmonious Union, has alemed it unnecessary, and cordially ngree that it be withdrawn.

4th. That these resolutions be communicated to the General Assembly of the Canada Preabyterian Church by the Synod, and the Synod resolves to record their great satisfaction with the spirit of the Conference on Baturday, and the clear and candid explanations then given of the views of the Assembly.

That in consequence of the changes flux monted, the basis, as now amended, be sent down to Presbyterics, in terms of the

Barrier Act, also to Kirk sessions and congregations, with instructions to report to an adjourned meeting of Synod to be held at Kingston on Wednesday, October 28th, 1874. Further, that the aforesaid Committee on Legislation be instructed to lay be-fore the said meeting a draft of any measure or measures which they may deem neces Union, and mstruct all Boards in the service of the Church to co-operate with the said Committee.

This motion was not disposed of when, at 11.30, the Synod adjourned.

Tuesday, June 9th.

The Synod met and was duly constitut-

Principal Snodgrass moved, seconded by Mr. Croil:—"That the General Assembly of the Canada Presbyterian Church be requested to appoint a Committee to meet a Committee of this Synod to revise the resolution respecting fratarnal relations with other Churches and to prepare a form of the remit on the basis and the accompanying resolution for the consideration of the inferior judicatories and congregations of both Churches; and that the members of the former Union Committee be appointed to meet the Committee which the General Assembly may appoint."

The motion was agreed to unanimously. The Synod then proceeded in a body, headed by the Moderator and Clerk, to Knox Church, to hold a Conference with the Canada Presbyterian General Assembly.

Afternoon Sederput was taken up in discussing an overfure on Home Missions, and another on Temperance.

In the Evening Foreign Missions was considered and delegates from the Lower Provinces heard. Thereafter a long dis-cussion ensued on the presentation of the French Mission report. The Synod ad-journed at 11 o'clock p.m.

Wednesday, June, 18th.

The Synod met and was duly constitu-

Principal Snodgrass reported that the Joint Committees of both Churches had met and come to an unaumous and harmonious conclusion and agreement with regard to conclusion and agreement with regard to the 4th article of the basis, and also, to the form of the remit. The reason why, he asked the favour of reporting now was that, they considered it desirable to have the form printed and placed in the hands of members of the Synod and Assembly before, finally deciding about sending it down to the inferior courts and congregations. The members of this Synod expressed at these members of this Synod expressed at the Conference yesterday their willingness that the fourth article should, in substance at least, appear amongst the accompanying resolutions. The Joint Committee met last evening, and agreed that the resolutions s' alld receive appropriate headings, and that one of those headings should be relations with other churches. It was also agreed that the substance of the 4th axticle should appear under this heading. On comparing other than the substance of the should appear under this heading. paring notes they found that some of the members of each Committee, including himself, had always regarded the form of the 4th atticle as clumsy. They, therefore, decided to put it into two paragraphs, which they thought was no violation in any way of the design with which the article was originally inserted; and they thought they had also given it something more of explicitness. The two resolutions which would come under the head of "Relations to other Churches" would, therefore, be as follows — That this Church cherishes Christian affection towards the whole Church of God, and desires to held fraternal interesting the second leaves the characteristic of the character intercourse with it in its several branches as opportunity offers; and second, that this Church shall under such terms and rogulations as may from time to time be agreed on, receive ministers and probationers from other Churches, and ospocially from Churches, holding the same doctrine, government, and discipline with itself. They propose, further, that there should be a preamble as follows:—"That the following remit be sent down to the Presbytenes in the terms of the Barrier Act, and Kirk sessions and congregations, with instruc-tions to report thereon to the adjourned meeting of Synod." Then followed the preamble agreed to; then the first article and the first two resolutions as already agreed to. It was proposed to amond the resolution respecting State aid to educational institutions by reducing it to a simple statement that in the United Church there would be perfect liberty of opinion with regard to the subject. With regard to the designation of the United Church, there was perfect agreement among the members from the Upper Canadian Churches that it should be the Presbyterian Church in Canada, but in the Maritime Provinces there was a curious feeling, principally political in character, the thought arising out of the circumstances connected with Confederation against this name. They therefore proposed to attach a resolution to the remit, to the effect that the Synod regarded this name as the proper designation, that they respectfully asked the Churches of the Maritime Provinces to agree to this, the Clerk being requested to communicate an extract of the mante to the Synods of these Churches.

It was then agreed to print the resolutions, as proposed by Principal Snod-

Toronio in antium, various reports were presented and discussed and the Synod adjourned at 11 o'clock, p.m.

Thursday, June 14th.

The Synod met and after transactive various items of not important business and licaring an address from the Moderator ad-journed to meet in Toronto in November

Free Living and Established Diet.

This is how the Scotch Clergy are pietured to others by a abiquitious special of the Manchester Examiner. - Externally the chief difference between the clergy of the two bodies, that strikes an observer, is that those of the Establishment look the better fed and carry the more flesh., English satirists used to couple poor living and fanatical thinking together, and Dryden in particular, sneers at our "lean faith." and informs us that-

The fall-fed Mussulmangees fat to Heaven This kind of sarcasm would be pointless in the present day. I am convinced that the average weight of the Established clergyaverage weight of the Established clergy-man who has reached the ago of forty is fourteen stone. The ordinary life of the parochial Scotch clergyman is highly en-couraging to the tissues. Not only does he preach and "visit," but he dines out five days in the seven and the solids and liquids which Scotch "heritors" can purvey would almost satisfy the palates of the heroes of Mr. Mortimer Collin's novels); scarcely a foornoon comes round but some founds admirer tells him that he is looking female admirer tells him that he is looking pale from over work, and endeavours to bring back colour to his check by giving him a substantial lunch and a couple of glasses of dry sherry; and scarcely an evening passes but he finds it necessary to call upon one of his elders and talk about the letting of his glebe, or about some School Board business, and that means the constitution of at least a square yard of family mutten and the orthodox three tumblers of toddy. The Free Church minfamily mutton and the orthodox three numbers of toddy. The Free Church minister, again, fares differently. In nine cases out of ten he is, if not a Good Templar, a testotalar, that he may influence the more industry of his flock; he is but poorly paid, and the people he ministers to are not in the habit of giving dimners, although they may ask him to say grace in their ten parties. Thus Established clergymen have more of the look of men of the world thank those of the Free Church, while the latter again perhaps look, more abostolic. again perhaps look more apostolie.

The Real Issue

The despetch from thousester, which we .. unbush this morning, supplies to proper commentary on the "side issues;" which opponents of the Government have been seeking to raise. The clergy have taken the field in earnest in this quarter, and traced boldly the plan of the campaign from the Opposition stand-point. There is no beating about the bush in the speeches, which we report. Disdaining to hide, behind the patty subterfuge of excessive taxation, and never once alluding to the small details of departmental administra-tion, the clergy throw down the gauntlet of separate schools, and tell the Gloucester electors to disregard all other issues. They quote the Pope's authority for their course; and in intervening actively in the elections and naming the candidates on whom the people's lot should fall, they express them-selves so boldly, so clearly and so em-phafically that neither friend nor opponent can claim to misapprehended their man-

They know the real issue, and they do not hesitate to avow it, and we give them credit for their candor. They are in dead carnest in the expression of their convictions, and they intend to carry their point by all legal and moral influences. They are quite right in acting up to their conviction. The Non-Sectarian party are equally justified in resisting all such influences—in meeting argument with argument and ballot with ballot—in battling carnestly. strenuously, and, we trust, suc-cessfully against what they regard as a-most permisions principle. Now that those on the opposition side, who fully understand and are prepared to grapple with the real issue, have stated their case, we hope that it will not be pretended that we are not fighting for or against an attempt to fasten separate schools on New Brinswick forever.

A hidden light soon becomes dim, and if entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some respect does not shine.

The most refined and ingenious sort of unregenerate men have nothing in them which is more excellent than common grace; which is more excellent than common grace; and common grace leaves them in a state of nature under the power of sin, and in five very suburbs of hell, wholly at the command of Satan. And if any man think otherwise, let him take heed that every remnant of God's mage is fallen man, a little improved by the light of God's werd. All such cannot endure to hear that God's law must be perfectly fulfilled in eyery tittle of it, or no man can be saved by doing; that they must all porish for ever who have not the righteeusness of for ever who have not the righteensness of It was then agreed to print the regulations, as proposed by Principal Snod-grass.

Thereafter a good many routine items of business were disposed of and the Synod adjourned.

In the meantime no matter of much importance came up for consideration.

At the evening sederunt it was agreed to hold an adjourned meeting if the Synod in Toronto in anturn, various reports were presented and discussed and the Synod rid. good by doing good .- Trail.

CANADA PRESBYTERIAN CHURCH,

GENERAL ASSEMBLY. (Continued from 1st Page.)

Tuesday June, 9th.

"The Assembly met at 10 o'clock.

Afterdevotional exercises and the reading and confirmation of the minutes, the Moderator requested members of the Assembly to occupy alternate seats, the other seuts being left vacant for members of the Synod of the Church in connection with the Church of Scotland, who were expected at 11 o'clock to take part in the Conterence decided on yesterday.

Rev. A. Young presented the report of the Committee appointed to stake Standing Counsittees, submitting the name of the French Evangelization Committee, and recommending that their expenses should be paid, on the ground that a number of the members were from Ontario, and the Committee would have to meet in Montreal. The recommendation was negatived by 29 to 27.

Roy. Mr. Warden ther moved that the report be recommitted with instructions to the Committee to strike another Committee; as it would be unjust to expect members to go from a great distance and pay their own expenses. Agreed to.

Rev. J. Gray submitted the report of the Committee on the report of the Home Mission Committee, the several recommendations of which were considered scriatin. The recommendation that Mr. Cochrane, the convener, should be authorized to draw \$290 per annum to pay for assistance was adopted. On the recommendation that the probationers should be paid a minimum of \$7 and board.

Rev. Mr. Thompson, of Sarnia, moved that the minimum be \$8 and board.

After some discussion,

Rev. Mr. Worden proposed that the recommendation of the original Committees, that probationers be paid in proportion of the salaries paid by the several congregations, be adopted.

The two other motions were withdrawn, and the second amendment carried.

The remaining recommendations were adopted.

CONFERENCE.

At eleven o'clock the Moderator, clorks, and other members of the Synod of the Presbylerian Church of Canada in connection with the Church of Scotland entered the Church, and were introduced by the Rev. Topp and T. Wardrope.

Rev. Principal Snodgrass proposed that the Hon, John McMurrich preside at this Conference. This was agreed to, and Mr. McMurrich took the chair.

The 67th psalm was sung. Rev. Mr. Sieveright, of Goderich, and Rev. Dr. Burns, of Montreal, offered prayer.

The Rev. Professor, McKerras, Clerk of the Synod in connection with the Church of Scotland, read the following minute of the Synod:—

Resolved,—1st. That the Synod entirely approved and willingly accept the preamble to the proposed basis of Union—(loud cheers,—both as being suitable and becoming in itself, and as being entirely in accordance with the style and language of the Church of Scotland on all great and solemn occasions in its history.

2nd. That the Synod consent to the omissions from the basis of the 4th article (cheers), as containing only a matter of detail in regard to which there is no reason to apprehend that there will be a difference of opinion in the United Church, but as said article is expressive of Christian affection towards the whole Church of God, and of a desire to hold fraternal intercourse with it in its several branches as opportunity offers, they would be glad if the substance of it was placed as originally intended among the supplementary resolutions.

8rd. That the Synod, though having been willing to accept of the resolution (8rd resolution in the remit of the C. P. Churchi if necessary to the harmonious Union, have always deemed it unnecessary, and cordually agree that it be withdrawn.

4th. That the Synod record their great satisfaction with the spirit of the Conference on Saturday, and the clear and candid explanations then given of the views of the Assembly.

5th. That these resolutions be communicated to the General Assembly of the Canada Presbyterian Church by the

It was also further resolved that the General Assembly of the C. P. Church be requested to appoint a Committee to meet with the Committee of this Synod, to revise the resolution respecting the fraternal relation with other Churches, and to prepare a form of remit of the basis and other resolutions for the consideration of the inferior judicatories and congregations of both Churches, and that the members of the former Union Committee be appointed to meet the Committee which the General Assembly may appoint. (Cheers.)

Rev. Principal Snoderass said no refer

ence was made in the minute to the temporalities fund, but he was charged to state that the Church in connection with the Church of Scotland assumed the responsibility of disposing of that fund as to them should seem best. (Loud cheers.) He wished to say very little in reference to the resolution respecting relations with other Churches. They had given full expression to their faith in reference to the head, but they ought not to forget to give expression to the views of the United Church towards other branches. He thought the basis and resolutions would not be complete without an expression of their affection towards them, he elder but tons of the control o

intended to hind the Church in any way in its respitation in reference to any Church whatever. (Cheers, It was not irrended that the ministers and probationers of any Presbytorian Church show.d. as a matter of of course, be admissible to the United Church, but that they should be placed on precisely the same tooting and that their admission should be determined by the came process or mot of procedure. Finally, it was stated in the Conference on Saturday that this resolution referred to matter of detail, and that it expressed very Assembly what was done by the General Assembly of the Canada Presbyterian Church from time to time with regard to the admission of ministers and proba-tioners from other Churches. The hope of the Synod was that taking into account those reasons which they thought grave and important, and which had been aheady stated, that acceptance of the resolution, or something life it, would be more easy. The resolution had got into the basis, and the Synod was unanimous in thinking it was not in its right place. They hoped that the Committee would find a right place for the resolution, and that it would be found to be a right resolution in that piace. (Cheers.)

Rev. Dr. Cooke said the Synod anticipated no difficulty whatever in regard to the answers to the remit to be sent down to the Presbyteries, sections, and congregations, and they had passed a resolution to take the necessary steps to obtain legislation for the consummation of Umon between the two bodies. (Cheers.) He hoped, therefore, that from this moment they stood together as friends and bethren. (Loud cheers.) There must be a proclamation of hands, and the necessary legal steps before the consummation of Union, but all that was essential night be concived to be complete. (Cheers.) Surely, if any one had reason to rejoice he had. He had done everything in his own power to prevent the separation. He had always been favourable to Union, and he rejoiced and gave thanks that he had been spared to see the division which took place in 1844 healed, or so nearly healed. He believed the Union would be productive of good and strength to themall that their zeal and energy would be increased, and that they would all be encouraged to labour more for the cause of Christ fand the salvation of souls. (Cheers.)

Rev. Dr. Topp said that he was sure they had all heard with very great gratification and thankfulness those words of brotherly leve from then friends who had now addressed them, and he was sure they had reason to thank God they were permitted now with some measure of confidence to look forward to the consummation of this Union for which negotiations had been going on for soveral years.

Rev. Principal Snodgrass suggested that the Committee should be instructed to confer also with the view of preparing a remit in the same terms for both Churches, except in regard to the Temporalities Fund, on which they did not ask the Canada Presbyterian Church to send down any remit. The Committees might also consider whether it would not be advisable to have another meeting of both Courts before their next annual meeting as several important matters would require careful attention before the necessary legislation would be obtained, (Hear hear.)

Rev. Dr. Topp said he perfectly agreed with Mr. Snodgrass as to the desirability of holding an adjourned meeting of these courts to receive the remits and attend to tliese matters.

Rev. J. M. King expressed his pleasure at the contents of the minute which had been read by the clerk of the Synod of the Sister Chuich. He recognized the kindness and wisdom of the Synod in not accepting the preamble proposed by the General Assembly, but in consenting to the removal of the 4th article of the basis, and its reference to the Union Committees for the consideration of its terms. He hoped the action now taken would remove the last vestige of difficulty from the minds of any of the brethren. He believed that the happest results would flow from this Union to the Presbytcrianism which they all loved. (Cheers.)

Rev. Prof. Gregg pointed out that it would be necessary to obtain the acquescence of the two Churches in the Lower Provinces to the proposed alterations in the basis and resolutions.

Rev. J. McTavish said the spirit in which the proposals of the Canada Presbyterian Church had been received by the Church in connection with the Clinich of Scotland was one which they must all be thandful for. He did not know that the embodiment of the fourth article in the resolutions would cause any material difference amongst them. (Cheers). He thought the impression among other brethren as to what that resolution meant differed materially from his. He had no objection to the statement of their having friendly relations with the whole church of God throughout the world. If it was meant that there should be no discretionar legislation in the United Church against any of the Churches with whom the con tracting Churches were now in friendly re lations he had no objection. (Cheers.) Wha he wanted was that they should not be bound in any church relations with any existing church whatever. If the United Church should consider it necessary to put the minister of any other Church through course of examination, however stringent which it might see fit, it should be free to do so; and if the United Church chose to separate itself for any cause yet to emerge from any of those churches, he wanted it to be free to do so. I fact, he wanted the United Church to be entirely free and uncommitted. (Cheers.)

Rov. Dr. Jenkins said that regarding the spirit which had pervaded these negotiations, and the unanimity which ruled among them, he thought there was no minister or elder but would send up to God his aspirations of thanksgiving.

Rov. T. Wardrope said he was sure they all felt deeply grateful to the various Union Committees. He would remark this in all the concession which had been made he had nover heard a member of either Church say we have triumphed, but he had heard men say, "What has God wrought?"

After a vote of thanks to the Chairman, moved by Dr. Clocke, and seconded by Principal Snodgass, two verses of the 39th Psalm was king, the Moderator of the Syned pronounced the benediction, and the Conference closed.

The Assembly resumed at half-past twolve.

The Union question was taken up.

Rev. W. Roid read a minute presented by the Church in connection with the Church of Scotland.

Some discussion took place as to whether Dr. Snodgrass' statement anent the Temporalities Fund should go upon the minutes. The difficulty on the matter of form was got over by Mr. McMurrich, the chairman of the Conference, reporting Dr. Snodgrass' statement to the Assembly.

Rev. Principal Caven moved that the General Assembly respectfully receive and enter upon record the communication now made to the Assembly by document concerning the statement of the very livy. Mr. Snodgrass, and express their great satisfaction in receiving the same, and do now proceed to consider the points submitted in sud communication.

R v. Dr. Topp moved in amendment that the Assembly having heard the communic ttion of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, and also the statement of Principal Snedgriss regarding the Temporalities Fund, receive the same respecfully, and with much satisfaction, as show ing the almost completere agreement of the said Synod with this Assembly on the various points upon which the Conference the two bodies was sought and between held; and in order that the one point now unsettled, namely, the form in which the fourth article to be removed from the basis shall be dealt with, appoint a Committee to conter with the Committee appointed by the other Synod in reference to that matter, and also with reference to the form and substance of the remit to Presbyteries sessions, and congregations in the terms of the Act.

The question was under discussion, when, it being one o'clock, the Assembly adjourned.

AFTERNOON SEDERUNT.

The Assembly met at 3 clock. After devotional exercise and confirmation of minutes.

Rev. Principal McVicar moved that the decision in reference to the payment of the expenses of the French Evangelization Committee be reconsidered. Agreed to.

Rev. Principal McVicar moved that the expenses of members attending the sittings of the Committee on French Evangelization be paid out of the Fund under control of said Committee. Agreed.

The committee named by the committee to strike standing committees was then agreed to.

The discussion of the Union question was then resumed. After some remarks from Rev. J. Ross.

The Moderator said the time had arrived when the Assembly had to decide where the next meeting of the Assembly should be held.

Rov. R. N. Thornton moved that the next meeting be held in Knox Church, Montreal.

After some discussion it was resolved, on the motion of Rev. Prof. Gregg, that the discussion of the question should be postponed until the Union Committees had reported.

Rev. Mr. Ross proceeded with his remarks or Union. He opposed any pledge being given to hold ecclesiastical relations with the Church of Scotland.

Rev. J. M. McTavish pointed out that whatever the Committees might do would be subject to the adjudication of this Court, and he beheved whatever Committees might be appointed it would be found that the United Church would not be bound in any official relations to other Churches. (Cheers.)

Dr. Topp's amendment was carried by a large majority.

Rev. Dr. Proudfoot moved that the old Union Committee be reappointed.

Rev. J. M. King moved that in the place of members of the Union Committee who were absent Rev. Messrs. McTavish, Mc-Kinnon, and Middlemiss be appointed.

After discussion, Mr. King's motion was carried.

Rev. W. Reid read the reports of the Committees on Assembly and Synod Records, which were adopted.

Rev. Dr. Topp read the report of the Committee on College reports and papers. The report was received. The first resolution, recommending the Bursary Fund of Knox College to the congregations was adopted; the second resolution, commending the Professors of Knox College for their exertions in reference to the building fund, which had realized \$86,000, though but leaft the ground has been gone over, was adopted; the Brd and 4th resolutions, relating to matters connected with the discipline of Knox College, were adopted; the 5th resolution, recommending the increase of the Knox College Professors' salaries, was agreed to; the first resolution, relating to Montreal College, was passed; the second resolution, to the effect that the proposition of the roturng allowance of Dr. Willis, now chargeable to the College fund, should be pand for the current year out of the Assembly and, and that a small committee should be appointed to consider the subject of returng allowances to Professors, was under discussion, when six o'clock arrived, and the Assembly adjourned.

EVENING SEDERUNT.

After devotional exercises and confirmation of minutes.

Rev. J. M. King presented the report of the Committee on the reception of ministers which was in favour of the continuance of the-ad-interium Act on this subject. Agreed to.

Rev. J. M. King read the credentials of Rev. J. C. Burns, of Kirklision, and the Rev. J. H. Wilson, of Barclay Church, Edinburgh, as delegates from the Free Church of Scotland.

Roy, Dr. Topp soid he was sorry to have detained the Assembly for any time, but he had been detained in the Union Committee where he believed they had come to such a conclusion as he trusted would settle the whole matter. (Loud cheers.) He then introduced Messrs, Burns and Wilson with auitable eulogistic remarks.

Rey. J. H. Wilson then addressed the Assembly giving an account of the revival in Scotland and expressed his great gratification with much he had seen and heard since coming to America.

Rev. J. C. Burns said he had been present at the birth of the Canadian Church, having been at the the meeting held in Glasgow in 1825 to form the Society for promoting the religious interests of Scottish settlers in British North America. He related in a humorous manner how he had been sent by his nucle to sit in judgment on several candidates in Glasgow for colomal appointments; how he had been offered a preferment in St. John, N.B.; and how he had spent a winter in Canada twenty. four years ago. He expressed the deep interest and affection felt by the Church at home towards this Church, and said it afforded him the greatest gratification to visit an already united Church, and to see the great steps made towards further Christian Union. He referred to the religious revival which had been described by Mr. Wilson, described the success of the Sustentation Fund, and stated that while the income of the Established Church of Scotand last year was £250,000 the income of the Free Church this year has been £500,-000. (Cheers.) There was now a measure before the British Parliament, which, if it had been carried 30 years ago, would have prevented disruption, for it granted all they ever contended for, and a great deal more. It gave the people the great privilege of choosing their own pastors, and the Assembly the power of making regulations their government. It was one of Mr. Disraeli's maxims that it was the unexpect-It was one of Mr. ed that happened, so no wonder it was the unexpected that Mr. Disraeli did. This was another in the list of his unexpected acts, and the result no one could forses. He expressed the great delight with which Le had been present this morning on the memorable occasion which he regarded as an omen of the time when Scotland would reorganize her Presbyterianism, and have one Church independent and free.

The Moderator expressed the thanks of the Assembly to the delegates and its gratification with their statements as to the state of the Church at home. He asked them to carry back to the Church they represented the fraternal greetings of the Assembly. (Cheers)

Rev. Mr. Burns laid on the table a copy of the record of the General Assembly of this Free Church for 1873, together with other documents, and requested a return of the compliment. (Cheers.)

Rev. Professor Gregg introduced Revds. H. M. Wilhamson and H. McMichen, delegates from the Irish Presbyterian Church, mentioning that Mr. McMicken was returning to Canada to labour as he had done before.

Rev. Mr. Williamson, after alluding to the admirable manner in which the work of the Church was usually carried out in Canada and the United States, suggested that they should not give up the thorough training of their children in the Shorter Catechism as he fancied they were doing to some extent in the States. He proceeded to trace briefly the religious history of Ireland since the time of Henry II. and alluded to the dis-establishment of the Irish Church, urged for the formation of a Sustentation Fund, lamented the strength of Popery in his country, but referred gratefully to the steps which the Presbyterian Church was taking to meet that great evil.

Roy. Mr. McMicken devoted a short time to the discussion of the National and University education system of Ireland.

The Assembly adjourned at 10:25 p.m.

Monday, June 10th. The Assembly met at 10 o'clock.

After devotional exercises and routine,

Rev. W. Reid read the report of the Committee on the foreign mission report, which recommended the adoption of the recommendations of the original report. The report was adopted.

An overture was read from the Presbytery of Paris anent an application from the Rev. James Howie, to be re-admitted a minister of the Canada Presbyterian Church.

The application was sent back to the Paris Presbytery to be dealt with according to the laws of the Church.

A Committee on Printing was appointed. Rev. J. M. King called attention to the Brigish American Presbyterian newspaper, and urged ministers and elders to get their congregations to support it, so that it might be made what the Church desired it

Rev. Principal Caven presented the report of the Committee on the reception of ministers; recommending that permission be given to the Presbytery of Montreal to receive Messrs. Black and Molleod as ministers; to the Presbytery of Chatham to receive Mr. F. Smith as a minister; to the Presbyteries of Hamilton, Montreal, Durham, and Toronto to admit Messrs. Benson, Smelair, Martin and McKeagny as probationers, and that the application of Mr. Perkins be not entertained.

The report was received and adopted.

Rev. W. Reid read the report of the Committee on the application of the Presbytery of Brockville anent Mr. McLaren, and of the Presbytery of Hamilton anent the Presbyterial connection of Mr. A. J. Caswall. The Committee recommended that the Presbytery of Brockville be authorized to place the name of Mr. McLaren on the roll of the Presbytery, and that Mr. Caswall, Missionary to Silver Islet, be placed on the roll of the Presbytery of Bruce. The report was received and adopted.

Rev. Mr. Warden moved that the names of Messrs. Kny and McKerragher be inserted on the rell of the Presbytery of Bruce.

Rev R. Torrance moved in amendment, that the name of Mr. Kay be placed on the roll of the Presbytery of Guelph, and the

name of Mr. McKerragher on that of the Presbytery of "oronto

The amendment was lost and the original motion carried by a large majority.

The consideration of the report of the Committee on the reports of the College Board was resumed.

Some discussion arose on the recommendation that the portion of Dr Willis' retuing allowance hitherto charged to the Colleges, namely \$800 should for one year be paid out of the Assembly fund, and that a Committee should be appointed to consider the question of the returng allowances of protessors.

The recommendation was adopted.

Rev. W. Reid read the report of the Committee on Finance. The whole amount contributed had been larger than that last year, but the contributions for Knov College had been less. The Committee had made an assessment of 8 cents, 7 cents, and 6 cents per member, according to the wealth of the congregation, in order to raise the sum of \$8,463. The amount raised was \$3,071, while the expenditure was \$3,667, leaving \$597 against the fund. The Committee recommended that the mode adopted for raising money for the past we years should be continued.

The report was referred to a special Committee.

On the motion of Rev. Professor Gregg, the Board of Management of Knox College was empowered to borrow on the mortgage of the new preperty on Spadma Avenue such an amount as might be necessary to complete the building.

On motion of the Pay. J. McTavish, the Aged and Infirm Ministers' Fund was relieved of the sum of \$400, part of Dr. Wills' retiring allowance, and the fund of Knor College was made responsible for it.

On the motion of the Rev. Principal Caven, Rev. Mr. Proudioot was appointed lecturer on Homoletics, Church Government, and Pastoral Theology in Knox College.

Rev. T. Wardrope presented the report of the Committee on the state of religion. The Committee congratulated the Assembly on the advancement made during the year, though it lamented the prevalence of interperance, the neglect of family worship and desecration of the Sabbath.

The report was adopted.

The sederunt closed with the benediction,

at a quarter after one.

AFTERNOON SEDERUNT.

The Assembly met at 2 o'clock. After devotional exercises, and confirma-

tion of the minutes.

An overture was read from the Presby tery of Montreal, praying the Assombly to take the subject of systematic evangelistic services into consideration, and mature and set in operation such a scheme as might

tend to the glory of God and the good of the Church.

Rev. W. McKenzio said he believed the work recommended would do an immense amount of good, and would tend to the smoothing away of difficulties. He would be sorry if they should wait for pressure from outside before they undertook this

work.

Rev. Dr. Burns did not think it necessary to delay the Court on this subject. He urged the desirableness of this work, and suggeste that the question should be referred to the Committee on the state of religion, and that the details should be considered by the Synod.

Rev. Principal McVicar moved that the Assembly approve of the overture, and refer it to the Committee on the state of religion with a view to their preparing a scheme of systematic evangelistic work.

After some discussion,

Rev. Mr. Rodgers moved that the overture be referred to a special Committee.

Dr. McVicar's motion was carried by a large majority.

The report of the Committee on the reports of the College Board's was again taken up. The removal of the Manitoba College from Kildonan to Winnipeg was agreed to. The several other recommendations were read and agreed to.

Rev. J. Gray objected to the recommendation that Manitoba College should still be supported out of the Mission Fund.

Rev. Principal Caven pointed out that the Union was close at hand, and an alteration in the scheme was undesirable during this year.

The recommendation was agreed to. At the request of Mr. Ure,

Mr. McColl read the clause of the original report referring to the debt of the College as amended, to the effect that the debt on the building, amounted \$1 600 be assumed by the Board of Management of Manitoba College. The recommendation in the original report that three students of the College should be taught theology under the cane of the Manitoba Presbytery, on which the Committee declined to make a deliverance, was, after some disscussion, granted.

THE UNION QUESTION.

Rev. Principal Caven then said he should like to bring up the report of the Union Committee. (Cheors.)

Rov. Principal Snodgrass and Rov. Dr. Jenkins, of the Church in connection with the Church of Scotland, who were present, were invited to take soats upon the platform.

Rev. Principal Cavon, after expressing his regret at the unavoidable absence of Dr. Topp, the Convener of the Committee, said the question submitted to that Committee had been simply with regard to the fourth article of the basis. The Joint Committee had agreed to recommend, first, that then ricle should cease to form part of the basis (cheers)—and, secondly, that in putting it into the resolutions it should be separated into two parts. In addition to this, the only important changes the Committee had made were a few verbal amendments in the remit which Mr. Caven proceeded to explain. Then had also prepared a resolution embodying the remit, but containing a blank for the place and date of the ad-

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journed meeting of the Assembly. He suggested that a Committee should be appointed to consider the proliminary steps to be taken to obtain legislation. The resolution deciding the name of the Church had been left out of the remit. It did not require the assent of Prosbytories, and had been omitted because there was some hope of coming to another conclusion in reference to it. Some of the brethren of the Maritime Provinces had objected to the word "Canada" being used, especially pointing out that it would not apply to the hurches in Prince Edward Islands. The latter objection was now happily removed, and the Committee had accordingly adopted the following resolution: - "With reference to the name of the United Church, the Assembly regard The Presbyterian Church in Canada' as the most appropriate designation, and respectfully ask the Synod of the Church of the Mariatime Provinces in connection with the Church of Scotland and the Synod of the Church of the Lower Provinces to concur in this change, and instruct their Clerk to communicate this resolution to the Clerks of the said Synod." A similar resolution was to be proposed to the Synod of the Church in connection with the Church of Scotland.

Rev. J. McTavish explained that he con sidered the two resolutions now interted in reference to relations with other Churches were entirely different from the 4th article as it stood in the basis. He did not agree with the resolution respecting modes of

In answer to Rev. Prof, Bryce,

Rev. Principal Caven stated, that the Committee had decided not to insert the name of the Manitoba College in the reso-lution respecting collegiate institutions.

Rev. J. Ross, after many protests against his being again heard on this subject, repeated his former objection that the Headship of Christ over the nations was not sufficiently recognized.

The resolutions submitted by the Committee, with the remit, were then adopted, the blank being filled in with the words on the first Tuesday in November, at halfpast seven o'clock in the evening, in Knox Church, Toronto."

Rev. J. Ross entered his dissent, and Rev. J. McTavish dissented from the resolution anent modes of working.

The following is the complete resolution, with the preamble, basis, and resolutions as they are to be remitted to Presbyteries, sessions and congregations .—

Resolved-That the following remit be sent down to Presbyteries in terms of the Barrier Act, and also to sessions and congregations, with instructions to report thereon to an adjourned meeting of the Assembly to be held on the 1st Tucsday in November at half-past seven o'clock in the evening in Knox Church, Toronto.

The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Church of the Maritime Provinces in con-nection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, holding the same doctrine, government, and discipline, believing that it would be for the glory of God and the advancement of the cause of Christ that they should unite, and thus from one Presbyterian Church in the Dominiou, independent of all other Churches in its jurisdiction, and under authority to Christ alone, the Head of His Church, and Head over all things to the Church, agree to unite on the following basis, to be subscriber by the Morators of the respective Presbytories in their name and on their behalf.

1st. The Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.

2nd. The Westminister Confession of Fath shall from the subordinate standard of this Church; the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people, it being distinctly under-stood that nothing contained in the afore-said Confession or Catechisms regarding the power and duty of the Civil Magistrate shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3rd. The government and worship of the Church shall be in accordance with the recognized principles and practice of the Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and in "The Directory for the public worship of God."

The aforesaid Churches further agree to the following resolutions :-

Relations to other Churches-1st. This Church cherishes Christian affection towards the whole Church of God, and desires to hold fraternal intercourse with it in its several branches as opportunity offers.

2nd. This Church shall, under such terms and regulations as may from time to time be agreed on, receive ministers and probationers from other Charches, and especially from Churches holding the same doctrine, government, and discipline with

Modes of Worship .- With regard to modes of worship the practice presently followed by congregations shall be allowed, and further action in connection therewith shall be left to the legislation of the United Church.

FUND FOR WIDOWS AND ORPHANS OF MINISTERS.—Steps shall be taken at the first meeting of the General Assembly of the United Church for the equitable estab-lishment and administration of an efficient fund for the benefit of the widows and orphans of ministers.

COLLEGIATE INSTITUTIONS .- The aforesaid Churches shall enter the Union with the theological and literary institutions which they now have, and application shall be made to Parliament for such legislation as shall bring Queon's University and Knox cas shall bring Queen's University and Mon-treal, Morrin College, and the Theological Hall at Halifax into relations to the United Church, similar to those which they now hold to their respective Churches, and to preserve their corporate existence, govern-ment, and functions on terms and con-

ditions like those under which they now rest; but the united Church shall not be required to elect trustees for an Arts Department in any of the colleges above named.

LEGISLATION WITH REGARD TO RIGHT OF PROPERTY. - Such legislation shall be sought as shall preserve undisturbed all right of property now belonging to congregations and corporate bodies, and at the same time not interfere with freedom of action on the part of corporate bodies which may find it edient to discontinue wholly or partially their separate existence.

Home & Foreign Missionari Operations —The United Chutch will partially take up and prosecute the Home and Foreign Mis-sionary and benevolent operations of the several Churches according to their respec-tive claims, and with regard to the practical work of the Church and the promo-tion of its schemes, whilst the General Assembly shall have the supervision and control of all the work of the Church; yet the United Church shall have due regard to such arrangements, through the Synods and local committees, as shall tend most effectually to unite in Christian love and sympathy the sections of the Church, and at the same time to draw forth the re-sources and energies of the people in behalf of the work of Christ in the Dominion fand throughout the world.

GOVERNMENT GRANTS TO DENOMINATIONAL Colleges .- In the United Church the fullest forbearance shall be allowed as to any difference of opinion which may exist respecting the question of State grants to edu-cational establishments of a denominational character.

The Sederunt closed with the benediction at ten minutes after six.

EVENING SEDERUNT.

The Assembly met at half-past seven o'eloek.

After devotional exercises and confirmation of minutes.

Rev. Principal Cavan moved the following resolution.—"In view of the Union of the negotiating Churches, the General Assembly appoints a Committee to obtain necessary legal advice, and to take such steps as may be deemed proper to propare for application to the several Provincial Legislatures for the conveyance of property to the united Church, any measures adopted by them to be submitted to the adjourned meeting of the General Assembly. Agreed to

The following Committee was appointed: Mr. T. W. Taylor, Rev. Dr. Topp, Rev. Professor Gregg, Mr. D. Guthrie, of Guelph, Rev. Dr. Proudtoot, Mr. J. S. Archibald, of Montreal, Rev. Principal McVicar, and Rev. Principal Cavan.

Rev. Dr. Proudfoot moved "That as the other Churches with which Union has been agreed on have not Courts constituted as our Assembly is, the representation of the Church in our supreme court be so extended as to embrace all the ministers and elders on the rolls of the various Presby-tories at the time of its meeting next year, and that the resolution be sent down to the Presbyteries of the Church for their approval, with instructions to report to the adjourned meeting of this Assembly to be held in Knox Church Toronto, at 7:80 p.m. on the first Tuesday in November." Agreed

Rev. J. M. King moved the following resolution: —"The Assembly agrees to appoint a delegation to the Synod of the Church of the Maritime Provinces in connection with the Church of Scotland, and to the Assembly of the Presbyterian Church of the Lower Provinces, to lay before those bodies the changes which have been made in the basis of Union and accompanying resolu-tions, and respectfully to ask their concur-rence in the same." Agreed to.

Revs. Dr. Topp and J. McTavish were appointed delegates.

The following were the ministers who formally recorded their dissent from the basis of Umon or the resolutions:—Rev. J. McTavish; J. Scott and J. Ferguson dissenting from the resolution on modes of worship; Rev. J. Middlemiss and Mr. Moses Douglass dissented generally; and Rev. J. Ross dissented generally for reasons.

The question of the adoption of the report of the Committee on the Reports of College Boards then came up.

Por Mr MaCall von Mr. Medonnell, stating that the Synod of their Church in connection with the Church of Scotland asked the Assembly to appoint Rev. T. Hart a Professor of Manitob lege, the Synod engaging to pay his salary. He moved the adoption of the report as a whole, with the addition of the appointment of Mr. Hart as Professor of the Col-

Rev. Principal McVicar opposed the motion as unnecessary and premature, and after some discussion had taken place, moved in amendment that the original report be adopted.

The amendment vas carried.

On the motion of Rev. Professor Bryce, the Board of Management of Manitoba College was appointed.

The remainder of the sederant was occupied with professional salaties, temperance, the Home and Foreign Record, dates of annual collections for Church schemes, and the passing of thanks to Christian in Ottawa for their hospitality. closing with a few valedictory remarks from

The Assembly status adjourned to the first Tuesday in November.

Give to us patient minds, pure hearts, and all other graces of Thy Spirit which Thou knowest to be needful for us, that we may the better be enabled to serve Thee in holyness and righteousness .- Beshop Bay

Joy is for all men. It does not depend on circumstances or condition; if it did, it could not be only for the few. It is not the fruit of good luck or of fortune, or even of outward success, which all mon cannot have. It is of the soul or of the soul's character; it is the wealth of the soul's own being, when it is filled with the spirit of Jesus, which is the spirit of eternal lave. _Busknell.

KIRK SYNOD.

Friday, June 5th.

The debate on Union was resumed, and was continued throughout the day. The chief speakers were Rev. M. Laing, Mon-

treal; Mr. McDonnell, Toronto; Mr. McCroil, Montreal; and D. Cook. Rev. Mr. Lang said: That he denied the assertion made yesterday that it was too this great question, and he protested that the vas nothing before the Synod which would show that the people were in favour of Union. On the contrary, he held that the question had not been fairly laid before the Synod which would show that the people were in favour of Union. On the contrary, he held that the question had not been fairly laid before congregations. The people did no understand that concurrence on the basis of Union meant consent to Union itself, and at any rate he was quite prepared to say that his own congregation, one of the most intelligent in Canada, did not so understand it. In regard to the argument that the minority of the Synod should submit to the majority: he admitted that in all well regulated courts this doctrine held good ; but in this case he held that no majority could ever assail him from his sworn allegiance to the Church of Scotland, or relieve him from the responsibility to the doctrine and government of that Church which he had solemnly and seriously undertaken. He might be called stund and headstrong for taking up thus position; but God helping him, he would never be unfaithful to the Church in which he was trained and reared —the Church which he would never desert. He contended that the trustees of churches as well as the elders and kirk sessions should have been consulted as to the adoption of the basis. He quite admitted that he was in a minority. He knew from the beginning that it would be so, but he was often before in the immority, and he would much rather be in that minority forever than do a thing which his conscience did not approve Hear, hear.) He had often been told that for political reasons the Union was desirable. He did not know much about politics in Canada, but as far as his knowledge went he did not think there was much sympathy between them and the Church with which they proposed to unite. The Church of Scotland as a Church allowed the greatest liberality and latitude to those within its fold, while the other Church was one bound by cast-iron social rules, necessitating a continual war between them, and social customs which he considered at least moffensive, and moreover perfectly in accordance with Christianity. He desired for his own part to be in sympathy with the people, to be able to join with them in what-ever was impocent in the way of amusement or entertainment, so that whether they are or drank, or danced for that matter, they might do all to the glory of God. (Slight applause, loud hisses, and other signs of disapprobation.) He was speaking his own sentiments, the sentiments of his own heart, to which he did not bind the Synod, and therefore there was no reason for those expressions of disapproval by members. He contended that there would be no real union among country congregations, even if the amalgamation were brought about. There was a spirit existing at present be-tween them which would not admit of union. Therefore the greatest benefit that was claimed for union would be found wanting. With regard to the Temperalities Fund, he contended that it would be the property of the minority which declared their continued connection with the Church of Scotland, or. at any rate, would return to the hands of the State. He was told that an Act of Parliament could put that matter right, that an Act of Parliament could do anything even to taking away a man's head, but he could not conceive of a Parliament that could inact such an Act of pillage and injustice as this would be. He predicted that in the United Church there would be the great difficulty about organs and forms of worship, and matters the discussion of which was equally sickening. He dared any ecclesiastical court to interfere with his congregation in their mode of worshipping God, but he did not want to subject hunself to this continual persecution about what they called this innovation and that innovation, but which he called improvement. In the free, and broad, and loving Church of Scotland they were free as God's air, and ready to adapt themselves to any improvement, and he desired not to be in a confined atmosphere, where he did not know when he was to be stabbed from behind, or when congregation there was a continual falling off in the attendance of the young people but instead of going to the Canada Presbyterian Church, they went to the Church of England. He did not speak of this movder to make an argument for or against pre-scribed forms of worship, to which he was himself very much opposed, but mentioned it simply to show that the tendency of the rising generation was not in favour of the circumscribed atmosphere of the Canada Presbyterian Church, but turned, he regret ted deeply to say, in an entirely different direction. He had very great difficulty in that the people had not been properly consulted upon this matter, but even had it been otherwise, and he had been still in the mmority, he refused to subscribe to the doctrine that majorities were always right, and that he must assent. He had been taught by the good old Mother Church that majorities, and especially the majority of the people were a vulgar, yea, the most vulgar of tests. The majority called for the death of the Lord himself, and for the release of Barrabus the robber, in the most supreme crisis of the Life of Jesus Christ upon this earth of ours. There was another point to which he would call attontion, and especially the attention of the Very Rev. the Principals of the two Colleges in connection with these two Churches. figgs in connection with these two Universes. These Colleges were good enough in their present connection, (No, no.) They were excellent, indispensable, and both would and must be fully supported. But with the Churches united, with a good College in Toronto and another equally as good in Montreal, the necessity for their existence could be longer continue and when that

could no longer continue, and when that necessity ceased so unquestionably would

the institutions themselves. Again he re-pented that he did not yet know what he

the amalgamation which its advocates claimed. The time when a a real spiritual and more general union could and would take place was not so far distant as some would suppose, and he closed by advising them to wait for the visitation of the Spirit of God when they should be propared to roll up in a great wave of praise that would rise up and reach to God's throne whose were all the Kingdom's of the earth.

Applauso.) Rev. Mr. McDounell, Toronto, regretted that the hope he once entertained that some understanding might be arrived at anneared to be blasted, and he spoke in strong term of deprecation of the action of some brothers who distributed through the news printed copies of the protest lodged by the free Church in 1844. The sister Church had never thrust that protest in the eye of this (Lurch, and it was scarcely Christian and surely not brotherly in members of their own body to do so. He commented upon the absurdity of asking the Canada Presbyterian Church to withdraw a protest which scarcely any of those now forming that Church had anything to de with, which very many of them never real and know nothing of, and with which a yast majority of them, to his own knowledge, had not a spark of sympathy. To withdraw that protest was impossible, because those who lodged it had passed away, and the only way in which it could by any possibili ty be cancelled, was the very way proposed now, that is by again uniting the bodies. There was no difference between the two Churches. They fought over dead issues alone. People outside failed to see why they should be separate, and what they differed about. To any other than a scotchman seye there was not a single point of difference between the Churches. They subscribed to the same fundamental dec-trines, they observed the same homely mode of worship, which was the character only as to the property of what other people had done and said in the past. There was nothing in union that prevented them from still holding in the same views with regard to the past. He had as a young minister carefully studied the records of 1844 and he was bound to say that he held the same opinion, that the fathers of the Church in which he himself was reared were perfectly right in the action they took He did not mean to say that with the light of the present day assisting them, a medium course between the extremes adopted by each of the parties could not have been appropriately adopted. He did not mean to say that had such a course been proposed it would have been accepted, for it was impossible for men at the present day who were not then on the stage to enter fully into and sympathise with the feeling which incited the fathers of the Church to the action they took. There was much said on both sides which were to be regretted, and which he had no doubt those who had said it did regret; but he repeated that people could not understand why that should stand in the way of this Union. Even the peo-ple within the Church were at a less as to what constituted the points of difference. He would not deal with the quer on raised, and insisted on by the previous speaker, as to whether or not the people had been pro-perly consulted. He had only to say that if they did not understand the issue distinetly to be Union or Non-Union, he did not understand them. Referring to the controversy with regard to the headship of Christ over the Church, he held that there was nothing in the basis of Union which implied that the Church have even denied or held erroneous view concerning it. What reference was made to it was made in opposition to the will of the large majority of the sister Church, and indifference to a minority who insisted that the basis would not be complete without a formal recogni-tion of that doctrine. There was nothing in that paragraph to which any true mem-ber of the Church would take exception or refuse to subscribe to implicity. It was the mere statement of a doctrine held by the Churches in common with that set forth by the Westminister Confession of Faith and the Shorter and Longer Catechisms and in future years when the circumstances which gave point to the objections which were now taken to its being made an article of the basis were forgotten it would be cherished as a valuable declaration of faith on the part of those whose duty it would be to minister to the spiritual wants of the Church A great deal was said about the Temporalities Fund, the effect which Union would have upon the temporal remuneration of pastors. Just the other year he had been at the pain to find out how the two Churches compared as to the amount of remuneration each afforded to its ministers, and he had found that the average stipends of Canada Presbyterian ministers were almost, if not altogather equal to those paid on the average to ministers of the Church. (Hear, hear.) He did not know what was the exact position of the matter at the present time, but he held no doubt that were a comparison instituted it would be much more in favor of the Canada Presbyterian Church than it was at that time to which he refer-In this respect then, there could be said to be no disparity between the two bodies, and little room for controversy.

He repudiated the idea that altogether they would drop their nominal connection with the Church of Scotland. They would not abate one jet or tittle in their sympathy with the Church from which they had sprung, He was sorry to hear the previous speaker refer to the Temporalities Fund as the church had been desired. the only bond which united them to the Church of Scotland, and he thought it scarcely represented the mind of the Church on the matter. He reminded Mr. Lang that the Church in Canada was not always endowed by the Crown, and even when it was endowed the same privilege was offered to the Free Church and was refused by them on principle. He was quite willing to agree to any distribution of he fund upon which all would be united, as soon as any one proposed some mode of doing so. With regard to the objections of Mr. Lang about organs and mode of worship, he pointed out peated that he did not yet know what he it would not eause dispeace and disagree some of the congregations in the north of was going to do. He refused to believe ment in the congregation. (Hear, hear) Scotland give twenty and thirty shillings that an ecclosinstical Union would bring But he gravely objected to Mr. Lang's state to the Faud for the purpose of helping lie good to either of the Churches seeking ment that he would allow no ecclesiastical Canada, when no help was needed. It

Court to interfere with the mode in which his congregation worshipped God, which, he asserted, was in direct contradiction to the principle of Presbyterianism, and espocially of the old Church at home. further asserted that all matters like the use of organs were specially provided in the basis to be left as they were at present. and to be thereafter dealt with United Church, and he contended that the only thing the Church was giving up was merely its name; but not one single principle which belonged to the Church of Scotland, To she objection that although united they would not be homogenous but heterogeneous, and that the union between the Free and United Presbyterians had proved the assertion he replied distinctly in the negative, upon the authority of those best acquainted with the affairs of that united body. On account of the North west Territory especially he appealed to the Synod to bring about this union, which in that mag-nificer t country would enable what were at present two small and insufficient bodies to ecomo one great Presbyterian Church. (Applause.) He denied that the young people were leaving the Church and assured them that so far as his own congregation was concrned. Mr. Lang's assertion to the contrary, it had not the very slight-est application. He denied point blank that the union advocates looked upon the success of the agitation as presenting favourable political aspects. He never knew a union man who said anything of the kind. His own congregation was so much divided upon politics that he really could not say which had the majority, and he was glad that it was so, for he would be sorry indeed to see the day when the Presbytorian Church became a political engine. (Applause.) He had more fear in respect to the liberty and breadth of view which would be accorded to him and all others in the United Church than of anything else. Some bounds were necessary, however. He and others might want more liberty and more breadth of view than it would be for the good of the Church to let them have. If that day should come, as he hoped in God it would never come, he would simply have to pull his stakes and have to go somewhere else, but he had not after all much doubt that the liberality of sentiment which had recently been manifested in the sister Church would be greatly developed in the future, and he had not the slightest doubt that those who were pervaded by that split of liberality would gladly welcome to their side the strength which they would derive from the Union with this Church. (Hear, hear.) In conclusion he said he was assured that in the Canada Presbyterian Church there was every probability of such a compromise being arrived at as would enable them unanimously to agree to the amalgamation. He thanked God for the fact, and he would simply remind his brethren of the opposition that upon them as a portion of this Church, would rest the responsibility of refusing to consummate a union upon which both bodies had, by the grace of God, set their hearts. The rev-gentleman took his seat amid loud and prolonged applause. Mr. J. McMurchy spoke strongly against

Union. Mr. Morris, Montreal, as strongly in favour.

Principal Snodgrass moved as an amendment to the amendment, "That the Synod receive the report, record its gratification at the evidence afforded by the returns of the favour accorded to its policy on the ques-tion of Union, but finding that there are re-turns showing that the Presbytery, five sessions, and five congregations approved of Union with modifications and reservations, three sessions and three congrega-tions opposed the 3rd article of the basis, and sixteen sessions and eleven congrega-tions disapproved of the remit simpliciter. Be it resolved, that a committee be ap-pointed to consider and report what steps may be taken in order to ascertain the nature and extent of the disapproval or opposition indicated by the above mentioned returns, and the practicability of re-moving or conciliating it; and, further, to consider and report on all the legal ques-tions which are likely to arise in connection with such legislation as may be required to consummate the union, with power to employ professional council with reference thereto.

Rev. Mr. Luing seconded this amend.

Mr. Croil, Montreal, spoke vigorously in favour of Union.

Rev. Mr. Carmichaet, of Markham, supported Principal Snodgrass' amendment.

Rev. Dr. Topp appeared as a delegate inviting the Synod to a conference with the Assembly of the C. P. Church, on the mattor under dehate which invitation on motion of Dr. Jenkins was cordially accepted and the date for said conforence fixed.

Rev. Dr. Cook dissapproved entirely of the amendment of Principal Snodgrass on the ground that it was calculated to put a stop to the Union at once. (Hear, hear.)
If they were ever to be ready for Union, they were ready now. If they were ever going to have Huran they must have it now (Lord applause.) He contended that too much had been said about the headship of Christ—that was a subject which should not be lightly dealt with. .The will of of Christ, the will of God, should be supreme in this matter, and that will should never be that two bodies of Christians so much alike as the two which were now seeking Union should refuse to consider it because of every word of wrangling and hardness that had been spoken in a bitter struggle of thirty years ago. On the contrary, it must be the will of Christ that when the right hand of fellowship was held out, now that words of mutual love and kindness had been snoken that they should be kindly recaprecated. Horopudiated the idea that the Church would lose its identity or its power in the united Church so long as there were men like Mr. Gordon and Mr. Campbell in the ranks of this body. (Applause.) As to the temporalities, they had no fear of their disthat the law of the Canada Presbyterian position, and he was perfectly ashamed Church was exactly the same as their own, when he read in the report of the Colonial namely, that an organ might be used when Committee of the Church of Scotland that it would not cause dispense and disagree some of the congregations in the north o British Imerican Bregbyterian PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

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THE LATE ECCLESIASTICAL MEET

It has been the uniform testimony of all present at the recent ecclesiastical assemblies that the spirit displayed, and the general manner in which business has been conducted have been specially becoming and creditable. There was very little of that unseemly wrangling and disputing about small points of order which is only too common among occlesiastics, and brangs Church meetings so often in to positive disrepute among onlookers. There was also a becoming attention to the business of the different meetings except on the part of a few invetorate loungers and and triflers who will always in one way or other find their way into such assemblies. The speeches were in general good, the temper displayed upon the whole becoming, and a desire to have full justice done to each subject and each individual, very manifes' and very commendable. Hard things were sometimes said, as will generally be more or less the case in all such assemblies, but there were neither so many nor so offensive as generally are, but too common. Although these meetings of 1874, so far as they have yet gone, have been characterized by a spirit of moderation kindness, and with a becoming attention to the business to be transacted which redect great c: dit on all present, and especially upon those who took a prominent part in the proceedings.

RELATIVE STRENGTH OF THE CHURCHES IN SCOTLAND.

The present movement for the abolition of patronage of the Church of Scotland, has led to renew a discussion about the relative numbers adhering to each Church in that country. Dr. Tulloch of St. Andrews lately stated that there still adhered to the · Kirk,' 1,500,000 while the Free Churck had 750,000; and the U. P's. 470,000; thus leaving, as he added 300,000 for Roms i Catholics, and from 60,000 to 80,000 for the Scotch Episcopals. The calculations of the Rev. Principal have now come to be generally regarded as eroneous. It ignores all the present . is. It takes all, no? churchmen as 1 elonging to the Kirk, and it takes a certain number of panishes as a fair average and argues from their condition to that of all the rest when it is a matter of notoriety that those left out of rechosing are in a far different state from those specified. The most recent attempt at classification has been made by the Rev. Mr. Johnstone Free Church minister Glasgow. Mr. Johnstone tries to be fair to all parties and with apparently a large amount of success.

The following are the results of his enquiries and calculations Population of Scotland, 1872

				-	
Be	nging to	Established	Courch	1,063,000	
	4	Free Churc	h	. 700,000	
	••	U. P. Church	b	. 174,000	
	•	Reformed O	riginal		
	**	Secession	v	35,000	
į'r	esbyterin	n Population	 .	2,352,002	
	her Denor			202,000	
To	tal Kyan	gelical Deno	minations		.564,000
Re	onging t	Roman Ca	tholic Ch	200,000	
		Socinians a	and other		
		sects		10,000	
				300,000	
N	ecting o	rdinance		. 530,000	
					800,000

The Rov. E. Wallace Waits, Rockwood and Showers' Corners, was inducted into the charge of Nelson and Waterdown, on the 21st ult. The Rev. John Hogg, D.D., Guelph, presided, and oreached an able sermon from 1 Timothy 3: 15. The Rev. J. G. Smith, M.A., Hamilton, gave a very appropriate and affectionate charge to the minister; and the Rev. James Herald, Irandas, gave a suitable charge to the congregation. At the manse on the following Tuesday, 26th uit., a most enthusiastic reception party was given to the newly inducted pastor and his lady. Nearly one immdren persons, of the various denominafrom in the village, partook of refreshments Lrought by themselves, and left behind

enough to supply the needs of the pastors

family for many days hence.

THE COMING UNION.

As we stated last week, the Union of the different Presbyterian bodies in Canada may now be regarded as an accomplished fact, and the very pleasing and harmonicus way in which this has in the end been brought round n. 1st be a matter for general congratulation and thankfulness. It was at one time greatly feared that if the Union were pressed through immediately and on the terms contained in the Basis as sent down last year to Presbyteries and sessions nothing could have prevented a disruption or at least a large scression. We need not now speculate on what might have been. Happily, very wise and prudent counsels prevailed on all sides. The majority were willing to make every concession to the opimons and feelings of the minority which they possibly could, and the minority anxious also, for Union were willing to take as little as their conscience would permit them. And as a satisfactory understanding and arrangement has been arrived at, which all parties could accept with perfect freedom and honour, terms which neither compromised nor humiliated a single individual. This is matter for special congratulation. To all appearance, it will be as complete a Umon as has ever been formed, and, indeed, as complete as possible, for we do not believe that there is a single congregation or a single minister that will eventually refuse to acquiesce in the arrangement. The benefits to be expected from such a Union are very many and very manifest. There will be felt chiefly in the newer parts of the older Provinces and in the great North West, generally. The Presbyteman cause in Manitoba will specially and from the very first derive immense benefit. Rival Presbyterian Churches will never be known, and much money and faithful labour will as the result be varied and turned to better account than would otherwise have been possible.

THE SCOTTISH GENERAL ASSEM. BLIES.

The General Assembly of the Church of Scotland met at Edinburgh on Thursday the 21st of May. The Earl of Rosslyn being Lord High Commissioner.

The Rev. Dr. Gillan retiring Moderator preached, and afterwards constituted the Assembly by prayer. Professor Frail of Aberdeen was chosen Moderator and took the chair. The subsequent proceedings up to the time when the last mail left were of not of much interest to people on this side the Atlantic.

The Free Church Assembly also met on the 21st of May. Rev. Dr. Duff preached and was succeeded in the chair by Rev. Dr. Stewart of Leghorn. In a report on the state of religion it was stated that in the island of Pewis cut of a population of 23,439 there were 22,979 adherents of the Free Church. The people were very noor, but out of Stornoway there was not a single public house on the island, and cases of church discipline were very rare. On Saturday there was a discussion brought up by an appeal from Inverness against the admission of a brewer to be an elder of the Church. The Assembly declared the brewer eligible. One minister quoted from John Knox's First book of discipline a provision which secured a certain daily supply of beer to preschers of the word! There was a long debate on the case of a man who had appealed to the Sheriff for protection against the decision of a Church Court and had been suspended from membership for doing so. The following decision v unanimously agreed to:-

The Assembly sustain the appeal, recall the sentence of the Synod of Aberdeen on this special ground, that while Mr. John Muil, by his own admission, has taken a step which is a high offence against the step which is a ligh offence against the discipline of this Church, and which is descring of the highest censure, yet the Asserably, considering Mr. Mults position in lif., and considering the possibility of his not having adverted to the true nature of the step he took, are unwilling to subject him to all the consequences he has incurred At the same time, the Assembly seriously At the same time, the Assembly seriously admonish Mr. Muil that to call in the civil authority to control the procedure of the Church Courts in a question as to the standing of a member or office-benrer is a high offence. And the Assembly hereby author-ize the Presbytery of Kincardine O'Neil unless they shall be informed under Mr. Muil's hand, before their meeting in July, that the action in the Sheriff be withdrawn -to pronounce sentence declaring Mr. Muil no more a member of the Free Church. Further, the Assembly, havner heard parties upon the petition of Mr. Muil to the Free upon the petition of Air. Autil to the Free Synod of Aberdeen, find that the Presbytery has obtempered the order of last General Assembly; also find that Mr. Muil lassfailed to instruct that the sentence of the Presby-

THE SCHOOL QUESTION IN NEW BRUNSWICK,

The following papers from the Daily Telegraph. St. John's N. B., show how strongly the feeling at present prevailing in that Province over the School question :

The principles of the Roman Catholic Church are the same all over the world. They are, therefore, the same in Maine as in New Brunswick. Yet in Portland. Bangor, Bath and other cities of Maine, the emildren of Catholics, as a rule, are found in attendance upon the Common Schools, competing for the honors of learning and mingling with Protestant boys and girls without fear or dread of contamination. The parents of these children are Catholics in tull communion with the Church, as are the parents of the 50.000 Catholic children, who attend the public Non-Sectarian schools of Ontario. The clergy of these Catholic children are faithful and zealous, but who ever heard of them shouting or agitating for separate schools? They and the purents of the children provide for the religious instruction of the children otherwise, and give them a chance to rise in the world by sharing the educational advantages of their Protestant competitors in the race of life. Even where, in the State of Maine, there are Catholic schools, pure and simple, there is no cry of injustice, because all have to contribute toward the public schools; indeed Protestants in Maine originate more separate schools, if we may so call them. in proportion to then numbers, than Catholies, and pay for these schools when they do so, paying, of course, the public school tax without a murniur.

But it seems that what is agreeable to all the denominations in Maine, is tyranny, injurtice, bigotry, persecution, robbery in New Brunswick! It is by means of these cries that the Nothingarian opponents of the Free School ticket, the New Brunswick Dough-faces, no less than the nanly out-and-out Repealers or Separate School men, hope to manufacture votes! Maine is not threate and in Congress by Costigan coercion resolutions. Candidates for legislative honors in Maine do not go round proclaiming that equal rights are such dreadful things that must embroil the State Legisla.ure with the Federal Congress. The Irccmans of Maine do not threaten its Legislature with Courts of Appeal, everthrow of Gov-vernments, etc., etc. Why then is New Brunswick thus worried and annoyed? One reason is because of the denomination Lower Canada at the time of the Union of the Provinces—having first fastened separate schools on Ontario, the province Quebec wished to pave the way for similar denomination in the Maritime Provinces A clause was slyly intoduced into the British North America Act, as it finally passed providing in any case any Province adopted eparate schools, it could never get rid of them! A nice arrangement, truly! Now the light is going on to subject the provinces to the incubus of separate schools for each of the sects-or, at least, for one of themand when that is done the fight will end to the victors will belong the spoils, and the defeated will bear their shackles for all time! No wonder the coparate School party fights. But it would be much more wonderful if the opponents of separate schools, the degrading dictum of old Lower Canada would be content to submitte such Canada, would be content to submit to such a state of things. Surely our people have too much spirit for that. Of course, we except those men who are so afflicted with a desire for political notoriety that they would trample on all the traditions of their race, their religion, their country, in order to gain it. But the body of the people; the intelligent, loyal, free, independent electors of these St. John constituencies, and of the majority of the constituencies in New Brunswick, will never bend their necks to the yoke. And yet their enemies are so msidious, so numerous, so well backed, raise so many plausible cries, circulate so many educational illusions, have so many allies -some of them most unnatural-that the friends of free non-sectarian schools, one and all, will have to work hard for victory.

ANTI PATRONAGE MOVEMENT IN SCOTLAND.

portion of the English community may be had exercised their patronage rather as a seen from the following extracts from the

London Times and Daily News. ' (From the Times)

Thirty years ago the British Cabinet and Legislature had the most honest and patriotic desire to settle the question in the inter-ost of the Scotch people, and, as the phrase is, did all for the best. The evident tendency of things was to the final extinc-tion of patronage; but the English States-man could not find it in their heart to g'yo up altogether what had some good in it, and, therefore, devised a sort of compromise tic desire to settle the question in the inter which was neither one thing nor the other, which set up the backs of the congregations which insulted the ministers, was a sore in which insured the mansters, was a sore in the side of the patrons, and pitted them all as possibly against one another. This was really the English way of doing things, and it must be allowed that it justifies the piteous appeal of the Scotch not to be looked at through English spectacles. The empiri-cal remedy has proved wholly nefficaciousy against the disease, and the resolution of the Scotol to choose their own ministers has only been intensified by the mere show of resistance. It has taken them three centuries to win congregational lib-rty com-bined with national unon and public sup-port. The aggressions of the English Church and the influence of the English Assembly; also find that Mr. Mun. Man. Assembly; also find that Mr. Mun. Mun. Assembly; also find that Mr. Mun. Mun. Most construct that the sentence of the Presbytery of Kincardine O'Neil suspending him from the membership of the Prec Church of Scotland was unconstitutional and unjust; and therefore, the General Assembly dismiss the petition, and affirm the sentence of the Presbytery.

The meaning of this sentence seems to make meaning of this sentence seems to be a fixed of weak make meaning of this sentence seems to make meaning of this sentence of the Presbytery time, and only thirty years ago we consider the make meaning in wisdom or make meaning in wisdom or make the meaning of the Presbytery time, and only thirty years ago we consider the make meaning in wisdom or make the meaning in wisdom or make the meaning of the Presbytery time, and only thirty years ago we consider the make meaning in wisdom or make the meaning of the Presbytery time, and only thirty years ago we consider the make the meaning of the Presbytery time, and only thirty years ago we consider the meaning of the Presbytery time, and only thirty years ago we consider the meaning of the Presbytery time, and only thirty years ago we consider the meaning of the Presbytery time, and only thirty years ago we consider the meaning of the Presbytery time, and only thirty years ago we consider the meaning of the Presbytery time, and only thirty years ago we consider the meaning of the Presbytery time, and only thirty years ago we consider the meaning of the Presbytery time, and only thirty years ago we consider the meaning of the Presbytery time, and only thirty years ago we consider the meaning of the petition, and affirm the sentence of the Presbytery.

Irish, and now Scotch; everywhere people are left more and more free to choose and to manage religion for themselves. How long will it be before the tide reaches us? It will probably be a good long time. The present games in a few second control of the present games games in a few second control of the present games present generation of patrons may make themselves easy; but the day will come at last, even though we be as unlike all the rest of the world as we are told we are.

· From the Daily News.) The Duke of Richmond has made his

great es-ay in codesiastical reform. The measure which he presented to the House of Lords last night, on behalf of the Gov-

ernment, is one of those tardy concessions

to necessity which it becomes a Conserva-

tive Ministry to make. Lay patronage in the Established Church of Scotland is prac-

tically dead, and the Government offers it decent burial. Whether the tuneral baked

decent burial. Whether the tuneral baked meats of the defunct source of quarrel will coldly furnish forth the marriage feast of the Free and Established Churches remains to be seen. The trovernment, or at any rate those members of it who know least of Scottish history and nothing of Scottish feeling, hope that the scerafice of the great cause of offence will do something to heal the ecclesiastical breaches which the long quariel has made. The Duke of Richmond avows that the salvation of the imperilled Established Church is the sole motive of his measure. Ho believes that an Estabhshed Church is one of the greatest bles-sings a nation can enjoy, and therefore he says that his proposal to abolish patronage in the Established Church of Scotland .-"I do it in the interests of that Church; I do it in the hope that it may strengthen and perpetuate that Establishment. But, as Lord Dalhousie pointed out, the Established Church of Scotland is at present the religious home of only about a third even of the church-going population of the Northren Kingdom, and the bodies which agree with it in theology and in ecclesiasti-cal order have considerably more numerous adherents. The mere abolition of Patronage is therefore not likely to allure these outsiders into the pale unless some special provision is made for their inclusion. The Duke of Richmond did not touch on this point last night. He seemed to forget that uses hely of ministers. point has hight. He seemed to forget that vast body of ministers and congregations whom Dr. Chalmers and Dr. Caudhsh led out into the wilderness of Voluntaryism have built for themselves manses, churches, colleges, and gr. wn into the larger and when progressive half of Santal. Bendards more prosperous half of Scotch Presbyte rianism. It is quite true that they split off on this question of lay patronage, but it is not clear that they will abandon the institutions they have created by immense labour and sacrifice, and rush back to fill the empty places from which they went out thirty-one years ago. Lord Aberdeen's Act of 1843, which was intended to stop the Non-intrusion controversy by giving the congregations a veto, came, as one of the speakers said last night, two years too late. It acted as a wedge instead of a stay, and rent in two the divided Church it was designed to unito into one. We need anticipate no such result of the Duke of Richmod's bill, which is only likely to fail in its ulterior object of strengthening the Scotch Establishment. The measure is not a great one, either in bulk or in design. It consists of only five clauses; and merely provides for the abolition of patronage, the compensation of patrons, and the new mode of appointing the parish ministers. The Act of 1712 which began the mischief, is repealed; as also is Lord Aberdeen's Veto Act, which sought to repair the damage by patching up patronage in 1842. The appointment of the minister is in all cases taken from the patron, whether a private person or the Crown, and given to the male communi-cants. The patron, when he desires it, is to receive, as compensation for the abolition of his right to nomin ate, a sum equal to one year's income from the endowment or one year's stipend of the master it is not quite clear which. The congregations, have, therefore, as we understood the Duke of Richmond to say, to buy their freedom. The Church patronage of Scotland is to be put up for sale to the congregation at one year's purchase, and when the congrega-tions have bought their right to elect the minister they are not to choose him, but the election is to be limited to the municants.' Now there seem to us to be two objections to this course. A Scotch Peer boasted last night that there had never patronage in Scotland is viewed by a large in Scotland; and the Duko of Buccleuch portion of the Frentish serious responsibility than as a proprietary right. The bill therefore introduces a principle foreign to Scotland, and most ceptable to the people, by practically forcing a general sale of Scotch livings—at a fixed price indeed, and to the congregations, but still a sale. The Dakes of Richmond and Buccleuch stated that they should scorn to receive the compensation, and other ducal patrons are of the same mind. Indeed, the very exercise of their patronage has already been resigned by the owners of one-half of the Scotch livings, and it seemed to be generally admitted that the other half were gradually yielding to the feeling of their countrymen and giving up the practice of nomination. The Scotch nation has never acquiesced in the syst m which was imposed on Scotland by act of treachery on the part of the Imperial Parliament five years after the Union. The Scotch themselves abolished patronage in 1649, and restored it in 1660; but they abolished it again in 1690; and when the Union took place in 1707, patronage did not exist. It was restored by a bill hurried through the United Parliament against the wishes of Scotland in 1712. From that time a perpetual protest has been kept up against it. The second objection to the proposal is, however, one which goes far proposal is, nowever, one which goes far deeper. The Duke of Bucclouch uncon-sciously stated the strongest argument against the bill when he spoke of it as a measure for the transfer of patronage from undividuals to the congregations. surely the property of an Established Church is national, and the ecclesiastical endowments of a parish belong, not merely to the people who go on Sunday to the parish church, but to the whole parcellal community. The proper persons, therefore to sleet a manuster to an Established Church are the inhabitants of the district to whom

tion bould be by all the parishioners; and it is no reply to that claim to say, as was said last night, that such an election would amount to disestablishment. It would be no such thing; it would simply be that widening and iniversalising of the Estab. hshed Church which alone might possibly, though improbably, preserve it from dises tablishment. But the Government bill not only shuts out the parishioners as such, it does not even give to the regular congregation of a Scotch parish kirk the right to gation of a section parish are the right to join in the election of the minister. It himits that privilege to a body which ought not to be known to the law, that of "the communicants." What is the definition of communicants given in the bill the Duke of Richmond did not explain; but however with it may be, it is certain that it will by no means include the congregation. Even the communicants are to be hmited to "males," though in all other parochal affairs women who are householders have The bill, therefore, makes what it seems to us may be a muschievous change It transfers the duty of appointing a parish minister from a patron who is responsible at any rate to public opinion, and on whose choice the people have a veto, to a narrow body which is not responsible, and which is not responsible, and which will exercise an absolute right. Moreover, it is possible for the "communicants to be sifted through a very narrow test; they will probably be so, and the right to join in the election of minister may therefore he narrowed by the very straightest limits of doctrinal agreement. The bill is, therefore, one for sectarunising the Established Church of Scotland. It makes the very least of a great opportunity. It is a forward step taken in a reactionary spirit. The abolition of patronage inight have been made the occasion of widening the Church; it is being made an opportunity for narrowing it. This blunder may, indeed, be retrieved, and we trust that some effort will be made to do so by making the electing constituency as wide as the parish to which the Church belongs. The supremacy of the General Assembly is guaranteed by the right to lisense ministers, but the choice from men so li-consed ought to be given to all who have a right to ask the services of the parish minister. If this were done the Established Church of Scotland might possibly be saved whereas the bill as it now stands only ensures its doom.

THE CASE OF REV. MR. SWING. CHICAGO.

The following is the text of Professor Patton's appeal in the case of the Rev. D Swing, to the Synod of Northern Illinois:--

The Rev. Arthur Mitchell, Moderator of the Presbytery of Chicago.

REV. AND DEAR SIR: Allow me to inform ou that I intend to appeal to the Synod of of Illinois, North, at its session in October next, against the decision of the Presbytery of Chicago in the case of the Rev. David Swing.

THE APPEAL

is from a "definite sentence," and on the following grounds: (1.) "Irregularities in the proceedings." (2.) "Hurrying to a decision before important testimony was taken." (3.) "A minifestation of prejudice in the case." (4.) "Mistake." (5.) "Injustice in the decisions."

Under these heads I shall group more specificially the reasons which lead me to carry the case to a higher court.

"IRREGULARITIES."

- 1. The Presbytery erred in admitting the testimony of the Elders of the Fourth Church when it appeared that the sermons of Mr. Swing respecting which they gave their opinion were in the possession of the accused. These sermons, though called for, were withheld.
- 2. The Presbytery erred in allowing the Moderator to vote on the charges and specifications, and to express his views of the case in a written opinion.
- 3. The Presbytery erred in allowing the Elder representing the Ninth Church to vote on the charges and specifications, inasmuch as the session of that church sustain the Rev. Dr. McKaig in his position as pastorelect, notwithstanding the heretical opinion which Dr. McKaig has publicly expressed on the subject of Inspiration.
- 4. The Presbytery erred in allowing the Elder representing the Fourth Church to vote on the charges an 'specifications, inasmuch as he was an interested party.

" HURRYING TO A DECISION."

The prosecutor expected to prove Specification 1 of Charge 2 by a letter written by Mr. Swing to the Rov. R. Laird Collier, and by the testimony of Mr. Collier. The prosecutor asked for a continuance, and ac companied the request with the presentation of affidavits winch showed the importance of the testimony, and the necessity of a postponement in order to obtain it. The request was not granted.

" РВЕЛСИСК."

There was a manifestation of prejudice in the case throughout the trial. It will suffice to call attention to the following facts:

- 1. A member of the Court who voted with the majority stated on the floor of Presbytery that he was ready to "show his colors," and that he belonged to the "winning side." This was before the evidence was been was heard.
- 2. In several instances members of the Court in giving their "opinions" indulged in unkind porsonalities which were calculated to excite odium against the prosecutor.
- 8. Remarks were made by more than one member of the Court favouring a lax subscription to the Confession of Faith.
- 4. It was affirmed by the defense, and renshirmed by leading members of the Pres-bytery who voted with the majority, that be that seeing Mr Muil is a kind of weak given up patronage in Scotland. We south a given up patronage in Scotland. We south this action before the Sherifi if not united mediately withdrawn, he will certainly be similar changes are in progress in all the excommunicated forthwith.

 House to announce the Government has community. The proper persons, therefore Old and New School Presbyterianism. This community to sleet a manuster to an Established Church had great weight with the Presbytery, and are the inhabitants of the district to woom are the inhabitants of the district to woom are the inhabitants of the district to woom as calculated not only to enlist the aympathic particular and its endowments belong. Lord Airlie rightly claimed that the size.

to excite odium against v prosecutor as | vene the doctrines of our standards is withlimself of reviving old controversies.

1. It was a mistake to regard the plea of " not guilty" rs any reason for the acquitpro forma. Without it no issue would have been joined, and there would have been no

2. It was a mistake to consider the declaration of the accused that he was "a New School Presbyterian," as a reason tor his acquittal. This declaration was not equivalent to an avowal of his acceptance of of his words the Contession of Furth as containing the tall the Swing Spice large on the world of style of Mr Swing Spice large on the ground tall the style of Mr Swing Spice large on the ground tall the style of Mr Swing Spice large of the ground tall the style of Mr Swing Spice large of the ground tall the style of the style o tiod. His declaration does not set torth: that he adiesses a peculiar and are. Conwhat we understand New School Presbyter- ceding that this is a correct way of account-

.: It was a mistake to regard this declar ation that he held in the evangelical sense Christ as a mediator when grasped by an obedient faith, conversion by God's spirit, man's natural sinfulness, and the final separation of the righteous and the wicked a reason for this acquittal, because (a) is indefinite; it is the word "evangeheal" used by some and there is good reason for supposing that it is used by Prof. Swing with very great latitude; (b) the doctrines named are vaguely stated and do not necessarily imply that the accuser holds them as tiney are formulated in the Westmuster symbols; (c) the published writings of Mr. Swing may be fairly regarded as interrupting his creed, and he has made statements in them which are at variance with fundamental doctrines of the Confession of

4. It was a mistake to regard the Articles of Belief set forth in the declaration of the accused as a reason for his acquittal, because even though the doctrines embodied in it were shown to be held by the accused in the sense in which they are taught in our standards, it must be remembered that they do not contain some of the important doctrines held by our Church, and that elsewhere in his declaration he distinctly affirms that he teaches that the Presbyter ian Church is a Church of the common evangelical doctrines, that the Church actual is different from the Church historic, and that he clearly intimates that he does not hold some of the doctrines of the Confession of Faith.

5. It was a mistake to affirm that in a trial for heresy the evidence must be sufficient to remove all possible doubt. This proposition was laid down as an unquestionably legal principle, and as such is embodied in the "reasons' of the Presbytery for its decision. The principle affirmed by the Presbytery is not only without authority but the precedents cited in support of it teach the contrary doctrine. (See cases of Craighead and Barnes, in O. S. and N. S. Digests). The effect of this principle would be to make the condemnation of heresy impossible, and to render hopeless every effort of the Church to protect herself against false teachers.

6. In the record of reasons for the deci sion of the Presbytery, it is assumed in the first place that the accuser accepts and adopts the Auburn declaration, and it is agreed in the second place that all who held the views of Calvinistic doctrine as set forth in this Declaration are entitled to good standing in the ministry of the Presbyter-ian Church. The first proposition can be proved to be untrue, and the second has not been called in question. This is enough to show that the accused was really acquitted by the Presbytery on an issue which had not been joined before it.

7. The Presbytery took the ground that they were compelled to acquit the accused or impeach his integrity. This was a misor impeach his integrity. There were but two questions before the Court: First, are the facts proved? and, second, do they sustain the charges ?

S. The Court was in error in acquitting l'iot. Swing on the ground that the prosecutor had failed to prove that the accused had intentionally omitted to teach certain doctimes and had intentionally used equivo cal language.

It was not incumbent on the prosecutor to prove the express intention of the accusmasmuch as a mrn is conclusively presumed to intend the natural and probable consequences of his acts. It was so held in the case of Ditcher vs. Denison in a judgment by Dr. Lushington. Rejecting that construction of the word "advisedry,' which would involved the necessity of proving in each crae an avowed purpose of infringing the law, he (Dr. Lushington) thus laid down the principle to be applied by the Court: It a sermon or tract is compared with the articles and found clearly repugnant to them, the intention to contravene unst be inferred, for in all the transactions of life a man must be judged by the evident consequences of his acts, and be taken to intend the uffect of what he has deliberately done. (Ficelesiastical judgment of the Privy Councit p. (62).

9. \ separate vote of the Presbytery should have been taken on each specifica tion, and then on each charge.

10. The Presbytcry erred in passing a resourt on to the effect that the vote on the specifications should be in their usual sense as implying the guilt or innocence of the accused. Whether the specifications were true, and whether they sustained the charge, were separate questions, and should have been separately considered. Many would have voted for some of the specifications, who, nevertheless, would not vote to austain the charges. The effect of the resolution was to compel the members of the Court to vote not to sustain any of the specifications or to sustain one or both of the spe ifications or to sustain one or both of the charges. This appears in the opinions of several members of the Court, and is further evident from the fact that severa members of the Court prefaced their vote by saying: "In the sense implied in the resolution we vote on all of the specifications." For this reason the verdict of the Court does not fairly represent the judgment of the Presbytery regarding specifications.

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one who had taken the resonability upon out violence capable of a favourable continued of roviving old controversies.

struction, yet the Presbytery cried in acquitting Prof. Swing, because he failed to disavow the specific circus alleged against him, and to avow the doctrines which it was alleged be had impugned. The import of the Craighead case was defined by the General Assembly of 1836 to be "that when language claimed to be heretical admits without violence of an orthodox exposition, and the accused disclaims the alleged error. and claims as his meaning the orthodox ininterpretation, he is entitled to it and it is to be regarded as the true intent and import

ing for the characteristics of Mr. Swing's preaching, it would not be a good excuse for mitting to preach the cardinal docirnes of the Inspiration of the Scriptures, the Trinity the Divinity of Christ, the office of speaking hisparagingly of the doctrines of care Cherch. our Church. But it is, at least, as probable that the peculiar audience is due to the peculiar style of preaching as that the necu har style of preaching is due to the peculiar audience. Of the peculiar character of the audience it is to be furthermore remembered there has been no proof.

v. 'assestict.'

(1) Conceding even that the specifications do not sustain the charges under which they are placed, it is a matter of deep regret that the Presbytery should have had its attention called to the atterance of Mr. Swing without putting on record a single word of censure, admonition, or disapproval. too much to say that in its vote of acquittal it has, to all intents and purposes, indorsed the preaching of Prof. Swing, given its sanction to latitudinarianism, and done injury to the cause which it is pledged to maintain.

(2) The case was clearly proved. The rerdict of the Presbytery was, therefore, an unrighteous decision.

These are my reasons for appealing from a decision in which so large a majority of my co-presbyters concur.

With respect for the reverend judicatory over which you preside, and high regard for yourself, I am, very sincerely yours,

FRANCIS L. PATTON.

Chicago, June 2, 1874.

An Unconstitutional Cours: Taken by the General Assembly.

Editor British American Pri sbyterian

DEAR SIR,-The late General Assembly which met at Offawa is to be congratulated on the success which has attended its efforts in the direction of Union. It is, however, greatly to be regretted, that in its zeal to perfect what it has so nearly accomplished, that it should have taken an unconstitutional course, and the more especially, siaco the proposed course would have advanced matters just as rapidly. We have only newspaper reports to go upon, and there may be some mistake. We can hardly believe that an Assembly containing so many men well versed in ecclesissical law, could or would do such violence to the constituwait for explanations.

It is well known that the Assembly of 1878 prepared a remit in reterence to Union. and sent it down to Presbyienes, Sessions and Congregations in terms of the Barrier Act, to be reported on to the next Assembly which was called to meet in Ottawa. When this Assembly met and the returns were handed in, though it was found that there was a uniority in favour of the remit. still the minority was so large that the Assembly never attempted to pass the rount into law: but at once resolved itself into a committee of the whole to frame a new remit to be sent down to the Presbyteries; Sessions, and Congregations this present year. So far all was well; but the Assembly never took its departure from constitional usage, and consequently from justice and good common sense. Instead of finishing its work at Ottawa, calling another Assembly to meet at a convenient time and place, and then it takes it upon itself to meet again, and in the meantune calls upon the Presbyteries &c., for returns to its own remit.

This course is contrary to the constitu tion. The Presbyteries elected an Assembly to meet at Ottawa on a fixed day and gave its members commissions to do certain work there, viz., that which had on volved since jast Assembly met. It did this work, lee us say, and now calls upon the Presbyteries for more work which they have never commussioned it to do. Does any one think he can justify such a course; then can he also justify this course. The General Assembly of 1878 prepared a remot, the returns to which have lately been dealt with at Ottawa by another Assembly. But the Assembly 78 might have adjourned to meet again and deal with those returns itself. It might have found it necessary to frame a new remit and send it down to Presbyteries &c., as the Assembly at Ottawa has done, and why not adjourn again to the 1st To of November, to meet in Knox Church Toronto, to receive the returns of the new remit.

Will any one tell us why the Assembly of '78 if it had chosen to take the above course would not have as good a constitutional right to sit in Knox Church in No rember, and moderate on the returns to the new remit as was that of 74.

the new rount as was that of 74.

The discount Assembly must abandon the policy and men would not learn we might be more inclined to listen to new tables, ingo in this matter, are placed allowed and more inclined to listen to new tables; ingo in this matter, are placed allowed and more inclined to listen to new tables; in your of the matter the radical side; which is the tenty the Chargle, How one they when the mean of radical side; which is the tenty between the radical side; which is the tenty of the radical side; which is the radical side; which i

.me and place specified, call another As. off the present age " sembly, and dissolve.

They are in duty bound to receive the remit they may pass judgment on it, but when question come 'To whom shall we make om leturus? They can put down the foot, and say, 'We know of no Assembly comshall keep these in stratio until we have orders to commission an Assembly to deal with them?

We feel sure that the late A socially will not want to yield. But we speak as unto wise men Suppose interestion of the Church however small were to be dissatisfied with the Union, and should challenge all that is done in November as unconstitutional and illegal, how could the Assembly justify itself before the whole Presbyte man Church? It is far better and safer to take the right course. A new Assembly can be elected and incet just as easily as the old one. It seems strange that this fact did not occur to any member of the Assembly at Ottawa. It does not make things move any faster for the old Assem bly to do this work. A new one properly commissioned can surely do it just as quick. The new one could be called to meet Noember if necessary just as as well as in June.

The adjournment in the case of the Que bec Assembly furnishes no precedent for this. The cases were entirely different. The Quebec Assembly adjourned to finish piece of work in its hands at the time of adjournment; the Ottawa Assembly adjourns to do new work which it commends the Presbyteries &c., in the meantime to prepare for it. I think myself that the Quebec adjournment, like the little girl, "cracked the commandment;" and I am quite sure that the adjourned meeting, did some business it had no fright to do; but still it is a widely different case from the present.

Yours, &c.,

STADACONA.

Stand by the Truth.

THE CURE FOR MODERN THOUGHT-SUMMER FIGURE VALUE OF DECISION-DOUBTING AGE-INFIDELITY LANGUISHING -THE HIGH CHURCH MOVEMENT-PULPIT ORATORY, &c., etc.

HY C. H. SPURGRON.

More skimmers of the Word, who, like swallows, touch the water with their wings, are the first to fly from one region to another as personal consideration guides them. They believe this, and they believe that,for in trut's they believe nothing intensely. If you have ever been dragged through the mire and clay of soul-despair, if you have been turned upside down and wiped out hke a dish as to all your own strength and pride, and have been filled with the joy and peace of God through Jesus Christ. will trust you amongst fifty thousand infidels. Whenever I hear any objection against the word of God, I smile within myself, and think: "Why, you simpleton, how can you urge such trifling objections? I have overcome, in the contentions of my own unbelief, ten times greater difficul We who have contended with horse are not to be wearied by footmen. Gordon Cumming and other hon-killers are not to be scared by wild-cats; nor will those who have stood foot to foot with Satan resign the field to pretentions sceptics or any other of the Evil One's inferior servants.

If we have tellowsnip with God-fellow ship with the Lord Jesus Christ, we cannot be made to doubt the fundamentals of the Gospel; we cannot be undecided. glimpse at the thern-crowned head and pierced hands and feet is the sure cure for modern thought" and all its vagaries Get into the " Rock of Ages cleft for you, and you will abhor the quicksand. That eminent American preacher, the scraphic Summerfield when he lay a dying, turned round to a friend in the room, and said "I have taken a look into eternity. Oh! if I could come back and preach again, how differently would I preach from what I have done before :

TAKE A LOOK INTO ETERNITY

you want to be decided. Remember how Atheist met Christian and Hopeful on the atheist met Christian and riopetit on the road to the New Jerusalem, and said: "There is no celestial country. I have gone a long way and could not find it." Then Christian said to Hopeful, "Did not we see it from the top of Mount Clear when we were with the shepherds?" There was an answer! So, when men have said. There is no Christ; there is no truth in religion. we can reply: "Ah! have not we sat under his shadow with great delight? Was not his fruit sweet to our taste? with your scepticisms, to those who do not know whom they have believed. tested and handled. What we have seen and heard, that we do testify; and whether men receive our testimony or not, we can not but speak it. for we speak that we do know, and testify that we have seen. That is, my brethren, the sure way to be decided.

Why should we, at this particular age, be derided, as I think we ought to be? I think we should be so, because this age is a doubting age. This generation swarms with doubters. You run against them everydoubters. You run against them every-where. Everybody is doubting everything -not merely in religion, but in politics, and in social communics, in everything indeed in solution of progress, and I suppose it must be the age of progress, and I suppose it must be the age, therefore, of unloosening, it order that the wholk body politic may move on a little firther. Well, as the age is doubting, it is wise for us to put our foot shown and stand still where we are since w stend apon infallible truth revealed by Go Perhaps, if it were an age of

The proper course for the present Assembly the current of the age. Our element now to take is to meet pro forms at the neighbor, Mr. Arthur Mursell, has well hit

"Have we gone too far in saying that If the Assembly is unwilling to do this, a modern thought has grown impatient with the Presbyteries should take the matter up. I the Bible, the Gospel, and the Cross? Lact us see. What part of the Bible has it not assailed? The Pentateuch it has long ago swept from the canon as unauthentic. we read about the creation and fload is branded as table. And the laws about the missioned to deal with this matter, we landmarks, from which Solomon was not linew we can buildy support a pastor. We ashinned to quote our text, (Prov. 22 are bound or laid upon the shelf. Different men as ail different portions of the book, and various systems level their butterms of projudice at various, points, until by some the Scripting is formall to pieces and cast to the four winds of heaven, and by even the most forbearing of the cultured vandals of what is called modern thought, of is condense t into a thin pamphlet of morality, instead of the tone of teaching through wiscacres of the day in precisely the same spirit as they would review a work from a circulating library. . . .

" Nor does the New Testament fare any better than the Old at the hands of these invaders. There is no toll of deference the vessel is floating to destruction. It is levied on their homage as they pass across drifting at this moment, as near as I can the line. They recognize no voice of warning with the cry. Take thy shoes from off thy feet, because the place whereon thou standest is holy ground. The mird which halts in its career of spiritual rapine on any reverential pretext, is denounced as ignorant or slavish. To he sitate to stamp the hoof upon a hly or a Spring flower is the sentimental folly of a child, and the vanguard of the thought of the age has only pity and a sneer for such a feeling. as it stalks upon its boasted march of pro-

Moreover, after all, this is not an carnestly doubting age; we live among a care-less, trivolous people. If the doubters were honest, there would be more infidel places of concourse than there are; but infidelity per in England, Infidelity in London— open and avowed—has come down to an old corregated iron abod as an organized community does not prosold corregated iron shed opposite St. Luke's Madhous. I believe that is the present position of it. "The Hall of Sci-ence," is not it called? Its literature was carried on for a long time in half a shop in Fleet street; that was all it could manage to support, and I don't know whether that half shop even is used now. It is a poor doting, drivelling thing. In Tom Payne's time it bullied like a vigorous blackguard but it was outspoken and, in its way, down right and earnest in its outpokenness. commanded in former days the assistance of men whose names one might mention with a measure of respect: Hume, and Bolingbroke and Voltaire were great in talent if not in character. But where, now in the ranks of unbelievers, will you find men like Hobbes or Gibbon?

The doubters now are simply doubters ecause they do not care about truth at all they are indifferent to truth 'or falsehood Modern scepticism is playing and toying with truth; and it takes to 'modern thought as an amusement, as ladies take to croquet or to archery. This is nothing less

AN AGE OF MILLINERY AND DOLLS AND TRIFLING.

Even good people do not believe out and out as their fathers used to do. Some even among Nonconformists are shamefully lax in their convictions; they do not, indeed, seem to have convictions, unless they be upon political subjects. Mollusks have taken the place of men, and men are turned to jelly-fishes. Far from us be the desire to imitate them

Moreover the age is very impressible, and therefore I would like to see you very decided, that you may impress it. The wonderful progress made in England by the High Church movement shows that earnestness in power. The Ritualists believe samething, and that fact has giving them influence. To me their destinctive creed is intolerable nonsense, and their proceedings are childish foolery; but they have dared to go against the mob and have almost turned that mob round in their favor. Bravely did they battle; let us say it to thou honor. When their Churches became the scenes of riot and disorder, there was aised the terrible howl of "No Popery," by the lower orders, they boldly confronted of what was thought to be the deep-seated feeling of England in favor of Protestant ism, and they had scarcely a bishon to pat ronize them, and but few loaves and fishes of patronage. Yet they increased from a mere handful to become certainly the most vital and dominant party in the Church of England; and, to our intense surprise and horror, they have brought poeple to receive again the Popery which we thought dead and buried. It anybody had told me twen-ty years ago that the Witch of Eudor would come Queen of England, I should as soon have believed it, as that we should have such a High Church development; but the fact is, the men were earnest and decided. and held what they believed most firmly and did not hesitate to push their cause The age, therefore, goes to be impressed; it will receive what is taught by zealous men, whether it be truth or falsehood. It may be objected that falsehood would be received the more readily; that is just non sible, but anything will be accepted by men if you will but preach it with tremendous energy and living earnestness. If they will not receive it into their hearts in a spiritual sense, yet at any rate they will yield a mental assent and consent very much in assent and consent very much in proportion to the decision with proclaim it. Ay, and God will bless our decision too, so that when the mind is gained by your earnesiness and the attention in won, the heart Spirit of God. e heart itself will be opened by the

We must be decided at dash days lie be-fore us. What have many preachers been fore us. What have many presenters over theing to a great extent lately but, trying to be one? How many if our maintains are laboring to be grand gravers contactle ctual thinkers. That is not the things. Our young follows have been danked by that, one thing—that "cow bits und have gree off to bray like wild make, I consum

all, do so without commission or authority. I that which God has revealed, and so meet under the notion that they would have been reared in Germany. The world had found them out. There is nothing now, I believe, that most genuine Christians des pise more than

> THE FOOLISH AFFECTATION OF INTELLECTU-ALISM.

You will hear a good old deacon say, Mr. So-and-so that we had here was a very clever man, and preached wonderful ser mons, but the cause has gone down, so that mean next time to have one of the old fashioned ministers back again who be heves in something and preaches it. There will be no addition to our Churches else. with no no adultion to our Churches else. Go out and tell people that you rather tancy you have something to say, though you are not quite sine that you opinion is correct, and you will be sure to propagate infidelity; but you cannot do more.

When a prophet comes forward, he must speak as from the Lord, and if he cannot do which we have eternal life. There is hardly that, thet him go back to his bed, his fame a prophet but has been reviewed by the or his shop. It is quite certain, dear friends, that, now or never, we must be de cided, because the ago is manifestly drift-You cannot watch for twelve months without seeing that the old world is going down stream, anchors are pulled up and tell you, southeast, and in the direction of Cape Vatican, and it will strike on the rocks of the Roman reef. We must get aboard her and connect her with the glorious steam tug of Gospel-truth and drag her back. I should be glad if we could take her round by Cape Calvan, right into the Bay of Calvary and anchor her in the Fair Haven which is close over by the Cross. God grant us grace to do it. We must have a strong hand, and have our steam well up and go against the current; and then by God's grace we shall both save the age and the generations yet to come.

Ministers and Churches.

We understand that the Rev. W. H. Simpson has received and accepted a call and been settled in the 1st Presbyterian Church of Madison, Indiana, U. S.

The Reformed Presbyterian have given a unanimous call to the Rev. James Bowie, late of Everton, Guelph, Ontario. At a meeting of Presbytery as Dumfries, Mr. Bowie accepted the call and his induction lins been appointed to take place at Dunscore on Tuesday, the 23rd of June.

On Tuesday afternoon, June 2nd, a deputation from the Presbyterian congregation, Cookstown, waited on Mr. John Watson, ou the eve of his departure to Scotland, and presented him with an address, accompanied by a very valuable gold watch, as a token of their regard for him, and their appreciation of his services as leader of the psalmody for the past five years.

Good Advice to Christians.

1. See that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman. 2. Do not set yourself up as a standard. Shun all consoriousness. Remember that each one "to his own master standeth or falleth," and not to you. 8. Let nothing keep you from the Saviour. Never be tempted to stay away from him by unbelieving doubts, by past neglect, by present fear, by anything. Be more intimate with hun than with any earthly friend Never rejoice in your own strength. A child looking to Christ is stronger than a strong man armed. Be resolute in looking to him alone for strength. Finally, do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Saviour.

What Women May Do.

If the women of the country were to inquire, "What can we do for the velfare of our nation" it would be an inquiry of vast practical in rort. And drunkenness is confessedly one of the most pernicious facts in our national life, they might as well begin with this.

They might, then, as mothers, impart to their children an ineradicable abhorrence of inebriety. Beginning at the very earliest moment, they might implant such an antipathy, such a healthful disgust toward drankenness, that their sons could never outgrow it.

As maidens too, they might use their marvellous power over young men to repress all dissipation. By utterly refusing the attentions of any young man who shows the least inclination towards self-indulgence in the use of intoxicating beverages. Make that an absolute barrier to friendship. Put upon it the token of their abherrence and dread of becoming a drunkard's wife.— Advance.

. The Potato Onion.

The French people in Maine, who have cultivated and raised these onions more than any others, have long been in the habit of preparing their lands and setting them out in the Fall. In this way they make sure of their seed, which might otherwise be lost by rot, for we never flud sa onion of this sort hurt by winter freezing in the ground, but we find them well started to grow when the snow goes off. How this would be where they do not have much snow and frozen ground, we cannot say, but this is the nead order. If they can have highly manuscul land, and the of their first start in growth, they will grow to a good size. Another thing not generally understood is, that the smaller the soul the lettise time growth. They know the clastice apart, pick out the largies to such, and plant the similarit, and the Remedi were est their in two. Chie stay: technique anomaly in reincido staure, but it is the case in this one thing-that "ever bits" asular the largest (Continued from third page.)

would be far better to ray so at once, and cast off that feeling of dependence which anch assistance could not help fostering. He thought if the proper style of men were trained to the ministry of the Church, it would be the cure for the young people who left the Church for the Church of England. He called upon all who valued the progress of Christianity and its stability among the people not to stand apart among the present crisis. He had no doubt in the struggle which was now going on, Christianity would come out triumphant, as it stood against all enemies in past centuries, and the gates of hell would not prevail against it. But Christians should, nevertholess, be found standing shoulder to shoulder, fighting for what was right and true. He closed by reminding the Synod that there was One who walked amid the Churches, and whose eye was upon the Synod and the other Assembly; whose last request to His disciples was, "Love ye one another." (Lond

After further discussion the debate was on motion adjourned, and the Synod adjourned at 11 P.M.

Saturday, 6th June.

The Synod met at 10 o'clock a.m., and after devotional exercises resumed the debate on Union.

Dr. Jenkins, of Montreal, spoke strongly in favor of union, and concluded by affirm ing, that if, after four years of negotiation, this Church was to recede from the final step, it would be held up to the reprobation of every religious body in Canada.

At 10.45 the debate was adjourned, in order to receive the General Assembly of the Canada Presbyterian Church, and some of both side were appointed to represent the Synod at the Conference. At 11.15 the General Assembly, headed by its Moderntor, arrived. After all were seated, Mr. Croil, elder, was called to preside. After thanking the meeting for doing him the honor, the Chairman then called on the Rev. Dr. Taylor, of Montreal, to lead in

Dr. Topp then explained the changes that had been proposed in the Assembly, and read the new preamble, which is to the following effect:

"The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Pres-byterian Church of the Maritime Provinces in connecion with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, holding the same doctrinal government and discipline, believing that it would be for the glory of God and the advancement of the cause of Christ that they should be united, and thus form one Presbyterian Church for the Dominion, independent of all other Churches in its juris-diction and under authority to Christ alone, the head of His Church, and held over all things to the Church, agree to unite on the following basis, to be subscribed to by the Moderators of the respective Churches in their name and on their behalf."

He said that he had every reason to be-lieve that this would be received unanimously, or almost so, by the Canada Presbyterian Church, and with the three first articles in the basis would be regarded as sufficient ground of union.

Dr. Cock expressed his great gratification

at living to see that day, when union seemed so certain.

It was then agreed that the two bodies should first discuss the propositions separ-

Good Advice to Christians.

1. See that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman. 2. Do not set yourself up as a standard. Shun all consoriousness. Remember that each one "to hus own master standeth or falleth," and not to you. 3. Let nothing keep you from the Saviour. Never be tempted to stay away from him by unbelieving doubts, by past neglect, by present fear, by anything. Be more inti-mate with hum than with any earthly friend 4. Never rejoice in your own strength. A child looking to Christ is stronger than a strong man armed. Be resolute in looking to him alone for strength. Finally, do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Saviour.

Fervent Prayer.

The river that runs slow, and creeps by the banks, and begs leave of every turf of grass to let it pass, is drawn into little hollows, and spreads itself in smaller portions, and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it says not to be tempted with attle avocations, and to creep into holes, but runs into the sea through full and useful channels. So is a man's prayer; if he moved upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desire, a swittmotion and a hungry appetite, it passes on through all the intermediate regions of clouds, and throne, where mercy sits, and thence sends holy showers of refreshment. - Jeremy

What a mistry, that a worm of the earth should be one of incarnate Diety!

stance, Eternity the shadow; to the spiritual man, Eternity is the substance, Time is the shadow.

I am sure there in common spirit that laye within us, and that is the spirit of God. Wheever feels not the warm gale and genth ventilation of this figirit, I days not any he lives; for truly, without this, to me there is no heat underneath the tropic, nor any light though I dwell in the body of the

What Then?

After his fights and fours. After his weary cross All things below but loss -Whan then" what then?

Resting on on Jesus' min; For the pure home above

Arter this holy colm.

This rest on Jesus' aim , After this deepened love For the pure home above, What their , what then ,

O. then, a work for him. Perishing souls to war, Then Josus' presence near, Death's darkest bour to chem

And when the work is done, When the last soul is won, Whon lesus' love and power Have cheered the dying hour, What then? what then?

Sabbath School Teacher.

LESSON XXV.

June 38, { SECOND QUARTERLY REVIEW } Deut. viii

LEADING TEXT.-BLESS THE LORD, O MY SOUL, AND FORGET NOT ALL HIS BENEFITS. Ps. cm. 2.

Parallel Passages .- Matt. xxii. 34-40 Ex. xxx 1. 19-85; Rom. viii. 1-89; Gal. m. 10-29; Eph. iv. 7.24; Heb. in. 1-19; 1 Cor. x. 1.88.

We shall read the history of Hebrew wandering to little profit, if we do not see in them a picture of the way in which the Israel of God, spiritually, is led, and of the lessons of which we have so much need, and so little inclination, to learn. There is an inspired Polyrum's Progress in the desert-life, and the key to it is in this chapter. cannot better close up our studies of this part of the inspired volume-for being suffered to finish which, we ought to be thankful—than in devout consideration of the practical spiritual training of God's people shadowed forth in the Mosaic record.

Called out of Egypt, delivered by a mighty hand, even as believers are brought out of "the kingdom of darkness" (Col. i. 18), the Hebrews are urged to

I. FIDELITY TO GOD (v. 1), "All the commandments which I command thee this day shall ye observe to do. The command is a renewal of all that was declared at Sinai and otherwise. The obedience is to be universal. "all the commands." So with believers. Christ is put in plainly (John xiv. 15), "If ye love me keep," &c. And obedience to Him must also be universal. No reserve is allowed. "One of the least" of his commandments cannot be broken. without loss; Matt. v. 19. The motive is the same in both cases, grateful love to God for grace in delivering, and the bases of obedience is the same. The natural man, not taught of the Holy Ghost, dreams of obeying God that he may obtain God's love. The spiritual man obeys God because he has been freely leved. He feels that his obedience as little wins God's leve, as the fidelity of Israel merited deliverance.

The commandments were plain; wellunderstood; and suited to their condition. They were spoken audibly (Ex. xx.2); written legibly (Ex. xxxii. 16); twice over (Ex. xxxiv. 1); and enforced most impressively (Ex. xx. 18) before "all the people." The other requirements of the Almighty, though less formally given were clear and explicit, the priestly duties being made plain to the the Levetical to the Levities, and the duties of "the congregation" or general body of the people being also enjoyned with clearness. So it is with believers. Redeemer's commission was "teaching them to observe all things whatsoever I command you," Matt. xxvni. 20. And the apostles acted on this plan, as the "Acts" clearly show (ii. 42; iv. 19, 20; vi. 4 and 15; ix. 10, 11).

II. DEPENDENCE ON GOD .- Israel must obey; but Israel must obey in God's strength. Life is to be for God; but it is to be by the Word of God. And it is so with all saints. They serve God; they serve in divine strength. Indeed to lean on C i is part of their service. But it is a lesson slowly learned. Forty years the Hebrews were learning it (v. 3); "humbled," "suffered to hunger," "fed," fed with un-known food, that "he might make them to know," &c. They needed to be made to know. Now see the Epistle written to the children of these fathers, Hob. xu. 6-10. Sous of God are chastened, scourged, corrected, brought into subjection that they may be in subjection to the Father of Spirits and "live."

Look to the model son, who had no evil in him, as he shows us the condition to which true children come; when Satan raises doubts of God's love, and moves him to depend on himself, Matt. iv. 4. He could, but he would not, employ his own power. God will care for him.

The people are urged to obedience by three forms of appeal at least, all of which suit all saints.

I. MEMORY OF THE PAST .- " And thou shalt remember." Power in the plagues, and at the Red Sea, goodness (vs. 15, 16), in manna and water and clothing (v. 4), guidance in pillar of cloud and fire, faith fulness in hearing prayer and intercession, patience in enduring their ways, holiness in punishing offenders, like Nadab, Abihu, and most of all, Asron and Mcses, forgiveness in restoring them from apostacy, (all these the pupils may be required to exempli-fy,) had been shown. So with all saints. God says "wherefore remember." Too many Christians suffer from a bad memory. Yet so rich is God's grace, that he provides even for this in the Holy Ghost, John xiv.

How often God is saying "Remember!" Ecc. xii. 1; Mal. iv. 4; Luke xvii. 82; John xv. 30; Eph. ii. 11; 2 Tim. ii. 8; Jude 17; Rev. iii. 8.

also consider in thans heart." God deals with us as possessors of reason. Our obeutence is not brutish, nor compulsory, nor mechanical, nor of mere impulse, but in-telligent. He teaches us, stoeps to reason with us (Isa. i. 18), appeals to our sense of the fitness of things (Mal. i. 6), throws on us the responsibility of "judging" (I Cor. x. 15); and all experience and observation shows that abiding, real, funtful service of God must be from clear, conscious conviction Hence we teach. See v. 6.

III. To the hopes of the etter. will bring into a good land (v. 7), of plenty (v. 8, 9), and large resources, egicultural and inneral. So his people are influenced by their hopes, John xiv. 1, 2, 1 Pet. 1, 4, 1 John in 2, Rev. xxi. and xxii.

And there is an element common to Heb. ews and all saints in these hopes. Want of fidelity weakens the hope and spoils the enjoyment. If we sin we must needs doubt. No true religion leaves a man casy in vin-

But there are dangers, of which God faithfully warned the people, and of which he warns us. Such are

(a) Forgetfulness of God (v. 11) God was here a nota bene, "Bewar e least," & 2 Unblessed abundance will be a dangerous 12). Good hving, "nice" houses, great possessions are a snave to many. The heart is lifted up. God is let alone. Then self is honoured and made a god (v. 17), "My nower," Ac. As when Charatters American power," &c. As when Christians dwell on their application to business, strartness, prudence, &c., as accounting for success (v. 18). It is "God that giveth power to get wealth."

(b) Conformity to the world leading to apostacy. This was Israel's besetting sin. The people must needs be like the nations, in kings (1 Sam. viii 5), in alters (2 Kings xvi. 10), in war, and in their households (Solomon's wives). This led to apostacy, and apostacy to ruin. A jealous God would not give his glory to another. So the threat which appeals to fear is uttered in v. 20. Alas! it was a prophecy. So God says to all saints, "My little children, these things write I unto you that ye sin not, '1 John n. 2. No past history, no ancient promises would keep an idolatrous people safe and happy in God's land. He easts out idola-And so with the visible church now. "Many will say unto me," Ac., Matt. vii.

22. Unbelieving "children of the kingdom" in Sunday School, in godly homes, m pulpits, shall be cast out, Matt. vii. 12.

SUGGESTIVE TOPICS.

The use of review-how we can get a conjoint view—the history we have been studying—of whom—from what place—in what place—toward what place—why recorded—the use we may make of it—Hebrows urged by what—to what—meaning of "commandments" - obedience of what kind -from what motive-why no excuse for disobedience - Christ's claum on believersthe mode of obedience -fixed-motivesfrom memory-low God speaks-from present conviction-from the hopes of the future-the danger of Israel-the dangers

The Harmony of Doctrine.

No sooner have you concluded that there is nothing valuable but faith, than along comes the same Paul, and says: "We are saved by hope;" and before you can get vour council together to announce hope as the saving doctrine, the same Paul has declared that charity is better than either hope or faith; and waile you stand amazed aimid these gems of truth, James comes along and declares that "By works are ye Now these are not contradicting voices, but harmonious tones. Each one of these terms presents a phrase of Christian experience. They are colors in a gorgeous moral landscape. As among the hills in autumn a company of rambing friends will say to each other, "What a blue is that sky: What a russet on that oak: what a crimson on those leaves; what a saffron here, what a purple there,"—so in the words of God the free wind, turning its pages, must say: "What faith, what hope, what works, what baptism there is in these rules of life and death."-David Swing.

The Good-by Hospitality.

The half of hospitality lies in the speeding of parting guests. Lavish welcomes are easily enough bestowed, but the hospitable thought must be very genuine, indeed which dares to leave the guest as free and welcome to go as to come. We all suffer, now and then, from undue urging to stay when we prefer to go, and nearly every onc of us is himself as nuer in this regard, too. No sooner does the guest intimate a wish to terminate his visit than we fly in the face of his desire, and urge him to stay longer. We sometimes do this, too ide we not?), as a mere matter of duty, when in our hearts we care very little whether the guest goes or stays. We feel ourselves bound to show our appreciation of our friend's visit by asking that he prolonged it. Now, true hospitality ought to learn its lesson better than this. Our effort should be from first to last, to make our friend's visit thoroughly pleasant and agreeable to hun. We strive for this result in hastening to offer him the most comfortable chair and to set out our best viands, if he break bread with us. It is that he may enjoy his stay that we take pains to talk only upon agreeable topics. In short, from the time he crosses our threshold until he rises to leave we make the moments slip by as pleasantly as possible. But the moment he a ks for his hat our courtesy fails us. Hitherto we have studied to anticipate and to gratify his every wish. Now that he wishes to go, however, we endeavor to thwart his ple ure. We selfishly try to turn him from his purpose to cars. We wish him from his purpose to cars. We wish him to stay, while he wishes to go. Courtesy would prompt us to give his wish precedence to our own, but, as a rule, we ask him to sacrifice his own to our pleasure—Hearth

Ecc. xii. 1; Mal. iv. 4; Luke xvii. 82;
John xv. 20; Esh. ii. 11; 3 Tim. ii. 8;
Jude 17; Rev. iii. 8.

IV. The appeal is made to the convictions of the present (v. 5), "Then shalt! light in some respect does not shine.

Does Your Religion Commend Itself?

Are you a sunny Christian? You have a right to be. The Dible sparkles with promises. It is full of sweet hopes. It is as comforting as a mother's voice can be, in

Where do the unconverted get the idea that religion is gloomy? It is not too often suggested by the tone of Christian peoplethe want of brightness and bloom about their daily living? Let us commend out inheritance, by wearing joyfully our signs of henship, -- Scheled

The Pardoned Sinner.

He easily looks down from on high on all the empty titles and talse images of earthly tappiness, and when he is beleaved of them what the world calls misjortunes and afflictions, ceases not to be happy. In sorrow he is joyful, in poverty rich, and in chains feee; when he seems buried deep, so that not one ray of the sun can reach him, he is surrounded with radiant luster; when overdeath itself be lives, he conquers, he triamples. What can be heavy to that man be leavy to that man who is eased of the outolerable burden of sin? How animated was that saying of Luther, "Sinte, Loid, sinte; for thou hast absolved me from my sins! Whose anger should be fear who knows that God is propitious to him, that supreme King, whose wrath is indeed the messenger of death, but the light of his countenance is life; who gladdens all by the rays of his favor, and by one smile disperses the darkest clouds, and calms the most turbulent tempest ?-Leighton.

A Family History.

One winters evening I was accosted by name upon the street, by a young man is tor me, a pur, lone body, to be feelin shabbily dressed, and half-intoxicated. On through the air! Another sucient dame, my regarding him with a look of surprise, exclaimed :

"Is it possible?" I replied. "Is this undeed Tom W----?

"Yes,' said he, "I am Tom. I knew you as soon as I saw you." And then, as if to stop further inquiries, he added in a low tone, "Give me a quarter."

"What for?" I asked, "to buy more whiskey?"

"No, sir !" he exclaimed; ' but I have had nothing to eat to-day, and am very cold and hungry.

I took him by the aim, led him into the hotel and paid for his supper, lodging and breakfast, promising to see him in the morning. I called, but he had given me the ship and gone, no one knew whitner.

A few weeks after, crossing a neighbour-ingriver, I met at the ferry a crowd gathered but times are so hard I cannot pay for it." around a dead body, which had just been found and the broken ice. It was that of poor Tom W——, who had been drowned while skating a few miles above on the preceding Sabbath.

My former pupit! Yes, reader, it is true; and his sad end brought vividly to my mind a visit I had paid to his father's house, on a Christmas morning, fifteen years before. I as engaged in circulating by sale or gift, a ot of religious tracts and books, and calling at Mr. W.'s, asked him to purchase some for his boys. Mr. W. examined them for r moment, and then threw them back into my basket, exclaiming:

"No, sir; no such trash shall come into

On my expressing some surprise and regret, he became very angry and said :

with prayer, read to them the Bible and had pad four prices for his paper, make them read it. This must stop, sir; He often tells the joke himself, and or I will take them away, for I have no its foolishness and lies. You must stop it.

"Not so, I replied. "Remove them if you will; but, believing the Bible to be the Word of God, and that without his blessing, I cannot teach or my pupils leain aright, I must continue to read it and pray as heretofore."

Rising to leave, I took from my basket a pocket Bible, and said:

"Mr. W., there is one verse in this book which it becomes you to lead. In Prov. m. 33, it is written, 'The curse of the Lord is in the house of the wicked.' Beware, sir, lest you provoke God and bring down his curse upon your household.'

He removed his boys. I changed my residence, and I saw nothing of them after-wards, until accosted by poor Ton. But I was now led to make inquiries about Mr. W. and the other members of his family, and to watch their course. Alas! the story is a sad one.

The second son, Henry, another pupil, became upruly, profane and dissipated was turned out of doors by his father for defying his authority and abusing his mother; went to the West, was sent to the penitentiary, and at last killed in a drunken revel. A third son, and the only remaining child, was drowned while swimming on the Sabbath. Mr. W. resorted for comfort and to silence conscience, to the bottle; became a vagabond and died a sot. And the wife and mother, who had joined her husband in seting at naught the council of God, found her way to the alme house, where she has since died of a broken heart,

Reader, this is not fiction nor exampleration; but a sad history briefly told. When I repeated to Mr. W. that awful passage of God's Word, I little thought that I should ive to witness and record its terrible failil-ment. "The curse of the Lord!" What ean blast and destroy like this? But how different the second clause of the same verse: "He blesseth the habitation of the just." Fathers and mothers, which have you chosen for yourselves and your child-ron?—Ciristian Observer,

Three Famous Battles.

Three of the most famous battles recorded in Euglish Instory were marked by a strange contrast between the behaviour of the opposing armies on the eve of the fight. At Hastings, the Saxons spent the night in singing, feasting, and drinking; while the Normans were confessing themselves and receiving the sacrament. At Agincourt, "the poor condemned English" said their prayers, and sat patiently by their watch hres, to "mly ruminate the morrow's dan-ger; while the over-confident French reveled the night through, and played for the prisoners they were never to take. On the eve of Bannockburn, says Pa ton, who tought there on the besten sate, "ye might have seen the Englis men balling them-selves in wine, and casting their garges; yea, and beset on every side with there was crying, shouting, wassailing, and drinking, with other noting far above On the other side we might have seen the Scots, quict, still, and close, fasting the eve of St. John the Baptist, labouring in love of the liberties of their country." Our readers need not be told that in each whelmed with ignommy, he gloves; and in case the orderly, prayerful army proved victorious, and so made the tieble parallel

Literal Views of Heaven.

In the minds of the old Scottish Highlanders there was a close correction between this world and the next, which night satisfy the most matter-of-fact Spiritualist of to-day. An old lady lay dying one inght when the winds were abroad in all their fury, lasting the trees, slamming the blinds, and howling and moaning most fearfully around the house. As a dash of rain accompanid by a terrible gust threatened to break in the casement, she turned upon her bed and grouned out, "O, sie a tearfu' night as this whose life-long ill-temper was not subdued e exclaimed:

Don't you know your old scholar, Tom addressed thus by a literalist, a neighbor who was attending her: "Janet, gin ye see any o' our folk in heaven, ye may gie our love to them and tell them we're a weel."
"An weel, gin I see 'een, I may do't; but
ye can't expect me to go clank, clankin all round heaven in sarch o' yer folk." This was said in reference to the clogs which the women of the pooerer class were then, and which went clauk, clankin' round with a great noise, and in which, it seemed, poor Janet expected to trend the golden streets New Jerusalem .- Watchman and Reflector.

"Too Poor to Take a Paper."

Moore, of the Rural New Yorker, was sitting in his office one afternoon some

"Is that so, friend Jones? I'm very sorry to hear that you are so poor, if you are so hard run I will give you my paper.

"O, no, I can t take it as a gift."

"Well, then, let's see how we can fix it. You raise chickens, I betieve?"

"Yes, a few; but they don't bring anything hardly.'

"Don't they? Neither does my paper cost anything, hardly. Now, I have a proposition to make you. I will continue your paper, and when you go home you may select from your lot one chicken and call her mine. Take good care of her and bring me the proceeds, whether in eggs or chickens, and we will call it square."

"All right, brother Moore," and the "Sir, I send my boys to you to learn fellow chuckled at what he thought a captarithmetic, geography, etc.; not religion, tal bargain. He kept the contract strictly, They tell me that you open your school and at the end of the year found that he with prayer, read to them the strictly. he never had the face to say he was too of having their heads stuffed with poor to take a paper since that day .-Model Farmer.

What the Pope Claims.

Archbishop Manning is a papal "big gun." When he speaks it is as the voice of the Pope himself. He recently expounded gun." "Well, take away your trash and leave the Pope's views as in the following words.

mo!" he exclaimed. I must find some: It will be noticed that he is not at all careschool for my boys, where they will not be full to conceal anything, and we ought contaminated by such influences." thing so uncommon amongst priests. Speaking of the unpossibility, as he puts it, of the Roman Pontiff reconciling himself to progress and modern civilization, he represents the I'ope as saying :-

"Nay; I will not and I can not. Your progress mean. divorce; I maintain Christian marriage. Your progress means secular education; I maintain that education is intrinsically and necessarily Christian, that is, Roman Catholic. You maintain that it is a good thing that men should think as they like—propagate what errors they please. I say that it is sowing error broadenst over the world. You say I have no authority over the Christian world, that I am not the Vicar of the Good Shepherd, that I am not the supreme interpreter of the Christian Faith. I am all of these. You ask me to abdicate, to renounce my auprome authority. You tell me I ought to submit to the civil power, that I am the subject of the King of Italy, and that from him I am to receive instructions as to the way I should exercise the civil power. I say I am liberated from all civil subany I am liberated from all civil subjection, that my Lord made me the subject
of no one on earth, king or otherwise, in his
eight I am sovereign. I acknowledge no civil
superior. I am the subject of no princt,
and I claim more than his—I claim to be
the Supreme Judge and the director of the
conscience of men—of the peasant that conscience of men-of the peasant tills the field, and the Prince that s tills the field, and the Prince that site on the throne—of the household that lives in the shade of privacy, and the instructure THAT MAKES LAWS FOR KINGDONS—I om the last Supreme Judge of what is right and wrong | | |"

Alas! for the ploty which sads in for and words! It is valu as the form

Scientific and Aseful.

TOMATORS.

A gardener of Todeastor, England, is A gardener of Todeastor, England, is growing his tomatoes altogether from cuttings. He finds that he can thus propagate any special variety more surely than by seed, and that the plants struck from cuttings are much more firtile and productive than those or own from seed. In ton december those or own from seed. tings are much more iterite and productive than those grown from seed. In ten days cuttings struck in sixty pots were so well grown in the glass that they were ready for setting out in the open ground.

It LUNCH OR A PRIBH FOR TEA.

Take one or two chickens, boil in a small Take one or two chickens, boil in a small quantity of water, when thoroughly done remove the skin. If ren take all the near from the bone, keeping the light and dark soparate, chop and salt to taste. If you have a ment-piesser take it or any other mould, put in a layer of light their a layer of dark me at till the supply 13 exhausted, add a little of the liquor it was boiled in. Press. When cold cut in slices. It makes a delicious sandwhich for a purney or pictoric.

HARD SOAP.

Take hard wood ashes and run off lye Take hard wood askes and run off lye; when it will cat a icather when boiling add any kind of grouse, and boil until thick; then to twenty gallons of soap stir in one gallon of salt; do not let it boil after the salt is put in. I make two kettles; then melt the two together, adding lye enough to melt it; when it boils add another quart of salt, let it stand over melt; then cut out salt; let it stand over night; then cut out in pieces to suit taste. This is another way for those who have no ashes: Three pounds of soda ash, two pounds unslacked lime; boil in three gallons rain water, let it settle, then pour off, add mne pounds of grease and boil three hours.

PRESERVING FRESH MEAT.

A correspondent of the Journal of the Society of Arts, suggests that Europeans learn of the Chinese a cheap and effectual process for the preservation of meat in the fresh state. He writes that some years since, when in Canton, he observed in several preserved-meat shops, pigs cut in half, like a side of bacon, geese, ducks, etc., the latter being quite flat, and the whole covered over with a light brown preparation, said to be lacquer, such as is used for ton, said to be lacquer, such as is used for tables, and it certainly smelled like it. The Chinese use these preserved meats extensively as provisions in their sea-going junks and on very gas, which sometimes last for a and on voyages which sometimes last for a year or more, and that in the tropics.

JOHNNY-CAKE WITH EFGS.

Two cups of sweet milk; half a teaspoonful of sugar: two eggs well beaten; a small teacup of white flour mixed with a teaspoonful of baking powder, and cornmeal enough to make a batter. Sometimes I begin with the meal and scald it, and then use only one cup of sweet milk and no baking powder with no definite proportion of white flour—enough to make the batter right. The batter should always be thicker when the meal to swalled than when it is not, because in the latter case you must allow for the meal to swell some. Of course, the milk should to swell some. Of course, the milk should be added to cool the scalded meal before the eggs are put in, or the hot mush would partially cook the eggs.—Cor. Inter-Ocean.

GRASSING A SLOPE.

A steep slope may be grassed over with-out solding by first smoothing the surface and then mixing a tough paste or mortar of and then mixing a tough paste or mortar or clay, loam, and horse manure with sufficient water. The grass seed, which should be a mixture of Kentucky blue grass and white clover, should be thickly but evenly scattered upon the moist surface of this plaster as it is spread upon the bank. The plaster should be at least one or two inches thick, and a thin layer should be laid over the seed. The surface should be kept moist, and a third dessing of some active fertilizer. and a light dressing of some active fertilizer and a light diessing of some active fertilizer would help the growth. In a a few weeks the growing grass should be cut, and should be kept short at all times until a thick sod is formed.—Keystone, in N. Y. m.

EFFECT OF SALTING BUTTER. The well known fact that in the whole of Nothern Europe all butter, without excep-tion, is salted immediately on its production, while in the Southern countries none but the most inferior buttor is either sold or used salted, led to the investigation of the effect of the salt by Martini. This included analyses of salted and unsalted but-ter by Prof. Muller, and the conclusion was ter by Prof. Muller, and the containing reached that the use of salt is advantageous reached that the use of salt is advantageous. The to both the consumer and producer. The weight of the butter does not seem to be increased by the salt, since the weight of the liquid worked out about equals that of the salt added. The butter so troated is also found to be but little, if any, richer in fat, but to keep better and longer, not only on account of the antiseptic property of the salt, but because it is also partially freed from easyin and milk-sugar, the two ingredients which, in the presence of water, impart the tendency to decomposition. The salt also renders the working of the butter easier; apparently, by partially reducing the adhesion between the casein and milksugar and fatty particles, thus facilitating the removal of the former, just as salt ad-ded to pure milk will cause it to filter more rapidly, while casein and milk-sugar pass into the filtrate, some casein remaining with the fat on the filter. The preference for unsalted butter in some countries Martini attributes entirely to prejudice.

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Barrett Win
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Beatty Win
Bud to Emmand
Bell Mr.
Bell Angus
Bennett, J H
Benson Martin
Bergin J
Berthivick George
Borths Isaac
Barry M
Blogg J K 2
Eolz Jas
Bolger Flancis
Bond Jas B
Booth George
Bowan Cyrus Bowdon M
Howes Robert
Boyd J A
Brevly Mr. Gaol
Brunston John
Branston John
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Brenner Alex
Bridgemun Breng
Briggs G H
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Brown Geo
Bryun J W
Butke E H
Butter C P
Butterworth Robt
Byns & Co W
Bryan J W Bowden M Bowes Rol

Calder James
Callendar F G
Callaghan Juo
Calvin Jass
Cambridgo A G
Cameron C, & Co
Cameron Thos
Campo Angus
Campbell Archibald
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Castor George
Cavil Capt Jmo
Challer A M
Chapel George
Chasuberlain & Co J W
Charles A M
Chapel George
Chessell Richard 2 Childs John
Chopping G H
Olark D
Clark Thos
Clark Thos
Clark L
Clark D W
Clark D W
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Clark D W
Colon F R
Clifton F R
Colino F R
Colonan R
Cooper Thomas
Cootes Capt R
Coutter Ino
Courtney T
Corrsin Tom
Cercoran P Corrsin Tom Cercoran P C-ampton Robt Crautord G S Crowe H Orombie D Crone S B Cruickshank W Cruickshank A D Croucher C Cullen Thos

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Danger W S
Darboy Geo
Darby Geo
Davison Juo
Davida Harry
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Lottham W 2
Lindley H
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Me Arthur D
Me Arthur C
Me Candrew George
McClin how R
McCornweck Jno
Uct Indy D
Vectourt and Maist
McGule Miss
UcDouale A
McDoneld Jne
McDoneld Jne
McDoneld Jne
McDoneld W
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McDonell W
McDowell W
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MARRIED. At the residence of the bride's father Collingwood June Lith, by the Rev. R. Moodle, of Stayner, Rev. A. MacLennan of Sydenham to Kate F., eldest daughter of Mr. J. R. Creelman of Collingwood.

Official Announcements. MONTREAL.—At Montreal, in Presby terian College, on the 8th day of July next. Panis.—Paris Prosbytery meets in Knox Church Woodstock, on the second Tuesday of July at one o clock p.m.

GUELPH.—Next ordinary meeting is appointed to held in Chalmers' Church, Guelph, on the n Tuesday of July, at 9 o'clook a.m. HURON.—At Goderich, on the 1st Tuesday of July at 11 a m.

STRATFORD.-At Stratford, on 1st Tuesday in July. at 11 a.m. BRUCE .-- At Kincardino, the last Tuesday of June, at2 p.m.

DURHAM.-At Durham, on last Tuesday of July at 11 a.m. Simoin—At Barrie, on Tuesday 7th of July, at 1 a.m OTTAWA.—The next quarterly meeting of the Presbytery of Ottawa will be held at Admuston, on the lat Tuesday of August, at 6 p.m.

HABILTON.—The next meeting in ordinary of the Hamilton Central Church, Hamilton, on the 2nd Tuesday of July, at 11 a.m. The meeting to ordain Mr. Coswell, in Central Church; Hamilton, on the 7th of Muy, at 7.30 p.m The meeting to indue Mr McGuine into the pastoral charge of Jarvis, and Walpole, in Jarvis, on the 12th of May, at 1130 a.m.

TORONTO.—The Presbytery of Toronto will meet in the seture room of knox Church, Toronto, on the 1st Tuesday of July, at 11 n.m.

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