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## Contributors and Correspondents. STATUS OF MINISTERS WITHOUT CHARGE.

DEAR SIR,—In my former letter I endeavored to show that it is not "according to the constitutional practice of Presbyterianism" to drop from the roll of Presbyteries the names of retired ministers, and since the remit on this subject by the last assembly is, in point of fact, incorrect. All the ministers of the word within the bounds are, in constitution and practice of most Presbyterian churches, regarded and enrolled as members of Presbytery and Synod. I now propose to show that this remit is scriptural and un-episcopal in point of principle.

This appears to me to follow conclusively from the nature, functions, and perpetuity of the office of the Gospel Ministry. While this office has been given by their exalted head to the universal Church and for their edification, yet its existence depends not on the will of the people or on the pastoral relation. As Dr. Smyth says, in speaking of ministers in an article in the *Princeton Review*, "the people can neither give nor take away their office, their call, their commission, their authority, their power of blessing and binding, their gifts and graces, their status as representatives, heralds and ambassadors of Christ." Again, "neither Elders nor Deacons, nor people, nor all combined, can, in the ordinary organized condition of the church, call or ordain to the office of the Ministry. They may call a man to become their minister and labor as their pastor among them. But he may be and often is already a minister in the office, and if he is not, then other ministers must ordain him and install him with imposition of their hands." "Ministers," says Dr. Hodge, "derive their authority from Christ, and not from the people. Christ has not only ordained that there shall be such officers in the Church, he has not only specified their duties and prerogatives, but he gives the requisite qualifications, and calls those thus qualified, and by that call gives them their official authority. The functions of the Church in the premises is not to confer the office, but to sit in judgment on the question whether the candidate is called of God; and, if satisfied on that point, to express its judgment in the public and solemn manner proscribed in Scripture.

That ministers do thus derive their authority from Christ follows not merely from the theoretical character of the church, and the relation which Christ, its King, sustains to it, as the source of all authority and power, but

(a) From the fact that it is expressly asserted that Christ gave some apostles, some prophets, some evangelists, some pastors and teachers, for the edifying of the Saints and for the work of the ministry. He, and not the people, constituted or appointed the apostles, prophets, pastors, and teachers.

(b) Ministers are, therefore, called the servants, the messengers, the ambassadors of Christ. They speak in Christ's name, and by His authority. They are sent by Christ to the church, to reprove, rebuke, and exhort with all long-suffering and doctrine. They are indeed the servants of the church, as laboring in her service, and as subject to her authority—servants as opposed to lords—but not in the sense of deriving their commission and powers from the Church.

(c) Paul exhorts the Presbyters of Ephesus, "To take heed to the flock over which the Holy Ghost had made them overseers." To Archippus he says, "Take heed to the ministry which thou hast received in the Lord." It was then the Holy Ghost that appointed these presbyters and made them overseers.

(d) This is involved in the whole doctrine of the Church as the body of Christ, in which He dwells by His spirit, giving to each member his gifts, qualifications, and functions, dividing to everyone severally as he wills; and by those gifts making one an apostle, another a prophet, and another a worker of miracles. It is thus that the apostle reconciles the doctrine that ministers derive their authority and power from Christ, and not from the people, with the doctrine that Church powers vest ultimately in the Church as a whole. He refers to the analogy between the human body and the Church as the body of Christ. As in the human body the soul resides not in any one part to the exclusion of the rest; and as life and power belong to it as a whole, though one part is an eye, another an ear, and another a hand; so Christ, by his spirit, dwells in the Church, and all power belongs to the Church, though the indwelling spirit gives to each member his function and office. So that ministers are no more

appointed by the Church than the eye by the hands and feet. This is the representation that pervades the New Testament, and necessarily supposes that the ministers of the Church are the servants of Christ, selected and appointed by Him through the Holy Ghost."

Does it not then follow, from these views of the office of the ministry, that ministers are not the representatives of the people, and their office as ministers does not depend on their relation as pastor to any particular congregation? And if so, his office as a minister of Christ is in no wise affected by his being without a particular congregation as his stated sphere of labor. He may still discharge the duties of the ministry to the full extent of his ability. Why then should he not have his name enrolled among the other ministers of the Presbytery and meet with them and take part with them as he may be able in their deliberations. "Every ordained minister," as Dr. Smyth says, "is, *ex officio*, a member of Presbytery, which consists of all the ministers and one ruling elder from every congregation within a certain district."

This same conclusion follows from the functions of the office. Ministers, as such, not as pastors merely, are not only charged with the preaching of the Word and the administration of the sacraments, but they are rulers in the house of God. They are invested with the power of the keys, opening and shutting the door of the church; and they are clothed with all these powers in virtue of their office. "If sent," says Dr. Hodge, "where the Church does not already exist, they exercise them in gathering and founding churches. If they labor in the midst of churches already established they exercise these powers in concert with other Presbyteries and with representatives of the people. It is important to notice this distinction. The functions above mentioned belong to the Ministerial office, and therefore to every minister. When alone he of necessity exercises his functions alone, in gathering and organizing churches; but when they are gathered he is associated with other ministers and with the representatives of the people, and, therefore, can no longer act alone in matters of government and discipline. We see this illustrated in the Apostolic age. The Apostles, and those ordained by them, acted in virtue of their ministerial office, singly in founding churches, but afterwards always in connection with other ministers and elders. This is in point of fact the theory of the whole system of Presbyterianism." This is further illustrated by the first Synod ever held, for it does not appear that all or any of the Presbyters who were present at that council in Jerusalem were pastors of particular congregations. They met there and took part in the deliberations by virtue of their office, and not as representatives of congregations or as pastors of congregations. Nor does it appear that the Presbyters whom Paul addressed at Miletus were in settled charges; for the flock over which they were made overseers could not mean a single congregation in Ephesus, but included the whole of those who professed faith in and obedience to Christ, of whom there must have been at that time a very large number. In India, if not in China also, there existed, if they do not exist to this day, whole Presbyteries without a single pastor. Ought not the ministers of the Word, possessed of all the functions of the ministry, to be reckoned among other ministers who may be related to particular congregations as their stated field of labor? Why should they not, and why should they not be allowed to exercise some or all the functions of the ministry as far as they are able, in conjunction with the other and their co-presbyters of the bounds.

Their office, too, is a permanent one. They can be deprived of it only on the ground either of heresy or immorality. Their resignation of a particular charge does not affect their office. They are still Ministers of the Gospel, Presbyters of the New Testament, as much so as those who have particular spheres of labor. And are they not still bound to conduct themselves as Ministers of Christ, and exercise their gifts privately and publicly, as they may be able and as they have opportunity in their Master's service? And ought not the Church to avail herself of such services as they may be able to render? Are they not also as ministers still under the jurisdiction of the church courts? But if they who have retired from charges, and from the more active discharge of the duties of their office, and others who are not in charges, yet laboring in the Gospel vineyard, are subject to their brethren, ought not their brethren in the same way and to the same extent be subject to them? And this subordination and subjection to one another in the Lord implies that all Pres-

byteries within the bounds should be members of the Presbytery.

Besides, if a minister filling some particular position in what may be regarded as in some respects the work of the Church, or occupying a nominal relation to some particular work of the church, as theological education, ought to have his name retained on the roll of the Presbytery in which he resides, how much more that minister who is engaged directly and constantly in the great work of the church, preaching the Gospel and dispensing sacraments; and, also, retired servants of Christ who are still the ministers of the Church under her jurisdiction, as ministers, and still it may be exercising their gifts to some extent in the grand work of the Church.

The remit is based on wrong principles, which cannot be fairly and impartially carried out. And hence it provides for exceptions among those who are equal, as to office, and among whom there should be no exception as to ministerial status. All that is required is a simple and Scriptural definition of whom a Presbytery consists, namely, the Presbyters of the bounds and a representative of each congregation therein. And then let there be a rule that no minister retire from the ministry or engage in any other calling, or accept of any other situation without leave first obtained from the Supreme Court, and there will not be any necessity to fear the results or to adopt a poor expediency, such as this remit indicates, which may be twisted in more ways than one and used with great partiality. Let the Church see that all her ministers are employed so far as they are able in the Lord's vineyard, and that they are sustained in the field. Let her send them forth in the full status of ministers of the Gospel, with all the rights and privileges pertaining thereto, whether they are called to particular charges or not, to do the work of ministers of the Gospel, and not lace herself up in a straight jacket, such as that proposed by this remit, in which she may strain herself to retain some in their proper status, as the last General Assembly seemed to do in relation to more than one esteemed minister; and labourers will the more readily and cheerfully enter the more difficult fields, and the land will be more quickly overtaken and evangelized.

This remit and proposed law, Mr. Editor, is untrue in point of fact; unsound in point of principle; un-episcopal, as it ignores some Presbyteries within the bounds of Presbyteries; inconsistent with Ministerial purity; and will, in my humble opinion, if passed into law, open the door to great partiality and unfairness, as it provides for exceptions among those of whom, so far as ministerial status is concerned, no exception should be made. Wherefore, instead of being approved by any, it ought to be rejected by all the Presbyteries.

Yours, &c., &c.,  
T. B. P.

April 26th, 1873.

## THE END IS NOT YET.

EDITOR BRITISH AMERICAN PRESBYTERIAN

SIR,—I came casually, the other day, upon a somewhat pretentious pamphlet, entitled "The Coming Battle," published some twelve years ago, but which has long ere this had its day and its destiny too, wherein is given a graphic outline of "the appalling convulsions" that will precede and usher in the millennial reign of the Messiah, as well as pointing out the times and the countries in which these events will transpire, according to the opinions of the Rev. Messrs. Bickersteth, Birks, Elliot, Cooper, and many others; with Drs. Cumming, Keeth, Grol, Duffell, and Lowth; besides Knights, Lords and Dukes. In glancing over its pages I was not a little amused as well as amazed to find so much so confidently, so minutely foretold by it that has not come to pass, and so much that has come to pass which has not been by it foretold. And not only so, but many of those prognosticators have gratuitously given themselves, with self-assumed arrogance, to school, if not to scold, the world into their opinions, and hesitate not to denounce them for being so slow to believe all that such would-be prophets have written.

In glancing from the pamphlet I gather that although the years 1867-8 are clearly pointed out as the beginning of the millennium, the cleansing of the sanctuary, the end of the Jewish "seven times" chastisement, and the destruction of Anti-Christ; yet the coming of Christ in its first stage will most probably be about 1861-4, while in its second stage it will possibly not take place till 1867-8. At the first appearance of Christ his people will be removed from the earth and live with their Lord in the air, where the Prince

of the power of the air will be conquered and cast down, and there are good reasons for believing that this will take place about 1864. His second appearance will be upon Mount Olivet at the battle of Armageddon, for the final overthrow of all his earthly enemies. All the wicked will not, however, be destroyed; a few will be spared and converted and constitute the nucleus of the new population that will speedily refill the entire globe; and as the general conflagration will not take place until the end of the thousand years, most of the works of man's hands, such as buildings, manufactories, libraries, railways, vessels, &c., will remain for the use of the millennial population, who will thus commence the new dispensation under circumstances eminently favorable to prosperity.

Having satisfactorily shown that Louis Napoleon is the infidel Anti-Christ, and the Pope the "beast," the writer goes on to say that the extent to which Napoleon is likely to carry his conquests is worthy of careful inquiry. He is to make, says this compiler, the nearest approach to obtaining a universal empire that the world has ever yet witnessed, for "power shall be given him over all kingdoms and tongues and nations." Upon the breaking up of the American Union by the secession of the Southern States, the diminished exports of cotton will cause riots and insurrections in England. In the midst of these Napoleon would find a good opportunity of invading England; yet, amid such attempts, which will most surely be made, it plainly appears that England will preserve her power and independence, up at least till 1864, if not to 1867. It is possible, too, that unforeseen political complications may arise, such as to bring across the ocean some of Napoleon's 600,000 French soldiers, and give them a foothold on American soil. When Napoleon, through the influence and aid of the Papal Beast, shall have gotten the throne of universal empire, and shall have marshalled under his leading the confederate armies of the world to the battle of Armageddon, mutual jealousies will arise and mutual slaughter will follow. Fire and brimstone will be rained down from heaven, while the earth will engulf thousands, so that few of that mighty multitude will be left to tell the tale. Meanwhile Napoleon, the infidel Anti-Christ, and the Pope, the false prophet, are cast alive into the lake of fire. This peculiar distinction is allotted to these two confederates in inquiry a thousand years sooner than to any other transgressors, or even than to Satan himself, who, with the rest of the wicked, would not be cast there until the end of the millennium. As Enoch and Elijah ascended in their bodies many centuries before the resurrection of the righteous, so the Infidel and Papal Anti-Christ will be cast into the place of torment in their bodies many centuries before the resurrection of the wicked. This will take place about the period 1867-8.

Without gathering any more of this unripe fruit, which is neither pleasant to the taste nor fitted for preserving, I would merely add that the writer, supported by an array of some thirty names of more or less eminent men in Europe and America, shows how, from nine distinct biblical data, calculations have been made and conclusions drawn which severally and conjointly fix the period of the consummation of the present dispensation at 1867-8. In short, the substance of the whole scheme and its issues may be summed up as follows:

1. That the first stage in Christ's coming to translate the first ingathering of His church, the 144,000, the first fruits, and to remove it before the great tribulation, will be about 1863-4.

2. That the second stage in Christ's coming to translate the second ingathering of His church, the harvest, and then to slay the wicked at the battle of Armageddon, will be about 1867-8.

3. That during all, or especially the latter part of the seven years preceding 1868, an unparalleled storm of Divine wrath is predicted to sweep over the whole world, hurrying thousands suddenly to an untimely grave, who for this reason should now (in 1861) be specially warned of the impending danger and admonished of the necessity of immediate preparation.

4. That those who reject the views propounded in this pamphlet "preach only half a Gospel and half a Christ. They preach just as much as falls in with human arrogance, just as much as serves the interest of man, without a proper regard for the glory of Christ. It is very doubtful if they shall have any part in the first rapture of 1863-4. These may be compelled to pass the fires of the great tribulation that they may learn to estimate the value of that which they have despised."

Now what are we to infer, Mr. Editor, from the fact that, within the century, and

especially within the past thirty years, from the days of the Millerite delusion down to the voluminous propoundings of our own Dr. Cummings, such an array of names have gone forth to certify that such and so are the predictions of God, while they have proved themselves to be only the speculations of man. Are, then, the prophecies untrue and their predictions untrustworthy? Nay, verily. Still such conclusions have been come to, not simply in regard to the prophecies, but, in consequence, to the whole word of God, many looking on it as a book that speaks just as man bids it, or like a musical instrument playing whatever tune the performer may prefer. The true inference, however, is that while the prophecies are true, and their predictions trustworthy, such interpretations are simply the reverse, teaching even the wisest one of the hardest yet the most useful of all lessons, that mind can be mastered, that intellect is not omnipotent, and that the greatest wisdom may oftentimes be the knowing and acknowledging our own ignorance; besides, it forcibly illustrates the fact that men, either wittingly or unwittingly, may and do oftentimes bring their own opinions to the Bible in order to get for them its sanction, instead of drawing their opinions therefrom, and when we consider the doom of the false prophet in days of old, men should be very cautious in courting such a condemnation. Prophecy is evidently not intended to enable men to predict events, else it has ever been a lasting and lamentable failure; and it is very noteworthy that amid all the accusations, oft and severe, which our Lord brought against the teachers of his times, these were not, in a single instance, if we remember aright, because they did not through prophecy foresee and foretell future events. But because they did not, and would not, see in the events the fulfilment of the prophecy. It is over a commendable canon of Scripture interpretation to interpret what is obscure by what is clear, so that when an interpretation of prophecy opposes on the one hand, or exceeds on the other, the plain preceptive parts of God's word, we may warrantably conclude that it is not God but man who speaks; for correct interpretations of the obscurities of God's word never change, but ever confirm its more plainly revealed principles; in short, prophecy ever presents its own, if not its only interpreter, and that is, its fulfilment in the predicted event. In prophecy God makes a revelation so clear that all can see it to be a prediction, yet so obscure as, on the one hand, to prevent man proudly planning for the Almighty, or, on the other, to prevent him presumptuously endeavoring to frustrate God's design. The two-fold design of prophecy is to excite expectation before the predicted event, and then to confirm the truth of the prediction by a striking and unmistakable fulfilment. The chief use of prophecy then is not to foster human pride in predicting future events, but after the predicted events have taken place, thereby to assure men of the universal providence of God, and convince them of that wisdom which foresees all future events, and that power which brings them to pass when the appointed period arrives. As miracles were proofs of revelation to those before whom they were wrought, so prophecies were proofs, not to those who heard them delivered, but to those who see them fulfilled; the former served this purpose in the first ages of the church, and the latter no less clearly in the last ages. Whenever, therefore, the all-seeing God has been disposed to lift, in some degree, the veil which conceals futurity, he has only done it so far as to excite a general and indefinite expectation of the event, by exhibiting its general character and features, but by no means so disclosing such circumstances of time, place, and instrumentality as would interfere in the least degree with the free agency and moral responsibility of man. Thus, Mr. Editor, while "the end is not yet," all goes to show that the lesson evidently is *yet*. "It is not for you to know the times or the seasons which the Father hath put in his own power;" showing clearly that the line of man's duty is not to be learned either from the unfulfilled purposes or prophecies of God.

D.

Glennorris.

When a man lives with God his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—Emerson.

Let young men wear old gloves, hat and coat till they can honestly afford the new. It requires uncommon courage; but it will have good results. Men schooled to such deeds of heroism will refuse to endorse bad bills, will not vote for scamps, nor kneel in the mud to scoundrels who give lavishly that they have gained lawlessly, nor take wild pride in the hand of a villain, however exalted.—Dr. John Hall.

THE MYSTERY OF AFFLICTION

BY REV. WM. COCHRANE, M. A. BRANTFORD.

The world in which we live is full of mystery. The vast majority of truths taught us in Nature, in Providence, and in Redemption must be received and believed, although but imperfectly understood.

To all such interrogations, it may be sufficient to reply in the words of the Saviour addressed to Peter, "What I do thou knowest not now; but thou shalt know hereafter."

At the same time, it is lawful for us, within certain limits, to enquire into some of the reasons why God sends affliction. Even to the best of Christians these afflictions are painful and unwholesome.

I. It is very evident from the Word of God that afflictions experienced by the people of God are sent reluctantly. "He doth not willingly afflict nor grieve the children of men."

It is easy to admonish others, "not to trust in promises nor in men's sons," but hard to apply this maxim to ourselves. So long as the Lake of Galilee was calm and peaceful the disciples had no need for the Saviour's protection, but when the storm arose, and the waves swept over their feeble bark, then they cried for mercy and deliverance.

II. The afflictions of the righteous are disciplinary. The world is for the Christian a school of discipline, where he is trained and educated for future glory. The tender vine must be pruned and trained. The young plant must be headed back, again and again, in order to increase its fruitfulness.

But apart from the Word of God altogether, many circumstances connected with these providential dispensations prove them to be disciplinary in their character. "They are never sent so heavy as to utterly crush us."

III. Afflictions are intended to teach us lessons of heavenly wisdom. In the school of affliction we learn by experience divine truth. The doctrines of the Bible must be brought home to our soul.

then our faith in God and Scripture is wonderfully increased. It was so with the Psalmist David, "Before I was afflicted I went astray, but now I keep thy statutes."

The next Scripture statement to be noticed is that after the fall, and sin had time to corrupt the human race, it was divided into tribes or peoples—the Canites and the Sothites. Cain, the first murderer, was branded as an outcast, became a wanderer, and his children being adventurous, active, and sharp-witted, rapidly improved their condition.

IV. Afflictions are intended to afford time for serious reflection. To many Christians this is the turning point of their life. It is true that every believer reflects more or less in the time of health. But amid the excitement and turmoil of a restless, busy world, we are apt to lose sight of our present position and progress.

V. Affliction is sent by God as an instrument for our sanctification. The Holy Spirit uses affliction for this end, "that we may be made partakers of His holiness."

VI. Afflictions are sent to increase our dependence upon God—to wean us from the things of time, and cause us more earnestly to long for eternity.

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THE ANTHROPOLOGY OF THE BIBLE. DR DAWSON'S CLOSING LECTURE. Yesterday afternoon, in Erskine Church, Dr. Dawson delivered his closing lecture on the Anthropology of the Bible. There was a large audience. In commencing, the lecturer said: After the creation of man in God's own image, and his being placed in the Garden of Eden, the first important event recorded in Antediluvian history was "the fall" by which the progenitors of the human race were turned out of the garden into the wilderness, to live amid a state of things not conducive to their comfort or happiness, and evidently not adapted to man's original condition.

THE ANTHROPOLOGY OF THE BIBLE.

DR DAWSON'S CLOSING LECTURE.

Among the ancients there are four great classes. First, that which used chipped stone implements, second, one supplied with carved stone knives, &c., of better workmanship, third, the age of bronze or brass, and fourth, the Roman period, when iron was generally employed.

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THE DELUGE.

Before the flood it is likely the earth was larger and ruder than subsequently. There were mighty forests in those days where are now seas. The vast plains over which sweep the German Ocean and Irish Sea, were inhabited, while the basin of the Mediterranean was an immense river valley—perhaps that of the Gihon.

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were only of certain kinds, likely from the region of country cultivated. There is no mention of larger carnivorous beasts, of which there were no doubt numbers escaped death. The flood was universal as far as regarded the fulfilling of God's promise to destroy the wicked, but still may have been confined to a comparatively small portion of the earth.

AFTER THE FLOOD

Men did the same as before. They fought, speculated, and invented, grew wicked, forgot God, and oppressed the poor and needy. The Hamites took the position before occupied by the Canites, and became the leading race. Another class, the Horites, or cave-dwellers, were a tall, muscular people. Skeletons answering to this description have been found in the North of Italy, resembling the forms of Mongolians, or our Indians.

In conclusion the lecturer compared the times of the Antediluvians with our own. There was the same struggle amid the over-crowded people in centres of civilization for subsistence; immigrants wandered off to the ends of the earth in search of it, and necessarily this caused the same mixture of races, as described in Genesis. The parallel could be drawn farther; the same degenerate human nature existed now as before; it was if anything of a more dangerous type, refined by 19th century civilization, and as before, there must be a culmination of evil, and then came God's fearful punishment. Let them turn to Rev. xix. and 8th verse: "Babylon is fallen, is fallen."

This deeply interesting lecture closed the series for the past winter, which has undoubtedly led all its hearers to study more closely, and apply personally the truths hidden in God's history of the Antediluvians.

THE REV. DR. WYLIE ON ULTRAMONTANISM.

The Rev. Dr. Wylie is well known as a very able man who has for many years made the Romish controversy a speciality. For twelve years he has presided over the Protestant Institute of Scotland, and has delivered lectures to different classes of students all that time.

Gentlemen, before proceeding to declare the result of the competition, and to award the prizes, permit me to cast a glance back upon the history of the Institute within whose walls you have this winter been studying the great controversy between Protestant truth and Popish error. This Institute was founded and endowed by the Free Church of Scotland, acting through a committee appointed by its Assembly, in the year 1860, an appropriate and auspicious year, being the tercentenary of the Reformation in Scotland.

positions of the doctrines of Popery; the political course, or the bearing of the Popish principles on civil liberty and national independence; and the ritualistic course, or exposition of the new Popery, or rather old Popery with a new name that is rising in England. This permits a tolerably complete discussion, or, I ought to say, diagnosis of the whole subject.

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A very generous merchant of Glasgow, although resident in London, gives me year by year £10 as a first prize for my Glasgow class; and his liberality has been attended with the most marked effects on the class in the west. I wish much that I had an equally generous donor in the east to enable me to give a £10 first prize to my class in the capital of Scotland.

In the presence of these startling events one cannot but see that Popery remains to this hour, despite all the disasters that have befallen it abroad, a great power, as determined a power as ever, as truculent an enemy as a plottor of the liberty and peace of nations—of the purity and progress of Churches.

The Rev. Capel Molynoux, the Low Church minister who recently resigned his living at St. Paul's, Onslow Square, London, on account of the ritualizing tendencies of the English Church, has been presented by his late congregation with about £18,000. This was presented to him with an address, which, while offering no opinion as to the course he has adopted, expressed the warmest sympathy with Mr. Molynoux in the pain he must have felt in severing the ties formed during a forty five years ministry.

Sabbath School Teacher.

LESSON XX.

May 18, 1873.

JOSEPH MAKES HIMSELF KNOWN.

Gen. xiv. 1-8.

COMMIT TO MEMORY VERSES 4, 5.

PARALLEL PASSAGES.—Acts vii. 18; Psalms cv. 17-19.

With v. 1, read Matt. xxviii. 10, 16; with v. 2, 3, Matt. xiv. 26, 27; with v. 4, Isa. xl. 2; with v. 5, 2 Cor. i. 6, 7; with v. 5, Mic. vii. 19; with v. 6, 7, Gen. i. 20; and with v. 8; Matt. x. 23-31.

CENTRAL TRUTH.—Evil can be overcome with good. (Rom. xii. 21.)

Let us carry on the history in our minds. The first supply of corn being exhausted, the brothers, with difficulty, and by the urgent plea of Judah, induced Jacob to let Benjamin go (ch. xlii. 2, 9, 11). Their father counsels a present, which is taken, and double money (v. xii), and gives them a parting blessing, though much despirited (v. 14).

Joseph, glad to see Benjamin, entertains them handsomely, releases Simeon, asks after their father, and surprises them by placing them according to age. It is of note that they sat (33), an Egyptian custom, instead of reclining, and that Herodotus mentions the custom of sending double portions to honoured guests.

Would they envy Benjamin, he asks, practically, as they did him? He put the affection of the brothers for Benjamin to a still severer test, by having his cup put in his sack (ch. xlii. 2). If they cared little for Benjamin, they would, of course, leave him in his hands. They appear well in this affair (v. 18 onward). No more eloquent speech than Judah's (v. 18-34). A model for simplicity, force, directness, pathos, but most of all, for the eloquence of *deed* in it, in offering to be taken for Benjamin. It had its effect. The evidence is complete that they do not feel to Benjamin as to him. Here our lesson begins, with

I. JOSEPH'S RESERVE TO THE EGYPTIANS.—I, he could not keep back the avowal of the true state of the case. His heart yearns over them. He is *convinced* of their good faith, is moved by Judah's unselfishness, longs to be reconciled to a word of reproach against Benjamin was heard, though he seemed to be the immediate cause of the trouble. He sends every stranger out from him. Why?

(a) The deepest feeling of this kind does not wish for witnesses.

(b) He has a certain dignity that he must preserve before the Egyptians.

(c) He does not wish to exhibit the bad deeds of his brothers to Egyptians who could not, without details, understand this strange interview. See John iv. 7, 8.

(d) The Egyptians could not comprehend his view of the famine, and his mission as he would have his brothers to understand it. He is, throughout all this, a most prudent, considerate ruler, an able administrator, far removed from the mere man of impulse; and there is no shame of his poor relatives; too great for that *meanness*, for he afterwards brings them to Pharaoh and introduces them.

II. HIS OUTBURST OF FEELING TO HIS BROTHERS.—"He wept aloud." So do all eastern persons. (See ch. xxvii. 31; 1, 10, 11). Abruptly, and in the rapid words of strong feeling he tells the story—"I am Joseph!" How they must have felt! Amusement, then terror, yet only momentary, for he instantly asks a re-answering question: "Doth my father yet live?" which plainly says, "I have all the old home feeling." Besides the risk of his life has just been spoken of (ch. xlii. 31). But it is hard to feel at ease; they do not dare to meet him with any endearment, till he says, "Come near to me, I pray you; for they were troubled" (v. 3). They might have been expected to implore him, but he beseeches them. The "fear that hath torment" (1 John iv. 17, 18) is on them. He would give them confidence and set them at ease. He has forgiven their sins; he would have them forget it. So generous is love. To this magnanimity to man he is helped by

III. HIS FIFTY TOWARD GOD.—He traces the result to God's wise providence, that is, "seeing before" (v. 5). He overlooks the evils he had endured, and dwells on the kind purpose of God to "preserve life." He discerns God's will controlling and using human will even when it errs. So should we (Acts ii. 23, 24).

He dwells on the gracious aspect of this providence to them (v. 7), "to preserve you a posterity in the earth." Thus the Egyptians could not comprehend. He does not now enter into particulars of his own history which they could only in part understand. There will be time enough for that.

He shows great delicacy of feeling—not a word of the dreams, or a sign of vulgar triumph over them—or the least conscious superiority to them.

He owns God's hand in all his advancement. Already there has been a hint of his deep religious feeling (ch. xlii. 18), "for I fear God." His steward had caught his spirit, "like master like man," as we see in ch. xlii. 28, how he avows that God advanced him (v. 8), using a phrase which eastern rulers often apply to their confidential advisers and trusted friends, "father" to Pharaoh (see John xvii. 16). He as little takes credit to himself, as he lays blame upon them.

He believes God's word as to the future, v. 6. "Five years" have yet to be endured without ploughing, for which "earing" is the old word, (like the Latin *arare*), or harvest. This points to his plan of bringing them all into Egypt.

There are clear illustrations in this history of (1) truth and of (2) duty.

(1) Truth. (a) The brothers made to remember their sin; fear its consequences; conscience awakened; alarm raised. So have sinners to remember, fear and feel. How could they be at peace with God, and indifferent as to their sin against Him?

(b) It was after this that faith and friendship became possible. He sees that they are concerned for their sin against him, and will not repent it with Benjamin. They see that he freely forgives them. The reconciliation then takes place. How could impatient men have peace with God?

(c) Christ's way with men is seen here, not in one person but one person can typify him) but in several. Judah shows him as a surety, standing for others. Joseph shows him fully forgiving, praying for murderers, and his exaltation after wicked men had slain him, God's way of blessing men. Evil can be turned away and turned to good in God's grace (Isa. i. 18).

(2) Duty is here illustrated. Love does not put away prudence. High rank does not kill love. Humble friends are not forgotten. Vengeance is not thought of. Evil is overcome with good. Joseph, is a model of modesty and humanity. He is a fond brother. Fidelity to pledges is good. The strong point with all the brothers, and in which they appear best, is when they agree that Benjamin must on no account be given up. Boys! be strong, true, manly, courageous, and remember the highest courage comes through fearing God.

ILLUSTRATIONS.

"I am Joseph." The natural voice, the native tongue, for he now spoke not by an interpreter, the long remembered features, would all at once, says Dr. Murphy, strike the apprehensions of the brothers. The remembrance of their crime, the absolute power of Joseph, and the justice of revenge would rush upon their minds. No wonder they were silent and troubled at his presence.

"In Egypt, an inferior kisses the hand of a superior. Friends saluting each other join the right hand, then each kisses his own hand, and puts it to his lips and forehead, or breast. After a long absence they embrace each other, kissing first on the right side of the face or neck, and then on the left, or on both sides of the beard. The kissing of the beard after long absence is still observed.

"Eating" is an old English word, which means plowing the land. Shakespeare says, "Let them go to ear the land." Jamieson supposes from this expression that the famine was caused by an extraordinary drought, which prevented the annual overflow of the Nile.

"BOYS WILL BE BOYS."

Never lose heart or stop praying because your boys are a little wild. While you sadly call to mind the things they have forgotten, you are ignorant of the things they remember. It is the fashion for boys to appear indifferent to the counsels of parents. They have an idea that it is rather the manly and handsome thing to take good advice in a dogged sort of way, just as they take medicine, and a very brave thing to dare your threat. All this is written in the code of boyhood. We can't quite say with Emerson, that it is the bad boy that makes the good man; and yet we have a great deal of sympathy with that overflowing spirit of youth which is sometimes a little reckless, and which frequently leads into mischief. Just sit down, if you have such a son, and recall your own early days. It may be difficult for you, just now, when you are in middle life, to see the fun which the boy finds in what appears to you to be utterly foolish, or perhaps wantonly evil; but if you will turn to the early chapters of your own biography, you will find yourself stopping up the spouts of the old country house just to see the rain pour over like a waterfall, and you will recall the fun of the old gentleman's embarrassment, as he rushed out into the rain, bareheaded, to find the cause of the trouble, and thereby got an attack of the rheumatism which laid him up for a couple of weeks. Well, your boy is going through the same experience, and by-and-by he will regard it, as you do now, as an unutterably foolish thing, and wonder where in the world the fun was. The truth is that these pranks are as necessary to boyhood as the measles. They are the result of natural animal spirits, which can no more be repressed than can the waters that come bubbling up out of the sand. We remember that when we were very young a wild colt presented his heels to us in such a forcible manner that before our surprise had vanished we found ourselves in a little disengaged heap on the other side of a several fence. At the time we thought it an unwholesome thing to do, and felt exceedingly like pelted the creature with stones. But he came up to the fence with such a demure and abashed look, and put his head between the rails and snuffed at us in such a repentant mood, that we concluded it was part of the necessary experience of the animal, and cheerfully forgave him. Now boys are colts. They never think of consequences. They only have the fun of the thing in view.

Don't stop praying, and praying hopefully, for your children at such times. By keeping close to the boy's heart, and trying to appreciate his side of the matter as well as your own, you will keep control of him.—Working Church.

Nothing procures love like humility, nothing hate like pride. The proud man walks along daggors pointed against him, whereas the humble and affable have the people for their guard, in danger. To be humble to our superiors is duty, to our equals, courtesy; to our inferiors, generosity, and these, notwithstanding their lowliness, carry such a sway as to command men's hearts.—Owen Feltham.

If ever man on earth was in right earnest it was Christ. If ever man looked on life, and on the world, and on the sins and sorrows of men in their reality, and spoke as one that did, he did so. No one that heard him could ever feel that he was trifling with him, that he was mocking his misery, that he was playing with his disease. He spoke as one who felt himself in the presence of awful powers of death and woe, who knew all, and in the depths of his soul felt all. This the common people loved; this they welcomed as the thing they needed, the only thing that met their case. Therefore, they heard him gladly. Let his servants go and do likewise, and they will hear them gladly, too.—North British Review.

Our Young Folks.

TRIFLES

BY REV. S. D. HILLMAN.

The gentlest breeze  
That in his bosom,  
The placid waters will quiver,  
The smallest brook  
From the Syrian coast,  
Will sing the broadest river  
A single word  
The heart of truth stirred,  
And wakened feelings of pleasure.  
While words unkind  
Have brought to the mind  
Sorrow and pain, without measure  
The they need  
May supply a need,  
If cared for and duly protected  
But if a worm  
Destroys the germ,  
No harvest need or be expected  
A drop of dew  
Will brighten the hue  
Of the faded flower so tender  
And one warm ray  
From the orb of day,  
Will add to its look of splendor  
"A friend in need  
Is a friend indeed,"  
And who friendship's ties would sever?  
But one rash act  
Has sundered in fact,  
Affection's fond ties for ever.  
That which is small  
Will often be all  
Be said to have value and beauty  
Where'er we turn  
What lessons we learn  
Pertaining to life and duty!

DO IT NOW.

Don't live a single hour of your life without doing exactly what is to be done in it, and doing straight through it from begin-ning to end. Work, play, study—what ever it is—take hold at once and finish it up squarely and clearly, then to the next thing, without letting any moments drop out between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if over you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret. Take a hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word now.—Selected.

THE BOOK OF THANKS.

"I feel so vexed and out of temper with Ben," said Mark, "that I really must—"  
"Do something in revenge?" inquired his cousin, Cecilia.  
"No; look over my Book of Thanks."  
"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writing, in a round-text hand.  
"Here it is," said Mark, then read aloud:  
"March 8. Ben lent me his hat. Here again: 'January 1. When I lost my shilling Ben made it up to me kindly.' Well," observed the boy, turning down the leaf, "Ben is a good boy, after all."  
"What do you note down in that book?" said Cecilia, looking over his shoulder with some curiosity.  
"All the kindnesses that are ever shown me; you would wonder how many they are. I find a great deal of good from marking them down. I do not forget them, as I might do if I only trusted to my memory; so I hope that I am not ungrateful; and when I am cross or out of temper, I almost always feel good-humored again if I only look over my book."—New Jerusalem Messenger.

THE SPIDER'S BRIDGE.

One chilly day I was left at home alone, and after I was tired reading Robinson Crusoe, I caught a spider and brought him into the house to play with. Funny kind of playmate, wasn't it? Well, I took a wash-basin and fastened up a stick in it like a liberty-pole or a vessel's mast, and then poured in water enough to turn the mast into an island for my spider, which I named Crusoe, and put on the mast. As soon as he was fairly cast away, he anxiously commenced running round to find the main land. He d scamper down the mast to the water, stuck out a foot, got it wet, shake it, run round the stick and try the other side, and then run back up to the top again. Pretty soon it became a serious matter with Mr. Robinson, and he sat down to think it over. As in a moment he acted as if he wanted to shout for a boat, and was afraid he was going to be hungry, I put molasses on the stick. A fly came, but Crusoe was not hungry for flies just then. He was home sick for his web in the corner of the woodshed. He went slowly down the pole to the water, and touched it all around, shaking his feet like a pussy when she wets her stockings in the grass, and suddenly a thought appeared to strike him. Up he went like a rocket to the top and commenced playing circus. He held one foot in the air, then another, and turned round two or three times. He got excited and nearly stood on his head, before I found out what he knew, and that was this, that the draught of air made by the fire would carry a fine ashore on which he could escape from his desert island. He pushed out a web that went floating in the air, until it caught on the table. Then he hauled on the rope until it was tight, struck it several times to see if it was strong enough to hold him, and walked ashore. I thought he had earned his liberty, so I put him back in his woodshed again.—Heart's and Home.

WHEN IS THE MINISTER'S SALARY DUE.

In an urgent call for funds to aid the Home Mission Board in the U. S. Presbyterian Record of a late date are some excellent statements in the following language: "Besides, Winter is at hand. Winter, without means in the missionary's hands to provide against its inclemencies, for his family and himself, is Winter indeed. What is needed is not the box of clothing only, but their money due when their work is done, at the end of each quarter. Prompt payment by the Board is the great antidote of Winter and want. The snows have already fallen in Montana, Utah, Colorado, and Wyoming; and the missionaries are calling for over due money to prepare for still heavier storms."

The fact that any ministers should not be paid promptly "when their work is done" is deplorable indeed. And especially is it painful when we remember that multitudes of worthy, talented and educated ministers, when they get the "money due," receive less than ordinary workmen for unskilled labor. There can be no doubt that hundreds of able preachers receive far less than a fair and legal interest on their education alone, and some not more than the value of the interest, duly compounded, upon the cost of their libraries only. Surely they should receive the "money due;" but when?

Says the writer we have quoted, "when their work is done, at the end of each quarter." Now, I am free to say, as the pastor of a church which pays the salary quarterly in advance, that the end of the quarter is not the time when salary is properly due. It is not the true plan to compel ministers to support themselves for three months before the church begins to support the Gospel. It is setting the mark too low. It is a moral weakness to tell the churches that if they support the ministry by paying when the work is "done," they have fulfilled their whole duty.

The truth is, that in the starvation and robbery of ministers in this country, our Lord Jesus Christ has been deeply wounded, as the day of judgment will declare with an emphasis that will be startling. What seems to be needed is to educate the public conscience about this matter, to set the standard where it belongs. When the people are reminded of their duty, let it be their whole duty, and not such a part of it which, if it is done, will still expose them to shame in the great day of reckoning.

It is not long since a gentleman was complaining of his pastor. He had lost his influence by incurring debts. How, let us inquire, could he avoid incurring debts, if his salary was not paid in advance? Could he and his family subsist for three months on air and water and snow?

The Sustentation Committee are doing a noble and encouraging work. Other signs of progress appear here and there. Let this be the time to inculcate vigorously an improved code of morals, with regard to the treatment of the uncomplaining, self-denying men who serve Christ in the ministry. At best they will, many of them, contribute to their own support about as much as all other persons will give in the aggregate. Preaching the Gospel is a work so delightful, that for the privilege—to say nothing of the inner constraining and imperious call—most ministers are willing to sacrifice life, labor, patrimony and all earthly prospects. And they count it a small thing to bring from all available sources as much as the sum total they receive from the churches.

But what shall we say of the balance of the money pledged? When is it due? Let the conscience of the churches be taught what things are free from robbery and cruelty, pure and of good report.

GOD'S STEWARDS.

The things that we have, whose are they? House, food, raiment, ability, eloquence, power to exhort, persuasion, fame—whose are they? Are they ours? Men say, yes. They are proud of their ability, and boast of their possessions. 't to know that we have nothing makes us humble. Everything is God's. There is not a thing that belongs to you. God entrusts them to you, to use for him. Shall we steal them for our own use, as this unjust steward? If we do, before God we are unrighteous and unfaithful. God knows all. Why is it that some who were at first warm hearted and successful in preaching now have no heart, no earnestness? There is no foundation of living water in the earth. Only God has it. Why is it you go for joy to the world and worldly things? They cannot satisfy. If you go on and try it the devil will tempt and deceive you more and more. You may feel a kind of peace at times; but it will be like that of Saul after God's Spirit had left him. While David played, he had peace, but as soon as David stopped, his peace was gone. Finally, he went and sought the dead Samuel. Why? I have thought much about this for two or three years past. I think that while Samuel was living, Saul had always felt, when trouble came, I can go to him, and tell him, and he will pray with me, and help me, because the Holy Spirit is with him. Now that God's Spirit had left Saul, there was no true, permanent peace for him. So, if you go away from the duty to which God calls you, and pursue plans of your own, though I cannot tell what business you will go into, I can give you the general tenor of your history. It will be trouble! trouble! trouble! and, like Saul, you will only go on a little while before you come to destruction.—Rev. Hsu Yong Mi of China.

Does not God hate sin more to-day than ever? We know He does. Then how can we see Him until purged from sin? Christ will make us clean indeed if we bond our wills and accept his outstretched arms.

If a man can grasp the thoughts that immorality ever carries with it, his own will tend toward the duties devolved on him while in the flesh.

Grace cannot be severed from its fruits. If God gives you St. Paul's faith, you will soon have St. James' work.—Topaldy.

Scientific and Useful.

INFLAMMABLE DRESSES.

Multitudes of intelligent admirers sympathized with the great poet Longfellow in the crowning sorrow of his life, when his accomplished wife was burned to death by her dress taking fire in the act of her sewing a letter with wax, a part of the flaming material having fallen on the gauzy fabric. The husband was in an adjoining room; at hearing her shrieks he was instantly by her side, but it was too late, she breathed the flame into her lungs, and all was over. If she had instantly thrown herself on the floor, and the husband, on his reaching the spot, had thrown a carpet or blanket, or even his coat, over her, she could not have been fatally burned.

The whole subject could be indelibly impressed on the minds of a family of children in ten minutes thus: Cut a doll with the finest muslin or paper, hold it upright and set the dress on fire; in an instant almost the head will be enveloped in flame. Cloth it again, set it on fire and instantly lay it on the side, and it will be soon that the face has not been touched, and instead of trying to put out the flame with the hands throw over it any cotton material, the flame will be increased; then throw over it a woolen material and it will be instantly put out.—Hall's Journal of Health.

AN OBJECT LESSON FOR CHILDREN.

Suppose you wanted to convince children of the injuriousness of eating too fast, and the advantages of cutting up food in very small pieces and chewing it deliberately. Have two glasses half filled with water, take a piece of ice and divide it equally, cut up one piece into pea-sized particles and put them in one glass, put the other piece in one lump into the other glass; note the time, stir each one with a spoon, thus showing how much longer it will require to melt the one lump than the many, dissolving, as they all do, from without, inwards. Then explain that the food in the stomach is dissolved from without, inwards; that the sooner it is dissolved the better, and the quicker it will be ready to be appropriated to the uses of the system; such an illustration could never be forgotten, and the whole philosophy of digestion would be thereafter fully comprehended.—Id.

HOUSE FURNISHING AS AN ART.

We have plenty of elegant houses in our large cities and their surroundings, but few homes; plenty of furniture, but few comforts; plenty of food, but poor service; plenty of dress, but small comfort in wearing it. Why is all this? With all the means of elegant, and comfortable, and healthy living, why this universal unrest? We cannot answer our own questions in detail, but will add a few words on the uses of furniture in promoting the health and happiness of a family.

First: Let all furniture be selected, primarily for use, secondarily for decoration. To furnish your front hall so elegantly as to feel obliged to take your company in at the basement door, would be no greater folly than to furnish your parlor so expensively that you stand in mortal fear the moment you open its doors for use, or throw open its windows for light and air. The country "Aunt," whose "best room" was too nice for "ordinary company," made so many enemies by her individual distinctions, that her best room, small as it was, was ample to hold all the friends she had left by the end of the first year's experiment. A good rule in furniture, as in dress, is, never to buy an article which your means will not allow you to use on all proper occasions, and replace, when, by reason of use, its utility or beauty has been destroyed.

Second: Harmonize the different articles in each room, or suite of rooms, and balance the whole household around one central thought, so that you can exhibit your house as a whole, without shaming the meagreness of one department by the richness and display in another. Let comfort guide you in every selection—your own, rather than your neighbors'; your children's rather than your own, if either must yield—and you will have a home where good taste will never be offended, and where earthly happiness may reign undisturbed.—Cabinet Maker.

PACKING FOR MOVING.

Now the first principle in packing is to have the articles so firmly fixed that no amount of jostling or jarring can move them; and the manner in which the packing material is crowded in, so that it will keep the whole box firm, is of much more consequence than the quality or quantity of it. Glass and chin wear should be wrapped up in soft paper or newspapers; the bottom of each box thickly covered with hay. Then put in the dishes, the heaviest at the bottom, and so placed as not to touch each other, but not over half an inch apart. Wrap each plate and saucer in paper, and put in piles. Stuff in the hay with a small stick, between the dishes; make it as firm and solid as a rock. A bed quilt, or some blankets, can be tightly crowded in upon the top, after laying hay all over the dishes. Packed in this way, the most fragile articles can be carried thousands of miles without injury, and over the roughest wagon roads. I know of persons moving from New York to Colorado, who employed packers from the largest china store in the city to pack their highly prized china and glass, and when they arrived at their destination there was not one whole piece out of the various sets. Nothing was to be seen but brightly tinted pieces of glass and china. They did not understand their business.

Valuable furniture must be sewed up in matings, and entirely protected. Large bookshelves are better than square boxes for packing fragile articles, as they can be more easily handled, and if packed in as I have described, there can be no fear of their being injured.—S. C. J. in Country Gentleman.

In this world, full often, our joys are only the tender shadows which our sorrows cast.—Becker.

A spiritual life consists in Christ every-where active in the soul, as the blood is in the body.

PIANOS AND ORGANS.

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British American Presbyterian.

FRIDAY, MAY 9, 1878.

TOPICS OF THE WEEK.

The civil war raging in Spain is being carried on by the Carlists with more, if possible, than their traditional brutality and blood-thirstiness.

The Modocs in their lava beds are giving their neighbour a good deal of trouble. It is only what we expected when we find a large number of the most respectable organs of public opinion on the other side denouncing in strong terms the incessant cry that has been raised for the extermination of the native tribes.

The political struggle at Ottawa still goes on. We have been very backward to believe that any of our public men could be guilty of the conduct charged against the Ministry by Mr. Huntington, but the manner in which, at every turn, obstacles have been put in the way of a full and immediate investigation, by those whose conduct is arraigned, completely staggers us.

The struggle between the German Empire and the Ultramontanists still goes on. Bismarck, with the overwhelming majority of his countrymen at his back, has come to the conclusion that Ultramontanism is not so much a religion as a conspiracy against all free State action and national independence, and that either it or the German Empire must go to the wall.

them be punished, but it is rather hard to tolerate them and at the same time say that they shall not receive that kind of education which they regard as alone worth having. It is, however, very significant that all kinds of Governments, absolute and republican, heathen and christian, have apparently been forced to the conclusion that the presence of Jesuit priests among their people is always incompatible with political quiet and national independence.

KNOX COLLEGE

The subscriptions for re-building Knox College still come with gratifying liberality and promptitude. The people generally recognize the need of such a building and give willingly and cheerfully.

Professors Caven and Gregg are going into the work with a great amount of energy and the people meet them in a similar spirit. Upwards of \$20,000 have been subscribed in Toronto, and another five or six thousand are still expected in the city.

During this week the Professors have been at work in London and its neighborhood. We have not heard with what success, but we are quite confident that the liberal friends in the West will not be behind hand. The deputation comes to Hamilton tomorrow, where they will conduct divine service in the Presbyterian churches on Sabbath, and make a thorough canvass of the city and neighborhood, on the following days.

A new site—one of the best in Toronto—has been purchased provisionally; and if this be sanctioned by the General Assembly, the present building can be used till the new one is ready, and be then sold for a handsome sum, as the site is very valuable.

Ministers and Churches.

The Rev. Dr. Waters, of St. Mary's, has, we are glad to say, seen fit to decline the call to Brooklyn, and remains at St. Mary's.

The Congregation of McNab Street, Hamilton, held an anniversary soiree on the evening of the 2nd inst., to celebrate the completion of the first year of the Rev. Mr. Fletcher's pastorate among them. The attendance, though respectable, was not so large as it would have been had the night been favorable.

The Rev. Mr. Fenwick, of Metis, makes periodical tours along the line of the Intercolonial for the purpose of preaching to Protestants and others who may be engaged in constructing the railway. We are obliged to him for notes of his last journey, of which we make the following outline: The first place visited was Rimouski, 30 miles from Metis. Two services were held there, but the attendance was small, as the railway was newly finished, and there are scarcely any resident Protestants.

Book Notices.

GOLDEN HOURS.—This excellent little magazine for boys and girls is deservedly popular. Such literature for the young cannot fail to inspire a thirst for knowledge and stimulate a taste for reading.

THE LADIES' REPOSITORY.—This "Home Magazine" is very different in many respects from the periodicals usually published for ladies. It is a safe book for the household, and we cordially commend it to our readers.

SCRIBNER'S MONTHLY.—The literature in Scribner is healthy, and the prominence given to social and moral questions is a distinguishing feature of this excellent periodical. Dr. Holland invariably handles the "Topics of the Time" vigorously and fearlessly; and in the current number he discusses and condemns the plea for suicide recently advanced by Prof. Newman.

HARPER'S MAGAZINE.—The May number of Harper opens with an exceedingly interesting article entitled "Life under the Ocean Wave," in which submarine mysteries are described in a very popular and attractive manner. The illustrations to this article are unusually good.

THE CANADIAN MONTHLY.—The Monthly for May opens with articles on "Our New Provinces," British Columbia and Manitoba, the latter of which is written by Professor Bryce, of the Presbyterian College, Winnipeg. The articles contain much useful and interesting information, and will make readers of the Monthly better acquainted with those distant provinces.

Contributors and Correspondents.

WEAK CONGREGATIONS.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I have long hoped that some step would be taken more directly by our church so as that the strong would assist the weak. I know from experience that our church is losing every year by our present system. If our church had adopted the plan that the Free Church did in Scotland, I think we would have been much larger to-day.

[We do not know the circumstances of Osprey, but as there is no offensive reference to individuals in the above, we give it publicity on our well-known plan. The evil complained of is evident, but how to provide a remedy? That is the question.—Ed. B. A. P.]

UNION.—No. 4. THE ADVANTAGES OF UNION.

Another advantage resulting from the Union would be that it would advance the cause of God and earnest Christianity, as it would promote the efficiency and influence of the Presbyterian Church at home and abroad. In 1825 there were not more than 20 Presbyterian Ministers in all Canada.

As was to be expected, the ratio of increase was greater during the early periods of our history than of late, though the actual increase has continued to rise. Our increase has also been much greater than that of some other churches. In 1835 there were 40 clergy of the Episcopal Church in Lower Canada, and the bishop of Quebec; and 43 in Upper Canada with two Archdeacons, that is about twice the number of Presbyterian Ministers.

It is indisputable, other things being equal, that a strong church has far more power for good than a small, weak church. Our united resources would be under more efficient control, and our leading minds be called to positions of wider influence, and as the result of this their own resources would greatly increase, as our people would have more confidence in the management of a large and influential body.

This Union would promote the interests of good order, liberty and progress in Canada. Presbyterianism has done much in this respect for every country where it prevails. It has contributed largely to the stud, industrious, orderly, law-abiding, and liberty-loving character of the people of Holland, Scotland, Ulster, and of the Presbyterians of France, Switzerland, Germany, Hungary, the United States of America, and the British Colonies.

fear that the influence of his church will not ever be on the side of good order, liberty, justice and the rights of all classes? Why then speak against the Union on such a ground as this? We fear the interests of Presbyterianism are not understood by such persons, or are overborne by other considerations.

Union promotes a Missionary spirit. This has been evidenced in connection with the several Unions that have taken place. One of the first results of the Union of the Synod of Ulster with the Secession Synod was a greatly increased missionary spirit in the Presbyterian Church of Ireland, which led at once to their sending forth several missionaries to India, (where the Irish General Assembly has now a good staff of Missionaries), and to the Jews in Europe and Asia; though Foreign Missions had not previously received much attention from either branch of that church.

The Union so happily effected between the Presbyterian Church of Canada and the U. P. Church of Canada, is so recent (1861) that it is perhaps too soon to warrant any general deduction from its brief history. Yet, on the whole, it has already borne good fruit and fair to look upon, especially in the way of preventing disputes among the members of the respective Synods and a general spirit of harmony and co-operation, among both ministers and people, so much that it has been said by one of our leading ministers, that "no question could arise about which we would divide upon our old lines."

Since the Union we have made great progress—measuring and mapping the ground for future operations—placing here a pin and there a stake. Yet withal there has been increased attention given to the subject of Missions Home and Foreign, as one may know who has given sufficient attention to the topics that obtained greatest prominence in the meetings of the higher church court for the last few years. More has lately been done to adjust plans for future operations than for many years before; and I doubt not increasing attention will be given to this matter of paramount importance to the welfare of any church, and a deeper interest will be taken in mission work from year to year.

Were all branches of the Presbyterian Church in the Dominion of Canada united under one General Assembly we might hope soon to witness far greater efforts put forth to supply the whole of British America with Presbyterian missionaries or pastors, and the wilderness be made to blossom as the rose.

AN APPEAL FOR AID.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—The Presbyterians in Carlow, finding the Schoolhouses in which their services are conducted altogether too small to accommodate the congregation, have resolved to erect a new church. At a meeting held on the 7th of April, they appointed a building committee, with instructions to prepare the material for the church during the summer and coming winter, and to erect and finish it the next summer.

Although the land is excellent, and the people very comfortable, yet they are not sufficiently wealthy to finish the church they are going to erect, and intend through the Students' Missionary Society under whose control they are at present, to solicit assistance from their more privileged and wealthier brethren, which they hope and pray will be gladly lent.

Yours truly,

UNION.

CHINESE MISSION.

Our readers are aware that some time ago the Canada Presbyterian Church resolved to establish a Mission in China, and that the Rev. G. L. Mackay was selected as the pioneer Missionary.

REV. WM. McLAREN:

My DEAR BROTHER,—On the morning of the 8th ult. I left Tamsui—went into the interior and spent three weeks there. I travelled across the same table land over which we passed in the spring, remained the first night at Tsiung lok, and the second in Tek-chiam, a walled city with 50,000 inhabitants.

It will be observed from this that Mr. Mackay is very anxious that a medical missionary should be sent out at once to reinforce the Mission. We are glad to understand that the Foreign Mission is looking out for a competent person to despatch on that most important work.

We shall next week give a later letter of Mr. Mackay's.

Jesus will continue to be an important work in Formosa. And owing to the secluded custom which prevails among Chinese women, female teachers would doubtless be able to reach this class with the Word of Life better than other laborers.

I am, ever yours sincerely, GEO. L. MACKAY.

S. S. TEACHERS TRAINING-CLASS, MONTREAL.

DR. MACVICAR'S CLOSING LECTURE.

The closing lecture of a series which Dr. MacVicar has been giving in the Knox Church during the winter on the "Art of Teaching" was delivered in the basement on Tuesday evening of last week.

MISSION TO THE LUMBERMEN.

The following circular has been issued by the Convener, and we doubt not will be cheerfully responded to by many who take an interest in the work.

OTTAWA, April, 1878.

For the past five winters the Presbyterian Church of Canada in connection with the Church of Scotland has conducted a mission to the Lumbermen in the Valley of the Ottawa.

DISASTROUS FIRE.

About 2 o'clock a. m. on Friday morning last we were aroused from our deepest slumbers by the dread cry of fire and the violent ringing of bells—all the more terrible because our village has suffered ten times from fire within eleven years.

ONTARIO SABBATH-SCHOOL MISSIONARY UNION.

We have been requested to publish the following appeal from the Committee of the Ontario Sabbath School Missionary Union, which we do with pleasure:—

QUEEN'S UNIVERSITY—CLOSE OF THE SESSION.

The Session 1872-3 of the Queen's University was brought to a close Thursday afternoon, May 1st, at 8 o'clock, with an address delivered in the Convocation Hall.

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Gibson, Professor of History and English Literature; J. Watson, Esq., Professor of Logic, Metaphysics and Ethics; Pife Fowler, Esq., M. D., L. R. C. S., Professor of Materia Medica; M. Lavoite, Esq., M. D., Professor of Obstetrics and Diseases of women and children; O. Yates, Esq., M. D., Professor of the Institute of Medicine and Sanitary Science; M. Sullivan, Esq., M. D., Professor of Surgery and Surgical Anatomy.

The professors and old graduates assembled in the Senate Chamber entered the Convocation Hall (which was beautifully and tastefully decorated with evergreens and bunting, at 8 o'clock, and took seats upon the platform, the undergraduates and new graduates being in the body of the hall in academic costume.

The Principal, in that lucid and impressive style which usually characterizes his public utterances, addressed the graduates, congratulating them upon the high University honors which had been passed upon them, and the brilliant future that lay before them by the cultivation of moral habits and upright principles, which alone are the true foundation of this world's greatness.

In the course of the chairman's speech he alluded to the worthy assistance to the College fund and encouragement to students which graduates and the public could afford by donations for special prizes, several of which were provided through the munificence of different liberal persons and presented to their creditable winners.

Prominent among the occupants of the dais we noticed Mr. H. S. McDonald, M. P.; Rev. Mr. McLennan, of Peterboro; Rev. Mr. Bell, of Clifton; Rev. Mr. Macdonnell, of Toronto; Mr. Moylan, Penitentiary Director, and Mr. Cysler, of Ottawa.

MISSION TO THE LUMBERMEN.

The following circular has been issued by the Convener, and we doubt not will be cheerfully responded to by many who take an interest in the work.

OTTAWA, April, 1878.

For the past five winters the Presbyterian Church of Canada in connection with the Church of Scotland has conducted a mission to the Lumbermen in the Valley of the Ottawa. The Mission, though under the direction of the Presbyterian Church, is strictly non-denominational in its character.

During the past winter the Committee secured, for part of the season, the services of two clergymen, and they have distributed, through the co-operation of many of the lumbering firms, a great amount of appropriate publications, in English and French, such as tracts, a large quantity of "British Workman," "Les Messagers des Familles," "Leisure Hour," "Sunday at Home," "Cottager and Artisan," &c., &c.

The Committee have received much encouragement in their labor, and have reason to believe that the Mission is really accomplishing a good work. During the past season they have considerably extended the distribution of papers, magazines, &c., being able to forward these to many sections which the Clergymen, engaged in the Mission, could not visit.

ONTARIO SABBATH-SCHOOL MISSIONARY UNION.

We have been requested to publish the following appeal from the Committee of the Ontario Sabbath School Missionary Union, which we do with pleasure:—

The Ontario S. School Missionary Union, organized in 1869, for the purpose of establishing Schools where there are none, has by its agents visited the more remote and destitute parts of Ontario from Essex to Frontenac.

A large number of Schools have been planted and furnished, wholly or in part, gratuitously, with the necessary books; thus stated means of religious instruction for the young on the Lord's day have been supplied where formerly they were in great measure or entirely neglected.

Missionaries of the Union have generally been welcomed by the people; the Schools especially have for the most part continued, and some of them have, from small beginnings, become large and self-supporting; the addresses of the Missionaries have led numbers to Jesus, and places once a moral wilderness have been planted with trees of righteousness.

In one year 60 Schools, and in another 66 Schools were established.

The present agent, Mr. Craswell, formerly connected with the London S. School Union, has done a good work this winter in Muskoka and its surroundings. In less than two months he organized 15 Schools, to accomplish which he travelled upwards of 500 miles, 400 of which were on foot through deep snow and frequent storms.

The field is large and the demand urgent, but the means at the disposal of the Union have been limited—at present there are no funds in hand. The Union casts itself upon God upon the Churches, Sabbath Schools and Christians of Ontario for help. It is entirely un denominational. The Schools are organized without help by the Missionaries, leaving it with the people, or the Churches where there are any within reach, to name and care for them, therefore it confidently looks to all branches of the Church of Christ for countenance and sustenance, so that the work in its hands may be sustained and extended.

Reports of the proceedings of the Union when published, will be sent to all donors, and contributions will be thankfully received and acknowledged by (for the Committee.)

WILLIAM MILLARD, Secretary.

Toronto, April, 1878.

PRESBYTERY OF MONTREAL.

This Presbytery met at Montreal, in Erskine Church there, on the 2nd, 3rd and 4th days of April, 1873; the Rev. R. F. Burns, D.D., moderator. Dr. Burns was nominated moderator of the Synod of Montreal; the Rev. William Reid, A. M., was nominated as moderator of the General Assembly; and the Rev. John Campbell, A. M., was recommended for appointment by the General Assembly to be Professor of Church History and Apologetics, in the Presbyterian College, Montreal.

The following were appointed commissioners to the General Assembly: Wm. Ross, David Paterson, Jas. Hanran, John M. Gibson, John Jones, Donald Stewart, R. M. Thornton, Dr. Macvicar, Dr. Taylor, Jas. Watson, John McKay, ministers; and James Court, John McLennan, James Hossack, David Aikman, Peter McLeod, Donald C. Munroe, James Brodie, James Mackie, Alex. Clarke, Warden King, and John Campbell, elders. The Rev. W. B. Clarke tendered the resignation of his pastoral charge at Quebec. It was resolved to apply to the General Assembly for leave to take on trials, in order to license the following students:—G. McKay, J. McIntyre, R. D. Fraser, A. M., M. Paradis, J. Wellwood, H. McGregor, Gustavus Munroe, B. A., F. McLeod, B. A., and D. H. McLennan, B. A.; also D. C. Johnson, conditionally. The following minute was received and adopted by the Presbytery, viz:—

The Presbytery having accepted the resignation of the Rev. Alex. Young of the pastoral charge of St. Joseph street Church, Montreal, unanimously agree to put on record their high estimate of his character and labors as a member of the Presbytery for over twelve years.

They look back with affectionate interest on the lengthened period of their intercourse with him, during which they had abundant opportunity to mark his genuine and unaffected piety, prudence and sound judgment. As pastor of two congregations within the bounds, he has been faithful and conscientious. When clerk of Presbytery he discharged his duties in a manner which commanded the admiration of all.

In the public business of the church, his disinterested and invaluable services have been on all occasions most cheerfully rendered. In view both of his labors and of the spirit in which he discharged them, the Presbytery deeply regret that they are to be deprived of his co-operation in the work of the Master; and they pray that God may continue to own and bless him wherever his lot may be cast. Other matters of local interest were duly considered and determined.—JAMES WATSON, Pres. Clerk.

DISASTROUS FIRE.

About 2 o'clock a. m. on Friday morning last we were aroused from our deepest slumbers by the dread cry of fire and the violent ringing of bells—all the more terrible because our village has suffered ten times from fire within eleven years. A dark night was converted into day by the great illumination, and a high wind carrying blazing pieces of board and shingle kindled fires a mile away. But for herculean exertions the whole village would have been a heap of ashes.

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100,000 SOLD !!

This does not, probably, represent one-fifth of the real number of Tilton Steam Washers which have been sold. The press everywhere give testimony that Mr. T.'s Woman's Friend is the best made or yet invented. Said a neighbor the other day, "There's no doubt about it; Tilton's Washer takes away the drudgery of washing and makes clean work with the clothes. I pity the family that is without it." There are over seven million families in the U.S. to be supplied with this great blessing. Over seven million need and want this Washer. Mr. Tilton makes offers to those who are in earnest, who are not lazy, and who are willing to take hold with him, and who have a small capital to aid him in supplying these seven million families with his Woman's Friend. His offers are simple and plain, and very liberal and without risk. Our cities, our villages, our country headquarters, are full of men who need work. To all these Mr. Tilton offers plenty of work and good pay, and we earnestly urge all to write or go to Mr. Tilton, find out his terms, and begin business at once. See his big advertisement in another place. Mr. T. is honest and reliable, and the statements in his advertisement can be relied on.

HOW TO BEGIN AN ARTICLE FOR PUBLICATION.

A great many people are apt to hit upon happy ideas in society, and when they go home they write them out for publication, and most of these good folks know how hard it is to begin an article satisfactorily. A word to them: commence with your very finest writing and most beautifully rounded sentences. Introduce your subject in your most elaborate style, be poetical, rhetorical, didactic, as your mood may be, and when you think fit, gradually drop into the discussion of the subject-matter. When the article is finished, begin at the opening sentence, and read it until you find you have commenced to say something to the point. Stop at this place; strike out everything before it, and let your article begin just there. You will then probably find that it opens well, and that by collecting all your labored composition in one place where it can be readily stricken out, you will have saved yourself all the trouble that would have been necessary had it been scattered through the article.—Frank R. Stocton, in Scribner's for May.

A telegram from Rome says Garibaldi is seriously ill.

The British Evangelical Alliance closed its annual conference in Brighton, April 25th.

A new Atlantic cable is to be laid immediately between Ireland and Heart's Content, Newfoundland.

Strong as our passions are, they may be starved into submission, and conquered without being killed.—Colton.

Greatness stands upon a precipice, and if prosperity carry a man never so little beyond his poise, it overbalances and dashes him to pieces.—Colton.

We must not imagine that a man has spoken powerfully when he receives much applause. This is sometimes given to merely ornamental eloquence.—St. Augustine.

The new Swiss Church law is being put into practice. The parish of Trimbach, Solothurn Canton, has elected itself a pastor. That makes the third Old Catholic parish in the same Canton.

From carefully prepared statistics in regard to the health and lives of foreign missionaries it is stated that of eighty-four missionaries that have been sent out to Asia from the United States since July, 1865, only three have died. Of fifty-six who have gone to Burmah not one had died during seventeen years.

The Rev. Dr. Murray Mitchell says there is "a general and deep persuasion in all Northern India that the glory of the Divine Gunga (the Ganges river), and the efficacy of its waters to purge from sin, are to pass away within a generation." He further reports that there is "a decline in the manufacture of images for the Durga-Poojah, a great Hindoo festival which is daily falling in the estimation of the natives."

ILLUSTRATIONS.—Dr. Guthrie overloaded his sermons with illustrations in order that each one of his large audience might carry away the idea that he was a sinner and needed a saviour. He said, "When I was in my first parish, I used to have a class of young people whom I questioned about my sermons. Thus I learnt what parts were best remembered; and I found that they always remembered best the parts that had illustrations. So I resolved never to shoot off an arrow without winging it."

SUICIDE.—Dr. Holland has a "Topic" in Scribner's for May, on the recent discussion of suicide, from which we quote the closing paragraph. "If man is nothing but an animal, if this life is all there is of his existence, and the question simply concerns the amount of comfort to be got out of it in this transient world, why, let him do as he likes with himself and his friends; but he who regards the present scene as only the foreground of an infinite spiritual future, through which, if one faithfully tread the prescribed passages of pain as well as pleasure, he shall find himself in higher pathways, as a consequence, at the last,—we say he will take life, whether it be convenient or inconvenient, and hold it as the gift of God, inalienable by any reason of infirmity or suffering, or hopeless disease, or cost to other life through necessary ministry. The doctrines of Prof. Newman and Mr. Tollmaché are unchristian doctrines. They carry us back into barbarism—back into the darkness in which children killed parents that became a burden to them, and mothers strangled infants that could only inherit their own sufferings. It is an infamous criticism of the divine wisdom, an insult to Providence, an assault upon the safeguards of society, and a reflection upon human nature and human destiny, from which all Christian manhood recoils as from the touch of a serpent."

IMPROVISINGS.

BY THE LATE NORMAN MACLEOD, D. D.

A MOTHER'S FUNERAL.

Ah, raise ye'ller yer mither doon  
In her lonely bed and narrow;  
But till ye're aye by her side,  
Ye'll never meet her mither!

A father's love is strong and deep,  
And ready is a father's care;  
A sister's love is pure and sweet—  
But what love's like a mother's?

To meane greet over mither's cairn,  
As round the fire ye gather,  
And see the two chairs empty now,  
O mither and o' father!

Nor dinnae let yer heart be deirch,  
When wintry winds are lawin',  
And on their graves, w' angry sigh,  
The sadly drift is scawin'!

But think of blither times gane by—  
The many years of blessing,  
When sorrow passed the door, and aye  
Frae "mang ye a' were missing.

And mind the peaceful gloaming hours  
When the out-door work was ceasin',  
And after this, when auld grey heads  
W' turns in prayer were beadin'!

And think how happy bath is bein',  
Aboon a' shockit or tallin',  
For thair's at hame and young again,  
Within their Father's dwellin'!

See, gin ye wish to meet ye there,  
Ye'r father and yer mither,  
O love their God, and be gude bairns,  
And O love ene anither!

TRAMPOLE MUTANTS.

Tick! tick! tick! my heart is tick  
To hear how time is flyin';  
For at break of day I must haste away,  
And leave dear Kitty a cryin'.

O cruel clock,  
Why dost thou mock  
My heart so sick  
With thy tick, tick, tick?  
Go slowly!

Tick—tick—tick—my heart is tick  
To hear how time doth tarry;  
For at break of day I will haste away,  
My own dear Kitty to marry.

O cruel clock,  
Why dost thou mock  
My heart so sick,  
With thy tick—tick—tick!  
So slowly?

SUNDAY IN THE HIGHLANDS.

What holy calm is this! The mountains sleep  
Wrapped in the sun mist, through which heaven-  
born gleams  
Kiss their old foreheads till they smile in dreams  
Of early youth, when rising from the deep  
Baptized by God, they shared man's sinless days—  
Dreams, too, of Restoration, when shall cease  
Creation's groans in universal peace.  
And harmonies of universal praise.  
But hark! From yonder glen that Kirk-bell rings  
Where lambs at play midst purple heather  
bleat,  
And larks make glad the air, while shepherds  
meet  
To worship Christ. Good Lord! Thy world now  
sings  
The hymn that louder yet shall fill the sky,  
Of "Peace on earth! Glory to God on high!"

GENA.

BY SARAH TITLER, AUTHOR OF "CITIZENNE  
JACQUELINE," "SISTERS AND WIVES," "THE  
EUGENOT FAMILY IN THE ENGLISH VIL-  
LAGE," ETC., ETC.

(CONTINUED.)

Sir Francis was too proud, too wary, and  
too lukewarm, after all, in his love, to covet  
a half repentant bride, who might sigh and  
hang her head, and take to accusing her-  
self, possibly even her husband, every time  
the thought of the rebellious curate came  
across her.

Sir Francis wrote to Mr. Clifford, thank-  
ing him for all his kind hospitality, and for  
the honor that he had been willing to confer  
on Sir Francis, but the latter feared there  
was a misunderstanding which might  
render matters awkward and unpleasant  
for Miss Clifford and her family, a result  
which Sir Francis could not contemplate.  
He begged leave to withdraw the overture  
which he had made, and in order to spare  
every one, he and his daughter would quit  
the Manor, while they trusted still to pre-  
serve the friendship which they had en-  
joyed and prized only too highly.

Mr. Clifford begged Sir Francis to act as  
he thought best, while he requested to be  
allowed to state that he was not the author  
of the misunderstanding which had arisen.  
He did not doubt that Sir Francis would  
free him from being accessory to any un-  
warrantable deceit in an unforeseen em-  
broilment, for which poverty—with its  
confusion of relations, and a hot-headed,  
while honest enough young man, had been  
principally to blame; therefore, there need  
be no breach, worthy of the name in the  
friendship, which boasted itself neither of  
to-day nor yesterday, between the Cliffords  
and the Paulets. So perished, without a  
murmur on the elder Clifford's part, their  
hopes of returning, in the person of Gena,  
to occupy their place no longer by confer-  
ence, but by a renewed and complete title,  
in aristocratic ranks.

Within three months Gena was married  
to Al Woodruffe, and settled with him in  
a smoky back street of Bristol (Al could  
not afford to establish himself in Clifton),  
to share his curate's hard fare, and, to a  
character like Al's, heavy duties. Gena  
preferred that it should be as it was. Gena  
generally proposed, though she understood now,  
with compunction and a sinking heart, that  
her old feeling for Al Woodruffe had been  
very much made up of a girl's misapprehen-  
sions and of her vanity. She was be-  
coming afraid of Al, and ashamed before him,  
as well as rendered full of distaste for his

lot, and utterly shaken in the faith of her  
capacity for properly sharing and lighten-  
ing it. But if Al continued to will that she  
should be his partner, was it for her to de-  
cline the obligation? was he to be banished  
of his due and punished—since he looked  
upon it as a punishment—because a fickle,  
frivolous, worldly girl had not known her  
own mind, and could not be true to herself  
and him? Besides—and this was a more  
selfish consideration—life with Al, con-  
strained as the couple had grown to each  
other, in its integrity and austerity, was  
more endurable in the main than to go  
back to the imprisoned life at Clifford  
Farm, with her defrauded, yet unapproach-  
ful father and uncle, still harassed by the  
uncertainty of her future. She could not  
bear the mortification of knowing that her  
neighborhood had finally agreed to shake  
their heads at an old favorite as at a selfish,  
inconsiderate girl, who had not scrupled  
to have two strings to her bow, and who  
remained to point a moral, for both strings  
had snapped, and Gena Clifford was left  
minus a lover in the present, and it might  
be with justice, a husband in all the years  
to come. No, Gena was too childish in  
her humiliation and fullness to make  
the latter her choice of the consequences  
which she had brought upon herself. It  
was as if no will—nor Mr. Clifford's or Mr.  
Reville's—proved strong enough to resist Al  
Woodruffe's, so he had his, and carried off  
Gena to keep their still more solemnly  
sworn vows.

He was not intentionally severe to his  
wife. He was sorry for her, he began to  
have a restless suspicion that his behaviour,  
though unblamable so far as rectitude  
and fidelity were concerned, had not been  
free from fault; that he had not dealt quite  
generously and tenderly by her, though he  
had sincerely desired to rescue her from  
full-fledged worldliness and to promote her  
best interests. He wished to be kind to her  
now, he purposed to forbear with her short-  
comings, he yearned to have the old frank  
confidence between them restored. He  
tried, but it was not easy to blot out the  
past, or to throw down the cold, formal  
barriers which had sprung up between him  
and Gena. It vexed him—nay, cut him  
keenly, that she was afraid of the man who  
had humbled and mastered, while he might  
have saved her; but how could he draw her  
nearer to him with that mountain—as  
Gena, with exaggerated eyes, had come to  
view it—of affront, failure, and provocation  
between them?

The dull, shady, shabby-genteel poverty  
of the town curate's household was in-  
finitely more unaccidental than Gena, in her  
sanguine ignorance, had imagined; and she  
had no heart to lighten and brighten it be-  
yond calculation by a happy young bride's  
thousand and one innocently-ingenuous ar-  
tifices. Even Gena herself, in her youth  
and natural elegance, began to subside into  
the sombre, dust-colored tone of her sur-  
roundings. Gena would not have been dis-  
posed to think the magnates of the trading  
city—who retreated at the end of every day  
to leafy retirement within sight of the  
blue Welsh mountains—on anything like  
an equality with the last representative of  
the oldest gentry in her shire; but no mag-  
nate gave her the chance of withdrawing  
herself in the unquestionable distance of  
her superiority. Nobody called for the  
curate's wife, save a few of the working la-  
dies of the congregation, who shook their  
heads over her as over an empty-headed,  
indifferent young girl, who could give her  
self airs, and could do no more. Mr.  
Woodruffe, devoted and diligent as he was,  
had blundered, like so many young men,  
in the choice of a wife. What a pity it was  
that young clergymen could not devise a  
selection, which was really so important to  
their cures, on a committee—a ladies' com-  
mittee of their parishioners!

In minor matters everything was dreary,  
depressing, isolated, though the sharp  
pinching of poverty had not yet come near  
the young couple to rouse one of them to  
desperation; still, after the first sickening  
forlorn sights and sounds and familiar  
faces—in the teeth of that worst and most  
forlorn alienation which prevailed between  
the new-made husband and wife, to poor  
little Gena's credit, every other trouble  
sunk into a minor matter indeed. What  
would be the end of it? Would Al Wood-  
ruffe and she walk separately and solitari-  
ly all the days of their ill-mated wedlock—  
which ought to have been in its first flush,  
when the clouded honeymoon, during  
which the wind had blown so chill about  
their very hearth, had not been succeeded  
by many more moons? Would Al and she  
stiffen into mummies, or ossify into monu-  
mental effigies, or would they drop their  
mantles of resolute dullness and strict  
civility, and tak to hating each other—to  
leading a cat-and-dog life, and becoming a  
scandal to the community and to Al's  
cloth.

To be Continued.

In these days of many helps to the study  
of Bible lessons there is value in this sug-  
gestion of Dr. Ormiston to the Sunday  
School teacher, as given in the *Sunday  
School Times*

"In reference to the material for the pre-  
paration of the lessons, I would simply say  
to the teacher

Read thoughtfully  
Digest thoroughly  
Select discriminately  
Arrange with care  
Teach animatedly  
Repeat frequently

and your success will be satisfactory.

Mr. Ruskin has a somewhat paradoxical  
but exceedingly suggestive article on "The  
Nature and Authority of Miracles" in the  
current number of the *Contemporary Re-  
view*. He thinks it "contrary to modesty,  
whether in a religious or scientific point of  
view, to regard anything as miraculous."  
"I know so little," he says, "and this little  
I know is so inexplicable, that I dare not  
say anything is wonderful because it is  
strange to me, and not wonderful because  
it is familiar." "If a second Joshua to mor-  
row commanded the sun to stand still, and  
it obeyed him, and he, therefore, claimed  
credit as a miracle-worker, I am afraid that  
I should answer: 'What! a miracle that the  
sun stands still? Not at all. I was  
always expecting it would. The only won-  
der to me was its going on.'"

THE RESULTS.

Prof. Goldwin Smith, whose keen, in-  
cise intellect and exact knowledge of his-  
tory are unvalued, lets the light in upon  
the dark-lanternism of the Jesuits, in a re-  
cent number of the *Fortnightly Review*.  
The point which ought to awaken chiefly  
the attention of the reader is this, that  
"Jesuitism is not religion; Jesuitism is, and  
always was, conspiracy." Professor Smith  
says:—

"Catholicism is a religion, and under  
the law of religious equality we are bound  
as citizens to treat it as we would any  
other religion, giving it free course, and a  
fair share in all the advantages of the  
State. As Christians we are bound to re-  
gard it with charity, and to overcome it not  
with evil but with good. But Jesuitism  
is not religion; Jesuitism is, and always  
was, conspiracy. It conspired of old with  
Catholic despots for the overthrow of Pro-  
testant governments, and of the liberty in  
which Protestantism has its being. It  
conspires with factions for the same pur-  
poses now. When Bismarck expelled the  
Jesuits, we are told that he had cruelly  
banished a set of pro-us men, entirely en-  
gaged in performing the offices of religion,  
ministering to the sick, and educating the  
poor. In which of these pious offices were  
the Jesuits engaged when they secured by  
their intrigues the arms of Philip II., and  
prepared the way in England for the Ar-  
mada; when they dictated to Louis XIV.  
the revocation of the Edict of Nantes, and  
the elimination of the French Protestants;  
when they instilled into English Catholics  
the treasonable sentiments which led to  
the conspiracy of Guy Fawkes; when they  
filled the Swiss Confederation with malig-  
nant jealousies, brought it at last to civil  
war, and compelled a republic in which  
Catholic and Protestant have long dwelt  
together at peace to send the Order over  
the frontier; when the other day they in-  
stigated the French invasion of Germany,  
for the purpose of destroying a great Pro-  
testant power? These machinations  
against German unity which they were  
continuing to carry on, and which brought  
down Bismarck's heavy hand upon the au-  
thors of them, did they belong to the duty  
of performing religious offices, or of edu-  
cating the poor, or of ministering to the sick?  
The Jesuit has no country, no tie or re-  
straint of patriotism, no regard for the na-  
tion on which he operates, no compunction  
in bringing on it war or any other calamity,  
provided he can quench its free life, and  
turn it into one of those living corpses  
which Loyola enjoined his disciples to be.  
He strangles free communities as offerings  
to his Spanish deity, as human beings have  
been immolated by those fanatical eastern  
secretaries, whose devotion of body and  
soul to their secret society or chief equals  
that of the Jesuit to Loyola. The very  
mystery with which he shrouds himself is a  
proof that he is a conspirator; honesty,  
even honest fanaticism, never shrinks from  
the light of day. Against conspiracy so-  
ciety has a right to guard itself, though it  
has none to interfere with the exercise or  
the propagation of any religion. The main  
object of a Jesuit university would not be  
education but intrigue. It would be a cen-  
tre, established by the nation, of conspiracy  
against the national life. The British Par-  
liament is bound to refuse its sanction to  
the establishment of a Jesuit university, or  
a university to which Jesuits are to be ad-  
mitted; so is any Canadian Legislature,  
and the Dominion Parliament, if the ques-  
tion ever comes before it, as the case of the  
New Brunswick school act, shows that such  
questions may be."

BE CORDIAL.

The necessity of cordiality in a church is  
thus set forth by Dr. Hall in the *Christian  
Intelligencer*:

"You enter a church on the Sabbath fore-  
noon with a timid, hesitating step; are  
gravely, civilly scrutinized by the sexton,  
who, you feel, is taking your measure and  
estimating your social position. The wor-  
shippers pass you as if you were a post.  
They do not jostle you, nor yet notice you;  
they are not rude, but severely let you  
alone.

"You sit in the pew near other worship-  
pers in body, remote enough from them as  
far as sympathy is concerned. One or two  
children scan you furtively, and a casual  
adult glance may, perhaps, suggest to you  
the propriety of your explaining how you  
came to be there, but you are no further  
noticed; and when the minister pronounces  
the blessing you do not feel as if you had  
any right to appropriate any part of it to  
yourself.

"Many quite respectable churches have  
this spirit. It is hard to say who is respon-  
sible for it, or for correcting it. But it is no  
help. It chills those who had a little warmth,  
and it keeps out those who are altogether  
cold. It is as effective against the approach  
of the poor as a notice against trespassers.  
And while persons who value the church  
as a social elevator may go and help to work  
the refrigerating machine some respect-  
able persons who want a little religion, as  
such, will keep away. For the sake of  
every lawful purpose as a church, all men  
should keep this spirit out. The sexton  
should be pleasant, and find a stranger a  
seat, as if he expected him. Bibles and  
hymn books should be handed by the near-  
est worshippers. There would be no harm  
in the minister praying for those friends  
who have turned in to worship; and if a  
pleasant nod came as the hymn book is re-  
turned, as much as to say, 'Glad to see you—  
hope you'll come again,' it would eke out  
even a poor sermon, and send the casual  
away with a good impression. A church  
may have a spirit that welcomes or a spirit  
that repels the people, and surely the bride  
is to say, 'Come.'"

Loss of sympathy is loss of power. If as  
preachers we become separated from the  
common mass by betaking ourselves to some  
speciality of our vocation, as for example  
the refutation of skeptics who never listen  
to us, and the destruction of theories of  
whose very existence nine-tenths of our  
hearers are totally unaware, we shall cut  
ourselves off from those currents of sym-  
pathy upon whose right use so much of min-  
isterial usefulness depends.—Joseph Parker,  
D. D., London.

PRESBYTERY OF KINGSTON

A special meeting of the Presbytery was  
held in Gananoque, on the 12th day of Feb-  
ruary last, for the induction of the Rev.  
Walter Couillard. Mr. Gray preached and  
presided. Mr. Gordon addressed the man-  
ister, and Mr. Wilson the people, in relation  
to their respective duties. Mr. Couillard  
has entered on his ministry here under very  
auspicious circumstances, the people being  
united in their attachment to him, and hav-  
ing made liberal provisions for his support.

The quarterly meeting of this Presbytery  
was held at Napanee on the 7th and 8th days  
of April. The following ministers were ap-  
pointed Commissioners to the General As-  
sembly, namely, by rotation, Messrs.  
David Wishart, John McLean and Walter  
Couillard; and by ballot, Messrs. John  
Burton and Patrick Gray. The five elders  
present were also appointed, namely:—  
Messrs. Alexander Cameron, Samuel Gaw,  
John Getty, Rufus Holden, M.D., and Robt.  
Gibson. The remit enant the standing of  
reformed ministers was approved by *simplici-  
ter*. The subject of the appointment of a  
Mission Agent, was disposed of by the fol-  
lowing decision:—"The Presbytery, whilst  
feeling the necessity of some more ener-  
getic effort for the prosecution of our Home  
Mission work, do not consider that the sub-  
ject of appointing a Mission Agent has been  
matured sufficiently to warrant the Assem-  
bly in taking such steps under existing cir-  
cumstances." Rev. William Reid, M.A., was  
nominated Moderator of the General As-  
sembly, to meet in Toronto in June next,  
and Rev. Patrick Gray, Moderator of the  
Synod of Montreal, to meet in Belleville in  
May next. Messrs. Couillard and Holden  
were appointed members of the Assembly's  
Committee of Bills, &c., and Messrs. Galla-  
ber and Getty, members of the Synod's Com-  
mittee for similar purposes. Mr. E. D. Mc-  
Laren, B.A., who, under the care of the Pres-  
bytery, has been pursuing his studies in  
Queen's College, Kingston, applied to be  
taken on trials for license. Arrangements  
were made for his examination at a meeting  
to be held in Belleville during the Session  
of the Synod. Mr. Turnbull asked leave of  
absence for three or four months to visit his  
native land during the ensuing summer.  
The request was granted, the Presbytery  
being satisfied with the provision made for  
the supply of his pulpit. Mr. Burton hav-  
ing reported that the congregation of De-  
morestville was prepared to raise the sum  
of \$400 for the support of a minister, Mr.  
McMechan was authorized to moderate in  
a call, when officially requested so to do, and  
the Presbytery decided that in the event of  
a call being given application should be  
made for a supplement of \$200 for a year.  
An application made by the Session and  
Trustees of John Street Presbyterian church,  
Belleville, for permission to mortgage their  
church property to a certain amount, was  
granted. An Overture to the General As-  
sembly from the Belleville Session anent  
the support and equipment of our Theologi-  
cal Colleges was presented, and on motion  
was adopted by the Presbytery, and ordered  
to be transmitted through the Synod. It  
is in substance as follows:—"With the view  
of securing a uniform stand of collegiate in-  
struction, and a general and united sympathy  
between all the Institutions of the Church,  
and also to guard against the establishment  
of sectional interests it is asked that the Col-  
lege Fund be no longer divided into the  
Knox and Montreal College funds, but that  
all contributions for the Colleges be sent to  
the General Treasurer to be placed in one  
fund, and disbursed for College purposes as  
the General Assembly shall direct. This  
proposal is not to be understood as interfer-  
ing with any private contributions for  
Buildings, Bursaries, Scholarships, etc.,  
which may be by the donors be specially desig-  
nated. That steps be at once taken to  
place both Colleges upon an equality as re-  
gards the Professional staff, save as either  
College may be required to perform special  
work, for which especial provision may need  
to be made. Messrs. Burton, Gray, and  
Dr. Holden were appointed to support it  
before the Assembly. The Presbytery roll  
was revised. Mr. Wishart gave an interest-  
ing and detailed statement respecting his  
visit to the Mission Stations in the North  
Hastings district, during the past winter.  
The report was received and his diligence  
commended. The next quarterly meeting  
was appointed to be held in Picton on the  
second Tuesday of July, at 10 a.m., Mr.  
Scott to preach in the evening of that day.

THOMAS S. CHAMBERS, Clerk.

As ships meet at sea a moment together,  
when words of greeting must be spoken  
and then away upon the deep, so men meet in  
this world, and I think we should cross no  
man's path without halting him, and, if he  
needs, giving him supplies.—Beecher.

How were friendship possible? In mu-  
tual devotedness to the good and true;  
otherwise impossible, except as armed neu-  
trality or hollow commercial league. A man,  
be the heavens praised, is sufficient for him-  
self; yet where ten men, united in love, cap-  
able of being and of doing what ten thou-  
sand singly would fail in. Infinite is the help  
man can yield to man.—Garlyle.

In the middle life we hesitate to sit in  
judgment upon any one; we read slowly and  
reverently the untranslated scripture of an-  
other's heart, but in youth we are confident  
and assign motives and intentions as glibly  
as children pretend to read nursery tales  
which they have learned by rote.—Celia  
Burleigh.

The more I think of it, I find this conclu-  
sion more impressed upon me—that the  
greatest thing a human soul ever does in  
this world is to see something, and tell what  
it saw in a plain way. Hundreds of people  
can talk for one who can think, but thou-  
sands can think for one who can see. To  
see clearly is poetry, prophecy and religion  
—all in one.—Ruskin.

We love well Summer religion, and to be  
that which sin has made us, even as thun-  
dered as if we were made of white paper,  
and would 'ain be carried to heaven in a  
close-covered chariot, wishing from our  
hearts that Chris. would give us surty and  
his hand-eritten, and his seal for nothing  
but a fair Summer, until we be landed in at  
heaven's gates.—Rutherford.

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nish an Electro Silver Communion Set,  
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nish an Elegant Parlour Clock, worth \$20.  
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nish a beautiful Electro Silver Tea Service,  
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Table with columns: Depart, Arrive, A.M., P.M., P.M., P.M.

INSOLVENT ACT OF 1869

Canada, Province of Ontario, County of York. In the matter of ROBERT ROBINSON and FRANCIS PEARSON, Insolvents. ON Wednesday, the Twenty-first day of May...

INSOLVENT ACT OF 1869

Canada, Province of Ontario, County of York. In the matter of WILLIAM AUGUSTUS STOLLERY, an Insolvent. On Tuesday, the Twentieth day of May...

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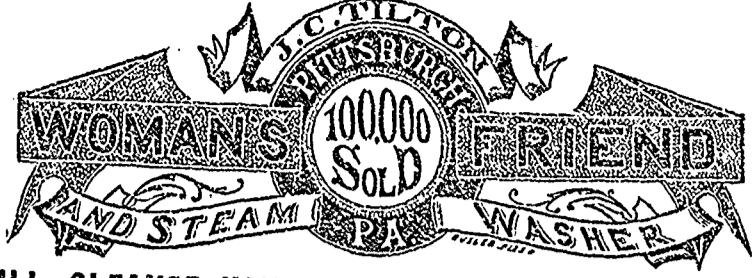
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I respectfully ask you to read this circular carefully, and candidly consider what I now propose to you as a matter of business. Before making known to you my confidential terms, permit me to state that the matter of washing clothes is one of small consideration...

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