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Vol. 2

TORONTO, CANADA, FRIDAY, MARCH 14, 1878.

No. 57.

Contributors and Correspondents PRESBYTERIAN WRONGS.

No 8

Editor British American Presbyterian.

DEAR SIR,-It is exceedingly gratifying to discover that the "management" of Knox College has at last arisen from its slumbers. We had a cheering announcement made to us in the last number of the Record. We were there informed that, "at the last meeting of the Board of Management a committee was appointed to consider whatever is best to be done with a view to improve College buildings," and tha the committee has entered on its work with energy and with encouraging prospects of success."

One does not like to find fault after that; and yet one would like to know the names of the parties who compose this Committee. Why should not the whole church be taken into confidence in this matter, and in fall others with which its well-being is intimately connected. We all like to know what is going on; and, when we feel that we are treated as though we shared the inforest that is felt in the business of Church committees, we feel far more willing to aid, by word and by means, in the schemes which are undertaken. It often happens that a few of the names of the members of the committee have leaked out; and it is exceedingly one area ing to know that the matter is in such good hands. One feels very much like clapping one's hands for very joy at the thought that some of the best business men in the denomination have actually been holding meetings to consider what is to be done for our College. The Record hopes to be able, before many months have elapsed, to give its readers a sketch of the plan selected. We will do our best to wait patiently; but it seems like a long time to have to wait. Will the plan be sure to appear " before many months"?

The ball has started to roll. Let as keep it going. The matter of our College is one that concerns the whole Church,-and far more in the future than at present. Every student from the western section of the church should agitate the subject. But there must be a systematic plan adopted in order to acquaint congregations with what is needed and what is proposed. There are many sections of the Church where neither the British American Presbyterian nor the Record is read, and where ministers take no pains whatever to inform their people in regard to the Church schemes. The College Board should begin, at once, to mature a plan for raising the requisite funds. There is no need to wait for the plan. The plan will be easily procured when the funds are in the treasury. Strike while the iron is hot; and let everyone feel that the movement has begun in earnest, and that its promoters are determined that nothing shall prevent it from reaching its consummation. I suppose no such anomalous case was ever before heard of as that of persons offering money to build a college and nobody appearing to take the moncy or acknowledge the offer. Soveral such put in a strong plea for a College. Persons have responded with offers of aid. But no person seems to have authority to accept of them.

But the work of reform and improvement must be pushed on in every department. While some are getting out a plan for a new College building, let others mature a plan for supplying its chairs with professors. The matter should be fully discussed through the "press" before the meeting of the General Assembly. Its time of meeting is fast approaching, and, for aught that appears, its members will assemble in a state ary little removed from utter ignorance of what is wanted and what can or should They will then proceed to do their done. They will then proceed to do then work blindly, as a matter of course. What ever is left undone remains undone for a course hadly, passes at year. Whatever is done badly, passes at once beyond the reach of repair.

It seems to me that the best course for

the General Assembly to pursue at its coming meeting is, to appoint a small committeo of responsible men to proceed at once to look out the best men for Professors and recommend them to the General Assembly -at an adjourned meeting if necessary Let there be no delay in appointing a full staff. The Church can easily pay for them, and will do so when it is asked. But the matter is urgent. The attendance upon the classes in the College has decreased considerably as compared with last year. In a previous letter L pointed out what I know to be the cause, viz., the incompleteness of the professorial staff and the very general lack of necessary appliances. The College is at its transition of the college is at its transition. College is at its turning point now, either to go up or go down. From all that I can learn the attendance on the classes will be still smaller noxt year than this, if immediato steps are not taken to put the College in to complete as well as permanent working order. There is reason to be alarmed for And, in the appointments, the College. And, in the appointments, anliabed and vigorous

now some young men who are not only rising, but who have already attained to celebrity, and whom we cannot afford to pass when we make our professorial appointments. Moreover the College wants a Principal. Prof. Cavan has been account in that the control of the that capacity, but he has been hampered for want of authority. In fact none of the Pro-fessors seem to have much authority. It was reported a year or two ago that one of them onfessed that he had not authority to order a fire in his own lecture-room.

Lastly, the Professor's salaries must be raised, for decency's sake. A man cannot live comfortably in Toronto and educate his family on a salary of \$2000 per year. I feel sure that our people are willing to pay such as will bring talented men even from a dis-tance. And surely, they are too generous to appoint our own best men to such positions and then starve them.

INDEX.

DIFFICULTIES OF OUR MISSION CHURCHES.

[EDITORIAL NOTE.—We have been re quested by the Rev. M. Donaldson, of Port Burwell, to give publicity to the following letter from Rev. C. Chiniquy in replying to a letter of enquiry and objection addressed Mr. C. by Mr. Donaldson. We are glad to learn this reply fully satisfied Mr. D.]

Rev. M. James Donaldson.

DEAR BROTHER IN CHRIST .- The Revd. Mr. Lafoutaine has communicated to me your letter of the 17th January; and I thank you, that your objections against mo and my dear massions are in a tangible shape; written, and under my eyes, that I may see and hear and answer them.

I know you are honest in all what you say,-your only misfortune is to be mistaken, by mixing things which can be answered, only where considered one after the other. For instance:

1st. You say, "We were told of the large number of converts, their joy in the discovery of the truth, &c., &c., and you evidently conclude that I was exaggerating all those things from the fact or my asking

Now, my dear Christian brother, allow me to show you your mistake and the cause of the rash and unjust judgment. against me. You forget that, after I had told you of the great number of converts, I told you all that the Demon of Division, who has made such havor of all the Protestants scattered over the world, had come into the midst of the thousand converts of Ste Anne and vicinity, and had enfeebled them. When I was in Europe, the Episcopalians sent their emissaries to tell our dear converts, "that it would have been better for them to have remained Romanists than to be Presbyterians;" the result was that a emgregation of Episcopalians was formed, too weak to support itself,though it was the strongest, the only Episcovalian congregation in the United States, with converts from Rome. The Episcopalian Church of the United States has to pay the minister of that congregation.

The Baptists, in the same time, used their glorious privilege of dividing and distressing the Church of Christ, all over the world. have been much better for them to have re mained Romanists than to have become Presbyterians!" the result was the formation of a Baptist congregation too weak to support itself, and which has to be supported by the Baptists of the United States.

In the same time that the Episcopalian and Baptist Protestants were dividing my dear converts and destroying their strength, a young Pharisee from France came into the midst of my people, (when I was in Europe), and persuaded a good number that to be really converted they ought to sparate hemselves from the rest of the people and make a new congregation of Presbyterians, called "The Converts," who would be "the light of the world and the salt of the earth," and he succeeded in forming a new congregation of dissidents from us, too weak to support themselves, and who have to be supported by the Chicago Presbytery, who pays their Pastor and their schools teachers.

Then I was left with still a large number of converts, but much enfeebled and discouraged by these divisions; besides that they constantly scattered themselves through all the West, and sont constant colonies to Kansas, Arkansas, Oregon, Indiana, Michigan, Pik s Peak, Minnesota, &c., &c., and to almost every R. R. depot along the lines of the different runi-roads of Ill zois; where I have to visit them through great expense and incredible labours to encourage and strengthen them.

Though it is still true that my congregation here is still large, composed of more than 150 families, it is composed in a part than 150 families, it is composed in a part would give you a good pretext to suspect my that are of a moving people, constantly coming from honesty. Now my, dear Mr. Donaldson, We have Canada or elsewhere, and going westward, my pretexts are all before the world. They

This circumstance takes away much of that material strength of a settled people. You know very well that you cannot expect much from a farmer who is providentially forced to prepare one or two establishments for his boys, at a distance of 8 or 900 miles. That circumstance keeps him really poor and embarrassed and unable to do for the gospel cause what he would like to do under different circumstances.

2nd. You speak in glowing terms "of the material and moral help which we ought to have from the Americans, if the things were as I have told here." And on account of that good opinion which (at a distance) you entertain for the Yankee Protestantism, you let the enemy fill your mind with dark clouds against me. The beautiful illusions you are entertaining about the zeal (?) the liberality (?) of the Americans toward converts from Rome have filled me with hopes and joys for some-time, but all has gone away into smoke. Have you not seen lately the famous letter of Dr. Hodge, the great Leader of Protestantism in the United States? He publicy approves of the Protestants who build up the churches, colleges and nunneries of the Pope in the United States, and from one end to the other of this great country? These so. called Protestants are giving their millions of dollars not to fight Rome, or help them who are trying to break their chains from that Egyptian servitude, but they give their millions of dollars, to the Jesuits, to strengthen them. This may look to you as a mere exaggeration from your old friend Chimiquy, but this is a fact, a public fact, an undemable, though a most d plorable fact. The politicians want the votes of the Roman Catholics, and they will not m ve a straw nor give a cent against the views of their voters. The merchants want the Roman Catholics into their stores, and they will not give a cent which would be as an aggressive thing against their customers, and it is so in every department of life in the United States.

There are some few exceptions to that great and deplorable apostacy. But we cannot rely on these exceptional cases to build anything on any firm foundation. No moral or pecuniary help for any important and public sur against Lome can be expected in the United States. There are 5,000,-000 of Romanists in the United States, many of them are a ripe fruit for the gospel, if there were only some charitable hands to gather the precious fruit. But you are unable to find a single place excepting my colony where Christians have done anything serious, tangible, and public to attack Rome in the United States.

The Americans send missionaries abroad in France and Italy, who spend a great deal of money in writing long articles about their hopes of doing something next year, but who really do nothing this year! and who have never done anything last year!

But if the Yanker ministers, as well as laymen, are without the will to help those who fight Rome and bravely strike down her works, and make converts as we do here, they are full of energy to denounce us, to slander and calummate us with all measure, and shame, and remorse before the world.

There are not less than 30,000 French Canadians in Chicago, the greatest part of them are accessible to the ministry of the ad nobody appearing to take the money and nobody appearing to take the money acknowledge the offer. Soveral such They sent their emissance to every house of a church in which they believe nothing for shave lately been made. Prof. Cavan of our converts to tell them "that it would to-day. The Presbytery of Chicago had the best opportunity to strike a deadly the best opportunity to strike a deadly blow by converting, by the help of God, great numbers of these multitudes. It would not cost them much to establish a mission which would spread the light in Chicago.

But the Presbytery does not care a straw for that work. It does not give a straw to save those perishing souls. It does not move a straw to embarrass the triumphant march of Rome in the midst of Chicago.
All that the Chicago Presbytery cares for is to oppose me in every possible iricumstance; it has zeal and money only to help Rome to put me down, and in all my contests with Rome, these last ten years, I have constantly found the representatives of the Cheazo Presbyter, on the side 1 Rome! And they were, more than Rome, chagrined and sorry at overy-time I have beaten and put down the insolence and malice of that great enemy of the gospel of Christ.

You understand, I now hope, something of my position and of my difficulties and of the providential necessity of relying only on the real, stern. honest Protestantism of Canada in the great and glorious battle which is raging here between Rome and the multitudes of converts whom, by the blessing of God, I have brought out of the snares of popery.

The United States and the Church Rome are the second edition of that awful story of Samson and Delilah. The giant has been again taken into the snares of the great prostitute. He is sleeping on her knees, till the terrible awakening will come, "The Philistines are at thee, Samson." "The Philistnes are at thee, Sanson. Dut then it will be too late. His eyes, which to day he keeps willingly shut, will be taken away; and his mighty strength will be gone from him into his chemies.

Before I close this already too long letter must touch some other points of your lot ter. 1sr. You speak of my constant appeals under different pretexts as if those protexts

have been investigated year after year by the Committees of the Church, who have come here to see with their eyes, and hear with their ears, and those protexts have al-ways been found honest, just, and Christian. They have been discussed before the church, and been found right and good and Christ-ian there also! How is it that clouds remain still in your mind? It is a sad my stery to me, allow mo to confess it to you. But what are those pretexts? The first was the support of those men who wanted to preach Christ to their countrymen who are still under the yoke of popery. I have founded an humble collegiate institute for that purpose. Through the money raised under that pretext we have helped three priests of Rome to break their chains. We have formed thirteen evangelists who are aheady in the field of the good Master, spreading the precious seed of salvation. and we have three ordained ministers, all from among the converts we have made from Rome. Besides these, we have given a good evangelical education to about 800 boys and girls, who to day preach Christ by their good, gospel lives, in every station of life, to their Roman Catholic friends and

The 2nd protext was-4 years ago a most The 2nd pretext was—4 years ago a most terrible farame was vashly coming upon us after we had lost our crops by areal delage. But before making my appeal under that pretext, I had asked the Committee of our Canada Church to send some one in order that they might see with their own eyes, and here with their own ears and that and hear with then own ears, and that Committee composed not of Chiniquy, but of Canada Presbyterian ministers from the Province of Ontario, have made the ap peal.

The 3rd pretext was the burning of our churches and humble College by the incendiary torch of the Romanists when I was working hard in Montreal. If you and that protext unjust, unfair, unchristian, I have not another word to say,—my only thing will be to weep over myself and

The 4th pretext was to ask help to defend my honor, life, and liberty against the Bishops of Rome, who, these last ten years, have every year dragged me before the civil and criminal courts of Illinois to prove that I was a thief or an accordiary or something worse. As it was impossible -- absolutely impossible—to defend myself, if left to my own ie ouices; and that I surely would have been condemned to rot in a penten-tury if I had not defended myself through there is a man not detended myself strength some lawyers, among whom was Abraham Lincoln, the murdered President of the United States. I have made appeals to my Christian brothrem and sisters for help, and timile be to God, as they had not quite the same views thout me as you have so chen honestly (though by mistake) expressett, they have come to my help I have been able to fight Rome, and beat her on every y ound to which they have dragged me, and to-day, thanks be to God and to those noble hearted friends, instead of being in one of the State Pententiaries of the country. I am fite: and I do meach this country, I am fice; and I do preach

the gospel to my dear countrymen.

5th. About what I said concerning the railroads running throug Kankakee, you were mistaking me: what I have said some four and six years ago was that there were no railroad running through our colony or Sto Anne, and that our farmers had to go twelve miles to the nearest markets, which was true then. To-day we have two railroads crossing over Sie Anne town. If you tollow the current history of the United States, you must know that we are on the eve of a most terrible comflet between the people and the railroad companies. Instead of helping the larguess, those rul-roads are destroying them, by the high and unreasonable prices they charge on account of the transportation. On account of that, to-day, our farmers are forced to give five bushels of corn to get one to the sea shore. They cannot sell their corn for more than 20 or 22 cents, the bushel when it costs them never less than 25 cents to raise a bushel of corn. They have to give their oats for 15 and 18 cents the bushel, when every bushel costs more than 20 cents to the farmer. They have to give their fat hogs for 2 and 24 cents per pound, which is 2 cents less than it costs the poor farmer to fatten his pigs. Besides these, lately, 70 of my farmers have lost between 25 and \$100 each, for having sold all their fat hogs to a man who has fled away to unknown regions with their money, after having purchased all his pigs at 8 day's credit. That man had a great name for his past honesty, but it was a Yankee honesty.

The two railroads that are crossing out town liave given a great deal of work to the poor farmers, and we were looking to these tailroads as the spech of bette days, but we were do med to be disappointed again, for the greatest part of those who have worked on those railroads have lost more than the half, when they have not lost the whole of their wages, and they have been made much poorer than they were by those swindling railroad companies. I am sorry to lorce you to read such a long ietter, but I am sure you are honest and would like to understand that the great enemy of all that is good in heaven and on earth had put awful prejudices in your mind against your old triend of Ste Anne. You say you would like to see everything with your oyes and hear with your cars, s it is with me. I would give much for the favour of having you a whole week here to see the maguitude of the work and all its difficulties, for I believe what you say, that you would be one of our most devoted and warmest friends. Though I am cuppled with debt, yet I offer to pay the half of your expenses if you have the kindness to come and spend a week with me. But before you give into that favour, do not forget in your fervent prayers, Your devoted and much tried

Br. ther in Christ, C. Chiniquy. Str Anne, Kankakee Co. Illinois, 11 Feb., 1878.

INFORMATION WANTED.

Editor Beitibe Amprican Presenterian.

DEAR SIR,-I perceived, in your paper of the 21st I bruary last, a letter signed "A Canada Presbyterian," which I intended, last week, to ask you to permit me to notice, but was prevented from want of time. The following is an extract from the letter:

"Sir,—'J. S.' in his letter on the Organ Question in your paper of January 10th, refers to the Soirce last Christmas Day in St. Andrews and Zion churches in Montreal. I quite agree with him in regret-ting that Protestants should so far con-form themselves to the "Poor Papists" that he has acted very unfairly in fluding fault with one portion of the Presbyterians and one of the Congregationalists for having done so, and taking no notice whatever of the Protestants who were equally guilty with them. I do not refer so much to the Episcopalians as to others whose observance of the aforementioned Heathen Papist festival is more wonder-

Should this meet the eye of your correspondent I would be very glad to ask of him the reason why he thinks it so very wrong to observe Christmas Day, and further, also, if he thinks those who observe Good Friday "equally guilty" with those who observe Christmas Day, giving his reasons for his opinions in this respect also. If your correspondent will reply, I may, with your permission, make some remarks on his letter and his raply to this .- T. D. B.

CHURCH TREASURERS.

In the life of Daniel Baker, it is said that during one of his pastorates his salary was not paid and he began to be cramped for money. Application to the deacons of the church availed nothing. One of them kindly offered to lend him money, and this offer he once or twice accepted; but no effort was made to pay what was due him. At length he was compelled, under trying circumstances, to ask for his salary, and

encumstances, to ask for his salary, and was mot with the same offer; he very promptly answered, "No, sir, the money is due me, I will accept no loan." "At that moment," says he, "a tie was cut that bound me to I"—."

Unfortunately, Dr. Baker's experience is not singular. Ordinarily—at least in the smaller churches—the officer who is made the instrument of giving the minister so great vexation, and perhaps causing his abandoms ent of the field, is the church treasurer; yet, nothing is further from his reasurer; yet, nothing is further from his desire or purpose. He may be deeply attached to his pastor, and in what he purposes, may think he does him a kindness. Should his pastor complain of the non-payment of his salary, the treasurer may feel aggregated and even speak of him as unaggroved, and even speak of him as un-grateful, yet the truth is, that his bringing his paster under obligation to him by his his pastor under obligation to film by dis-favors, is to the latter one of the most dis-heartening features of the croc. The pas-tor asks of him, as an officer, what is due from the congregation. The treasurer, dropping his official character, as a friend, supplies what is understood to be a loan. Thus even though the pastor expects the treasurer to be reimbursed by the congregation, he is brought to realize the signifi-cance of the proverb. "The horrower is servant to the lender."

As no one would be chosen treasurer of a As no one would be chosen treasurer of a stock company who is not supposed to be a man of business habits and capacity, so no man would accept such a position without the power to enforce the payment of what had been pledged by the members of the company. Just so should it be with the company. Just so should it be with the treasurer of a congregation. No man is fit for the office who is not what may be called "a business man." No man ought to accent such a and try to fulfil its duties, and who does not, at the same time, expect the people to pay their pew rents or subscriptions. No church, whose people do not intend to supply him with the funds necessary to meet its obligations, has the right to put one of its members into the charge of its finances. The treasurer who finds the people failing to enable him to discharge the obligations of his position, ought, in respect for him-self, and as a rebuke to them, to resign his

the difficulty is, that, too generally, two things are confounded; and the treasurer is really expected to fill two offices. Many a faithful treasurer is a very poor collector, but he should not be held responsible for collection. He is the man to whom the pastor is to look for his support; but that support should be secured and put into his hands by others, otherwise, unless he be a man of unusual executive ability, there will be difficulty in the management of the finances of the church; and-what is a very serious jevil to the people as well as the pastor—there will be privation or even suffering on the part of those of whom God has ordamed that they "should live of the gospel."

A recognition of the following principles and a fair attempt to carry them out, would go tar to obviate what is one of the most potent reasons for the want of permanency in the pastoral relation:

1. Let either the deacons, or trustees, be hold responsible for the collection of the pastor's salary -or, if it be thought better, pastor's satary—or, it is no thought better, let the congregation appoint a collectors, whose duty it shall be to attend to this business regularly and promptly.

2. Let the treasurer be only the receivable.

ing and disbursing officer.

8. By all means, let the paster never have occasion to ask for what is due him. 4. Let the treasurer nover assume to be his pastor's banker.

There are low country congregations where reform in this matter is not needed

Contributors and Correspondents.

THE ANSWERS TO DISSENT.

Mn. Entron.—With your permission I now come to the consideration of the answer to third reason of dissont, and in entoring on it I do so with feelings of deep sorrow and regret, when I see attached to the document as convener of the Commitwho draw up these amwirs, a name I highly esteem and venerate, and who is moreover a teacher in our Theological Institute. I feel that there is cause for alama when the training of our future ministry is unfrusted to those who give such an uncer-tain sound on this vital principle, for if there is one position mere clearly set forth in the standards of our Clauch than an-other, it is that the Word of God alone is the final judge in all controversies, and that the authority of that Word is requisite to the adoption of any dectrine or practice by the Church, not only that it be not ror-bidden, but that it be duly sanctioned and authorized, either by precept or approved example, and has not been superseded or annulicd; yet we are given as an answer to the Reasons of Dissont, the following statement: "If the use of instrumental music in aid of public worship is prohibited nei-ther in the Scriptures, nor in the subor-

dinate standards of the Church," &c. Do the organists see the predicament in which they involve themselves by taking such a position? Where is there anything in the Word of God that forbids the use of incense at the offering up of prayer? Where anything that forbids the use of a crucifix or a string of beads as an aid to our devotions? Where anything to forbid our decorating the walls of our churches with representations of the Saviour, saints, with representations of the saviour, saints, and angels? Where anything to forbid the use of lighted candles, an altar, vestments, processions, and all the other mummeries of Popery? yet such is the predicament they place themselves in by adopting the principle that what is not forbidden is allowable. Our reforming forefathers adopted a safer principle, and required a "Thus saith the Lord" for every doctrine and principle adopted into their confessions. Even the Rev. Dr. Ritchie, who first made the attempt in Scotland to corrupt the worship of the church in this mat-ter, in the year 1807, admitted that "whatover is not agreeable to and founded upon the Word of God, ought not to have a place in the worship of Christians," yet we are gravely given as an excuse, that it is not forbidden, and therefore may be allowed. Alas, to what shifts will men sometimes what they wish for. "To the Law and to the Testimony; if they speak not according to this word it is because there is no light in them." in them.'

That there is no authority for the use of any extraneous aids to worship was, I sub-mit, sufficiently shown in my last letter, and the feeble effort of my friend and solicitor to produce such an argument from John's vision is clear evidence that no such authority is there to be found. But the respondents go on to say in their answer, that neither is instrumental music prohibited in the standards of the church. There are a good many things not prohibited in the standards. The action of the compilers of these decuments being sufficient evidence of their opinion of such matters, no prohibition, nor indeed expression of opinion occurs on matters that to them seemed out of the question-for instance there is nothing to prohibit our young people (in whose behalf many urge the organ innovation from getting up a dance in church, at the close of a congregational meeting—indeed I have heard that such has been done at the close of so-called religious meetings. But that the use of instruments in the worship of God, if not explicitly defined as prohibited is manifestly so by implication can hardly I think be denied. When we have so express directions as to the forms of worship as are laid down in the Directory. and confirmed in the 21st chapter of the Confession of Faith—simple psalmody in each being alone mentioned, and Scripture texts given as proofs which exclude the idea of any instrument—when we have in mind also that the compilers of these standards invariably removed the instruments from their places of worship which had been used in Popish times. John Knox ting, and whose views of Divine truth at least equalled those of our modern advanced men—thus remarks on Matthew, 28th chap, 20th v., ("teaching them to observe all things whatsoever I have commanded you.") "According to this all worshipping, honoring, or cotting to this an worshipping, nonoring, or other services invented by the brain of man in the religion of God without his own ex-press commandment, is idolatry." This prin-ciple not only purified the church of human ciple not only purified the church of human inventions, and popish corruptions, but restored plain singing of psalms, unaccompanied by instrumental music: and in 1644 the commissioners of the General Assembly, Rutherford, Henderson, Baillie and Gillespie, writing from London of the promising changes taking place then in England, say: "We cannot but admire the good hand of God in the great thing done here already," enumerating among other signs of a purer reformation than had signs of a purer reformation than had hitherto existed, "Altars are removed, the great organs at Paul's and Peter's in Westminster are taken down." and yet these organists have the assurance to as sume that the standards of our church, drawn up by such men, give count paner to the use of such instruments in public worship, do not forbid their use, and give this as an authoritative answer to the Rea sons of Dissent, given in by the noble-minded men who at last General Assembly nobly stood in the breach, holding up a bandor because of the truth. When such a document ban have received the approval of our highest church court it is full time for the church throughout the whole extent to arouse itself and enquire whether such things be so, and whether that court is in things be so, and whether that could be reality the representative body our Presby-terian polity assumes it to be. I say no B.

George McDonald says: "One thing is clear to me, that no indulgence of passion descroys the spiritual nature so much as re-spectable selfialmes." THE CHRISTIAN TRIUMPHANT.

BY THE REV. W. SMART, PRESCOTT.

and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kent the faith. If enceforth there is laid up for rie a crown of righteoneness, which the Lord, the eighteone Judge, shall give me in that day"

This glowing and heroic language beautifully developes the sentiments and feelings of a Christian's death, and the solemn conviction of his immediate entrance into the sternal world. Our text is a part of an address to a young minister, a convert of Paul, the Apostle of the Gentiles, and Hero of the Apostles. It is also the dying declaration of this faithful and laborious, honored and successful servant of Christ, in the prospect of martyrdom, and of thereby sealing his testimony to the truths of the gospel which he had preached, and the cause of his Divine Redcemer with his blood. All this was designed as an encouragement to Timothy, and to embolden him in the pissecution of ministerial duties, and valuatily to go forward and maintain the cause of the Saviour in the world. The solemn event referred to in the text, his being led to the place of martyrdom, and there to pour out his blood as a feeble offering, or rather as a proof of his attachment to his Divine Lord and Master. Fearful as was such an event, the Apostle declares that he is ready, undaunted by the gloom of the dungeon or the bloody axe of the executioner. He stands ready to pour out his blood as a libation, not as a sacrifice or atonement for his sins, but as a thank-offering to be poured on the sacrifice and atonement of the Son of God. This truly noble man had consecrated his life and energies to the Lord Jesus; he now gives all he has-his vital blood! He was ready, he was willing in this, or in any other way, in life or in death. The ardent desire of his soul was to glorify Christ and win souls to Him. He had been looking for this period, knew that the termination of his life was at hand. With holy confidence, and assured faith in the person and work of Him who loved him, and gave Himself for him, without fear, hurry, or alarm, he goes forth to meet with calm composure, and even triumph the sentence of Nero. We see him with firm and steady step walk to the stake with tranquillity he surveys the scaffold and apparatus of death. Lol a sunbeam of glory lights up his countenance I with serenity of mind and a heavenly smile playing on his lips, he looks up to heaven, and calmly lays his head on the block. He had set out on the heavenly race; he has now fuished his course and won the prize! He had enlisted under the banner of the Lord Jesus, the Captain of Salvation; he has now fought the good fight, and has come off the field of conflict with triumph! Wimight say of this soldier of the Crosshe was slain in the field of battle, but it was "death in victory!" Yes, this Christian warrior had valiantly contended against the world in its wickedness, and the Prince of Darkness. At Christ's command, and for Christ's sake, he labored night and day. He had suffered perils in every shape, he endured sufferings of every description; he had been the honored instrument of delivering many parts of the world from dark-

ering many parts of the world from dark-ness and ignorance of divine things. Spreading the knowledge of Christ and Him crucified as the only way a sinner can be pardoned, justified, renewed and glorified, an-imated by the spirit of his Master, and burn-ing with ardent love to Him, with holy in-travidity by travelled about the level. trepidity he travelled almost the length and breadth of the Roman Empire, extending the Kingdom of Jesus and the triumphs of His gospel. This he had done by weapons of divine appointment, the faithful preaching of divine truth, carnest prayer, and an unimpeachable example, and patient suffering for his beloved Saviour. Thus Paul not only fought the good fight, finished his course, but he also "kept the faith." We cannot but admire this man from the very first when he assumed the Christian very first when he assumed the Christian profession; for his warmth and decision, humility, love and zeal in the blessed cause he has espoused. Richly embrued with the spirit of Christ, in all truth and sincerity he could call on others, "Bo yo followers of me, as I am of Christ." He kept the faith. He not only treasured up divine truth in his own mind, and in the serent casket of his own become proposed. serene casket of his own bosom, memory serent casket of his own bosom, memory and happy experience, but acted consistently in not being "ashamed of the Gospel of Christ," but gloried in it as a minister, declaring the whole council of God. In all singleness of heart he gave full proof of his ministry, and pouring out of a full and coming ministry and pouring out of a full and coming ministry. pious mind the precious doctrines of the cross, the hallowed truths of divine revelation that were accompanied with the awakening and converting influence and power of the spirit of God, had made hundreds wise unto salvation. Revivals of true religion followed in his steps. The power of God accompanied his preaching. The Kingdom of Satan was shaken to its centre. The Prince of the power of the air was defeated in every battle. Before this herald of the Cross of Jesus, darkness and super stition and will worship fled; the light of heavenly love and truth and peace was shed on the dark places of the earth, vh.ch were full of cruelty. Before the simple preaching of the Apostle Paul, the gorgeous temples of the heathers were demolished. The bloody altars of the Pagans crumbled mto dust. The shrines and oracles of Priests were stripped of their mysteries and charms. Powers devilish, powers military, powers civil, and powers ecclesiastical, were unable to stem the torrent of heavenly

a flood of heavenly light and love and there-

all the nations shall know the Lordmen shall be blessed in him, and all nations shall call him blessed." It was the governing desire of this devoted Apostle, in any way to be the means of introducing this happy state, and ultimate design of the gospel in reference to this world. But his great object was to win souls spiritually to Christ, and those who, like him, had given themselves to the Hedeemor, were his real crowns of rejoicing. The Holy Spirit tendered the labours of Paul the aged wonderfully successful in turning many from darkness to light. And now, in review of his past and eventful life, in full view of the bloody death before him, a scene opens to his believing mind full of resplendent glory his believing mind tull of respiencent group and rapturous joy. Though haudeuffed and chained in the prison of Nero, and sur-rounded with all the signuls and apparatus of death, he exultantly exclaims, "I am of death, he exultantly exclaims, "I am ready to be offered, and the time of my de-partura is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is Inid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day.

The text may further suggest the follow ing:

Firstly. The Christian's joy, comfort and strength in the closing scone of life, and the prospect of immediate death. "The time of my departure is at hand."

Secondly. The Christian's triumph in the survey of the victories he has achieved as a good soldier of Jesus Christ. "I have fought a good fight."

Thirdly. The Christian's confidence in the solemn hour of death that he has se-cured and is about to receive the inestim-able prize promised. "I have finished my

Fourthly. The Christian's devout exer ciso of gratitude, love and praise, in the conviction through drune grace that he has in all fidelity espoused and maintained the cause of Christ. "I have kept the faith."

Fifthly. The language of the text presents to us the results of the labours, toils, conflicts and fidelity of the Christian in the glorious reward that awaits him at the close of life. "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me."

1. The Christian's joy, comfort and strength, in the solemn scenes of lite, and the prospect of immediate death. "The time of my departure is at hand." Death, on our departure from time with

all its interests and attachments to eternity, has always been to wise men a subject of serious and anxious reflection and enquiry Without a divine revelation this subject must always be shrouded in darkness, and viewed with painful uncertainty, if not with horror or alarm. This is especially the case when the mind has any just conception of the nature, character, and govern-ment of the Creator, and when guilt awakens the conscience, and remorse fills the soul with bittorness and wee, until one is led to cry out, "Man dieth and giveth up the ghost, and where is he?" To the smitten and impenitent sinner revelation removes the covering from the grave, and presents the fearful retributions of etermty in the threatenings and warnings of the Word of God and the decisions of a final judgment. To the serious and anxious inquirer after truth, to the humble believer who receives and trusts the promises of a bleeding Saviour, who has brought life and immortality to light, and who is the resurcction and the life; revelation lifts up the veil, removes the cloud, and presents to the confiding fol-lower of the Lamb a scene of ineffable love and beauty in the grandeur and glories of an immortal world beyond the tomb. The light of eternity shines on the dark recesses of the dead, and to the boliover strips death of its terrors. While, therefore, the Pilgrim believer is brought to the verge of the unseen world, and in view of the Valley and Shadow of Death through which he has to pass, under the guidance of the Shepherd of Israel he enters with a firm and steady step; with a humble, but with cheerful and confident reliance on the atoning sacrifice and all complete merits and work of Christ, the Christian traveller goes forward, addressing himself to his Divine Leader, nddressing himself to ms Divine Leader, "Yea, though I walk through the Valley and Shadow of Death, I will fear no evil, for thou art with me, thy rod (sceptre) and staff comfort me." It should be, my friends, our earnest desire, accompanied with ferman and offert the companied with ferman and offert. vent prayer and effort, by sovereign grace and mercy in Christ Jesus, to be prepared to meet our death in some such manner as this, either with calm screnity or joyous triumph.

2. The Christian's triumph in thought of the victories he has achieved as a good soldier of Jesus Christ. "I have fought a good fight."

The Christian on a dying bed not only surveys the path through which he has travelled, and by his heavenly guide safely travelled, and by his heavenly guide salely arrived at the threshold of his heavenly home, but his life has been a warfare, a conflict not only with flesh and blood, but with principalities and powers, with spiritual wickedness in high places. Fully equipped with the arrows of vightenesses have ped with the armour of righteousness, he went forth in his spiritual campaign, and in the strength of the Lord of Hosts he manfully fought the battles of his Lord and Saviour. Earth and Hell were in alliance against him, "but when the enemy came in like a flood, the Lord lifted up a standard against him," and by divine strength imparted in the hour of peril he overcame and resisted the allurements of the world, the temptations of Satan, and the corruptions of his depraved nature. Led on by the Captain of his salvation, he conquered and subdued his sp. itual enemies. When hard pressed by temptation, unbelief, doubts and fears, the Lord Jesus and his precious promises were as an entrenched camp to his soul. "His place of defence was the munition of rocks." Such have ofwas the munition of rocks." Such have of-ten been the power and numbers of the fors of his soul, peace and comfort, and their determined assaults, that he has frotruth that was to wash away the faith and quently been dispirited, and ready to sur-bloody rites of ancient idolatry, and roll in render, and give up all for lost; but, nerved by the conviction of the momentous results by emancipate man from the thraldom of of the conflict, he applied for fresh arms sin, and proclaim a true year of Jubilee; and aumunition; and with renewed vigor he will and religious freedom shall be would rush with a shout to the conflict, "Rethe common inheritance of man, when joic not over me; O my enemy, though I fall though the rising to the setting of the sun, Taball arise, though I sait in durings the Lord

will-be a light unto me." He has just been ougaged with his last enemy, Dr. MII! Led on by the Prince of Darkness, the struggle has been hard, but the believer has come off more than a conqueror through Him that leved him; Death is not only disarmed but is destroyed! On the brow of the faithful Christian soldier is the wreath of immored henor and victory. "The chariot of I-rael and the horses thereof" are waitlook on the dying saint; it is the place of weeping with family and friends. The last battle has been fought and won. His trials and troubles no over. All is calm, com-posed and serene. He opens his eyes l He tries to raise his hand; he makes an effort to speak; he rallies! Raising his pale and death-like hand, and with a look of tenderness and love on those dear ones around him, in a clear and distinct voice he says, "O, wonder of wonders, I am a sinner saved! By the grace of God, I am what I am an heir of glory!" 'Taking the hand of her who had shared with him in his trials and sympathized with him in his Christian experience, he says, -"I have passed the valley. I am on the borders of the heavenly land; the pearly gates are open. I shall see the King in His beauty. shall soon be in the land where the wicked cease from troubling, where the weary are at rest, and where the inhabitant shall not say, 'I am sick.' I am rendy to be offered; the time of my depriture is at hand. I have fought a good fight. I have kept the faith. I have finished my course; and henceforth there is laid up for me a crown of rightcousness, which the Lord, the rightcous judge, shall give me!" A course of cons judge, shall give me!" A convoy of angels have been in attendance. See! He is taken up in a chariot of fire! "My father, my father, the chariots of Israel, and the horsemen thereof !" "Let me die the death of the righteous, and my last end be like

8. The sentiments of the text viewed as those of a behaving mind are expressive of the inestimable prize the Christian has secured as one that has run the race set be fore him, and is about to receive it from the hands of his God and Saviour at the close of life. "I have finished my course."

The setting out of the Christian in the divine life is scripturally, and very heau-tifully compared to a race, in which he is to contend for the prize of his high calling.

The prize to be won is rused on the pole of the gospel, and is no less than eternal life, accompanied with a crown of rightcousness, with all the distinguishing honors and immunities of immortal royalty, in the palace and court of heaven.

The King, who at an infinite price 1 is purchased, and freely bestows the price assures the racers, that "those who overcome shall sit down with him on his throne. even as he has overcome, and has sat down on his father's throne. And to animate them in the contest, that it is not as m other races where only one can succeed to gain the prize, but in the heavenly race all who so run and reach the goal shall win the prize and be crowned.

At the commencement of the race, the Christian felt athletic and full of ardor. He set out determined by divine and gracious assistance to win the prize; he gathered up his garments, he girt himself with the girdle of truth, stripped himself of every encumbrance, laid aside every weight, and especially the sin that more easily best him; he formed a resolution; he covenanted in divine strength to 'run with patience the race set before him, looking unto Jesus." But by the length of the course, the heat of the sun, the clouds of dust, and various other impediments that frequently arose, the op-position, difficulties, and discouragements that were often thrown in his path, the ungenerous hissings, sneers, and taunts of the spectators, the frequent jostling of those that were running in the same enterprise, he was often tempted, and even ready to give up the contest; but a sight of the prize ahead, and Him who holds it in His his right hand often cheered in his efforts, and nerved him with ronewed strength, and animated with the sublime hope of immortality and glory he steadily persevered in the path of we. dong His path too was sometimes duk-ened with clouds and storms, was often beautifully illuminated by the light from above, the "light that shines more and m to until the perfect day." Altogether he as a running that he will obtain the prize.

prize.

He is now in full sight of the prize, a little more exertion, a little more praving, a little more of strong faith, a little more stretching forth and prome forward, and all will be well. In full sight of the goal-fatigued and wearied, this tand exhausted he falls; but at the feet of Emmanuel, in whose hands is the shining prize. He falls, but he has reached the winning post, and won the prize. In a feeble, but clear and distinct voice, without excitement, in hely calmness looking up, he is heard to say. calmness looking up, he is heard to say. "I have finished my course."

The king upon the throne announces the with his own hand places the unfading crown on the victor's head, and with the plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord"; a thrilling acclammation runs through the multitude of angels and the General Assembly of the spirits of just men made perfect. The universe rings with Alleluias to him that sits upon the throne. "There is joy in heaven over one sinner that repentetly

4. The text presents the Christian in the exercise of devout gratitude, love and praise, in the conscious conviction that through divine grace he has in all fidelity been enabled to espouse and maintain the cause of Christ. "I have kept the faith.

The sacred deposit of the truth, and its possible avowal in an open profession is committed to every believer, fidelity in keeping it from any mixture and alloy of human wisdom, or to make merchandizo of it. The Christian will keep the faith once delivered to the Saints as a precious deposit in the purity of its doctrines, as a sweet, and gracious experience of its power and influence on his own heart, mind and conscionce. And also in its exhibition in his daily walk, character and converse ion-hefore the world. Such a high value does be put on a saving acquaintance with the truths of the glorious Gospel, that he can 9

"Yea, doubtless I count all truly say. things but loss for the excellency of the knowledge of Christ Jesus my Lord."

The Christian, having been divinely in The Christian, maying been unvinely instructed, and made wise unto salvation, having been made free by the fruth as it is in Jesus, and thereby emancipated from the control of the contro in Jesus, and thereby eminiopated from the thraldom of sin, having shaken of the servitude of Satan, has become the servant of God. Having been delivered from the traditions and from the service of the a form of religion of traditions and core. a form of religion of tradicions and cere-monies he became a disciple of Christ. In-spired with a burning zeal for the honon-of his God and Saviour he will consecrate his life, his position in society, his learning and his inlents to the spread and triumph of that truth that has made him a blood bought son, and procured for him his free dom from the law of sin and death.

If the Christian is a minister, he will not be ashamed of the Gospel of Carst, bat will declare the whole council of God whether men will hear or forbear. He will spend, and be spent in maintaining, and prospend, and be spent in manning, and pro-claiming the fath once delivered to the Saints, and thereby distribute among men the uncearchable riches of Uhrist. He will the uncearemane riches of Christ. He will hold up Christ in his death as the only atonement for human guilt. His perfect obedience and unputed righteousness the only ground of a sinner's justification. The power of divine truth, accompanied by the influence of the Holy Ghost, the only and infallible way by which sinners can be savingly enlightened, regenerated, sanctified. redeemed and glorified.

5. After the labours, toils, conflicts and fidelity, the text presents the Christian triumphent at the close of life in the full assurance of the glorious recompence of reward. "Henceforth there is haid up torms a crown of righteousness which the Lord the righteous judge shall give me."

My dear fellow Christians, amidst your orrows and difficultes, think of the happiness, and blessed termination at the time of your departure, from a life of suffering, mortality and sin, to enter on the sinless and immortal life. From the wearisome read you are journeying to the rest of eternity. From the present perishing ob-jects with which you are surrounded, to the crown of righteousness which fadeth not away which the rightcous Judge shall give away which the rightcous Jurize shall give you. Are you faint in the conflict in fighting the good light of faith? Are you wearied in the race set before you? Do you feel alarmed lest you should not be found faith-ful unto death? Look unto Jesus; He has promised to strengthen you for the combet promised to strengthen you for the combat, and give you victory, to nerve you for your race; in and by him you shall win the Prize. Commit your all to him, and all shall be well. Yes, when the time of your departure is come, you shall acceive the crown, and be admitted into His "presence where there is joy, and at His right hand where here are pleasures for evermore.

O blessed! O glorious state! There those hands that were weak in conflict to wield the sword shall be strong to wave the palm of victory. There their eyes that were often dim with tears and sorrow shall were often dim with tears and sorrow shall see the King in His beauty, and shall gaze with wonder and with rapturous delight on the resplendent glories of the henvenly world. There that head that has been so often full of pains and aches shall be encir-cled with an unfading wreath of overlasting light and glory. There those feet that were thed with the length of the jour eyof life and weary with the toils and fatigues of the race shall ascend the Mount of Zion, enter the New Jerusalem, and walk the golden streets. There that tongue and voice that were often faint and mournful in your pilgrimage shall be sweetly tuned to accompany the harps of gold in the sweet and heavenly music and praise of Him that leved you, and washed you from your sin in His own blood. There your garments shall no longer be soiled with sin, garments shall no longer on some with sin, arrayed in robes of spotless white, oternal purity. There in your Father's House, there in the Palace of the great King your Saviour, there in your overlasting and blessed Home the royal Diadem shall be given you, and placed on your head. There in those glorious regions, in this blessed Home, you shall hunger no more, neither thirst any more, neither shall the sun light on you, nor any heat. The Lamb that is in the midst of the throne shall feed you, and shall lead you unto living fountains of water, and God shall wipe away all tears from your eyes. Be cheered then in the believing view of this triumph and blessed end of a christian life. "And when Christ who is our life shall appear, then shall yo and all who love his appearing, appear with him in glory."

KEEP THY TONGUE.

For all the disorders of the tongue, the remedy must begin at the heart. Purgo the fountain, and then the streams will be clear. Keep thy heart, and then it will be clear. Keep thy heart, and then it will be easy to keep thy tongue. It is a great help in the quality of speech to abate in the quantity; not to speak rashly, but to ponder what we are going to say. "Set a watch before the doors of thy lips." (Ps. cxh. 3.) He bids us not to build it up like a stone wall, that nothing may go in or come out, but he speaks of a door, which may be sometimes onen, aftence shut, buit may be sometimes open, ofttimes shut, but withal to have a watch standing before it continually. A Christian must labor to have his speech as contracted as can be in the things of this earth; and oven in divino things our words should be few and wary. In speaking of the greatest things, it is a great point of wisdom not to speak much. The Apostle James makes it a great character of a Christian's perfection, "If any man offend not in word, the same is a perfect man." But where is that man? Seeing we find mon generally, and most of all ourselves, so far from this, it cannot choose but work this, to stir up ardout desires in us to be removed to that b'essed society where there shall never be a word amiss, nor a word too much.—Leighton.

Some non are called sagacious, merely on account of their avarice: whereas a child can clouch its fist the moment it is born .- Shenstone.

When it is not despicable to be poor, we want fewer things to live in poverty with attaction, then to live magnificantly with telest. At. Heremond. TESSON XII. March 28, 1878.

JACON AT BRITISE. Gen. xxvlii. 10-22.

And Jacob wont out from Beer-sheb

and won't toward Havan.

11 And he lighted upon a certain place, and tarried there all night, because the sun ass set; and he took of the atones of that heee, and put them for his pillows, and lay lown in that place to sloop.

12 And he dround, and behold a ladder set up on the carth, and the top of the resched to heaven; and behold the angels of God ascending and descending on it.

f God asconning and assembling on it.

18 And behold, the Lord stood above it,
and said, Lam the Lord God of Abraham
hy father, and the God of Isaac: the land
whoreout thou liest, to thee will I give it,
and to thy seed;

and to thy seed:

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the earth; and thou shalt spread abroad to the wast, and to the north and to the south; and in thee and in thy seed shall all the families of the earth be blessed.

and to the count: And in time and in the pieces shall all the families of the earth be blessed.

16 And, behold, I are with thee, and will keep thou in all places with thee, and will keep thou in all places with the thought, as the land of the time of the time of the land of the la

heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top for a pillar, and poured oil upon the top of it.

10 And he called the name of that place both-oil but the name of that city were called Liux at the first.

called Lux at the first.

20 And Jacob vowed a vow, saying, It'
God will be with me, and will keep me in
this way tinst I go, and will give me bread
to est and raiment to put on,
21 So that I come again to my father's
house in peace; thou shall the Lord be my
God!

22 And this stone, which I have set for a pillar, shall be God's house; and of all that then shalt give me I will surely give the tanth unto thee.

ne tenth unto theo.

COMMIT TO MENORN VERSES 20-22.

READ WITH V. 92, Hos. xii. 12: with vs. 1, 12, John i. 51: with vs. 13, 14, Acts iii. 5; with vs. 16, 16; with vs. 16, 1ss. xiiii. 3, 8; with vs. 16, 7, Johnus vii. 7; with vs. 18, 10, Gen. xxi. 10; and with vs. 20, 21, 22, 1 Tim. vi. and Mal. iii. 10.

Sand Mai. III. 10.

PARALLEL PARAGUS.—Psalm cxxi. 7, 8;

Heb. zlii. 15.

ČENTRAL TRUFII.—THE COVENANT OF THE
LORD'S PEACE SALL NOT BY REMOVED (188.

liv. 10).

This lesson has peculiar and uncommon interest, and pains should be taken to apply it in the advanced classes, in which the purils are no louger children. It is compete and easy of recollection. For the rake of order and method, the classes may study Jacob's visios; and his vow. (See Illustration.)

I. Jacob's visios.—"The wheel"

Illustration.)

I. Jacon's vision.—"The place" (literally, "he tophted on the place"). Was it a place which Abraham, who had mad signalized by an alta? See ch. xi. 3; xiii. 4. It is in Mount Ephraham hant three hour spanney north of Joru-hant three hour spanney north of Joru-hant three hour spanney north of Joruno. 3, Aut. 4. It is in Mount Ephraint, not three hours fourney north of Justianalous; it is called Bestin, and may be read of in Robinson, and soen of all travellers. There is abundance of atonos there to this day. On one of them Jacob slopt.

He saw in his dream three noticeable things.

things.

(a) A stair, or ladder, reaching from heaven to the ground on which he lay. Then heaven and eath act he are not readly parted from each other. There is a way of communication. In the light of the New Tostament, we see it clearly: John xiv. 6;

consument, we see it clearly: John xiv. 6; 1 Tim. II. 5.

(b) Augels going up to report, coming down-to protect: Hob. 1. 14. Ho need not fear. Here are protectors. They consumble to the fear in us through Hen. They consumer interested in us through Hen. They credit have not been always and helm man, but it, grader the terroun bundles; as in Mar. Xii. 80-44 when and angels are good friends, in the sarvice of a common Master. Bes Hob. Xii. 22-we are "common fearled with kindness—has commonication with heaven—is in faror with God.

(c) This is confirmed by * 15 mar.

(c) This is confirmed by v. 18.
Lord shood above it—seemed to her
stand. He hears him announce in a
the Goo of Abraiann, and conow to
the promise. God endorses the ac 1770

the promise. God endorses the act of Hasac, v. 4.

Ho promises to Jacob, the third in the line of patrarchs and pilgrims, three things; (1) The lead. He was lying on training the line of patrarchs and line would for it in Hebrew of people. So the Lordsey 1.

14. They should spread in the tribes and the line of the lordsey of the line of the lordsey of the line of the lordsey of the line of the line

An ropey. Jacob is now accepted as the line of pro-ise, and for the third, time these pro-ises are made. See ch. xii. 2, 8; xxii. 18.

releas are made. See ch. Mt. 3, 5; 341. 15.
The public is before the preventil. The
Lord next espeaks of himself, v. 15. He assures the wayfaving critic of his precency,
of his protection in journaying, of return,
and of his faithful washe, over his till allhis recta were made good. It is therefore
the control began and the control of the control
to the control began and the control
to the control to the control began
t

The immediato feeling of Jacob was intensely solerni, vs. 16.17 "Droadful" has come to mean intore than full of solerni awe. He did not expect God to reveal himself in a place where he was not worshipped. But he is overwhere, and can make a little smoturary for his peoples. (See Linear Control of the cont

lessuces that we are "far from church."

He tried to express his feeling by a fitting act, v. 18. He did all he could. He liad some vicorisons with him, including oil, which was an article of foud, acrying as butter and same now do to us. He set up the stone as a menorial, and poured of the oil on it; renewed the mane which Abraham had known, as if to say, "This is Bethel—Gui'a house, indeed. Lux was the namest city, and was the common designation of the place.

If His way a different minus particular to the same and th

designation of the place.

II. His vow. Often misunderstood. Floe English wording of the passage is blamable for obscuring it, and making Jacob propose a baygain with God. All mercenary look is taken away when you read it (v. 20) in the light of God's foregoing word, "seeing that God will be with me." &c. The 'jif' is not of doubt, but of faith, as in Phil. 2 and Col. iii 8.

as in Phil 2 and Col. iii 8.

The vow of Jacob rosts on the promise of God, and understands it rightly. No ambition is chieraked. Presence, protoction, prevision tuo superfluity, "daily bread", and return to he father's house, food greater than the father's house, food previsions promise, recely, fully, gratefully. The aprint of adoption is growing in him. He will give to God. The child-heart echoes to the Father's "I will-be with thee," "He will be my God." See Jer. iii. 4.

In this voluntary way of Jacob, these are

Jer. iii. 4.

In this voluntary vow of Jacob, there are also three elements.

(1) Descion to God. "My God." Here is decasion for himself. He had been brought up to thus, but no one could have told till now how much is of parental authority and how much of his own choice. Now he is acting for himself. So young persons in Christian households are to decide and "join the church," or take their stand for themselves.

(3) To show forth His praise in proper

stand for themselves.

(2) To show forth His praise in proper ways. The particular form then present to his mind and suitable, was worshipping and keeping up a monorial for God at this apot, marked by the stewn. What he meant may be learned from cli. xxv. 7, 16.

keeping up a memorial for God at this apot, marked by the atono. What he uneant may be learned from cli. xxxv. 7, 16.

(8) To give a tenth of al. he own d to God. The seventh of man's time is called for by God and cheerfully given by his sorvants. Men in leadings say "time is money," and what is right as to time given the second of the seventh of th

of oil.

(h) Superatition imitates by art what divine providence made natural, and is forbidden. (See Lev. v. i. l.)

(i) Giving money to God ance in and fitting; "first give omcelves." like Jacob.

(j) Systematic and proportionate giving is Scriptural; should be cheerful.

(l) All that is normand in God's promise here is made over to not in the Wind.

THE FOLLOWING FART TOPICS FOR QUERTIONS;

Why Level (t.) a why alone where here is the first promise here is made over to not in the Wind.

Why Jacob field why alone—where he alept—line—what he saw in a dream—what it taught him—God's voice to him—the two pars of the promos—the public—the personal—face is feeling—file voice to him—it to personal—face is feeling—file voice to him—it he personal—face is feeling—file voice to hargam—what he penned—the spirit of his promos—face is to he personal—face is to have an example of his promos—face is to he personal—face is to have a feeling—as to him—as to money—meaning of systematic—meaning of proportionate—facel's decision—how to the initiated—facel's decision—how to be initiated—facel he will have head if he will have head they should have should they initiate him.

Never descive for the anke of foolish jest, or to retide langither of a fow continuous at the expense of a friend. He mantous, when you relate anything, to tell these to control. The yeake reports is because no feet in telling real things, and a little to them, and as they pass through a location months, the original stories are turned into sensething entirely different. So, when you attempt to tell anything time you nave seen with your own over restly in every particular, and as you grow cider, you will reap the advantage of this course.

Obristians receimble travellers in a stage-cocch. We are full of the plans. But selection, but the cocch, is mirror, rapidly disrurad; its plants, and milestrate, and then another; and no request to paid to the plots and plans of the presented.

Our Young Solks.

SOMEBODY'S OLD EHOES.

PART II.

By the time Lieschen arrived at Hed-By the time Lessenia arrived at Activity along, also was in such a pleasant flutter of excitament that she had forgotten all about their own tree, and only thought of getting the lame child asfely out into the sledge. She found her cowering by the black store, which was throwing out such an insignificant bit of heat.

"Hedwigchen, come; I have butcher Stein's sledge, and I am going to take you to the prison to see the good pastorin and the prisoners have their tree," eried Lies-

The defermed child looked up. The deformed clind tooken up. Your applies allow was deformed ther eyes were so cloar and pretty; and hor face would have been protty were in the for the pained, suffering expression which terrible deformatly brings. Almost before she had fairly understood all her good fortune, Helwig was derstood all her good fortune, ite-iving was being hundled up in overy available wrap also possessed, and then she was helped out by Lieschen to the sledge which stood at the loor; and whom she was in, an all bearskin, which was devoted to 'every possible purpose, was fastened round her, up to her purpose, was issued round ner, in to move, one and the sledge was turned about, and with a right good will Lieschen trundled her back in the direction she had just come, for the nearest way to the prison was past the louse where Lieschen lived. Once past that, it was not more than half a mile to the prison.

It was nearly six o'clock, consequently quito dark, when they commensed their journey, and Lieschen was auxious to push on, for she had leard that the prisoners had their tree at seven o'clock, and, before that, were at prayers in the church. The church was inside the prison walls, and so were the rooms where the paster and his wife lived.

wife lived.

About twenty minutes past six two children and a little humpty-dumpty green sledge passed through the gates of the town, then a little way along the promesade, as it was called, on the old walls of the town. It was dark under the great trees, and the snow was unswept and untrodden, and it was hard work to push the sledge along, but Licealen's sturdy little arms were vigorodaly at work; that green sledge and deformed child should be get within the prison walls—aye and before hulf-past six too.

Panting, glowing, and warm with hor work, Lieschen stood five minutes later at the great gator, and with a bold hand pulled the handle of the bell which awarg down just within her reach. Only when a clanging ring answord hor touch did she feel a little nervous, and she thought, "Just now how warm and safe it is at home! and they are just having the tree, and the dar kindchen, I wanted to see his pretty (ver when he first looked at it." But immediately a man in prison dress opened the gater, and Lieschen said the Frau Pastorin and tell hern they might come san't see the prisones Lieschen said the Frau Pastorin nod told them they might come and see the prisonous have their tree. They were admitted into a great square and told to go in an exposite door. Lieschen and Hodwig, much awel and impressed, were quite silent as they created the square; and when they arrived at the door. He'dwig go tot of of the skelige, and when they had been again admitted and directed which way to go, she was helped very slowly and very carefully up the narrow stars by L. ischen.

Arrived at the top, they saw an open door Arrived at the top, they saw an agen door and several people talking, and as the children heatand and stood there, the Frau Pastorin came up or them, saying, "Oh, Heaveir, my child, so you have come after all, and in such good time; we are just going to begin." And the good I Sestorin took held of Hedwig, and carefully led her took held of Healwig, and on the way Hed-wig told her of Licechen's kindness to her, and of her missing her own tree at

home.

'Oh, Lieschen is shormaker Grabery's little dan actor. I know a wasted into lean actor. I know a wasted from the least a good kind man, and wasted rood, kind claif lean—late when is she, of also cone with us?" and when she had blaced Holwig in a pew, she tuned to Lieschen. But Lieschen had never due an ad of coming with then; she folt quithappy that all her little plans had succeed. Hedwig was in time t see overything, and well taken care of, and feeling very happy that it was all her doing, she thopping, delown on the top step of the stairs, and biasped her haule, and eat and waited patiently.

What was her success.

What was her surprise in another few minutes, when the pasterin came back saying, "Lieschen, do you not wish to come and use the prisoners too?"

ing, "Lieschen, do. you not wish to come and were the prisoners too?"

"I," said Lieschen, rising, and before the prisoners controlled in the prisoners too and the possible in the pasterm into the church. They had to pass the lips—such a tree as had never existed even in Lieschen's imagination, and ablase with light from the ground up to the fatry with wide wings on the top, and ablase with light from the ground up to the fatry with wide wings on the top, munion with God. Consider how angular and ablase the before it, and with elasped hands graved up its brillate themsphes. But the pasteria pulled her slong to the ceast beside with grid between the private of the private private the private private the private private private the private pr

There was a tramping of many feet, and Lieschen and Hedwig looked round. The prisoners in their dark brown clothes were passing into the church.

10.00

"Here come my children," said "the pas

torin.

"Lieschen, look what... many children
I have to be kind to. I teach them all,
and they learn their Lessons like children.
Some have been here many years, and have
many more to be here, and they all get to
love me, only because I am kind to them.
Some of them have great talent for inusio,
and I have taught them and some sing
very beantifully; but you will hear them—
that is a prisoner who is playing the organ
up there." up there."

Then the pasterion left them and prayer

Then the pasterion left them and prayer-began.

Then came singing, and by and by a lovely view was singing alone in the church, and the children turned and saw it was one of the poor pisconers in his brown clother who was singing.

Whon prayers were over, cac's prisoner came to singly to receive a loaf of white breath and no coloured tract, this bosing the only time they had white bread. It was given to thom by the hands of the two little children from the achieus, who gazed up somewhat wonderingly into the prisoner's faces as they came up.

It was at longth over, and the glast prisoner had disappeared from the church and the little children from the schloss were gone home, when Liescheu and Hedwig came to perceive that they must go too.

It had been all beautiful and like a dream, and as they too passed out of the church they lingared for one more look at the localy tree; and then once more out into the snow, and the little green sledge.

Hodwig was wrapped up in the bear-skin, and trundled along the promounds and in at the gates of the town again, only the children were almost entirely silent.

When they had strived at Hedwig's home, she could only throw her arms round lassaben and say, "It will last for ever, and it is all your doing!"

and it is all your doing!"

And Lieschen lof, the little humptydumpty green sledge at butcher Stens;
door, feeling happier than she had over felt
in her life before; thou sured home. At
their own door also had beer fether just seitting out with a paccel in his hand.

"Oh, father! you have finished those old shots of somebody's; and I said I was going to take them home."

"Never mind, my child, I' will take them, you go in and we or yourself."

"Father, I am quite warm," said Lies-chen, who knew how her father enjoyed his quiet rest when work was done, to say nothing of a game with the chikkren; "Give then to ma."

inothing of a game with the children; "Givo there to me."

And a little reductantly he gave them up, and Lee alon adeal whose shear they were. "I make it is a state of the little and he will be a little reduction to the little and he had been and find the them." Said he will be a little and the little and he will be a little to the he was no he appuir little girl in dermand the result of the the and he he was a little feet in the strawshiff of wood.

again enter if the gates of the town.

In rittle feet in the straw-stuffed weedned was were as were as it they were cased in
the strain and it they were cased in
the strain into the kitchen of home, and
he strain the strain of the strain and
he strain gates have a
lanced with delight, for they had never before anten any bread but black bread.

"Now, Locachou," and the mother, "we
have a surprise for you; our tree is just
without you, when we know where you had
gone?"

gone?"

As Lieschen stood before their lighted tree with the kindchen in her arms, watching his protty eyes as he looked at it, she felt that she had nothing to wish for.

fait that she had nothing to wish for.

"I am so glad the pastorin paid for the shees," said the father, "for new I can buy some more dinner for to-uncrow, and Hedwig and her mother shall come and east it with us, and Lieschen shall fetch her in butcher Stein's sledge."

butcher Stein's sledge."

"Only imagine that there old shoes should be the Fran Pasterin's," said Liquiches to Gretches, as the placed her head on the pillow; and Liceulen's sweet quiet in log for fell a le partial a smile on it.

trails Word is the word of grace and favor, radiant them that believe it acceptable to God through Christ. Moreover, its only the Continuation of the Christopher of

Mundom Mendines

It is much ensior to settle a point than to

Do all the good you can in the world, and make as little noise about it as possi-blo.

The purset joys of certh are like those costern birds whose beauty is in their wings.

A good man shall have what he needs, not always what he thinks he needs.—Chanrock. Charrock.

No one is ontirely surrounded by labor but that he can talk with God at the same time in his heart.—Thomas-a-Kempas.

The superfluors blossoms on a fruit-tree are meant to symbolize the large way in which God loves to do pleasant things.

Show me the man who would go to leaven alone if he could, and in that man T will show you one that will never be admitted into heaven.

into heaven.

Salvation is not a purchase to be made, nor wages to be cauted, nor a summit to be elimbed, but shoply a gift to be received. And nothing but faith can receive infrom God.

God tries you because in some way He is about to use you; for your history will fur-nish no exception to the rule that when God is about to make precluient use of a man, He puts him in the fire.

Ribence in truth the attribute of God, and those v'o seck Him from that side firevarially, learn that meditation is not the dream, but the resitty of life; not its flusion, but its ruth; not its reakness, but its rather mind.—Martin-au.

In every age, the kind of education and spiritual culture by means of which the age hopes to lead manifold to the knowledge of the ascertained part of the Olivine Lies, is the leading to the age and every man who partakes in this culture is the scholar of the age. —Fichic.

Lot annuequents fill up the chinks of your existence, not the great spaces thereof. Lot your pleasures to taken as Daniel took his payors, with his window open—pleasures which need not cause a single blush on an ingenous cheek.

However ill men may treat us, we should never give them a handle to say that we misbehaved ourselves. Were It o meet my most bitter adversary, and know that he has come with the most malicious intentions. I should endeaver to be so on my guard that he could not lay his finger, with truth, on any part of my conduct.

Life, like war, is a sories of mittakes, and he is not the best Christian or the best general who unkes the fewest false steps. Poor medicarity any secure bat. But he is the best who wins the inces uponful wistories by the retrieval of mistakes. Porges mistakers: orgavize victory out of mistakes.—Robertson.

The nuccessful men of this world are not those who go off a full gallop, but, if I may use racing pluracology, those who "stay" it often ingress that those whose early exercit a deversal gondor than that of others, o'thist a greater amount of mind, and tougher staying power, and come in at the winning-post at that—Harriey.

If man is naturally slothful, he always interprets Providence in favor of taking his own case, and doing as little as he can. If a man is self-seeking and ambitious, he likes to datter himself that he is working for God, when he is only working for man appluse. Solfalness is a devil wears a hundred disguises, and often l as white as an argel of light.

as white as an angel of light.

"I am on the bright side of seventy,"
and angel mun of God, "the bright side
to any and the containing slow;
the cause moves to every statistic slow;
the cause moves to every side of the cause
the cause of t

not tent it, I hope it."

In the Bible and "elsewhere, life is refpresented by the sea. Sometimes it is
smooth in the sea. Sometimes it is
smooth in the sea of the sea of the sea Again, it is trough and temperations, when,
rooked, jarred and sickened, we four disefter. It is a comfort to the Christian to
know that, wheel, or the sea be sincethe or
rough, Christis is abroad, and that he will not
fail to bring his people safely to the desired
haven.

DEVIPTION.—The Rev. Dr. M'Leod, (father of the late Norman M'Leod) was proceed to the process of the late of the late Norman M'Leod) was proceed to the late of the late Norman M'Leod) was proceed to the late of the late of

Billigh American Presbyterian

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British American Presbyterian

TORONTO, FRIDAY, MARCH 14, 1873.

TOPICS OF THE WEEK.

The discussion about the removal of the Agricultural Farm from Mimico to Guelph was a long and spirited one, and brought out more opposition than the Mowat ministry has yet encountered.

In the Federal Legislature there has been one division, resulting in a majority of 16 for the Government. Both sides are still very sanguine, the one of being able to keep the Treasury Benches, the other of being able to take them.

President Grant has publicly declared his unabated confidence in Schuyler Colfax, notwithstanding all the charges brought against the latter in connection with the Gredit Mobilier scandal. It may be as the President says, but it will be very difficult to persuade the general public that Mr. Colfax is innocent.

From Britain we have had the astonishing news that the Gladstone Ministry has been defeated on the second reading of the Irish University Bill. Particulars are not yet known, but it is thought the Ministry will resign. We should rather believe that, seeing the torm of the present Parliament is so nearly expired at any rate, an appeal would be made by Gladstone to the country before quietly with drawing at the dieta tion of Cardinal Cullen.

Another illustration of the rising tide of public opinion about the liquor traffic and the growing conviction that it ought not to be tolerated, was shown in the debate on the Prohibition Bill of Dr. Clarke. Comparatively little direct opposition was shown to the principle of Prohibition, and the one great argument against any movement in the direction indicated by the bill was that it was not competent for the local Legislature to deal with the subject, which was altogether under the authority of the Féderal Parliament.

In Ontario the great subject of local interest during the past week has been the Government scheme for disposing of the vexed question of the Municipal Loan Fund and distributing at least some part of the time rgo and at the same time a fine brick surplus money of the province. Mr. Mowat, in a long and elaborate statement on Fri- ing movement in day last, unfolded the ministerial plan. The time for discussing it has not yet arrived. In the meanwhile it seems to be generally regarded as judicious and arranged on fair and equitable principles. Of course, in a matter affecting so many different interests, there will be cases of apparent hardship, but upon the whole the general feeling is that the Government has desired to deal impartially and fairly with all, and that it has to a very great extent succeeded.

THE EMPLOYEES ON RAILWAYS AND SABBATH WORK,

We are pained to notice the increasingly high-handed way in which the sailway authorities of our country are dealing with their servants in the matter of Sabbath work. If the Christian people of the country are not prepared to allow the whole matter to go by default, and let our railway magnates do very much as they like, they will have to bestir themselves. Already, both on the Grand Trunk and Great Western, the Sabbath is taken as the great day for making up lee way in the freight department. Not only is there as much done ou this day in that branch of the business as on others, out we are credibly assured there is more. The length of time during which the poor men are upon duty is also a great hardship. Frequently they are so ched up for want of sleep that they cely know what they are doing. Of the anterid result of this is acoi and the souls of men. Com.

The state of the s

donts-with loss of life and property. All remonstrance on the part of the men would only result in their being told that they must do as bidden or leave. Wa. in fact, are beginning to see the beginnings of a railway despetism which had better be stopped before it has got any farther power. The poor men who run the trains can no doubt he stopped and punished as acting contrary to law. But that is of no use. We must have the law so changed as to be able to get at the higher officials of our railways, and at the funds of the companies in the shape of fines.

The last exhibition of this high-handed insolence of tailway officialdom is the reply of the Grand Trunk Manager to the Engineers who lately sent in a round robin refusing to start freight trains as a regular thing on the Sabbath day. The offending signers were told to send in an ample apology for their insolence, and work as usual on Sun days, on pain of instant dismissal. This is the way our railway big-wigs disport themselves, and in the meantime the religious public folds its hands and does nothing to the purpose, in the way of opposition.

PROGRESS IN THE PRESBYTERY OF BRUCE.

There are tokens of life and progress in the Presbytery of Bruce. The increase of congregations, building of churches, ordination and induction of ministers, demonstrate activity and prosperity in this North-western part of Ontario. Since the induction of Mr. Cameron in Lucknow last summer they have already built a neat frame church capable of seating over three hundred, which is by-and-bye to be turned into a lecture room and superseded by an edifice of brick A large and substantial brick manse is to be erected presently. At the same time the contributions to the schemes of the church have been increased greatly. In TEES WATER, Mr. Wardrope's congregation are preparing material for a large brick church, to be completed next summer. It will be an ornament to that thriving village. At PINKERTON a beautiful frame building was opened on the 9th of last month by Rev. J. Straith, of Paisley, who preached to a full house morning and afternoon. A soirce was held on the Monday evening following, when a perfect jam of people assembled. They were addressed by Rev's. Messrs. McNaughton, Straith and others. church will seat over three hundred-18 well finished and painted outside and in. It is the more creditable to the people in view of the fact that they have had very little fostering care-were but recently recognized as a station, and when one of the neighboring ministers preached among them, just one year ago, they stated that no Presbyterian minister had preached there for two years. They are now regu larly supplied and looking for a pastor to be settled over them. The congregation of SALEM church, (Elderslie) had so increased that more accommodation became indispensable. Last summer they added twentyfour feet to the length of the church, which was all finished and re-opened by the pastor, Rev. J. Straith, last November. There is not a cent of debt upon it. In PAISLEY, Knox church has, for some time, been intolerably crowded. They have advertised for tenders to build a church seventy-eight feet by forty-eight feet. The improvement in this congregation may be estimated by the fact that last year they gave more to the schemes of the church than they had done in ten years before. In Tiverton a large addition was made to the church some manse was built. There is a very interestthis ngregation under the pastoral care of Rev. J. Anderson. A marked religious awakening is in progress. Meetings were held daily after the first week in January and largely attended. May they and we all receive a great baptism of the Holy Ghost. In LANGSIDE, Rev. Mr. Davidson was ordained on the 15th Oct.—a very happy settlement. The energetic little flock are about to erect a manse. The ordination of Rev. W. Ferguson took place in Glammis on the 2nd January. That congregation-long vacant, and suffering natural consequences—are giving signs of revived interest in the things of the Heavenly Kingdom. Culross, Port Eloin, and DUNBLANE, are likely to be settled immediately. "And yet there is room." More labourers are wanted. Southampton congregation is so increased that they want auether to assist Mr. Tolmie in his large and interesting field. We could give a similar account of other congregations, but we

must abbreviate. The Presbytery is working heartily and happily. They have had some difficult matters to manage, but have succeeded well and the Divine blessing seems to attend their labours. They have bound themselves by common consent to give a held, at which something over 500 people portion of their time to the Mission fields took tea. Pointed and pithy speeches were or vacancies in their bounds, to supply the lack of labourers. There are inviting fields: in Bruce, white to the harvest, if the right sort of men can be got,-"Men full of faith and of the Holy Ghost," who will be ready to deny themselves for the sake of Christ ville.

Books and Leriodicals.

BLACKWOOL'S MAGAZINE FOR FEBRUARY. This is a very good number of an old, established favorite. There is always found in Blackwood a great deal that is worth

HARPER'S MAGAZINE.-The March numher of this excellent monthly contains, as usual, a large amount of entertaining and instructive matter, profusely illustrated. Harper is neither heavy enough to be tedious, nor light enough to be trifling-it strikes the happy mean, and gives us fiction, sketches of travel, popular scionce, history, literary criticism, and racy anecdote. It has become such a favorite with readers of periodical literature that a lengthy notice seems entirely unnecessary.

THE MINISTRY OF SUDDEN DEATH; by the Rev. Wm. Robertson, A. M., Chesterfield; G. R. Patullo, Woodstock.—This is a sermon delivered in connection with the death of Dr. Corson, who was killed in Scotland on the 2nd of October, 1872. The doctor was connected with Mr. Robertson's church and was well and favorably known over a wide district of country as a skilful physician and an amiable and excellent man. A large number of those who heard the sermon delivered requested that it should be put in a more prominent form, and accordingly it has been published in this very neat pamphlet. Mr. Robertson's well-known ability as a preacher is a sufficient guaran tee for the character of the sermon, which will be found a very interesting ore.

Ministers and Churches.

Mr. Gavin Craig, Elder, on behalf of the congregation of Grafton, recently presented the Rev. Alexander Garrick, who most acceptably supplied their pulpit during the absence of the Rev. Mr. Smith, with a cor dial address and a purse containing \$68.

The Craigvale congregation had a very successful tea meeting on Friday, the 14th ultimo, in aid of the building fund. Several able and talented speakers addressed the meeting. The sum realized will reach over \$100.-Com.

The congregation of the Presbyterian Church of Pakenham, (Church of Scotland) have presented their precentor, Mr. R. H. Davie, with afvery handsome Family Bible and address on the eve of his departure from that village. At the same time a suitable present and address was presented to the Pastor, Rev. Alex. Mann, A. M., who made an appropriate and affectionate reply.

On the 14th ultimo a deputation consisting of the following gentlemen-Messrs. Williams, Goodfellow, and D. Fraser, from Lefroy, Messrs. R. Boyes and J. S. Lucus, of the central, and Messrs. Joseph Goodfellow, and D. O. Jenkins, from Craigvalewaited upon Mrs. Wightman, the widow of their late pastor, and in the name of the congregations they represented, presented her with the sum of \$84 as a token of es-

The annual tea-meeting of the Presbyterians of Princeton was held in the basement of their church on Thursday evening last. The attendance was large, and the amount realized was we believe, over \$80. After tea the audience adjourned to the body of the church, where interesting addresses were delivered by the Pastor, Mr. McQuarrie, Mr. McDonald, of Elora, Mr. McMullen, of Woodstock, and Dr. Clark. At the close of the meeting it was announced that the debt had all been sub scribed, and that the preserty, which is worth at least \$6,000, was entirely free.

BOWMANVILLE.-The annual meeting of the Canada Presbyterian Church, Bowmanville, was held on Saturday, the 1st of March. The Treasurer, Mr. T. Yellowlees, in presenting his report, stated that for the few years since their occupancy of the new church the congregation had made very rapid progress both in members and liberality. In 1869 the total amount of monies raised for all purposes was \$850.00; for the present year, ending the 28th of February, the total amount raised for all purposes was the very handsome sum of \$1. 639.74; this, too, was entirely from the or dinary sources of revenue, no outside efforts having been made. At the present, although the church has only been erected three years, every seat is let, and much difficulty is experienced in supplying applicants with accommodation. The congregation, feeling that God had blessed them, decided to increase the ralary of their pastor, and added by a unanimous vote, \$200 making it \$1,200, with a good manse. On the Tuesday following the annual meeting, the annual soirce of the c gregation was delivered by Rev's. Messrs. Donald, of Port Hope, and Cameron of Toronto, and Rev. Mr. Bone, of the Welland Canal Mission. The pastor, Rev. J. Smith, presided, and the choir rendered some excellent music. Presbyterianism is flourishing in Bownian.

On Friday evening, the Lithultathe Rev W. R. Sutherland, of Knox Church Wilfrid, was "agreeably surprised" by a large number of the members of his congregation waiting upon him at his residence at Oakbush, and after filling his house with the most joyful and happy company that we ever had the pleasure of meeting, consisting chiefly of young persons, and partaking of tea and other good things, which they thomselves brought with them in rich abun dance, Mr. James Allan, who has been an elder in the congregation for the past thirty years addressed the paster of the congregation stating, that the purpose of their meeting in this place at this time, was to express their united thankfulness to God for his manifold goodness to them in the past ; capecially for precious Gospel privileges, so richly enjoyed by them during the past quarter of a century, and to congratulate their pastor at the close of the twenty-fifth year of his ministry among them; that they could nover sufficiently express their gratitude to the Lord for preexpress their gratitude to the Lord for preserving to them the privileges of the church of their fathers—the purity of gospel doctrines—the simplicity of the christian worship of the church of the Reformation and faithfulness in preserving order and discipline in the House of God. And further that it was their earnest and affectionate desire that their pastor should be preserved to them, by the mercy and grace of God. to them, by the mercy and grace of God, for many happy years to come. At the close of this address, Mr. G. Allan presented Mrs. Sutherland, in the name of the ladies of the congregation, with a beautiful purse containing \$78.00 and other valuables to the amount of \$22.00. ables to the amount of \$20.00. Mr. Suther land, in replying to this affectionate ex-pression of attachment, said that, as he would most cordially reciprocate their gratoful feelings, their congratulations must be mutual. If they felt that their obligations to God, for gratitude, were great many, that he felt that very few pastors, in christian churches in this country, had greater cause of thankfulness than he himself had; especially for the attachment and continuing kindness of the people of his charge. That he often fell humbled under a sense of his own unworthmess of the christian attention and regard of his people, while going in and out among them. He said, that while reflecting on the past, we should all recognize the good hand of God upon us, in that the Lord, in his great mercy and loving kindness ever preserved us in peace, unity and love, and that during the past twenty five years, the cause of the Redeemer has made considerable progress in this district. During that time this pastoral charge has set off four or five churches, all of which are prosperous congregations, under the oversight of industrious and devoted ministers, with their churches and manses built and paid,-that notwithstanding having colonized so many churches, their own con-gregation, without any difficulty, invariably succeeded in building their own places of public worship, supporting missions and sustaining religious ordinances among themselves. And that if it should please the Lord to spare him for any further ser vice, his purpose in the future would be what it was in the past, "to know nothing among them save Jesus Christ, and him Crucified." We should all feel that it is the blessing of God alone, that maketh rich joyful and happy. And that our great con-cern should be to make sure of our interest in Christ, and enjoy his peace, rest, and love. After much enjoyment, and having sung the 23rd psalm and engaged in prayer, the company seperated.—Com.

have been going on for some time in Knox Church, Woodstock, having been recently finished, the Church was re-opened for pubhe worship on Sabbath, the 9th mst. The Rev. Dr. Topp, Toronto, officiated in the morning and evening, and the Pastor, the Rev. Mr. McMullen, at the afternoon service The attendance on all three services was large and attentive while the sermons were in the usual efficient style of the gentlemen who presided. Upwards of \$500 was collected on Sabbath, and the an to be considerably increased by other donais likely tions. On the Monday following a most successful toa meeting was held. The attendance was such as to fill completely the spacious edifice. The previsions for the entertainment made by the ladies of the congregation was on a very spleudid scale, indeed such as left nothing to be desired. After tea had been served in the basement, Mr. McMullen took the chair, and after some congratulatory remarks introduced the various speakers who gave short and appropriate addresses. Besides the Rev. Messrs. Grant of Ingersoll, Inglis of Toronto, Simpson of Hamilton, and Cochrane of Brantford, who made speeches on the occasion, the Clergymen of the different denominations in the town were present to rejoice with the Knox Church, people on the auspicious occasion. One very interesting feature of the meeting was the appearance of an Italian, formerly a drummer boy of Garibaldi's who was recently converted from Romanism, and is about to return to Italy as a Missionary in connection with the Wesleyan Methodists. He spoke a few words and sung in exquisite style a beautifully simple and touching hymn "Is it true?" By this soirce we understand upwards of \$400 were realized. Knox Church, Woodstock, is now one of the handsomest churches in the Canada Presiptorial Ches. now one of the nandsomest churches in the Canada Presbytorian Church. It will accommodate upwards of 800 people, and diready all the eligible sittings have; we understand, been taken up. The manse that was recently built is also a very handthat was recently bunt is also a very manusome and commodious one, costing upwards of \$5000. The improvements on the Church will cost about \$5000, and the debt remaining on the property will be compara-tively trifling. Altogether the minister and congregation are to be congratulated.

The changes and improvements which

Erclesiastical.

PRESBYTERY OF TORONTO.

A meeting of this Presbytory was held in the usual place on the 4th of the presen month, attended by 17 ministers and 6 d ders. A letter was read from Rev. R Ewing, of Georgetown, intimating his ins. bility to be present in consequence of to vere bodily affliction, and asking supply for his pulpit for a few weeks. The Pres bytery agreed to record their cordial syn pathy with their afflicted brother, and made arrangements for services to his people in the first Sabbath of April. Rev. W. Rei reported that he had preached to the congregation of Scarborough, and had moders. ted on a call which was given in favord Rov. G. Burnfield, of Cookstown, Ont. in the presbytery of Simcoe. Mr. Reid's conduct was cordially approved of. The call warread, and was found to be signed by 166 members, and concurred in by 66 adherents. The salary promised is \$900 together with a manse and globe. Mr. W. Clark, sr., Mr. John Milne, and Mr. W.J. Mitchell, certified commissioners, were heard, after which the call was sustained The clerk was instructed to inform the presbytery of the foregoing, and to transmit a copy of the reasons of translation, which were handed in from the congregation of Scarborough; and the Roys. Dr. Jennings and Mr. Reid were appointed to appear before the presbytery and support the call. A letter was read from the clerk of the presbytery of Guelph, intimating a wish on the part of the congregation of Evinsville that the connection between them and the congregation of Calcdon West may be dissolved, and stating also that the latter congregation have expressed their agreeableness thereto. It appears also, that endeavors have been made to ascertain the amount of support that might be expected from sam congregations if the separation were effected; and the presbytery of Toronto are asked if they can take charge of Caledon West, and connect it perhaps with some station or congregation in their bounds. After due deliberation, Revs. J. Pringle, J. Alexander, and W. McKay were appointed a committee to confer with all the parties concerned, and to report to next meeting of presbytery. On motion duly made and seconded, Rov. W. Reid was nominated as Mederator of next meeting of the General Assembly. The following ministers were then appointed as commissioners to the supreme court, viz., by rotation: Professors Young and Gregg, Messrs. Pringle, King, and Professor Cavan ; and by ballot : Dr. Topp, Mr. Reid, Mr. Dick, Mr. Meikle, and Mr. Alexander. Also the following elders were appointed commissioners, viz.: Hon. John McMurrich, Mr. T. W. Taylor, Mr. John Barclay, Mr. Wm. Archer, Mr. James Brown, Mr. Wm. Barber, M. P., Mr. Wm. Wilson, Mr. Walter N. Hossie, Mr. James C. McLennan, and Mr. D. Henderson. Notice of an overture to the General Assembly, was given by Rev. J. M. King, and to the following effect: "That further efforts be made by the General Assembly to secure the transference of the Kankakee Mission to the care of the American Presbyterian Church, and that in the meantime, and till negotiations for this purpose take effect, the work in Kankakee, and the Assembly's work of French evangelization in the Prevince of Quebec be consolidated into one scheme, and put on a common fund."

There was read a petition and memorial from the congregation of Boston church, Esquesing, asking the advice of the presby. tery in regard to several matters connected with the property of the late U. P. congregation there gation incre—now and property also a copy of gregation of Boston Church; also a copy of the minutes of a congregational meeting, -now the property of said conat which said petition and memorial was agreed upon. Parties named in these minutes were heard, and thereafter it was moved and agreed to appoint a committee who shall take the papers now named into careful consideration. receive and consider also other papers that may bear on the matters in question, and report at next meeting of presbytery. The following commeeting of presbytery. The following committee were then appointed, viz.: Professor Cavan, Dr. Topp, Mr. John. C. McDonald, and Mr. John Barclay.

The presbytery took up and disposed of remits from last meeting of General Assembly. It was agreed to recommend the appointment of a Mission Agent, but that the presbytery refrain from nominating any person for that office. It was also agreed to recommend, that the 3rd clause of the report of committee on standing of retired min.sters, and sent down to presbyteries for consideration, be adopted.

It was reported by Rev. J. Dick, that he and Mr. Fotheringham had gone to Vivian, in the township of Whitehurch, and that after conferring with the people who met them there, they would recommend that the presbytery give supply to the aforessid place as regularly as possible, in connection with Mount Albert. On me don made, the report was received, the recommendations given therein adopted, and thanks given to the committee for their labors.

It was stated by Rev. J. M. King, and the statement was received with satisfaction, that under direction of ould Street Session, measures were going on for organizing and continuing evangelistic services in the north-west part of the city of Toronto, and that a lot of ground had been purchased whereon might be exceed a

The next meeting of the presbytery was appointed to be held in the most place on the first Tuesday of April, at 11 a.

A Money Day Challe

PRESBYTERY OF BRUCE.

The Presbytory of Bruce mot at Palaley in the 25th uit. There were eight infra-act and pine olders present. In the abon the 35th uit. There were eight mines fors and nine olders present. In the ab-sence of the Moderator, Mr. Camoron was

sors and nine olders present. In the absence of the Mederator, Mr. Camoron was appointed Moderator pro ten. Commissions from the Kirk Bessions of Glannus, Cultross, and West Arran, were read, appointing Mosars. John II. ManCaldine, Fullagie and Win. Birgues r specifiedly to represent thoun in Presbyteries and Synod. These commissions were sustained.

The Clork read a communication from the Convoint of the Humo Mission Committee of the Presbytory of Huron, and also an attract minute of that Presbytery anont a balance of \$25 of supplementation the convergence of Language for last year. The clork was instructed to forward these papers to the agent of the politroh. A circular letter from the Presbytery of Toronto was read stating that they intend . O ask the General Assembly at its next meeting for leave to receive as a minuter of this church leave to receive as a minuter of this church Mr. Goorge Clarke, formerly a minuter of the United Presbytorian Church in the Untted States.

d States. Interesting reports were read by the de-Interesting reports were read by the deputations appointed to hold Missionary macetings within the hounds of the Presbytory. These reports were received, adopting, and the thanks of the Prosbytory tendered to the depution for their diligence. Messrs, Stewart and Ferguson were appointed to hold a Missionary meeting at Centre Bruce at their cardiest convenience. A Communication was read from Rev. M. Frascr, giving a statement of travelling expanses incurred in conung into this Pres-

A Communication was read from Rev. M. Fraser, giving a statement of travelling orponess incurred in coming into this Presploys as a deputation from the Home Missions Committee. On motion of Mr. Tolmie, seconded by Mr. Davilson, it was agreed to pay said account. It was moved by Mr. Straith and seconded by Mr. Rowand, That this Presbyter; inform the Home Missions Committee that while arrangements were made for their deputies the outgregations only one the Row. Mr. Fraser; arrived and gave valuable sorvice for a day and a half. This court would take the liberty of expressing disapproval of the system of such appointments, as involving an uniccossary waste of money and men. The expenses of the deputy, \$14.56, have been paid by the Presbylery.

deputy, \$14.36, have been paid by the Freshylery.
Moved in amendment by Mr. Anderson, seesaded by Mr. Davidson, That Mr. Fraser's travelling expenses be paid, but the Preshylery agree to record their disapproval of the system of appointing such deputations from a distance, as involving unnecessary oxpress and loss of time, and instruct the Olerk to send an extract of this resolution to the Couvener of the Home Massions Committee.

The amendment and motion being The annudment and motion being put the motion was carried by one of a majority. The yeas and nays having been called for, the motion was carried by the casting role of the Moderator, and the Pres'ytery de-sided accordingly. Mesrs. Tolmis and Anderson craved leave to have their dissent recorded. Leave was granted.

Anderson craves seave to have their classes recorded. Leave was granted.

A position and accompanying papers from the congregation of Southampton was read, praying for a change in the hour of divine sorties in that congregation from missioners from the three congregations forming the pastoral charge, and Mr. Tolmis, the pastor, lawing been heard, on motion of Mr. Stirniths, according to the hour of the desired and the congregation forming the pastoral charge, and strength of the congregation of Mr. Stirniths, according heard parties and the congregation forming heart parties and the congregation forming the pastoral of the pastoral charge to support on additional laborer in that fight; The Presidency recommending to support on additional laborer in that fight; The Presidency recommended the congregation forming the pastoral charge to support on additional laborer in that fight; The Presidency recommended the congregation of said coursepations of the pastoral was the congregation of the pastor and provided the congregation of the pastor and provided the congregation of the pastor and provided the congregation from the congregation of the pastor and provided the congregation from the congregation for the congregation from the congregation from the congregation for the congregation from the congregation of the pastor and provided the congregation from the congregation from the congregation of the pastor and the congregation of the congregation mere is expressed a willingness on the part of the congregation forming the pastoral charge to support an additional laborer in that field; The Presit (try recommond the Session of said congregations to apply through this court for a Nazionary to labor under the supervision of the paster and soxion, at Frast during the summer moults. On application from the congregation was appointed to moderate in a call for a main for in that congregation on the 10th March. The salary promised is \$650.

Mr. Straith and Lie clears were appointed to moderate in a call to a main constant that the President of the salary promised is \$650.

Mr. Straith and Lie clears were appointed as a straith and the clear were appointed to moderate in a call to a main constant was declared carried, and the President of the Andrewson and the President of the President and the Andrewson and the President of the Andrewson and the President and the Andrewson and the President and the Andrewson and the President and the Andrewson and the Andrewson and the President and the Andrewson and the President and the Andrewson and the President and the Andrewson and the Andr

Wallacs, potition and complaint.

On application from the congregation of Culross for the moderation in a call, it was resolved to grant the proper of the petitic and to hold a special part of Culross church, and the control of the

at Tecawyter, and within the Cuiross cluved.

On Therelay, 18th March mext, at 11 o cincle.

A. M., to medorate an a call to a minister, and sustain the same, and also to minister, and sustain the same, and minister, if forced and the same that the preadle is successful to be pread and preadle.

Mr. Cameron to preach and preadle.

The Teo A. Tolmie was appointed a deputation to the treaty of the local reasonable with those regard the local reasonable with the resignation of the treaty and the local reasonable with the resignation of the treasurer ship of the Drivery as councied with theirs, and of the Drivery and the local reasonable with the resignation of the treasurer ship of the Drivery are subject to make the account of the preadless of the Preadylery's minimite to make the account of the preadless of the prea

of his intention to leave the via.

of his intention to leave the via.

of Mr. Smath as eacent of his ignation of Mr. Smath as an elder of the observed the same of Mr. Smath as an elder of the observed the same of Mr. Smath as an elder of the observed the same regret at Mr. Smath's departure from the midst of them, and follow him with their prayers: that God would greatly block had both in things temporal and spiritual and the same of the midst of the midstand the same of th

arr. HANT knon, Mr. Straith, was appointed frommiro:

Messra. Cameoun, Fraser and Straith were appointed a Committe to deair, a momental to be submitted to the General Assembly aneat the appointment of the Assembly's standing committees, and to submit the same to the Presbytery at its next meeting. It was resolved to appoint a form of the Assembly's standing committees, and to submit the same to the Presbytery at its next meeting. It was resolved to appoint a form of the Assembly's standing of the Assembly and the Assembly as a second and the Assembly as a second as a sec

bytory.
On notion of Mr. Straith, seconded by Mr. Tolinie, it was agreed, That Commussioners to the Conoral Assembly from the Presbytory be appointed in the following

remaytery to appointed in the following manuer:

1st. One half of the members by rotation, commencing at the top and bottom of the roll in order. In case the number to be appointed by election. When the larger shall be appointed by election. When the roll in the Prosbytery is increased or cleanged, the name of the new member being ussertied according to the date of his ordination, shall be elliquible for appointment (there by rotation or election, but in appointments by intation the Presbytery shall-inct turn back on the roll until it in ordination, when the order above stated shall govern at before.

ore. 2nd. Appointments by election shall be ande by ballot. Brd. Elders shall be chosen by open vote.

Brd. Edders shall be consent by open war.
The following commissioners to the General Assembly were then appointed, as
Messrs. Fract and Forguson by rotation,
Messra. Cameron and Straith by ballot,
and Mossa. James Gorden, John Jaumston
John J. Patterson and Win. MacBride

siders.

A Committee consisting of Messrs. Tel-mis and Straids were appointed in terms of a foregoing resolution, to prepare a mean-rial to the General Assembly anentour Sy-rial to the General Assembly anentour Sy-

nodical connection.

Moved by Mr. Wurdrope, seconded by Mr. Fother, That the General Assembly be lumbly overtured to merge the two colleges into one, for the following reasons:

1st. The Church cannot support two colleges. We ought to have a college which would be a strongth to our church; and not two, as at present, which are a weakness to it.

2nd. Though we could sense the reasons.

mos two, as at present, which are a weak2nd. Though we could support two colleges, we ought not to-do so, because we
have not work enough for two colleges, tecause it would divert too large a proportion
of our funds from Mission would not for
1rd. We ought ought mean stailwing for
the ministry two loves is good ground to bethe ministry the existence of such a fund
would greatly increase the number of our
students. With two colleges we cannot
have such a fund.
4th. While the Tresbytery would prefer

would grokey have colleges we cannot have such a fund.

4th. While the Tresbytery would prefer Toronto to Montreal as the seat of our college, yet they recommend Montreal in acmuch as a college building is now being erected there, while in Toronto-its not likely we shall ever have college buildings.

5th. The Presbytery firmly believe that if all the professors and all the students we now have worse working together in the same college that the work would be done with more efficiency than it now can be done.

done.

6th. We believe further, that if we have one college well equipped, we should attract students from other has be to our college instead of, as at present, driving them to other lands from our coding.

It was moved in amore limited by Mr. Tol-miq, seconded by Mr. Soneth, That the overture to not adopt d.

appointed a Committee to report on the state of religion within the bounds of the

Presbytery.

The Presbytery resolved that each satisfact within its bounds give not less than two Sabbaths per annum to vacast our graphs of the Presbytery of the Presbytery of the Courency of the France Missions Committee be authorized to call on them to perform

said duty.

It was agreed that not more than two probationers be asked to come into the Presistery at once.

The Convener of the Hunn Mismons Committee was instructed to secure, if possible, the services of a diadic spasking at dont to labor in the Presistery during the summer meaths.

The Presisters administration

The Presbytery adjourned to meet in Knox's Church, Knearline, on the last Tuesday of April nez*, at 2 o'clock, p. in A. G. Fosnes, Clerk.

Rétier Ila. Tesu Augancas Parestypenias.

Dz. R. Sin. — We think the kundness, caro, and good fooling of the members and adhorcus of King and Laskay congregations to their paster and family should be noticed, and the spirit of their think the members and successful to the summer kitchen and woodshied, and less fall west to considerable and set fall west to considerable with fine wood; and seen after that a deputation brought a spin-india new cutter to the maiss—cost \$60. The gifts are valuable in themselves, and are appurented to the them to see them to be the oxpression of kindiess and confidence.

EMIGRATION TO CANADA.

Editor British American Pressyterian.

Editor Bactish American Passayteman.

Dean Sin.—I have pleasure in sending you, for insertion in your paper, the remarks of a friend of mine in Rugby, England, who takes a deep interest in someling out the rightsort of emigrants to Caunda: "Evontually, with God's blessing, it will be a "Boutish" in all your beautiful land. As Emiration Agents we have always great pleasure in sonding out families to Causala. Knowing as we do from our own experience, and the knowledge we have obtained of it, low suitable it is for the laborang classis, of our old over-crowded country. We have obtained in the contraction of the contr

m, yours truly, J. Alexanden. Mohawk, Peb. 24th, 1878.

"SCRIPTURAL BAPTISM."

Editor Buitish American Pressuremen Site. Pastrial Arracar Passervenia.

Sir.—I sent you last work a copy of a lotter on the above subject, which I had sont long ago to the Canadian Baptist. Tho letter appeared in that paper, but Mr. Torrance went on setting up men of arraw, and then bettering them down, just as though my letter were not worthy of the slightest notice. I then wrote a second letter, of which the one below is a copy, and in which I led Mr. Torrance into a sifter leason. The letter was accompanied slightest notice. I then whole is a copy, and in which I led Mr. Torrance into a stiffer lesson. The letter was accompanied by son. money for a few copies, and a note to the editor, in which I said that if they were not afraid to let their people see both sides of the question. I alone would take up the Pode-baptist view of it, and that we could have it fully discussed in their paper. I waited for three weeks, and no paper, no answer, no money was returned! I wrote to the clitter again, removing my offer m suffer language, demanding either the publication of my letter or the return of my memey, and also informing him that if he did not publish my letter, I had kept a copy of it, and that it would be published elsewhere, with an accompanying explanation which would be anything but fattering to the (so-called) Daprints in general, and to him in particular. I waited for three weeks, but received so reply! I then wrote a sharp note demanding this return of my money, or that I would charge him with dishonesty. Three or boar days after I received the following:

"Three into, haren 7th, 1878.

The Editor of the Baptist declines the cricic of A laghitic, and returns to

The Editor of the Baptist declines the article of 'A Baptist,' and returns to the postage at amps south by hou, loss the postage on this note, which is registored."

the possage stamps some by 10m, tore the postage on this mote, which is registored."

From this reducal to publish my letter I infor that they felt men inability to answer; it; and still, like these who idept a creat which they have barrily awall we, they are perpetually trying to do it, always arguing, not so much for the conviction of others as for their was. Mr. Editor, I leave it to the candal reader to say whether such one sided and owardly conducted corresponds with the off-repeated assertion that the Bible in this final is almost one acceptance—that we all know better in our exceptions, though we are otherwise she causelit is popular to flowers. nor fit for the communion of saints that they are knowingly and deid-disobeying the plain command of The letter above referred to is as follo

"If the Word of God is to be our Guide." --Ray, J. Tornanou.

To the Editor of the Canadian Baptist.

gen.—The Row. 3. Torrance as editor unwitting or markle to help me out of my influentine, and there are in the state of the property of the state of the property of the prope

you get rid of the angular fact that sprinkling is associated to the Al-blow with divine blossings, whoreas immorphism is associated to the Al-blow with divine blossings, whoreas immorphism is a sciented with divine congestor? Exchol 30, 24, 24, 6. Mol. iii, 10; 19, 42, 7; 19, and 69, 19; Matt. 7, 29, 37; Rev. 12, 16; they 18, 21. And 18] how dry you associate for the teat that the conditions of the exception of the control of the condition of the condition of the condition of the teat that the local of semantics, and an earth of the blood of semantics, and an earth of the blood of semantics, and an earth of the blood of semantics, and and the blood of semantics, and an earth of the blood of semantics, and an earth of the blood of semantics, and an earth of the condition of semantics, and an earth of the semantics, and the semantics and an earth of the semantics, and the semantics and an earth of the semantics, and the semantics and an earth of the semantics and the semantics of a person and earth of the semantics of the semantics of the semantics and the semantics of th Yours truly,

A BAPTIST.

MINITURAL PRESENTENTAM COLLEGE.—A most interesting "Concert of Prayer" was hold in the Lecture-room of Erskine Church last Wednesday morning. It was a Union Meeting of the Students of the Presbyterian last Wednesday morning. It was a Union Meeting of the Students of the Presipitorian and Congregational Colloges, and was held at the invitation of the Budouts of the North-west Theological Seminary, Chicago, similar meetings taking place at the same hour in all the Theological Colloges of the United States and Canada. The subjects of prayer were:—1. "That God would increase the soal and piety of the Students, and abundantly propare them for being successful ambassadors of the Cross of Christ," uttreduced, in an address, by Mr. J. All worth, (Congregational). 2. "That God, in Ilis good providence, may enable all young men contemplating the ministry, to complete their studies in due time," introduced by Mr. B. D. Fraser, (Pressbyterian). 8. "That God may incline the hearts of many more young men to labor in the Gospol ministry," introduced by Mr. D. MacRao, (Presbyterian). The addresses and prayers were brief, simple, and carnest, An abuthant blessing will study be bestowed by Hun who has promised—"It two of you were brief, simple, and earness. An abut-dant blessing will surely be bestowed by Hun who has promised—"If two of you shall agree on earth a stonelling auxthing you shall sak, it shall be done for you of my Father which is in Meaven."—Com.

MARRIED.

On the 3rd inst., at the residence of Rev. Bran Grassett, Rector of St. James Cathedral, Mr. John Brooks, to like Annie Graham, both of Townto

On the 20th Pabricary, at Portersville, Telmicaree, U. S., Andrew McCallivray, second see of Mr. John McCillivray, of Port Culborne, aged 18 years and Oldsva.

PINST QUARTET.
18. Jacob and Flore
ATTOUND QUARTER.
Apr d. Israel—The New Name
May 4. Joseph Excited
eroe i. Israel in Egrpt.,
a Jaseph and Pharacle Gen. 41, 5-10 16. Perplectic Blowings Gov. 43, 15-18 16. Perplectic Blowings
" 21. The Last Daysol Jumph Gen. 50. 15-18

July 6. The Child Jerus

16. The Flight into Light.

30. The light in al Jerus

37. The Templation of Justs.

. 6

BT J. W., D. A.

What is known as the Revival of Anglo-Childrein began about the year 1888, with the publication of the "Tracts for the Times." These were intended to bring out and defend what of the peoplist declines of the Roman Catholic Church were supposed to be lettent in the English Prayer Book. Their object was to promote the belief in the real presence of Christ in the Communion, hapilman representation, as serificing priosithcod, confession, and absolution. Because those views were path forth in a number of Tracts the movement was called "Practarians," and after Dr. Pusey, a leader among those who hold and advanced the doctrines of the Tracts, it was called "Putacyians." It was also punningly styled "Rowmanis" from Dr. John Houry Novman, who hold a completious place among the premoters of Tractarianism. The coned the doctrines of the Tracts, it was catted. PLosysian." It was also punningly righed. "Rowmania" from Dr. John Henry Nowman, who held a conspienous place among the premoters of Tractarianian. The consequences of the movement were not foreseen by its authors at far It was not intended by thom to go to Rome. Their object was to develope the ascetic past of Obristianity, and touch, in the English establishment, those deciries that raise the minister from the position of a preacher of the Gospel to that of one preuisarly qualification of the state of the dependence of the Gospel to that of one preuisarly qualification of the state of the Gospel to that of one preuisarly qualification of the state of candles, elerical dresses, and other observances unknown even to Rome. It has become theatrical to sait the vulgar. They could not reach their intellect, but they could not reach their intellect, but they could reach their imagnations by displays addressed to the senses. The movement is no longer cortuinty Tory. Some of the leaders are radical in their own way. Many of them supported the discensiblement of the Irish Chivrch and wish to deal with the English in a similar manner. They seem to suppose that the advence of such views commends them to the masses, and that if these were acrised out their own reach.

they land. But that the people were ready agent to doff their Catiloticies and put out the Stata Sulgion is clarby indirected by Elizabetia success in bandshing the content of the Stata Sulgion is clarby indirected by Elizabetia success in bandshing the content of the State S

of them suggests that the advencey of such visit the English in a similar manner. They seem to tappose that the advencey of such visit to suppose that the advencey of such visit these were carried out their own more meants would be less hampered. But there is still a remann of the old Tractanga party, Romish in doctrine, aristocratic in position, and intensely attached to the Established Chard. They are excelly where they started.

About the number of the Ritualists we can be repeated by the such and the sumber of the Ritualist. They all, however, held the findamental points of the system. Lr. Passy timeself is not a Ritualist. They all, however, held the findamental points of the system. Lr. Passy timeself is not a Ritualist. They all, however, held the findamental points of the system. Lr. Passy timeself is not a Ritualist. They all, however, held the findamental points of the system. Lr. Passy timeself is not a Ritualist. They all, however, held the findamental points of the system. Lr. Passy timeself is not a Ritualist. They all, however, held the findamental points of the system. Lr. Passy timeself is not a Ritualist. They all, however, held the findamental points of the system. Lr. Passy timeself is not a Ritualist. They all, however, held the findamental points of the system. Lr. Passy timeself is not a Ritualist. They all, however, held the findamental points of the system. Lr. Passy timeself is not a Ritualist. They all, however, held the start and fasts, attendance at the communion, are the point of the system. Lr. Passy timeself is not a Ritualist and the dress of the price are already to the system and fasts, attendance at the communion, are the point of the system. The start is all the system and fasts, attendance at the communion, are the point of the system and fasts, attendance at the communion, are the point of the system and fasts, attendance at the communion, are the point of the system and fasts, attendance at the communion are the point of the system and the system and the system and the sy

JAPANESE PROVERDS.

JAPANEEE PROVISION.

The provertes of a nation are mirrors of its obstractor. Not only the genius and wit, but its prejudices, loves and hates, the standards of action and norsels are all fathfully reviceded in the condensed wiedom of their pifty phrases. The provertes of a action to long included has peculiar interest to the rest of the world. We see in most of them the olong reflection of that human local which bents reponsive beneath the control bents reponsive bents the bents reponsive bents the bents reponsive bents the bents reported by the b

"Thore is no neadlaine for a fool." "yes, trivet a unit neptate custant." "He wishers to real the piesonnel dolleasy, yet would save list life.

The Buddhists, life the Rapists, soil their unasses at a high price. Il Rapy the dying rioh man, but were betide the poor. It most Jayanese Duddhist temples, as in Roman churches in Europe, a box hange up to receive each for the nutual benefit of the ilanned and of the prests—especially the latter.

the care of the prices—e-pecially the hamsed and of the prices of the heart of the clouk." — An extra the prices of the clouk." — An extra the prices of the clouk." Impossibility.— If you keep a tiger, you will have nothing but irrobble. — An ugly wormed almost the keep. — The more world the less sense. — Beware of a besutiful wormer jake is like red pepper. — I the wormer jake is like red pepper. — I the wormer jake is like red pepper. — I the wormer jake is like red pepper. — I the clouk. — Who steak never is killed; who steak a cour yr ja a king. — If you done the led. — Who steak never is killed; who steak a cour yr ja a king. — If you done note the file a don you can't get her est. "In meading the houn he killed the ox." When people say "as ugly as sin," they have never isoked upon the face of the later and you will be Englishest count 12s. What we man by the file of the led of the last young nau who sports on a red it a transparency of the led of the last young nau who sports on a red it as young dapanese scalls at the east of the last young nau who sports on a red it as the last young nau who sports on a red it as the last young nau who sports on a red it as the last young nau who sports on a red it as the last young nau who sports on a red it as the last young nau who sports on a red it as the last young nau who sports on a red it as the last young nau who sports on a red it as the last young and who will have high the last young a sport of the last young the

MARRIAGE ANNOUNCEMENTS IN OLDEN TIMES.

MARKIAGE ANNOUNCEMENTS IN OLDEN TIMES.

It appears from Mr. Jenfferson's "Bridge and Israhals" that "The editor of the Graticomis Jagaciae used to announcementariages the "Mr. Basket to Mrs. Pell, with £5,000; "Mr. Pes et al. Mrs. Wylas, with £400 per an.; the Lo discharge of the Mrs. William of the Mrs. Transa matrimonial annuance in the Ulasgous Courant (1747), 'D Robert Insultan, Professor of Antony and Re. Mrs. William of Mrs. Wil

seems, it is never our tendernoss that we spend of, but our severity.—George Blief.

Oftentimes nothing but adversity will do for us. We need to be stripped of every cardilp period, that we may seek untirely var portion in 5-brown hinned. We need to be turned out of a home on neath, that we may seek a home in heaven—Hener.

Pardon of sins is a mercy Christ purchased with his dearest blood, which he ministers to us upon conditions of an infinite kindness, but yet of great holiness and obedience, and an active living faith.—for-

PRESISTERY OF DROCKVILLE.

PRESISTERY OF DROCKVILLE.

The coloring of the Brockville of Brockville o

PIRET QUARTER.	
" 16. Jacob and East	Gets. 27, 30-40
" 11 Jacob at Nathol	(len 28, 10 -92
" M. Keview	
SECURE OF VELET	
Apr. 4. Israel—The New Name 13. The Dream a of Jennym 20. Jeografia sold	Gon. 32. 21-30
JA. I'm Dress's of Jestina	(tru 17, 8-11
S. The Lard with Joreph	Gen. 37, 11-18
May I. Jone in Excited 11. The Report Cote Ecopt	(icn 41.57 -49
18 Joseph makeshipashi mayor	Orn. 47.72 30
14 Joseph inskothhuteli known	(detail 15 3th Am
fuse 1. fereel in Egypt	Urss. 46, 11
" A Joseph and Pharnob	Con 17 6-10
13 Prophotic Blandings	Crem. 48, 13-16
" 51 The Last Days of Jesseph	Gen 40 15 -79
THIRD QUARTER.	

	Matt 2,1-10 Nott 2,1-10
" M. The Rabition of Lame	Natl 2.13-17
" 17. The Tamptation of Justs	Matt 4 1-11
or I The Minister of James	Watt. 4. 17-45
	Natt Lives
	Matt. 6. 5-15
" st. Power to Forgive blus	Matt. 6,1—6 [
irpt f The Iwelve railed	Matt. 10. 1-15
	Math IL I-II
zi The Otneious call	Matt. 11, 25-30

POURTH QUARTER		ŀ
Oct. S Peralska of the Sowor 1st Walking on the Sea 26. The Transformation	.)[att. 10, 21 34][att. 17,18	
ior. I dema sud the young. "Howman tothe bon of the cul- if The Louds Suppler St dema in the thorname. "Id Jone to fore the High Pricat	Hall # 5-10	
Pec. 7. Justin before the tievernor 11. The Crimination 21. The Recurrection 48. Review	Matt. 27.11-14 Matt. 27.11-14 Matt. 22.1-8	

For the Lord Christ saith. "If any man love me, he will keep my words, and we will make our abode with him." - Lather.

Heaven and earth, with all castles of kings and emperors, ecold not make a dwelling-place for took, but in the man who keeps his word there he will dwell.

Isaiah calls the heavens his throne, and the earth his fe taken, but not his above. We may search long to had whore God is, has we shall find him in those who hear the words of Curist.

No usen can think out, or truly understand what field hath done, and still cease leady is debug. Nor, if we sweat blood for if, could we write caree lines such as \$1. John has not not have the same of the same

Look we into the life of Christ and we shall fast it the philosophy of the simple the nurse of young men, the nucted fast of the work, and the physic of the sic; the book full of dirine instructions; fit for all mankind.—Curvess-703.

Not.

Hather do nothing to the purpose than be idle, that the davill may finds three doing. The left that sits is easily shot when filter league the fever. Idlenesse is the dead one that wallows all vertexs and the softsman specifier of a living mean. The tilt make the dead of the three filters are the softsman specifier of a living mean. The tilt make the deal of the deal of

The beauties of a holy life constitute the most shequent and effective persuanent to religion which one hannas being can address to another. We have many ways of doing could to out feltow-creatures, but none or efficaciones as leading a virtuous, upright, and well-ordered life. Christ says, "Ye are the light of the world," and light of the world," and light is the sum of the prismate color; so is a holiness the sum of Christian graces; and well-footballers to me man shall see the Lord."—Chalmers.

Scientific and Alsefut.

Port. Agrees says that all the malerial for which agrees says that all the malerial or which agrees says that all the malerial or which agrees that all the malerial strength of the many three that the same that all the malerial says the same that the same that all the many that all the same that all the same that the same that the same that the same that to rocks, frosts, running water, and balteg ground out more soil than all other agents, to rocks, frosts, running water, and balteg grans have done something, but the glacies more. In a former age the whole United States was covered with the saveral of the sawe and feel there, and this ice moving from the same that HOW SOME WAS MADE.

A new reinedy consists in the employment of injectious introduced into the gues meant less discussed in the control of the con

THE obtains of PATLAIS PARCE.

It was a tax which originated in England of a penny upon every house which contained a penny upon every house which contained twenty; penny word of any kind of goods, and was paid to the Pope. It was anciently estiled flown fee, Home Scot, Denail S. Petri, and Casaw Petr. It Originated with the Saxona, in the year 72st, and discontinued by Edward III., revived by Richard II., and terminated on the Reformation. It was a collection from among the faithful pay the peen and expanses of the Pope.

OLIGIS OF THE SPICES.

Oblitis of the Fretz.

Nuthing is the kernel of a small, smooth, pear-shaped fruit that grows on a tree into Utilizera lisands and other parts of the Lisst. The treveronmence bearing it their secretility rear, and coultine fruiful until drey are seventy or eight years old brown and This shall have a soft scarted brown shell. This shall has a soft scarted brown shell. This shall has a soft scarted, a kinema as mace. The less tunk of the shall be shal

meres are sold, and emit oil when pricked of the property of the root of a dream first known on Assault we entitated in the West Indies and Sierra Leone. The three or four feet high and disc overy year. There are two varieties of gin, or, the while and black excused by taking snows or less care in selecting and preparing the roots, which are always day in the white which are shown of the property of the propert

which are always days in the whites, when which are always days in the white is the best.

Cinnamon is the inner bark of a boantial tree, a native of Ceylon, that grow-norm treastly to this yet, in height, and lives to be centuries old. The United States has imported nearly \$19,000 worth of Cinnamon and a single year.

Cloves—antive to the Molucen Inlands, and December from their resemblance to a manifecture of the Cinnamon and the Chinaco tebragakia. The East Indies out them the Artista of the Control of the C

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cultivated in all parts of the world.

Theorem is quit gine, according to the furnishing of price of the mirden, may be present of price of the mirden, may be present in the contract of the parts of the mirden in the parts of the mirden in the mirden in

sediment, which has ing proposers and dilays.

The solution of the glass in the associarate of time may be made very residity, and even side positions, and the solution of time made, which has because issociable to water, will be easily disadved. The glue has great adhesiveness and admits of very many usos—Editors by instrure Record, in Happer's Magazine for March.

I gnard well my friendships. They are rords more to me than any conceivable ame. - Whittier.

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. Official Announcements.

MEETINGS OF PRESBYTERIES.

Bruck.—The Presbytery of Benea will hold us next ordinary meeting at kinematine on the last Tuesday of April, at 2 o'clock, P. M.

GPATRAM.—The Presbytery of Chathem will maet in the Wellington st. church, on Tuesday, 25th March, 25:23, at 11 a.m. Elders' commissions will be called for, and representatives to the fieneral Assembly clerted.

MUNTERAL At Montreal, in Friking Church, first Wolneyday of April at 10 A. M

Panis.-At Knox Church, Ingersoll, on Tuesday, 11th Merch, at 2 pm. MANITOBA.-At Wintupeg, on the 2nd Wednesday of March.

Commercial B. A. PRESBYTERIAN OFFICE.

Torento Mar. 14th, 1878. PRODUCE.

The market has been quiet since our last; but the feeling seems now to be more healthy than it was a week since. Holders are firmer than they then were and prices are, in most cases, quite as firm. Stocks on the toth inst. wereas follows :-Flour, 26,156 barrels; wheat, 400,024 bushels; oats, 7,396; barley, 62,876; peas, 43,255; ryes 700 and corn, 500. There were in sight on the 1st inst., 7,124,000 bushels of wheat and 1,550,= 000 of barley, against 9,819,000 of wheat and 2.127,000 of barley in 1872.

Frour-The market has been quiet but steady. No, I super has been abundant but slow of sale; lots changed hands last week at \$5.50 and on Tuesday \$5.55 f o. c. was paid for choice. Fancy was scarce and wanted; sales last week and on Tue day at \$5.85 to \$5.90. Extra has been quiet at \$6.50. The market was inactive yesterday, the only sale reported being a lot of No. 2 super for \$5.15 at Port Union.

OATMEAL.—A car-lot sold on Friday at \$4.75 on the track, which may be considered as the present value. Small lots \$4.90 to $$5.\infty$.

WHEAT—Has been inactive but firm. Spring sold on Saturday at \$1.25 in store. Fall has been very quiet; two cars of ununspected sold on Tuesday at \$1.40 on the track. Yesterday three cars of No. 1 spring sold at a price equal to \$1.24½ here. Street price \$1.19 to \$1.50 for fall and \$1.23 for spring.

OATS—Have been quiet. Lastern have been selling at 38½ and 39c, on the track and for choice Chicago 40c, was paid on Monday. Vesterday eastern sold at 39c. Street price 40 to

BARLEY.—The enquiry has fallen off and prices have declined. No. 2 inspected sold at 66c, on the track on Thursday; at 64c, on Monday and at 62 and 63c, on Tuesday. A car of No. 1 sold at 65c, on the track on Monday. Vesterday No. 2 sold at 62c, on the track. Street price 64

PEAS.—An improved enquiry has been heard; buyers and sellers areapart for lot. A car sold on Friday at 67c. on the track. On Tuesday one car sold at 67 and another at 67½c. On the street 68c. to 70c. is about the range.

RYE-Sells at 65c. on the street.

CORN—Car-lots have sold at 49c. on the track, and the same would still be paid.

SEEDS.—Lots of clover are worth \$5.40 to \$5.60. Timothy has been moving more freely at \$3.50 to \$3.65 for choice, by; one lot sold at \$2.75c. Dealers sell clover at \$5.75 to \$6.00 and timothy at \$3.50 to \$4.00.

PROVISIONS.

BUTTER.—The enquiry is falling off. Still sales have been made at 6c. for grease and 8½ to 10c. for medium. There is no choice to be had.

CHEESE.—A car of good quality sold at 123/20. Small lots are unchanged.

EGGS-. Receipts are increasing and prices de-clining; lots are not worth over 18 to 200,

PORK—Is scarce and wanted; the last sales of mess were at \$15.50.

BACON—Is firm and advancing. Ton-lots sell at 71/2c, and small at 8c.; for smoked hams 12c, has been paid.

Hogs.—The season is over; for lots on the street \$7.00 is paid.

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