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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 that "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 all 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 interest 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 encouraging 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 us 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 money or acknowledge the offer. Several such offers have lately been made. Prof. Cavan 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 very little removed from utter ignorance of what is wanted and what can or should be done. They will then proceed to do their work blindly, as a matter of course. What ever is left undone remains undone for a 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 committee 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 I 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 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 next year than this, if immediate steps are not taken to put the College into complete as well as permanent working order. There is reason to be alarmed for the College. And, in the appointments, care must be taken to obtain men that are well established and vigorous. We have

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 acting in that capacity, but he has been hampered for want of authority. In fact none of the Professors seem to have much authority. It was reported a year or two ago that one of them confessed that he had not authority to order a fire in his own lecture-room.

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DIFFICULTIES OF OUR MISSION CHURCHES.

[EDITORIAL NOTE.—We have been requested by the Rev. M. Donaldson, of Port Burwell, to give publicity to the following letter from Rev. C. Chiniquy in reply 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. Lafontaine has communicated to me your letter of the 17th January; and I thank you, that your objections against me and my dear missions 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 of my asking help."

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 havoc 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 congregation of Episcopalians was formed, too weak to support itself,—though it was the strongest, the only Episcopalian 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. They sent their emissaries to every house of our converts to tell them "that it would have been much better for them to have remained 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 separate themselves 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 sent constant colonies to Kansas, Arkansas, Oregon, Indiana, Michigan, Pa. & Penn., Minnesota, &c., &c., and to almost every R. R. depot along the lines of the different rail-roads of Illinois; 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 of a moving people, constantly coming from Canada or elsewhere, and going westward.

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 publicly 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 Chiniquy, but this is a fact, a public fact, an undeniable, though a most deplorable fact. The politicians want the votes of the Roman Catholics, and they will not move 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 apostasy. 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 stir against Rome 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 American 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 Yankee 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 calumniate us without measure, and shame, and remorse before the world.

There are not less than 30,000 French Canadian in Chicago, the greatest part of them are accessible to the ministry of the Gospel, and would gladly leave the errors of a church in which they believe nothing to-day. The Presbytery of Chicago had 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 circumstance; 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 Chicago Presbytery on my side in Rome! And they were, more than Rome, chagrined and sorry at every-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 of 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 his knees, till the terrible awakening will come, "The Philistines are at thee, Samson." But 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 enemies.

Before I close this already too long letter, I must touch some other points of your letter. 1st. You speak of my constant appeals under different pretenses as if those pretenses would give you a good pretext to suspect my honesty. Now my dear Mr. Donaldson, my pretenses are all before the world. They

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 pretenses have always been found honest, just, and Christian. They have been discussed before the church, and been found right and good and Christian there also! How is it that clouds remain still in your mind? It is a sad mystery to me, allow me to confess it to you. But what are those pretenses? 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 a 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 already 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 relations.

The 2nd pretext was—4 years ago a most terrible famine was visibly coming upon us after we had lost our crops by a real deluge. 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 hear with their own ears, and that Committee composed not of Chiniquy, but of Canada Presbyterian ministers from the Province of Ontario, have made the appeal.

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 find that pretext unjust, unfair, unchristian, I have not another word to say,—my only thing will be to weep over myself and you.

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 incendiary or something worse. As it was impossible—absolutely impossible—to defend myself, if left to my own resources; and that I surely would have been condemned to rot in a penitentiary if I had not defended myself through some lawyers, among whom was Abraham Lincoln, the murdered President of the United States. I have made appeals to my Christian brethren and sisters for help, and thanks be to God, as they had not quite the same views about me as you have so often honestly (though by mistake) expressed, they have come to my help I have been able to fight Rome, and beat her on every ground 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 Penitentiaries of this country, I am free; and I do preach the gospel to my dear countrymen.

5th. About what I said concerning the railroads running through Kankakee, you were mistaking me: what I have said some four and six years ago was that there were no railroads running through our colony of Ste 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 Ste Anne town. If you follow the current history of the United States, you must know that we are on the eve of a most terrible conflict between the people and the railroad companies. Instead of helping the farmers, these railroads 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 2½ 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 days' credit. That man had a great name for his past honesty, but it was a Yankee honesty.

The two railroads that are crossing our town have given a great deal of work to the poor farmers, and we were looking to these railroads as the epoch of better days, but we were doomed 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 these swindling railroad companies. I am sorry to force you to read such a long letter, 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 friend of Ste Anne. You say you would like to see everything with your eyes and hear with your ears, so it is with me. I would give much for the favour of having you a whole week here to see the magnitude 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 crippled 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 me that favour, do not forget in your fervent prayers,

Your devoted and much tried

Brother in Christ,

C. CHINIQUY.

Ste Anne, Kankakee Co. Illinois,

11 Feb., 1873.

INFORMATION WANTED.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I perceived, in your paper of the 21st February last, a letter signed "A Canada Presbyterian," which I intended, last week, to ask you to permit me to notice, and 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 Service last Christmas Day in St. Andrews and Zion churches in Montreal. I quite agree with him in regretting that Protestantism should so far count themselves to the 'Poor Papists' as to keep that day. But I must say that he has acted very unfairly in finding 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 wonderful."

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 reply 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 was met 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 F—."

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 abandonment of the field, is the church treasurer; yet, nothing is further from his desire or purpose. He may be deeply attached to his pastor, and in what he proposes, may think he does him a kindness. Should his pastor complain of the non-payment of his salary, the treasurer may feel aggrieved, and even speak of him as ungrateful, yet the truth is, that his bringing his pastor under obligation to him by his favors, is to the latter one of the most disheartening features of the case. The pastor 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 significance of the proverb, "The borrower is servant to the lender."

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 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 accept such a position, who does not intend and try to fulfill 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 himself, and as a rebuke to them, to resign his office.

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 evil to the people as well as the pastor—there will be privation or even suffering on the part of those of whom God has ordained that they "should live of the gospel."

A recognition of the following principles and a fair attempt to carry them out, would go far 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 held responsible for the collection of the pastor's salary—or, if it be thought better, let the congregation appoint a collector or collectors, whose duty it shall be to attend to this business regularly and promptly.
2. Let the treasurer be only the receiving and disbursing officer.
3. By all means, let the pastor never have occasion to ask for what is due him.
4. Let the treasurer never assume to be his pastor's banker.

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

Contributors and Correspondents.

THE ANSWERS TO DISSENT.

Mr. Editor.—With your permission I now come to the consideration of the answer to third reason of dissent, and in entering on it I do so with feelings of deep sorrow and regret, when I see attached to the document as convener of the Committee who draw up these answers, a name I highly esteem and revere, and who is moreover a teacher in our Theological Institute. I feel that there is cause for alarm when the training of our future ministry is entrusted to those who give such an uncertain sound on this vital principle, for if there is one position more clearly set forth in the standards of our Church than another, 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 doctrine or practice by the Church, not only that it be not forbidden, but that it be duly sanctioned and authorized, either by precept or approved example, and has not been superseded or annulled; yet we are given as an answer to the Reasons of Dissent, the following statement: "If the use of instrumental music in aid of public worship is prohibited neither in the Scriptures, nor in the subordinate standards of the Church," &c.

THE CHRISTIAN TRIUMPHANT.

BY THE REV. W. SMART, PRESCOTT.

2 Timothy, iv. 8. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day."

all the nations shall know the Lord—when men 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 Redeemer, were his real crowns of rejoicing. The Holy Spirit rendered 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 and rapturous joy. Though handcuffed and chained in the prison of Nero, and surrounded with all the signals and apparatus of death, he exultantly exclaims, "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day."

will be a light unto me." He has just been engaged with his last enemy, DEATH! 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 loved him; Death is not only disarmed but is destroyed! On the brow of the faithful Christian soldier is the wreath of immortal honor and victory. "The chariot of Israel and the horses thereof" are waiting for him. Enter the chamber of death, look 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 are over. All is calm, composed and serene. He opens his eyes! 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. I shall soon be in the hand where the wicked cease from troubling, where the weary are at rest, and where the inhabitant shall not say, 'I am sick.' I am ready to be offered; the time of my departure 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 righteousness, which the Lord, the righteous 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 his."

truly say. "Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The Christian, having been divinely instructed, and made wise unto salvation, having been made free by the truth as it is in Jesus, and thereby emancipated from the thralldom of sin, having shaken off the servitude of Satan, has become the servant of God. Having been delivered from a form of religion of traditions and ceremonies he became a disciple of Christ. Inspired with a burning zeal for the honour of his God and Saviour he will consecrate his life, his position in society, his learning, and his talents to the spread and triumph of that truth that has made him a blood-bought son, and procured for him his freedom from the law of sin and death.

George McDonald says: "One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness."

Some men are called sagacious, merely on account of their avarice; whereas a child can clench its fist the moment it is born.—Shen's one.

When it is not despicable to be poor, we want fewer things to live in poverty with satisfaction, than to live magnificently with shame.—St. Bernard.

KEEP THY TONGUE.

For all the disorders of the tongue, the remedy must begin at the heart. Purge the fountain, and then the streams 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. cxli. 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 open, oftentimes shut, but will 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 even in divine 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 men generally, and most of all ourselves, so far from this, it cannot choose but work this, to stir up ardent desires in us to be removed to that blessed society where there shall never be a word amiss, nor a word too much.—Leighton.

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TOPICS OF THE WEEK.

The discussion about the removal of the Agricultural Farm from Mimico to Guolph 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 Credit 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 term of the present Parliament is so nearly expired at any rate, an appeal would be made by Gladstone to the country before quietly withdrawing at the dictation 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 Federal 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 surplus money of the province. Mr. Mowat, in a long and elaborate statement on Friday 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 railway 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 the way in the freight department. Not only is there as much done on this day in that branch of the business as on others, but 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 knocked up for want of sleep that they scarcely know what they are doing. Of course the natural result of this is acci-

deuts—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. We, in fact, are beginning to see the beginnings of a railway despotism which had better be stopped before it has got any farther power. The poor men who run the trains can no doubt be 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 railway 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 Sunday, 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, demonstrative 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 TEESWATER, Mr. Wardrop'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 soiree 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. The church will seat over three hundred—is 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 regularly 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 twenty-four 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 time ago and at the same time a fine brick manse was built. There is a very interesting movement in this congregation 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 Glamis 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 ELGIN, 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 another 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 portion of their time to the Mission fields 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 and the souls of men.—Com.

Books and Periodicals.

BLACKWOOD'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 reading.

HARPER'S MAGAZINE.—The March number 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 science, history, literary criticism, and racy anecdotes. 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 skillful 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 guarantee for the character of the sermon, which will be found a very interesting one.

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 cordial 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 precursor, Mr. R. H. Davie, with a very 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. Lucas, of the central, and Messrs. Joseph Goodfellow, and D. O. Jenkins, from Craigvale—waited upon Mrs. Wightman, the widow of their late pastor, and in the name of the congregations they represented, presented her with the sum of \$94 as a token of esteem.

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 remaining on the church had all been subscribed, and that the property, 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 ordinary 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 salary 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 soiree of the congregation was held, at which something over 500 people took tea. Pointed and pithy speeches were 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 Bowmanville.

On Friday evening, the 14th ult. the 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 Oak-bush, 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 themselves brought with them in rich abundance, Mr. James Allan, who has been an elder in the congregation for the past thirty years addressed the pastor 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; especially 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 never sufficiently express 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, 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 \$20.00. Mr. Sutherland, in replying to this affectionate expression of attachment, said that, as he would most cordially reciprocate their grateful feelings, their congratulations must be mutual. If they felt that their obligations to God, for gratitude, were great and 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 felt humbled under a sense of his own unworthiness 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 his 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 manse built and paid,—that notwithstanding having colonized so many churches, their own congregation, 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 service, 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 concern 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 separated.—Com.

The changes and improvements which have been going on for some time in Knox Church, Woodstock, having been recently finished, the Church was re-opened for public worship on Sabbath, the 9th inst. 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 amount is likely to be considerably increased by other donations. On the Monday following a most successful tea meeting was held. The attendance was such as to fill completely the spacious edifice. The provisions for the entertainment made by the ladies of the congregation was on a very splendid 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 Cochran 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 sang in exquisite style a beautifully simple and touching hymn "Is it true? Oh! is it true?" By this soiree we understand upwards of \$400 were realized. Knox Church, Woodstock, is now one of the handsomest churches in the Canada Presbyterian Church. It will accommodate upwards of 800 people, and already all the eligible sittings have, we understand, been taken up. The manse, that was recently built is also a very handsome and commodious one, costing upwards of \$3000. The improvements on the Church will cost about \$6000, and the debt remaining on the property will be comparatively trifling. Altogether the minister and congregation are to be congratulated.

Ecclesiastical.

PRESBYTERY OF TORONTO.

A meeting of this Presbytery was held in the usual place on the 4th of the present month, attended by 17 ministers and 6 elders. A letter was read from Rev. R. Ewing, of Georgetown, intimating his inability to be present in consequence of severe bodily affliction, and asking supply for his pulpit for a few weeks. The Presbytery agreed to record their cordial sympathy with their afflicted brother, and made arrangements for services to his people on the first Sabbath of April. Rev. W. Reid reported that he had preached to the congregation of Scarborough, and had moderated on a call which was given in favor of Rev. G. Bunfield, of Cookstown, Ont., in the presbytery of Simcoe. Mr. Reid's conduct was cordially approved of. The call was read, and was found to be signed by 166 members, and concurred in by 68 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 Revs. 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 Guolph, intimating a wish on the part of the congregation of Evinville that the connection between them and the congregation of Caledon 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 said 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, Rev. W. Reid was nominated as Moderator 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 H. 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 Province 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, Esquimes, asking the advice of the presbytery in regard to several matters connected with the property of the late U. P. congregation there—now the property of said congregation of Boston Church; also a copy of the minutes of a congregational meeting, at 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 committee were then appointed, viz.: Professor Cavan, Dr. Topp, Mr. John C. McDonald, and Mr. John Barclay.

The presbytery took up and disposed of reports 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 ministers, 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 Whitechurch, and that after conferring with the people who met them there, they would recommend that the presbytery give supply to the aforesaid place as regularly as possible, in connection with Mount Albert. On motion 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 the Guild 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 erected a mission church. The next meeting of the presbytery was appointed to be held in the usual place on the 2nd Tuesday of April, at 11 a. m.

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BOOKS AND ARTISTS' LIBRARIES. We desire to enlist the Boys and Girls as Canvassers for our Paper, and offer tempting inducements. For 4 subscribers and \$8 we will furnish Chambers' Library of Tales and Stories, 7 vols., cloth, worth \$20. For 7 subscribers and \$14, we will furnish Chambers' Library for Young People, 13 vols., cloth, worth \$6.00.

BOOKS FOR EVERYBODY. For 2 subscribers and \$4 we will furnish objects for the Microscope, illustrated with 8 beautiful plates, worth \$1. For 4 subscribers and \$8, we will furnish D'Aubigny's History of the Reformation, worth \$2. For 20 subscribers and \$12, we will furnish the Bible Manual; an expository and practical commentary on the books of Scripture, worth \$6.00.

For 8 subscribers and \$16, we will furnish Chambers' Cyclopaedia of English Literature, 3 Vols. Royal 8vo., worth \$4.00. For 10 subscribers and \$20, we will furnish Cassell's Bible Dictionary, with nearly 600 engravings, worth \$6.00.

For 80 subscribers and \$80, we will furnish Cassell's Popular Educator, 8 vols., half cloth extra, worth \$16. Any young man who receives this premium will be extra well rewarded for his labour.

GOLD AND SILVER WATCHES. For 30 subscribers and \$40, we will furnish a silver watch, worth \$10. For 80 subscribers and \$80, we will furnish a silver watch, worth \$10. For 80 subscribers and \$70, we will furnish one of Russell's Silver Hunting Watches, worth \$17.50. For 100 subscribers and \$200, we will furnish a lady's Gold Hunting Watch, manufactured by Russell & Son, worth \$60. For 150 subscribers and \$300, we will furnish a gentleman's Gold Hunting Watch, manufactured by Russell & Son, worth \$75.

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Official Announcements.

MEETINGS OF PRESBYTERIES.

BRUCE.—The Presbytery of Bruce will hold its next ordinary meeting at Kincardine on the last Tuesday of April, at 2 o'clock, P. M.

Commercial

B. A. PRESBYTERIAN OFFICE. Toronto Mar. 14th, 1873. PRODUCE.

The market has been quiet since our last; but the feeling seems now to be more healthy than it was a week since.

Flour.—The market has been quiet but steady. No. 1 super has been abundant but slow of sale.

OATMEAL.—A car lot sold on Friday at \$4.75 on the track, which may be considered as the present value.

WHEAT.—Has been inactive but firm. Spring sold on Saturday at \$1.25 f. o. b. cars, and on Tuesday at \$1.25 in store.

OATS.—Have been quiet. Eastern have been selling at 38 1/2 and 39c on the track and for choice Chicago 40c.

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.

PEAS.—An improved enquiry has been heard; buyers and sellers are apart for lots. A car sold on Friday at 67c on the track.

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.

PROVISIONS.

BUTTER.—The enquiry is falling off. Still sales have been made at 6c for green and 8 1/2 to 10c for medium.

CHEESE.—A car of good quality sold at 12 1/2c. Small lots are unchanged.

EGGS.—Receipts are increasing and prices declining; lots are not worth over 18 to 20c.

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

BACON.—Is firm and advancing. Ton-lots sell at 7 1/2c 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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