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Contributors and Correspondents.

SCOTLAND.

(CONTINUED FROM SECOND PAGE.)

The fact that upon the decisions of the Free Church Assembly now sitting, depended the continued unity or schism of that Church, has drawn upon it the interested scrutiny of the whole religious world of Britain, and largely beyond it. As usual, a large number of tickets to its galleries were available to the public by purchase, and scarcely was the office opened when they were all disposed of; and since its sittings began the crowds seeking admittance have been very great. The great occasion of interest was, however, deferred as far as practicable. The Union debate was fixed for Wednesday, the 28th, and meantime all diligence was given to the dispatch of other business. Thursday was given to introductory exercises, when Dr. Brown's retiring sermon was followed by a long and powerful appeal from the Moderator elect—the Church's patriarchal missionary, Dr. Duff—to the Assembly and the Church, to look beyond its unworthy strife to the greater crisis which threatened the cause of truth in the world, and unite anew in rallying to the help of the Lord against the mighty. The parts read only occupied two hours, whereas, if given entire, as it afterwards appeared in the Review, it must have exceeded twice that time. It is no disparagement to its weight and worth that its Puritan ring has called forth the scoldings of the Scotsman and others of the stripe which it denounced.

Friday and Saturday were occupied with overtures, appeals, and routine business which would not interest your readers.

Sabbath was a day more of prayer for the Assembly than discussion of its topics, and most fervent were the appeals for the wise and gracious guidance of the Great Master of Assemblies. Amongst the preachers elect were some of the younger men of the Church, from whom much is expected in the future. The sermons I heard were good, but, judging as well from the testimony of others, there is great need for improvement in the department of delivery.

Of the work of Monday and Tuesday, in which there was much of interest, time does not permit me now to speak.

Ere the mail close I can only say that last night late, after a keen debate, begun at 10 a.m., and characterized by strong feeling, but temperate expression, in which all the principal leaders on both sides took part, Dr. Candlish was privileged to solve the problem by splitting the exceedingly small point of difference, as to whether the Free Church Standards should be presented for acceptance to the U.P. brother about to be called under the Mutual Eligibility Act before the call was sustained or after, so as to come within the limits of simple protest instead of separation by the opponents. Great was the rejoicing when Dr. Begg, after consultation with his party in the left hand corner of the house, which they occupied, gave the decision which has saved the Church a rupture, the world a scandal, and Satan a triumph. More anon.

CANADIAN ABROAD.

Edinburgh, May 29, 1873.

GENERAL ASSEMBLY.

CANADA PRESBYTERIAN CHURCH.

Monday, June 9.

The Moderator took the chair at eleven o'clock.

After devotional exercises the minutes of Friday evening's proceedings were read and confirmed.

The Moderator read a letter from the Primitive Methodist Conference, now in session, announcing that Rev. T. Guttery and Mr. D. McLean had been appointed a deputation to convey to the Assembly fraternal greetings.

RECEPTION COMMITTEE.

Professor Cavan presented the report of the Reception Committee, which recommended that the applications made by different Presbyteries to receive the following ministers be granted:—By Presbytery of Brockville—Rev. J. M. Boyd, Rev. Joseph Elliott, Rev. J. Douglas, and Mr. A. Dowley, Presbytery of Hamilton—Rev. Alex. Barr, Presbytery of Stratford—Rev. M. A. Y. Hartley. The Committee could not recommend that the application of the Rev. Mr. Wright, to be re-admitted into the ministry of the Canada Presbyterian Church, be granted.

The report was admitted.

MONTREAL COLLEGE.

Rev. Mr. Cochran reported that the Committee appointed to intimate to the Rev. John Campbell his appointment to the chair of Church History and Apologetics in

the Presbyterian College of Montreal, had to announce that Mr. Campbell had cordially accepted the appointment.

This report was also received.

A discussion here ensued as to whether it was competent for the Assembly to release Mr. Campbell from his congregational charge. The Moderator and Rev. Dr. Topp thought that it was within the prerogative of the Assembly to do so without reference to the Presbytery.

Rev. Mr. Lowrie said that no powers of the kind were mentioned as belonging to the Assembly in the book of discipline.

Rev. Dr. Topp moved that the Assembly having received from Mr. Campbell an intimation of his acceptance of the appointment as Professor of Church History and Apologetics in the Montreal College, resolve that the connection between him and his congregation be dissolved, and instruct the Presbytery of Toronto to take steps for releasing him accordingly from his charge; and further that the Assembly instruct the Presbytery of Montreal to proceed to his induction as professor, when they have received notice from the Presbytery of Toronto that he has been so loosed from his charge. Carried.

BILLS AND OVERTURES.

The report of the Committee on Bills and Overtures, recommending the order of business for the day, was read and adopted.

COMMITTEE ON REMITS.

Rev. Mr. Cochran submitted the report of the Committee on Remits, which stated that to the remit on the standing of retired ministers, returns have been received from eighteen Presbyteries; of these fourteen Presbyteries approve *simpliciter*. Two Presbyteries, Guelpch and Hamilton, disapprove. Two Presbyteries approve with amendments as follows:—The Presbytery of Simcoe proposes to strike out the words "in the work of the Church," and to substitute "by appointment of the Supreme Court." The Presbytery of Huron proposed to add the words "it being understood that the persons admitted to a position by such exceptional legislation in our Church Courts shall not have a right to vote." To the remit on the appointment of a mission agent, returns have been received from eighteen Presbyteries; thirteen of these recommend the appointment of an agent. The Presbyteries of Ottawa, Manitoba, Ontario, and Toronto made several suggestions as to the duties of the mission. Five Presbyteries, Kingston, Owen Sound, Guelpch, Huron, and London, disapprove altogether of the appointment of a mission agent.

A discussion ensued on the report, which was terminated by the arrival of the hour of adjournment.

AFTERNOON SEDERUNT.

The Moderator took the chair at three o'clock. After devotional exercises, the minutes of the morning's proceedings were read and confirmed.

COMMITTEE ON REMITS.

During the discussion on the report of the Committee on Remits the following motions were made.

Rev. Mr. Lowrie, seconded by Mr. J. Gray that inasmuch as a majority of the Presbyteries of the Church have approved *simpliciter* of the remit respecting the ministers entitled to have their names entered on the rolls of Presbyteries, the Assembly agree that the matter contained in the remit shall be the law of the Church, and declare accordingly.

Mr. R. Moodie, seconded by Mr. Meikle, moved in amendment, that the recommendation made by the Presbytery of Simcoe to insert after the words, "the work of the Church," the clause, "by appointment of the Supreme Court" be adopted.

Rev. Mr. McMeelan, seconded by Dr. Taylor, moved in further amendment, that all professors and others engaged in special work of the Church, together with retired ministers on account of old age, be entered on the roll, and be entitled to vote in the Courts of the Church.

The consideration of the question was postponed to make way for the orders of the day.

PRINCIPAL OF MONTREAL COLLEGE.

An overture was submitted and read from the Presbytery of Montreal, praying that the Rev. Dr. McVicar be appointed Principal of Montreal College.

The overture was supported by the Rev. Dr. Taylor, who testified to Dr. McVicar's fitness for the post, and the general wish of the Montreal Presbytery that he should receive the appointment.

Rev. Mr. Watson also spoke in support of the overture.

Rev. Mr. Burton, seconded by Mr. McQuig, moved that the overture be received, its prayer granted, and that the Rev. Dr. McVicar be appointed the reverend principal of Montreal College.

Rev. Mr. Fraser moved in amendment that in view of the union of the Presbyterian Churches, the consideration of the matter be delayed.

Mr. Hall moved in amendment to the amendment that the overture be referred to the Committee on College matters.

After a brief discussion the original motion was carried.

Rev. Dr. Topp, having directed the attention of the Assembly to the presence of the Rev. Dr. Eadie, of the United Presbyterian Church of Scotland, that gentleman was invited to take a seat on the platform.

MONTREAL AND KNOX COLLEGE.

An overture was read from the Presbytery of Kingston relative to the Union, for

financial purposes, of the two theological colleges of Montreal and Toronto.

Rev. Mr. Burton, who supported the overture, said it had its inception at the Belleville session, without outside suggestion of any kind. The Presbytery of Kingston had moved in the matter, because their being on debatable ground caused great inconvenience. He thought that a general contribution was the only equitable manner to obviate the difficulty. The Church had two colleges, with separate curriculums, and Kingston had to receive students who had passed the examination of either college on an equal footing. He would say nothing as to the expediency of having only one college, but he thought that separate collections should be abolished, and both treated on equal terms, and being granted to either college when necessary. It was not in the genius of Presbyterianism to localise its influence, and if the overture were granted it would secure union and harmony, and do away with any local strife.

Rev. Mr. Gray thought the East and the West should be regarded as one, and the contributions distributed in the interests of the two colleges required.

Dr. Holden, who also spoke in favour of the overture, thought no distinction should be made between the colleges. His Presbytery wished to contribute to Knox College, but were told that they must contribute to Montreal College.

The overture was finally remitted to a Committee to be nominated by the Moderator.

HIGHER EDUCATION IN MANITOBA.

A petition was read from the Presbytery of Manitoba, praying that the Senate of Manitoba College be authorized to open classes in connection with said college in the Township of Winnipeg.

A counter petition was read from Kildonan, signed by seventy persons.

Prof. Bryce spoke in favour of the petition, and Rev. John Black in support of the counter petition.

The matter was referred to the College Committee for them to report thereon, Rev. John Ure, convenor.

Rev. J. M. King, Toronto, introduced to the Assembly the Rev. Professor Calderwood, the Edinburgh delegate from the United Presbyterian Church of Scotland, who was requested to take his seat on the platform.

CHURCH UNION.

The discussion on the question was resumed. The various deliverances adopted at the late St. John Joint Committee were considered by the assembly *seriatim*.

The first deliverance, which reads as follows, was adopted on motion of Dr. Topp:—The Committee unanimously expressed its approval of the said resolution, and accepted it as its own, viz: The Committee claims for the respective churches represented by it the fullest forbearance as to any difference of opinion which may exist respecting the question of State grants to educational establishments of a denominational character, and does not see, in such diversity of sentiment upon a subject on which uniformity of opinion is not enforced within any of the negotiating bodies, anything need prove a barrier to Union, or disturb the peace of a United Church.

The second deliverance was also endorsed as follows:—The Committee took up consideration of the subject of the appointment of Theological Professors, as brought before them in the deliverance of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland. After lengthy deliberation, and a free expression of opinion, it was moved by Professor Cavan, and unanimously agreed to, that it is inexpedient for this Committee to pass at present any resolution on the subject.

The third deliverance, relative to the doctrine of the Headship of Christ, was being considered when the hour for adjournment arrived, and the discussion was therefore postponed.

EVENING SEDERUNT.

The Moderator took the chair at half-past seven. After devotional exercises,

The minutes of the afternoon's proceedings were read and confirmed.

FOREIGN MISSION.

Rev. Mr. McLaron submitted the report of the Committee on Foreign Missions, from which we extract the following:—

The transfer of British Columbia by last Assembly to the case of the Home Mission Committee, left the Committee (Foreign) little to do with that field beyond closing the accounts, and hearing one-half of the expense for the past year. As a portion of the year had run its course before the transfer was made, rather more than one-half of the expense of the British Columbia work devolved upon the Foreign Mission Fund. In taking leave of this field, on which, during the past twelve years, not less than \$25,000 of Foreign Mission money has been expended, the Committee anticipates that greater results will be attained as the natural resources of the country are developed.

The Saskatchewan Mission has during the year been reinforced by the addition of the Rev. Edward Vincent, who, with his wife, reached Prince Albert on the 6th of September, and had assumed the general management of the Mission during the temporary absence of the senior Missionary, the Rev. James Nisbet. In reference to the spiritual results of the Mission it was stated that there were in August, 1872, a total of thirty-three

communicants. Of these there were whites, fifteen half-breeds, and two Indians. Of these one white, four half-breeds, and six Indians were received on examination. The six Indians are converts from heathenism. In the school there are forty-four pupils, of whom eighteen are Indians, twenty-two half-breeds, and one white.

In accordance with the instructions of last Assembly, the Committee encouraged the two young women who volunteered to engage in the work of Christ among the heathen, to complete their preparation for foreign service by spending a year at the Ottawa Ladies' College. Pecuniary aid to the necessary extent was granted them to sustain them while prosecuting their preparatory studies, and it was expected they would be ready to proceed to the foreign field in the course of the present summer.

The record of the work accomplished by Mr. Mackay in the Island of Formosa, was most gratifying.

The Committee reported that the finances were in a favorable position, as the following statement of receipts and expenditures for 1872-3 will show.

RECEIPTS.	
Balance from last year	\$ 1,502 63
Receipts during the year	10,522 38
	\$12,025 01
EXPENDITURE.	
On account of British Columbia	723 50
China	1,132 01
Saskatchewan	4,801 50
Misses Rodger & Fairweather	169 41
Expenses of Committee and Convenor	104 09
Proportion of general expenses	189 10
Agent's salary	200 00
Balance in hand	5,120 50
	\$12,425 07

Last year the total receipts reported from all sources were \$11,212.32, while this year they are only \$10,522.38, or \$689.94 less. This decrease is only apparent. In the receipts of 1871-72 there is included a legacy and special contributions for Mr. Mackay's outfit, amounting in all to \$1,168. The ordinary revenue reported last year was \$10,043.82, and this year it is \$10,522.38, or an increase of \$478.55. The balance of \$5,120.50 on hand is no respect greater than will be absolutely necessary in view of the work which your Committee trust will be undertaken during the year. The contributions for the Foreign Mission Fund usually come in towards the close of the ecclesiastical year, and unless there is a considerable sum in hand at the time of the General Assembly, the Committee is compelled, in order to carry on its work, to borrow long before the new contributions replenish the treasury.

In conclusion the Committee offered the following recommendations:—

1. That the Foreign Mission Committee be instructed to select and send out to China a second missionary.

2. That the Foreign Mission Committee be directed, when they have obtained sufficient information for their guidance, to select a field of labor for the young women at present in Ottawa, and to make such arrangements as they may deem expedient for their employment in the Foreign field, and that the instructions of last year in reference to the securing of female co-operation in this department of the work be continued.

3. That the present mode of selecting the Foreign Mission Committee be so far modified that all its members shall be chosen by the General Assembly, that it shall consist of fifteen persons, and that the expenses of all the members shall be paid from the fund.

On the conclusion of the reading of the report, Rev. Mr. McLeod, late English Presbyterian Missionary in China, and now of Birkenhead, delivered a most eloquent address, during the course of which he gave a glowing account of the work being done in China. He resumed his seat amid loud applause.

The Moderator, on behalf of the Assembly, expressed the universal pleasure experienced in receiving Mr. McLeod as a delegate from the English Presbyterian Church. He begged the rev. gentleman to bear with him to that body the fraternal greeting of the Canada Presbyterian Church.

Rev. Mr. Nisbet, of the Saskatchewan mission, then addressed the Assembly on the work done in his field of labor. He advocated the plan of sending missionaries to foreign fields in couples, instead of singly as heretofore. It often becomes necessary for the missionaries among the Saskatchewan Indians to do a vast amount of manual labour, principally for economical reasons. He was happy to state that this necessity would soon cease to exist, as all the mission buildings, &c., required in that district were nearly completed.

The report was received.

The Assembly adjourned at 10:15.

SECOND DAY.

The Assembly resumed at 10 a.m., the Moderator presiding.

After devotional exercises, the minutes of the previous evening's proceedings were read by the Rev. W. Fraser, the clerk to the Assembly and after a few trifling alterations affecting the roll of the Church Synod were finally confirmed.

Dr. Waters presented the report of the Committee on bills and overtures, which recommended that the business of the day should be taken in a certain order therein stated. The report was approved, and the order of proceedings recommended adopted.

THE PRESBYTERY OF BRUCE.

A memo was read from the Presbytery of Bruce, stating that the resolution passed by the Assembly in 1872, erecting

the Presbytery of Bruce, did not decidedly declare to which Synod it was attached, and requesting the Assembly to attach it to the Synod of Hamilton.

Rev. Mr. Lowrie moved that the petition be granted, and that the bounds of the Presbytery of Bruce be readjusted.

After some discussion, it was moved in amendment by Mr. S. C. Fraser, and seconded, that the Presbytery of Bruce be received under the care of the Synod of Hamilton, and that the matter of re-adjustment be deferred.

The amendment was carried.

STANDING COMMITTEES.

The power of appointing the Committee to nominate the members of the Standing Committees was vested in the Moderator by unanimous consent.

COMMUNICATIONS READ.

From the Manager of the Dominion Telegraph Company, enclosing a book of blank telegram forms, franked, for the use of the members of the Assembly.

From Mr. Wilkie, Secretary of the Young Men's Christian Association, offering the privilege of the Association rooms and library to the members of the Assembly while in session.

The Clerk having been requested to convey the thanks of the meeting to the Dominion Telegraph Company and the Young Men's Christian Association for their courtesy, the Assembly adjourned till 8 p.m.

AFTERNOON SITTING.

On re-assembling, prayers were offered up, and the minutes of the morning's proceedings were read and confirmed.

The report of the Committee on Communications was read and adopted.

STANDING COMMITTEES.

An overture was read from the Presbytery of Bruce, expressing dissatisfaction at the present mode of appointing the Standing Committees of the General Assembly, and praying that the members appointed by each Presbytery on bills and overtures be the Standing Committee to nominate members of all the Standing Committees of the Church.

Rev. Mr. Cameron said that the present mode of nominating the Standing Committees of the Assembly gave great dissatisfaction. If reference were made to the lists of committees notified on previous occasions, it would be found that in a number of instances ministers and elders were appointed upon two or three different Committees in the same year. In his opinion it was not possible for these persons to attend to so many Committees, and yet it would be found that many of these Committees held their sittings at the same period. He considered it highly injudicious of the Synod to impose such a multiplication of duties on the same men, especially when there were so many members of the Synod, who take interest in the proceedings of the Church, who are ready to serve on the Committees. If no man were appointed to more than two Committees, there would be some reason to suppose that the work would be attended to. There were a number of members who had been in the Church from fifteen to twenty-five years and yet had never had once the honour to sit on one of these Standing Committees. He thought that, in order to ensure harmonious working among the members of the Church, some change was necessary, and he was of opinion that the recommendation of the Presbytery of Bruce, namely, that the Committee on bills and overtures should be the Committee to nominate the members of the Standing Committees, would, if carried out, give general satisfaction. He thought that by such a method of procedure, there would be a fair representation of Presbyteries, instead of the unequal division at present seen.

Rev. Mr. Lowrie moved that the overture be dismissed, inasmuch as there was no reason to depart from the established usage of the Church.

Rev. Mr. Proudfoot seconded the motion. The work of some of the standing committees was so light that it was quite possible for one man to attend to two or three. There was also a saving of expense by the present method.

Rev. C. C. Stewart said that he was on three Committees, and he seldom found that he lost more than an hour or two.

Rev. J. Straith thought it desirable that members of the Standing Committees should be as much as possible the choice of the Presbyteries, or of parties representing them.

Rev. Mr. Hall considered that a good many of the objections raised to the present plan would be removed if the nominations of the Standing Committees were brought up at the commencement of the sessions, instead of at the close, as was the custom. The names of the proposed members could then be posted in some convenient place, and the Assembly would have time to deliberate as to their qualifications. There was no doubt that there were Ministers in the Church over fifteen years who had not received the recognition they should have had in the way of appointments.

Dr. Waters said that very few would feel disposed to come up to Toronto from a distance merely to serve on one Committee.

Rev. Dr. Topp said it was the custom of the Assembly to nominate its own Committees to do its own work, and he thought it inadvisable for the Assembly to delegate this power to the Presbyteries.

After some further discussion, the motion of the Rev. Mr. Lowrie was put and carried, and the overture of the Presbytery of Bruce accordingly dismissed.

PRESBYTERY OF HURON.

An overture was read from the Presbytery of Huron, praying that Mr. Thomas

(CONTINUED ON 4TH PAGE.)

Contributors and Correspondents

SCOTLAND.

SYNOD U. P. CHURCH—REMODELLING OF DIVINITY HALL DETERMINED ON—LECTURESHIPS AT A DISCOUNT—MISSIONARY MEETING AND DR. ROBB—DELEGATES' NIGHT—SIGNOR GAVAZZI—FREE AND ESTABLISHED ASSEMBLIES.

The Synod of the United Presbyterian Church has just completed a session marked by its freedom from any great excitement like that anticipated in the pending Assembly of the Free Church. This gave all the more scope for quiet and profitable attention to more ordinary though not less important matters. Dr. Joseph Brown, notwithstanding a slight deafness, made an excellent Moderator, and an excellent spirit pervaded the meetings.

One of the principal discussions was over the Disestablishment Manifesto, which, in its somewhat extreme voluntary tone, was felt to be open to misconception by the adversary. While the motion of Dr. Harper did not withhold from it the endorsement of the Synod, it insisted upon an understanding of it in perfect harmony with the "articles of agreement adopted in 1871." Having for the most part shown a wise spirit of moderation in the practical working of the Education Act, the leaders of the Church seem to feel that consistency and interest call them to the same course in regard to the Union question, and even that of Disestablishment. At the same time they do not thereby swerve from their time-honored testimony to voluntary principles, and they have the satisfaction of seeing a growing sympathy on the part of the other Churches in at least the practical results of these principles. This is seen not only in the union tendencies of the Free Church majority, but the cordiality of the English Presbyterian Church in its prospective incorporation. Even in Ireland, since the loss of their Regum Donum, the Presbyterians have learned so much toleration for the voluntarism which necessitated the secession of Dr. Bruce and his party, that they are at this very Synod found making overtures of mutual eligibility to his successors, who will probably ere long be received again into their bosom.

Finding the Scotch Union indefinitely postponed, the Synod has been addressing itself to questions which would not otherwise have passed, such as the formation of an Assembly (referred to Presbyteries) and the reconstruction of its College arrangements. The circumstances of the Church and Country have so greatly improved of late that a thorough remodelling of the Divinity Hall was discussed and determined on. The impatience of the students under the protracted course of short sessions and long intervals renders longer delay in this matter undesirable. In short, the experience of the home Church in this matter seems conclusive against lecturerships in preference to the regular professorships, for the thorough ministerial training needed in the present day, and it is well the Canadian Church should note the result.

The most interesting occasions of course for the general public were the Wednesday evening missionary meeting in the Music Hall (filled to overflowing), and the reception of Foreign delegates the evening following. At the former the veteran Dr. Robb, from Calabar, was present, and made an interesting speech. I have already referred to the prospective changes in the working of that difficult field, through the employment of Christian freedmen trained in the United States. The U. P. Church with characteristic enterprise is entering upon a new mission to Japan. Dr. McGill's announcement that it lacked but £150 of the desired £10,000 for this object was received with enthusiasm, and still more so the addition before the close of his speech that the deficit no longer existed.

On the delegates' night the Queen-st. Hall could not contain the crowd who desired to hear the brethren from abroad. Pastor Alexander Djizian, from Bytherica, told us in broken English much that was interesting of the present work of the Holy Spirit in the land which he suffered not the Apostle to visit 18 centuries ago.

Mr. George Sedgwick, from the Church of the Maritime Provinces, created considerable interest by his homely remonstrance against the oversight of the Synod of the oldest United Presbyterian Church in the Colonies in the matter of visits by delegates and other attentions.

Time and space fail to tell us of the stirring appeals for sympathy and help from brethren from Bohemia, Holland, Switzerland; France represented by the noble Christian philanthropist, Jno. Bost, of Laforce, and Italy, so eloquently pleaded for by Signor Gavazzi. It was my first hearing of this famous man, and while I was somewhat disappointed by an absence of the intellectual, both then and on Sabbath evening, in the densely packed meeting which gathered to hear him in the Free Assembly Hall, his extraordinary oratory, even in the English, which he uses freely,

but with a strong foreign accent, was all that I had been led to expect. His tall, commanding figure, eagle eye, powerful voice, and especially his passionate gestures, combined to produce a most striking effect. Fancy if you can this man concluding a climax of apostrophe to the Rone of the old tyrannical regime, gone now forever, by flinging to it from the tips of his fingers a kiss of infinite scorn and irony. The extravagance of the gesture was forgotten in its unpromeditated spontaneity. Rev. Mr. McDougall, of Florence, his companion and fellow-laborer, is evidently a man of superior mental, spiritual, and administrative qualifications.

To-day (22nd) the Free and Established Assemblies begin their sittings. Great interest is felt in both, the former especially, and notwithstanding the heavy rain all available space was crowded at the Hall when Dr. Chas. Brown preached the opening sermon from the words (Judges v. 23) "Curse ye Meroz," &c. With his usual nervous intensity he enforced the oneness of God with his people, the sin of ease-loving indifference, and the righteous judgment with which it would be followed, frequently expressing his emphasis with foot as well as hand. The suspense as to the result of this meeting is painfully great, but will now soon be ended.

[CONCLUDED ON FIRST PAGE.]

WHAT ABOUT THE SUMMER?

BY REV. JOHN HALL, D.D.

The annual migration of so many of our citizens, with its good and its evil, is a part of the situation which we have to accept. It has already begun. Houses have been taken, board has been engaged; routes have been marked out; and for those who run across the seas, berths have been engaged. Any home-life that had grown up in the winter must now be sacrificed. In its nearly six months old have now to take themselves off. Average Christians, who have found their places in churches and Christian work, are now to be thrown out, and may mark themselves for the season as "miscellaneous."

But life is short; and there is much work to be done in it. The years are few; and on the present plan—in our great cities at least—they are not, for the purposes of Christian usefulness more than seven months in length.

A most important consideration, therefore, arises. How can they, who have purposed and pledged themselves "to do all to the glory of God," redeem their pledge in this matter of summer arrangements?

1. Decide wisely on your location. You will shun fever and ague, of course. You will avoid all swamps and marshes. You will prefer a healthy region, with pure air, and if possible, pleasant surroundings. All these are good for your health of body. But, remember, there is more of you than the body. Your immortal spirit, if healthy, needs to be fed. Go where you can have the sincere milk of the Word. Go where the moral atmosphere is healthy. Especially if you have children and young people to think of, study your arrangements in the light of that prayer, "Lead me not into temptation." Do not carry these impressive hearts for the forming of whose preferences you are responsible—to places where for months the frivolous, painted, smiling world spreads out daily its attractions, and where the Sabbath brings no effective warning against its blandishments. A youth of colorless and undecided character has sometimes been led to decision for the Lord by residence, for a time, in favorable circumstances. How many have been decided for the devil by opposite conditions? That lad never saw the sexes mingle on such easy terms as in the dance, until he spent a summer at a fashionable hotel; and considering his years and his passions, it just suited him. That young girl never thought of anything but complying with her mother's wishes in everything, till she had a month at that favorite watering-place. The young ladies, to whose society she was there admitted on the balcony, showed her, by precept and example, what a baby she had been. And alas! for her mother. She will never be the same to her again! And the poor little children—well, you cannot always follow them and watch them at a place of fashionable resort; and they will find companions, and talk, and learn what they never learnt at home, and the lessons of a Sunday school teacher are soon overlaid by a thick crust of juvenile worldliness that will not easily rub off. "I'm sure I don't know where my children learnt these things"—the hapless mother may be heard exclaiming next winter. My dear madam, they learn them where you put them to school, during the summer, with such teachers as they could pick up on the piazza and in the lobbies of that little Babel where you lived last August.

2. Keep up your observance of the means of grace, wherever you spend your summer. The Sabbath is all over the United States, remember, and through summer and winter. When in Paris, the Madeleine, when in Rome, St. Peter's may claim the attendance of such folks as are "doing" these capers, but when the Sabbaths come round, find a place in God's house, and be regular in it. They who go "somewhere" every Sabbath, get little good. They cultivate a fastidious, unhealthy, and superficial style of religious thought. The changes in the pulpit are numerous enough surely, but the summer resorts to gratify all reasonable curiosity. Keep your place in God's house as you would in the winter, and use the means of grace with diligence; else the gain in physical condition may be more than balanced by loss in spiritual. Carry out the same rule in your family. Are the children to feel that God has nothing to do with us but at home? Are the channels of devout feeling to be dry all summer? If so, there is danger that they will be dry in the winter too? Half a year is

a long time in the life of any one, but especially of a young person. For the sake of the children, as well as for your own, keep the fire burning on your family altar all the year round. Don't let these young hearts feel that you have got holidays from religion as well as business. Show them that Christ's yoke is easy, and that you do not want to shake it off. So your very holidays will be sweeter, your conscience purer, and your mental health higher, and they who learn from you will feel the happy influence. Even in the most favorable circumstances, Christians find it hard to keep their garments clean; but how hopeless is the effort if the means of self-preservation be utterly neglected!

3. Keep up the effort to be of use. Are you "doing something" in the winter just to please the pastor? Are you barely keeping up your character as a church member? Are you "doing many things" because it is expected of you? If so, you may as well save yourself the trouble of keeping up appearances. He who seeth in secret knows you to be but a whitened sepulchre. But 'o you love God's service? Is Christ your Master? Do you love Him with a deep personal attachment? Then love is a constant force. It is not confined to the bounds of the parish. It disregards State lines. It ignores the seasons. Let it work freely. Do good where you spend the summer, and in every way open to you.

My dear sir, to whom five hundred dollars "don't amount to much," do you know that that sum is the annual income of the village pastor you heard last summer? No wonder his sermons were not lively. A hundred dollars' worth of books would be a nice memento of your presence. You could tell him playfully that you would take out payment in earnest prayers and stirring discourses. And, if you took a pew and paid for it handsomely—stipulating with the Trustees that as the minister preached and not they, he should have the money—do you think anybody would be the worse? And you might even do a little visiting. It makes a walk much pleasanter to anybody to have an object. Perhaps you might counteract, in some little measure, the corruption which your fellow-citizens so frequently carry into quiet villages. And you, my dear lady, might do a little Sunday-school teaching. It will encourage the boys and girls in that secluded valley to see that pretty lady from the city humbly trusts in Christ, and it will make them gender to listen to the tones of your voice pleading to them for Christ. There are bonds stronger than iron. Let us bind them around the hearts of our fellow-creatures, and so link city and country together and practise the patriotism we applaud by diffusing truth and spreading righteousness.

Nor would it be any great drawback, we presume, to your Christian comfort, if the church should be a little different from your own in name and form. A little Methodist zeal will not hurt an orthodox Presbyterian. Nor will the Presbyterian preacher do any real harm to a Congregational or Baptist hearer. Any of these may, for the time, pray truly through a liturgy, if there is no church without one, and be all the better for having it interpreted by a Bishop Melvino or a Dr. Tyng. One can hardly go anywhere that work may not be had and ordinances enjoyed.

"But," says some one, "where I go, I am sorry to say, we have not an Evangelical church; the only place there is a little Ritualist." My dear sir, buy Appleton's Guide. Look at the map. This is America, my dear sir; and do you mean that over all that expanse, with its sweep of sea line, its ranges of Alleghanies, its Green, its White, and its Rocky Mountains, its plains and valleys, its countless towns and villages, and all its river banks, you can only pitch on a place where salvation is to be sought at the cost of spiritual health? My dear sir, the thing is absurd. "Where there is a will there is a way." You profess to be Christ's. You are His everywhere. You enlisted for Him. Go where you can best serve Him. The days of hermits are past. We believe in the communion of saints. When business can be left behind seek pleasure truly, and it is best sought in doing God's will. "Be not let go they went to their company." So did the disciples Peter and John. So do all men. The worldlings go to their own company—to the ball-room, the race-course, the theatre, and other great reveling meetings, where the devil's service is maintained. Go you to your own company also, and live everywhere as if from that place God might summon you to heaven.

PRESBYTERIAN SYNOD.

The annual meeting of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, was held in St. Andrew's Church, Montreal, on Tuesday evening, at half-past seven.

SERMON.

Rev. John Hogg, D.D., of Guelph, Ont., the retiring Moderator, preached the opening sermon. His text was:

"Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one."—John xvii., 20.

After alluding to the plain, simple, but sublime prayer which the Saviour offered up, and recorded in the seventeenth chapter of John, the Rev. Dr. touched upon the union of Christians among themselves. The love which believers bore to one another was very different from that felt by them for the world at large. There was a dependence, a brotherly fellowship among Christians, which followed from their continual communion with Christ. There was but one flock and one Shepherd, and at the day of Pentecost the Church had outwardly or inwardly but one thought, but one aim. The Apostle Paul treads in the footsteps of Christ, and demonstrates the unity of the Church by comparing it to a temple, of which Jesus is the corner-stone. This edifice, built with spiritual stones from the dark quarry of human nature, rises in truer and grander proportions as age by age; and by and by the cope-stone shall be placed, and the glorious work shall have been accomplished, as Christ comes in all his grandeur at the last great day. The speaker

next alluded to the fact that the institution of the Lord's supper prepared Christ's disciples for the terrible ordeal through which they passed; that in modern days dissensions had arisen as to the terms of communion which did much harm. Let them go by the rule to receive none whom Christ had refused, but to extend an open hand to all who still had faith in his atoning blood. The nature of the union which binds believers is of the same nature as that between father and son. Our Lord speaks as a mediator. In carrying out the scheme of man's redemption, Christ by his death accomplished the work given him by the Father, and whatever divisions there may be among Protestants, all are agreed on those articles necessary to the well-being of the never-dying soul. The Church on earth can never be perfect—even in the little band of twelve that gathered around our Saviour there was one traitor. However, the greater number of converted persons in a society, the better claims it has as a branch of that above. Again, the visible union of Christians here below has a great effect on the worldly. Christ prays for it. In the second century of the Christian era, the brotherly love among his followers attracted the attention of the heathens. With one doctrine, one aim, and one mind they sought to turn sinners from their evil ways. There was a sad difference now. Dissensions and hatreds were seen. What a perversion of Scripture, that one denomination should proudly say to the adherents of another, "Come out and be separate," as if there was safety only in one little fold. If infidels and gainers were ever to be silenced, it would be by showing them a united front. Missionaries were successful among the heathens only as they merged their differences. Whether standing or kneeling in prayer is the true position, are minor considerations. Let us then remember the blessed declaration of Our Lord that "God is a spirit, and they that worship Him must worship Him in spirit and truth." Three methods of effecting a union of Christians has been tried. Diversity of opinion has been strictly prohibited. This has proved a complete failure, as instanced in the Church of Rome; causing a dead uniformity. Again others attempt the same by argument and discussion, but they soon grow so embittered as to form a striking contrast to the mild genius of Christianity—the only way for believers to agree on the great cardinal points of doctrine, without which no man can be saved, and give latitude to those who differ with them on minor affairs. There were the essential doctrines of the Gospel recognized by all evangelical denominations, which were necessary to maintain spiritual life, and beside these, and sacrifice not inconsistent with principle should be made to one another. "Behold how good and how pleasant it is for brethren to dwell together in unity."

CONSTITUTION OF THE SYNOD.

At the close of the sermon the Moderator immediately called the members of the Court together for the purpose of constituting the Synod.

Rev. J. H. Mackerras, M.A., the Clerk, first read the Synod roll for the eleven different Presbyteries, there being present forty five ministers, and fifteen elders, who answered to their names.

Rev. Dr. Hogg then introduced to the members of the Court the subject of the election of a Moderator for the ensuing year, and nominated with a tribute to his excellent qualities the Rev. James Patterson, of Hemmingford, P.Q.

Rev. A. Mann, M.A., of Pankermham, moved, and Rev. D. M. Gordon, B.D., of Ottawa, seconded, that Rev. James Patterson be the candidate elect.

At this juncture Rev. Gavin Lang was nominated by Rev. D. MacGillivray of Brockville, but declined the honor with many thanks.

Rev. Mr. Patterson was then duly elected, and took the Moderator's chair. In alluding to the high honor conferred on him, he felt sure he would share the feelings of all his predecessors in beholding the diligence and earnestness displayed by the members of the Court in their deliberations on the important matters brought before them, and in return he would endeavor to discharge faithfully the duties assigned him.

The thanks of the Synod were then given to the retiring Moderator, Rev. Dr. Hogg, who replied in appropriate language.

A committee composed of Revs. Dr. Jennings, Bayne, Hogg, Muir, and Rev. Messrs. McPherson and Currie, with Rev. Mr. Burnett of Hamilton as Convener, was then appointed to prepare obituaries concerning the members of the Court who had died during the past year.

A committee was next appointed to arrange the order of business, and members named for the following committees:—

To consider and report on Bills and Ordinances. To consider and report on Resolutions, Complaints, and Appeals. To revise Synod and Commission Records. To revise Presbytery Records. To draft an Address to the Queen. To draft an address to the Governor-General. To report on applications for leave to retire from active Ministerial Duty.

After some discussion on the manner of appointing members of committees,

Rev. D. Ross, D.D., and Rev. K. McLennan were re-elected Trustees of Queen's College, while Rev. N. McNish, B.D., of Cornwall, was elected in place of Rev. Dr. Barclay, retired.

A call for the report and financial statements of the Temporaries' Board being made, the Diet adjourned.

SECOND DAY.

June 4.—The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, met this morning at eleven o'clock, and was constituted with prayer. Devotional exercises were conducted by the Rev. D. McGillivray, of Brockville.

On motion it was unanimously agreed that the following ministers, strangers, who were present should be allowed to sit in Synod and deliberate:—Rev. Dr. Burns, of Cote street Church; Rev. R. W. Jones, of Chalmers' Church; Rev. Wm. McMillan, of

Nova Scotia; Rev. Malcolm McNeil, of Nova Scotia, and Rev. Mr. McClelland, from the United States.

The Clerk read replies to the address by the last Synod to the Queen, the Governor-General, Lord Dufferin, also to Lord Lisgar. At the instance of the Rev. Gavin Lang, a reply delivered at Toronto by Lord Dufferin was read.

The Clerk also read a number of applications from ministers for leave to retire from active ministerial duty on account of age or infirmity.

On motion by Rev. A. Currie, a long discussion ensued as to the propriety of making an almost entire change in the constitution of the Examining Committee for 1873-74.

Rev. Dr. Cook said the men best qualified for the examination of students should be on the committee, as the examination was a delicate matter. He advocated changes being made slowly and by degrees.

Rev. Dr. Jenkins observed that every year new men were introduced into the committee, and he supposed such policy would be continued.

Rev. Dr. Cook thought that the Presidents of Queen's and Morris's College should be on the committee, as they were able to elicit from the students all that the latter know.

Rev. A. Currie, in supporting his motion, acknowledged that the Committee had hitherto done its duties efficiently.

Rev. K. Maclellan moved in amendment, seconded by Rev. Dr. Jenkins, that eight members of the Committee be annually dropped to be replaced by eight new names.

After a protracted debate the Rev. Dr. Cook moved in amendment to the amendment, seconded by Mr. Morison, that the present Committee be re-appointed.

The original motion, also the amendments, were at length put, and Dr. Cook's amendment was carried by an overwhelming majority.

The Diet then adjourned.

THIRD DAY.

June 5.—The diet having been constituted, the Moderator called on the Rev. R. McCann, one of the delegates from Nova Scotia, to lead the devotional exercises.

The Clerk afterwards read the minutes of yesterday's diet, and the same were sustained.

Mr. Grant, of Halifax, appeared as a delegate, and was asked to sit and deliberate with the Synod.

On motion of Rev. Gavin Lang, Rev. Mr. Ellegood, of St. James the Apostle Episcopal Church, who was present, was also asked to sit and deliberate.

The Ottawa Presbytery recommended that the Rev. Mr. Cleland be received as a minister of this Church, without the usual year's probation. The application was referred to the Examining Committee.

The Guelph Presbytery reported, recommending that Rev. Mr. Waite, late of the Primitive Methodist, be received as a minister. Referred.

Mr. J. B. Taylor was also recommended by the Presbytery of London to be received as a probationer. Referred.

The four retiring members of the Temporaries Board were re-elected.

On motion, it was resolved that the next meeting of the Synod be held in St. Andrew's Church at Ottawa, on the first Tuesday of June next, at 7.30 p. m.

FOURTH DAY.

June 6.—At the Synod of the Church of Scotland to-day, the Rev. Mr. Muir, of Galt, made a verbal report, stating he had attended as representative of the Church of Scotland in Canada the General Assembly of the Canada Presbyterian Church. He had been received with great cordiality and good feeling by the Assembly, whose members assured him that they were willing to take all proper steps to bring about the proposed union.

At the close of his address, the thanks of the Synod were conveyed to him by the Moderator.

Dr. Bain, of Perth, presented to the Synod a document showing that a Mrs. McIntyre, a member of his congregation, had let by will a sum of \$400, to be applied to the schemes of the Church. He suggested that \$150 of this should be applied to the Sustentation Fund; \$100 to the ministers, widows, and orphans; \$50 to the French Mission, and \$100 to the Manitoba Mission.

The proposition was agreed to.

A proposition from the Rev. Mr. Nicol, in regard to his claim on the Widows' and Orphans' Fund, was referred to the favourable consideration of the Board of that fund. The applicant was stated to be in most precarious health.

Mr. J. S. Burnett, of Martintown, submitted an overture from the Presbytery of Glengarry, to the effect that a Committee be appointed to examine diplomas and degrees granted by certain disreputable Universities in the United States, which Universities make a traffic of conferring degrees. After remarks by Dr. Jenkins and Rev. Prof. Murray, on motion the overture was dismissed simpliciter.

AFTERNOON SEDERUNT.

After routine Rev. Gavin Lang presented an overture to the effect that, whereas grave doubts had arisen as to the effect which the proposed scheme of Union or no Union would have upon the past relations of the temporal fund, be it resolved that the whole scheme be referred to a special legal commission to ascertain how far the changes proposed may affect the purposes for which the temporaries' fund was first obtained. He said that although he had great hesitation in bringing before the Church Courts matters relating to filthy lucre, he thought the question at issue was one which should well find a place here. After speaking of the great importance of the subject, the Synod at which this large scheme was first brought up was the first he had the honor of attending. At the time he knew nothing of the Clergy Burses or of

[CONCLUDED ON THIRD PAGE.]

Substath School Teacher.

LESSON XXV.

June 22, 1873.

THE LAST DAYS OF JOSEPH.

Gen. 1, 15-20.

COMMIT TO MEMORY vs. 24, 25.

PARALLEL PASSAGES.—Heb. xl. 10, 22; Acts vii. 16, 16.

With vs. 15-17, read Prov. xxviii. 13; with vs. 18, 19, read Rom. xii. 10; with v. 20, Ps. lxxvi. 10, with v. 21, Matt. v. 44, 46; with vs. 22, 23, Ps. cxviii. 4, 6; with v. 24, Ex. ii. 16, 17; and with vs. 26, 26, Josh. xxiv. 32.

CENTRAL TRUTH.—The path of the just is as the shining light. Prov. iv. 18.

INTERNATIONAL TEXT.—Do not overcome evil, but overcome evil with good.—Rom. xii. 21.

There is a beautiful unity (a) between the facts of this lesson and (b) these facts and the rest of Joseph's career. We here study the close of a life rounded off and complete, and a character as nearly perfect as anything human of which we know. We may arrange the topics under three heads, of which the first shall be:

I. JOSEPH'S MAGNANIMITY.—His father died (Glx. 33) and was buried, after being embalmed by Joseph's physicians—one class of whom made this a speciality, according to Herodotus, who says it took forty days to do it. After a month's mourning Joseph obtained leave of absence to bury Jacob (v. 6) in the cave of Machpelah (v. 13). It was a state funeral (Mr. Lincoln's a good example), in which Hebrew and Egyptian joined. Great men may be honored in death; men may lawfully desire to lie with their kindred; and in this case the burying in Canaan had a profound meaning for Israel's family.

Now that Jacob is gone the old fears come to the brothers. They have misgivings notwithstanding all Joseph has said and done. They take measures, by reminding Joseph of his father's wish, to secure to themselves that favor which they feared was only shown in deference to their father's feelings. There was a good and a bad element in this. (1) It was good that they remembered their sin. It would promote humility. So we should remember (Eph. ii. 11) we can be pardoned, accepted, adopted, sanctified, but we are still sinners—even in heaven we shall not forget that we are sinners saved and glorified. Ps. li. 3, and Rev. v. 9.

(2) It was bad that they doubted one all whose words and works were fitted to inspire confidence. So we do, in our unbelief; in going back to look at our own goodness; in recalling our evil as if it were too much to be forgiven. There was some implied reflection on Joseph; and there is some reproach on the Lord in all Christians' remaining unbelief. 2 Peter i. 9. See Isa. vi. 7.

Under the admonitions of conscience (v. 15) they feared, and sent a messenger, one of themselves (Benjamin it is conjectured), or a common friend (v. 16). They could not understand all the nobleness of Joseph, just as we fail to comprehend the riches of divine grace. Doubtless they had talked this matter over before their father, in anticipation of the death of so effective a mediator, and drawn from him the message.

Joseph is touched, v. 17. "Wept," recalling the past; putting their fears, affected by his father's solicitude, and no doubt the obvious fulfillment of his dreams. Doubtless he brought them all, to receive assurances of forgiveness and good will (v. 18). He gives

(1) Reasons. He is not in God's stead. He is not to take vengeance in his hand. God has already shown His mind regarding the matter, v. 20, by bringing good out of it, "saving much people alive." So the Lord reasons with men, and shows how he can be "just and yet the justifier." Rom. iii. 26.

(2) He gives promises (v. 21). "Fear not;" "I will not sustain you." Isa. xlii. 25, and Isa. xliii. 1, 2; Matt. x. 31. (The "fear-nots" of Scripture are worth studying.)

II. JOSEPH'S FOSPERITY.—"He dwelt in Egypt," had a home in it, and as much home-feeling as consisted with the patriarchal hope. He was rich, trusted, honored, and beloved. Ps. xxxvii. 3, was made good to him.

He lived long, for Egypt, and considering his life-work and many cares. So it is promised in Ps. xci. 26.

He had family blessing, saw his great grandchildren; some read it even their children; it appears he saw Ephraim's grandchildren, and Manasseh's grandchildren were probably brought up with him.

III. HIS FAITH TRIUMPHANT IN DEATH (v. 24). He is not surprised, nor terrified. He firmly believes the divine word, of which the peculiar promise to his family referred to the land. He bore witness to those around him: "God will surely visit you," &c. He gave evidence of his faith in binding his brethren to carry up his bones, v. 25. This was prepared for by the ordinary Egyptian method of preserving the body in a coffin. In due time the pledge was redeemed, Ex. xiii. 19, and Joshua xxiv. 32. Cases for mummies are sometimes of stone; but often of wood (sycamore), even for kings; and the intention to carry the remains to Canaan made wood proper here. So ended on earth, an unselfish, heroic, unique career!

There are various points on which from the lesson the minds of children may be directed, such as

(1) A good man need not refuse compliance with the proper customs of a country. Joseph mourning, embalming, &c.

(2) Proper respect for the memory of the dead is to be shown. There is a kind of sacredness about the human body in the Bible.

(3) The home-feelings are of great value—father and son bound together; Jacob's tender memories of Rachel; joy in his grandchildren; Joseph's also. And the

lack of these illustrated in the early life of Joseph and his brothers. If we have not pure, true homes with love and mutual helpfulness in America, we cannot be a happy and prosperous people.

There are some great spiritual truths, which, though not taught, are yet illustrated in this lesson.

(1) Conscience will often bring back the evil we have done in our pride, unbelief, and thoughtlessness against our Elder Brother. So we become afraid. What should we do?

(2) Go to Him, own the guilt, and throw ourselves on His grace. 1 John i. 9.

(3) The comfort comes not from any reasoning of ours, but from his promises. Think of them trying to cheer one another by saying, "it is long ago; it was not so bad after all; others have done worse; at least we did not kill him." Far better own the evil and get the promises. So with us and the Lord.

(4) This lays a foundation for the perfect love, which casts out fear. (2 Peter i. 8.) 1 John iv. 16, 17, 18.

ILLUSTRATION.

EMBALMING.—"In Egypt," says Herodotus, "certain persons are appointed by law to exercise this art as their peculiar business, and when a dead body is brought to them they produce patterns of mummies in wood, imitated in painting; the most elaborate of which are said to be of Osiris."

The second which they show is simpler and less costly, and the third is the cheapest. Having exhibited them all, they enquire of the persons who have applied to them which mode they wish to be adopted, and this being settled, and the price agreed upon, the parties retire, leaving the body with the embalmers." ("The Ancient Egyptians," vol. i. p. 383.) Herodotus died about B. C. 408.

PRESBYTERIAN SYNOD.

(CONTINUED FROM SECOND PAGE.)

the legality or illegality of the new division of the fund in the event of Union. He did not pay strict attention to the proceedings in Toronto. Since then his attention had been more directly brought to bear upon it, and so far as he understood the question, there seemed to him a general objection to the proposed division. The Synod would remember that the Fund was created in 1871, when one-seventh of all of the then unsettled lands of the Province were reserved for the encouragement of a Protestant church and the maintenance of a Protestant clergy. It was not for a long time that the Church of Scotland got its right share of these clergy reserves, and indeed, he was not sure if it had ever got it. After keen litigation, during which much bad feeling had been created, our rights were conceded in the highest quarters. These were conceded, not because the Church of Scotland was a Presbyterian Church, but because the Church was the direct representative of the Church of Scotland. He pointed out that under the terms of commutation all rights of the clergy were specially reserved, and could not be diverted without the consent of all parties who were or might hereafter be concerned. He further argued that in the event of the terms of the union being arranged and the terms not being sanctioned by the Dominion Parliament, Synod would be placed in an awkward position. He therefore desired the question to be looked at in all its legal bearings.

Rev. Dr. Cook contended that there could be no question as to the power of the Dominion Government to sanction the arrangement. They could and would, provided all parties concerned were agreed, pass the legislation which was desired, and therefore, before anything could be done, it was necessary to have the views of the Synod upon it.

Rev. Dr. Gordon said reference had been made to the Synod's power to make such an arrangement; that it had the necessary power he contended was the case. In support of his contention he instanced the fact that the clergy themselves had had power of commutation, also that they had the power of making a grant from this fund for Queen's and Morris College. This being proved, he went on to show that in 1871 and 1872 the Synod had been almost unanimous in favour of Union. He went on to show that the proposed disposition of the Temporalities Fund was quite in accordance with the terms of its foundation. It was proposed to devote it to the support of aged ministers and to the Widows' and Orphans' Fund, and the maintenance of the Queen's College. He concluded by asking whether a better division could be made.

The debate was continued by Mr. Barker, Rev. Dr. Bell, Rev. Professor McKernan, Rev. R. Campbell, Mr. J. Craig, Rev. J. Davidson, and Rev. D. J. McDonnell.

The Diet then rose.

In the evening the secret of the discussion was resumed by Rev. Mr. Mann.

Mr. J. L. Morris reviewed the case in all its legal bearings, saying that though he did not support the overture, he believed that those who supported it were quite justified in doing so, if they had doubts as to the legality of the provision.

After some remarks from Rev. Mr. Dobho, Rev. K. McLennan moved that the object desired, if obtainable, be referred to the Union Committee, and that they be specially charged with attending to it.

Rev. Mr. Carmichael and Rev. Mr. Bain, Rev. Mr. Cochran and Rev. Mr. Watson, having addressed the Synod, Rev. Mr. McLennan withdrew his amendment.

Rev. Mr. Burns commended the wisdom of the fathers of the Church, who had so tied up the moneys of the Church exclusively to the Church of Scotland. He, as a communicant, should stand by his right and not for the wise motion of Rev. Mr. Lang.

Rev. Gavin Lang having summed up the debate, the motion of Rev. Mr. Lang, with an amendment of Rev. Mr. Gordon, to dismiss the overture, were put to the meeting.

The vote was for the amendment, 68; for the motion, 26.

Rev. Mr. Lang's motion was consequently declared lost.

Rev. Mr. McLennan submitted a copy of the minutes of a joint meeting of the Committees on Union, begun at St. John, N. B.,

on the 11th of April, in which were embodied minutes of a meeting held in Montreal on the 20th of December, at which the Synod Committee conferred with the Committee of the General Assembly of the Canada Presbyterian Church, on certain matters which had been made a subject of special instructions to either or both Committees. This Conference was held with a view of expediting the further prosecution of negotiations at the joint meeting of all the Committees. The Synod's Committee reported as follows:—With respect to the first subject of the Conference, viz., the Headship of Christ, your Committee had no instructions, but they knew that the mind of the Synod is as to the introduction of it into the articles of agreement or any resolutions pertaining thereto, and they endeavoured to act in harmony with your sentiments and views. They believe that they in any statement or explanation set forth the historical and doctrinal relations of this Church with the subject, they would have exceeded their duty, and done what would have proved unacceptable to the Synod. Any difficulty that might have been apprehended from either giving or declining unauthorised declarations, was avoided by the action of the Conference at this stage being confined to the reading of the documents, and the extracts of the documents, which are embodied in the minutes now submitted. Your Committee, at the Conference at Montreal, agreed to supply the other Committee with copies of what they read, that they might deal with them as they pleased in their report to the Assembly. Your Committee express a hope that it will not appear that they have in any way compromised the position which the Synod desires to hold in this matter. Indeed, the Committee felt, and still feel, that the meeting on the subject was uncalled for, the theological orthodoxy of the Synod in regard to the doctrine of the Headship of Christ having never been a matter in question, even with those who seceded from it in 1844, and the real ground of that secession having been the communion of the Church of Scotland, which it is now understood the United Church will have with it equally with the other Presbyterian Church. With respect to the second subject considered at Montreal, viz., Sine grants to educational institutions of a denominational character, your Committee conceived that the resolution of the Conference, which was adopted by the joint meeting, accords with the spirit of the instructions given to your Committee, and venture to hope it will meet with the Synod's acceptance. As to the question pertaining to the election of Theological Professors, whether it should be by the Supreme Court of the Church, or by the governing heads of Colleges, or by the latter of which heads the Synod last year expressed a decided preference, and instructed the Committee to ascertain how far the views of the other negotiating Churches are in accord with this preference, neither the Conference at Montreal nor the joint meeting at St. John was able to arrive at an unanimous deliverance, although the discussion of the subject was admitted to be pertinent and beneficial. There are those who have objections to both systems, and it is probable that some plan retaining the best features of each will meet with general favour in the United Church. The few changes which have been made in the resolutions accompanying the basis will, it is hoped, be regarded as amendments. Your committee are presenting, they trust, their final report. In attending to the important business entrusted to them, they have interpreted the unanimity which has characterized the proceedings and deliberations of the Synod in three successive meetings as indicative of a policy decidedly in favor of union; and for this unanimity they would not have felt sufficient encouragement to continue their labors, and they would have felt themselves justified in declining the trust reposed in them. Guided by the discussions which have taken place, the resolutions that have been passed, and the instructions that have been given by your reverend Court from time to time, they have endeavored, to the utmost of their ability, to regulate the measures that shall lead to an honourable consummation of the proposed Union bases again agreed upon in Committee, which have been already unanimously accepted by the Synod. The accompanying resolutions before the Synod at its last session, are returned with alterations and additions that are few and unimportant, but at the same time reflecting, it is truly believed, the views entertained by the Court. That there should be some diversity of opinion with regard to one or two of them is not surprising, when the nature of the interests involved is considered, but the general favor in which they have been received seems to warrant the conclusion that under the circumstances, and looking to what is practicable, they are the best that can be framed. Your Committee therefore think themselves justified in advising that the time has come for the Synod to transmit their basis and the accompanying resolutions now reported to inferior judicatories and congregations of the Church, with instructions to consider them carefully and report their opinions thereon to the next annual meeting, so that the minds of office-bearers and members of the Church may be fully ascertained with respect to the practicability of the proposed union without further delay. In advising the adoption of this constitutional course, conformably to the action agreed upon by the Negotiating Committees at their last meeting, they further recommend that they be transmitted without change, so as to avoid the necessity of another joint meeting of the Committees.

Rev. Mr. McLennan reviewed the action taken by the joint committee, both at St. John and in Montreal, as to the temporalities fund, theological colleges, &c., together with the name the united Church was to bear. He then pointed out some of the most salient points in the report which he had just read.

Rev. Dr. Cook rose to move a resolution approving the report. In 1844 an attempt had been made at the reunion, which it was thought had unhappily failed, but perhaps now it would be proved that such was not the case. In the confident expectation that the resolutions for union would be passed elsewhere, he confidently moved the adoption of this report. In asking the consent of the Union which was now under consideration, losses had to be

MISSIONARY OPERATIONS OF THE U. P. CHURCH.

The missionary operations of the United Presbyterian Church of Scotland are on an always extending scale.

The Home Mission report for 1872, as read at the late meeting of Synod, showed that 208 congregations received a supplement to the stipend they provided for their ministers. The aggregate income of these congregations for the year had been £32,968. 9s. 8d. stg. for strictly congregational purposes. The missionary income was £3,514. 5s., making a total of £36,482. 14s. 8d. The whole amount received over the whole Church for all purposes of a congregational or benevolent and missionary character had been £380,959, or £5,777 more than during the previous twelve-month, and more than has been contributed by the U. P. Church in any one year. This is considerably more than a million and a half of dollars contributed by the members of 611 congregations, made of by no means the wealthy of the land.

The missionary income, both for Home and Foreign purposes, had increased in 1872 by £1,400 on the latter, and £541 on the former.

The Foreign Missions were in seven distinct and considerably separated fields. They are situated in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, and Spain. In these various mission fields there are an aggregate of 48 ordained European missionaries, 8 European medical missionaries, 5 ordained native missionaries, 2 native licentiates, 3 European male teachers (besides 2 about to leave for Old Calabar), 9 European female teachers, 63 native catechists or evangelists, 138 native school-masters, 24 native female teachers, 54 principal stations, 143 out-stations, 6,630 communicants, 1,024 candidates, 167 week-day schools, with 9,183 pupils; the total educational agency consisting thus of 291 persons. During the past year £2,853 had been sent to the Continent of Europe for the aid of evangelical Churches and societies.

inquired. We had to lose our connection with three centuries of a Church in Scotland and the clings of saints at home, but, as in life changes had to be made, as was it with churches; and, as Canada had long hung on the apron strings of England, so was it with the Church, which was now going on its own way. He felt that this could be done without diminution of respect for the Mother Church, and we should always recollect the innumerable favors we had received from the Church of Scotland. We should never cease to take an interest, and to watch and pray for her continued prosperity. With those who came from thence it was natural to cherish a love for the old land, and to desire our children to do the same; but their ideas became fixed on their own native land, and patriotically—so it was then only a patriotic sentiment to desire to establish a Church of its own for this country. He quoted the text of the sermon preached at the opening of the session, dwelling strongly on the Master's prayer, "That they may be one." If it were possible that a chord could be struck in heaven which would vibrate on the Saviour's heart, there could be no sacrifice too great to make on this earth, and nothing could better have this effect than the doing away with the coldness and uncharitableness of which this union would serve to do away with. Our friends elsewhere being, as it were, behind clouds, not knowing, probably said hard things of us, and we of them; but when the clouds were removed, they really appeared to be our brothers. He prayed that God's blessing would attend the union which now appeared about to be so happily consummated. He moved, seconded by Mr. J. L. Morris, that the Synod receive the report and approve the basis laid down as the report and the accompanying resolutions for the proposed union, and agree to send down the report and resolutions to the Presbyteries, instructing them to send them down to the Kirk sessions in order that the matters might be reported on at the next meeting of the Synod, and that this Synod heartily rejoice that the prospects of union are so favourable.

Mr. Morris having spoken in support of the motion,

Mr. Mitchell held that the union, as proposed, could not be entered into as proposed without this Church's allying itself, and saying that the men who had so nobly stood out in 1844 were wrong, which he for one did not believe to be the case. He contended that the funds of the Church were by the proposition to be diverted to objects for which they were never intended, and devoting them to objects toward which the more numerous Canada Presbyterian Church was not giving an adequate amount. None of their colleges were endowed as we were, so that the amount called for their support, which was now being made in their Church, would fall on ours. The position which was now being taken was not honorable to the Church of Scotland, and he moved, seconded by Rev. Mr. Burnet, of Hamilton, that the Synod thank the Committee for the manner in which it had carried out its instructions, and rejoice to find that the standards and government of the Canada Presbyterian Church are precisely identical with our own, yet inasmuch as our spirit and desire for union do not seem to be reciprocated by the General Assembly of the Canada Presbyterian Church, and inasmuch as the desire of the people for union is thereby much lessened, be it therefore resolved, that unless it lay aside discussion on an interpretation of the standards, this Synod withdraw from the union.

Rev. Mr. Burnet spoke in a somewhat similar sense to Mr. Mitchell.

Rev. Mr. McLennan read a telegram from Dr. Lopp, of Toronto, stating that a basis of union had been passed to-day by a vote of 123 to 84.

Mr. Craig said that much had been said about this Church having money. In 1844 it had not only all the money, but nearly all the ministers. Now what was it? The other Church had vastly outstripped them, and would, he ventured to say, continue to do so. If they wanted this Church to dwindle down, let them continue as they were. For his part he objected to being placed as a member of the Union Committee in the position in which they would be placed by the vote of that of Mr. Mitchell was adopted.

Synod rose at 11:30.

PRESBYTERY OF ONTARIO.

This Presbytery met at Prince Albert, on the 20th of May. A full representation of members was present. The business was chiefly of a routine nature. Mr. Scott, who had been appointed to represent the Presbytery in the Home Mission Committee, at their last meeting, reported that he had succeeded only partially, both in regard to securing labours for the Mission field and in obtaining the pecuniary aid which the Presbytery, through him, had applied for. No Gaelic student had been obtained for Islay and Palestine, which are henceforth to be wrought together, and if adequately supplied in Gaelic, they would be likely soon to advance to a self-sustaining position as a pastoral charge. Mr. Smith renewed the attention of the Presbytery to the very large amount of labour laid upon the clerk in giving him charge of distributing probationers in the vacancies and making other arrangements for their interests. After conference and the presentation of several motions, it was carried to appoint Mr. W. D. Ballantyne to attend to this business and leave the Clerk with responsibility only in regard to his own departments. Mr. Cross turned attention to an alleged defect in the deed which the congregation of Newton had given to Mrs. Riddell, inasmuch as the authority of the Presbytery to sell had not been obtained. It was resolved that, should it be found necessary to amend said deed, the congregation have the full consent of the Presbytery to sell, and the Clerk was directed to certify this to the congregation of Newton. A letter was read from Mr. Gustavus Mauro, who has finished his curriculum of study, intimating his desire to get transferred from the Presbytery of Montreal to Ontario Presbytery, to obtain license after his trial had been given in Messrs. Murray, Currie, and Cockburn were appointed a committee to examine Mr. Panton, and if satisfied, they were authorized to assign him trials for license; and upon their favourable report the Clerk was directed to apply to the General Assembly in the usual way, for liberty to proceed to license. Mr. Scott intimated his procedure in moderation of a call in the congregation of Peel Street Church, Lindsay, in reference to which his conduct was approved; from his report it appeared that Mr. James Smith, probationer, had been unanimously called. Mr. Scott also stated what the congregation proposed to give as a stipend, and referred for further information to Mr. Murray, commissioner of the congregation. At this stage it was, on motion, duly seconded and agreed to, that the case should not be proceeded with until the Presbytery held conference in reference to some matters of vital importance to the Lindsay congregation and the interest of religion generally; and that such conference should be held with closed doors. All parties present, not members of the court, at the request of the Moderator, then retired. After considerable time spent in conference, a resolution was come to, that the call be laid on the table until certain enquiries should be made in different quarters to enable the Presbytery to see the path of duty, in the matter. A few days subsequently a letter was received by the Clerk from the congregation of Lindsay, containing a notice of a congregational meeting, at which an earnest request was agreed to, requesting the Presbytery not to sustain the call. Arrangements were made for the dispensation of the Lord's Supper in the vacant congregations of Benavon and Wick. A letter was received from Rev. A. Kennedy, Dumbarton, in reference to his resignation some time since laid on the table, intimating that although his health had, on the whole, considerably improved, he did not feel that he ought to withdraw his resignation; but would nevertheless continue to officiate as usual, as he might be enabled. The Clerk explained that the letter had been designed to be brought forward at the last meeting of Presbytery, but owing to the state of the roads, the commissioner, Mr. Parker, had, when far on his way, been obliged to turn back. After deliberation the Presbytery, on motion made and duly seconded, agreed to express their great satisfaction at learning that Mr. Kennedy's health is so far improved, and earnestly hope that he will ere long see his way clear to withdraw his resignation. By special call of the Moderator, the Presbytery again met on the 2nd day of June at Columbus, to consider the case of Lindsay, when the communication above referred to was laid before the Court, along with a reply to a communication sent to the Clerk of Toronto Presbytery, bearing on the case. After conference the Presbytery unanimously resolved to proceed no farther with the call, and declared it to be set aside. The next regular meeting of Presbytery is to be held at Prince Albert on the 3rd day of July in Mr. Foreman's Hall, at 11 o'clock a. m.

K. H. THORNTON, Clerk.

In Italy the chamber of deputies has finally passed the bill for the abolition of religious corporations, and thus in spite of the theatrical anathema of the Pope.

The London Church Herald describes the Bishop of the period in a way which certainly illustrates freedom of speech in England: "Cunning and clever, he keeps as chaplains lick-spittle creatures of the baser sort, who hoist moral storm-signals to see which way the wind blows, or who act as clerical detectives in plain clothes, and inform his lordship of their earnest labors. The Bishop only exercises hospitality when such work is absolutely essential, being stingy, penurious, and grating. With nauseous ostentation, owning £5,000 a year, he has cut down his household expenses, so as to save money and found a family. Butler, footman, and pages are not now at the palace. And a witty country wag libellously avers that the Bishop is shaved by the lady's maid. He rides to confirmations in a fog, or sometimes walks all the way in wet weather, taking care that one of his literary chaplains privately informs some of the London newspapers of his truly humble and Christian spirit."

Church Reform.—The movements of the Old Catholics in Switzerland are giving impetus to the reform. Dr. Reinke has recently held several public meetings attended by large and enthusiastic audiences, who have asserted him that the Old Catholic cause is now triumphant in the Republic.

PRESBYTERIAN PRINTING AND PUBLISHING COMPANY (LIMITED)

NOTICE IS HEREBY GIVEN, that the parties whose names and places of residence are mentioned below, and who are all British subjects, intend to apply, after the expiration of one month from the first publication hereof in the Ontario Gazette, to His Excellency the Lieutenant Governor in Council for a Charter of Incorporation by Letters Patent, under the provisions of the Act passed by the Parliament of the late Province of Canada, in the 27th and 28th year of Her Majesty's reign, chapter 23, and intitled "An Act to authorize the granting of Charters of Incorporation to Manufacturing, Mining, and other Companies."

1. The names in full of the applicants and their places of residence are as follows:—C. BRACKLEY ROBINSON, of the City of Toronto, in the County of York, and Province of Ontario, Publisher; JOHN MILLER, of the same place, Druggist; THOMAS WARDLAW TAYLOR, of the same place, Master in Chancery; JOHN K. MACDONALD, of the same place, County of Frontenac, Barrister; and ALEXANDER MURCHISON, of the City of Ottawa, in the County of Carleton, and Province aforesaid, Merchant.

2. The proposed name of the Company is "The Presbyterian Printing and Publishing Company, of Toronto."

3. The object for which incorporation is sought is to print, publish and circulate a newspaper, and to do any other kind of printing and publishing.

4. The operations of the Company are to be carried on at the City of Toronto, aforesaid.

5. The nominal capital of the Company is \$20,000.

6. The number of shares one thousand, and the amount of each share twenty dollars.

7. The amount of stock subscribed is \$7,000.

8. The amount to be paid in before the Charter is granted is at least \$1,000.

LEYS & MURRICH, Solicitors for Applicants.

Dated this 2nd May, 1873.

British American Presbyterian

FRIDAY, JUNE 13, 1873.

TOPICS OF THE WEEK.

The Missionary Day, sustained by the Reformed Presbyterian Church in the New Hebrides, was lost in a hurricane on the 6th of January last. Chaplain, officers and crew saved, but the vessel is a total wreck.

The Italian Parliament has passed the bill for the abolition of Religious Corporations in Rome, by a vote in which only three voted in opposition. With the exception of a certain amount to be paid for the maintenance of schools and the support of the parish Churches, according to a certain tariff of population, and the maintenance of the Pope's foreign relations with the religious orders, all ecclesiastical property is to be confiscated for the use of the State.

THE PRESBYTERIAN ASSEMBLY.

There can be no doubt of the fact that the meeting of the General Assembly of the Canada Presbyterian Church just closed has, upon the whole, been the most satisfactory and effective one which has been held since the Supreme Court took its present form. The amount of work done, and the manner in which it was got through, the order maintained—thanks to the kindly yet effective authority exercised by the Moderator—the general character of the speeches delivered, the commendable attention to business of by far the larger portion of the members, the gratifying accounts of the state of the finances, and the general ascertained progress of the Church in all its several departments of work—all were exceedingly pleasing features in the Assembly's transactions, and all were calculated at once to stimulate its members to more active effort and at the same time to raise the whole Church, and its office-bearers and members, in the respect of the general community.

There were fewer speeches than usual made for the mere purpose of airing the eloquence of the speakers, and comparatively little unseemly wrangling or appearance of undignified heat and unworthy jealousy. There was work to be done, and it was set about in a business-like fashion. Speeches had to be made, and they were generally characterized by good taste and good sense—excellencies not always found in the rhetorical efforts even of clergymen; while there was not much of the wearisome repetition of the same arguments and the same objections, which often make ecclesiastical meetings so painfully trying to those who have not much patience and are impressed with some idea of the value of time.

The reports of the various Committees were exceedingly well drawn up and business-like documents, interlarded with trivial declamatory commonplaces which some are in danger of mistaking for eloquence. We make no invidious comparisons where all were so good, yet we think those who heard or have read the Reports of the Home and Foreign Missions of the Church must have been greatly struck with the encouraging state of things disclosed, and with the thoroughly earnest and effective manner in which the work in each case had been prosecuted. Both as a means for awakening and deepening an interest in the schemes of the Church, and as supplying very valuable material for its future history, these and the other reports referred to are exceedingly valuable, and will, we trust, be all printed as appendices to the minutes of the Assembly. The Church is only beginning to put forth its strength, and is by no means working up to the full pressure of its power. We shall be greatly surprised if the doings and records of this last Assembly do not stimulate all to the

work, and make its influence to be manifest in a still greater advance during the coming year.

While there was at one time the fear that something like an unpleasantness might arise between the officials in the two colleges, this was at last happily disappointed, while such an understanding was come to in reference to the future relationships of the two institutions as will, we trust, obviate all danger of anything of the kind over occurring again.

In the election of Professors we have no doubt the general feeling is that the Assembly was wisely guided, not merely in the selection of the men, but also in the choice of the spheres of labour assigned to each. We trust that the high hopes cherished in connection with these appointments will be more than realized, and that the character of both the institutions will be raised above even what they have already enjoyed.

The meeting on Tuesday night was a specially enjoyable one. The number of deputies from sister churches was large, the speeches good, the audience sympathetic, and the general effect all that could be desired. There was no discordant note to break in upon the general harmony of the meeting. All seemed to be pleased, encouraged, and instructed, as well as convinced that the reception of such deputations is among the most interesting incidents of the Assembly meetings.

That a large amount of credit is due to the Moderator for the manner in which the entire business of the Assembly was transacted will be universally acknowledged. Mr. Reid occupied the chair with a large amount of dignity, unfeeling kindness, yet with sustained authority. He maintained uniformly good order, and in a very marked manner kept the Assembly to the business in hand, allowing the utmost liberty of speech compatible with good taste and regularity; and at the same time preventing the discussions from degenerating into mere promiscuous talk about things in general, with side issues dragged in after the manner with which many in Church courts are only too familiar. Altogether the meeting was a very successful one.

Sometimes the adherents of a church in a city have little cause to congratulate themselves on the fact of any of the meetings of Synod or Assembly having been held in their place of residence, as the wrangling and undignified behaviour of its members have rather tended to lower the whole Church in the estimation of the general public. No one could have had any such feeling in reference to the meeting just closed, for the universal impression was that, both in the discharge of their public duties and in all their social intercourse, the members of the Assembly showed themselves to be both Christians and gentlemen.

THE PROFESSOR OF APOLOGETICS AND CHURCH HISTORY IN THE PRESBYTERIAN COLLEGE MONTREAL.

On Friday last the General Assembly of the Canada Presbyterian Church appointed the Rev. John Campbell, M.A., Professor of Apologetics and Church History in the Presbyterian College, Montreal. We heartily congratulate the College and the Church upon this appointment. Mr. Campbell is a gentleman eminently qualified for the position to which he has been called, and which he has accepted. As a student of the Toronto University he gained the highest honours which that institution confers. In graduating he carried off two gold medals and the Prince of Wales prize, which is awarded to the student of the highest standing in his year. One medal was for Metaphysics and Ethics, including Logic and Civil Polity; the other for Modern Languages, embracing French, German, Italian, and Spanish, together with History and Ethnology.

The high position which he holds in the estimation of University men has been made apparent in various ways. He was elected by the graduates President of the Philosophical Society and of the Natural Science Club, and was also the President of the Undergraduates Literary and Scientific Society. During a part of a session he taught the classes of the late Professor Hinks, in the department of Natural History, and was two years Examiner in History and Ethnology, and was also appointed Examiner in Metaphysics and Ethics. Under the new statutes of the University he was elected by the graduates one out of fifteen Senators having received 240 votes.

His theological studies were pursued first at Knox College, and subsequently in Edinburgh. He spent a year in France where he perfected his knowledge of the French language, and afterwards travelled in Europe. His original historical investigations made public in connection with the Canadian Institute have attracted the attention and secured the approval of distinguished persons in the old world. Among whom may be mentioned Sir Gardner Wilkinson, the Egyptologist, Dr. Hyde Clarke, and others. He was the Editor of the advanced works in the series of School books for Ontario,

now so widely and favourably known in our Dominion.

Mr. Campbell has been for several years the Minister of Charles St. Church, Toronto, in which position he has secured the respect and esteem of all the members of his flock and of his brethren in the ministry. During his pastorate he gathered around him one of the strongest Sessions in the Church, and a class of people distinguished by an intelligent appreciation of his gifts and attainments. The unanimity and cordiality with which he has been appointed by the Assembly to the Professorial Chair shows that he is regarded by his brethren as eminently qualified for the work.

We congratulate Dr. MacVicar, who, five years ago, commenced this institution alone, upon the addition now made to its staff, which we feel sure, will continue more and more to command the confidence of students and of the entire Church.

The financial and general success of this College is matter for devout gratitude to God, and with its new buildings which are to be ready for next session and its excellent equipments, its future career is full of promise to our Church and Country. We follow Mr. Campbell to his new and honorable position with best wishes for his future comfort and success, and this we believe to be the sentiment of his numerous friends in Toronto and Ontario. Indeed his success as a Professor has already been proved by the courses of lectures delivered by him both in Knox College and the Presbyterian College, Montreal.

UNION.

It is scarcely necessary to say anything about the course taken on Union both by the General Assembly of the Canada Presbyterian Church and the Synod of the Kirk. Both have followed the same plan, and have sent down the proposed basis for the consideration of Presbyteries and Sessions. It is not expected that any great opposition will be made in these inferior courts to the terms agreed upon by the Assembly and Synods, so that it may be anticipated with a large amount of confidence that the Union will be consummated next year, or at farthest in 1875. Such a happy result to the negotiations of these past years will be hailed with delight by an overwhelming majority of the members and adherents of all the negotiating Churches. Discrepancies of opinion there are none which may not well be made matters of forbearance, while in all the great essentials there is on all hands acknowledged to be the most absolute unity. The argument against Union drawn from the great distances apart is equally futile. There is no part almost of the Dominion, with the exception of British Columbia, which is so remote from all other parts as were many places in Ontario forty years ago from the centres of population in that Province. Men are travelling every year for business or pleasure far greater distances, and why should it be thought impossible for delegates to the Supreme Court of a Canadian Presbyterian Church to travel easily and willingly as far or much farther than any of them may be required to in the discharge of their ordinary business duties, or in the enjoyment of their usual relaxation? There has been no argument worth while on the subject brought forward during the Assembly, for the very good reason that as there is nothing urged against it either deserved or called for an answer, so that those who were the keenest in favor of Union felt that they had no call to argue, seeing the argument already was all evidently and confessedly on their own side. A good deal was said about the Headship of Christ over the nations, involving so far, the duty and rights of the civil magistrate in matters of religion. But it did not amount to much, and did not, we are convinced, influence one opinion or change one vote in the Assembly. Every one who wishes well to the interests of Presbyterianism in the Dominion must rejoice then at the progress which the cause of Union has recently made, and at the near prospect of its complete and permanent triumph.

THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

The Assembly met at Edinburgh on the 22nd of May, when the retiring Moderator, the Reverend Dr. C. Brown, preached from Judges v. 2, 3, and thereafter moved that the Rev. Dr. Duff, the eminent missionary, should succeed him. This motion was seconded by the Earl of Dalhousie, and agreed to. The new Moderator delivered an address which took five hours in delivering. On the 23rd various reports were brought in, among which was that of the Committee on the Conversion of the Jews. Deputies from the Reformed Church of Bohemia, and from the Evangelical American Church in Bithynia, were also on that day introduced to the Assembly, and delivered addresses. The great point of interest in the Assembly's proceedings was reached on the following Wednesday, when the mutual eligibility scheme was discussed. After a lengthened and animated debate, a compromise was agreed

to by Dr. Candlish, making a slight change in his motion, to the effect that instead of a minister of another body when settled over a Free Church congregation being required to sign the Free Church formula at his induction, he should express his readiness to do so as soon as the call had been before the local Presbytery, and had been declared by it to be, as far as the congregation was concerned, a regular gospel call. One would naturally think that this is a very small modification to afford so large an amount of satisfaction, for it is to be borne in mind that it was never proposed by this so much talked of scheme to relieve any minister so called from any obligation that would have lain upon any minister or practitioner of that church itself in similar circumstances. And surely the minister that would not sign a Free Church formula at his induction, if possessed of a spark of honesty would not allow a call by a Free Church congregation to come out to him, and would not hesitate a moment, in the event of its actually being proceeded with, in saying that it could not be entertained. It is a great matter that a question that at one time appeared so threatening should have been so easily and so simply arranged, for it simply consists in giving credit to the ministers of other bodies being proposed of some measure of self respect, and being so animated of conscientious convictions, that they would not deliberately set these aside even for the privilege of becoming constituent parts of the Free Church of Scotland.

Book Notices.

THE LONDON QUARTERLY REVIEW.—"The State of English Painting;" a criticism of George Eliot's latest work; "Middlemarch;" "Railways and the State;" "Autumn on the Spey;" Charles, Comte de Montalembert; "Greek at the Universities;" a favorable review of the late Lord Lytton's works; "Central Asia;" and "The Irish University Bill and the defeat of the Ministry" are the contents of the April number of the London Quarterly.

GENERAL ASSEMBLY.

[CONTINUED FROM FIRST PAGE.]

Thompson be allowed to complete his third theological year under the supervision of the Presbytery.

Rev. Mr. McQuaig, who supported the petition, said that Mr. Thompson had passed his full literary course in the University of Edinburgh. Owing to ill health he was compelled to come to this country; and after passing his first year in Canada, returned to Scotland, where he experienced a second attack of severe indisposition. By the advice of his physicians he again came to Canada, and applied to the Presbytery of Huron to allow him the privilege of pursuing his last year's studies under its direction.

After some discussion the petition was granted.

OVERTURES

From various Presbyteries praying for leave to receive Messrs. Peter H. Modie, Glenelg, and Mark Turnbull, were read and leave granted.

AGED AND INFIRM MINISTERS' FUND.

Rev. Mr. McTavish submitted the report of the Committee on the Aged and Infirm Ministers' Fund. On motion of the Rev. Mr. Lowry, the report was referred to a Special Committee to be appointed by the Moderator.

ASSEMBLY FUND.

A communication was read from the Presbytery of Guelph, relative to the Assembly Fund. It was stated that, as it was desirable that all the congregations should contribute to the said fund in something like fair proportion, and as by many congregations the fund was altogether overlooked, it was therefore suggested by the Guelph Presbytery that the Assembly adopt such measures as in its wisdom would afford information to all the congregations as to the fund, and as to the necessity of contributing to it, and the rate per family at which they might fairly be expected to contribute.

An overture was received from the Presbytery of Hamilton almost to the same effect, praying that the Assembly take the necessary steps to have the pastoral charges and, at least, all lay vacancies in the churches assessed, in proportion to their membership or according to some equitable basis, the maximum assessment not to be less than \$1 per congregation.

Rev. Mr. Cochrane moved that the Moderator be requested to appoint a Committee to mature a scheme for the better levying of the Assembly Fund.

EVENING SERMON.

The Moderator again took the chair at half-past seven. After devotional exercises,

The Clerk (Rev. Mr. Fraser) read the minutes of the afternoon sederunt, which were sustained.

Rev. Mr. McPherson, of Stratford, stated that Rev. Mr. McLeod was present as a delegate from the English Presbyterian Church, and moved that he be invited to take a seat on the platform as a corresponding member.

The Moderator invited Mr. McLeod to the platform, where he took his seat amid applause.

The Assistant Clerk (Rev. Mr. Cochrane) read the report of the Home Mission Committee, from which we give the following extracts:—

The Home Mission Committee, in presenting their annual report to the General Assembly, desire to express their gratitude to the great Head of the Church for the encouraging progress manifested in the operations of the past year.

STATE OF THE FUND AS AT DATE, FOR 1872-3. Amount contributed during the year by Presbyteries and from other sources \$19,022 68 Payments made to the several Presbyteries as per Financial Table and other disbursements \$18,110 78 Proportion of general expenses and Agent's salary 410 00 Interest on money borrowed during the year 188 64 \$18,098 42 Leaving a balance of \$829 21 TOTAL AMOUNT RAISED FOR HOME MISSIONS. Received by the agent of the Church \$19,022 68 Collected by students of Missionary Society in connection with Knox College 2,220 27 \$21,242 90

It will be seen, from the financial table, which gives the contributions and expenditure of the several Presbyteries, that with one exception, all the Presbyteries of the Church in Ontario and Quebec have increased their contributions during the past year, and in some cases to a very large extent. It may seem invidious to specify individual Presbyteries, but your Committee cannot but call attention to the gratifying increase in the Montreal Presbytery, amounting to \$1,455 69, and making the total contribution for the year \$2,708 69, as against that of 1872—\$1,253 00. The Presbytery of Toronto, it will also be observed, stands highest, as in former years; its contributions amounting to \$2,777 84. Deducting the amount expended in that Presbytery for Home Mission work, it leaves in the treasury, the handsome sum of \$1,794 74. The Presbyteries of Hamilton, Paris, Chatham, Stratford, Huron, Ottawa, and Bruce are also worthy of mention for increased liberality during the year. Nothing has this year been received from the Free Church of Scotland, but the Irish Church has sent \$243 53 for Manitoba, according to the arrangement entered into at last Assembly, with reference to Mr. Donaldson. That amount, with \$210 00 of interest on moneys collected for Manitoba College, and sundry donations of \$284 20, make up the \$737 73, noted in the table as received from other sources than the Presbyteries of the Church. The increased expenditure of this year is mainly due to the demands made upon your Committee by Manitoba and British Columbia, beyond that of any former period. This expenditure, however, so far from being reduced in the future, must of necessity be increased; for in addition to Manitoba and British Columbia, several of our Eastern and Western Presbyteries in Ontario are entering upon important missionary fields, which, if properly worked, will demand a very large outlay. Your Committee have the fullest confidence in the members of the Church, that a cheerful response will be made to every new appeal.

After giving particulars in reference to mission work in the several Presbyteries, the report concluded. At the last meeting of the Home Mission Committee, a Sub-Committee was appointed to mature a scheme, with a view to the more efficient working of the supplemented congregations. The Committee recommend the following for adoption by the Assembly:—1. That for the future a minimum contribution of \$4 per communicant, and \$6 50 per family, to the salary of the minister, be required before a congregation is entitled to be placed or continued on the list of supplemented congregations. 2. That in the case of congregations in which the members in full communion do not exceed 100, and in which the rate of giving per communicant is \$6 or over, the Committee be empowered to recognize the exceptional liberality by a proportionate increase in the supplement granted, and in the event of the Assembly giving its approval to this recommendation, that the H. M. Committee be instructed to frame regulations by which the principle may be carried out in the way to stimulate most largely the liberality of the congregations concerned. Your Committee desire to express their thanks to the Missionary Societies connected with Knox College and Montreal College for their aid during the year. Many most important fields have thus been occupied, and valuable services rendered.

All of which is respectfully submitted. WILLIAM COCHRANE, Convener

He stated that there were now 123 mission stations and fifty-three supplemented congregations. There had been paid to supplemented congregations \$5,818, to mission stations \$5,900, to Manitoba \$1,593, and to British Columbia \$572; and the arrears due by supplemented congregations only amounted to \$209.

The sub-Committee on the distribution of Probationers reported that during the year there were thirty-seven names on the roll of Probationers, fourteen of whom obtained settlements, six have withdrawn, some on account of sickness, some to take charge of Mission fields, and some with the view of leaving for one or other of the adjacent Provinces. The total number of vacancies for the year was ninety-eight, or nineteen in excess of last year, of which twenty-eight procured pastors, ten of these by translation, four of ministers without charge or probationers, whose names have never been reported to your Committee; and the others from the roll, after having been employed for longer or shorter periods in the service of the Church. During the quarter reaching from July to October, 1872, there were twenty Probationers and forty-two vacancies; in the following quarter there were twenty-four Probationers and sixty-six vacancies; in the third quarter there were nineteen Probationers and sixty-two vacancies; and in the last quarter—that

which is now current—there were eighteen Probationers and fifty-two vacancies.

Rev. Mr. Cochrane pointed out that having begun the year \$1,000 in debt, the Committee had received \$19,000, and had now nearly \$800 in the Treasury. Another missionary was wanted in Manitoba, and he asked anyone who could to inform the Committee of a suitable person for the purpose.

Rev. C. Stewart explained that the contribution from Owen Sound had been less than last year, because of the loss of four congregations who had been attached to the new Presbytery of Bruce.

Rev. Mr. Cochrane said there was a far larger slice taken from Huron, and that Presbytery had, notwithstanding, doubled their contributions.

Rev. Dr. Topp, in moving the reception of the report, bore testimony to the energy and the valuable services of Mr. Cochrane, and to the completeness and gratifying character of the report.

He suggested that when mission meetings were to be held, longer announcements should be made. He returned thanks to the members of the Committee for their kindness during the past year, especially to Dr. Waters, Mr. Warden, Mr. King, and Mr. Torrence.

He expressed a hope that he would be relieved from the duties of convener to the Committee during the next year, and suggested that in future the convener should be allowed a sum of money to pay some one to help him with the routine work.

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explained the grounds upon which the request was based, and after a brief discussion it was agreed, on the motion of Rev. Mr. Warden, of Bothwell, to receive the overture and submit it to a Committee to be named by the Moderator.

The hour of adjournment having arrived, the proceedings closed with the benediction. The remainder of Assembly and Synod reports will appear next week.

DR. CANDLISH'S MOTION ON MUTUAL ELIGIBILITY.

The following is a copy of the motion of Dr. Candlish on mutual eligibility, as originally proposed in the Free Church Assembly.

"The General Assembly receives the report of the Committee on Union, approves of the same, and while continuing to cherish the expectation that the Lord will, in His own good time, open the way to an incorporating union, yet, having regard to the peace and order of this Church, the General Assembly resolves to suspend negotiations until God, in His providence, may be pleased to grant clearer light as to the path of duty in this whole matter, and therefore do not reappoint the committee. Looking, however, at the ascertained amount of unity of Christian judgment and feeling in the negotiating Churches, the General Assembly resolves to cultivate all such methods of Christian fellowship as can be carried on without incorporation, in accordance with the recommendations of the Committee on Union, which the Assembly hereby adopts. Further, the General Assembly, finding from the report of their Committee on Classing Returns from Presbyteries to Overtures, that the overture sent down by last Assembly anent the amendment of Act VIII. 150 has received the approval of a very large majority of the Presbyteries of this Church, resolve to pass the same, as they do hereby pass this same, into a standing law. In passing this overture into a standing law, the General Assembly think it right to declare, as they hereby do declare, their adherence to the great fundamental principles of this Church, regarding—first, the sole and supreme authority of the Lord Jesus Christ, and His exclusive right to rule in and over His own Church, and the consequent obligation of His Church to be regulated in all her proceedings by His Word alone, for which end she claims to be protected in the maintenance of a complete independence in spiritual matters, and immunity from all coercion and control from without; and regarding, secondly, the prerogative of the Lord Jesus Christ as head over all things to His Church, and supreme over nations and their rulers, who are consequently bound, collectively and officially as well as individually and personally, to own and honour His authority, to further the interests of His holy religion, and to accept the guidance of His mind and will. And the Assembly further declare that the overture now passed into law does not affect the rule for the admission of ministers to charges in any way inconsistent with these declarations, which the Assembly hereby appoint to be printed along with this Act in the printed Acts of Assembly. Further, the General Assembly, holding it to be the undoubted law and immemorial usage of this Church, that all who are admitted to any spiritual office shall answer the questions and sign the formula prescribed thereunto, but having reason to apprehend that irregularities in practice more or less prevail, resolve that, in order to secure certainty and uniformity of procedure it should be enacted that the person inducted shall sign the formula in presence of the Presbytery, either before or during divine service; and deeming it reasonable that, when the person called belongs to another branch of the Church of Christ, he should be made fully aware from the first of what his acceptance of the call implies, and what is essential to the validity of his induction, the Assembly are of opinion that Presbyteries should be instructed, in sustaining such a call, to forward to the person called a copy of the questions which he will have to answer, and the formula which he will have to sign, together with the declaration herein made thereunto. Therefore, the General Assembly resolve to appoint a committee to prepare an overture for securing effectually these ends, to be sent down to Presbyteries in terms of the Barrier Act, and passed by this Assembly as an interim Act; said committee to report at a future diet."

This was afterwards modified, and in that modified form was unanimously adopted. After the words towards the end of the above motion, where it is said that the formula shall be signed at the induction during divine service, there was substituted the following clause:—"That in every case of a person being proposed to be called who belongs to another branch of the Church of Christ, if the Presbytery find the call regular and sufficient so far as the congregation are concerned, they shall adjourn to meet on a subsequent day, not sooner than a fortnight, nor later, except in the case of foreign Churches, than four weeks, and shall transmit to the person proposed to be called, an extract of that finding, viz., the finding that the call is regular and sufficient, so far as the congregation calling are concerned, together with a copy of the said Act XII., 1846, including the preamble as well as the enacting part, as also a copy of the present finding of this Assembly in full, embracing the new overture as adjusted for being sent down to Presbyteries, and passed as an interim Act, informing him that if no communication is sent beyond a simple acknowledgment of their receipt, the Presbytery will then, upon the assumption that no difficulty exists on his part as regards the said document, proceed in the case according to the laws of the Church, and shall, before the induction service, record the fact that the provisions of this Act have been duly complied with."

The influence of Roman Catholicism in keeping the masses of its people in ignorance is illustrated by the fact in Naples, the largest Italian city, 400,000 of the inhabitants could not read or write at the time the power of the Church of Rome was broken.

Rev. Mr. Black, of Manitoba, having been invited to address the Assembly, made a few remarks on the necessities of the Church in the North-west, expressed his thanks to the Home Mission Committee for their grant to Manitoba during the past year, and alluded to the wonderful increase in the prosperity of that Province since he went there twenty-two years ago.

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SYNOD OF MONTREAL.

Monday, 9th June.

The Synod was constituted at ten o'clock, and devotional exercises were conducted by Rev. Mr. Livingstone (Simeon). The minutes of Saturday's diet were read and sustained.

THE UNION QUESTION.

The consideration of the resolution in regard to the disposal of the Temporalities Fund was then taken up.

Rev. Dr. Cook read the following resolution:—"That the Synod approves and accepts the disposal of the Temporalities Fund as recommended by the Joint Committee, and that steps be taken to legalize it."

Dr. Cook then explained the present position of the fund. If there should be no union there would be no change in its disposal, and such continued disposal could not be questioned in law. But in contemplating a union it was needful to settle the future disposition of this fund. They had protected its present recipients. The vested interests of ministers had been secured, and even licentiates were protected. But they must look forward to the time when there would no longer be living any of these ministers, and there must perforce at length be a new disposition of the fund, and who so likely to move in the matter as the present Synod? It was true it could only propose it to the Legislature. The Free Church had, too, originally an interest in the fund, and on their secession their share fell to the present body. He thought, too, by extending the benefit to the churches of the Lower Provinces, it might make the Union more cordially received. The idea of endowment had been given up, but the scheme proposed answered some of the objects of endowment. It made provision for aged and infirm ministers, the education of ministers, and, if they should be unanimous, Parliament would legalize the distribution. Anyhow the time would come when there would be no representatives here of the Church of Scotland, hence the question must be at length dealt with. Still, he had no wish to press it down the throat of any one.

On motion of Rev. R. Campbell, the Synod now resolved itself into a Committee of the Whole, Rev. Mr. Morrison in the chair.

Mr. Mitchell then moved, seconded by Mr. Watson:—"That inasmuch as the proposed arrangement for the disposal of the Temporalities Fund in the event of Union is known to be unsatisfactory to a considerable number of ministers, elders, and people of the Church, be it resolved, that the following Committee be appointed in common with similar Committees of negotiating Churches, to consider the practicability of applying the fund, after all present rights have lapsed, to the establishment of a general fund, or Home Mission Fund of the re-united Church, and if found that the Canada Presbyterian Church is opposed to the formation of such fund, to consider some plan whereby that plan can be applied to an endowment of all congregations in their own Synod in the consummation of union or any other scheme which will secure to present and future ministers in existing congregations in our Church all the benefits to be derived from that fund in accordance with the original intention of its founders."

Mr. Mitchell added that he had no practical liking for the union, but he would not oppose it if they could carry into it some of their distinctive features. One of his motives in offering the resolution was his wish to raise the standard of the stipends of ministers.

Mr. Watson seconded the motion in favor of a sustentation fund, because he believed that the State Church was scriptural, therefore a sustentation fund was scriptural.

Mr. Cochrane moved in amendment:—"That in the event of a union with other Presbyterian bodies it be passed into a law of this Synod, that all ministers on the Synod roll at the time of the union in receipt of \$200 from the Temporalities and Sustentation Fund shall receive \$400 a year, payable from the capital of the Temporalities Fund, when, through ill-health or old age, the Synod may allow them to retire from the active duties of the ministry, provided always that all vested rights be duly respected and safely guarded."

Rev. J. Patterson moved in amendment to the amendment:—"That while agreeing with the principle of the proposed distribution, it be so modified that the rights in the fund of all ministers on the roll be corrected and brought up to \$400 in the terms of the law of the Synod as passed in 1869."

Rev. Mr. Wilson submitted the additional amendments:—"That ministers' rights be made alienable, except for immorality, and so long as they shall maintain their connection with this Church."

Rev. Gavin Lang said, feeling strongly, as he did, from a Church of Scotland point of view, they had not heard the last of the matter of this fund, in conversation with a prominent member of the Canada Presbyterian Church, he was confirmed in the opinion that the Temporalities Fund was the most difficult question to settle in the whole movement. Whatever rights ministers had at present must be continued. The question would be received by those beyond the Synod in connection with the way in which the endowment was originally obtained. They would feel strongly upon it; they would express their mind, and take action. He did not desire to speak more plainly in this matter. Whatever conclusion was arrived at, he affirmed that the question was not done with. He was willing to take his chances and let the Synod do the same, from the point of view he mentioned. He heartily supported the proposition of Mr. Mitchell, as it provided two doors of entrance; the first was that they should go before the Canada Presbyterian Church, and ascertain their feeling with regard to this question. The distribution made at Toronto, though excellent in itself, did not in reality conform to the purpose for which the money was obtained. The latter part of Mr. Mitchell's motion was in the event of the proposition being unfavorably received by the Canada Presbyterian Church, to see whether we could not appropriate the money to our own

synod in perpetuity. He then went on to speak in favor of an endowment fund, showing that thereby there could be maintained a bond of sympathy with the old mother church. He spoke of the regret he should feel in cutting the connection. He was for union, but he found that his position thereon has been misinterpreted. He did not desire any mere ecclesiastical union, nor did he care for the proposed union simply because it was a Presbyterian one. He was for a much broader union of all evangelical churches; and he must say that, to our Presbyterianism, lost much of its charm when divorced from the Church of Scotland. Their connection with that Church was vital and close, and thus Church of theirs in Canada existed by the imitation and fostering care of the Church of Scotland, which had always given it a helping hand. It was through that Church that the Temporalities Fund was now theirs. It was painful to think of leaving that Church. As it, he had himself been translated from a Scotch parish to his present charge in this city.

Rev. Mr. Lang resumed, and spoke of the strong fraternal feeling that existed amongst a large section of the ministers of this city, stating that those who were most often found together on the same platform were least strenuous for such a union as was now under discussion. When the day came that all Protestant Churches should ask the question what were the essential points that were divided them, it would be a time for rejoicing, and he did not despair of seeing the time when Episcopalian, Methodist, Presbyterian and others should be asking it of themselves and of each other.

Rev. Dr. Cook said they were all ready to enunciate the same sentiments as Mr. Lang had just uttered. His proposed union was a beginning of the broad general union sketched out by the last speaker.

Rev. Mr. Macdonald then spoke with great eloquence and at considerable length, meeting Mr. Lang's objection to some extent. He discussed the advantages of a Sustentation Fund, approving of it in the main, and concluded by declaring that the proposed disposition of the Temporalities Fund was much in the spirit and according to the instructions of its founders.

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Rev. John Jennings, D.D., of Toronto, and Rev. R. F. Burns, D.D., of Montreal, have sailed for Europe, where they will remain two or three months. Their numerous friends in the Church and throughout the country will wish them a pleasant voyage, and a safe return to Canada.

Special Notice.

ANOTHER CASE OF BRONCHITIS CHRONICA. BRIDGEWATER, N. B., March 27th 1873. DEAR SIR, While in Windsor on a visit in December last, I fell in with an old friend—Capt. H. Coffin—and finding him looking so hearty and robust, was led to enquire what had produced the great change. He told me that he had been two years previous to his present cure, afflicted with Bronchitis Chronica, and that his health had never been better than it has been for years. Not requiring the balance of the year, I sold it to different parties, and now there is a general demand for it from all parts. Respectfully yours, W. J. NELSON. Capt. H. Coffin is the person who was cured of Consumption in 1846 by Feltow's Compound Syrup of Hypophosphite, whose letter was published some time ago.

Commercial.

B. A. PRESBYTERIAN OFFICE, June 13, 1873. PRODUCE.

The market has been quiet all week, with prices in some cases steady, and in others declining. Stocks stood on the 9th inst. as follows: Flour, 13,246 barrels; wheat, 203,896 bushels; oats, 2,637; barley, 3,767; peas, 24,950; rye 680 and corn 200. There were in sight on the 31st ult., 5,998,000 bushels of wheat and 201,000 of barley, against 5,025,000 of wheat and 359,000 of barley in 1872.

WHEAT.—There has been scarcely any enquiry heard, and the tendency of prices has been downwards. Choice extra sold last week for \$6.60, but would not bring that price now. Fancy sold this week at \$5.90 f.o.b. No. 1 super has been neglected, and is offered at \$5.40. No. 2 super sold on Tuesday at \$3.95 f.o.c.

BARLEY.—A fair demand has been heard for spring all week. One cargo of No. 1 sold Saturday at \$1.25 f.o.b.; a second on Monday and a third on Tuesday at the same price. For a cargo (Otago) \$1.27 1/2 f.o.b. was paid on Monday. Fall has been neglected. A car of No. 2 sold last week at \$1.30 on the track, being the only sale reported. The market closed yesterday quiet but steady. Street price, \$1.15 to \$1.30 for fall and \$1.15 for spring.

OATS.—Were very scarce and firm last week, but have since become plentiful and declined in price. Canadian sold on Tuesday at 42c, delivered, and Chicago, bagged, at 42c. on the track. Yesterday Chicago sold at 41c. on the track. Street price 45c.

PEAS.—Have been very dull, with values tending downwards. Car-lots would not be likely to bring over 63 to 65c. On the street 60 to 61c. is paid.

PROVISIONS. BUTTER.—Receipts are still very small, but any new offered is readily taken for local consumption at from 15 to 16c. CHEESE.—All offerings sell freely in small lots at 12 1/2 to 13c. EGGS.—Receipts and demand are about on a par; prices steady at 11 to 11 1/2c. PORK.—Small lots sell at \$18.50 to \$19. BACON.—Three cars of Cumberland sold at a fraction over 8c. Ton-lots and under are at \$17 to 8 1/2c. Hams are rather quiet at unchanged prices.

LARD.—A firm, timets have sold at 11c. HIDES, SKINS AND WOOL. HIDES.—Are quiet and unchanged at 7 to 8c. CALFEKINS.—All offerings are taken readily at 11c. LAMBSKINS.—Are in fair supply, and sell at 20 to 25c. Pelts are unchanged at 15c. WOOL.—Lots of 900 and 1300 lbs. of fleece have sold at 32c., which was the street price yesterday. Pulled has been offered at 32c., with 30c. bid.

FREIGHTS. LAKE FREIGHTS.—Have been more active; rates stand at 3c. to Oswego, and 2 1/2c. to Kingston. GRAND TRUNK R. R. RATES.—Summer rates from Toronto stand as follows:—To Halifax, 95c. for flour and 48c. for grain; to St. John, 90c. for flour and 45c. for grain; to Montreal, 35c. for flour, and 18c. for grain; to Portland, 75c. for flour and 38c. for grain; to New York, 75c. for flour and 38c. for grain; to Boston, Soc. or flour and 40c. for grain.

THROUGH RATES TO ENGLAND.—Flour 55 cdt. stg. per barrel to Liverpool or Glasgow; grain 10s. 6d. per 480 lbs.; butter, lard or cheese, 62s. 6d. per 2,240 lbs. to Liverpool, or Glasgow, and 67s. 6d. to London; boxed meats 55s. 0d. to Liverpool, or Glasgow, and 62s. 6d. to London.

ENGLISH MARKETS. The following table shows the prices of the undermentioned goods in the English market on this day week and to-day, or at the latest advices received:—

	June 6	June 11
Flour	27s 6d	28s 6d
Red Wheat	12s 3d	12s 2d
Red Winter Wheat	12s 2d	12s 2d
White do	12s 4d	12s 4d
Club do	12s 6d	12s 5d
Corn	27s 6d	27s 0d
Barley	3s 6d	3s 6d
Oats	3s 2d	3s 2d
Peas	38s 6d	38s 0d
Pork	65s 0d	65s 0d
Bacon	37s 6d	37s 0d
Lard	39s 0d	38s 0d
Cheese	57s 6d	67s 0d
GRAIN, f. o. c.		
Fall Wheat, No. 1	1 37	1 40
" No. 2	1 33	1 35
" No. 3	1 28	1 30
Treadwell	1 20	1 25
Spring Wheat, No. 1	1 25	1 23
" No. 2	1 22	1 20
Oats	40	40
Barley, No. 1	58	60
" No. 2	53	55
Peas	62	65
Corn	00	00

Official Announcements.

MEETINGS OF PRESBYTERIES.

OTTAWA.—At White Lake, on the first Tuesday of August, at 10 a.m.

Presbytery of Paris meets in Rivor Street Church, Paris, on first Tuesday of July at 11 a.m. The congregational payments to Presbytery fund, will be received by the Treasurer at this meeting.

MONTREAL.—At Montreal, in Knox Church, on 2nd Wednesday of July, at 10 a.m.

KINGSTON.—At Picton, on 2nd Tuesday of July, at 10 a.m. Mr. Scott to preach in the evening.

GUELPH.—At Guelph, in Chalmers' Church, on 2nd Tuesday of July, at 9 a.m.

LONDON.—At London, in St. Andrew's Church, on 2nd Tuesday of July, at 11 a.m.

STRATFORD.—At St. Mary's, on the 5th July, at 11 a.m.

HUNON.—At Seaforth, on the 2nd Tuesday of July at 11 a.m.

CHATHAM.—At Windsor, on the 2nd Tuesday of July, at 11 a.m.

DURHAM.—At Durham, on the 2nd Tuesday of July, at 11 a.m.

CONORATH.—At Millbrook, on the 1st Tuesday of July, at 11 a.m.

TORONTO.—At Knox Church, on 1st Tuesday of July, at 11 a.m.

BROCKVILLE.—Brockville Presbytery will meet at Prescott on last Tuesday of June at 2:30 p.m.

THE GATE OF DEATH.

BY MARY E. ATKINSON.

It is a baby's hand... Kneels at the gate of death...

Alas, the death-dial's close... Around the frail life's goal...

The Advance.

MISSIONARY SOCIETIES.

The following statistics of some of the oldest Missionary Societies will be interesting to very many of our readers:—

The oldest missionary society, that for the Propagation of the Gospel in Foreign Parts, supports 147 missionaries, 35 native clergy, and numbers 59,125 converts and 12,033 communicants.

THE JESUITS.

The Jesuits have always paid great attention to literature. What a monument of their energy and perseverance is the great encyclopedia of hagiology, the "Acta Sanctorum," in fifty-seven folios!

WHAT GOD BLESSES.

God blesses very slender things to the conversion of souls. It is very humbling sometimes to a preacher who thinks, "Well, I did preach a pretty fair sermon that time," to find that God does not care a pin about him or his sermon.

BENEFITS OF SELF-HELP.

A life need not immediately become arid because it is stripped of much of such ornament as the upholsterer and dressmaker can provide for it. A person of an elegant mind can put suggestions of culture and refinement into what are called "poor surroundings."

Random Readings.

Cobocook P. O. is henceforth to be known as Sheddun. The Church of Scotland has made arrangements for a Presbyterian service in Vienna during the Exhibition, to be conducted by several ministers in turn.

Scientific and Useful.

REASONABLE ADVICE. The Maine Farmer says:—We need again to urge farmers to have greater regard for their persons' health and comfort than is generally the case.



WILLING & WILLIAMSON'S LIST.

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Rem.—Children in the Light of the Scripture. By the Rev. W. Row, of Edinburgh, \$1.00

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