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NEW BRUNSWICK.

UNION COMMITTEE.—MEMBERS PRESENT.—NATURE OF DELIBERATIONS.—PERSONAL SKETCHES.

The Union Committee has just concluded its sittings, which were held this time in St. John. The two former meetings were held in Montreal in the fall of 1870 and 1871, respectively. Your readers are aware that had all the members of the joint committee been present, they number 48, six ministers and six elders from each of the four Churches. Not many more than the half were present in St. John. From the Canada Presbyterian Church all the members were present but one, viz. Dr. Taylor, who here. Only two elders, however, came, Hon. John McMurrich, of Toronto, and Thomas McCrae of Guelph. From the Presbyterian Church of Canada, in connection with the Church of Scotland there was one minister less than from the Canada Presbyterian Church, and the same number of Elders. Dr. Cook of Quebec was absent, and as he was the Chairman of the previous meetings his absence was all the more noticed. The Elders were James Croil of Montreal, and James Craig of Cornwall. The Presbyterian Church of the Lower Province had the largest number of representatives present, viz. five ministers and four elders. Rev. Robert Sedgwick the remaining ministerial member sailed away for the Old Land last week, and of the elders Charles Robson is in delicate health, and Hon. David Laird belongs to P. E. Island, from which travel at this particular season is hardly possible.

From the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland there were four ministers and one elder, the smallest representation, and that while the place of meeting was within the bounds of the Synod. One reason for this may have been the fact that several members of the Committee are residents of Prince Edward's Island, from which as I said before it is not easy to get to the mainland, at this season. Thus in all there were 27 members present, 18 ministers and 9 elders. The meeting was called to order on Friday at 11 o'clock, by the appointment of Dr. Bayne, as Chairman, and Dr. Topp, as Secretary, and the sittings continued until half-past six on Monday evening. I enclose a copy of the resolutions come to, and will just now refer in a general way to the points taken up.

The doctrinal basis remains the same as it was fixed at the meeting of 1871, and therefore I may pass that by. An attempt was made to change the title of the United Church, that proposed in the basis before the Presbyterian Church of British North America. It is alleged now that the necessity for using the term British North America instead of Canada has passed away, or will soon pass away, as P. E. Island is about to come into the Dominion. The alteration was not accepted. Then came the terms of Union. There was considerable discussion about the Headship of Christ over the Church, about which some members of the Canada Presbyterian Church are anxious to have a declaration. The Presbyterian Church of Canada laid on the table an Act on Spiritual Independence passed in 1834, to which assent is required by all intents to the ministry, and the formula used at the closing of their Superior Court. This was deemed amply satisfactory on the part of the other Committee. The Act is a remarkable document. It is most extreme in the mode in which all interference on the part of the civil power is disavowed and repudiated. It in substance prohibits, any man who signs it from seeking redress even in civil rights and privileges. The resolution on modes of worship was left as it was before. That on church work was revised somewhat. In a practical point of view this was regarded as of the utmost importance. As is natural many of those living down here dread very much that if the direction of Home and Foreign Missionary work centre about Montreal or Toronto, ignorance of local wants and feelings may operate injuriously. The most hearty assurance was given that no such centralization as is dreaded is contemplated, that the direction of local work must be vested in local authority, under the supervision of Synods. As usual the College question occupied much time. The resolution came to speaks for itself. The proposal of the Kirk Synod respecting the Temporalities Fund, was accepted by the joint Committee. The work was completely done, every sentence and clause, yea every word, was criticised with the utmost keenness to the looker with the utmost tediousness. Prudlers note but Scotchmen could appreciate such minuteness.

The social aspect of the visit to St. John of such men and the personal peculiarities

of the several representatives ought not to be over-looked, perhaps many of the people will think of those more than of the discussions. It was however, during the progress of the discussions that some of the more marked peculiarities came out. The regret was very general that the visit was so hurried. They came for work and as soon as it was done they were off again, the most of them by the night train on Monday night, some of them having hardly time to swallow their tea from the time they left the meeting. A few days would not have been lost in cultivating acquaintance with the citizens. Enough was seen however, of the delegates to awaken strong desires to know more and see more of them. For exquisite cultivation of mind, sensitiveness of feeling Professor Caven stands unrivalled. I say this deliberately even at the risk of making invidious comparisons. It is not likely that any member of the committee will dispute that. Their bearing towards him was evidence of the correctness of what has been said. Dr. Topp's suavity of manner was never once ruffled, to all appearances it is incapable of being ruffled. Professor MacVicar presents the idea of strength both bodily and mental. A Baptist minister who was in the Church one day whispered to me that he was "a strong man." That is a favorite mode of expression with that denomination. It is but natural that the friends of our Church in Montreal should resent the attempt of the Americans to commit a "grand larceny," in taking him away. May they be as successful in the future as they have been in the past. Principal Snodgrass besides the other qualities that he possesses has a perseverance, one would almost be inclined to say a bull-dog tenacity, in holding on to the object which he takes hold of that cannot be mistaken. He is not to be driven from his point. Dr. Jenkins is sharp and incisive, perhaps a little too sarcastic at times to be pleasing. The pulpit services of all these as well as the other brethren were much appreciated. Every stranger was called upon for one service and several of them for two. Such a day's preaching has not been enjoyed in St. John for many a day. The elders too did good service in addressing the Sabbath Schools. Messrs. McMurrich, Croil, Craig, and McCrae, made themselves useful at two separate Schools I know, and their addresses will long be remembered. Altogether such an impression was created that regret was felt at the shortness of their stay, and a desire that they might soon return.

St. John, April 17th, 1873.

PATRONAGE VERSUS POPULAR ELECTION.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Aware that the sentiments of editors do not always accord with those of correspondents, and vice versa, I would submit some thoughts, with the understanding that we are not to be held responsible for our respective opinions. Therefore, that you may not be chargeable with what may be peculiar, or out of the beaten track, I subscribe my name—and not from any fondness to appear prominent in print. At the same time, allow me to say that the communications of others, sustained with their real signature, are read with additional interest, while it relieves the editor of a certain amount of responsibility that attaches to anonymous letters.

The thought has often occurred to me, that the vexed questions, proposed for discussions in this article, demand more serious and calmer consideration from intelligent Presbyterians than has yet been bestowed on them. At the same time it may readily be believed, that to advance on this or any other subject—what is in direct opposition to their fondly cherished views, will doubtless incur sharp criticism. To run counter to the current sentiment in either patronage or popular election, must be at the risk of some popular indignation. To oppose or condemn popular election in Church or State at the present time, requires some boldness, and indifference to human applause. While the mere mention of patronage produces an unsavory sound to many ears, yet who does not delight in patronage when it is of the kind and from the source that commends itself to the recipient? And who is the society, civil or ecclesiastical, in which it is not exercised?

It is not my intention to vindicate patronage, in any form that it has ever existed among fallen humanity, as an unmixed good; nor to condemn popular election as an unmixed evil. Society must be greatly purged and elevated before either can be used for good only. What is greatly required is to direct and control each within their proper and respective spheres. Indeed the millennial period must

arrive before one or the other can be conducted with universal satisfaction: and it is questionable whether either can even then prove entirely satisfactory. Our discussion must now be confined to the ecclesiastical bearings of these seemingly antagonistic methods of procedure.

Let us first look more especially at "Popular Election." On the British Isles, as well as abroad, all Presbyterian churches seem to raise the all but universal cry against patronage, and to pant for or applaud popular election. Not unfrequently the latter has been held up to the attracting gaze, as if it were to be found a panacea for all the troubles that have occurred or can arise in the Presbyterian families. It has been put forward as a distinctive characteristic of Presbyterianism, and, moreover, as if it had been a well ascertained and established fact that the *vox populi* had always been the *vox Dei*. But in our estimation such sentiments run to a very dangerous extreme, and unless there be a retrograde movement, the results must prove more injurious to the welfare and stability of our common Presbyterianism than patronage has ever done in the worst form it has ever obtained sway among us. We are constrained to think that popular election is now urged beyond the dictates of Scripture, the spirit of Christianity; and carried onward in its progressive course, must conduce to insubordination and general restlessness.

Let us first enquire what countenance, if any, is given from Scripture to popular election, in its current broad acceptance. And here let it be clearly understood that we refer to the office of the ministry of the Word—the first and highest office in the Church of Christ. It is readily conceded that the people have the right to elect to the subordinate office. The preacher of the gospel brings with him the power of an ambassador from God, and has authority to proclaim in His name the terms of an everlasting peace between God and man; an ambassador for Christ, as though God did beseech; he is accountable to God, and his message has the savour of life or death to every hearer. How exalted then is his office. Higher can scarcely be conceived. Neither minister nor people can form too high an estimate of this office. The message is to be delivered, not as to judges, but as to docile hearers. We have never seen but three Scripture passages adduced to prove that congregations have a right to elect to this office. The first to which we shall refer is in Acts xiv. 23. The most strenuous advocate for this passage, as sustaining popular election, is Professor Witherow, who says, "that the authorized version represents the two Apostles, Barnabas and Paul, as ordaining elders in every church, whereas the true meaning of the word in the original is to elect by a show of hands," and that we are not to allow a faulty translation to rob us of the testimony of Scripture to an important fact—namely, "that the elders of the New Testament Church were appointed to office by a popular vote." But we have no less authority than Oldshausen, in his criticism on the Greek word, that it "does not permit us to suppose there was a free choice on the part of the Church, but it rather seems as if the Apostles themselves sought out the parties qualified for office." And surely any fair criticism of the terms with the contexts should lead to the conclusion that the same persons who are said in the previous verses to have preached and confirmed are in this said to have ordained. To take the liberty of supposing any other party might lead to the utter perversion of Scripture. Nothing but a strong desire to maintain a favorite theory could lead to such straining of the passage. And we must conclude that the learned professor had exhausted Scripture to uphold popular election, or he would not quote this one.

The sixth chapter of Acts is another that is often quoted to support the idea of popular election. It is here as plainly stated as can be conveyed in language that the office-bearers were chosen by popular suffrage. There is no room for doubt or criticism. But it is equally clear that they were not chosen to the ministry of the word, but to attend to temporal concerns.

The third passage is found in Acts i. 13-25, and is usually urged as the great pillar of popular election. To our mind this affords even less support, if possible, to popular election in its ordinary acceptance. And the more we examine it, in all its bearings, we are the more confirmed in this belief. It should be observed, in the outset, that Luke simply records what actually took place after our Lord's ascension; and secondly, that the Great Master gave no recorded instruction to elect an apostle; that his command rather confined them (as recorded in Luke xxiv. 49,

and Acts i. 4.) to waiting for the promise of the Father. It must moreover appear that this proposal on the part of Peter to appoint an apostle corresponds with his wonted rash spirit, and indicated that he required to receive the baptism of the holy spirit ere he was qualified to become a teacher or pillar in the Christian Church. Indeed true Christian modesty should have prevented him from being the first to revert to the conduct of Judas. The appropriate work of this early Church would appear to be to continue instant in prayer until the out-pouring of the holy spirit—as he had been promised. Besides, the passages from the Psalms, that Peter quotes, do not seem to indicate that it was the duty of those assembled disciples to elect a successor to Judas. Before the outpouring of the holy spirit he was as liable to devious courses and to misunderstand Scripture as on previous occasions. And we are no where told that our Lord delegated the power of appointing to the apostleship to any man or any body of men. And we cannot see why successors should not be continued in the apostleship if they had the right to assume the right in this instance. They do not seem to have any more power to do so than to give the qualification of working miracles. It is, however, evident that the apostles held appointments immediately from their Master. "They were called," says Witherow, "to the work of the apostleship by His voice, and they received their commission from His hands." And this is the belief of all evangelical Christendom. And that this only should be considered a valid appointment to the apostleship appears the more convincing from the fact that the Divine Master came again to our world to appoint the Apostle Paul, and thus complete the number of the apostles. In every conceivable view, this election differs widely from all subsequent popular elections in after ages. Here there were apostles engaged in this election of an apostle. And this inspired record concludes this business with stating merely that "Matthias was numbered with the eleven apostles." It does not say that he was ordained or constituted an apostle. Furthermore, if this election record was designed for the guidance of popular elections at the present time and onwards, why is the example not fairly and fully adopted? Why, when the congregation is convened for electing a pastor, do they not choose two, and then use lots, and leave the final decision with the Lord? A step in advance of Peter's purpose is taken. This would not appear sufficiently popular. The choice is taken entirely into their own hands. Is it not thus most manifest that good Christians assume liberties in this matter from which they would shrink in other plain Scriptural lessons. From these self-evident conclusions it is a matter of no small surprise to us that intelligent men should attempt to sustain the existing method of popular election from these passages of the Word of God.

Nor can we find any support for popular election in the pastoral epistles. The Presbytery were entrusted with the appointment of the elders for the work of the ministry. There is no trace of an election by the church. This power was vested in the teachers. And it is passing strange that such should be the case if popular election was to be the divine method of securing the services of preachers of the word in all subsequent ages.

And we find no countenance of this principle of popular election when the Lord Jesus tabernacled among men. When he sent forth the seventy to preach the word, those to whom they came rejected them at their peril. These teachers were to cast off the dust from their feet as a testimony against those who rejected them.

Nor does this popular method of choosing ministers accord with the generous and disinterested spirit inculcated in the gospel. It leads ministers and people to look rather to their own things than to the interests of others, and the churches having most means and professedly most intelligence, to search the churches on a purely selfish errand. It leaves ministers open to strong temptations. It has a tendency to secularize their minds. It seduces the most popular away from the most needy and benighted districts, (and this specially so where churches are not endowed.) This, therefore, becomes the weakest point in the Presbyterian system. Episcopalianism and Methodist Episcopacy may have their men of note and power taking regular tours through their most needy districts, but this forms no part of the existing form of Presbyterian order. If a congregation happens to be afflicted with a cold minister, he may, if he will, exclude all who might produce an awakening among the dry bones. It too often, of necessity, causes the efficient and willing preacher to confine his efforts

within narrow limits, instead of allowing him to enlarge his plans and efforts for the general good. And what originates in a felt restriction becomes eventually a settled habit. And how seldom then do we find men of known ability retiring from prominent positions to minister to the most destitute of our people. It rather leads to a "look out" for personal aggrandizement. And this tendency appears to be on the increase. Recently, for one vacancy in a city church in Scotland there were one hundred and fifty applicants; and the emoluments were but small. A large portion of these applicants were settled pastors. And should this spirit of change progress in the same ratio as during recent years, the result will be as in the American churches, where the popular will has long obtained sway, and where it appears about one half of the ministry has no pastoral connection. And usually the minister must consider the popular fancies and prejudices, otherwise he must not expect six months' endurance. And who does not know that this training of the people to expect the man of their choice leads too often to bitter wranglings, and sometimes to the severing of congregations, or to disaffection on the part of the minority toward the majority and toward the newly elected minister. And what is still worse, who may not see that this method of bringing ministers before a congregation to be judged and criticised is fast bringing indignity on the ministry and on ministers, and at the same time creating censorious and profitless hearers. And the more this practice of leading the hearers of the gospel message to esteem themselves competent judges of their future teachers, the more disastrous shall it prove to the stability and welfare of the churches. If patronage in its workings has been productive of evil, we strongly fear it will become too manifest that rushing to the opposite extreme must become much more hurtful to our churches unless a legitimate remedy be provided to restrain it within its proper sphere.

In a future article we may represent patronage in its darker and brighter sides, and endeavor to indicate the source whence it should come.

Yours truly,
ALEXANDER MCKAY.

The Manse, Eldon, 10th April, 1873.

[We are always happy to publish articles like the above, written in a moderate, becoming manner, though we may not sympathize in the opinions enunciated, and may not recognize the cogency of the arguments adduced. We hope to hear from Mr. McKay again.—Ed. B. A. P.]

THE DUTY OF SYNODS.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—By your ever-welcome paper, I see that there are some who think that the Synod of Toronto, at its last meeting, made a mistake. When that Presbytery which ever one it is, showed what seems to us an over-anxious desire to be respectful to the Synod, it is our opinion that said Synod should have, at once, transmitted its overture, as it appears that it was in due form, respectful in tone, and had reference to a matter affecting the well-being of the whole Church. It is well known that the transmission of the overture of an inferior court by a superior in no way approves of such overture, and in refusing to transmit, unless for some informality or disrespectful language, the court concerned merely denies to its inferior the right which every subordinate court has, viz. which every member of the Church has, viz. the right of being heard by the supreme court on any subject which has a direct bearing on the good of the Church in general. The Synod in this case can give no reason for its action. The fact that some definite scheme for the removal of the evil was not foreshadowed, could not in any sense take from the Presbytery its inherent right to draw the attention of the Assembly to that evil, and to respectfully ask that venerable body to devise some means for its removal.

But the action of the Synod, I have no doubt, will do good, as it will serve to call the attention of Presbyteries to the fact, that as the Assembly deals directly with them, in matters of general interest, without the intervention of the Synods, even so have they the right of direct access to the Assembly in such matters, and hence have no need at all to send their overtures to the Synods. We are informed in *The Practice of the Free Church of Scotland*, compiled by the Rev. Sir I. L. Wellwood Moncrief, that "It is competent for any Presbytery to transmit what is called an overture, either to the Provincial Synod, or to the General Assembly, with the view of inducing the Superior Court to adopt any measure within its legislative or executive functions."

But while the action of the Synod may do good, it cannot do any harm, as the Presbytery interested can send its overture to the Clerk of the Assembly at least eight days before the meeting of the Assembly; (see P. of F. C. of S. p. 63, and Form of Procedure, p. 16) and if it be properly authenticated the Committee on Bills and Overtures will understand its duty to well to refuse to bring it before the Assembly.

Yours faithfully,
QUERQUO

WHAT THE ROPE MEANS.

BY THOROUGH L. CUTLER, D.D.

When the wretched Chicago murderer, George Foster, was about swinging off into eternity from the gallows, it is said that he gave a push to the rope which dangled beside him, and said to the bystanders: "That rope means a bottle of rum!" There is no doubt that the fatal noose which slipped over Foster's neck lately in New York meant precisely the same thing. The Foster whom Dr. Tyng knew in the Sunday-school was not the malicious lad, likely to grow up into a wanton murderer; he was not naturally brutal. The bottle made him a brute on the night of his frightful crime. Strip away all the volumes of argument, appeal, and apology that have grown out of the famous Foster case, and you will find that the rope which ended the case "means a bottle of rum."

That is what four-fifths of all the murders mean. Even if not committed under the atrocious craze of drunkenness, the murderer was yet steered to his devilish purpose by the influence of strong drink. Booth never would have put that pistol-ball into the brain of our Lincoln if he had not stiffened his nerves by that last dose of brandy. I do not believe that one deliberate homicide out of twenty is ever committed without a previous use of the conscience-killing dram. And if the hangman's rope "means a bottle," so does many a rope of the suicide. Nearly all the striped jackets in our penitentiaries mean the same thing. Examine the official reports of our prisons and almshouses, and you will find that rum furnishes more "customers" than all other sources of crime and pauperism combined. The brothel, too, is bottomed upon the bottle. Every house of infamy is a drinking-house. Costly wines are both the bait, the stimulant, and the opiate to conscience in all the fashionable resorts of prostitution. "The likes of us," said a poor street prostitute of London, "could never live as we do without the gin." Who shall attempt to compute the amount of crime engendered by the bottle, when we consider that during the year 1871 this country either made or imported three hundred and twenty-five million gallons of alcoholic drinks! If all that liquor were loaded on wagons—at twenty barrels on a wagon—the horrid procession would reach from New York to San Francisco. At a fair estimate of results, about one wagon in every twenty would contain the corpse of a legitimate victim of this stupendous amount of poison! Now the Christian nation which leads up such a procession of liquor-casks as that must expect to pay the toll. This is in the line of God's inevitable retributions. If our nation manufactures and imports 825,000,000 gallons of drink, then we must be prepared to read the undeniable fact that the pecuniary cost of intemperance (saying nothing of its moral waste and havoc) will foot up each year a round billion of dollars! This is the tax we pay for the bottle.

But to return to "the rope." Who hung Driver? Who hung Foster? Who sent the two young drunken car-thieves to prison for fifteen years last week in New York? The ready answer is: "Society." The commonwealth hung the murderers and locked up the thieves in self-defense. Those gallows were erected and that prison built to punish crime and to protect human life and property. Society has a hemp-rope and a cell for drunken murderers and thieves, and yet society licenses the establishments which manufacture the thieves and the murderers. New York's law permits and protects the traffic which furnished to Foster his maddening glass. New York's social customs encouraged and tempted Foster to become a drinker. A very large proportion of New York's Christian citizens set the example of using the social glass, even though most of them may be able to keep "within moderation" in its use. And yet New York stands aghast around Foster's gibbet, and perhaps piously ejaculates: "The wages of sin is death." Very true. Death is the inevitable result of such sin. But was the wretched man who was hung the only sinner? Had the licensed dealer who sold him the fiery stimulant no partnership in that crime? Have those who license the dram-shop no share in the crime? And are all those who abet and sustain the fatal drinking usages of society entirely guiltless? If the drinking customs are fattening the gibbet and filling the prisons, then every supporter of these ensnaring and destructive customs has his or her share of responsibility for the terrible consequences.

Those "ropes" that have lately been swinging in the air at Chicago and New York suggest several solemn and weighty lessons. As one of the poor victims well said: "This rope means a bottle." He saw the result of his first spunking and exultating glass coming back to him in that awful draught of the gall of the gallows. He must have cursed the day that he touched it. But that is the end of thousands of "first glasses" drunk as thoughtlessly as Driver drank his. One lesson of these gibbets is: Never touch the first glass; never offer it to others.

A second lesson of these ropes is: If the community will continue to license and sustain the liquor traffic, then the community must "foot the bill" in murders, hangmen's ropes, and prisons crowded to the doorways. And no man in such community is guiltless who supports either the traffic or the drinking customs. The State of Indiana has lately passed an admirable law, inflicting the damages of drunkenness upon the sellers of strong drink. This is good as far as it goes. But why not prohibit the drunkard's makers entirely? And, when all the good statutes have been put upon the law-book, there yet lies behind them all that higher law of Heaven which pronounces it woe on every man who "puts the bottle to his neighbor," and also enjoins that none should "drink anything whereby our brother stumbleth."

Finally, those hideous "ropes" dangle in the face of our Christian churches, and they proclaim to us that we are not guiltless unless we preach and practice abstinence from the intoxicating cup. Come out and be ye separate, and touch not the unclean thing, saith the Lord.

[Change New York in the above article, to Ontario or Canada, and every word would be as applicable as it now stands. O prisons, our paupers, our murderers,

and our lunatics are being manufactured as surely and nearly as extensively, and certainly by the same instrumentality as on the other side. In 1872, there were 78,617,462 bushels of grain used for distillation in Ontario, from which 4,431,163 gallons of proof spirits were produced. Besides this 839,005 bushels of grain were in the same year used for malt. Do the Christian people of Canada think that they are guiltless in this matter.—Ed. B. A. P.]

THE AMERICAN CHURCHES.

The census reports of the number and accommodations of church edifices in the United States in 1870 are very suggestive as to the localized strength of the different religious sects.

More than two-thirds of the Baptist churches, and almost two-thirds of the sittings that they contain are found in fifteen of the Southern States, which have only a little over one-third of the general population. The whole population of the country is 38,555,763. The number in those Southern States is 13,762,600. In the whole country the Baptists have 12,857 edifices, 3,997,116 sittings. Of these totals, 3,465 edifices, with 2,418,542 sittings are in the Southern States—thus leaving only 4,392 churches, with 1,578,574 sittings in the other States and Territories, with their 24,503,153 inhabitants. Georgia has almost as many Baptist Churches as New York. New Jersey and Pennsylvania put together. The New England States have less than North Carolina. The four contiguous States of North Carolina, South Carolina, Georgia, and Tennessee contain more than one-fourth of all the Baptist churches that are to be found in the nation.

It will surprise those who have met only with the reports in mass and of the communicants only, and have never analyzed them, to be told that outside of the Southern States the Baptists differ numerically very little from our one branch of Presbyterians. It is generally stated in the rough that the Baptists have over 2,200,000 communicants, and our one branch of Presbyterians not 500,000. But the fact is that in the Northern States and Territories we have 1,489,370 church sittings, and the Baptists 1,578,574.

This confirms the general impression that a great preponderance of the Baptist strength lies among the negroes of the Southern States. We believe it will be found that elsewhere their communicants are not equal to the Presbyterian. We have before us detailed summaries of the Baptist membership by States in 1870. The total was 1,821,349. Of that number only 473,000 were in the late free States and Territories.

Nearly one-half of the Methodist strength is among that one-third of the population who compose the Southern States. The total number of edifices of the Methodists, of all kinds and names, is 21,387, with 6,223,200 sittings. Of these, 10,391 edifices and 2,896,949 sittings are found in those States. Pennsylvania, with three times the population of Georgia, has only about the same number of Methodist churches as the latter State. To the credit, however, of the denomination it should be said that its strength is well distributed. It has some churches in every State and Territory except Arizona and Idaho. Ohio is its banner State; and New York, Pennsylvania, and Ohio contain more than one-fourth of its whole national strength. But in Pennsylvania they are behind Presbyterians.

The Presbyterians of the various branches have 8,634 churches, 3,857,172 sittings, of which 956,825, or considerably less than one-third, are in the Southern States. Their great strength (2,401,247 sittings, or more than two thirds of the whole, lies in the late free States. The churches of our denomination are also very generally diffused through the country; though, as is well understood, New York, New Jersey, and Pennsylvania contain more than one-fourth of them. Those States report, 1,624 edifices, with 758,808 sittings. There were two States, (Maine and Rhode Island) in 1870 which were so unhappy as to contain no Presbyterian church. Five Territories suffered from the same deprivation, viz.: Arizona, Dakota, Idaho, Montana, Utah. But Utah, we believe, has since been taken out of that category, and so has Rhode Island.

The Episcopalians have in the whole country 2,601 edifices, and 991,051 sittings. About one-third (806,700 sittings) are in the Southern States. More than one-half (about five-ninths, or 552,061) are in the contiguous States of Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Maryland and Virginia. How slender are their accommodations for other parts of the country! It is somewhat strange also to observe this same want of expansion on a smaller scale in Pennsylvania. This sect of the Christian Church has in this State 94,182 church sittings, of which only a little more than one-half (or 50,121) are outside of Philadelphia. Moreover, there are thirty-four of the States and Territories which have each a smaller number of Episcopal churches than are to be found in Philadelphia alone, and here there are only 68. Our London correspondent stated last week that the strength of the Episcopal Church of England is found in the rural districts. That is not the case here.

The Congregationalists have 2,715 churches, with 1,117,212 sittings. The New England States contain more than one half of them—or 1,400 churches, with 668,850 sittings. In all the Southern States there are only 69 Congregational organizations. Outside of New England the great strength of the denomination is found in Illinois, Iowa, Michigan, New York, Ohio, and Wisconsin. In thirteen of the States and Territories they have none.

The Lutherans have in their four organizations, 2,776 church edifices, with 977,332 sittings. More than one-third of them (or 841 churches, with 839,128 sittings) are in Pennsylvania. We are glad to see they are stretching out into the Western States, where a large German element is to be found. In Illinois, Iowa, Ohio, and Wisconsin, they roll up goodly columns. But they have scarcely effected a lodgment in the Territories.

Of the Unitarian sittings (155,471) in 810 edifices, almost two-thirds (98,806) are in Massachusetts. The Divine Redeemer is

glorified by having such a small proportion of the rejectors of his divinity scattered through the other States. In all Pennsylvania there are only four Unitarian Societies, with accommodations for 2,050 persons.

The Universalists have decreased since 1860. They have now 603 edifices, (with 210,894 sittings) of which New York has 120, Massachusetts 87, Ohio 78, Maine 65, and Vermont 60. In no other State do they run up to 50. In 19 of the States and Territories they are down to zero.

The Friends are, in number, a feeble folk. They report 602 meeting houses, with 225,664 sittings. Pennsylvania, as will be expected, contains more than one-sixth of the number. Indiana, Iowa, New Jersey, New York, and Ohio, contain the larger part of the rest of them. They decreased very considerably during the last decade, but they still have their meetings in 24 of the States. They have none in any of the Territories.

The gentle Moravians do not extend geographically. They have only 67 churches, with 25,000 sittings. They are restricted to 18 States. In Pennsylvania they have 16 churches; in North Carolina 10; in Wisconsin 10; and these are their strongest sections.

The Roman Catholics are widely scattered through the States and Territories. Utah is the only Territory in which they have no organization. In all, they have 8,808 edifices, with 1,930,614 sittings. More than one-fourth of these are in New York, Pennsylvania, and Ohio. In the Southern States they have about 700 churches. The North-western States of Illinois, Indiana, Iowa, Michigan, Minnesota, and Wisconsin contain one-third of their whole strength, (1,200 churches.) They both centralize and expand. They are carefully establishing their centres all over the country; and in this respect, we can learn from them.

There are 189 Jewish organizations, with 152 edifices, having 73,265 sittings, in the United States. New York has the largest number, (33 synagogues;) Maine the next, (28;) Pennsylvania the next, (14.) Twenty-four other States have each from one up to nine. In 1860 there were, in all, 77; and, in 1850, 36—so that the Jews have doubled in each decade.

The Mormons have in Utah 161 edifices, which will seat 83,350 persons. They have ten more buildings in other parts of the Union. California bears the infliction of 8, Florida 1, Idaho 2, Illinois 2, Iowa 1, and Nebraska 1. We are a little amused at the estimated value of their properties. In 1850 they reported 16 edifices, worth \$84,790; in 1860, 24 edifices, worth \$801,100; and in 1870, 171 edifices, worth only \$656,750. This is a neat commentary on the financial influence of Mormonism. Is other real estate as much depressed by it? We hope the change of policy, to which President Grant's recent message looks, will work an improvement in both the morals and the property of the people.—Presbyterian.

CONGREGATIONALIST S.

The Congregational Quarterly publishes the statistics of the denomination, showing its strength and condition at the beginning of the present year. There is a total of 3,866 Congregational churches, of which 3,263 are within the limits of the United States, 83 in Canada, 5 in New Brunswick, 9 in Nova Scotia, and 6 in Jamaica. The total number of ministers is reported as being 3,201 in the United States, of these 2,253 appear to be engaged in pastoral work. The net increase of churches from last year is 61; there being a total of new churches formed of 123, while of the names 67 have been dropped, largely, it is presumed, by the change of centres of population. The total reported number of church members is 318,916; a net increase from last year of 6,362. The total number reported in Sabbath schools is 871,100; a net increase of 2,145. The total reported amount of benevolent contributions is \$1,305,872.68; a net increase of \$152,880.98; but only 2,426 churches have reported their contributions. It is the opinion of the compiler of these statistics that there are a few more than 400 Congregational ministers who are without charge, and available for the pastorate. On the other hand we have 642 churches actually vacant, 184 more supplied by licentiates and ministers of other denominations.

HUSBAND AND WIFE.

Did you ever hear the word "husband" explained? It means literally the "head of the house," the support of it, the person who keeps it together, as a band keeps together a sheaf of corn. There are many married men who are not husbands, because they are not the head of the house. Truly, in many cases, the wife is the husband; for oftentimes it is she who, by her prudence, and thrift, and economy, keeps the house together. The married man who, by his dissolute habits, strips his house of all comfort, is not a husband; in a legal sense he is, but in no other; for he is not a house-band; instead of keeping things together, he scatters them among the pawnbrokers.

And now let us see whether the word "wife" has not a lesson too. It literally means a weaver. Before our great cotton and cloth factories arose, one of the principal employments in every house was the fabrication of clothing; every family made its own. The wool was spun into thread by the girls, who were therefore called spinners; the thread was woven into cloth by their mother, who accordingly was called the weaver, or the wife; and another remnant of this old truth was discovered in the word "heirloom," applied to any old piece of furniture which had come down to us from our ancestors, and which, though it may be a chair or bed, shows that a loom was once a most important article in every house. Thus the word "wife" means weaver; and, as French well remarks, "in the word itself is wrapped up a hint of earnest, indoor, stay-at-home occupations as being fitted for her who bears this name."

The apostle Paul says, "Knowledge puffeth up." I have seen boys and girls very proud over their lessons and examinations, who had not wisdom enough to mend their clothes, or make a fire, or sweep a carpet, or harness a horse, or live two days without help. Wisdom is useful, knowledge is the raw stuff out of which we make wisdom.—Thomas K. Beecher.

PRESBYTERY OF PARIS.

An adjourned meeting of the Presbytery of Paris was held in Knox Church, Woodstock, on Tuesday the 8th day of April. The following are the more important items of business transacted: The Congregation of East Oxford was disjoined from those of Norwich and Wyndham and erected into a separate charge, with a view to the settlement of a Pastor. Mr. Robertson, Norwich, was elected Moderator pro tem. of the Kirk Session. A call from the congregation of Flamboro' West, to the Rev. James Robertson, of Norwich, was next considered. The call was read (signed by 92 members and 63 adherents), and also the extract minutes of Presbytery of Hamilton, and reasons for translation. Parties were called when there appeared—for the Presbytery of Hamilton, Rev. Mr. Porteous; for the Session of Flamboro', Mr. Henderson; and for the Congregation of Flamboro' Mr. Robert Christie, M.P.P., who severally addressed the Court, strongly urging the translation of Mr. Robertson from Norwich to West Flamboro'. The Clerk read answers to the reasons for translation, as prepared by the Norwich and Wyndham Congregations, and thereafter the representatives of said Congregations were heard.—Messrs. Barr, Jms. Donald and Deans, for the Norwich Church, and Messrs. Smith, McKnight and Scott, for the Wyndham Church. The members of Presbytery having given their opinions regarding the translation, at the request of Mr. Robertson, he was then asked for his decision, when he stated his inability to come to such a decision, and left the matter in the hands of the Presbytery. After prayer by Mr. McQuarrie, the Presbytery proceeded to deliberate, when on motion of Mr. McTavish, seconded by Mr. Penman, the Presbytery unanimously refused to grant the translation. The Moderator intimated the decision to the several parties, whereupon Mr. Porteous, on behalf of the Presbytery of Hamilton, craved extracts, which were granted. The Presbytery then proceeded to consider a call from Baltimore and Cold Springs in the Presbytery of Cobourg, to the Rev. Mr. Wright, of Erskine Church, Ingersoll. The call was read signed by 167 members and 18 adherents, with reasons for the translation of Mr. Wright to Baltimore. Reasons against said translation were also read, as prepared by the congregation of Erskine Church, Ingersoll. There appeared as Commissioners to prosecute the call, Rev. Mr. Douglas, on behalf of the Presbytery of Cobourg, and Messrs. Haig and Orr, on behalf of the Kirk Session and congregation of Baltimore and Cold Springs. There appeared on behalf of the Session of Erskine Church, Messrs. Ker and Hislop; and on behalf of the congregation, Mr. Adam Oliver, M.P.P., and Mr. McIntyre. The Commissioners having addressed the Court, the Moderator asked Mr. Wright to intimate his decision regarding the call. Subsequently after remarks from members of Presbytery, Mr. Wright declined the call; and the translation was accordingly refused. Mr. Douglas craved extracts on behalf of the Presbytery of Cobourg, which were granted. Mr. Wright, Minister, and Mr. Barr, Elder, were appointed on the Assembly's Committee of Bills and Overtures. It was moved by Mr. Cochrane, seconded by Mr. McMullen, and agreed, that a Committee be appointed to consider the stipends paid Ministers of the Presbytery, and report at a future meeting, as to whether any steps, or what steps should be taken in dealing with congregations who may at present give to their Pastors stipends insufficient for their comfortable support. The Committee was appointed as follows: Mr. Cochrane (Convener), and Messrs. McTavish and Robertson (Norwich) Ministers; and Messrs. Sutherland (Brantford) and Barr (Norwich), Elders. It was agreed that the Presbytery meet within Zion Church, Brantford, on the first Monday of May, at 7.30 p.m., (day before the meeting of the Synod of Hamilton) for the transaction of unfinished business, and that Mr. McTavish preach a sermon on the occasion, to be followed by a conference on the state of religion within the bounds. The members of Presbytery are expected to come to the meeting prepared to give in reports as to the state of religion in their respective congregations.

WM. COCHRANE, Presbytery Clerk

I have no doubt but that there are persons of every description, under every possible circumstance, in every lawful calling among Christians, who will go to heaven—thai all the world may see that neither their circumstances nor their calling prevented their being among the number of the blessed.—Cecil.

Pilgrimage.—The famous pilgrimage to Mecca, which is always a cause of anxiety to the European Governments, has been performed this year under the most reassuring conditions. Thanks to the intelligent zeal of the sanitary commission, composed of French, English, and Ottoman doctors, no cases of cholera have occurred among the visitors to the holy city, the number of whom is said to have exceeded 150,000.

HEAD WORK BEFORE BREAKFAST.—No or headwork ought to be postponed until the stomach is satisfied. The digestive organs ought to be supplied as soon as may be after sleep is shaken off. The lawyer should not go to his office nor the preacher to his desk, until he has ministered to the carnal appetite. Sermons written on an empty stomach will have in them but thin spiritual nutriment. We give no praise to one who boasts that he has done half a day's work before his morning meal, whether in the milking of cows or in the preparation of briefs. A "constitutional walk" of two or six miles, when the stomach is empty is not according to good physiology in spite of the example of aristocratic Boston ladies. Dickens did not get long life from the habit. A short walk or run in the fresh air may be well enough, and a few turns with the dumb bells. But the gymnasium should not be opened in the first hours of the morning.—Herald of Health.

Scientific and Useful.

LAMP SHADES POISONOUS.

Green-glazed lamp shades contain arsenic and sugar of lead; the heat reduces it in time to an impalpable powder, which the slightest breath or wind detaches into the atmosphere, when it is breathed into the lungs, and is at once conveyed into the circulation, giving at once a variety of disagreeable symptoms to those who habitually sit around such shades, which symptoms will promptly disappear if the shades are removed.—Hall's Journal of Health.

LIGHT AND HEALTH.

As an instance of the value of sunlight, Dupuytren, the celebrated physician, mentions the case of a French lady whose disease baffled the skill of the most eminent men. This lady resided in a dark room in one of the narrow streets of Paris. After a careful examination he was led to refer her complaint to the absence of light, and caused her to be removed to a more cheerful situation. The change was attended with most beneficial results—all her complaints vanished. It is remarkable that Lavoisier, writing in the last century, should have placed light as an agent of health, even before pure air. In fact, where you can obtain abundance of light, it is generally possible to obtain pure air. In England a similar thing occurs; invalids are almost always shut up in close rooms, curtains drawn, and light excluded.

BOILED OATMEAL.

Put three or four table-spoonful of oatmeal into a saucepan, add a little salt, pour on boiling water until the saucepan is about two-thirds full, stir it well and set it on the stove. It should be stirred quite frequently until it begins to thicken, after which, if set where it will boil slowly without danger of burning, it will not need much attention. It will cook in about twenty minutes. Eat with syrup and cream. Maple syrup is best, but a very good substitute may be made by dissolving clean brown sugar in a little water over the fire.

TO CURE BEEF.

To cure beef so as to have it tender, sweet and juicy, strew a little salt on the bottom of the barrel, then fill up with the beef, and pour over it until it is covered a brine made of five pounds of salt, four ounces of salt-petre, and one quart of molasses, (to every one hundred pounds of beef,) all thoroughly dissolved in cold water. If desired to keep for a long time, it may be necessary to either scald over it, make a new brine, and perhaps add a little more salt; but as it is it will keep all winter, and one can at any time have a nice beef-steak by cutting slices from some of the best lean pieces and frying in just water enough to cover, seasoning with butter.

ECONOMY OF FUEL.

A correspondent in The British Workman tells how to build a fire as follows:—The person laying a fire should fill the grate up to the top bar with coals, putting large pieces at the bottom and smaller over them, then upon these paper enough to light the sticks, which should be laid upon, and not under the coal. Cover the sticks with the cinders remaining from the previous day's fire; these will soon become red hot; the coal below will be warmed sufficiently to make it throw off gas; this, passing through the hot cinders, will be kindled, and will burn with a bright flame, instead of going up the chimney in smoke, as it does when the coals are laid on the top.

The fire thus laid will require no poking, and will burn clear and bright for from six to eight hours without the necessity for more coals to be thrown on.

GARDENING IN OLD AGE.

A writer in The Cornhill Magazine recommends to one in the Autumn of his life to take to gardening, if he has not already experienced its pleasures. Of all occupations in the world, it is the one which best combines repose and activity. It is not idleness; it is not stagnation; and yet it is perfect quietude. Like all things mortal, it has its failures and its disappointments, and there are some things hard to understand. But it is never without its rewards, and perhaps if there were nothing but successful cultivation, the aggregate enjoyment would be less. It is better for the occasional shadows that come over the scene. The discipline, too, is most salutary. It tries our patience, and it tries our faith. But even in the worst of seasons, there is far more to reward and encourage, than to dishearten and disappoint. There is no day in the year without something to afford tranquility and pleasure to the cultivator of flowers, something on which the mind may rest with profit.

DATES.

There are seventy-three species of dates known among the Egyptians, Syrians and Arabians; and yet out of this large number there is only one quality which is considered safe to be shipped by sea, which is known among the Arabs as El Jhabadiah.

I found an immense quantity of this date in the neighborhoods of Bussarah, Muscat, Zanzibar, and Gennah, on the River Nile. In the neighborhoods of Bagdad, Bussarah, and Hillah, in the province of Irak or Mesopotamia, the gardeners substitute the law of nature instead of the artificial process. The females are planted in clusters, and a male tree is generally planted in the midst of every four or five female trees. When the flower of the male tree becomes dry and near, and the female tree becomes fruitful. The dates of Tor and around Mount Sinai are very small, dry and sweet. They are sold by weight, in packages covered with kid skins. Both sheep, goat, and kid skins are procurable along the shores of the Red sea for less pence than the shillings they cost in Europe. The chief use they make of the goat and kid skins is to convert them into bags for carrying water or holding butter or oil. Formerly skins of every description were dear, and in great demand; but since the introduction of casks and earthen jars among the dealers in butter and other soft merchandize, the price of hides and other skins has been very much reduced.—Once A Week.

Sabbath School Teacher.

LESSON XVIII.

May 4, 1873.

JOSEPH EXALTED.

Gen. xii. 37-39.

COMMIT TO MEMORY verses 39, 40.

REFERENCES.—Ps. cv. 21, 22; Acts vii. 9.

CENTRAL TRUTH.—"The Lord directs the way of the upright." (Prov. xxi. 20.)

With v. 38, read Numb. xxvii. 18; with v. 39, Prov. ii. 6; with vs. 40, 42, Luke i. 62; with vs. 42 and 43, Ex. iii. 10, and Dan. v. 29; with vs. 44 to 49, Ps. lxxxiv. 11, and Prov. xii. 24.

We left Joseph, last Lord's day, in prison, at the head of the prisoners, indeed, but still a prisoner. Let us mark the steps (as an introduction to our lesson to-day), by which he came to favor and honor.

(1) God's providence sends two of Pharaoh's officers, to make his acquaintance and learn his worth, into the prison (chap. xii. 2, 3).

(2) He sends them prophetic dreams, which they, led on by Joseph's sympathy, tell him (v. 7); a kind heart is in his questing. He knew how to feel for the sorrowful.

(3) God gives him the interpretation of their dreams (v. 12 and onward.) So it came to pass (v. 21, 22).

(4) Two years after God sends dreams to Pharaoh (ch. xli. 1), and puts into the mind of his chief butler what, in his prosperity, he had forgotten. He, not from gratitude to Joseph, but to oblige Pharaoh, commends him as an interpreter (v. 9).

(5) He puts the interpretation into Joseph's lips, and secures Pharaoh's belief of it. The king wisely concludes that he who so well knows God's will is the best officer for the coming crisis. So our lesson begins. Two things have to be remembered here:

(1) That Egyptian kings pleased themselves in governing. There was no long-extended process of canvassing and getting votes in order to power. Despotism chooses their ministers as they will.

(2) Eastern nations attached great importance to dreams and to communications from the Gods. Wisdom was highly valued among the Egyptians. Many instances have occurred of slaves, in virtue of superior attainments, rising to the highest place. But no brand of slavery was yet affixed to the Hebrews. So far they were on equal terms with the Egyptians.

In the passage we now consider, without trying to be over-exact, we may find the appointment; the inauguration; the naturalization of Joseph; with finally, his entrance on his duties.

(A.) HIS APPOINTMENT.—Vs. 39-41. "Over his house," "people," next to Pharaoh; over the land, the phrase "according to thy word shall all my people be ruled," has been rendered, "all my people shall kiss thy mouth," in love and reverence (like Ps. ii. 12; as in I Sam. x. 1); but apart from the language, it is unlikely that eastern subjects came so near as to kiss the mouth of their rulers. The foot, garment, or hand was kissed.

(B.) HIS INAUGURATION.—He is invested with the symbols of authority. The signet ring, then and now the sign of authority (like the "great seal" of England) is given to him. (So a confidential person in business gets power to sign for the firm.)

The robe of fine linen which the priests wore is put on him. Robes of office, ancient and general. This fine cloth of Egypt well known, one of the Egyptian exports. Ezek. xxvii. 7.

Gold chain of office still common. Mayors of ancient cities wear it. Such a chain traceable in ancient Egyptian monuments.

To make all this public there is a procession, v. 43. Joseph rides in the second chariot; heralds call out, "Bow the knee," in token of his high place and authority. Pharaoh, probably in public, renews his commission, v. 44.

(C.) HIS NATURALIZATION.—A new name, (as in the case of Daniel, see Mordecai's case) meaning "preserver of the age," rendered in the Latin Bible "Saviour of the world," after the high-sounding style of the East. A new relation—married to the daughter of the priest (or prince) of On. His name seems to denote his being a priest of the sun; hers, as some think, that she was devoted to Neith, or the Minerva of Egypt. On his side, his marriage was less strange than it would have been afterwards. Hagar was an Egyptian. The lines between the races not yet drawn. On her side there was nothing strange. He was too high in rank and with too good prospects to be refused, even if she had a choice. He was moreover of most attractive appearance.

(D.) HIS ENTRANCE ON HIS DUTIES.—V. 46. The land surveyed, traversed, he saw to the work of gathering corn himself, the places for storage, their security, and so provided against the famine. He did not trust to deputies—an example of fidelity.

Now let us see the foreshadowing of "one greater."

Joseph came from the prison, xli. 14. Jesus from the grave, Acts xiii. 29, 30. Joseph received unlimited power, xli. 40. Jesus "all power," Matt. xxviii. 18. Joseph obtained the highest exaltation, v. 44. Jesus exalted, Acts ii. 33. Joseph received symbols of office, v. 42. On Jesus' head "many crowns," Rev. xix. 12; "every knee shall bow," Phil. ii. 10; after being, like Joseph, a servant, v. 7.

Joseph had a new name given, v. 45. To Christ is given his church, "the spouse" of Song. v. 1; "the bride of the Lamb's wife," of Rev. xxi. 9, given in her godless heathen state, but as we may well believe ascended, coming to the worship of the true God.

And Joseph fed the people, kept them alive, and in saying them brought them all

under the king, see ch. xli. 20, 29. And Jesus is "the living bread," John vi. 58. So he "brings" us to the Lord, i. Peter, i. 18, 19. He must have a wonderful power of believing who thinks that all this is accidental, or the ingenious work of the authors of the Old Testament and the New.

Let us see also a lesson for our life. "How to get on," is the great problem. Boys and girls ask it. How did Joseph "get on?" At the age of thirty he was in an assured position.

Not by tact, talent, friends (certainly not friends), interest, cunning, or time-serving. No harm in many of these things; some of them blessings. But the secret of his success in v. 39, "God." God was with them. He feared God, hated evil, God took care of him; and he who resisted temptation to great sin is the happy husband of an honorable wife, and a glad father, he who was a slave is prime minister; and he whom his brethren sold becomes their best friend and preserver. Boys! consider; this is the way to get on. Fear God; resist the devil; love God; hate evil. Ps. xvii. 10.

ILLUSTRATION.

In Egypt, "the priests and military men hold the highest position in the country after the family of the king, and from them were chosen his ministers and confidential advisers, 'the wise counsellors of Pharaoh' (Isa. xix. 11), and the principal officers of state." (Wilkinson Vol. I. p. 816.) "The priests enjoyed great privileges, they were exempt from taxes; they consumed no part of their own income in any of their necessary expenses; and they had one of the three portions into which the land of Egypt was divided, free of all duties." (Id., 819.)

UNIFORM LESSONS FOR 1873.

Table with columns for date, lesson title, and page numbers. Includes sections for Second Quarter, Third Quarter, and Review.

WHAT IS THE DIFFERENCE?

Not long after I became a Christian, a friend, who was not far from the kingdom of God, said to me, "What makes you talk so much about religion lately? What is the difference between you and me? What has waked you up so much? What makes you any better than I am? I am a moral man. I go to church regularly, and never make fun of religion. Why am I not as good a Christian as you are?"

I tried to tell him of the new hope of peace and pardon that had dawned in my soul, and why I loved to talk about the dear Jesus who had done so much for me. But I could not make him understand it.

Then I asked him a few plain questions: "Do you pray to God every day?"

"No."

"Well, I do; that is one point of difference. Do you love to pray?"

"No."

"That is another thing in which we are different. Now, John, be sure, just as soon as you really and earnestly ask Jesus to help you in prayer to Him, He will."

It was not many days before he did call upon the Saviour in earnest, wrestling prayer and the answer came. Christ spoke peace to his soul as He had to mine.—American Messenger.

TRUE CHRISTIANITY.

Remember that Christianity is not a new system of theological reasoning, nor a new assortment of phraseology, nor a new circle of acquaintance, nor even a new line of meditation—but a new life. Its very being and essence is inward and practical; it is not the likeness or history of a living thing, it is itself alive! And therefore, to examine its evidence is not to try Christianity; to compare and estimate its teachers is not to try Christianity; to attend to rites and services with more than Mohammedan punctuality is not to try or know Christianity. But for one week, for one day, to have lived in the pure atmosphere of faith and love to God, of tenderness to man; to rejoice in the felt and realized presence of Him who is described as "coming up from the wilderness," supporting His beloved; and to have beheld earth annihilated and heaven open to prophetic gaze of hope; and to have seen evermore revealed behind the complicated troubles of this strange, mysterious life, the unchanged smile of an eternal Friend, and everything that is difficult to reason solved by that reposeful trust which is higher and better than reason; to have known and felt this, I will not say for a life, but for a single blessed hour, that, indeed, is to have made experiment of Christianity.—Archer Butler.

If tribulation takes all away from us, it still leaves God; for it can never take God away. Nay, indeed, it brings God to us.—Luther.

Fame is an undertaker that pays but little attention to the living, but bestows the dead, furnishes out their funerals, and follows them to the grave.—Colton.

Our Young Folks.

SPRING FLOWERS.

Sweet April comes with early flowers, And buds of tender green, And though she brings us frequent showers The sunshin smiles between.

The birds are singing as they build The budding brought among; And ever, living with joy is filled Of beauty, sound, or song.

And children, tired of winter hours, Are glad once more to rove, And fill the regions with the flowers Of wayside, bank, or grove.

As happy as the soaring lark They care to the sun, And with the tender playful larbs Among the daisies run.

And should not children thankful be To greet the flowers as they, And shout and sing once more to see The sunshine after rain.

Since God who sends dark wintry days, Sends also spring-time joy, And loves to hear the heartfelt praise Of thankful girl or boy.

His hand has made each flower that springs, Each leaf upon the tree, He guides the bees on gladsome wings, And 'tis the busy bee.

He clothez the lilies so soft and white, He feeds the helpless cry; And not a flower drops its flight Unnoticed by His eye.

Much more His love and care provide For us who think and speak; For whom the blessed Saviour died, So gentle and so meek.

And those who in life's early spring Taught him to Jesus give Shall find it is a joyful thing Beneath His smile to live.

Jesus will guide them with his love Through all their days below, Then take them to the land above Where fadeless blossoms grow.

OLD GROWLER.

Old Growler wasn't always the dog that you see him here; changed circumstances had, I'm sorry to say, changed his nature—had turned a fun-loving, happy, frisky disposition into a sour and surly one. He would show his teeth, and snap and snarl at the slightest provocation, till he became as well known for surliness and black looks as he was formerly for pranks and good temper. In fact, you would not take him for the same dog at all, and his name changed, too, with his character; he couldn't get rid of one without saying good-bye to the other, which he never did, for he grew in his bad habits as he grew in years.

I remember when brother Ned brought him home in his pocket, a little puppy; he looked like a little round, silky ball when he took him out, and he stretched himself out, lazily opened his soft, languid eyes, shook out his silky ears, and looked about him as much as to say, "Well, where am I?" Then he trotted backwards and forwards, and gave such short, funny little barks that the children scampered and frolicked about him for joy, and thought he was the cunningest little playfellow in the world. And he was cunning, and he grew larger every day on new milk and grew fuller of all sorts of mischief, and as he always seemed to be the winner in these plays and frolics, he was dubbed Trump. I think he was seldom whipped when found in mischief, he had such a bold way of defending himself; instead of dropping his tail and walking off in a sheepish way, or looking up at you in a shame-faced cringing manner, there would be a wicked twinkle in his eye, and he would say, as near as dog could say, "Have had splendid fun. What else can you expect of a puppy? The mischief is in me, and I'm getting rid of it." Whenever we told the story of his mischievous tricks it was always answered, "it is a sure promise of a good dog." So we laughed over his capers, and I'm not quite sure but our respect for him increased on account of them.

But Trump had one enemy in the household. Jane, the help, perhaps from suffering the most from his pranks, had little patience with him, and declared that if he was a good dog a hundred years it couldn't make amends for all the damage he had done. Stockings would be missing and afterwards found in the yard, in a condition past Jane's darning; towels be brought in torn in shreds; aprons found with strings not only to the top, but all the way down; straw hats transformed into the raw material. Trump's depredations had a good effect in one way, the owners of garments learned to hang them up above his reach; but rats were often made vain and were least expected. There was one article of Jane's wardrobe in which she took special pride; her bonnet was her chief delight, and at this time bonnets meant rather more than they do at present, at all events this one was a good deal to Jane. It was of grey straw, trimmed with wide purple ribbon, and I think, from the big bows and long streamers, there must have been several yards of it; there were flowers of the same color, though I couldn't vouch for the shade; a double lace border encircled the face, and narrow tie-strings saved the wide ones from getting crumpled. Jane always kept it, when not in wear, which was not very often, carefully wrapped in white paper in a large bandbox, perhaps not too large for the bonnet, but it would have held a half-dozen of Madame Bonnet's of the present day. It was safe enough from rats and mice and dogs, one would suppose, but Trump somehow seemed to understand the price set upon this chief treasure of feminine attire, and his nose itched according to its value. How he smelted it out we never knew, but one day when Jane went into her room she found something lying on the floor about as large as a cannon-ball, with shreds of lace and bits of flowers and ribbons scattered about, and wondered what it could all mean; nor could she believe

that it was all that was left of the pride of her head till she found the empty bandbox. Trump had evidently had a splendid time all his own way. Perhaps, if he had been caught at it, he might not have grown much larger, but he was not seen until after the sun had gone down and Jane's wrath had cooled. I think she never entirely forgave him for the deed, for no new bonnet could ever quite take the place of the purple-gray one.

Now comes the change in Trump's life which proved too much for him. He made a mistake at the beginning; he looked upon work as a curse instead of a blessing, and we pity man or dog who takes that view of the case. He actually thought life was made for play, but his master had raised him for a churn-dog, and when the time came for him to be put to it he sulked, and grumbled, and growled, and snapped at every one who came near him to give him a word of encouragement or advice. When fastened on the round wheel by the ring attached to the strap around his neck he would stop and hang back until he was almost choked, rather than trot on briskly. The work could have been done in thirty minutes, which lasted twice that time, if he had only gone at it with a will, and then he could have enjoyed his dinner and play all the more, but he was stubborn and unyielding; so the promising Trump was only developing into a cross, lazy Growler. If he had only held fast his good nature and accepted the conditions sensibly, if he had only suited himself to circumstances, then, indeed, he would have been a winner all his life; but here is where he failed—here is where every man, boy or dog always will fail who thinks life is made for all play and no work. Suppose it did seem like uphill business to trot in one spot all the time and only have the wheel turn and not get ahead himself even a foot, and suppose he wasn't hired by the day like the man who tended the cows, or by the week like Jane who skimmed the milk, for these thoughts ran through Growler's head while he moped and grew sullen. But this was a dark, sullen, one-sided view of the case, for the trotting turned the wheel, and the wheel raised the dasher, and the dasher brought up the butter, and the coming of the butter released Growler; and then a good dog is supposed to have more than a hired interest in his master's business. But he wouldn't look at it in a fair light, growlers never do, and he got so cross that the children were afraid of him and kept their distance, and his master became discouraged and lost faith in him. Growler thought himself abused, and said everybody wished him ill and was an enemy to him, when the truth was he was his own worst enemy. So with all the promises in puppyhood of making a good dog he failed from one cause, he refused to accept life as it is and make the best of it, a mistake some of the "higher order" have made, and, like Growler, have become miserable failures, and it is a sad thing when man or dog fail in character.

Now when the fatally grew tired of Growler's ill-temper and crabbedness there came another dog to take his place in the corner. He was a small, good-tempered, curly-haired little fellow, not so smart as Trump, all agreed, but they hoped better things for him.

One day, after Growler had been unaccountably stubborn and laggard and defiant, so that Jane was obliged to finish the churn herself, Curly, who had been an eye-witness of the proceedings and thought he understood the case, ventured to offer a little advice to his big friend, who, the small dog considered, stood in his own light. "If I were you, Growler, I would trot away on that machine till the job was done, I don't believe it would be half so hard work as to dilly-dally a half-day and then not finish the task so as to get any credit for it." Now, Growler was in no mood to take advice from anybody, much less from a small dog who had taken his old place in the household, so he snapped and snarled so fiercely that it frightened Curly quite out of his dog-wits, and strangely enough he ran under Growler's body to keep out of his reach, and crouching there trembled like an aspen leaf. The master coming in and hearing Jane's story of the day's doings declared the world not large enough for man or dog who refused to work, so he took down his gun and that was the end of Growler. Jane is still of the opinion that mischievous puppies do not always make good dogs, unless they like work as well as play.

TEACHING BIRDS TO SING TUNES.

This is done in the town of Fulda, Germany, where they keep regular educational institutions for buffineches. They place the young birds into classes of six to ten each, and keep them in the dark, turning a little hand-organ for them when they are fed. Finally the birds commence to associate the music with the feeding, and when hungry commence to sing a few notes of the tunes they hear daily. Those who do this are at once placed in a more cheerful room, where some light is admitted. This encourages them and makes them more lively; then they like to sing, and are soon taught more. The most difficult part is the first starting of the birds, some of which have to be kept a long while in the dark, and on starvation rations, before their obstinacy is overcome. In order to teach them several tunes, they receive (after being thus first taught in classes) private instruction from the little boys of Fulda, each of whom has a few private pupils of this sort. Their education lasts nine months, when it is completed, and the birds sent into the world as accomplished performers. The principal markets are London, Paris, and New York. They are valued in Europe at twenty dollars for every tune they can sing, so that one which can sing three tunes costs sixty dollars.

How hard it is to feel that the power of life is to be found inside, not outside; in the heart and thoughts, not in the visible action and show; in the living seed, not in the plant which has no root!

Dr. Martin Luther once blessed one of his little children in its aunt's arms, and said, "Go thy way, and be good. Money shall not bequeath thee, but I shall leave thee a rich God. He will not forsake thee."

Random Readings.

WAKING.

I have done, a length, with drizzling! Henceforth, O thou soul of mine, Thou must take up sword and gauntlet, Waging warfare most divine; Life is struggle, combat, victory— Wherefore have I slumbered on With my forces all unmarshalled, With my weapons all undrawn?

Oh, how many a glorious record Had the angels of me kept, Had I done instead of doubted, Had I wailed instead of wept!

I have wakened to my duty, To a purpose strong and deep, That I dream of an aforetime. In my long inglorious sleep, Oh, those olden days of dalliance, When I waned with my fate, When I trifled with a knowledge That well-nigh had come too late!

O, how many a glorious record Had the angels of me kept, Had I done instead of doubted, Had I wailed instead of wept!

Yet, my soul, look not behind thee, Thou hast work to do at last; Let the brave toil of the Present Overarch the crumbling Past, Build thy great acts high and higher, Build them on the conquered sod Where thy weakness first fell bleeding, And thy first prayer rose to God!

Oh, how many a glorious record Had the angels of me kept, Had I done instead of doubted, Had I wailed instead of wept!

Justice is truth in action.—Joubert.

All great men are in some degree inspired.—Cicero.

Whither go our ideas? They go into the memory of God.—Joubert.

There is no odor so bad as that which arises from goodness fainting.—Thoreau.

The Infinite and Eternal are words without meaning till grief interprets them.—H. W. Beecher.

The wealth of a soul is measured by how much it can tell; its poverty by how little.—Alger.

A large part of modern religion consists in over-estimating the Apostles and under-estimating our neighbors.—Frederic R. Marvin.

You are sincere and conscientious in your respective views, do not, therefore, be tyrannical to insist and urge them past all patience, and reopen the topic for bickering without cessation or fruit.—C. A. Bartol.

A celebrated man, living in his ago, is never the ruler of an epoch—he is but its incarnation; and he almost invariably falls if he desire to substitute his own will for that of others, or to turn the course of popular ideas to his own profit.—A. Brierre De Boismont.

He who teaches men the principles and precepts of spiritual wisdom before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions as the sibil wrote her prophecies, on the loose leaves of trees, and commit them to the mercy of the inconstant winds.—Leighton.

People talk about special providences. I believe in the providences, but not in the speciality. I do not believe that God lets the thread of my affairs go for six days, and on the seventh evening takes it up for a moment. The so-called special providences are no exception to the rule—they are common to all men at all moments. But it is a fact that God's care is more in some instances of it than in others, to the dim and other bewildered vision of humanity. Upon such instances men seize them and call them providences. It is well that they can; but it would be gloriously better if they could believe that the whole matter is one grand providence.—George MacDonald.

As nothing is more natural than for every one to desire to be happy, it is not to be wondered at that the wisest men in all ages have spent so much time to discover what happiness is, and wherein it chiefly consists. An eminent writer, named Varro, reckons up no less than two hundred and eighty-eight different opinions on this subject; and another, called Lucian, after having given as a long catalogue of the notions of several philosophers, endeavors to show the absurdity of all of them, without establishing anything of his own.—Burdell.

RETROSPECTIVE FAITH.—When the gloom around our faith is deep and incomprehensible, then it is wise sometimes to look back; not to add to our darkness by deep regret for vanished joy, but to see what God has done for us. We cannot understand any portion of our life when we are involved in it. We see it too closely and too passionately. Much, as long as we are here, we shall never comprehend, but some things we may. Look back on yourself many years ago, hovering on the brink of some terrible temptation, and you will see now in some slight occurrence which scarcely struck you then, the hand of God which drew you back from the precipice. Look back upon yourself when you were enslaved by some guilty passion, or losing your true life in fashion or in gain, and now, in some dim impulse, which came you know not how, you will recognize the voice of the Spirit of God which drove you forth from ruin. Look back upon yourself when your grief was deep and your trial too bitter for your heart and you were tempted to drown memory in excitement or to larder your heart to rack that you might feel no inbred, and you will now see how some fresh tidings or some friend, or some new sympathy, rekindled you to life and made your heart beat with added tenderness. You will find that these were the messengers of the new life, the present will be born afresh from the knowledge of His presence with you in past experience.—Stepford A. Brooks.

British American Presbyterian

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NOTES TO CORRESPONDENTS.

- Rev. Wm. Cochran—Paper received. Will appear if possible, next week. Rev. R. C. Moffat. Thanks. Will appear in due course.

British American Presbyterian

FRIDAY, APRIL 25, 1878.

TOPICS OF THE WEEK.

In Canadian politics there is nothing of any importance to chronicle.

Our neighbors have been and are greatly exercised over the Indian massacre and cry loudly for the extermination of the Red Men.

It was expected that the Pope was about to come to the close of his earthly pilgrimage, indeed our report was to the effect that he was dead, but that his death was concealed till his successor was appointed.

ANTI-UNION MEETING.

We do not think it necessary to make any lengthened remarks upon the anti-union meeting which was last week held in this city, and the resolutions adopted at which we published in our last issue.

There are some, not many we hope, in perhaps all the negotiating churches, who would much rather that the Union move-

ment should break down, but they have not the courage to avow publicly their wish. It would look so ill, they think, even to seem to be in opposition to what all profess to regard as so good in itself, and so much to the glory of God, if it can possibly be arranged.

We cannot bring ourselves to believe that there are many in the Kirk who sympathize with those that proposed and adopted the motions passed at last week's meeting; but if there are, far better to delay the Union than to accomplish it by making more denunciations instead of fewer.

ROMAN CATHOLIC SQUABBLES IN QUEBEC.

We have once and again noticed the hot war that has for some time been going on in the neighboring province among those who, if we were to believe their own account of matters, never quarrel with each other, and are never broken up into parties and sects like those naughty Protestants.

Then came Father Braims celebrated sermon at the golden wedding of the Bishop of Montreal, in which claims to clerical supremacy worthy of the days of Hildebrand were ostentatiously advanced and endorsed by the newspapers of the clerical party.

The Jesuits are in the meantime foiled, but we think they will eventually have things very much their own way.

To the Editor of the Canadian.

ARCHBISHOPRIC OF QUEBEC, April 18, 1878.

I send you, with a request to publish, a letter from His Eminence Cardinal Barnabo, respecting the deplorable controversies, which have taken place among the Catholics of this Province, through the medium of newspapers and pamphlets.

My suit, on this subject, before the Propaganda, was very brief. I filed a certain number of pamphlets and copies of the

Nouveau Monde and France Parleur, and I requested an expression of opinion on this species of polemics against which I had so long protested in vain.

The Sacred Congregation ordered me to address directly to each one of the Bishops of the Province, a letter similar to that which I have received. I published that all may know, throughout the diocese, what are the intentions of the Holy See.

Accept, &c.,

† E. A. ARCH, Quebec.

II.

Letter of His Eminence Cardinal Barnabo, Prefect of the Sacred Congregation of the Propaganda to Mgr. E. A. Taschereau, Archbishop of Quebec.

Most Illustrious Reverend Lord:

It has come to the knowledge of the Sacred Congregation of the Propaganda that in Canada and more especially in the Ecclesiastical Province of Quebec, there have of late been frequent quarrels of opinion, carried on in newspapers and pamphlets, and that the authors of these writings, each one abounding in his own sense, do not spare each other reciprocal injuries, and fear not to censure and overwhelm with outrages persons differing from them in sentiment, and sometimes even enjoying episcopal dignity.

Aware that such excesses cannot take place without great scandal to the faithful and without provoking the contempt of heretics, who rejoice greatly over the dissensions among Catholics, the same Fathers have ordained to urge strongly and conjure in the Lord each and every one of the prelates of the said Ecclesiastical Province, to use all their efforts towards banishing quarrels of that nature from the pamphlets and papers edited by Catholics, to proceed against those who shall be found guilty in this regard, and, if need be, to forbid the reading of such journals by the faithful.

Ministers and Churches.

At the annual meeting of the Turkish Aid Society in London, last month, there were three Americans among the speakers, Revs. T. C. Trowbridge and H. N. Barnum, missionaries of the A. B. C. F. M., and Professor Seelye, of Amherst College, now on his way home from his trip to India.

The Pittsburg Banner gives a list of about a dozen prominent pulpits in the United States that are filled by preachers from abroad, and attaches some significance to the fact. It mentions Drs. Hall, Taylor, Ormiston, and others, and finds in them a type of ministers which the American system of theological training seldom produces.

souls above all things. The pulpit, family visitation, and the various interests of the Church, make up the calling to which they are most enthusiastically devoted; and, says the Banner, the preaching and pastoral care which spring from such discipline and convictions is just what the people need, and what, in the main, they prefer.

The latest Ritualistic innovation relates to funerals. At the obsequies of the daughter of a church-warden of St. Matthias, Stoke Newington, the vicar, "censed the coffin, which had two lights at the head and two at the feet."

The total number of members of the Methodist Episcopal Church is 1,458,471, and the total number of Sunday-school scholars is 1,278,471, leaving an excess of members over scholars of 179,807.

It illustrates the endurance of woman that of the first company of missionaries who went to the Sandwich Islands in 1819, the three that survived latest were the widows of Thurston, Whitney, and Ruggles. Two of those have recently died, leaving only Mrs. Thurston to tell the story of that wonderful year.

A pastor's wife in one of the towns of Nova Scotia has, doubtless, proved herself, both by word and deed, a most estimable and devoted woman, as the ladies of her congregation have lately presented her with a handsome gold watch and a complimentary address as a token of their esteem.

It is generally understood in Toronto that the members of St. Andrew's Church intend to build a very fine church on a new site, which it is understood will be more central and convenient for the great bulk of the congregation. Through the able and acceptable ministrations of the Rev. D. J. McDonnell such a step has become absolutely necessary.

On the 10th of March, the first annual meeting of the Bible Society in Rome was held in the Argentine Theatre of that city. That building is the largest of the kind in Rome, and was crammed in every part to the very utmost of its capacity.

KNOX COLLEGE.

We are glad to understand that the contributions for the re-building of Knox College still come in with considerable liberality. The amount from Toronto is now upwards of \$17,000, made up entirely of large subscriptions.

We believe Professors Caven and Gregg are about to start for other localities to bring the matter under the notice of the liberal friends of Theological Education throughout the Province, while the smaller and more numerous contributions can be collected in Toronto by other instrumentality.

With the encouraging amount of success which is attending the efforts of the worthy Professors, it would be well that they enlarge their ideas and aim at not only rebuilding the College but also providing an endowment for its different chairs. We believe the whole could be accomplished, and perhaps more easily now than at any other time.

Book Notices

BLACKWOOD'S MAGAZINE for March is fully an average number. The Parisians increases in interest as it proceeds, though we must be permitted to think the whole style of both narrative and dialogue is somewhat stilted and unnatural.

There is a point we may just as well notice at this comparatively easy stage of our Editorial labours. We refer to the desire which a good number of book publishers have to secure a lengthened advertisement and favorable notice of their wares on the very moderate terms of a copy of their publications. It seems to be taken as a matter of course that newspaper proprietors should give up their space to such notices with a great deal of alacrity and gratitude, though the books in question may never be advertised in their columns at all.

We give the following illustration to show how this works. There lies before us at this moment a copy of a sermon—price 10 cents—published by a New York firm, with a printed label attached, requesting the Editor "to send a copy of the notice." The sermon is a very ordinary one, though by a New York Presbyterian D.D.—of no importance to us either for edification, instruction or circulation, while the object of the publishers in sending it was simply a commercial one.

Net \$1.47 as our contribution to this worthy bookseller for the advertising of his literary venture.

We submit that this is too much of a good thing. Yet this is what takes place only too often in the experience of all newspapers. There ought to be something like equality. Let booksellers advertise their wares like other tradesmen, and if they think any of their books are worth a review let them send a copy of such and look in due time for a notice of them, either favorable or the reverse, not as a quid pro quo for the volume but as an expression of honest opinion upon its merits, and when no notice is taken let them be thankful that matters are no worse, and that the condemnation is, at any rate, only a silent one.

The protracted debate in the English House of Commons over what is known as the "Burials Bill" has not been without interesting and significant speeches, the interest being heightened by the religious character of the question. The Bill is a measure of the Dissenters, and simply provides that when a Dissenter is buried in a graveyard belonging to a parish in the Church of England, the burial service may be conducted by a Dissenting minister and not by a clergyman of the National Church, as now required by law. The whole debate appears to have turned upon the point whether the great Nonconforming body in England has any rights which the Established Church is bound to respect.

THE DUTY OF SYNODS.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Permit me a word respecting the action of the Synod of Toronto in refusing to transmit the Overture from the Presbytery of Owen Sound...

Maynes, April 17, 1878.

CANADA PRESBYTERIAN CHURCH.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met Tuesday last, at 11 o'clock, in Knox Church, Rev. William Meikle, Moderator, in the chair. After reading the minutes, a communication was read from Professor Young...

RELIGIOUS OBSERVANCE OF GOOD FRIDAY.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—While I have no desire to interfere in the "friendly tilt" between "T. D. P." and "A Canada Presbyterian," I should like to consider the following questions:

1. While it is admitted that neither Christmas nor Good Friday is enjoined in the Word of God, can we suppose it is contrary to Christ's will, or displeasing to Him, to devote one day of the year to devout meditation on His advent...

vice on any day that may be expedient, and especially on days when people are necessarily out of their usual employment. If it be sinful to hold such services on any day, except the Lord's Day...

3. Is our Saviour's promise—'Where two or three are gathered together in my name, there am I in the midst of them,'—restricted to any day, or will the blessing be withheld on Christmas and Good Friday?

4. What connection is there between holding a service for devotional exercise and Christian exhortation on a public holiday, and "vestments," "lighted candles," "the sign of the cross," and "turning to the east?"

5. Whether are we to follow "Dr. Miller on Presbyterianism," excellent authority as he may be, or St. Paul, who tells us in regard to the keeping of particular days, to be 'fully persuaded in our own mind,' and if we do observe the days, to 'observe them to the Lord'?

6. Are there not many things, unimportant details, concerning the times and modes and order of our religious services, which are not clearly laid down in the Word of God, but are left for us to arrange in the light of Christian expediency?

I should like "A Canada Presbyterian" to read carefully the following short article, published on the eve of last Good Friday in a Canadian daily paper. While it is evidently not written by a Presbyterian, and may attach too much importance to "times and seasons," its earnest Christian and devotional tone must impress every Christian reader.

Yours, &c.,

CANADENSIS.

HOW SHALL I SPEND GOOD FRIDAY?

"It is nothing to you all ye that pass by? Behold and see if there be any sorrow like unto My sorrow."

Christian Brother! or Christian Sister! Good Friday is once more near at hand. It is the death-day of the Son of God. How will you spend it? In your common work? I trust not.

On Good Friday, year by year, the Church of God sets forth before the faithful children and before a sinful world the image of the Incarnate God dying in agony on the Cross for His creatures.

Brother or sister! wilt thou refuse? Wilt thou pass by as if Jesus and his sufferings were nothing to thee? Oh that he far from thee. Jesus died for thee. He thought of thee as He hung upon the Cross, naked, bleeding, and in agony; and when at any moment He could have come down, as His enemies bade Him, He stayed and endured to the uttermost for thy sake.

Shall His death-day then be a common day with thee—still less a day of feasting and merriment? Oh come and mourn with thy Saviour awhile—seek Him in His Holy House and join with thy fellow Christians in adoring His great love—seek Him in your own chambers—there bow the knees which crucified Him, and devote thyself afresh to Him, to be His and His only. Give Him the whole day—and let it be Good Friday, not only because on it He was good to thee, but because it is thy own good day.

SABBATH DESECRATION.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It is a possible and common thing to see and feel often very keenly evils which we are powerless to remedy. And this is true of many who see and many who suffer the evils of Sabbath desecration. Sisters, wives and mothers mourn over dear ones led or driven into such sin as defies the God of Heaven, ruins soul and body for the sinner, and robs them of their best opportunities of leading those misguided

ones to better things.

A Canadian poet has said that— "Wrong, tho' cas'd in triple mail, In doom, or soon, or late, or reel, And from the earth forever fall."

and though we believe it is true, the time is not yet, and it would be worse than useless to spend our strength in efforts that could only fail. The enemy is very strong, well fortified, and has the "snows of war," and before we have any chance of succeeding we must be thoroughly in earnest, thoroughly united, and thoroughly prepared; in the words of one of our old work as if all depended on ourselves, and pray as if all depended upon God. Next to the liquor trade no greater evil could be thrust upon a Christian country than this wide-spread and systematic abuse of sacred time. We are all disgraced, and our sense of right outraged to a degree that ought to arouse the greatest sorrow and indignation. But alas, we have become accustomed to this state of things. It does not seem so dreadful as it once did, and the "almighty dollar" carries the day. The resistance offered is so feeble and the indifference so manifest that we can scarce wonder at the remark I once heard that "the Christians themselves didn't think the Sabbath breakers any worse than others, else the fuss would not end in talk, as it has always done." How vain to speak to such men of either Sabbath duties or delights, and, generally speaking, it is this class who have inflicted upon us this grievous wrong. To the Bible is no authority. They reason upon different premises and view things from a totally different stand-point, and we are powerless to convert them to our way of thinking, so there remains only force to which we can appeal. If Canadian law runs parallel with Bible law and prohibits Sabbath labor, there can be but one opinion as to what is our duty. Even as patriots we sacrifice our self-respect and appear despicable to others when we allow a law of our country (just and good in itself) to be set at defiance, and as Christians it is not saying too much to declare that we are unfaithful to our own and our children's best interests, and sadly indifferent to the cause for which our Master gave His life. But how to proceed calls for the gravest thought. The Sabbath Defence Societies must do good, and Mr. McMullen's valuable suggestions ought to have great weight, and I would just say to him in explanation that there are many deeply interested in this important movement whose sex precludes them from any active share in the contest, and such a one is

EPSILON.

STATUS OF RETIRED MINISTERS.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—With the view of defining the standing of retired Ministers or rather giving them no standing at all, the following was remitted by the last General Assembly to presbyteries, namely, "That according to the constitutional practice of Presbyterianism, none but settled ministers, senior pastors, theological professors, and ordained ministers called to fill special positions in the work of the Church, should be recognized as ministers entitled to have their names entered on the rolls of Presbyteries, and such being the case any exceptions made should be made on their own merits, and therefore new legislation on this matter is uncalled for."

By this remit should it become law, an aged minister, however long and however faithfully and honourably he may have served his Divine Master and the Church, when he ceases to be a pastor and retires from the more active duties of the ministry, will be no longer entitled to be enrolled as a Presbyter among his co-presbyters and as a minister of the Church. Such is the position he must be contented to occupy, whatever may be his experience, his information, his knowledge of Church law and procedure, his wisdom and prudence and however valuable these gifts may be to others and especially to the younger and more inexperienced presbyters, except indeed he humbly asks the favour of his being made an exception. And what minister of hoary head, still honoured and esteemed by all as a minister of Christ, would care to ask this favour.

But this is "according to the constitutional practice of Presbyterianism." So it is affirmed in this remit, which I see is approved by many of the presbyteries. It is to be hoped they have well considered the "Constitutional practice of Presbyterianism" on this point. If they have, it appears very strange to me that they could approve of it; for there is not a Presbyterian church with which I am acquainted that so defines in its constitution a presbytery as is done in this remit. In the Form of government adopted by the Westminster Assembly which may be regarded as Constitutional, it is stated that "a presbytery consisteth of Ministers of the Word and such other public officers as are agreeable to and warranted by the Word of God to be church governors to join with the Ministers in the government of the church." By this, ministers of the Word, not pastors merely, are members of the Presbytery. And are not retired ministers still ministers of the Word? Or does their office of the Ministry depend on their pastorate?

Again, in the "Book of the Constitution and Discipline of the Presbyterian Church in Ireland" it is laid down that "the Pres-

bytery consists of ministers of a defined district, with a ruling Elder from each congregation." All ministers in the defined district—within the bounds—with or without charge, and not merely pastors, Professors of Theology, ministers called to fill special positions in the work of the church and favoured ones of whom exceptions may be made, are members of the presbytery according to the Constitutional practice of this branch of Presbyterianism.

In "The practice of the Free Church of Scotland," the last work issued on the subject, it is stated that "A Presbytery consists, (1) of all pastors of Congregations within the bounds, colleagues and successors being included; (2) of the Professors of Theology whose appointed sphere of labour is within the bounds; (3) of such ordained ministers within the bounds and not having charges, as had been received in the capacity of members thereof previously to the meeting of the General Assembly in 1847, or who may since have been, or may hereafter, by authority of the General Assembly be received; and of a representative Elder from each Kirk session within the bounds." According to this Constitutional practice ministers without charge within the bounds are members of the Presbytery. Of course if they leave the bounds of one and go into those of another they cannot be received by this Presbytery without the authority of the General Assembly. But there is nothing here depriving them of their rightful and scriptural status as presbyters of the New Testament, of having their names enrolled with those of the other presbyters of the bounds, of meeting with them and deliberating with them on the affairs of their Master's house.

The following was passed in the General Assembly of the late Old School Presbyterian Church of the United States and reaffirmed in 1853, and I presume, is now the law of the United Church, namely, "A Presbytery consists of all ministers and one ruling Elder from each Congregation within a certain district." Thus all the ministers within the bounds, whether they be pastors or ministers without charge, are in this church, and constitutionally so, members of this Presbytery.

The Synod of the Presbyterian Church of Canada, in connection with the Established Church of Scotland, passed the following on this point in 1869, namely, "The Synod permits retired ministers to retain their full status as members of Presbytery and Synod, so that these courts may continue to enjoy the benefit of their experience and counsel."

In the Canada Presbyterian Church it self the practice has not been uniform. Some Presbyteries, as a matter of course and as what their offices as ministers entitle them to, have retained the names of retired ministers on their rolls, while others have sought permission from the Supreme Court to do so. And it was this variety in practice which led to the present remit on the subject. And if there was any meaning in the late induction of the Rev. John Black, there was not a single settled pastor in the Presbytery of Manitoba and as far as I know there is yet but one.

From these references to the Constitution and practice of other Presbyterian Churches it may be seen how far it is "according to the constitutional practice of Presbyterianism" to drop from the roll of his Presbytery the name of a retired minister and strip him of the keys with which he is invested, not by his relation to a particular congregation as their pastor, but by virtue of his office as a minister of Christ. I think it may be fairly affirmed that this remit is, in point of fact, not true. It is not true that it is "according to the constitutional practice of Presbyterianism" to deprive retired ministers of their status as members of the presbytery within whose bounds they may reside. I hope in another communication to show that it is as unscriptural and un-Presbyterian, in point of principle, as it is untrue in point of fact.

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

April 16th.

NEWS OF THE CHURCHES.

SCOTLAND ON STATE CHURCHES.—The Edinburgh Presbytery of the Free Church of Scotland had under discussion, on the 27th ult., an overture to the General Assembly, asking that body to take into consideration the present unsatisfactory condition of the Established Churches of England and Scotland, and to adopt some such measures as the circumstances of the case warranted. The speeches of Dr. Rainey who proposed the overture, and of Dr. Candlish, who seconded, pointed in the direction of disestablishment; and both proceeded on the ground that it was hopeless to look for any adequate reform of the Church of England from the Evangelical party, and that reform of either Establishment was out of the question.

An attempt has been made by the Rev. Dr. Horatius Bonar and Professor Macgregor, of the Edinburgh Free Church College, to bring about a conference between them and the Rev. Dr. Duff and the Rev. Dr. Charles J. Brown, for the purpose of securing the abandonment of the Mutual Eligibility Scheme, the principal anti-Union leaders having stated that if it be carried by next General Assembly it will lead to the breaking up of the Free Church of Scotland. Dr. Brown, on his own part and that of the Union leaders, declines the conference, and states that his mind is fully and finally made up that it will be the imperative duty of the Assembly at all risks to pass the scheme, as now sanctioned by the Presbyteries, into law. For the sake of peace, he says, the Union leaders are willing to allow the Union Committee to be discharged, and the Union negotiations adjourned sine die; Things have now reached a crisis, and Dr. Begg and his friends are virtually told to do their worst. There can be little doubt that when they

find that the threatened resort to civil courts for the purpose of securing the ecclesiastical fabrics of the Church is a more bratium fulmen they will reconsider their position, and consent to remain a protesting minority. As regards the question of the Union of the English Presbyterian congregations with those of the United Presbyterian Church in England, we are glad to learn that the result of the conference in Liverpool last week between the two committees that met on the subject is of a most satisfactory nature. Things indicate the effecting of the amalgamation by the middle of next year.—Presbyterian Union.

Two or three of his own Presbyters lately prosecuted Bishop Wordsworth of St. Andrews for "heresy, &c." before the Bishop's court. It is said that some time ago the Bishop in a charge had strongly condemned the extreme materialism of some of his clergy. Hence the complaint which the court of Bishops unanimously refused to entertain. They must have been very pronounced Ritualists; in fact when Bishop Wordsworth would condemn even in the mildest language.

The case of the Rev. Mr. Knight of Dundee has advanced another stage. It was thought that the explanations given would obviate the necessity of all further proceedings. This hope, however, has been disappointed. Mr. Knight strongly adheres to his previously expressed opinion, and the members of Presbytery have felt themselves shut up to the extreme course of libelling him. At last meeting three members were appointed to prepare the libel.

On the 25th of March a very interesting meeting was held in Dalk, a town in Scotland, in celebration of the jubilee of the Rev. Dr. McFarlane, Free Church minister of that town.

RITUALISM.—Ritualism, says the Rock, is not to be had without paying for it. There is the choir, which in some of the more fashionable churches absorbs its annual £1,000, and there are the flowers (a very expensive item), the dresses, the decorations, &c., all of which cost money. And then comes the heaviest pull of all, the clergy themselves. On this head, Mr. Chope, of St. Augustine's, South Kensington, has just been explaining his views and has proved to his own satisfaction—if not to that of his congregation—"that every Christian man is bound, as a minimum of devotion, to pay over one-tenth of his income to the parson at the church at which worships, and that this, their professional income, the clergy have a right to spend as they please," lay interference being entirely scouted. Now, as there are in England four and a half million of adult men, and as the ministers of religion muster only thirty thousand, Mr. Chope's modest claim is equivalent to his "asking for every clergyman the income of about 150 families!" "Pretty well," as the Church Times rather tartly remarks, "for a minimum." And we confess we think so too.

KNOX CHURCH HAMILTON.

MISSIONARY MEETING.

There was a very fair attendance in Knox Church at the anniversary services of the Missionary Society of this congregation. The chair was taken by the Pastor the Rev. Wm. Simpson a little before 8 o'clock. After devotional exercises, he stated the object of the meeting, and called upon the Rev. Mr. Grant, of Ingersoll, to give the first address. Mr. Grant referred specially to the collegiate work of the Church. He vindicated the high character of the Canadian ministry, and urged the indebtedness of the Church to the College for some of the best of our ministers to-day. He believed the ministry of the Canada Presbyterian Church would compare favorably with any similar body of men in the world, both in scholarship and pulpit power. He referred specially to the need for a new College building and the proposed plan for the erection of such a building. Fifteen thousand dollars had already been subscribed in Toronto for the purpose, and he hoped Hamilton which had given three Professors to the College would now handsomely do its share in assisting to provide an edifice which would do credit to the Canada Presbyterian Church. His address was full of pleasant humor and practical good sense, and was well received by the meeting. After the choir and congregation had sung another hymn, the Chairman called upon the Rev. Mr. Warden, of Bothwell, to speak on the Home Mission work of the Church. Mr. Warden began by referring to the sacredness attached to the last injunctions of a friend, and stated that Christ's last command was warrant of all mission work. "Go ye into all the world and preach the Gospel to every creature." He referred to the danger of giving way to false sentiment, and overlooked the claims of Home Missions in the more romantic interest of the foreign field. He sketched the nature and extent of the work of the Canada Presbyterian Church from the scattered settlements of Quebec to the vast regions of the great Northwest. He referred to the want of anything like proportionate liberality among the wealthier members of the Presbyterian Church, and urged the importance of a denominational spirit among our people, and a more enlarged and elevated missionary zeal. He closed an earnest and eloquent address by urging our obligation to Him who had come from a far distant country to die for us, and who, looking out over the world, pointing to His cross, appealed to His people: "All this I did for you; what will you do for me?" The choir sang the 67th Psalm as an anthem; after which, the Chairman called upon the Rev. Mr. Nisbet, the Missionary among the Indians on the Saskatchewan, and now on a visit to Canada. Mr. Nisbet gave a very interesting outline of the history and results of the Mission; showing especially, that though the fruits had not as yet been very numerous, it was a foundation work and would exercise a mighty influence on the future of that land both in preparing the way for settlement by white population, as well as in the direct results to the native tribes. After the collection, Mr. McColl moved and Mr. Fletcher seconded a vote of thanks to the speakers, and the meeting terminated about half-past ten by the singing of the Missionary Hymn, and the benediction by Mr. Nisbet.—Hamilton Times.

New Advertisements.

INSOLVENT ACT OF 1869.

IN THE COUNTY COURT of the County of York. In the matter of ROBERT ROBINSON and FRANCIS PEARSON, Insolvents.

Wednesday, the Twenty-first day of May. Next the undersigned will apply to the Judge of the said Court for a discharge under the said Act.

INSOLVENT ACT OF 1869.

IN THE COUNTY COURT of the County of York. In the matter of WILLIAM AUGUSTUS STOLLERY, an Insolvent.

Tuesday, the Twentieth day of May. Next the undersigned will apply to the Judge of the said Court for a discharge under the said Act.

WILLIAM AUGUSTUS STOLLERY, By BIGLOW & HAGLE, his attorneys at law.

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MEETINGS OF PRESBYTERIES.

HAMILTON. The members of the Hamilton Synod...

TORONTO. At Toronto, in Knox Church, on the...

OTTAWA. At White Lake, on the first Tuesday of...

BROOKVILLE. At Prescott, on 6th day of May...

BRUCE. The Presbytery of Bruce will hold its...

PARIS. Presbytery of Paris holds an adjourned...

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