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Vol. 2

TORONTO, CANADA, FRIDAY, APRIL 25, 1879.

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 1971, 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, were here Only two elders, however came, Hon. John McMurrich, of Toronto, and Thomas M'Crae 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 Maritine 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 meceting 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 oven-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 baisis before eing the Presbyterian Church of British North America. It is alleged now that the necessity for using the term British North America instead of Canadahas passed away, or will soon pass away, as P. E. Island is about to come into the Dominion. The al-Then came teration was not accepted. 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 1814, 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 resolu-tion 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 as surance 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 come 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 sentouce and clause, you every word, was criticised with the utmost keepness to the onlooker, with the utmost tediousness. Perhaps none but Scotchmen could appreciate such minuteness.

of the several representatives eaght not to be over-looked, perhap a many of the prople 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 pitizens. Enoug', was seen however, of the delegates to awaken strong desires to know more and see more of them. For equisite cultivation of mind, sensitiveness of feeling Professor-Cavon 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 ruffiled. Professor Mac-Vicar 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 favorito 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 larcony," in taking him aways May they be as successful in the future as they have been in the past. Principal Snodgrass besides the other qualities that he posesses 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 'ne other brothern 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 Sabhath Schools. Messrs.McMutrich, Croil, Craig, and McCrao, 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, 1878.

PATRONAGE VERSUS POPULAR ELECTION.

Editor British American Presbytrhian

Sir,-Aware that the sentiments of edit ors 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 siguature, 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, purposed for discussions in this article, demand more serious and calmer consideration from intelligent Presbyterians than has vet been bestowed on them. At the same time it may readily be believed, that to advanceon this or any other subject-want is in direct opposition to their foully 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 tracipient? And where 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 fallon humanity, as an unmixed good; nor to condemn popular election as an unmixed evil Society must be greatly purged and elbyated before ether can be used for good only. What is greatly required in to direct and control aposte; that his command rather conteo aftern of necessity, onuses the officions.

A such men and the personal pecularities spheres. Indeed the millenial period must fined them (as recorded in Luke xxiv, 49, and willing proacher to confine his efforts

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 appland popular election. Not unfrequently the latter has been held up to the attracting gaze, as if init 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 char acteristic of Presbyterianism, and, moreover, as if it had been a well ascertained and established fact that the vox popuh 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 Presbyterian ism than patronago has ever done in the worst form it has over 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 acceptation. 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 bridgs with him the power of an ambassador from God, and has authority to proclaim in His name the terms of an overlasting 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 docilo heavers. 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, Barnubas and Paul, as ordaining olders 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 testi mony of Scripture to an important fact. namely, "that the olders of the New Testament Church were appointed to office by a popular vote." But we have no less au thority 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 asuf 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 professes had exhausted Scripture to uphold popular election, or he would not quote this one.

The Extli 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 this office-bearers were chosen by popular suffrage. There is no noom for doubt or critieism. 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 1. 18-25, 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 acceptation 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

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 hely 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 mon. 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 apostlesh p appears the more convincing from the fact that the Divino 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 numböred with the cleven apostics." It does not say that he was ordained or constituted an apostle. Further more, if this election record was designed for the guidance of popular elections at the present time and dawards, 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 Prosbytors 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 mall subsequent ages.

And we find no countenance of this principle of popular election when the Lord Josus tabernacled among men. When he sent forth the seventy to preach the word. those to whom they came rejected them at their penil. 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 infinistors accord with the generous and disinterested spirit inculcated in the gosnel It leads in misters and people to look rather to then 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 Prosbyterian system. Episcopalians 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 awakoning among the dry bones. It. teo aftern of necessity, causes the officions.

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 proportion 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 expeet 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 consurous and profitless hearers. And the more this practice of leading the hearers of the gospel message to esteem themselves conpetent 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.

No. 63

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.

Thio Manse, Eldon, 10th April, 1878. We are always happy to publish arti-cles like the above, written in a moderate, becoming manner, though we may not sympathize in the opinions enunciated, and may not recognize the cogonoy of the ar-giments adduced. We hope to hear from Mr. McKuy again.—Ed. B. A. P.]

THE DUTY OF SYNODS.

Editor British American Presbytentan.

Sin,-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 whichever one it is, showed what seems to us an over-auxious 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 querture; and in refusing to transmit, uness for some informality or disrespectful language, the court concerned morely denies to its inferior the right which every subordinate court has, na, 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 Pres-bytery 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 remoyal.

But the action of the Synod, I have no doubt, will do good, as it will serve to call he 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 I'res church of Scotland, compiled by the Rev. Sir II. Wellwood Moncrief, that "It is a mpetent 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 liarm, as the Presbytery interested can send its eventure to the Clerk of the Assembly at least eight days before the meeting of the Assembly; days notors are meaning of the Assembly (see P. of F. C. of S. p. 63, and Forms of Procedure, p. 16) and rit be properly authorities of the Committee on Bills and Overtures will understand its duty too well to refuse to bring it before the Assembly.

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WHAT THE ROPE MHANS.

BY THRODORR I. CUTLIN, D.D.

When the wretched Chicago murderer, George Driver, was about awinging off into aternity from the gallows, it is said that he gave a push to the rope which daugled be-side him, and said to the bystanders: "That rope means a bottle of rum!" There is no doubt that the fatal noese which slipped over Foster's neck lately in New York meant precisely the same thing. The Foster whom Dr. Tyng knew in the Sanday-school was not the malicious lad, likely to grow up ir to a wanton murdorer; 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 applogy that have grown out of the famous Foster case, and you will find that the rope which ended the case "means a bottle of

That is what four-fifths of all the murders mean. Even if not committed under the forecious craze of drunkenness, the murderer was yet steeled 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 iast 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. Andiff 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 " customars" 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 pro-perty. 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 Tork's law permits and protects the traffic which furnished to Foster his mad-dening 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 moder-ation" 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 ensuaring and destructive customs has his reaponsibility for the terrible Sonsequences. 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 spanking and exhibit arating 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" drank as thoughtlessly as Driver drank his. One lesson of these gibbets is: Never touch the first glass; nove offer it to others.

A second lesson of these ropes is the community will continue to heense 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. of Indiana has lately passed an admirable law, inflicting the damages of drunkenness mpon the sellers of strong drink. This is good as far as it goes. But why not pro-hibit the drunkart makers business entirely. And, when all the good statutes have been put upon the law-look, there yet lies behind there all that higher law of Heaven which pronounces it wos on every man was "puts the bottle to his neighbor." and also enjours 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 un-less 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 nto Ontario or Canada, and every word Would be as applicable as it now stands. prisons, our pumpers, our maxderors,

and our langtics are being manufactured as surely and nearly as extensively, and certainly by the same inalyumentality as on the other side. In 1872, there were 78,817,462 bisliels of grain used for distillation in Ontario, from which 4,421,163 gallons of proof-tario, from which 4,421,163 gallons of proof-spirits were produced. Besides this 889,805 bushels of grain were in the same year used for malt. Do the Christian people of Cana-da think that they are guiltiess in this mat-ter.—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 seeds.
More than two-thirds of the Baptist churches,, and almost two thirds of the sit-tings 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 68,555,753. The number in those Southern States is 18,752,600. In the whole country the Baptists have 12,857 edifices, 3,997,116 sittings, Of these totals, 8,465 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,-803,153 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 contigious 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 commumeants only, and have never analyzed them, to be tolu 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,-

This confirms the general impression that a great preponderance of the Baptist strength has 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 1,321,349. 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 21,937, with 6,-529,200 sittings. Of these, 10,891 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 partiaged extends. fourth of its whole national strength. But in Pennsylvania they are behind Presbyterians.
The Presbyterians of the various branches

have 8,684 churches, 8,357,172 sittings, of which 956,825, or considerably less than one-third, are in the Southern States. Their great strength 12,401,247 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, 1,02 curfices, 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. of them. Those States report, 1,624 edino 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 bave in the whole About one-third (806,700 sittings) are in the Southern States. More than one-half (about five-ninths, or 552,064) are in the contigrous States of Massachusets, Connecticut, New York, New Jersey, Pennsylvania, Maryland and Virgit. a. 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 the Christian Church has in this State 94,182 church sittings, of which only a little more than one-half for 50,121; are outside of Philadelphia. Moreover, there are thirty-four of the States and Territories which have each a smaller number of Episconst 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 sit-tings. 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 organ

izations, 2.776 church edifices, with 977,832 strings. 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 Illiness, Iows, Ohio, and Wiscousin, 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 (98,306) are in Massachusetts; The Devine Redeems 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 Society eties, with accommodations for 2,050 per

sons. The Universalists have decreased since 1660. They have now 603 edifices, (with 210,884 sittings.) of which New York has 120, Massachusetts 87, Ohio 76, Maine 63, and Vermont 60. In no other State do they run up to 50. In 19 of the States and Ter-ritories they are down to zero.

The Friends are, in number, a feeble folk. They report 602 meeting houses, with 225, 664 sittings. Penusylvania, as will be expected, contains more than one-sixth of the nomber. 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 geo-They have only 67 churches graphically. 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 8,806 edifices, with 1,990,614 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 Illmois, 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 In 1860 there were, in all, 77; and, in 1850, 86-so that the Jews have doubled in each decade.

The Mormons have in Utah 161 edifices, which will seat \$5,850 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 begining of the present year. There is a total of 3,366 Congregational shurches, of which 3,263 are within the limits of the United States, 33 in Canada, 5 in New Brunswick, 9 in Nova Scotia, and 6 in Jamaisa. The total number of ministers is reported as being 3,201 in the United States, of these 2,252 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 128, while of the names 67 have been dropped, largely, it is presumed, by the change efcentres of population. The total reported number of church members is 318 916; a net increase from last year of 6,862 The total number reported in Salbath schools is 871,100; a net increase of 2,145. The total reported amount of benevolent contributions is \$1,305,872,58; a net increase of \$152,889,98; but only 2,426 churches have reported their contributions. It is the opin ion of the compiler of these statistics that there are a few more than 400 Congrega tional ministers who are without charge, and available for the pastorate. On the other haad 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 to-gether a sheaf of corn. There are many married men who are not kusbands, because they are not the band 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 com fort, 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 f ctories 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 spin-sters; 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 once a most important article in every house. Thus the word "wife" means weaver; and, as Trench well remarks, "in the word itself is wrapped up a hint of car-nest, indoor, stay-at-home occupations as being fitted for her who bears this name."

The apostle Paul says, "Knowledge puff-I have seen boys and girls 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.

PRESETTERY OF PARIS.

An adjourned meeting of the Presbytery

of Para was held in Knox Chrich, Wood-

stock, on Tuesday the Bih day of April. Tho

following are the more important items of insiness transacted: The Congregation of Last Oxford was dis-joined 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 Flemboro' 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 Christic, M.P.P., who severally addressed the Court, strongly orging the translation of Mr. Robertson from Norwich to West Flamboro. The Clerk read answers to the reasons for translation, as prepared by the reasons for translation, as prepared by the Norwich and Wyndham Congregations, and thereafter the representatives of said Congregations were hear.—Messrs.Barr, ansie, 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 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 proceedto 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. Portcous, on behalf of the Presbytery of Hamilton, craved extracts, which were The Presbytery then proceeded to consider a call from Baltimore and Cold Springs in the Presbytery of Cobourg, to the Roy. 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 Erskino 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 appropriation Mr. Alexa Officers 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. Subsequent-ly 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 (Convenor,) and Messrs. McTavish and Robertson (Norwich) Ministers; and Messrs. Sutherland (Brantford) and Barr (Norwich), Elders. It was agreed that the Prosbytery 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 that 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 oceured among the visitors to the huly city, the number of whom is said to have exceed ed 150,000.

DO NOT WORK BEFORE BREAKFAST -Hand 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 law-yer 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 mathe milking of cows or in the prepar ation of briefs. A"constitutional walk" o 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 open id in the first hours of the morning.

Herald of Health. Scientific and Asefut.

LAMP SHADES POISONOUS.

Green-glezed lamp shades contain ar. enic and sugar of lead; the heat reduces it in time to an impalpable powder, which the slightest breath or wind detaches juto 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 LIGHT AND HEALTH.

As an instance of the value of sunlight, Dupuytren, the celebrated physician, men. tions the case of a French lady whose dis-ease baffled the skill of the most eminent This lady resided in a dark room in 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 cheer. ful situation. The change was attended with most beneficial results-all her com. plaints 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 tablespoonsful 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 frequent-ly 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. 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 wa-ter. If desired to keep for a long time, it may be necessary to either scald over make a new brine, and perhaps add a lit-tle 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 but-

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 hottom 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

The fire thus laid will require no poking, and will bern clear and bright for from six to eight hours without the necossity 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 occupa-tions in the world, it is the one which best combines repose and activity. It is not dleness; it is not stagnation; and yet it is perfect quietude. Like all things mortal, it ins its failures and its disappointments, and there are some things hard to understand. But it is never without its rewards, and per-haps if there were nothing but successful cultivation, the aggregate enjoyment would be less. It is better for the occasional sha-dows 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 Jhahadiah.

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 Irac 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 mids! of every four or five female trees. When the flower of the male tree becomes dry in the blossom, the wind scatters the seed far 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 begs for carrying water or holding butter or oil. Formerly skins of every description were destriction were destricted by the state of and in great demand; but since the introduction of cisks and earthen jars among the dealers in butter and other soft more chandize, the price of hides and other skins has been very much reduced. Once A Week

Subbuth School Teacher.

LESSON XVIII.

May 4, 1878.

JOSEPH EXALTED.

Gen. xli. 37-89.

COMMIT-TO MEMORY Versos 89, 40.

REFERENCES .- Ps. cv. 21, 22; Acts vii. 9. CENTRAL TRUTH,—"The Lord directs the way of the vpright," (Prov. xxi. 29.)

With v. 88, read Numb. xxvii. 18: with v. 89, Prov. ii. 6; with vs. 40, 42, Luke i. 52; with vs. 42 and 48, Ex. iii. 10, and Dan. v. 29; with vs. 44 to 49, Fs. lxxxiv. 11, and Prov. xli 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 Pharach's officers, to make his acquaintance and learn his worth, into the prison (chap. xl. 2, 8).

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

(8) 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 Pharach, commends him as an interpreter (v. 9).

(5) He puts the interpretation into Joseph's lips, and secures Pharaoh's belief of it. The hing 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 lengthened process of canvassing and getting votes in order to power. Despote princes choose their ministers as they will.

(2) Eastern nations attached great importance to droams 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.) HISAPPOINTMENT.—Vs. 89-41. "Over his house;" "people;" next to Pharach; 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 roverence flike Ps. ii. 12; as in 1 Sam. x 1): but apart from the language, it is unlikely that eastern subjects came so near as to kiss the 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, ancuent 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 mon-

To make all this public there is a proces sion, v. 48. Joseph rides in the second chariot; heralds call out, "Bow the knee," in token of his high place and authority. Pharach, probably in public, renews his commission, v. 44.

(C.) HIS NATURALIZATION .- A new name, (as in the case of Daniel, see Mordccai'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 liues 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 attract-

(D.) HIS ENTRANCE ON HIS DUTIES .- V. The land surveyed, traversed, he saw to the work of gathering corn lumself, 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, 80. Joseph received unlimited power, xli. 40. Jesus "all power," Matt. xxviii. 18. Joseph obtained the highest exaltation, v. 44. Jesus exalted, Acts ii. 88. 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, 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 Rot. zzi. D. given in her godluss heathen state, out as we may well believe Assumnth did, coming to the worship of the true God:

under the king, see ch. xlv.i. 20, 29. And Josas is "the living bread," John vi. 58. So he "brings" us to the Lord, 1 Peter, 1. 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 brothren 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. xevii. 10.

ILLUSTRATION.

In Egypt, "the priests and military men held 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 all the principal officers of state. (Wilkinson Vol. I. p. 816.) "The priests enjoyed great pri rieges, 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.)

UN-FORM LESSONS FOR 1873.

02.100 Bassons 1011.1010.
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" 13. The D.cems of Joseph Gen. 37, 8-11
" 20. Joseph sold Geo 37, 2: - 28
"20. Joseph sold G. 37, 2: -28 "27. The Lord w Joseph Ge 1.5.1,1-6,20-23 May 4 Joseph Exc. ed Gen 1,19 "11 The Report from Egypt Gen 42, 29—33 "18. Joseph makes himself known Gen. 45, 1—8
May 4 Joseph Exa ed Gen 1, 1-19
" II The Report from Egypt Gen 42, 29-38
18. Joseph makes himself known Gen. 45, 1—8
" 25. Jose on sends for his Father. Gon. 45. 19—28 June 1. Isaal in Egypt
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" 8. Joseph and Pharach Gen. 47.5-10
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" 29. Review.
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' 17 Teaching to pray Mart. 6.5-15
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" 5 Parable of the Sower Mark 14/18—23 " 12. Walking cn. 40 Soa Mark 14/23—33 ' 19. The Crost Feretold Main 16, 21—28 " 26 The Transfiguration Mark 17/1—8 Nov. 2. Josus and the young Mark 19, 17—22 " 9. Horaunatotae Son of David Matk 22, 8—16 " 10 The Lower Some Mark 19, 17—22
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" 9, Hosamato Lo Son of David Matt. 22, 8-16 " 10. The Lord's Supper Matt. 20, 25-30 " 21. Jesus in Geliscoma Matt. 20, 22-46 " 30. Jesus before the H'ch PriestMat. 20, 39-68 Doc. 7 Jesus before the Gevernor Matt. 21, 12-28
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I EV EW

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 nover make fun of religion. Why am I not as good a Chris-tain 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?"

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

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

It was not many days before he did call upon the Saviour in carnest, 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 neasoning, nor a new assortment of phrascology, not 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 Mohametan 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 widerness, supporting His beloved; and to have beheld earth annihilated and heaven open to prophetic gaze of hope; and to have seen ever-more 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 reposing 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 But-

If tribulation takes all away from us, 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 lit-tle attention to the living, but bedizens the dead, furnishes out their funerals, and fol-And Joseph fed the people, kept them dead, furnishes out their lunerais alive, and in saying them brought them all lows them to the grave.—Colton.

Our Foung Lolks.

SPRING FLOWERS.

Sweet Ap il comes with early flowers, And buds of tender green,
And though she become us frequent showers The sunsh no smiles between.

The birds ere single 7 es they build The budding bought among; And every hing with joy is filled Of beauty, scent, or song.

And children, tired of winter hours, Are glad once more to rove, And fi't the raprons with the flowers Of ways de, bank, or grove.

As happy as the searing lark They earel to the sun, And with the tender playful lambs Among the daisies run.

And should not children thank al be To greet the flowers aga n, And shout and sing once more to see The sunshine after rain.

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

His hare has made each flower that springs Each leaf uren the tree . He guldes the birds on gladsome wings, And title busy bee.

He clothes too ir wbs so soft and whi.e. Harea stheir helplessory; And not a to low drons its flight Unnoticed by His eyo.

Much mo e His love ar d care provide For us who think and speak; For whom the blessed Saviour died, So geatle and so meek.

And those who in Pfo's early spring Their he ris to Jesus give Shall find it is a joyful thing Beneath His smile to live.

Jesus will guide them with his love Tarough all tue'r 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 shap and snarl at the slightest provocation, till he became as well known for surliness and black looks as he was formerly for prauks and good temper. In fact, you would not take him for the same dog at all, and his name chang-ed, 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 cars, and looked about him as much as to say, "Well, where am I?" Then he trotted backwards and forwards, and gave such short, funny httle barks that the children scampered and frolicked about him for joy, and thought he was the cunningest httle playfellow in the world. And he was cuming, 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 irolics, 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 what else can you expect of a puppy? The mischief is in me, and I'm getting ridof 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 lighed over his capers, and I m not quite sure but our respect for him increased on account of them of them.

But Trump had one enemy in the house-hold. Jane, the help, perhaps from suffering the most from his pranks, had little pa-tience 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 of terwards found in the jard, in a condition past Jane's darning; towels be brought in torn in shrpds; app ms 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 of feet mone way, the owners of garments learned to hang them up above his reach; but raids were often made when and where the owners of garments least expected. There was one article of Jane's wardrobe in which she took special pride; her bonnet was her chief nelight, 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 gray straw, trimined 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-dozon of Madame Benoit'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 chef d'œuvre of feminine attire, and his nose itched according to its value. How he smelled it out we never

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 san 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

Now comes the change in Trump's life 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 biossing, 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 tune 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 atfastened on the round wheel by the ring at-tached 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 de veloping 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 anead 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 intersupposed 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 him ill and was an enomy 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 family grew tired of

Growler's ill-temper and crabbodness 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.

things for him.

One day, after Growler had been musually stubborn and laggard and defant, 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, contured to offer a little advice to his big friend, who, the small degeomidered, 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 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 Grow-ler's body to keep out of his reach, and crouching there trembled like an aspen loaf. 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 re fused to work, so he took down his gun and that was the end of Growler. Jane is still of the opinion that mischiovous puppies do not always mak 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 bulfinenes. 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 t 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 recoive (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 mouths, 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 dellars for every time they can sing, so that one which can sing three tunes costs sixty dollars.

How hard it is to feel that the power of use is to be found inside, not outside; in the heart and thoughts, not in the visible acthe plant winch has now it:

nor room she found semething lying on the floor about as large as r daimon ball, with shreds of lees and bits of flowers and ribbons scattered about, and wondered what it could all mean; nor could she believe

Vandom Vendlings.

WAKING.

I have done, a. longth, with draming? Henceforth, O thou soul of mine, Thou must take upswordand gauntlet, Waging warfare most divine: Life is struggle, combat, victory-Wherefore have I slumbered on With my forces all numarshalled, 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 warred instead of wept!

I have wakened to my duty, To a purpose strong and deep, That I dreame that of aforetime. In my long inglorious sleep. Oh, those olden days of dalliance, When I wantoned 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 warred instead of wept !

Yat. ing soul, look not behind thee Thou hast work to do at last; Lot the brave toil of the Present Overarch the crumbling Past, Build thy great acts high and higher, Build them on the conquered sed 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 deno instead of doubted, Had I warred instead of wept !

Justice is truth in action .- Joubert.

All great men are in some degree in-

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

There is no odor so bad as that which arises from goodness tainted.—Thorcau.

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 underestimating our neighbors.—Frederic R. Marvin.

respective views, do not, therefore, be-tyranical to insist and urge them past all patience, and reopen the topic for bicker-ing without cessation or fruit.—C. A. Bar-tol. You are sincere and conscientious in your

A colebrated 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 sybil wrote her proplecies, on the loose leaves of trees, and commit them to the morey 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 ina 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 fley can; but it would be gloriously better if they could believe that the whole matter is one grand providence. Google ManDough. grand providence .- George MacDonald.

As nothing is more natural than for desire to be happy. 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, the notions of several philosophers, endeavers to show the absurdity of all of them, without establishing anything of his own.—Budgell.

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 We see it too closely and too pasionately. Much, as long as we are here, we shall never comprehend, but some things we may. Look back on yourself many years ago, hovering ou the brink of some terrible tomptation, and you will see now in some slight occurrence which scarcely struck you, then, occurrence when searcely struck you need to 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 Tashion or in gain, and now, in some diminipulse, 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 litter for your heart and you were tempted to drown memory in excitement or to landen your heart to high excitement or to harden your heart to rack timt you might feel no indeed, and your thin now see how some freshidtenest or some friend, or some new symmathy, reconsided y, a to life and made your heart bent, with added tenderness. You will life that these were the messengors distill you will that ful Clad, and faith in hold desthoughoury present will be born afresh from the knowledge of His presence with out in past ex-perience.—Bloggord A. Airooke;

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Bittish Imerican Bresbyterian

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NOTES TO CORRESPONDENTS.

Rev. Wm. Cochr-no-Paper received. Will appear if possible, naxt week.

Rev. R. C. Moffat. Thanks. Will appear in due

J.D. The case referred to had better be discussed in the first place in the Synod and Assembly. What is strictly a matter for judicial investigation by Church Courts should not be prejudged by discussions in the newspapers.

B.S. Your letter on the heavy present and pros pective expenses of our Theological Institutions will appear very likely next week.

G. In order to judge of a person's liberality you must know not only what he gives, but what he has left after he has given. A man with \$4,000 a year ought certainly to give far more than double of what is given by the man that has only \$2,000.

W. We are afraid but few even of the liberal members of the Church give the tenth of their incomes to religious and benevolent purposes. We have no means however of definitely judg-Only if very many not upon this principle and give the ten ..., they must manage to keep up a good style on very slender resources.

We must be excused from giving our opinion and advice on matrimonial affairs, only we may say with all safety that in a country like Canada it is far better for young men to marry at early age, though their incomes he compare tively slender, than to wait till they have be come comparatively wealthy, and then choose those who in age and feeling might be their daughters. May and December don't do well.

British American Lresbuterian.

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. Some of the New York papers, as well as many others throughout the country, enunciate principles and utter wishes of the most barbarous and uncivilized character. Let us hope that the Tartar is not to be found among our brethren South of the lines, or is to be discovered in the same way as some one used to say about the Russians, by scraping. Strange doctrine that because some few of a tribe have murdered three persons the whole race to which that tribe belongs should be exterminated. The Indians within the United States territory are considerably upwards of 800,000 and yet influential organs of public opinion in the great centres of population talk of ex-*terminating the whole with as much flip pancy and assurance as if it were a matter of the greatest fun and most evident ease and necessity. Let us hope that the Christian people of the States will protest as one man against proposals and principles so de-

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. This announcement seems to have been premature, for from latest accounts he is rather rallying again, though about the weakest Infallible man one could well im-

ANTI-UNION MEETING.

We do not think it necessary to make any lengthened remarks upon the autiunion meeting which was last week held in this city, and the resolutions adopted at which we published in our last issue. We regret that there should be such a feeling of hostility to the Union as was displayed at that meeting, but seeing it is cherished it is far better that it should be frankly and fully expressed than that it should find utterrance simply in carping objections to deta Is, or in turning away professedly on mere side issues. It is a far more hopeful state of matters to have those, who are opposed to any erferprize, saying so directly and unhesitatingly, than having them profess to be in lavor of the principle while opposed to every suggested or possible plan for carrying that principle into active operation.

There are some, not many we hope, in perhaps all the negotiating churches, who

ment should break down, but they have not the courage to arow publishy 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. Far better open hostility than the timid time-serving support which everything of that sort comes to.

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 denominations instead of fewer. Union is very desirablo, and such a Union as is proposed will unquestionably come about some day; but it is not a matter oflife and death to any of the churches, and it is not to be gained by over-riding or ignoring the conscientious convictions of any considerable number of the brethren, even though it be felt that their convictions are ill-founded. The Union negotiations have been anything but in vain, even though they do not issue immediately in the desired result on which so many have so earnestly set their hearts.

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. For a great many months the controversy has been very keen among our neighbors, between the Ultramontanists, led on by the Jesuit Fathers, and the Gallicans, under the patronage and guidance of His Grace the Archbishop of Quebec. The wildest claims for clerical and church supremacy above the State authorities have been ostentatiously put forward by those who, shrewd and clever as in many cases they are, don't seem to understand that their lot has been cast in the 19th century, not in the 15th. The attempt to guide the elections for the Local House of Parliament and to return none that were not pledged to set the crosier above the crown signally failed-not more than one or two programmists having managed to get elected. Then came Father Braims celebrated

sermon at the golden wedding of the Bishop

of Montreal, in which claims to clerical su-

premacy worthy of the days of Hildebrand

were estentatiously advanced and endorsed by the newspapers of the clerical party. The fight waxed fast and furious, and rural newspapers hurled anathemas at one another with a vigor if not an elegance worthy of all admiration. The most violent and unscrupulous of political partizens could not possibly have said harder things about their opponents than these members of a sectless church. The poor old Bishop of Montreal became a convenient tool in the hands of the wily disciples of Lozola, and showed his ecclesiastical superior but scant courtesy. The Laval University at Quebec was felt to be far too moderate an institution, and not fit to produce young clerics of the character desired. Another seat of learning must be established at Montreal, and spite of the protests of the Archbishop, application was actually made to Parliament for incorporation. The wordy warfare went forward, always waxing fiercer and fiercer. The epithets used by reverend brethren in reference to each other were increasingly vigorous but decreasingly choice and apostolic. Things had come to a crisis, and then the appeal was made to Rome to interpose in the quarrel. Rome replied by ordering the application for incorporation to be withdrawn in the meantime, and requesting at the same time, both parties to appear and plead their different cases before the Papal Chair. This was accordingly done. The Archbishop and one or two others went to represent the moderate party, while others represent ad the Bishop of Montreal and the high fliers. The Archbishop has in the meantime gained his cause has come home in triumph, and has sent the following letters to the French newspapers, which tell very significantly their own story of the manner in which Roman Catholic dignitaries sometimes handle one another and denounce those whom they still recognize as the same household of faith.

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 Canadien.

ARCHBISHOPRIC OF QUBBEC, April 18, 1878.

I send you, with a request to publish, a letter from His Eminence Cardinal Barnabo, respecting the deplorable controversie which have taken place among the Catholics of this Province, through the medium of newspapers and pamphlets I abstain from any comments, because the document is elear enough in itself.

There are some, not many we hope, in My suit, on this subject, before the Properties all the negotiating churches, who paganda, was very biref. I filed a certain would much rather that the Union mover quanter of painphlets and copies of the

Mouveau Monde and Franc 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 discore, what are the intentions of the Holy See. I am confident that both in your editorial articles and in the correspondence which you may allow in your columns, you will make it a duty to follow the rules of wisdom and charity which are traced out to you. If, which Heaven forbid, others violate them in your regard, do not think that you there-by acquire the right to overlook them your-The best of causes have no more dangerous enomies than those pretended friend whom a blind zeal drags beyond the limits of justice. Know how to keep your soul in patience, as our Lord says. Quietly lot that adversary exhaust his fury, who re-places argument by flippancy, injury or calumny. Public good sense will sooner or later bring these men to their level. The culprit himself, in calmer moments and under the admonition of his conscience, will think of his excesses, and if he retains any sentiment of honor and religion, he will strive to repair them. In this way every thing will be settled, and you will issue from these contests with the consciousness of having avoided, if not all the errors to which poor humanity is subject, at least these excesses which nothing can justify.

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 Oucbec.

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 consure and overwhelm with outrages persons differing from them in sentiment, and sometimes even enjoying episcopal dignity. I did not fail to communicate these disorders to the Most Eminent Fathers of the Congregation, to whom is entrusted the examination of the affairs of the said Ecclesiastical Province.

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 dis-sensions among Catholics, the same Fath-ers 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 quar rels 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. Moreover, the most eminent fathers aforesaid, filled with grief at the sight of these divisions and this rivalry of minds, recently manifested in the Province of Quebec, to the prejudice of peace and Christian charity, strongly engage the Bishops of that Province to use all their energies to-wards unity of spirit, in the bonds of peace, by the complete cessation of these

Ministers and Churches.

At the annual meeting of the Turkisu 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., It was understood at once that the doc and Professar Seeyle, of Amherst College, now on his way home from his trip to India. This Society has no separate missions plause broke out afresh more violently n the East, but contributes its funds to "well-organized, well-established and rightprincipled missions already in operation." Last year it made grants of about \$16,000 but rather the gaoler there of the Gospel o to various agencies. It also reports inter- | God. Such a meeting is a marve ous it esting statistics, from which we learn that | of the times. Three years ago it could no there are now in the Turkish Empire, including Syria and Egypt, 75 ordained ministers; 50 unmarried lady missionaries, American and English; over 100 nativo preachers; 100 churches; 25,000 registered Protestants; and a large number of schools and seminaries, a majority of which belong to the American Board. Mr. Trowbridge. in his remarks at the meeting, stated that English Christians had wisely and kindly consented to leave missionary work in Turkey under American control, and the manner in which the Society had expended its funds during the last twenty years evinced great confidence in the American mission. aries. The Earl of Shaftesbury, who presided, made a happy speech, in which he spoke warmly of our mission enterprises in the East, and specially commended the policy of employing native agencies to circulate the Scriptures among the natives.

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. I'mentions Drs. Hall, Taylor. Ormiston, and others, and finds in them a type of ministers which the American system of theological training seldom produces. The preaching, in its view, does not come so much from books and lectures as from personal experience and Biblical training. They have been prepared to become pastors, to identify themselves, with

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, eays 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. Matthine, Stoke Newington, the vicar, "censed the cottin, 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 179,867.

It illustrates the endurance of woman that of the first company of missiona ries who went to the Sandwich Islands in 1819, the three that survived latest were the widows of Thurston, Whitney, and Ruggles. Two of these 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 pleasant to record such incidents, since they occur none too often ; and this is not because pastor's wives of the genuine type are scarce among us.

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, McDonnel such a step has become absolutely necessary. We have been informed, though not authoritatively, that four gentlemen connected with the congregation are prepared to give \$10,000 each. If the rest give in anything like the same proportion there will be funds for a very magnificent structure. All success to them in their praiseworthy efforts.

On the 10th of March, the first annual meeting of the Bible Society in Rome was hold 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. Part of the theatre was reserved for those willing to pay from three francs and upwards per sitting, the rest were free. The speeches were all received with the greatest enthusiasm. Gavazzi especially called forth the wildest enthusiasm, the whole audience receiving him with cheer upon cheer. He began with the words, "I am God, because I am infallible!" an exordium which puts us in mind of one of Roland Hill's, who began a sermon with the vehemently enunciated words, "There is no God!" . . . adding, after a pause, . . . "saith the fool in his heart." So did Gavazzi, after a similar pause, which availed to awaken the startled interest of his hearers, proceed to add the words . . . "said Pius the Ninth!" trine of the Infallibility was to be the subject of the orator's address; and the anthan ever. His whole speech was an elequent invective against the Pope, who was declared to be no prisoner in the Vatican 1 ve boen held.

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 instrumen-

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. The matter has at present awakened the interest and is calling forth the liberality of great numbers in the church, and it would be a good thing to take advantage of the favorable juncture. Aiming at great their flocks, and to seek the salvation o things, they will accomplish great things,

York 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 no. tice 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 pub. lications. 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 have no idea of any newspaper being paid for a mere puff, but we do say that when a bookseller wishes to have the use of its columns to make known what he has to sell he ought to do this on strictly business principles and on terms in some measure equal. Every inch of a newspaper is of so much commercial value; why should the proprie. tor be expected to give up any of this for nothing, merely to allow another man to push his wares?

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 noim. portance to us either for edification, instruction or circulation, while the object of the publishers in sending it was simply a commercial one. The space occupied by the shortest notice that could be given of it is, for advertising purposes, worth at least a dollar and a half. Here then we have a ten cent sermon, neither better nor worse than any of fifty thousand that could be picked up at very short notice, and we are expected to review it, which surely would be worth something if for only the manual labor, then the setting up and publishing will cost \$1 50 and copy of the paper and postage

\$1 57

We have per contra price of sermon

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 he 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 parisl in the Church of England, the burial service may be conducted by a Dissenting manister 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. Some members were evidently of the opinion that they had none. Sir H. Croft declared, in a somewhat amusing speech, that, for his part, he did not wish to keep the Dissenters out of the churchyard. He agreed with a clerical friend of his, who, being asked if he would bury a Dissenter, said that he would bury them all. (Laughter.) But the majority of the House have been found upon the side of equal rights, as the Bill has passed to a second reading by a considerable majority. Among the notable speech es thus far has been Mr. Disracli's, who places himself against the Bill, and appeals to his Dissenting fellow-countrymen not to make war upon the ecclesiastical institu-tions of the land. F tells them that in spite of the superficial aspects of the religious life of the people of England, they are essentially a religious people and full of reverence and affection for the Church. He wishes the Dissenters to esist in their op-position to the National stablishment, and find in it a faithful and sound ally. He would have both sides mited against the common enemy of infidelity and religion that is warehing boldly over the Continent and whose poisonous distillations have all ready found their way into Great Britain. This speech was received with great cheer-ing, but it did not turn a single vote against the measure.

THE DUTY OF SYNODS.

MillOF BRITISH AMERICAN PRESENTARIAN.

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 anent the appolutment of Professors to vacant theological chairs. Mr. Bennet has already called attention to the matter in your issue of last week, and stated that Syund refused to transmit for the reason that the Overture contained no definite proposal to romedy the avil complained of. It does not seem to be the practice of the Courts of the Free Church of Scotland to refuse to transmit for such a reason. The Presbytery of Edinburgh on 27th March, refusedto transmit an overture of a highly important nature. introduced by Dr. Rainy, and looking towards dis-establishment of the Churches of England and Scotland, which contained no definite proposal. The concluding words are "It therefore humbly overturned by the Free Presbytory of Edinburgh to the Venerable the General Assembly to take the premises into their most serious considera. tion, and to do therein as to their wisdom may seem meet with a view to the interests of truth and the well-being of the cause of Ohrist in these lands."

Staynes, 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, stating that for several reasons he wished to be reheved from his appointment as a delegate to the General Assembly. The Presbytery agreed to receive Professor Young's resignation, and appointed Rev. Mr. Campbell, of Toronto, in his stead. A commission from the Colonial Committee of the Free Church of Scotland in favour of Rev. R. Scobia, late of the Presbytery of Irvine, accompanied by testimonials, &c., was also read, and that gentleman was received as a probationer. Rev. Mr. King, as convener of the Home Mission Committee, then read his annual report, which represented the stations and vacant congregations within the bounds of the Presbytery tobe in a favourablestate. Thanks were tendered to convener and treasurer, and it was resolved to have an abstract of the report printed. Rev. Mr. Pringle, convener, read a report from a committee appointed to meet and confor with the congregation of Caledonian West on the subject of public worship. The report statthat the nearest practicable point at which public worship could be regularly established was Alton village, nine miles distant, and that if the connection between Erin and Caledon West be terminated the latter station might be supplied in the mean time in connection with Alton. The report was received and the Committee re-appointed, with the addition of Rev. A. McFee, with instructions to report further to the next meeting of the Presbytery. A petition signed by persons residing in the north-west part of the lity, praying for permission to elect a new church on College-street, with a view to forming a separate congregation in that section, was read. A memorial was also read from persons residing further north, asking that such church, if erected might be located on or nigh to Bloor-street. After a discussion the latter was withdrawn by the Moderator of Session; and on motion of Mr. Rattray, elder, the prayer of the petition was granted. The following students of Knox College applied to be taken on trial for license:—Messrs. W. H. Rennelson, Alex. Gilray, G. Baptie, John Scrimger, and D. J. Caswell. 1t was agreed to ger, and D. J. Caswell. It was agreed to ceed with the more public trial for license Pursuant to notice, Rev. Mr King read an overture to the General Assembly relating to handing over the Kankakee (Ill.) Mission to the American branch of the Church, and the consolidation of the work of French Evangelization in Canada. An overture was also read by the same gentleman, supported by Rov. Mr. Dick, asking the General Assembly to appoint Rev. Prof. Gregg to the chan of Systematic Theology, and lev. J. Campbell to that of Ap logotics and Church Viscour. Church History in Knox College. Both overtures were adopted and ordered to be transmitted to the General Assembly.

Several other matters of mmor importance were attended to, after which the Presby tery adjourned about 10 p.m., to meet in the same place on the first Tuesday of July at 11 o'clock in the forenoon.

RELIGIOUS OBSERVANCE OF GOOD FRIDAY.

. Maitor British; American Presetterl N.

Str.—While I have no desire to interfere in the "friendly tilt" between "T. D. P.' and "A Canada Presbyterian," I should like the latter, carefully and prayerfully, to consider the following questions:

1. While it is admitted that veither

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, and another to similar meditation on His sufferings and death; and especially-when these days are placed at our disposal as days of leisure, because they are devoted to this purpose by other Christians! Car we suppose that He will not accept and bless such religious exorcises, whether in social or private worthin?

2. Is it sinful to hold a religious ser-

vice on any day that may be ned expedient, and expecially on days with people are necessarily out off from their usual employment. If it be sinful to hold such services on any day, except the Lord's Day, in regard to which the Word of God leaves us absolutely free, then it is wong for a manister to hold a weekly prayer meeting,—wrong to have service on fast days, or preparation days, and on days of Thanksgiving. In what respect is it more blameless to hold refigieus service on Christmas and Good Friday?

8. Is our Saviour's promise— Where two or three are gathered together in my name, there am I'm 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," "highted candles," "the sign of the cross," and "turning to the cast?" Would not St. Paul have held a Christian service, even on a Heathen festival day, if he could thereby have got idle people to come and hear the gospel?

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," If we have to observe certain days secularly to a certain extent, does God's Word encourage on discourage our religious observance of them.

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? Can "a Canada Presbyterian" advance one text which could make the conscience of any Christian man uneasy in attending Divine service on Christians and Good Friday? Human authority must necessarily be failable. It is of the essence of our Protestantism to accept no authoritative rule but the Word of God.

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 Presbyteman, and may attach too much importance to "times and seasons," its earnest Christian and devotional tone must impress every Christian reader. It may also help to show your correspondent the effect from looking at the same thing from different points of view, for while he may possibly regard its sentiments with pious horror, the writer of the article would be quite as likely to regard his views with astonishment and grief! And to which, after all, would Good Friday be likely to bring the greatest amount of spirstual benefit, to him who should use the lessure day for special meditation on our Lord's sufferings and death, for him, or to him who should persistently disregard it?

Yours, &c.,

Canadensis.

HOW SHALL I SPLND 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. In pleasure taking and holidy making? Oh, I trust not, I carnestly trust not. In attending Divine Service in Church, in thinking quietly in your homes of Jesus'

love and sufferings, in praying to Him and

praising Him? Oh surely, yes!

On Good Friday, year by year, the Church of God sets forth before he fathful children and before a sinful world the image of the Incarnate God dying in agony on the Cross for His creatures. She bids them "turn aside and see this great sight," she bids them "sit down and watch Hunthere," she bids them "behold and see if there be any

sorrow like unto His sorrow."

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 bowart the sins which crucified Him, and devote thyself afresh to Him, to be His and His only. Give Him the while 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.

Edilor Bustish, American Presenterian.

DEAR SIR.—It is a possible and common thing to see an I feel often very keenly evils whi 'I we are powerless to remedy. And this is true of many who see and many who suffer the evils of Sabbath desceration. 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 botter things.

A Canadian poet less said that—
"Wrong, the cased in triple mail.
Is doomed, or soon, or late, to reel,
And from the earth forever full."

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 "sinows of war," and before we have any chance of succeeding we must be thoroughly in carnest, thoroughly united, and thoroughly prepared; in the words of one of old we must 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 abi to of sacred time, We are all disgraced, and cur sense 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 r + stance offered is so feeble and the indifference so manifest that we can scarce wonder at the remark I once heard that "the Chistians 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 prolubits 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 tha 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 hun in explanation that there are many deeply interested m this important inovement 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 presbytenes, 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, ar 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 m the more active duties of the ministry, will be no longer entitied 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 mexperienced presbyters, except indeed he humbly asks the tayour of his being made an exception. And what minister of heary head, still honoured and exteemed 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 remut, which I see is approved by many of the prosbyteries. 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 Westminister Assembly which may be regarded as Constitutional, it is stated that "a presbytery consisted of Ministers of the Word and such other public officers as are agreeable to and warranted by the Word of God to be church government of the church;" By this, ministers of the Word, not pasters 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 pasterate?

Again, in the "Book of the Constitution and Discipline of the Probbyterian Church in Iroland" it is had down that "the Prob

bytery consists of ministers of a defined district, with a ruling Elder frem 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 favour dones of whom exceptions may be made, are members of the presbytery according to the Constitutional practice of this branch of Presbyterian-

In "The practice of the Free Church of Scotland," the last work issued on the 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 success ors being included; (2) of the Professors of Theology whose oppointed sphere of labour is within the bounds; (8) of such order of 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 here after, 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 re 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 deliebrating 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 1883, and I presume, is now the law of the United Church, namely, "A Presbytery consists of all munsters and one ruling Elder from each Congregation within a certain district." Thus all the ministers within the bounds, whether they be pasters 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 permision 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 vacatice of other Presbyterian Churches it may be seen how far it is "according to the constitutional practice of Presbyteriansism" 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 paster, 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 unPresbyterian, in point of principle, as it is untrue in point of fact.

Yours, &c, T. B. P.

April16th.

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 sembly, 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. Ramey 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 h ving 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 recent to civil courts for the purpose of securing the coolesastical fabrics of the Church is a more bratam falmen they will reconsider their position, and consent to remain a protesting minority. As regards the question of the Union of the English Presbyterian congregations was there a the Juded Presbyterian Church in England, we are glad to learn that the result of the conformed in Liverpool last week between that two committees that mot 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 Probyters lately prosecuted Bishop Wordsworth of St. Andrews for "cruelty, &), before the Bish of court. It seems that some means ago the Bishop in a charge had strongly condemned the extreme ritialism of some of his clergy. Hence the complaint which the court of Bishops ununmously refused to entertain. They must have been very prenounced Ritia is a milead whom Bishop Wordsworth would condemn even in the mildest language.

The case of the Rev. Mr. Knight of Date

The case of the Rev. Mr. Knight of Our-dee has alvaned another active. It was thought that the explorations given would obviate the necessity of all further proceedings. This hope, however, has been disappointed. Mr. Knight strongly adneres to his producity expressed opinion, and the members of Presbytery have felt themselves shut up to the extreme course of libelling him. At last moother three members were appointed to proper the libel.

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

RITUALISM .-- R' rolliem, 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 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 ton, has just been explaining his views and has preved to his own satisfaction—if not to that of his congregation—"that overy Christian man is bound, as a minimum of devotion, to pay over one-tenth of his in-come to the parson at the church at which worships, and that this, their processional 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 meome 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 con-gregation 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 the last injunctions of a friend, and stated that Christ's last command was warrant of all mission work. "Go yo into all the world and preach the Gospel to every creature."
He referred to the danger of giving way to false sentiment, and everlooked the claims of Home Missions in the more romantic in-terest of the foreign field. He sketched the nature and extent of the work of the Can-ada 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 elequent address by urging our obligation to Him who had come from a far distant country to due for us, and who, looking out over the world, pointing to His cross, ap-pealed to His people: "All this I did for you; what will you do for mo?" 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 us yot been very numerous, it was a foundation work and would exercise a mighty influence on the future of that hand both in preparing the why for settlement by white population, as yell as in the direct results to the native tribes. After the collection, Mr. McCollmoved and Mr. Fletcher seconded exote of

thanks to the speakers, and the meeting terminated about half-past ten by thomeen

ing singing the Missionary Hymn, and the benediction by Mr. Nisbet.—Hamilton

GENA.

BY BABAH TYPLIAR, AUTHOR OF "CITOTENER JACQUELINE," "SISTERS AND WIVES," "THE HUGUENOT CAMILY IN THE ENGLISH VIL-LAGE," ETC., ETC.

(CONTINUED.)

The Paulets were thoroughly satisfied; in spite of any word to the contrary, that the world, and the Maker of the world with all its creatures, could do very well without the Paulets' service; that what was deman-ded of them was to serve and please themselves under certain legal and conventional restrictions. The Paulets had no great templation to enjoy themeselves in any low or gross fashion; they had inherited the ar-tistic nature, which had been enhanced by cultivation until the love of the beautiful was to them another gospel. In their exquisite refinement they were even mildly benevolent, because the pains and penal-ties of their fellow creatures offended their sense of harmony, and disturbed that happy tranquility of mood which was essential to the full appreciation of, and consistent to beauty, sensuous and intellectual in all its

Gena had known a little of this life with her father and uncle, but at Clifford Farm it was such a life subdued and chastened, curbed and fettered. At Clifford Manor she looked and listened in spell-bound fascination to the unlimited indulgence of every elogant taste and dainty whim. Sir Francis thought nothing of lavishing a hundred pounds on an orchid any more than thousands of pounds on a picture and where would have been the harm if he had also cared to spend his hundreds of pounds on a brother man, and his thou-sands for the public good? He would shut himself up whole days painting, or, when the fancy took him, he would play whole nights on his organ. He would set to nights on his organ. He would set to music his own words and sing them; and very graceful, if not very original words they were. Withal he was not in the least effeminate, but would tramp from sunrise to sunset, when the tramping fit was on him, as he said, after wild ducks among the reeds and alders of a fenny corner of the Manor; or he would cast off his coat, and set himself to fell a tree with his own forester's axe, and having succeeded in felling it, would have the wood carried to his tool house, and carve brackets and screens out of it like an amateur Gibbons. And the pity of it was that he might have done it with so much benefit, spiritual and physical, and with an enjoyment far keener as well as truer, if he had not made his own satisfaction his sole aim—if he had but first girded himself, and fought the battle of truth and mercy.

Clemency, too, could sketch, could sing, could act splendidly in private theatricals; and though she was constitutionally indolent, rarely counted time wasted, or stayed to spare it in these directions. Her dress, while it was studiously simple, was indeed a study; it was the most beautiful dress, in arrangement of colour and choice of fabrics, which Gena had ever imagined, not to say beheld. How could it be otherwise, when Clemency, in addition to her own fine taste and that which her father freely condescended to make of avail to her, thought noth ing of giving fifty or eighty pounds for a dress that, according to Gena's primitive calculation—for which she felt dreadfully shame-faced afterwards-might have cost ten guineas? Clemency's ponies, with their little carriage, her dogs, her birds, were so many gems in their respective lines, and stood for as much uncounted expenditure as her father's possessions.

Supposing a nature ingenuous, susceptible, and art-loving, it may be, there is not a more subtle and dangerous element with which that nature can come in contact than the stifling sweetness, the crushing indul-gence of such a life as the Pauleis led. A life all enjoyment, such as it was, from morning till night; every day spent in de-vising and following out some new pleasure, if sufficient new pleasures would only pre-sent themselves, At first Gena joined in it inadvertently as it were, and with pure un-calculating enjoyment; in time she was more and more drawn into it, and carried away with it, though not without misgivings of conscience and sharp mental reminders that such a life might do very well for ency Paulet, but it could not suit Gene Clifford, even though she were born to its privileges. But why need she stint herself in its wealth of beauty and its deliberately-balanced excitement, lest she should miss them in that future for which Al Woodruffe had so little consideration? She could be as oblivious as he, and with better reason.

Just after Sir Francis had decided on not going to town for the season this year, but had sent his daughter for a few weeks to her sister, and had himself taken a yacht royage to Norway instead; when both father and daughter had returned, at the year time that Gena was most very time that Gena was most engrossed with them—while secretly stung, and with an unconfessed craving to deaden the pain of the sting, there arose a discrepancy in the treatment which she received from Sir Francis and Clemency Paulet. Sir Francis was kinder than ever, with a kindness becoming marked in his interest in Gena's testes and compating (FC as 1-a) tastes and occupations (if Gena had possess ed knowledge of the world to detect such signs), and in his addiction to her society. Correspondingly, as it seemed on reflection to the time that Sir Francis became assidnous in his cares for Gena-and let it be seen clearly that she was his special object—his daughter Clemency began to drop Gena as her protegee; and not content with dropping her, proceeded to snear a little at her, to put all that she said and did in a disparaging light, and cast adroitly a malicious suspicion upon her motives. Gens was slow to see the change in her

Gena was slow to see the change in her friend, and regarded it with doubting, hurt eyes; but when the incredulity was forced to give way, the pain and pique quickly followed it, and in their places arose a mischievous, half-diverted, half-shy, giddy sense of power and triumph—a feverish inclination to assert herself; and her victory. Al Woodraffe might hold lightly what Gena how fall indimentir he had wan too lightly. sense of power and triumph—a feverish inclination to assert herself and her victory.
Al Woodraffe might hold lightly what Gena
now felt indignantly he had won too lightly,
Mrs Woodraffe might suite Gena, Clemency Faulet might show herself to have a continuous dignified and embellished into something between a circumscribed and inconvenient, but accient enough to be very
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her polish and grace, to be spiteful to Gena as were Cinderella's sisters to the heroins of the fairy tale, but it mattered little when of the fairy tale, but it mattered little when the prince was at Cinderella's feet. The prince could afford to please himself, and throw the opinion of the world, even if it were expressed in his daughter Clemency, to the winds. In fact, Sir Francis was eccentric and very independent in his as-theticism, and rather enjoyed stealing a march on the world, and did not at all mind vexing Clem for a space, and for her own vexing Clem for a space, and for her own good in the end. Gena Clifford would prove a very charming sisterly step-mother. Where could Clem look for a better? He had no intention of remaining a widower, when he felt disposed to marry again, in order to flatter the prejudices of any child of his. As for Frank and Dora, after the first not quite agreeable surprise at the news, he was sure it would not cost them more than a shrug of the shoulders and an elevation of the eyebrows.

It required but a word, and Sir Francis would bring back a Clifford to be mistress for the time of Clifford Manor, and of his own seat of Dutton. Gena might queen it where her often talked of grandmother and remoter ancestresses had queened it, and Gena was by no means indifferent to that fact. She might set the hearts of her father and uncle at rest about her future—nay, gladden the men with the renewed prosperity of their race. And the best of it was that in Gona's eyes Sir Francis was no middle-aged, used-up man, but the gayest and most gallant, as well as the hand-somest cavalier she had ever known. A Woodruffes's irregular features and bushy evebrows could bear no comparison with Sir Francis's Norman perfection of profile and trim silken moustache. Al's student's slouch and slight clumsiness of limb were at a discount beside the erect carriage and perfectly developed frame of his rival. Al's temper was for less gay and far more un-certain than that of the man who ignored every care and trouble save what he could cure by a word of his mouth. Al had been too intent on serious studies and tremendously-important questions to leave him leisure to master a host of elegant accom-

CHAPTER III-THE MEETING.

Sir Francis had hinted to Mr. Cliford with all the grace which might have been expected from Sir Francis, that he wished self among Miss Clifford's suitors. It was not the first time that a Paulet had confessed the irresistible attractions of a Clif ford, and he was happy to think not un-successfully. Mr. Chifford replied with equal suavity, and with the delicate fencing used on such state occasions, that the Paulets had been as irresistible to the Cliffords as the Cliffords to the Paulets, and from his own experience he did not wonder at it. His little girl was too young-had been kept too much out of the world, and, as Sir Francis ought to be well aware, was too portionless to have had many suitors; but there had been one—a worthy youth of his class, the good vicar's son, with whom there had been a boy-and-girl affair, (Mr-Clifford quite believed what he said,) which he, Mr. Clifford, considered had come to a natural conclusion. However, he should like, for the satisfaction of his own mind and comfort of all concerned, to have it out with this shockingly rash young curate be-fore any further steps were taken.

Sir Francis assented, being far too wise as well as too cool a gentleman, lover though he was, to be disturbed by jealousy on account of this trifling obstacle in the eyes of an over-scrupulous old Bayard like Clifford.

Mr. Clifford wrote by the very next post to Al Woodruffe, calling Al Mr. Clifford's young friend, and supposing, in the most amiable if slightly gratuitous manner, that Al, as, indeed, it appeared from his behaviour head kind the second statement of the second statement viour, had lived to see, what had always been clear to Mr. Clifford, the folly of Al with all his merit, in his position, proposing for Miss Clifford. Mr. Clifford did not hesitate to admit that he had now other and more suitable views for his daughter in which he believed she saw it fit to acquiesce. Finally, Mr. Chifford begged to remind Al, in the gentlest and most polite fashion, that the small encouragement which he, Mr. Clifford, had given to Al's suit had been conditional on the couple's remaining of one mind on the subject. As this was not so, Mr. Clifford requested that ditional encouragement, while he asked to be allowed to wish his young friend every success and happiness in his profession and in his more private and personal in-

This letter fell like a thunderbolt on Al, as he was at last setting out for Fordham to spend his Christmas at home. In place of retarding him in fulfilling his intention, the communication winged his feet. A great wrong was about to be done to him and to others, and it was for Al Woodruffe to prevent it—for him, who by nature was not only qualified to hold the scales of jus-tice, but to act as the avenger. It never entered Al's head to stand aside, waive his claims, and leave Gena to those splendidly superior prospects over which her father was gently elated. There was no room for false and motbid delicacy in Al Woodruffe's morality any more than for maxims of the world, worldly. He knew his rights and Gena's duty, and that if the first were forfeited and the second trampled down, then -setting himself aside—farewell for Gena, not to true happiness merely, but to the higher, nobler life which he had hoped and prayed she might share with him. Was he to remain passive, and see his best earthly possession wrested from him, and Gena Clifford lost to herself, even more than to him?

It was Christmas Evo when Al Woodruffe, at the Fordham Station, and without
so much as rurning aside to his father's
house, set off to walk the half mile
straight to Clifford Farm. The depth of
winter was scarcely the time to see to adyantage that most picturesque of habitations—an old formlayers division and any an old farmhouse dignified and em-

gardener. Bad taste had not levelled its illocky paddock, thinned its elms, or tho lilacs, thorns and hollies in its court, meddled with its orchard, or transmogrified its old-fashioned garden with the terrace and the walk between high privet hedges into a flat, dreavy wilderness in winter and a glaring patchwork in summer. Good taste had preserved what was in keeping and worthy of preservation, and had enhanced what it found by apt touches and the intro-duction of new and suitable favorites among the old honeysuckles and lilles.

Seen under the stars and powdered by the hoar-frost, some of the trees and bushes looked like great plants of white coral from South Sea lagoous; others which birds had not denuded of their black and purple berries, like the jewel-laden trees of Alladin's garden, with the jewels half veiled by a gossamer veil. Inside the perch, where Mr. Bevil sheltered his more delicate transferable shrubs, he had also competed, in the simplest materials, but not altogether unsuccessfully, with the gardener at the Manor in the costliest treasures of his conservatory. Mr. Bevil's porch and the hall behind, with its cosy fire, were ablaze with gold and silver crocuses, lit up with tapers of white Roman hyacinths, starred with lily of the valley and perfumed with violets. But Al Woodruffe saw none of the attractions of the place; he did no more than perceive that there was company with the family, as there was wont to be on Christmas Eve.

The Cliffords were fond of maintaining old customs, and making a travesty of old festivals. Al Woodruffe, who had more of his mother's than his father's temper, had called the performance, in these altered days with their altered fashions, and in the Cliffords' changed circumstances, a travesty and parody, and had been a little impatient and contemptuous of what was to him more ludicrous than anything else. You see he was not sentimental or romantic, this Al, though he was heroic, which, after all, is the quality that holds the germs of the highest romance. To night, however, with the slender resources of the Farm backed by the ample resources of the Manor, there was no falling short either in the entertainment or its guests. For if the county had been loyal in standing by the Cliffords in their adversity, it was, no doubt, not less loyal in its allegiance when it was com-monly reported and believed that Gena Clifford, instead of making the stupid additional descent of bestowing herself on the Vicar's son-the abrupt, uncompromising fellow of a curate in Bristol-was about to climb back to the highest step of the social ladder, by being married to Sir Francis Paulet.

Into the company Al Woodruffe, uninvited and in his worse-for-wear though travelling coat, of course known to and admitted by the servants, boldly and unhesitatingly entered.

There had been charades, in which Gena, dressed up in one of her grandmother's bre-cades, with the relics of the Cliffords' old lace and pearls, had looked inexpressibly high-bred and dainty, while she had played a chief part, well supported by Sir Francis, as aristocratic and still more handsome in his way, while, as it happened, he had been called on to invest himself in the plain green coat of a pseudo-forester. The raddle was just guessed, and the forester was leading the noble maiden, who had forsaken all for the forest glades, to the piano—a somewhat jingling instrument it must be confessed, though its wood was satin-wood, and they was a satin-wood, and there was much inlaying and tarnished gilding about its frame—to sing in her clear, soft treble with his deep bass accompani-ment, "Alice Brand,"

Oh, merry it is in the good green weed, When the mayis and morle are singing, When the decraweep by, and the houn is are in cry-And the hunter's horn is ringing."

Then the door opened, a servant announced "Mr. Woodruffe," and Al, with his unconsciously stern, accusing face making the undoffed travelling coat look like a garment of camel's hair, walked into the room. There was a sur and rustle of surprise and consternation. Gena, who caught the first glimpse of the intruder, grew red as a rose, then paled through pink to a sickly white, like the same rose nipped by a sudden frost, within two seconds, as she stopped short in the commencement of her song without any explanation to Sir Francis, lover.

"You here, Al!" cried the happily obliv-ious vicar; "where have you sprung from? But I need not ask. Better late than never, my good fellow."

"Al!" remonstrated his mother, "why did you not send for, instead of following, us, if you had arrived at home and found us absent?"

"Because I was or no ceremory, moth"said Al. in a loud, firm voice." I had er," said Al, in a loud, firm voice. a right to count on,my welcome.'

"So you had, Mr. Al," said Mr. Clifford, with prompt courtesy, disengaging himself from a whist table to which he had just sat down; though I must confess I did not expect you to answer my letter in person," he added, in an undertone for Al's ear, as the host grasped the guest's hand. "All our friends are always welcome when they like to take us at our fire-saide, above all on this night."

"Thanks," returned Al, curily: "any night with my friends is much the same to night with my friends is much the same to me, but I did not mean from you, Mr. Clifford, no, nor from Mr. Bevil," and the impatiently rade young man actually waiv-ed aside Mr. Bevil's courteous greeting; "I meant from Gena." He still spoke quite "I meant from Gena." He still spoke quite loudly, with a rough freedom, so that all around heard him; and when Gena, cold and colourless, and trembling like a leaf in her fantastic grandeur, was forced to come forward, every one saw how he grasped her hand and held it tightly, whether with her will or no, and, preventing her going back to the piano, led her to a seat and took the chair next her as if it were his and he intended to keep it. to keep it.

The entortainment wont on as before, after that disturbing interlude, because the company were well-bred company, and well up in the practice of self-control. But there was an all-previouing sence of a warring element in the night's pleasure, and ply.

in the great good fortune on which every body had been silently congratulating the Cliffords. Tolographic looks innumerable passed on all sides.

How far had poor little Gena Clifford committed herself in times past with that brutally defiant young curate, and how barbarously he was going to serve her out, either keep her to her word, or expose its forfeiture ! What a savage the fellow was, without a sense of delicacy or chivalry (and yet we have heard of knights who did not hesitate to take extreme vengennee on their horror-stricken, faithless mistresses, and that in the most orthodoxly chivalrous times but men and women's standards of chivalry have changed with the changing generation; for my part I give nothing for chivalry, unless it have truth for its beginning and end.

Sir Francis was not a boy, to fret and fume, to rage in an unmannerly way, and expose the huff-to speak in plain terms, he might be justifiable in taking. Neither was he at all likely to give way to claims, how-over boldly made by another, without making some fight for his own. Sir Francis pulled his moustache and stared surreptitiously and pon-dered, but he also approached Gena repeat-edly during the rest of the evening and attempted to re-establish his position as her acknowledged partner. In vain. Al Woodruffe could not keep her to himself all the evening, but at every crisis he turned up, authoritatively took posession of Gena, and had his way. It was his songs she sang; he sat by her side, obdurate and iron-faced, at the supper which she made the poorest pretence of tasting. Gena, who ought to have taken the initiative in repulsing him, was weak with shame, vexation and a sort of chocking fear of Al and disgust with herself, with Sir Francis, with the whole world; and she was not a little hypocrite to mask her feelings. Luckily for her, Al seemed satisfied to keep her to himself. He was almost as silent as she was; he did not ask her to be friendly and confidential, to chat and be bright and blessed in the renewal of their bonds. He relieved himself by one statement, which sounded almost sardonically in its unsmiling fer-

"I am now done with my bachelor's life in curate's lodgings, Gena, and have come, as you appointed me, to summon my wife to share my home. It is lut a poor one, but what of that? there are millions poorer; and we can endure hardship.'

Gena did not-could not contradict him even here, she only shivered and quaked the more.

The Messrs. Clifford could do nothing Cousin Lucy was a cipher. The guests generally, who had an honest regard for the Cliffords and desire for their restoration, really regretted the contretemps, while they suffered in sympathy an eclipse to pass over the gaiety of the evening. Only one person, and it certainly was not the offender. was joyous-elated, and that was Clemency Paulet. She went about whispering how delicious it was that Mr. Woodruffe should "turn up,"—to use an old English, instead of a French, phrase—so pat, that they should all get a good look at him. What a charming young couple they were; she doted on young couples; she even begged her dear Gena to introduce her to Mr. Woodruffe, who heard her doggedly till he could hear no more, and then turned his back upon her like a fiercer bear than he was.

Strange to say, of all the people there, it was Mrs. Woodruffe who came effectually to Gena's assistance, and broke up the party early, insisting on carrying off her while she said good night kindly to Gena.

"I never thought it of you, Al,"
she broke out, indignantly, on
the first opportunity; "to turn upon

any young girl, and expose and affront her so. It is but right you should suffer for it. You have pledged yourself to her anew, and you must stand by the pledge, if she choose to accept it, after interfering to ruin what the world, her friends, and doubtless she herself, poor foolish young thing, held her great prospects."

"I came here to save my word and ners," responded Al, with his gloomy fire responded Al, with his gloomy fire

(TO BE CONTINUED.)

HIS WORD IS AT STAKE.

Grandly did the old Scottish believer, of whom Dr. Brown speaks in his "Horm Subsecive," respond to the challenge of her pastor regarding the ground of her confidence. "Janet," said the minister, "what would you say if, after all he has done for you, God should let you drop into hell?" "E'en's (even as) He likes," answered Janet. "If He does, He'll lose mair than I'll do." At first sight Janet's reply looks irreverent, if not something worse. As we contemif not something worse. As we contemplate it, however, its sublimity grows upon us. Like the Psalmist, she could say, "I on thy word rely" (Psalm exiz. 114, metrical version.) If His word were broken, if His faithtulness should fail, if that foundation faithfulness should fail, it that foundation could be destroyed, truly He would lose more than His trasting child. But that could never be. "Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations." Well, then, wight Lord coverage heaves to the Lord. might Janet encourage herself in the Lord her God and say, "God hath spoken in his holiness; I will rejoice." All the promises of God are absolutely sure and certain in Jesus Christ, who is freely offered to all in the Gospel. Embracing Christ in the pro-mises, or the promises in Christ, we hold the Almighty by an indissoluble bond. The two immutable things, God's eath confirming God's promises, are pledged to us; and if God has thus spoken, should not believers rejoice? How confidently men can rely on the word of each other! And if sinful men can be thus trusted. on the word of each other! And if sinful men can be thus trusted, O, how much more should we firmly embrace, and hopefully expect the fulfillment of the promises of God's loving kindness!

'He has power and can fulfill: He has truth and therefore will!'

A person once said to his minister, the Rev. Mr. C., that it was impossible for a man to cary on business in this imporfect world, and be honest, and got a living. "Die, then!" was the emphasis re-

British American Bresbyterian POR 1873.

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INSOLVENT ACT OF 1869.

Canada, IN THE COUNTY COURT Province of Ontaylo, I. of the County of York.

in the matter of ROBERT ROBINSON and FRAN-Cib PEARSON, Insolvents.

ON

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. FRANCIS, PEARSON.

By Bigelow & Hagle, his attorneys ad litem.

Toronto, Sixteenth April, 1873.

INSOLVENT ACT OF 1869.

Canada,
Province of Ontario,
County of York,
To WIT:

is the matter of WILLIAM AUGUSTUS STOL-LERY, an Incolvent.

On

_{Tuesday}, the Twentieth day of May pert the undersigned will apply to the Judge of he said Court for a discharge under the said Act,

WILLIAM AUGUSTUS STOLLERY, By Bighlow & Hagle, his attorneys c' l' ...

I ted at Toronto, this 10th)

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In the literary department, Dr. C. S. Robinson, whose oriental sketches have been an acceptable feature of the paper the present year, will furnish a new seeds, descriptive of life and customs in the Esst. On the conclusion of John S. C. Abbott's fascinating "literary of William the Conqueror" ofher historical sk-tenes from the same masterly pen will be forthcoming. S. F. Todd will give us designs of medium-priced houses and how how to build them chapt. Contributions may see expected from hey. Dis. Theodore, L. Cayler, Howard Grosby J. G. Crat heart, Critical Hamlon, J. E. Rank n, Prefs. H. M. Baird and W. C. Wilkinson, Javob Aboott A. L. Noble, Miss. E. L. Barr, Mrs. A. L. Bair J. S. M. E. Miller, Mrs. M. A. Denison, and other populas writers.

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France a Republic-England and Germany gradually pe meets with Republican ideas—Spain swaying in the nereliest with Republican ideas—Spain swaying in the nereliest great of a rule; too good for a King and too weak for a kepublican, who is unable to govern the great sistend that blocks the entrance to our Gulf of Mexico, and equally unable to give it in —the German-speaking peoples agitated by a new Protestantism, separating from the Sec of Roine on the digma of Papai Infallisability and assuming to recognize the "Old Catholies"—he whole Continent pervaded by the intellectual ferment that cones of the onflict between old ideas, philosophical, theological, material, and the advance of physical Science—Russia and Great Britain running a race for the anal gains that shall determine Asiatic co-premacy—China scenning ready to abandon her advances and reclose her half opened gates—Japan abolishing foundaism end inviting Western crivilization to irradiate Western comiserce to enrich her long-hidden empire—such are phases of the news from abroad which the mails over all Continents and the wires under all Seas are daily bearing to us. With able and trusted correspondents in the leading capitals, and wherever great changes are in progress, This Transuss aims, at whatever cost, to lay before its readers the mest prompt, complete, and popular presentment of these diverse and conflicting masses are everywhere struggling up toward larger recognition and a brighter future

At home the struggle for freedom seems over. The last slave has long been a citize, the last opposition to emancipation, enfranchisement, equal civil rights, his formally been abandoned. No navry, North or South of South and the prolonged civil contests that followed, have led us, the Republic closes the records of the bitter, hateful Past, and turny peacefully, hopefully, to the less alarming because less vital problems of the Finure. To whatever mit the propers of the

an honest statement of the facts; and this they always get.

THE WERKLY TRIBUNE, now more than thirty years old, has endeavored to keep up with the progress of the 2ge in improvement and enterprise. It devoices along share of its columns to Agriculture as the most essential and general of unan pursuits. It employs the ablect and most successful cultivators to set forth in brief, clean essays their practical views of the Farmer's work it reports public discussions which el ucldate that work, rathers from every source agricultural news, the reports of the latest experiments, the stollers of the latest successes and failures, and whatever may fend at once to better Agri ulture, and to commend it as the first and most important of progressive Art, based on matura selecter.

cesses and latters, and to commend it as the first and most important of progressive Art, based on natura selence.

The Wypker Tribork appeals also to Teachers Students, and persons of inquiring minds, by the character of its literary contents, which include reviews of all the works proceeding from the master minds of the eld of other New World, with liberal extracts from those of cycleial interest. Imagnetive Literature also claim attention, but in a subordinate degree. "Home Interests" and discreed weekly by a lady specially quellified to instruct and interect for own sex, and the younger portion of the older. No column is more eagerly sought or persued with greater average profit than hers. The News of the Day, cluridated by brief comments, is so condensed that no reader can deem it dilitate, while given sufficiently in de all to satisfy the wants of the average reader. Selections are regularly made from the extensive convespondence of The Dally Transors from every country, and its ellicitals of more permanent value are here repurduced. In short, The Werkly Transors commends itself to Millions, by ministering to the family circle of the checked farmer or artistan, and which is required a reports of the Catifle, Country Produce, and other M kets, will, of themselves, save the farmer who regularly notes them far more than his journal's price.

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Official Announcements.

MELTINGS OF PRESERVERIES.

Hamilton. The members of the Hamilton Synod travelling by the Greet West in on the first Ines-day of Mey, will be expected at Brantford by the train arriving at 3.5 r. M.

Toronco. At Toront 2, in Knox Church, on the third Tuesday of April, at 11 a.m. OTTAWA .- At White Lake, on the first Tuesday of August, at 10 a.m.

Brockyttle.—At Prescott, on 5th day of May next, at 2.30 p.m.

Bruce.—The Presbytery of Bruce will hold its rext addinary meeting at kineardine on the last Tuesday of April, at 2 o'clock, P. M

PARIS.—Presbytery of Paris holds an adjourned meeting at Brantford, and within Zion Church on Monday, May 5th, at 730 pm. Regular quarterly meeting, within River Street Church, Paris, on the first Tuesday of July, at 11 a m, when parments to the Presbytery fund for the year will be received by the Treasurer.

Commerciat

BRITISH AMERICAN PRESBYTERIAN OFFICE,

PRODUCE.

The tone of the market has remained inactive The tone of the market has remained inactive since our last. Navigation is now fully open, and large shipments have been made, but buyers for shipment are few, and at prices rather below the views of holders. Rates of railway freight have again been reduced. Stocks on the 21st inst. were as follows: Plour, 32,071 barrels, wheat, 370,155 bushels, oats, 7,309, barley, 26,800; peas, 59,703; rye 700 and corn 500. There were in sight on the 12th inst., 7,400,000 bushels of wheat and 827,000 of barley, against 8,344,000 of wheat and 1,432,000 of barley in 1872.

FLOUR.— There has been rather more movement than in the preceding week and at steady prices. No. 2 super. sold at \$5 and \$5.10 f.o.c. No. 1 super. has been steady, selling last week at \$5.45 and \$5.50, and on Monday at \$5.50 f.o.c. Fancy has been scarce and firm, with sales at \$5.90. No movement is reported in extra. The market closes very quiet with values at quotations. at quotations.

OATMEAL—Is firm and tending upwards Alot of 200 barrels sold at equal to \$4.70 here. Small lots bring \$4.90 to \$5.

BRAN.—A car sold on Tuesday at \$13.50 on the track.

WHEAT.—Buyers and sellers have been apart all week. Spring hasbeen offered at \$1,30 f.o.b. with \$1.27 bid and refused. Not a single trans-action has been reported all week. Street prices are easier at \$1.20 to \$1 45 for fall and \$1 21 to \$1.22 for spring.

OATS—Have been in improved demand at firmer prices. Car-lots of Chicago have sold this week at 38c. and 39c. on the track I o day a car of No. 2 Chicago sold at 38½c. Street

BARLLY—The enquiry has fallen off and prices have been weak. On Tuesday a car of No. 2 sold at 67c. f.o.c., and two cars of uninspected for 68c. at Brampton, which are the only sales reported. Street prices have fallen to 68 to 70c.

PEAS.—There has been no movementall week the decline in England has rendered buyers cautious, but 68 to 70c, the latter for round lots, would probably be paid. Street prace 67 to 68c.

CORN-IIas been moving pretty freely at 49c. on the track, or prices equivalent thereto.

SEEDS.—Clover has been quiet, inferior sold at \$5, but good still brings \$5.25. Timothy is scarce and firm at \$3.60 to \$3.75. Hungariangrass is more active at \$1.40 to \$1.50. Flax-seed is quiet at \$2 to \$2.25. Dealers sell at 20 to 30c. above these prices.

PROVISIONS.

BUTTER-Still sells well whenever it can be got A lot of 200 packages of ordinary sold at 834c., and 40 of fair at 1034c. There is very little to be had.

CHEESE .- Small lots are fairly active at 12 to 14c., according to quality.

EGGS-Are scarce and firm at 16 to 17c.

PORK-Is very firm; small lots bring \$18.

BACON-Is active and steady; a car and ahalf of cumberland sold at 7½c. outside, for a lot of five tons 8c. was paid; small lots go to

HAMS-Are in good demand; lots of fifties and hundreds of smoked are selling at 121/2 to 13c., and canvassed at 131/2c.

LARD—Seems to be tending upwards; a lot of two ton, packed miscellaneously brought 10c.; in one case a small lot brought 10½c.

FREIGHTS.

LAKE FREIGHTS—Have been very quiet; one vessel was chartered at 3%c to Oswego.

GRAND TRUNK R. R. RATES. - Summer rates GRAND TRUNK R. R. RATES.—Summer rates from Toronto stand as follows.—To Halifax, 95c, for flour and 48c, for grain; to St. John. 90c, for flour, and 48c, for grain; to Montreal, 35c, for flour, and 18c, for grain; to Portland, 75c, for flour and 38c, for grain; to New York, 75c, for flour and 38c, for grain; to Boston, 8cc, for flour and 40c, for grain.

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Acu Advertisements.

INSOLVENT ACT OF 1869.

Canada,
Province of Ontario; To the County of York.
County of York.

In the matter of JOHN BOXALL, an Insolvent.

On Therday, the 27th Day of May noxt, The undersigned will apply to the Judge of the said Court for a discharge under the said Act. JOHN BOXALL, By Digmow

By Brown of HAGER, His Attorneys ad litem. Dated at Toronto, this 16th day of April &D. 1675

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