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TORONTO, CANADA, FRIDAY MAY 29, 1874

[Whole No. 120

Contributors and Correspondents

FRANCE.

Lattor British American Presdyterian

DEAR SIR,-I proposed, in a note accompanying my former letter, to write you from the Continent of Europe, and now I procecto fulfil my promise. I do not propose

give you an account of my travels, but simply to state such facts and circumstances as struck myself, and may furnish me with an opportunity of making such remarks as may interest and instruct your readers.

One of the first things which strikes a Canadian, in proceeding from Havre to Paris, is the long rows of pollards in the gardens and fields. A tree with its head cut off, and the stem rendered more gnarled and ugly by the frequent lopping of its branches, is a very unsightly object, and I concluded that there must be some practical object in treating the trees in this manner, but what that was did not at first occur to me, and it was not till passing through flashed upon me. There I saw bunches of small branches, cut to a regular length and tied up, besides piles of miserable, small cordwood, such as a Canadian would think fit only for kindling the fire. These pollards, then, are cultivated for the fagots, of which they furnish a crop every two or three years. France has a dry, genial climate, else such firewood as I saw would be of little avail, and during the month or two of really cold weather which they have in that country they must suffer a good deal from cold, as wood is scarce and dear, and the houses not provided with double doors and windows, so that if we Canadians have a sterner climate, we have in our grand forests abandant means of sheltering ourselves from its severity.

The Valley of the Seine is an exceedingly fertile, beautiful, and interesting country. I travelled along its course, from its embouchure at Havre till it becomes a brook in the mignificent country of the Cote d' Or, and was charmed with the beauty of the scenery and wealth of resources, which are everywhere apparent. From deundations on the hillsides I could see that the country has on a sort of marly chalk, with limestone often appearing, which accounts for the fertility of the soil, and its admirable adaptation to fruit trees, and especially the vine. I saw no indications of high scientific culture, and yet the land is, in most places, clean, and carefully laboured. But there is the want of the grand cornfields, which are the glory of Britain and Canada, and the pasture lands and green slopes, adorned with flocks of sheep and herds of cattle. I have no doubt that the sub-division of France among some seven millions of proprietors is the cause of this. The holdings of most of the proprietors are consequently small, and in many places, over a large extent of country, there is an utter want of fences. Hence not a cow is to be seen grazing in the fields at this season, though you may often see cows, as well as oxen, drawing in the waggon or plough, and two or three sheep feeding in some places which the plough cannot reach, and sent out in summer to pasture at large. There appears to be no want of individual effort among the French farmers, but there does appear to be a want of that skill which would enable them to turn their labor to the best account.

Normandy is a superb country, and I am not surprised that our old Norman kings were exceedingly partial to it, irrespective of its being their native country. To a Lower Canadian it is specially interesting, as being the land from which the early settlers of Canada, including Jacque Cartier, came. Here you may still see the type of the Lower Canada cart, and the finest specimens of what we call the Canadian horse-the Percheron horse of Normandy. I saw a pair of them once in an omnibus in Paris, not only perfect specimens of the Norman horse, but admirable specimens of the horse itself. Everywhere throughout the grand country, so rich in natural resources, one sees evidences of an old civilization. This is specially evident in the cities and towns, where specimens of antique architecture are everywhere to be seen. The old Cathedral of Rougn is eminently worthy of a visit. It is of great size and onormous height. There are two aisles on each side of the nave, which is about 90 feet high. These are all vaulted, and the enormous piers which support the grained arches, you can easily suppose, occupy a stained glass in the windows; many side to describe its magnificent Compthing colstained glass in the windows, many side to describe its inagement Committee of the Sants, be invaluable; in rhoumatic complaines. Subbath chare is service enough going on myst chapels, pletures, tombs and staines, and condess, or exquisite statues of the Sants. De invaluable; in rhoumatic complaints. Subbath chare is service enough going on myst chapels, pletures, tombs and staines, and in miches along the outside valls. I cannot, Most of the baths are very large. Conceive him the church from five in the morning till rest.

Cœur de Lien But what is the use of all this? For the preaching of the Gospel, which ought to constitute the most important part of the Christian Service, it is very ill adapted; but for sacerdotal processions, and the nourishing of a sort of superstitious awe, the form of the Gothic Cathedral is admirably adapted, and for this probably it was mainly intended. There is another church in Rouen, that of St. Orien, superior to the cathedral in size and beauty, and only inferior to it in wealth of antique and historic monuments.

Of Paris I can hardly venture to speak but this remark I may hazard, that it is only in regard to its palaces and public monuments that it is superior to all other cities, and these, I think, are unrivalled. And one thing ought to be gratefully mentioned, to the honor of the French nation, the perfect freedom with which strangers are permitted to visit its magnificent palaces, grand museums, picture galleries, and botanical and zoological gardens. All persons have free access to these magnificent the forest of St. German that the truth places, where so much may be learned, and so much enjoyment obtained. Fortunately, only a very small part of the Louvre, and that the least important, suffered from the savagery of the Communists, but the blackened walls of the Tuilleries, in its im mediate neighborhood, still present a terrible monument of their fierce vandalism. It is curious to observe the words, Liberte, Egalite, Fraternite, painted in large letters on many parts of the Louvre, and, indeed, on most of the public buildings, and even the churches of Paris. And the present authorities have acted wisely in letting them alone; but they are a shadow, and no more. France, in its present state, is unfit for rational liberty. The salt was driven out of the land by the revocation of the Edict of Nantes, and French society has ever since been festering in a state of moral corruption. An intelligent Paris pastor remarked to me that "France is Atheist. This may be true of the large cities, but I do not think it applies to the rural population, who are still, to a large extent, under the influence of the priests. No country has ever had more ardent aspirations after liberty than France, and none has suffered more in its efforts to obtain it. You see tokens of this everywhere. On the coins of the old Republic you may see the same favorite inscription, Liberte, Egalite, Frater nite, and three figures, intended to represent these ideas, and on the coins of the present Republic, struck in 1872, you may see the same legend and the same figures But though liberty may be obtained, and fraternity flourish, equality can never continue among men; and they who dream about it show that they neither understand what true liberty is, nor how it is to be ob-

tained and retained amon men.

The first church which I visited in Paris was that of St. Germain L'Auxerrois, in the neighbourhood of the Louvre. It was from the belfry of this church that the signal was sounded, and responded to from the Palais Royal, for the commencement of the massacre, on the eve of St. Bartholomew, 28rd August, 1572. The bells of this church tolled during the whole of that terrible led with a rope by an old woman or girl. night. It was the scene of a great riot in I presume that the cattle are chiefly fed in 1881, when everything within it was des- localities for delicate persons. Lake Bourthe stall, or yard, except among the moun- troyed by an infuriated mob; but though it get runs for ten miles along the base of the on the Alps here, where they are was repaired, and reopened for public wor- mountain which bounds it on the west-Cat ship in 1837, nothing can wash away from Popery and the French Monarchy the stain of the guilt connected with that church. I examined more or less carefully the churches of St. Eustache, Notro Dame, the Madeleine, and the Pantheon, all magnificent buildings, and illustrious as works of art. Of Notre Dame I would say that, though its sculptured front is rich and elegant, and its proportions grand and imposing, it is never to be compared to York Minster for sublimity; and for grandeur of conception and simple elegance of beauty, it is vastly inferior to St. Paul's, of London. As to the Pantheon, it is a handcome building, the reproduction, I suppose, of some Greek or Roman templo. A strange name for a Christian Church this, and yet not so mappropriate, where the worship of the Saints constitutes so large a portion of the service. 'I twice visited the Church of the Madeleine, certainly one of the most beautiful specimens of modern architecture. I use the there is anything sublime in the general ment, and there is a large staff of well-educonception, or imposing in the general appraised medical men connected with it. Here pearance, of the building, but it is multlessly but the building was suspended by the revolution of 1789; Napoleon, however, had. it finished as a temple of glory, whilst Louis XVIII. had it restored in 1815 to its original destination. Time vill not po mit me

bronze doors, thirty-three feet in height, by The bath, with the exception of a ledge of sixteen and a half in width, with figures in stone about a foot broad, is the floor, and bas-relief, illustrating the Ten Commandments. The illustration of the Tenth Commandment is very grand, truly sublime. The subject is Elijah denouncing Aliab and Jezebel for the covoting of Naboth's vineyard and the subsequent murder of its not filled, and then the patient sits on a owner. The figure of the prophet standing on a high rack, with outstretched arm, denouncing the doom of the guilty pair, is solemn and impressive. Ahab himself, standing below, appears conscience-smitten, whilst even the hardened Jezelel looks cowed. I believe the whole would well re pay a careful study, but it would require a ladder to examine them.

What! I often thought when examining these grand productions of human genus, what is the use of all this vast expense of thought and money, of labor and skil! What has all this done for France? The people asked for bread, and the priests and rulers gave them a stone. Yes, there was a time when the people of France hungered for the bread of life, and they gave them magnificent stones. But this stone food could not satisfy the longings of an imme tal soul. It did not eplighten their understandings, or enlarge their knowledge, or improve their morals, or humble and soften their hearts. It simply amused them, and then stifled their longings for the bread of life. Bye and bye they were reduced to a state of spiritual apathy, and at last stimu lated to infidelity and madness.

There is one church which I visited with more pleasure, and in which I worshipped on Sabbath. I mean that usually called Taitbout, from a street of that name in the neighbourhood of which it is. It is one of the oldest Protestant places of worship in Paris, and on the day on which I was there service was ably conducted by Paster Fisch. I was much affected by the singing of one of the hymns, which spoke of the dissolution of Zion, when I thought of what the grand French Protestant Church once was, to which we owe so much, and contrasted that with what it has now become. And again, another hymn struck me much, which spoke of the people asking bread, and they gave them fetes. This church, though not full, was respectably filled, and the worship conducted much as among ourselves. The minister were neither gown nor bands. Mr. Fisch belongs to the "Union des Eglises Evangeliques," which is doing a good work in spreading the Gospel in France.

Instead of making superficial remarks on the country through which I passed rapidly from Paris to Aix les Bains, I think it better to reserve the space which you may allow me for that place, where I have now remanied a month, and about which, conse quently, I am able to say something from personal observation. Aix is a beautiful little town, situated in a lovely mountain valley, bounded on the east and west by outlying spurs of the Alps. It is eight miles from Chambery, the old capital of Savoy, which stands at the head of the valley, just where the chain of the high Alps begins. This valley lies 800 feet above the level of the sea, and is sheltered from almost overy wind, so that it presents one of the finest mountain, as it is called shoulder of which Hannibal is supposed to have led his army. Aix has been celebrated the Romans, by whom they were called Aque Gratianae. There is still a Roman arch here, in pretty good preservation, a temple of Diana, now utilized for public offices, and a museum. It is difficult to say what modernized. My own impression is, that nothing but the crypt is in its original condition.

There are two springs, both impregnated with sulphur, and one of them containing a good deal of alum This latter issues Fahrenheit, and the other at a temperature of 118, and both together discharge more than 1,000 galleus of water per minute. The bathing establishment connected with these springs is very extensive, and one of the most perfect in Europe. The whole is word beautiful advisedly; for I do not think under the direction and control of Governare baths of every kind and size, from the beautiful, and the details are perfection. It simple douche to the swimming bath. was bogun as a Christian Church in 1764, There is one down stairs, in what is called "Divisio d'enfor," which I occasionally visit, but in which I have never ventured to indulge in the luxury of a bath. The sulplucous vapor which issues forth when the door is opened is enough for me. But I peliovo that, if indiciously taken, it would:

The depth may be a foot and a half. And when this is filled with warm water, you can easily conceive how heated the atmosphere becomes. In some cases, the bath is stool, and gets simply the douche; but in most cases it is filled, and after continuing fifteen or twenty minutes, or half an hour, as the case may be, the douchour, or, in the case of ladies, la doucheuse, commences rubbing, and nibbling, and shampooing, and moving the affected joints. In some cases there are two douchours, or doucheuses. After all this manipulation the ladies are wrapped up like a mummy in a blanket, placed in a sedan chair, and carried to their lodgings, where they are lifted into a bed, and allowed to remain half an hour in that condition, when they are relieved from their packing, and remain at least another half hour in bed, to encourage perspiration. As an evidence of the estimation in which these baths are held, it may be mentioned that last season they were visited by upwards of 11,000 persons.

The people of this town and neighbourhood are quiet, orderly, and obliging, and with the exception of a few mechanics in the town, they are chiefly employed in agriculture. The bottom lands of the valley are, to a large extent, used as meadows, and irrigated with success. Where the land is high, patches of rye, wheat and potatoes may be seen. There are no large farms, and the properties seem too small to admit of the best modes of cultivation. Manure is often carried into the fields in baskets resting on the shoulders, to which two long sticks are attached, by which the carrier holds, and this operation is often performed by women. One day I saw two men and a women, with two oxen and two cows, all engaged in directing and drawing one plough. There is no want of industry among the people, but their labor is, in many cases, ill-directed. The fields are clean and well-wrought, but from the unskilful methods employed, the amount of labor required would never do in Canada. The vine is extensively cultivated on the

rising grounds. On the uplands the plants are cut down every year, to a height of about a foot or eighteen inches from the ground. In many instances, hardly any of the new wood is left. These stumps are divided generally into two or three stems, about half the thickness of a man's wrist, and the whole plant is thickly covered with moss, which serves, I presume, to protect it from the cold. Sometimes, on each division of the stump, a piece of new wood, about an inch long and with one eye, is left. A month ago nothing was to be seen but these black, dead-looking stumps. On examining them closely, however, a week after, I saw the buds beginning to burst, and now the shoots are from two to six inches long; and in many instances the embryo bunch of grapes, or raisin, is distinctly formed. These vines are left to take their chance in winter, and though the cold is often severe, and with no covering of snow, they seem to take no harm. The latitude of this place is about the same as that of Montreal, but then the valley is 800 feet above sea level, and some of the vineyards must ascend 100 feet above that.

On the lower grounds vines are trained on posts connected with fencing wire; but for its Thermal Springs since the time of these are laid down on the earth in winter, and covered with earth a foot thick. In the more Southern parts of Canada I do not see why the vine might not be successfully cultivated in the same manner. But it may be questioned whother this would be any of this building what is really ancient, and advantage. It is often said, that in wineproducing countries there is little drunkenness. This is a mistake. Last week here, on the occasion of the drawing of conscripts for the Commune, there was drinking enough. I was awakened early in the morfrom the earth, at a temperature of 116 out, saw six young men linked together, and singing along the street at the top of their voices. And throughout the day, young men, in small groups, might be seen, singing, too, roaming about the streets.

> The people here are, I suppose, the descendants of the very man whom the old Dukes of Savey employed to hunt down the Waldenses, and obstruct the progress of the truth at Geneva. They, however, were not the most culpable parties. They were what the priests had made them, and did their bidding; and though naturally. amiable and more humanized now, they are still very much what the priests have made them. And most diligent these priests are in training the children, week day and Sabbath. One requires to live in a place. like this to see what Popery really is. On

however, omit noticing its magnificent a room eleven feet square, all of stone / after mid-day; but at the principal hours of service there are stalls near the churchdoor, and beside its very walls, for the sale to that you descend by three stone steps. of shoes and drapery, small wares and soeds. I have seen shops enough open in London or Sabbath, and mechanics pursumg their vocation in the streets of Paris, on that day, but never till I came here did I see stalls set up near the chorch-door, and buying and selling going on without, while the service was going on within. Of for one with a scourge of small cords to drive these sellers away from the courts of the

> Here, as in other Roman Catholic countries, the Blessed Virgin is a principal object of idolatrous veneration among the people. Here she has obtained to new title. They have named her Our Lady of the Waters, and an elegant shrine has been erected to her honor on the roadside above the town. Protected by this chrine is a gilded figure of the Virgin and Child, and on each side are suspended crutches and sticks-the votive offerings of persons cured by the nealing waters. The readers of Horace will remember an allusion to something similar in one of his odes-the vetive offerings of persons preserved from shipwreck, hung up in the temple of Neptune.

The prophet Ezekiel had to dig through the wall before he could see the worst forms of idolatry about the temple of Jerusalsm, but here there is no concealment. The corst evils of Popery are exposed, in the Incst public places, to the sight of ail. The day before yesterday, I visited Chambery, and by the public way, on a hillside above the town, there is a spot enclosed by an iron railing, and there, in the centre, is a statue of our Saviour taken down from the Cross, the body supported on a woman's lap. On either side of this central group is a figure, probably meant to represent the Apostle John and Mary Magdalene; and on each side of these figures are stones with little crosses upon them, resembling ordinary upright tombstones, with the following inscriptions in French. On the first the inscription, translated into English, reads thus: "His Holiness, Pope Pius IX., by a brief dated 18th May, 1866, has accorded in perpetuity, to the faithful of both sexes, 800 days of indulgence, every time that they shall recite, with a contrite heart, before this cross, 5 paters, 6 aves, and 5 gloria paters, with power to apply this indulgence to the souls in purgatory.

"Holy Mary Magdalon, pray for us "

The inscription on the second is as follows: "His Eminence, Monscigneur Alexis Billet, Cardinal Archbishop of Chambery, in blessing this cross, and the statues which surround it, on Sabbath, 6th August, 1865, has accorded in perpetuity to all the faithful 100 days of indulgence, every time that they shall recite devoutly before it, one pater, one ave, and one act of centrition, with power to apply this indulgence to the souls in purgatory."

" Holy John the apostle, pray for us." These inscriptions afford an illustration

of the intellectual condition to which Popery, wherever it has its own way, will reduce any people. Let us be thankful for the privileges which we enjoy, and not only •4 and endeavor to transmitunimpaired osterity the precious privilege of religlous liberty and intelligence, which our fathers purchased with their blood; but let us endeavor to enlighten those who are in darkness, and communicate to them the same blessings which we enjoy. No doubt these are grand public works, the fruits of a long-continued civilization, in Europe; but they have had 2,000 years to do their work, whilst Upper Canada has fnot had much more than 60 to do hers. And when I think of what has been done, in that short period of a nation's history, I cannot but admire the energy and skill of the people who have accomplished so much in so short a time. And if the young men who are to soon take the place of their fathers be anining by vocaferous singing, and on looking mated by the same spirit, and exert the same persevering industry, and enjoy the same blessing of Almighty God, what may not be accomplished in another 60 years? It is my earnest prayer, that all the people, in their several spheres, may faithfully do their duty to their God, to their country, and to themselves; and if so, we may reasonably hope that Canada will achieve greater things than Europe thas yet done, and become one of the happiest and most influential countries in the world.

W. B. C.

Aix Les Bams, Savoy, France, April 30, 1874.

You cannot tell the size of a flower by the size of its seed. Nay, a grain of mustard sood "is indeed the least of all seeds, but when it is grown it is the greatest among horbs. The secret lies in that mysterious gift of growing.—Edward Gar Lost and Baved.

ANOTHER STORY IN THE ANNALS OF PRAYER.

By the Rev. S. Irenmus Prime, D.D., Editor N. Y

Is it any uso to may? "is the principal question of the times; and as facts are botter than theories, and example more than argument, I will give you one instance out of hundreds that might be eited by personal observation.

Early in the spring of 1862 I received the following note from a man who had been a contributor to the New York Observer, a writer of poetry and prose, and his trans-lations of Latin verse had been prominently published over his real name. He wrote:

"New York, March 9.

"Dear Sir :- You have doubtless heard of the disgrace that I have brought upon my-self by the sin and folly into which I have fallen, and am ashamed to come to you. But seeing in the Tribune an advertise ment of a book by you on prayer, I wester mended of the kindness of your manner to me in formor days, and I was led to ask if it were not possible for me to be saved by prayer. Will you pray for me, a ruined

J. B. L." "Your unworthy servant,

I recognized the name at once as that of an old acquaintance, of whom I had lost sight of for several years. But I had heard nothing of the sin and shame of which he spoke in his letter, and was shocked to hear of it, especially from his own confess-ion. As the letter was dated from his place of business down town, I thought it would be more agreeable to him not to have me call on him there, and I wrote him a few lines upon the instant as follows,

"March 6.

"My Don't Friend :- I never heard until this moment that you were in trouble of any kind. But come and see me; the worse you are, the more welcome you will be you are, the more welcome you are, the more welcome, I want to see you, and, with the help of God, to serve you are you are. The sooner. Come as soon as you can; the sooner, the better. Of course I will pray for you and be always

"Your friend and brother."

The next day at noon he entered my room, a bloated, blear eyed, trembling drunkard; wreck, ruin, shame, all over his wretched face. I took him by the hand with a cordial wolcome, and he said, "You, see I "Yes," I replied, "It speaks for itself; there's no need to ask what's the matter. But tell me all about it; how long has it been so, and why can't you get out of it?

He sat down, and with years running down his face, and shaking as if an ague-fit were on him, he told me his story. I can give it you from memory, and very nearly in his own words:

"This thinghas been going on from bad worse for several years. The passion to worse for several years. The passion has grown upon me until it is impossible to break it up. I took your letter home last night as the first thing I had laid held on, and my wife and I wept over it, and my daughters put their arms around my neck and said, 'Now we will try and get over it, and we all prayed; they prayed for me; and my wife and I got up in the night and prayed, and this morning I prayed for help, and promised them not to taste a drop till I had seen you; and I drank three times on the way down, and am unable to resist the appetite that eats my life like a cankor. I have thought God might help me, if you will pray for me; but I don't know; I guess it's all up with me, and if I were dead it would be better for all of us."

I talked as hopefully to him as possible. promised to pray for him as the least and most that I could do for him, but I confess that the sight of the man so changed, his vissage so marred, the bloodshot eyes, the vising sometred, the shaking limbs of a man of forty-five, said "no hope," so plainly that I was on the verge of dispair. I exacted no promises from him; pledges from such a man were not as strong as straws; but I did say some things about home, and love, and hope that they are too poured upon his dull ear as if God were bidding me to speak to a man dead to come back to life and joy and heaven. He left me with expressions of gratitude and almost of hope and I said, as he went out "I will come to you at noon to morrow."

Twenty-four hours went by; I went into his office in Pine street, and I declared he positively looked better. He said, "I have not tasted a drop since I saw you; not a drop. I told my wife the talk we had, and after supper we spent the evening singing and talking, and they prayed with me. It looks better, don't it?"

What I said to him is of no account, for words are nothing in way of help to a drowning man; he wants a rope, an arm, a life-boat; and words are breath only, with no power to save. This was on Saturday. As I was walking up Broadway on Sunday, I was joined by a Christian gentleman belonging to the Methodist Church, who put his arm into mine, and at . co said, "I have been reading that book of yours about prayer," and as I began to tell him that I had a case on my heart and mind that would interest him, a Unitarian mind that would interest him, a Unitarian minister crossed the street and joined us, saying playfully, "If a man is known by the company he keeps, I shall be a gainer by joining you": and then, taking an arm of mine, he said, strangely enough, the very same thing that my Methodist friend had said; and added, "I believe it every word of it; there is power in prayer; I know it for I have tried it and nowed it." know it, for I have tried it and proved it.

Then I related to them both the facts of my poor lost friend, and of my resolution to seek his salvation by prayer. The minister said; "It is near hopeless as a case be; when an intelligent, never knew one to be saved so lar gone as

We had now reached the corner of Fourteenth street and Broadway, and were to part: As we were shaking hands, we pledged ourselves to one another, Metho-dist, Uniformi, and Presbyterian, to pray for that man, and so separated. Next day I called on him again, and he met me with

a smile of foy. Forty eight hours since I had seen him, and he was yet firm; not having tasted of the cup of wee. He told mo of the Sabbath, of his sitting with his wife and daughters in the church, "clothed and in his right mind." Day after day, and thou, with longer intervals, I say him at his office, and marked the progress of his deliverance from a thaldrom the darkest, dreadfulest, and most hopeless into which mortal man is over reduced. By and by mortal man is over reduced. By-and-by he was welcomed into the number of church members. His health was re-established. He was happy in his family and aseful in the community. I am pained to say that he fell several times. I did not think any the worse of him for that; for he was weak, and the old appetite, like a lurking devil, was always tempting him. But when he fell he rose again. And he fought it out, and died in faith. I trust that he drinks now of the river of the water of life. clear as crystal, proceeding out of the throne of God and the Lamb.

That is the case. When I make another book on the subject, this may go in as a simple instance of what is the Christian simple instance of what is the Christian idea of prayer. To the Tyndallians it is all Greek or nonsouse. To us, who believe, it is the philosophy of the Christian religion. So far as I know, there were no other agen-cies employed to save this drunkard than those recorded in this paper. In his be sotted state, he saw an advertisement in a daily newspaper of a book on prayer by one who was once his friend. "There," he said, "is my only hope." He followed the star, He told me that he was touched by the words in my note to him: "The worse you are the more welcome you will be when you come to me." The only new help he got by coming to me was the prayer of friends to whom I made known his pitable state. If his his from that day was a better life; if his wife had her tears and sorrow wined away by the hand of Iufinite Love; if his daughters, grown-up young ladies, once more held up their fair faces covered with smiles of peace and joy; if the householl, after years of auguish and darkness, was now daily vocal with gratitude and praise; if my poor drunken friend was brought up from a horrible pit and miry clay, and had a new sound put in his mouth, and is now among those whose robes are made white and whose sins are washed away-it is all, all the power of prayer.

The Promise Sure.

There is much prayer which brings no results. Mere repetition of good words is not prayer. Prayer is bringing God's promise to Him, and pleading it with Him. It carries the checks to the bank, and comes away with the cash. Many prayers are defective for want of pleading promises. 1 can not pray very long prayers. I just go and plead the promise and come away. I present the check and then go about my work. What would you think of men going to a bank, and loafing about the counter for the half hour together? Prayers is not spending a great deal of time on your knees, and saying a great many things to God which He knows beforehand. Yet though we may not constantly pray very long at a time, we go again and again Prayer needs faith in the promises. Do you say you can not believe? Think what that means. What! can not trust your God? Heaven and earth shall pass away, but no promise of God shall fail.

Do we not often miss answers to prayer because we present the check, and then go without waiting to have the cash? Do you expect and actually look for answers to your petitions? Are you like the child who went to the meeting appointed in time of drought to pray for rain, and brought her umbrella with her, because she expected an answer to the prayers to be offered? Do you say to yourself, "True, I have asked; true, God has promised, but will He give?" Away with the question! God forbid that it should loiter for a moment on your minds! Let us be in earnest; let us have no playing with God! Put your name down, "I do believe this promise. I asked with a real faith."

Parents' Paradise.

We were much impressed lately by the orderly behavior of a large family of children, particularly at the table. We spoke of it to our host; and he pointed to a paper pinned on the wall, on which were written some excellent rules. He said he gave each child who obeyed the rules, a reward at the end of every month. We begged a copy for the benefit of our readers. They were called—"Rules and Regulations for Parents' Paradise:"

- 1. Shut every door after you without slamming it.
- 2. Never stamp, jump, or run in the
- 8. Never call to persons upstairs, or in the next room; if you wish to speak to them, go quietly where they are.
- 4. Always speak kindly and politely to the servants, if you would have them do the same to you.
- 5. When told to, or not to do a thing, by either parent, nover ask why you should or should not do it.
- 6. Tell of your own faults, not of those of your brothers and sisters.
- 7. Carefully clean the mud or snow of your boots and shoes before entering the house.
- 8. Be prompt at every meal hour.
- 9. Never sit down at the table or in the parlor with dirty hands or tumbled
- 10. Never interrupt any conversa-tion, but wait patiently your turn to tion, speak.
- 11. Never reserve your good manners for company, but be equally polite at home and 12. Let your first, last, and best con-
- fidente be your mother. Olver Optic's Magasine,

Bogin every day with a prayer. It is the golden key that unlooks howen to pour dewn, bleesings on you. Enterery day, with prayer. It is the same golden key that looks you up under heaven's protection.

Thou, God, Seest Me.

One day a lady came home from shopping. Her little boy did not run to meet her and throw his arms around his peek, as he was in the habit of doing, to show how glad he was to have her come home again. Instead of this, he seemed to be afraid to look his mother in the lace, and kept out of her way as much as he could all day. His mother thought it very strange, and wondered what was the matter.

At the close of the day she found out the reason. When she was about to to undress him to go to bed, he said, "Mother, can God see through the crack in the closel door?

- "Yes," said his mother.
- "And can he see when it is all dark
- "Yes," she said, "he can see us at all
- times and in all places." "Then God saw me," said the little fellow, "and I may as well tell you all about it.' When you were gone out, I got mto the closet and ate up the cake. I am sorry, very sorry. Please forgive me;" and he hald his head on his mether's shoulder and eried bitterly.—S. S. Visitor.

Who Made It?

Sir Isaac Newton, a very wise and godly man, was onco examining a new and fine globe, when a gontleman came into his study who did not believe in a God, but de-clared that the world we live in came by chance. He was much pleased with the handsome globe, and asked,

- "Who made it?" "Nobody," answered Sir Isaac. "It happened here."
- The gentleman looked up in amazement at the answer, but he soon understood what

it meant. The Bible says, "The fool hath said in his heart, There is no God." Must not that man be a fool indeed who can say this beautiful and wonderful world came by chance, when he knows that there is not a house, or ship, or picture, or any other thing in it, but has had a maker? We

might better say that this paper we are reading grew just as it is, than to say that the sun, moon, and stars, and this globe on which we live, came without a creative hand .- S. S. Visitor.

Wear a Smile.

Which will you do-smile and make others happy, or be crabbed and make everybody around you miscrable? You can live as it were among beautiful flowers and singing birds, or in the mire, surrounded by fogs and frogs. The amount blo if you will show a smiling face and a kind heart and speak pleasant words. On the other hand, by sour looks, cross words, and a fretful disposition, you can make a number of persons wretched almost beyond endurance. Which will you do? Wear a pleasant countenance, let joy beam in your enduranco. oves, and love grow n your face. There are few joys so great as that which springs from a kind act or a pleasant deed, and you may feel it at night when you rest, at morning when you rise, and through the day when about your daily business.

A smile! who will refuse a smile, The serrowing breast to cheer, And turn to eve the heart of gulle, And cheek the falling tear? A pleasant smile for every face, Oh, 'tisa blessed thing! It will the lines of care erase. And those of beauty bring."

Religious Titles.

Religious titles include the special applications of the Pope, and the distinctive adjectives which he has granted to certain European monarchs. His own names have varied from time to time; his present de-nominations of Holiness has been restricted to him only since the fourteenth century, before which period Bishops and then Kings possessed it. Louis le Debonnaire, and Bala, King of Hungary, were both called "Vous Heliness" called "Your Holiness."

Moseignour, which one employed, is almost forgotten as a royal title; the last lay personage who bore it was Prince Napoleon: it new belongs exclusively to prelates.

Eminenco was reserved to Cardinals by a Bull of Urban VIII., in 1680; till that time they had been Most Illustrious and Most Reverend. The knights of Malta called their Grand Master "Eminence Seronissime;" the Ecclesiastical Electors Germany were also Eminences. Blackwood.

The best Sermon.

People are always listening to the "best sermon they ever heard." At an advanced age, still hearing the "best," we might conclude that they started on very poor ones for this superlative dia not, perhaps, expres for this superiative did not, perimps, express the opinion of some other person equally able to judge. But there are various kinds of sermons. There is the doctrinal one, the principal, the biographical, logical, illustrative, and various other styles; and men speaking of the "best" will mean the best of those several kinds. Then men are in varying conditions for hearing. If they are full of jo v, the best one will be glad and enthusiastic. If they are borne down with forrow, their praises are only for the conso ling and sympathetic. Just in so far as the sermon is suited to the livearer, and is blessed to the edification by the Holy Spirit, will be find it such as he will greatly praise. The really good hearer will find something helpful in all, and now and then he will be flooded with happy emotion.-Belecied.

You cannot tell the gize of a flower by the size of the seed. Nay, a grain of man tard seed "is indeed the tests of all seeds, (but when it is grawn daris the grantest among, harba". The, spend, lies, in these mysterious gift of growing.—Releard Gar-rett.

Too Shocking!

Accorrespondent of the English Church Herald (we copy an extract from the London Record) outers his solemn protest against the burlal of Dr. Livengstone in Westminister Abbey, on the ground that he lived and died a Presbyterian: He wilter. writes:

"I am not naturally credulous, and yet I want proof that he has a claim upon us and upon prostority to be considered a great at I wonderful geographer. I do not care to postulate on the matter, like some good folk! But supposing him to be all this and supposing him to be one of the best men who ever lived, there is still a mighty reason why his remains should not find test in Westminster Abbey! He lived and died, I believe, a Presbyterian. He had forsaken the faith of his forefathers and associated himself with a seet which (on a par with Dissonters in England), from having no divinely appointed ministers or teachers, can have but one av. hable saerament, that of baptism. Such a one then at his decease, ought to find no place in Westminster Abbey. As well may we enter the Sultan or Turkey, his Majesty of As-hantee, or the King of the Caumbal Islands.

It is shocking beyond expression that the dust of some of the men whom we might name that now slumber in Westminster Abbey, should be descented by the prosence, within the same mansoleum, of the remains of a Presbyterian! And such a man as David Livingstone, one of the noblest, purest, most self-sacrificing of his race; a man, who during a great part of his life, in the dopths of Africa, far away from human observation, uttorly alone, has been devoting himself to the service of his Divine Master in the work of Christian missions; to the cause of humanity in the suppression of the slave trade, to the cause of Science in solving some of the most difficult problems in geography !

The dred is already done, but, perhaps, in some future years there may be virtue enough in the English Government or nation to violate the grave of the distur-guished philanthropist and Christian, and, as in the case of Cromwell, who was noth ing but a Crongregationalist, to take his body out and bury it at the foot of a scaffold and allow his head to be used as a foot-ball, or carried no one knows where.

Or, perhaps, there is a slight touch of bigotry about this writer in the Church Herald. When a respectable paper published. lishes such absurd nonsense, it gives some importance to the matter by becoming a partaker in his bigotry. And yet we do not doubt that there are thousands who would appland just such hightry as this.

The Tarus, a Curious People.

Their traditions point to an entirely different derivation from the Red Kurens The Red Karens say they came from the borders of China or Ava, on the north; but the Tarus, that the homes of their fa-thers is in the south, and that they were driven north by war. They are a small clan, and it is not improbable but they will be found, in the end, to be a genuine offshoot of the Pwos.

They have a custom, however, not found in any other Kuren tribe, but common among the Oracons and other Dravidian tribes on the borders of Assam, of erecting bachelor's hall in every village, in which

all the large loys and young men are com-pelled to sleep every night.

Mr. Cushing writes, "The unmarried men weer a picturesque head-dress, adorned with beads, silver, land tutts of feathers.

When a man takes a wife he gives to his When a man takes a wife, he gives up his hend-dress to her, and never uses one again.

Baptist Missionary Magazine.

"Cheap" Things.

Just so long as putchasers ask for cheap things rather than pure and serviceable things, we shall find men ingeniously endeavoring to meet this popular proclivity. The grocer who, offering pure bolies at a dollar and a quarter a pound, sees his cus-tomers abandou him en masse to obtain an tomers abandou him en masse to obtain an inferior article of another dealer at a dollar a pound, will soon, either in disgust or in self-defence, adulterate his own stock down to the level of the public vishes. With a great majority of people cheapness is seductive beyond everything elso. It is the presence of this class for lower price that leads to so much inferior production. Whether there shall be adulteration and sheddyism or not remains solely with consumers to determine. Producers are certain, and indeed are compelled, to cater for the public taste. Buyers have only to insist upon having firstrate articles, have only to resist the temptation to buy inferior things because they are cheaper, to reform the evils they complain of altogether. Complaints are idle. The public are supremely masters of the situation, and may enforce their wishes to the utmost.—Appleton & Journal.

The Premierlas a Worker.

The Toronto Nation says: "Mr. Mackenzie's claim is distinction to not as the possessor of a brilliant intellect, or as being one of those versatile Crichtons, who shind wherever they appear. He does indeed not affect show; he makes no unreasonable protensions, and power has not yet had the effect with him of causing the enjoyment of its pleasures to lead to forgetfulness of his duties. People at Ottawa speak of his devotion to his office. It is said that he arrives earlier at his seat than the humblest of his clerks, that he reads every paper put before him, and that he personally examines every subject and tries to master its details, The eye of a chief thus attentive to his duties often works wonders. It stimulates the sealous, and gives the man of ability and worth hope that his merit may now be recognised; while the inhelent and indiffer. ent are spurred to exertion from the fear of ent are spurred to exertion from the fear of directate. Mr. Mackenkie, moreover; is supposed to have some special knowledges of the subjects he has to deal with. A contractor himself, his fertune having been made in that branch of industry, he has the 'advantage of some apecial acquainthate with the subjects with which he has leed that. Rue his strong joints are his recolors from intrigue, and his character for problem."

Fervent Prayer.

The river that runs slow, and orpeps by the banks, and begs leave of every turf our riss to let it pass, is drawn into little holf lows, and spreads itself in smaller portions, lows, and spreads term it smaller portions, and dies with diversion; but when it runs with vigouronness and a full etream, and broaks down every obstacle, making it even the language of the same of broaks down every obstacle, mining it even as its own brow, it stays not to be tempted with little avocations, and to orsop into holes, but runs into the sea through full and useful channels. So is a man's prayer; if he moves upon the feet of an abated appetite, it wanders into the society of every triffing accident, and stays at the corners of the fancy, and talks with every object it meets, and council arrive at heaven; but when it is carried upon the wings of passion and strong desire, a swift motion and a hungry appetite, it passes on through all the intermediate regions of clouds, and strys not until it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—Jeremy Tay-

Four Impossible Things.

1. To escape trouble by running away from duty. Jonah once made the experi-ment, but did not succeed. Therefore manfully meet and overcome the difficulties and trials to which the post assigned by

God's providence exposes you.

2 To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, such is affliction to the la hever. It burns up the dross, and makes

behaver. It tourns up the cross, and makes gold slane forth with unalloyed lustre.

3. To form an independent character, except when thrown up in one's own resources.

The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and comparatively blast will overturn it. But the same tree, growing in the open field, where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to firly on his own resources forms an independence of character to which he could not otherwise have attained.

4. To be a growing man by looking to your posit on. Therefore prefer rather to clamb up the hill with difficulty than to be steamed up by a power outside yourself.

Care for Daughters.

Would parents show themselves really good to daughters? Then they should be generous to them in a truer sense than that of heaping trinkets on their necks. Train them for independence first, and then labor to give it to them. Let them, as soon as ever they are grown, have some little money, or means of making money, to be their own, and teach them how to deal with it, without needing every moment to help them. Calculate what you will give them, them. Calculate what you will give mem, or will bequeath to them, not, as is usually done, on the chance of their making a rich marriage, but on the probability of their remaining single, and according to the living to which you have accustomed them. Suppress their luxuries now, if need bo, but do not leave them with scarcely bare necessaries horeafter, in striking contrast to their present home. Above all, help them to help themselves. Fit them to be able to rely on their own means, rather than to be forever pinching and economizing till their minds are narrowed and their hearts are sick. Give all the culture you can to every power which they may possess. If they should marry, after all, they will be truly should marry, after all, they will be truly the happier and better for it. If they should remain among the millions of the unmarried, they will bless you in your grave, and say of you what cannot be said of many a donating parent by his surriving child, "My father cared that I should be happy after his death, as well as while I was his pet and his toy. — Exchange.

Implements of the Inquisition.

There is in Venice a chamber in which you may see the engines which have been invented by earthly deviltry for the persecution of truth. It most resembles the private inquisition in which that diabolical monster, Cardinal Caraffa, found the delectation of his soul. The rack, the horse, the boot, the cord, the wheel, the strangling, chair, scrows for the thumbs and arms machines to crush, or compress, or dislocate or stretch the human frame, are collected as glastly memorials of those regretted days when Europe gave her idolatry to Rome. There are bottles and vessels once full of strange and slow or rapid poisons; seent boxes with concealed knives to leap out and gash a woman's check who used them; jowel cases, from which long, sharp needles darted forth, or a pungent, detonat-ing powder exploded, to blind her who bent over to admire the contents. There are necklaces made to strangle and contract the wearer; bracelets to lacerate the arm; helmets, gauntlets, breast-plates-all forms of fiendish ingonuity—the rolics of a time when the sunken-eyed, shaven-crowned families of the hely office could glost over the sudden horror and egony of some young girl whose snowy form they extended and racked to conquer her modesty, her piety, or her virtue : or some faithful martyr, refusing to sanction the tyranny of a corrupted Church.-Life of Torquato Tasso.

Honesty and Piety.

On a certain occasion a father, speaking of his two sons, said "John is the more inner two sons, said "John is the more honest man, but James is the better Christian," How could this be? Can true piety exist without honesty? We apprehend there are some persons who think it can, but if so they are mistaken. The consistent Christian is a man of his word. man of integrity, an upright man of all his business transactions. There may be honesty where there is no plety, but where there is plety there will be found honesty. Bay's Douglollow's "Aloratory without religion is early a kind; of deadly-chembig, an automorphism is find our place, on a planely see but without any observation of the heavenly bodies." man of integrity, an upright man of all his

Our Moung Solks.

Faither On.

I hear it singing, singing sweetly, Softly in an undertone, Singing as if God had taught it, "It is better further on!

Night and day it sings the song, Sings it while I sit alone, Sings so that the heart may hear it, 'It is botter farther ou!

Sits upon the grave and signs it, Sings it when the heart would grean, Sings it when the seadows darken, "It is botter farther on!"

Count the milestones one by one No! no counting—only trusting, "It is better farther on!"

A Child's Faith.

A correspondent of the New York Evan gelist relates the following instance of child laith: Last year, coming from Pittsburgh east in a sleeping car. My apartment was next to that occupied by a gentleman, his wife and their little daughter, perhaps four years old. The lady was excessively timid -not to put too fine a point on it, terribly nervous. The Horseshoe Curve seemed to be her especial terror, and my sleep, and I presume that of others, was disturbed by her talking to her husband of the peril. The engineer might be asleep, or the switchtender might be asleep, and then the train would certainly be plunged down the abyss. But it was worth while to be awake, when I heard the sweet rebuke, not intended, but real, of the little one: "Ma, God takes care of us, and does God sleep?" Was not this the ordaining strength out of the mouth of babes? Happy for the mother if it proved strength to her taith.

Flossy.

Flossy Reade says it is pretty lonesome times not to have any brothers or sisters; but being a very cheerful, sunny-tempered little girl, sho makes the best of it by on the most intimate and friendly terms with her countless family of dolls. To hear her talking so carnestly to them, you would think they inderstood every word she says. Indeed they are excellent listeners—or at least they are always very quiet and attentive, and never betray the slightest impatience, even during her longest harangues. This morning it was "Adolwho was lectured.

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Flossy sat in her low chair in the nursery, a ball of scarlet yarn and a pair of stockings in her lap. Mr. Adolphus was leaning rather stiffly, it must be owned, against the shoe box, dressed in a blue coat trimmed with brass buttons, a gay waistcoat, and an astonishing cravat. His eyes were very blue, and his cheeks were very red, and, in spite of what might might be called a rather wooden expression of countenance, he seemed a very amiable and well-behaved

· Adolphus," began Flossy, as she thrust "Adolphus," began Flossy, as she thrust a chubby hand into the too of a very forlorn-looking stocking. "Adolphus, do you see thut? You know when mamma went away to visit Aunt Mary, she said I might keep my stockings in order myself when she was gone. She gave me this ball of yarn with a needle stuck carefully in it, on purpose for me to use; and she told me to look every morning, and if I found the leastest unite of a hole, to mend it right away. Well, sure enough the other day away. Well, sure enough the other day the tiniest, tottiest one came; but it was such a little bit of a thing that I thought it wouldn't make any difference if I waited a day before I 'tended to it. The next mor-ning it was a little larger; but I was in ning it was a little larger; but I was in such a harry to run down and see why Jip was borking, that I drew it right on again. Every day it kept growing bigger and big-ger; and the bigger it grew the more I didn't want to mend it. At last it get so bad that every one of my toes popped out of it; and now will you look at it, sir? It is all ravoled and torn, and I nover can mend it in the world. I shall have to show it to mamma, and what will she say! I

be trusted again.
"Now, Adolphus, you needn't sneak off, sir: I have just happened to think that this is the way when a man begins to drink. At first he takes a little bit, and says, 'Oh, pooh! that didn't hurt me any; then he takes a little more and says, 'Oh, pooh!' again; and so he goes on, drinking more and more, till at last he gets to be just like this stocking—all rags! His clothes are ragged, and his mind is ragged, and his mind is ragged, and he is too far gone to be mended, so that is the end of him.

don't believe she will ever think I am fit to

"Onco I saw somebody pick up the stitches to an old stocking and knit a new too; but I don't think, I don't believe, a drunkon man can ever do his life over again. I know my mamma will feel very sorry when she sees that this pretty stosking, which grandmamma kmt for mo, is all spoiled, and I should feel dero-a-dfully to see you come staggering up the street with the boys and dogs after you as they were after Jim Hartley last evening. He was frightened out of his wits, but he couldn't

"Now, my dear, I hops you will learn a good lesson from this, and next take a single tinty drop. If you never begin, you will never have to leave off; and if you let will never have to leave on; link it you to it every bit a one, you may become quite a useful man, and your clothes will always look mee and shiny, just as they do now.

"Adolphus Marigold!"—here the turned sharply upon him—"ago, right down to the

sharply upon him — "ago, right down to the store, as quick as you can, and bring me a pound of mustard; that child in the blue crib looks as thought she was going to have fits. This comes of disobeying me and eating greet grapes. I would lot lier have a few as a punishment, but I, should have to take care of her; and I don't know but they are catching. And, stop a moment, Adolphuse don't let me see you come items amoking a coigre, mot aven, a sandy one. I don't, with you to have any less, but he will be through our she by and by you will be through our life by and the Polecy shock her sides and sales and sale to take care of her; and I don's know but they are detailed and they are detailing. And, stop a modern they are detailed and they are detailed and

Presbytery of Hamilton.

This Presbytery met in Contral Church, Hamilton, on the 7th May, at half-past three o'clock p.m. There were present eight ministers and one older. Mr. J. G. Murray was appointed Moderator pro ton-pore. The purpose of the recting was to carry out a request made by the Assembly's Homo Mission Committee to ordain Mr. D. J. Caswell, whom they had appointed as a missionary to Silver Islet, Lake Superior. The Presby cry proceeded to hear Mr. Caswell deliver the prescribed trials, usual on such occasions, and on a conjunct view of the whole, accepted them. They adjourned to meet at half-past seven o'clock p.m., for the purpose of ordaining the candidate. When thus met, Mr. Renthe candidate. When thus met, Mr. Rennolson preached, Mr. Murray, the Moderator, gave a brief account of the previous steps in the case, and then put the questions in the formula, to which satisfactory answers were returned. In solemn prayer by the Moderator, Mr. Caswell was ordained to the office of the body Ministry by the laying on of the hands of the Presbytery and then received the right hand of fellowship from all the members present. Mr. Porteons then addressed the minister, and Mr. Laing the congregation. On promising to sign the formula when required, the name of Mr. Caswell was added to the roll of Presbytery, antil the General Assembly mform them what is to be his future Pres-byterial connection. The newly ordained missionary departs for the field of his labors with the prayers of his co-presbyters for health and success. The Presbytery met according to adjournment, in the Presby-terian Church, Jarvis, on the 12th May at 11.89 a.m. There were nine ministers and one elder present. In the absence of the Moderator, Mr. Black was appointed protempore to that office, and Mr. McColl to that of Clerk, pro tempore. The first business was the induction of the Rev. Thomas McGuire, late of Glenallen and Hollin, in the Presbytery of G. elph, into the pastoral charge of Jarvis and Walpole. Mr. Rennelson preached; Mr. Black put the questions of the formula, led in prayer; and, in the name of the Presbytery, inducted him into the charge of these congregations. Mr. Fletcher addressed the minister, and Mr. McColl the congregation. Mr. McGuith enters upon his new field of labour with every prospect of usefulness, and the prayer of the Presbytery is that he may be long spared to labor amongst his people, who have welcomed him among them with most becoming unanimity. The Presbytery agreed to ask the General Assembly for leave to ask the Concrat Assembly for leave to rotain the name of Mr. Cheyne on their roll, and appointed Mr. McColl to support their request. They also agreed, from facts laid before them, to alter the date of Mr. Choyne's name on the list of Aged and Infirm Ministers, from May 1st to January 1st, A. D. 1874. It was also agreed to reconsider their decision regarding the re-arrangement of Mr. Cheyne's late field of labor. The Presbytery adopted an overture to the General Assembly, praying them to employ the most likely means to secure a Presbyterial Ecumenical Council. The Presbytery appointed Mesers. McColl, Fletcher, and McBain to represent them in Fletcher, and Molian to represent them in the General Assembly, in the matter. The Presbytery declined to grant the transl tion of Mr. Chrystal, of Silverhill and Lyne-doch, to the congregation of East Clifford, in the Presbytery of Paris. Negotiations to receive the congregation of Port Robin-son, of the U. P. Church of North America. are being proceeded with, and promise to terminate su recessfully. Adjourned to meet in Central Church, Hamilton, on 2nd Tuesday of July next, at 11.80 a.m.—John PORTHOUS, Presbytery Clerk.

Presbytery of Gueiph.

The Presbytery met in Chalmers Church, Guelph, on Tuesday, 5th May, when the following business was transacted. Session Records were laid on the table and committees appointed to examine them. These committees reported at the afternoon sederunt and the Records were ordered to sederunt and the Records were ordered to be attessed in terms applicable to each. Mr. Milliean reported that as appointed, he had preached at Waldemar and declared the charge vacant through the resignation of Mr. McLennan. A pelition was then handed in from the cor regation, asking the Prosbytery to appoint Mr. Milliean to take the oversight of their souls, with a subscription of one hundred and thirty-one dollars which they offer as renumeration for his services. After lengthened deliberation, it was, on motion duly made and seconded, agreed to request Mr. Millican to give such supply as he may find himself able at Waldemar in the meantime, and to able at Waldemar in the meantime, and to summen the congregation of St. John's, Garafiaxa, to appear for their interests at next ordinary meeting in view of the continuance of this arrangement for supplying Waldemar. The Presbytery then proceeded to take up the Resolutions on Union with other Churches, sent down by the General Assomably, and delayed from last ordinary meeting, and the same ware read by the Assumily, and the same were read by the Clerk, number i, ii, v, vi, viii, ix, and x, were adopted without any amendment being proposed. Amendments were offered to iii, iv, and vii, but rejected by ma-joilties. A motion to approve of the Remit as a whole was then carried by a majority as a whole was then carried by a march as a manufacture of a manufacture of a motion by Mr. Middlemiss to overture the assembly hot to commit the Ondreh to Union without farther cudeavour to secure Umon without farther endeavour to secure such terms as shall be more generally, if not universally acceptable, and, in partendar to ascertain what objection, if any then ban be, on the part of any of the negotiating Churches to the inseltion in the Basis of an Article on the Headship of Christ, such as is to extensively mid connectly desired in this Church was rejected by a majority of seventten unants from Aletter wis read from Mr. Minable declining the call addressed to him by the congregations and Knext Positians. Petitions for modera tions from that congregations and Knext

in another column. The deputation and its powers enabled its officers to create appointed to visit the congregation of new offences, and to deprive members of Rockwood and Eden Mills gave in their the communion of the rights and privileges

the congregation in the circumstances in which they are placed, and requesting the congregation to send comissions to the next meeting. Mr. Smellie reported a minute on the translation of Mr. McGuire to Jarvis and Walpole, and the same was adopted and ordered to be inserted in the Rocords, and copies of it to be transmitted to Mr. McGure and the congregation of Glenallen and Hollin about to be deprived of his sorvices. The following is the minute (See annexed paper). The Reference from Cotswold Knex Session in the matter of complaint against Mr. Neil Currie was faither delayed till next ordinary meeting, at which the parties interested were summoned to be present. Arrangements were made for the supply of Winterbourne and New Hamburgh. A resolution was adopa provious meeting to inspect the plans, for the Church proposed to be erected in North

Luther, and to see that the building be substituting the Roman ritual for those in such as to afford comfortable and sufficient accommodation. Assessors were appointed with Mr. Anderson, Moderator of Session, for the election and ordination of elders at North Luther. Mr. Dickie reported the arrangements he had made for the supply of his pulpit while absent on a visit to Butam. At the meeting on Wednesday evening after the ordination of Mr. Kay, Mr. Torrance was appointed commissioner to the General Assembly in place of Mr. Anderson who craved to be relieved and it was agreed that a vote of thanks be given to Messrs. Cochrano, McTavish, McColl and McMillan for the appropriate and excellent addresses they had given to the missionary ordained and to the congrega-

The Guibo.d Case.

HOW IT IS REGARDED IN BUGLAND.

This celebrated case, which is soon to come up before Her Majesty's Privy Coun-cil for final adjudication, has begun to resive a large share of the attention of the British press. A remarkably able state-ment of it appears in the London Hour of April 24th, which characterizes it as disclosing "a singular condition of affairs in Canada, and one which we cannot too constantly keep in mind." After describing the legal procedure in the case up to its appeal to England, the Hour says:-

Madame Guibord's proceedings were founded on the status given to the Roman Church in Lower Canada by the Treaty of 1763, on the fall of Montreal, by which the English Crown recognised the Roman Church in this Province as a constitute of the Roman Church in this Province as a constitute of the Roman Church in this Province as a constitute of the Roman Church in this Province as a constitute of the Roman Church in this Province as a constitute of the Roman Church in this Province as a constitute of the Roman Church in this Province as a constitute of the Roman Church in this Province as a constitute of the Roman Church in this Province as a constitute of the Roman Church in the R Church in this Province as a cessation to the inhabitants, so far as the laws of England permit. Much stress was laid on the language of this treaty by the advocates of the clergy, who contended that this Church was thereby deprived of any logal status, being merely a private society, and that it could not be controlled by a writ of mandamus, though it would of course be liable to an action of defamation or for breach of contract. But Madamo Guibord's counsel relied practically on the same grounds on which the German ecclesiastical legislation is founded, that the Roman Church in Canada has a recognized public position, and, consequently, may be called on by the publie tribunals to give an account of the dis-charge of its duties. The Roman Catholics of Canada were obliged by law to pay taxes for the support of their Church. The mere fact that the old Treaty of Montreal gave the Roman Catholic Church of Canada, with its distinct Gallican principles, a State position, enabled one of the members of the Thurch to have a summary remedy against the high-handed proceedings of the Arch-bishop. No accusation as made against M. Guibord, except that he had continued a member of the Canadian Institute. The fault of the Institute consisted in this, that it had a large library containing a number of books condemned in the Index Expurgatorius. Archbishop Bourget had made many efforts to force this institution to destroy its library, and had finally obtained a letter of condomnation of its mombers from the College of the Propaganda at Rome. This letter he had enforced by a solomu pastoral in his diocese, declaring that all who disregarded the Roman missive incurred excommunicated the clercy refused to buy M. Guibord. The principle of Roman polity involved in this struggle with the Canadian Institute we have heard of from time to time in Europe before. It is nearly exactly similar to the interference of Bishon Dorrian in Bolfast with the Mechanics Institute of that town a few years since. In Belfast, unfortunately, the Bishop was powerful enough to assert complete control over the Society. In Canada this high-handed proceeding has provoked determined resistance, of which this longthened litigation about the burnl of the deceased M. Guibord is one of the most striking results. When brought into Court the ecclesiastical authorities alleged, first of all, that they were quite ready to give civil burnal; their objection was to officiating at the funeral. The explanation of this pleas given in the Montreal Courts was that there was a portion of the parish cometery walled off for the burnal of public malefactors and others who deed out of communion with the Church, and the body might have been interred there lidd the vidow so pleased—that is, provided the Church authorities could carryoout their purpose of inmiting the remains; they did not maist on keeping them unburied. Another plea reminds us off the O'Keelie trials in Iroland. It was alleged that ecclesias eal officers could not

roport, and the thanks of the Presbytery | which they would otherwise enjoy. Much were tendered them for the diligence they curious lore as to what constituted a public and displayed on the matter committed to m. It was agreed that consideration of the report be delayed till next meeting; the Presbytery in the meantime expressing their sympathy with both the minister and their sympathy with both the minister and authorities appear to the proceedings. But what is most remarkable is the proceedings. But what is most remarkable is the proceedings. authorities appear to have made in recent years to apply for Ultramoutane purposes those rights and powers which were originally conceived to the Galhean Church of Canada; and Judgo Mond, let indicated his readiness to compet priests to administer baptism where the refusal was occasioned by the opposition of the parents to some caprice of the Bishop.

One of the great contentions in the snit was, that the deceased being impliedly exof the ritual in use in the diocese of Montreal, according to which Church burial may be refused to cortain classes of per-sons, amongst whom are those liable to the greater excommunication, and those who have been named in an interdict. This ritual, it turns out, is a modern introduc-tion in substitution for the old Canadian excommunicated by name. This system of substituting the Roman ritual for those in uso in separate dioceses we have seen apphod over and over again in France. What is noteworthy about this instance is the language in which such a course is provided against by a former archbishop of Quebec, in 1700. By him the use of any other ritual than the old Gallican one was expressly forbidden. We see in this case that amongst our fellow subjects at the other side of the Atlantic the very same conflict is being fought out that presses upon us in Iroland is required in a very country of Ireland, is raging in every country of Europe. In Canada the Roman Church works under those conditions of establishment which it was at one time supposed might, had they existed in Ireland, have tended to the security and peace of the country. But we find that even with these inducements to accord with a submission to the laws, and with a Roman Catholic laity still animated largely by Gallican traditions, the Roman authorities are as eager to infringe on personal liberty as to exercise arbitrary power amidst the ignorant population of Ireland.

The Angle-Saxon Future.

The May number of the Canada Christian Monthly, edited by the Rev. James Cameron, M.A., of Chatsworth, well sustains the reputation of the useful periodical. We copy the following article by the Editor:— Editor :

The rise of the Angle-Saxon race is one of the most striking phenomena of modern times. A century ago,—just two years before the declaration of independence in the United States,—Britain was a great power: but it was no more than on an equality with several others. At that time its whole population, at home and abroad, did not exceed cighteen millions. In that respect it was about equal to Spain, and considerably less than either France or Austria. Its colonies were multiplying; but, with the exception of the American States, few were of any great importance. Its dominion in India was then circumscribed within very narrow limits. And at that time the commerce of Britain was not very greatly ahead of some of its

rivals. Now, when we contrast that time with the present day, the most startling results appear. From eighteen millions, the number of the people has increased to over cighty millions. Spain, France, and Austria combined, do not now equal the number of those who speak our own tongue. And with the increase in mere numbers, there has been a far greater proportionate increase in mere numbers, there has been a far greater proportionate in-crease in all the elements of national wealth, power, and greatness. Our tongue is heard in every land. Our ships visit every shore. The great bulk of the com-merce of the whole earth is now in our hands. Colonies, which are fast assuming the character of great, imperial communi ties, are posted in every position of advantage all the world over,—like the links ot a great chain compassing the earth.
And in India, we are now giving our
language and laws to one of the greatest
cupires the world ever saw. There is not another instance of the rise and growth of any people so rapid, on so large a scale, and resting on foundations so firm and vast.

We have all heard of Macauley's famous New Zelander, who, in some future age, is to vitit the banks of the Thames, and to sketch the ruins of St. Paul's from a broken arch in London bridge. All that is left of present greatness is a memory. Those streets which teemed with a nation's ific, are still and silent. The marsh fowl makes its nest where the world's merchant princes used to congregate. The power and splendour of imporial Britain have passed away like the shadows of a dream. It is fascinating for men full of old historic lore to generalize from past experience. And so, like the old empires which have come and gone, Britian is to rise, reach its height, and then decay, and pass away. But these speculations are not to be fully trusted. They are misleading, and tend to blind the mud to the elements in a nation's life which may greatly modify, or even entirely prevent such a result. The life of a nation s not like that of a plant, or a tree, the laws of whose growth and existence know, and can foretell with certainty. the gospel of Christ we have an elemen of national vitality which is most slupicity ignoxed, in great measure, by our literary men. It is that evangelical element which men. It is that evangelical element which is the basis of that national liberty which provails in every Angle Saxon community. It is that same element which substitute in that same analthme lass the

Now, co-incident with this wonderfugrowth in numbers, and the more wonderl roll growth in wealth and power, we are to note the rise of a more earnest and aggressive evangelical spirit. It is in the Anglo-Saxon communities that we see all those great associations springing up, which have for the ground the spread of the serious of the for their end the spread of the gospel over all the earth. It is there we find such so-cioties as the Bible and Tract Societies, designed to operate not within their own area aione, but to spread the word of God, and a pure, evangeheal literature, among all the nations of the earth. It is there, also, we find all those great associations for the evangelization of the heathen. They are sustained by our wealth, and wrought by our own countrymen. Hundreds have gove forth from Britain and America as heralds of the Cross, and are now labouring m every heathen land. And can we suppose that there is no connection between growth in national greatness, and this carnest evangelical spirit begetten among us? May it not be that God, who dooth according to His will among the inhabitants of the earth, has committed to us all this great power for the very purpose of spreading over all the earth the knowleage of Himself?

That power is the measure of our responsibility. No other race is in that position of supreme a lyantage fitting them to be the divine instrumentality for this great end. And, with all our short-comings, no race of men so fully recognize their responsibility in this matter. Now promotion cometh not from the East or the West, it is God who putteth down one, and settoth up another. Do wo not read in that book which our statesmen would do well to ponder more? "The nation or kingdom that will not serve Thee shall perish; yea, these nations shall be utterly we 'ed." We do not wonder at the decay and sall of old heathen and worldly powers. Their purpose served, they passed away. But lot us busy ourselves in God's work, and Ho shall care for our national fortunes. There can be no fear of national death, as long as we are true to our trust as custodians of God's Word, and as long as we fulfil our part as the great agency for winning the wor'd to Christ. Nay, rather set us be true to our heritage and responsibility, and then, in the near future, we may see the Anglo-Saxon rise, until it houls the high position of the World's Imperial race.

Moral Courage.

Have the courage to speak to a friend in a seedy coat, even though you are in com-pany with a rich one and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest

Have the courage to cut the most agreeable acquaintance you have, when you are convinced he lacks principle; a friend should bear with a friend's infirmities, but not with his vices.

Have the courage to show your respect for honesty in whatever guise it appears, and your contempt of dishonesty and duplicity by whomsoover exhibited,

Have the courage to acknowledge your ignorance rather than seek knowledge under false pretences.

Have the courage to obey your Maker at the risk of being ridiculed by man.

The Portrait of Charity.

"And though I bestow all my goods to And though I bostow an my goods to feed the poor, it profitch me nothing."
Alms giving is no test, no measure of true charity. It may spring from many other fountain heads—from a weak and indolent inability to resist solicitation-from an attempt to quit thus a morbid or an accusing conscience—from a vague, unprincipled and misdirected impulse of compassion, the bounty scattered promise or compassion, the bounty scattered promise cuously and broad-cast—from a feeling of despair as to our ever being able to distinguish the true from the false objects of charity—from the shame of being singular-from a love of display, a thirst for notorioty, a resolution to rival or exceed others, and win thus a great public reputation for benevolence. How much of reputation for benevotence. Low muon of the large, current, indiscriminate, and in-judicious alms giving sorings from one or other of these motives is known only to the scarcher of all hearts but the simple possibility that the lighest exhibition of it might be made without any true charity in the heart, should be enough to excite every ilms-giver to a dillicant salf-

A lady in Portland, 'Mo., balted in front of a garden the other day and accested a man at work on some trees with: "What are you doing to those trees?" "Girding them, madam, with printer's ink and cotter to prevent canker worms from ascending." How much does it cost? inquired the lady. "Alout twouty-five cents," was the naswer,
"Ment syour name?" was the next question. "Hill," sa d the many. "Well, I
wish you would come and girdle ours." The man gave an evasive answer, and the lady went home and told her husband, who went into convulsions of laughtor, "Why, what in earth are you laughing at?" said she; and as soon as the amused husband caught his breath no told his wife that the man sho had asked to girille her trees was no less than the Rev. Dr. Hill, late I resident of Harvard College. - a prilation w

A man said to a little girl gaing along the street:— Why, Jennie, I dan't see, you any more. You used to come to my he se begging for cold vicinals. I haven't been you for weeks. Where have you been, Januis? """ Ale roplied, " swe don't wan't cold victuals, any race. Pasa don't drink now and so we liave warn victuals." God have merey on the drankard's cliftd!

According to Dr. Sprague, if was Dr. West who said:—"It takes a great mind to make a great mistake." At the

My heaven is to please God! "and glorify Him, to give all to Him; to be wholly devoted to Him glory; that is the hearest i ong for; that is my religion and that is my happeness.—Brantford.

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British American Bresbyterian.

FRIDAY, MAY 29, 1874.

NOTES TO CORRESPONDENTS.

We have again to ask our correspondents to culti vate brevity. Other things being nearly equathe short communications will always have th preference over the more lengthy. We have recently had to read some disquisitions so pain fully long and which, after all, amounted to so little, that we are greatly tempted to make it henceforth a rule to reject very long papers without reading them at all Let us hint to some of our correspondents, chicfly, we are sorry to say, clerical, that the suaviter in mode, with the fortiter in re is greatly profesable to the converse. We have lately had communications in which "yelping curs." "fools," "little stupidity," &c., occurred all too plentifully. Writers of that style lose their labor and their postage as for, of course, their communications can have no place but in the waste basket

UNION T'SCUSSIONS.

The meeting of the General Assembly and Synods of the Presbyterian Churches is at hand, when the important matter of Union must be decided. We have afforded in our columns ample room for full and free discussion of all views of the question sent to us and we are satisfied in the retrospect. Some may censure us for what has been published and may think that too much space has been devoted to our correspondents, but the fullest inquiry and discussion were desirable and we have had it. No careful reader can fail to have marked the beneficial results which have flowed from the earnest and sometimes painfully energetic writing on both sides. Hard things have been said, steel has sometimes struck flint, but the result has been light. As it seems to us, who have always been favourable to union, it is now evident that union is attainable, although we do not think on the Basis of 1878. The negotiations have made during the last nine months decided progress, much misconception has been removed, and both parties have come to understand their own and each others position better. We do believe that churches so manifestly at one in all essential matters can be willing to remain apart, and we feel more than ever encouraged to expect the consummation of Union as the result of earnest and prayerful effort on the part of the able and earnest men in the churches who desire it. From all that we can learn the majority on both sides is hopeful; and unless some new obstacle arrives we expect to see a fresh effort made which, availing itself of past labours in the matter, will end in the accomplishment of Union among all Presbyterian Churches of the Domin-

We clip from the Irish Correspondence of the Old School Presbyterian, the following items:-Two of our well-known Presbyterian ministers are leaving for Canada. Rev. J. G. Robb goes from Clogher to take charge of Cooke's Church in the city of Toronto. He is possessed of high talent, is a polished christian gentleman, and is much admired as a pulpit and platform orator. He fleaves a gap-not easily to be filled-in the front ranks of the ablest debaters of the General Assembly. Rev. J. M'Meekin, of Magherahamlet, Ballyuahinch, goes out under the auspices and at the request of the Colonial Mission. He is a fine scholar, an able preacher and speaker, and was held in great esteem by the late Dr. Cooke, whose principles he maintained with much ability and intrapidity. There is great work in him, and I expect to hear of his early settlement in an influen tiel congregation.

According to Dr. Sprague, it was Dr. West who said:—"It teles a great mind to make a great mistales."

CHURCH SCHEMES AND 'FUN.'

We clip the following from an exchange as illustrative of the estimate Secular papers have of Church Bazaars and other similar plans for raising money for religions purposes.

gious purposes.

The bazaar in aid of the building fund of the ——, was largely attended last night and throughout to-day. We remind our readers that there are lots of nice things yet to be disposed of, and will be sold cheap to-night. Go by all means and enjoy some gold fun, is our advice to our readers. to our readers.

This witness is true. It comes to this exactly-"lots" of "good fun,"-and the discharge of religious duty at the same

THE PRESBYTERY OF HURON AND THE FOURTH ARTICLE OF THE BASIS.

BY JOHN LAING, M.A., DUNDAS.

In the answer to the protest of Mr. John Ross and others, which was adouted in the Presbytery of Huron, I find the following explanation of the Fourth Article of the Basis. As the the paper was given in by Rev. R. Ure, who is a member of the Union Committee, and may be considered as in some sense authoritative, having been sanctioned by a Prosbytery. The statement deserves careful consideration.

"The obvious truth is that the relations of the United Church even to those churches holding the same standards, are by this resolution left, and purposely left, wholly undefined. The resolution is partly negative and partly positive. Negative, in so far as it refuses to pledge the United Charch to definite relations to any foreign Church whatsoever, and positive in so far as it ex-pressly states, that ministers from the Churches especially referred to, are not necessarily to be received into the United Church simply, and as a matter of course, by their presenting certificates of good standing in their own Churches; but in accordance with the terms and regulations which the Church in its wisdom may from time to time

1. Here we are told that the relations of the Church to other Presbyterian Churches are purposely left wholly undefined. How this agrees with the statement in the Article, "such relations, as that ministers shall be received into the church." I cannot see; but if the statement is true, then what is the use of putting in an article on ecclesiastical relations which are wholly undefined. Surely to do so is an attempt of purpose, to say something about a thing which is undefined and is not intended to be defined. Such an article settles nothing, purposely settles nothing. Why then give it a place in a document so important?

2. We are again told that the resolution is partly negative and partly positive; that it " refuses to pledge the Church to definite relations to any foreign Church whatsoever." This may be an implication, but certainly there is not a word in the Article that expresses refusal of any thing whatever. Still we grant the Church would be free of any such pledge. To what then does it pledge the Church. Manifestly to nothing under the sun, for

8. We are told, "It expressly states" a negative, viz.: That certain ministers " are not necessarily to be received . . . as a matter of course, by their presenting certificates of good standing in their own churches." If words have meaning, where BIL I to find any such express statement? I find an express statement " that ministers &c., shall be received." That is positive, but a negative express statement is not in

4. We are told "It expressly state "that certain ministers &c., are to be received "in accordance with the terms and regular ons which the Church in its wisdom may from time to time determine." There is no express statement of terms. The expres language of the Article is, "shall be received into this Church, subject to such regulations as shall from time to time be adopted." If "terms" of reception were still an open question, and the United Church were left free to enact terms, the objection felt by many would be much weakened. The only proviso, however, in the Article, is "subject to regulations" which, while they guide the act of reception, cannot in fairness prevent it. It seems incredible that any Presbytery should have committed itself to saying that the Article "expressly states" what is not mentioned and only by remote suggestion may be implied in the language used.

As explained by the Presbytery of Huron, the Article appears to be without any definits meaning and self-contradictory. Still, the Presbytery may be right in their interpretation of the intention of the framers of the Basis. If so, surely language less ambiguous can be found, if undefined clesiattical relations must be spoken of although that seems unnecessary. The interpretation of the Presbytery is not the natural one, and Mr. Campbell, at leasthas not been led to adopt it. But why insist on such an ambiguous article at all, which, as explained, only pleages the United Church to receive ministers from such shurches, on such terms, and in such manner, or not at all assigmay at any time please.

HOME MISSION WORK.

Editor British American Preserterian.

DEAR SIR,-Attention has several times been called to some features of our Home Mission work, which are neither encouraging nor satisfactors; but, although it is a conviction on the minds of those even best acquainted with the subject, that the present

of our church.

The embarrassment of the Committee for The embarrassment of the Committee for sarry, let me simply indicate one or two of want of funds, in the presence of so rapidly the prominent features of the comparison. increasing dem ands upon them from the newer parts of the mission field, together with the vasatisfactory condition of many of the older Stations upon which much things which we, as a church, can scarcely accept as beyond improvement, without earnest and thorough examination.

immensly increased contributions, the revenue of the church will have to be double or four fold what it now is, in a few years, if she is to do the work that lies before her.

Another statement that may be made with almost equal confidence is that some change is necessary, if not in the system, at least in the carrying out of the system according to which the money is expended, if we are to lock for results at all commensurate with the efforts put forth.

The following table will present one view of the ground on which this statement is made. It is taken from the published reports of the Home Mission Committee for five years from 1867 to 1871, and is intended to show the results of the five years work and expenditure. The stations named are those found in the Reports of both the years mentioned, the time previous to '67 and 71, as well as the period between these perceptibly reduced even by years of mis-less is left out of the question in order to sionary labour expended upon them. That dates is left out of the question in order to simplify the view.

date of the opening of the Station wherever that was given in the report.

the first to the left, not given in the report provement. id '67 merely standing to correspond to the first in '71, the amount per Sabbath paid

by the stations: The two last to the right, are the amounts of increase, or decrease in the grant during the five years.

The first feature of the table to which I ask your attention is the dates of opening of the stations. Leaving one or two really venerable through age, we find the years of dependance ranging from 10 to 20 or even admitted that the progress m many places to 80 years, a fact somewhat startling when is not what it might be, their seems to be we consider that this list includes considerably more than one half of the total number of these aven heat. ber of stations on the report of '67, and look forward to the number of new stations system is the less that can be devised.

Without directly questioning this decision and certainly without any desire to find become self-antaining even after such profault, I venture to repeat m a somewhat the content of the many be opened during the next ten years. But this is not the essential feature of the representation. If they had become self-antaining even after such profault, I venture to repeat m a somewhat varied form, statements which have sub. them gave good evidence of becoming so at stantially been made before with respect to this very important department of the work even for such doubtful encouragement. And, that I may not occupy space unneces-

In the first place the stations raised in the aggregate, only about \$170 more in 1871 than they did in 1867. While the increase in the aggregate giant, for the same time, was almost five times as much, or, between labor and money have been expended, are \$700 and \$800; certainly an unexpected things which we as a church can scarcely result. Increased aid indicates, not mercasing vitality, but failing strength.

But, again, of the forty stations included One thing is evident, we must have received increased supplement, along with which is generally found in the corresponding columns, a falling off of the weekly or yearly amounts contributed by the stations. Of the remainder, cloven show decrease in the grant received from the fund an apparent improvement, but it will be seen that the amount raised by the people has continued the same, or has decreased; so that the decrease in the grant indicates no real improvement, but the limiting of supply, a fact that can tell only in one way in the

> Other comparisons will readily support themselves on an examination of the table. but those indicated will be sufficient at pre-

If the Report, are correct, and if they have been correctly interpreted, we arrive at the general conclusion that while stations of unusual vigour, or those in exceptionally favourable circumstances, start almost at once into the rank of congregations, many, the majority sink into inactivity and continne to require assistance for many years. That the amount of aid thus required is not these facts give evidence of a loss of cour-The first column, as will be seen, is the part of the people. That we may expect ate of the opening of the Station wherever similar results to follow similar administration in the larger mission field now opening. And that the extension of such results can The columns to the left and right, of the only increase the embarrassment of the centre dividing line, except the two last to Committee, and more severely paralyse the right, show the comparative amounts the Church in missionary enterprise. In contributed by the stations, and paid by the next number I hope to be able to state what I believe to be the principal cause of these committee, in 1867 and 1871 respectively results, and to suggest some means of im-

> Yours truly, G. BRUCE.

Statement compiled from the reports of the Home Mission Committee, for five years-1867 and 1871.

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The Rev. Wm. Armstrong was ordained to the pastoral charge of the Canada Presbyterian Congregation, Daly Street, Ottawa, on the 14th inst. Rev. Mr. White of Osgeod preached from Isaiah 57th chap., On Thursday the 21st Inst., the C. P. and 7th verse. After sermon the ordina Presbytery of Toronto inducted the Rev. J. tion was proceeded with in the usual way Gardner Robb to the pastoral charge of tion was proceeded with in the usual way Gooke's Church, Toronto. There were presented to the pastoral charge of the control of the contro Thereafter the Rev. Mr. Moore addressed sent the Revs. Dr. Topp, Prof. Gregg, the newly ordained pastor and the Rev. Mr. Prof. McLaren, W. Reid, J. M. Cameron, MacKenzie of Almonte, the congregation, J. M. King, Men. eith Pottigrew, R. Wallace, on their respective duties. On the subseon their respective duties. On the successful soirce was question a very successful soirce was held in colebration of the event, speeches of the usual character.

Before the reg ar service began, the order the reg are represented to the

COOKE'S CHURCH, TORONTO.

INDUCTION OF REV. J. G. RORB, B.A.

An obstinate men does not hold opinion been engaged in, the Rev. Mr. Carriek, of but they hold him; for when he is ones possessed with me error, to he like is development of the second; shipper of Nebrical verse as with great difficulty. After the usual devotional acreious

unto them, the God of Heaven He will prosper us; therefore we His servants will arise and build.'

Questions touching faith and doctrino were then put to the rev. gentleman, by the Rev. W. Reid, all of which being answered in a satisfactory manner.

The Roy. Mr. Roid said in the name of the Presbytery, I give you the right hand of fellowship, and declare you to be inducted as paster of this congregation.

An address was then delivered by the Rev. Mr. Roid, touching the duties attachmg to the office of mmisters of the Gos. The address abounded in good advice, and was delivered in a very earnest manner.

Professor Gregg then addressed the congregation regarding their duties towards their minister, pointing out the necessity of their being ready to help him by all means possible.

A hymn having been sung, the service concluded in the usual way.

In the evening the congregation of the bovo Church met in their place of worsinp, after partaking of refreshment in the their newly installed minister.

The chair was occupied by the Rev. Mr. Roid, and amongst those present were the Roys. Dr. Topp, Prof. McLaren, Principal Cavan, Prof. Gregg, J. M. King, D. J. Mc-Donnell, R. Monteith, J. Potts, . Gemley R. Wallace, and J. G. Robb.

The Chairman, in opening the proceedings, said that he had great pleasure in occupying the position which had devolved upon him. The past two years had not been without anxiety to the congregation of Cooke's Church, but they had enjoyed many privileges during that time. He hoped the minister who had been installed that day would long live to preside over that Church. He trusted that God would abundantly bless both congregation and

The Rev. Dr. Topp, said he had listened with great interest to the sermon which they had heard in the afternoon, and felt the importance of the remarks which had tallen from the preacher. The speaker then gave an interesting sketch of the changes which had taken place amongst the ministers of the Presbyterian Church since he had hved in this city. The congregation had no doubt done well in waiting for the vacancy in their pulpit to be filled by Mr. Robb, and he trusted that that gentleman would have no cause to regret the step he had taken in coming amongst them.

Rev. Mr. Potts then addressed the meeting. He, on personal grounds as an Irishman in Canada, was very glad to welcome the Rev. Mr. Robb. He also welcomed him on behalf of the Wesleyans of Toronto.

The Chairman asked some of the members of the congregation to speak before he called on the Rev. Mr. Robb.

Mr. Thos Kerr said that the chairman was such an excellent hand at getting round one, that he could not help responding to his orier that one of the congregation should offer a few remarks. He (Mr. Kerr) was very glad that Mr. Robb had come amongst them, and trusted that it would be long before the pulpit of Cooke's Church was again vacant. The speaker expressed his gratification at seeing so many ministers amongst them, and especially at the attendance of these because it at the attendance of these beautiful to the attendance of the attendanc ance of those belonging to other denomina-

Aid. Martin said he was grateful for the position the they, as a congregation, stood in that night. Through the exertions of the Rev. Mr. Reid they had managed to keep together as a church. He had great pleasure in welcoming the Rev. Mr. Robb, and felt convinced that he would turn out to be the wight man in the winds. the right man in the right place.

The Rev. Mr. Robb, who next addressed the meeting, said that he felt much affected by the services of the day, but after the kindly way in which he had been received by the Presbytery of Toronto, individually by the Fresbytery of Toronto, individually and as a body, and also by the congregation he could not help saying a few words in responce to the call of the Chairman. He had especial cause for gratitude towards the Rev. Mr. Gregg who had so heartily welcomed him, and who had conducted the services of that clurch so long and so well. He further sale called near to thank those He further felt called upon to thank those brethren who had come forward to welcome him, and respecting the statement of the Rev. Mr. Potts he trusted that he would be spirit contained in it. Although he himself was a Presbyterian, and of a Presbyterian those who loved Zion. The speaker then directed the attention of the meeting to the duties and responsibilities of a minister of the Gospel, and of the necessity there was for the pastor and congregation working to-gether. It was requisite, if a church would be prosperous, that it should be a mission-ary church. Unless it grew and spread its branches far and wide, it ran the risk of The secret of church success lay in the activity of each individual member, and it was nece sary for the whole congregation to feel their responsibility. It was no use depending too much on the unaided exer-tions of the Minister. Thanking them for their kind welcome, and with a prayer for the grace of God, he accepted the position of their Minister.

The Orillia Packet says :- The "Presbytery of Simcoe have made an excellent suggestion in regard to the BRITISH AMERI-CAN PRESETTERIAN. It is only right that the General Assembly should afford such incidental support as is proposed to a paper which is doing an excellent work for their Church. It is suggested that the Assembly give the proprietors of the Paranttzain such portions of the printing required by that body as they can do as cheaply and expeditionaly as it can be done elsewhere. By this course, while affording encourage ment to the enterprise, and an incentive io the proprietors to king it abreast of the 19quirements of the Church, the unefalment and rader redence of the pages are not the dangered, as by an offer of the

Salvations of Heathers. Editor BRITICH AMERICAN PRESSETERIAN. DEAR SIR,—As both "Canadousis," and A Reader," have now given what I suppose their "Final Statements," will you also kindly permit me to give mine. I cortainly have no desire to prolong this dis-cussion, if the subject, matter of it, or the manner in which it has been handled, has manner in which it has been handled, has become nauscous to any considerable number of your readers. That is to be depricated, and avoided as far as may be. But, presuming that that may not yet be the case, I have again ventured to ask space in your columns for the following rejoinder. And, in doing so, let me say, that I have And, in doing so, let me say, that I have no reason to complain very seriously as to the reception my apparently anwarranted interference in this discussion has received. I was propared for getting what "A Reader" calls "a good rap over the nuckles." This I have not get and should therefore be thankful. I may also say, that I desire to write, not with offensive personalities, but as much as possible to deal with the broad merits of the case, and with the elucidation of truth. I do not know that we are warranted to do what our Lord and His prophets and apostles did, in the way of denunciation of evil and for which "A Reader" pleads. They had qualifi-cations for such work, that we have not; and I am not sure we can plead their example in pursuing such a course. I may once for all, to "Canadencie that could be give no such clear ground for believing, that those "to whom the word of this salvation" has not been sent, and who have never even heard of Christ, and His salvation; that they may yet "be born again," and be saved, notwithstanding of this their ignorance; could be give me, I say, such clear evidence of this, as I think the Scriptures present of the very opposite, I should at once not merely ombrace but resolutely, and deligently preach it. Nay, I should do more. If I could but get some solid footbold for believing, not merely in the universal restoration of all our sinful race, but of all lapsod creatures whatsoever, I would do the same at all hazards. Then, again, when I ventured to say, that "A Reader" had missed the gist of the argument in Romans ii. 6-12, he has forgotten the modelying expression I used, "at least as bearing on this point." What is the point to which I refer? Is it not the question of salvation or destuction! And I therefore repeat, that "A Reader" erred by defect, in not asking "Canadensis" to look directly at the words the Apostle here look directly at the words the Apostle here employs in reference to this very matter, I also repeat, that it is not, in the first place, the question of God's rightcousness and impartiality—nor even the question of "being judged by works," &c. &c., that we are called to discuss; bu, what construction can the language of he Apostle legitimately bear in reference to either salvation or destruction? When this has been settled—which, I insist, is the point on which or destriction? When this has been set-tled—which, I insist, is the point on which to fasten our regards—then come in those questions of God's righteousness and im-partiality—of being judged by works, or by the light of nature—as bearing on this question of even the destruction of the heathen, if that should be found to be the con-struction which the Apostle's language rightly bears. Surely this must be admit-ed. Then we are to bear in remembrance, that the Apostle has himself here raised the very point under discussion; and having declared his opinion on the matter clearly and authoritatively. he has thus also for ever settled it; at least in the estimation of all who submissively how to him as an able and authoritative exponent of the mind and will of Christ. That is my position. There can be no question that he here pronounces an opinion on this sadly—solemn subject. It is a portion of his argument, to which he is conducted by the reasoning he has been pursuing. I am, therefore, amazed that the sainted Baxter, in the light of this clear apostolic statement, could express himself in the language "Canadensis" quotes;—viz: "I am not so much inclined to pass a sentence of damnation upon all that nover heard of Christ, as I once was having some more reasons than I knew of before to think that God's dealing with such is much unknown to us."
Can it be rightly said, "that a thing is unknown to us," when it is expressly revealed? Well, then, is it revealed? is the question now before us. The Apostle says in the 12th verse of the 2nd chap, of Romans, "for as many as have sinned water," which are certainly dreadful priva-without law shall also perish without law." tions; but He threatens what He thinks And he evidently says this in illustration and application of the 11th verse—"For there is no respect of persons with God.

Now, what is the plain force and meaning
of the Apostle's words? He says, "as
many as have sinned without law." I understand these words to mean, and describe the heathen who had not the written word of God in their hands; and therefore I take the word law comprehensively as embrac-ing the whole of God's revealed mind then possessed by the Jews, and which so many the Gentiles had not in their hands. I take the word law, therefore as equivalent to revealed truth. The apostle affirms, then, of such heathen as are in this sad state, "that they perish." "For as many as have sinned without law, shall also perish. without law." And this, I apprehend to be the meaning of Solomon's words— "Where there is no vision, the people per-'unbridled lawless," as Gesenius says; and therefore are experiencing the heaviest calamity that men can know. But I shall perhaps return to this. I ask the attentive reader to mark, and ponder, the solemn atterances. I repeat the Apoetle here affirms that Ababa have been accessed in the calculations. dirms, "that they who sin, in such of course as the covering which the write all miles, who are maked and bere, having no knowledge about the word thus rendered by our translators as far as I know; and I do not suppose that "Canadensis will call the randering in question. And, if so, why will be and others persist in contradicting the Apostic ? As they undoubtedly do, though it may be unintentionally. When he says they persist," "Canadensis" and others say they may be seved. Is not this to set other equinon against that of the renegable apostic? And here Banker ests say; "this least your bearing on the budget in hand. But Gosephies? And here Banker ests say; "this this bearing on the budget in hand. But Gosephies and here Banker ests say; "this this people persist," by it she people clearly revealed. I sansat esempeland, under the property of the budget in hand. But Gosephies by everlecking this single pointed, and clearly revealed. I sansat esempeland, under the people persist, "by it she people constants purposes, "But his is single pointed, and the wide of the library that it is thus constants purposes, "But his sage, farther the people of God are no destroyed; had if the people of God are no destroyed; "much more, surely, the health is a single pointed, and if the people of God are no destroyed; had if the people of God are no destroyed; had if the people of God are no destroyed; had if the people of God are no destroyed; had if the people of God are no destroyed; had if the people of God are no destroyed; had if the people of God are no destroyed; had if the people of God are no destroyed; had if the people of God are no destroyed for lack of knowledge."

And if the people of God are no destroyed; had if the people of God are no destroyed for lack of knowledge."

And if the people of God are no destroyed; had if the people of God are no destroyed for lack of knowledge."

And if the people of God are no destroyed; had if the people of God, whice all the people of God, which are destroyed for lack of knowled firms, "that they who sin, in such circum-

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perish;" they perish under peculiar circumstances—-" they porish without law.' That is, if they have not had God's written this, they will not be responsible for this, they will not be judged by a law they never had; their responsibility, and guilt, and punishment, will be so much the more greatly the less. "The servant that knew not his Master's will shall be beaten with few stripes." not his Master's will shall be beaten with few stripes." Our Lord does not say, "shall not be beaten at all;" or "shall be saved." That is man a addition to God's thith. "To whom much is given, of them the more shall be required." "It shell be more telerable in the day of judgment for Tyre and Sidon," than for those cities in which his mighty works were performed. The principle thus affirmed is a gradatin of responsibility, guilt, and punisament, according to privilege and opportunity enjoyed. So that there now come into full play the consideration of rightcourses, and impartiality of God in so dealing with men-even with these heathens; and so likewise, there may now come in a full discussion of what the apostle calls, "the law written in the heart, "of which these Gentiles" show the works." I understand the Apostle to affirm, that God is righteous and impartial in even thus condemning the ent Jows have all the greater guilt, and punishment, because "they sinned in the law," having God's revolution and ordinances of Divine worship, so plentifully enjoyed. But what does the Apostles allusion to "the law writer in the the heart" amount to? Is it introduced to modify the sweep of the condennation of the hearther so to the same than so the same than so to the same than so th then so as to remove it? Or is it introduced to intensify, and thereby ratify it? I understand it in this last some The apostle surely could not teach in regard to the he study could not teach in regard to the heathen, what he has affirmed is hopeless of all flesh, viz: that by works of law, no flesh living shall be justified." This is surely as unattainable by the light of nature, as by the light of revelation. I understand the apostib to be anticipating a possible objection to the terrible sweep of possible objection to the terrible sweep of the condomnation he had thus pronounced. It was as if one had said—If God has not seen meet to give me the light of His re-vealed truth; am I not therefore guiltless; seeing that "where there is no law, there is no transgression?" No, says the Apostle though you have not had the greater light of revelation, you are yet not without such light as still to leave you inexcusable. There is a light coming from God's works without; whether as regards material nature, or God's daily and yearly bounty; or as regards that light you have as think ing beings, as flowing from the possession of intelligence; or from the operation of conscience, as presiding in solemn judg-ment, over the spiritual ongoings within, as well as the covert actions of the life. Though so depraved as I have pictured yet has God's image originally impressed on your nature not been absolutely eradicated or defaced; and the play of the moral and spiritual forces originally loaded within you, have not been wholly over-ridden. They still assert for themselves a certain force and jurisdiction : a force and invisdiction, it may be, not sufficient by reason of sin to secure acceptance—for that is hopeless in all-but still available to fasten and eatablish, a serious responsibility, and guilt, and condemnation, and utter ruin. This is my understanding of the Apostle's language and reasoning. He is thus seek-ing to reduce the highly-favoured Jew, and the less privileged heathen, down to the common level of absolute and irremediable helplessness and hopelessness in themselves and in all fancied merit that they may think they posses; so as to prepare the way for the full and glorious announcement of how acceptance and salvation may be en-joyed in greatest measure. Verily, "Cana-densis" has not maturely considered the words of Solomon, and of the prophetic writers to whom he referred me, when he says they have no bearing on the subject under discussion. I rather would say, they bear on this subject "much every way."
Solomon contrasts the calamitous condition of those who are without possession of God's revealed truth, when he says, "where there is no vision the people perish," as compared with him that hath the law and doeth according to it. "But he that keepeth the law, happy is he. To be without revelation is a calamity so great, that no other visitation can be compared with it. God, therefore, threatens His own people. 'not with a famine of bread or thirst of infinitely worse, viz: a famine of hearing the words of the Lord;" in other words "to be without an open vision," or revelation of the Lord by His prophets. I do therefore humbly submit, that Solomon's words are right to the point. Besides, is not the Soripture fall of this calamity of spiritual nakedness? And is not the Gospel Remedy intended to supply the robe of evening? What is our Lord's injunction to the Church in Laodicea, but this I courcil the to buy of me gold tried in the fire, that thou mayest be rich, and white rainent that thou mayest be clothed, and that the shame of thy nakedness do not appear!" And what is the meaning of this other—" Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his
shame!" And does not Paul earnestly desire, that "when he is clothed upon with
his house which is from heaven, he may yet not be found naked!" What means the welding garment of the marriage supper?
And that "fine linen of the saints, which is clean and white," and which is interpreted as being "the righteousness of saints?" What but to show the infinite and eternal blessedness of that covering which the word of God reveals; and the terrible calamity, and deprivation under which those lie, who

And Paul, in the last verses of first ch. apter of Romans, tells us how far this lawfulln. ass

wont; and what was its issue in the righteous judgment of God.

"Canadonsis" may now see my design in
asking him for his exogesis of this passage
in Romans, as well as of the others in Proverbs. And "A Reader" may also see that
there was seen a sum of the contractions. there was some ground for my statement, to which both Philos and he object. "Canadensis" will also see, that I agree with him in that "isolated passages are not be taken out of their relation to the context, but viewed in reference to the general teaching of Scripture." I have always endeavoured to act on this principle; but that does not prevent, as he may now see an examination of particular expressions that intimately bear on the exposition of the passage, and determine its meaning. This examina-tion should not be shunned. There is another principle that might have been brought into requisition in connection with this dis-cussion, and which could be made to do good and effective service—I mean "the analogy of faith." It would have conduct ed me very much to the same conclusions as I have just indicated in the remarks above given. I could have much liked, however, before this discussion closed, to have drawn from "Canadensis" an exhibition of the grounds on which he bases the bition of the grounds on which he bases the following words:—" My plea supposed that the Father of our Spirits may have means which we cannot take into account, of imparting light to the heart, even in the absence of definite theoretical knowledge; of which I think there have been not a few remarkable instances." I could have carnestly desired to have had at least specimens of these "not a few remarkable circumstanthese "not a few remarkable circumstances" of light imparted as "Canadensis" here says. The matter of infant salvation surely rests on altogether different grounds; at least, if I could have the same amount of ground on which to rest the salvation of the heathen that know not God, as I think there is for infant salvation, I would be content. In conclusion, I freely accord with him, as to "A Reader" and to all others, the right of forming, and expressing their opinions. But we should weigh well whether they conduct, and the basis on which they rost. I also freely respond to his desire, that we may not the less labour to advance the cause of Missions; though I think the ground he occupies on this question is rather likely to impede effort in missionary operations. There are still some other matters to which I would have liked to refer; but I am afraid that this letter is already longer than you can find room for.

I must therefore conclude; only expressing
my carnest hope, that the discussion now
closed may not be altogether fruitless.

Yours respectfully,
DANIEL ANDERSON.

MINISTERS MUTUAL BENEFIT SOCIETY.

Editor British Ameircan Presbyterian.

DEAR SIR,-As many of your readers are interested in the overture of the Chatham Presbytery anent the above, let me call their attention to one statement said to have been made in support of it. In your paper of the 14th and 22nd inst., it stated that the Rev. Mr. Warden "from carefully complied statistics, showed that the average number of deaths annually was about 6 in every 1000. ' There must be a great mistake somewhere. I can't believe that the Rev. Mr. Warden made such a statement; but if he did, most assuredly his information was not "from carefully complied statistics." Will some of your readers, who are good anthmeticians give us the average age of a community whose death rate will be annually 6 in every 1000? or, still better, will the Rev. Mr. Warden be so kind as to consult his "statistics" again and give us the result? If so, he will confer a favour upon the whole church, as well as upon

BLUENOSE.

"THE MODEL PRESBYTERY."

Editor BRITISH AMERICAN PRESENTERIAN.

Sir,-In reference to the letter of A. B. C. regarding certain divisions of the Paris Preshytery (in the matter of translating or non-translating ministers) permit me to

First, That while Mr. Robertson, of Paris, did not, in so many words, accept the call to Charles street Church, Toronto, he distinctly stated that he thought the indications of Providence pointed in that direction.

Second. That while Mr. Wright, of Ingersoll, did accept the call on public grounds, (given him by the Quebec congregation), he, at the same time, coupled his acceptance with such additional statements, as led the majority of the Presbytery to conclude that he would most willingly remain in Ingersoll, should they so decide. The very critical state of the congregation in Inger soil, burdened with a heavy debt, influenced the Presbytery, I doubt not, in refusing the translation.

As I moved Mr. W.ight's translation-on his acceptance of the call, I am perhaps not the one to reply to A. B. C., but it is hardly fair that the actions of any Presbytery should be reviewed without a full knowledge of the

Mr. Laing and Union.

Editor BRITISH AMERICAN PRESENTENIAN.

Sin,—I am not going to prolong a con-tro, orsy with Mr. Laing, but there are two points of importance which he raises in his points importance which I ask you to permit me to advert very briefly. The first is as to the opinion of many of our people in 1844, as declared in the "Praft of an An swer to the Dissent and Protest" of these who seeded. That opinion was a sound that the content of the content is the content of the conte one; but it is as applicable to the Canada Fresbyterian Church, I presume, as to our Synod, "that for the Synod, by its own mere motion, to alter itsetyle or designation in law, would be at once to elicate a vast amount of the property of the Church." I suppose the property of the Canada Pres-byterian Church is in some manner secured to it; and I apprehend that the Legislature must lend its aid towards changing the ti-tles to said property, or it cannot be secured to the United Church of the future. The position of the two Churches, I take it, is in this regard identical; and if there should be a large proportion of the people or elegy in either Church averse to the proposed union, the less likely will Parliament be disposed to grant the needful legislation to alter the designation of properties. The success of the effort to obtain an alteration of titles will depend, I fancy, upon the unanimity with which the Churches go to the Legislature. And this is my answer to Mr. Laing's remark respecting decisions of the Court of comark respecting decisions of the Court of Chancery: That Court necessarily has regard to priority of rights—it maintains the status quo. If the Canada Presbyterian Church at large, or in any particular case, had succeeded in obtaining legislation to secure to them properties that had formerly been enjoyed by the Presbyterian Church of Canada in connection with the Church of Scotland, then the Court of Chancery would have sanctioned their rights. But for the C. P. Church, "of its own motion." for the C. P. Church, "of its own motion," to change its designation, thereby took away its rights in property which the same individuals may have enjoyed under a previous designation. The other point is with reference to the

Clergy Reserves. I acknowledge that at first sight Mr. Laing may seem to have the better of me in this matter, but I foresaw all that could be urged in this connection, although time and space forbade my entering upon the subject. Mr. Laing is only seemingly right when he insists upon it that our securing the Clergy Reserves depended upon our connection with the Church of Scotland, and that consequently that Church has, or ought to have, some say in the property thus acquired. This I take to be the gist of Mr. Laing's argument. I have to be the gist of Mr. Laing's argument. I have no difficulty in answering this argument. That the Presbyterian Church of Canada in connection with the Church of Scotland had a right in the Clergy Reserves, because it was connected with, and was the repre-sentative of one of the Established Churches of the Empire, was an excellent argument with which to meet the exclusive claims of the Church of England in Canada. Led on by their astute bishop, the Episcopalians of the day asserted that they alone were meant in the Act of George III., which set apart these lands for the use of a Protestant Church in Canada, because they represented the Church of England and Ireland in this country. Very well, said the fathers of our Church, on that ground we are also entitled to share in the benefits of the Reserves, for we, too, grepresent one of the Imperia Churches; and their claim was at length admitted. But Mr. Laing knows that this proved more than was meant. It was afterwards discerned that the Act, properly interpreted, embraced all of the Protestant churches, and Mr. Laing's own church was in 1848 offered a share in the benefits of the Reserves, although the Church, as a whole, would not accept them. Other denominations did that had no quasi "established" character. All vestiges of "established" rights were finally swept away in 1854, so that since the latter data, at least, surely the "Church of Scotland" has no right in Canada.

Your obedient servant, ROBERT CAMPBELL. Montreal, May 1874.

Sabbatu School Teacher.

LESSON XXIII.

June 7. THE SERPENT OF BRASS. Numbers xxi. 4-9.

COMMIT TO MEMORY, V. 8, 9.

PARALLEL PASSAGES .- 2 Kings xviii. 4; John iii. 14, 15. With vs. 4, 5, read Numb. xi. 6; with v.

6, road 1 Cor. x. 9; with v. 7, read 1 Sam. xv. 80, 81; with v. 8 and 9, read John viii.

CENTRAL TRUTH.—There is life in a look. LEADING TEXT.—As Moses lifted up the senent in the wilderness, even so must the on of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—John iii. 14, 15.

Unhappily we are familiar enough with

the form of the sin, of which the punishment is here recorded, and which gave occasion for one of the most expressive symhals of the Old Testament, and one of the most touching references to be found in the New. Uncandid, unreasonable, untrue charge against God, and against Moses, v. The disease had become chronic; and the bless-disease had become chronic; and the blessings given are belittled and even hated; "this light bread." No language could be "this light bread." No language could be more contemptuous, for the word "light" means vile, despicable. This solition against Moses was the more trying to him, as Aaron had died in Mount Hor, xx. 28. Without dwelling on the mis, of which we have had several times to make a study, let us examine the occasion of it, the punishment and the remody for the punishment and the remody for the punishment and the remody for the punishment of the remode. Taken in the short and the remody for the punishment and the remodel of the punishment and the

This led them through a mountain-valley running between limestone cliffs and a granite range, of which valley the surface is composed of loose sand, granite gravel, bleak flatt with a poor stunied vegetation one part of the year, little or no water, and occasional sand storms of a most irritating kind. Water can be had there now in very small quantities, by digging, but it is so muddy, that after settling, a cake of solid earth lies at the bettern of the vessel. (See Palmer's Simil Then Palmer's Sinai.) They were several days here, felt the discomfort, and began the murnuring. Circumstances often make temptation. Riches, poverty, opportunity, health, sickness, disappointments may do it. We should be thankful when we have the wealth of circumstances and when we have favourable circumstances; and when we are m unfavourable, we should cry to God for grace, that we faint not in the day of adversitv.

But the circumstances that tempt, do not account for, or excuse the sin. They may be as the steel to the flint, but as the steel forces out the sparks because such is the nature of the flint, so temptations bring out the sin in us because our nature is sintul. Our Lord was in the wilderness " and an hungered, but he did not thus murmur Why? See John xiv. 80.

II. THE PUNISHMENT, v. 6. All the resources of the universe are at God's disposal, for rewarding or punishing. But He does not take them by chance, but of set pur-

Serpents bit them. "How fitly," says Bishop Hall, "they had carried themselves sa scripents to their governors." They had slandered Moses; they had reproached God. He hears the prayers of the sincore, and often answers them in ways they did and over answers them in ways they are not expect. So he hears too the prayer of the profane ("Would God we had died in the wilderness," ch. xiv. 2), in unlooked for ways. "Swearers' prayers' are dan-

gerous.

The punishment came without reference by God to Moses. The blows comes unannounced. The people now become petitioners to him whom they reproached, v. 7. They needed to be humbled, and to learn the confidence due to God and to his servant. Chastisements are needed by us so long as there is corruption in us. Moses often prayed for the people, unasked by them. He does not refuse now; and God hears him, and the plague is stayed at the prayer of him whom they had wronged so deeply.

III. THE REMEDY. God is prompt to relieve, as to smite, v. 8. The deliverance comes by Moses, another lesson to the people. It is entirely of divine arrangement, as salvation is of grace. No man would have thought of it.

The language is colloquial, as we say an artist makes a bird. "Make this" the copy or representation of a fiery serpent, "set it upon a pole," for convenience of vision, and inform the people that "every one that is bitten when he looketh upon it shall like." it shall live."

Moses complied with exactness, doing as Moses complied with exactness, doing as he was commanded, and bearing testimony to the people as he was directed, and promised result followed. So must all teachers and preachers follow instructions. He did not stop to "master the principle" of it, nor must we. "Preach the preaching that Thill thee." I bid thee."

There was no inherent power with brazen serpents to heal. It was God's way, ordained of Him, for the healing of the people. His appointment gave the efficacy.

The people afterwards put this serpent to a bad use. See 2 Kings xviii. 4. Here was a relic, real, genuine, of divine appointment, "most interesting," through which many lives had been saved; sacred, surely, if anything can be. So they "burned incense to it;" but Hezekiah broke it in pieces, like a thorough reformer, and to show the people their folly, called it Nehushtan, "a bit of brass." This is the superstitious use of things: so men use the cross. crucifix, and a bad use. See 2 Kings xviii. 4. Here was things; so men use the cross, crucifix, and other things divinely appointed (or supposed

to be) for holy purposes.
Christ's use, John iii. 14 15. Brazen serpent, like the biting serpent; so by man, came death, by man, came the resurrection from the dead. Christ lifted up on the cross, as serpent on the pole for corresponding use, and with corresponding

How would a Hebrew feel when looking?

(1) "I am bitten and in danger of dying." (2) "I would fain live." (8) " Moses assures me from God, that, looking to the brazen serpent, I shall live." He was thus reminded of his sin and danger, and of his owing his life to God's mercy. Every man, no matterhow much he has murmured, might look, and every man that wished to be healed, "must look for himself."

It is not different with us, as we come to Christ. The same three things are in a sinner's mind. They are these.

(1) "I am a sinner," Ps. li. 8, 4, "and the wages of sin is death" Rom. vi. 28. I am guilty, I need pardon. Careless men have no true thought of this in their hearts. Rev. iii. 17.

(2) " I wish to be saved." See Acts xvi 80; Acts ii. 87: Ps. xxv. 11.

(8) " Jesus is the way, the truth and the (3) "Jesus is the way, the truth and the life. God says he is able to save to the uttermost, Heb. vii. 25. His resunnts declare this. 2 Cor. v. 20. I believe this testimony. I will go to him. I believe. I look to him." I sa. xiv. 22. So a sinner is

SUGGESTIVE TOPICS.

Time of the rebellion—circumstances— Edom's refusal—effect of it—on the march—on the people, likely—how they had to go—character of the place—great want— its present character—effect on the mind of facts of the case.

Yours truly,

WM. COCHRANE.

Clerk Paris Prospytery.

Clerk Paris Prospytery.

Toronto, May 28rd, 1874.

Begin every day with a prayer. It is the golden key that unbook heaven to pour down blessings on you. End every day with proper.

It is the people and the many of the mind of the people what how regarded—why—how punished—its fitness—kind of verpent how punished—its fitness—kind of verpent and the remedy for the people—the interpretation of the mind of the people—what—how regarded—why—how punished—its fitness—kind of verpent and very many words—how answered—leason to ment and the remedy for the people—the remedy words—how answered—leason to the people—the remindey threshed what—how remarks on the people—the remindey threshed whith their bread—what—how punished—its fitness—kind of verpent and the people—the remove of the people—the remindey threshed whith their bread—what—how punished—its fitness—the how punished—its fitness—whith how punished—its fitness—w

Scotch News from Mentreal for Volun in taries and Canadian Judges.

Editor Burtist Ambition Preserventas,

My Dear Sin,—A short time age, a friend placed in my hand a pamphlet by the Rov. R. Campbell of Montreal, reviewing a judgment of Mr. Justice Johnson, in the case of James Johnston versus the Minister and Trustees of St. Andrews Church, Montreal. Into the merits of that Church, Montreal. Into the morits of that case I do not design to enter. But Mr. Campbell being a prominent minister of the Canadian branch of the present Scottish Establishment, with which a Union is now being negotiated, I wish to direct the attention of the brethren of my own Church to his views of the power of the civil courts in relation to Church administration. Having been reproached, both in your columns been repreached, both in your columns and elsewhere, for expressing suspicions in relation to the sentiments of brethren of the Church of Scotland upon this subject, I shall quote somewhat largely from that portion of his pamphlet in which Mr. Campbell indicates his views in such terms as ought effectually and conclusively to shut the mouths of those who say that our snut the mouns of those who say that our suspicions are groundless, and to make it plain that the only honest course for them is avowedly to entertain and settle the question, whether or not the Canada Presbyterian Church ought and is prepared to enter into a Union in which the right of the civil authorities to control the setion of the civil authorities to control the action of Ohurch Courts in their administration of the law of the Kingdom of Christ is an open question? in other words, to renounce as a Church her testimony to one of the most distinctive of all her principles as a Church of the great Reformation.

From the extracts which I proceed to give, it appears that Mr. Campbell dissents from the views of Judgo Johnson, and from the views of Judge Johnson, that thoroughly concurs in those propounded by certain Scottish Judges in councetion with the Cardress case. "Judge Johnson," he says, "more than once employs the word voluntary" to describe religious organiza-tions that are separate from the State, and in such a way as to lead to the impression in such a way as to lead to the impression that he believes that they are less bound to adhere to their laws than Established Churches are. He (Judge Johnson) cites an American Jurist as his authority for saying that the Civil "Courts will not interfer with the determination of the majority. fare with the determination of the majority of the body of which the complaining party voluntary member, except in certain strictly defined cases of disposal or misap propriation of property in trust; and it is only when civil rights as to property are involved that the secular tribunals will examine so far as to see that the fundamental rules of law have been observed." It is evident that Mr. Campbell dissents from the view which he is disposed to ascribe to Judge Johnson, and that he believes that non-established Churches ought to be equally bound with Established Churches to adhere to their own laws. Now, there is, of course, a sense in which all are agreed, (Judge Johnson included) that established and voluntary Churches are equally bound to adhere to their own laws. They are thus bound in respect of moral obligation, or under responsibility to Christ. But Mr. Campbell does not speak in reference to this. He believes that non-established Churches ought to be equally bound with State Churches to adhere to their own laws, under responsibility to the civil courts; and he believes that they are so according to the law of Scotland! He is of the opinion that it belongs to the civil courts are also selected that it belongs to the civil court of the civil cou courts to keep Church Courts to the obser vance of the laws which it is their function to administer; to judge finally whether they have observed or violated them; and to determine what violations of them are punishable, and what amount of punishent is due in any case of violation. That the Church Courts themselves believe that they have been guilty of no violation of their laws, but have to the best of their indgment faithfully administered the law of Christ in the case, will, of course, be duly considered by the civil courts and render them liable to a lighter infliction. But the civil courts will determine according to their own view of the case; and while they do not claim a power to perform ecclesiastical or spiritual acts, they will declare whother the courts that have the power to perform these acts have acted properly or improperly in the discharge of their function; and in the latter case will determine the amount of punishment that is due, discriminating, it may be expend, against refractory ecclesiastics who have the hardihood to tell their Lordships that they are meddling in matters which they lave nothing to do with, and in favour of those who are ready to redress the wrong which, in their Lordship's judgment, they

have been guilty of.

Do I need to remind any of my brethren that, according to the views maintained by the Canada Presbyterian Church, no Church of Christ, whether established or non-established, ought to be bound under responsibility to the civil power, in the administration of what it believes to be the law of Christ-the only legislator of the Church? We differ among ourselves on the subject of establishments. Somo of us believe that there may be an alliance between the Church and the State, in which the former shall have the privileges of an establishment in return for the services which it renders to the best interests of the community, but in which all its inherent, rights and powers shall be intact and inviolable; and that such an alliance existed in Scotland from the time of the Revolution up to the time when a new view was taken of it by the civil authorities of last generation. Some of us, on the other hand, believe that there cannot be such an allibelieve that there cannot be such an aniance, and that therefore there ought to be
no. State. Churches. One main reason,
among others, why they are voluntaries
in principle, is that they believe the Church
caunot be in alliance with the State,
without being council under responsibility without being council under responsibility
to the civil poser in her administration of
the law of her only Head. But Mr. Campbell's view fory effectually disposes of
that ground of voluntaryism. According to
him, voluntary Churches have no advantage in this respect over established
Churches, or rather they eught to have
some; and he believes the Cardross case
actiled the matter for Scotland at least.
There, he would have Judge Johnson to
know, the civil judges have vindicated their

just olaim to keep voluntary Church Courts just claim to keep voluntary Church Courts to the observance of their own laws, and shown the voluntary Churches that they gain nothing in this respect, by being unconnected with the State. Should Mr. Campbell's 'pamphlet get across 'che Atlantic, my countrymen cannot fail to be greatly interested in this piece of Scotch "news" from Montreal.

To place it beyond a doubt that I have fairly exhibited Mr. Campbell's view of the newer that helongs to civil courts in rela-tion to ecclesiastical administration, and his belief in relation to the present state of Scottish law upon the subject, I shall quote his account of the Cardress case. Having very considerately apologized for Judge Johnson's want of familiarity with Scotch law, he says "I can furnish him with both law and precedent to show him that, at least in Scotland, the interference of Civil Courts can be invoked in other cases than those he mentions by the members of noncstablished Churches. On the 19th July 1861, in the First Division of the Court of Session, judgment was given in a case that attracted a great deal of attention in Scotland, the celebrated Cardross case. The facts were briefly these: the Rev. John Mc-Millan, a Minister of the Free Church of States. Scotland was deposed from the office of the ministry—he alleged irregularly—by the General Assembly, the highest ecclesiasti-cal court of that Church. Holding that he had not been condemned according to the constitutional practice of the Church, and there being no higher Church Court to which he could carry the case by appeal, he entered an action of damages against the Free General Assembly in the Civil Court. The case was first tried before Lord Ordinary Jerviswoode. The pleas set up by the Free Church authorities in defence, covered substantially the ground taken by Judge Johnson, that being a voluntary as sociation, any one who was not satisfied with their action was at perfect liberty to withdraw from their communion, and that they were not amen lable to the Givil Courts for the manner in which they ad-ministered their laws. The Lord Ordinary's interlocutor repelled these preliminary pleas, and held that if Mr. McMillan could prove his allegations, he would be entitled to the interposition of the Civil Courts, to secure him in the amount of damage had suffered from the alleged illegal action of the Assembly. The Church authorities brought the case in appeal before the high est Civil Court in Scotland, the First Division of the Court of Session, and I quote below from the unanimous deliverance of the Court, confirming the judgment of Lord Jerviswoode, declaring that voluntary associations are bound to adhere to their own laws, and that if any adherent of such association can show that he has suffered injury from the violation of its own laws, on the part of that Association, he can recover damages in a Civil Court." pose I have quoted enough, without giving Mr. Campbell's quotation (not from the deliverance of the Court but) from the specch of Lord President McNeil, of whom let me say, notwithstanding Mr. Campbells' admiring enumeration of his honours and dignities, few lawyers have ever been less capable of apprehending the principles which lie at the foundation of a sound judgment in such cases, or of understanding the nature, constitution and design of the visible Church as Christ's kingdom in the world. The quotation from his speech is sufficient to prove this. But Mr. Camp-bell's words in closing his reference to the Cardross case are to be noted. He says, "The case on its merits was never finally disposed of, I believe, some sort of com-promise having been effected between the parties to the suit, but this judgment on the preliminary issues still stands. From this decision it would appear that Mr. Johnston the plaintiff in the case) could sum-mon the Session, Presbytory, or Synod before the Civil Courts, if he contended that he had sustained injury by them violating their own laws." And further on in his pamphlet, referring to his views as indicated in these quotations, he says, "I have acknowledged that even voluntary ecclesiastion courts can be held to account before the Civil Courts, for their deliverances, when they very injuriously affect these against whom they are pronounced."

In reference to this statement of what Mr. Campbell calls "the facts" of the Cardross case. I do not hesitate to say that it is not only very imperfect but fitted to produce wholly false impressions regarding it.

Let mo refer to a few particulars. The case was not first tried before Lord Jerviswoode, who was not on the bench when Mr. Mc-Millan first brought his case before the Court of Session. And whatever Mr. Mc-Millan expected, he did something more than enter an action of damages against the Assembly. He asked to have their sentences "reduced, retreated, rescinded, cassed, annulled, decerned and declared to have been from the begining, to be now and in all time coming, null and void, and of no avail, force, strength, or effect in judg-ment," and to be himself "responed and remont, and to be missed "respond and re-stored thereagainst in interum," and soluced beside with £2,500 sterling of damages. The Lord Ordinary (Ardmillan, I believe, for I write from memory) before whom the case first came, refused—properly, according to Mr. Campbell's view—to entertain Ms. McMillan's application, and refused on the ground urged by the Free Church, viz., that of incompetency; and it was only at a later stage that the case was submitted to Lord Jarviswoode, with certain instructions by the Judges to whom Mr. McMillan appealed against the judgment of the Lord Ordinary. But the most flagrant and dis-creditable inaccuracy in Mr. Campbell's ac-count of the case, is his intimation that a compromise was affected between the parties in the suit. There was no compromise ties in the smit. There was no compromise of any kind. Mr. McMillan withdrew from the suit, when, as many thought, the Judges had got themselves into a mess, out of which Mr. McMillan's withdrawal happily relieved them. . The question of the Court of Sassion to carry out the views of Lord President McNell in relation to non-eatablished Churches, was not settled. And Mr. Campbell ought to have known that there is a court above the Court of Session, to which the case would have been parried had which the case would nave need that which Campbell actually thinks the matter to have lag, a seventh matter took. What that, higher court been settled against them, therebing the root off the would have deplaced the law of Socilland to a hope that Canadian Judges way yet. So also building the canadian function of course he known. As well, we that Canadian Judges way yet. The building he cannot of course he known. As well, we that the eyes of Lord Cresiless McNell, deemed to

however, the competency of such actions as of Mr. McMillan is not it osuttled law of 'scotland.' In the progress of the case, 't was shown indeed that certain Judges were very willing to put forth their peculiar powers, in the way of controlling the Courts of non-established Churches in their administration of the law of their Head, and ministration of the law of their Head, and that in this they had the cordial sympathy the adherents of the Established urch, who, hoping that the views of so judges would be eventually Dhurch, those judges would be eventually declared to be the law of Scotland, tauntingly asked what the Disruptionists had gained by leaving the Establishment. The simple reply, of course was, that, though they might still have to suffer at the hand of the civil power in carrying out the law of the Church's Head, they had at least escaped the sin of consenting to the surrender of His prerogative.

Many of my brethren are aware that the judgment of Lord Jerviswoode, referred to by Mr. Campbell, produced something like general alarm in the minds of the adherents of the non-established Churches in Scotland, to whom his lordship's declaration of the competency of the civil courts to reduce an occlosiastical sentence, was a startling nearly, so far as other churches than ling nevelty, so far as other churches than the Establishment were concerned; and that shortly after the judgment was pronounced, the following resolutions were passed at an unusually large meeting in Edinburgh, presided over by the Lord Provost, and attended by leading ministers of the various non-established Churches, among others, Dr. Cavins (U. P.), Dr. Alexander (Congregational), Dr. Goold (Reformed Presbyterian), who spoke at the meet-

1. "That the very idea of a Church implies the right and duty to deep itself pure by the exclusion of unworthy members; and hat the constitutional principle of religious liberty is not carried out, unless this right is fully recognized.

2. That while the Church renders a cheerful obedience to the civil courts on questions of property and civil contract, recognizes their right to protect character from mulicious attack, and admits their claim to the inspection of ecclesiastical proceedings for these objects, it cannot submit to the review, by the civil courts, of its discipline, as in any case or under any plea belonging to them to correct or redress

3. That all non-established Churches are deeply interested in the result of the Carddeeply interested in the result of the order-ress case, as apparently affecting their spiritual liberties, and that therefore it is the duty of these churches to watch the progress of this case, and to onlighten the public mind on the principles which it in-

Such are the views of the non-established Churches of Scotland in opposition to those which were enunciated by Lord Jerviswoode, and afterwards by Lord President McNoill, and which Mr. Campbell cordially and entirely approved of. That he should believe that these views are expressive of the present state of the law of Scotland, and that they would be found, on reference to the Privy Council of Britain, to be the law in Canada; and that he should be assured of his own competency to onlighten Cana-dian Judges upon the subject, are matters of comparatively little consequence. His mistakes in relation to what actually is might be passed over, were it not that they plainly declare what he thinks ought to be; and that he tells us in plain terms that he considers it warrantable and proper for any minister to do, who thinks that his church has proceeded against him irregularly.

Mr. Campbell, or any other minister of the Church of Scotland, is of course at perfeet liberty to hold what opinions he considers right. But I have considered it my duty to call the attention of my brothren to the proof which his pamphlet exhibits, that views are held by ministers of the Church of Scotland in Canada, wholly at v riance with a fundamental principle of the Canada Presbyterian Church. I suppose, after all that has been said and and written, on the subject of Union during the last few months, nobody will say that Mr. Campbell is alone in the opinions which he holds. I question, and I believe with good reason, whether there is one minister of our Church who does not know that others besides Mr. Campbell hold the views which he brings forward in his pamphlet. And yet, to the shame of the Church, her public documents on the subject of Union, declare her satisfaction with the "manimity of sentiment" in both Churches, in relation to the "liberty and right of the church to administer its and right of the charter to hamilister its affairs, free from all external and secular authority," and her joy in the prospect of an "harmonious Union" with brethren who are "as sound as we are" on the subject of Church Independence, but whom we must unit ask to sign an Article on the subject, because that would not be courteous! Union or no Union, I wish my brethren to be nonest. I wish them, knowing what they know, to say frankly that this principle of Church Independence may be seen ciple of Church Independence may be an open question in this country, whore there is no danger of its being interfered with; the Judges of the land being all sound in relation to it, so that it does not matter though some of our ministers and members be unsound. Let the Church honestly de-clare that the question is, Union or no Union upon that issue. It may be that the majority are prepared for Union on that issue. It may be they are willing or not unwilling that the church should renounce her testimony as a Church to the principle for which she has hitherto testified. I they are so, let them come frankly out with it, and let there be no more drivelling about the substantial identity of the pro-posed Basis with that of 1861, due about "unanimity of sentiment." But let their boware of placing confidence in the soundness of the Judges, while they are indifferent to the soundness of our ministers. Le them remember that the Bouch lias a wonthem remember that the bould has a won-derful power of legislation in its own pecu-liar way. Some of its have a vivid remem-brance of the bitter fruits of "judge-made law," though others seem to have lost it; and the voluntary character of Soutland have only had a narrow seems from suffering under the perpetration of the same iniquity—file "sseape so narrow that Mr. Campbell actually thinks the matter to have

which they may sooner than any of us ima-gines, if we forget that "sternal vigilance is the price of liberty."

I am, Yours truly, JAMES MIDDLEMISS. Elora, May 15, 1874.

Knox Church Dundas.

AYING OF THE CORNER STONE-PUBLIC GATHERING TO WITNESS THE CEREMONIES—AN AUSPICIOUS COMMENCEMENT FOR THE NEW KNOX CHURCH.

Friday evening, the 15th inst., the handiomo town of Dundas was the scene of a very interesting ceremony, the laying of the corner stone of the new Knox Church. It is fresh in the memory of all living in this part of the country, the destruction and devastation caused by the terrific wind-storm which visited the Province on the 5th of December last. One of the saddest losses brought upon Dundas was in the fearful ravages it executed upon the old Knox Church. A great part of the roof was lifted off bodily and hurled away many feet, while other parts were injured, and the whole edifice made well-nigh a wreck. The ruination of the church was a severe loss upon the congregation and one they could ill afford to bear, but the body rallied and determined to build a new structure altogether, and prompt and liberal subscriptions, with energetic work, enabled them to begin the work speedily, so that the foundation was made and the corner stone ready for laying last evening. From the appearance of the plans the new church promises to be one of the prettiest in the Province. At seven o'clock, the hour appointed for the ceremony, Melville street was crowded by a large number of spectators, assembled in front of the newly-laid foundation to witness the spectacle. The ceremony, the little that there was, proved the more interesting as there was no estentatio nor unnecessary display about it. The Rev. John Laing, pastor of the congregation, performed the coremonial services and commenced the proceedings by announcing the 102nd Psalm, which the assembly sung with uncovered heads. The dusk was drawing on, and the music rolled out on the quiet evening air with fine effect. When the singing had ceased, the minister read portions of the Scripture appropriate to the occasion from the following chapters: Exedus, 85th the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord; whoseever is of a willing heart let him bring it, an offering unto the Lord: gold, silver and brass, etc.' Ezra, III chapter, 10th verse: And when the builders laid the foundation of the temple of the Lord they set the priests in their apparel with trumpets. * * And And they sang together by course in praising and giving thanks unto the Lord, because his good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid." Haggai, II chapter, 2nd to 10th verse: "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of

Mr. Laing then offered up a prayer in which he returned thanks to God for moving them to build the edifice now begun, and asked a blessing on those who were building it, those who helped to pay for it, and the congregation for whose worship it was intended.

Mr. Thomas H. Mackenzie, Chairman of the Board of Managers, came forward and in a few happy remarks stated the object of the present gathering was to lay the corner stone for the Knex Church. He congratulated them on the great progress they had made in pushing the work ahead, and was pleased to remark the interest the congregaion had always taken in the church. then read the following

MEMORANDA.

KNON CHURCH, DUNDAS, ONTARIO. May 15th, 1874.

When the Presbyterian Church of Canada in connection with the Church of Scotland, was in the year of our Lord 1844 divided by the secession of a number of its ministers and congregations, the paster of the church at Dundas, Reverend Mark T. Stark, M.A., with Mr. John Quarry and Mr. William Miller, Elders, declared their adherence to the secoding party, and a congregation in connection with the Presbyterian Church of Canada was formed on the sixth day of August 1844. At the first communion held thereafter, 114 names were entered on the communion roll. The church property having by process of law been handed over to the Church in connection with the Church of Scotland, a new church, built of brick was erected in 1847, capable of scating 800 persons.

In the previous year, viz. 1846, a church built of stone had been errected by the United Presbyterian body, in the west end of the town under the pastorate of the Reverend Thomas Christie. In 1869 the Rev. Thomas Scott was for a short time minister of this congregation. In 1868 the United Presby. torian congregation being without a minis-tor, formed a union with the congregation of Knox Chuzch, sold their property, and reado cominon causo with them in building a manse and maintaining Gospel ordin.

On the retirement of Mr. Stark, the Roy. John McColl was ordsized and industed as pastor over Knox Church on October 24th. 1865, the congregation having increased, the church was splanged and improved, and a school house was erected at the rear; in 1888, On the translation of Mr. McColl to the charge of the Central Church, Hamilton, the Royalt, H., Hashima was industed as pastor; and on his withdrawal, from infigure to the charge of the Central Church, Hamilton, the Royalt, H., Hashima was industed as pastor; and on his withdrawal, from infigure to the charge of December 5th following, a several statute of Wind-food; half the roof off the charely made of the charely in the building the mach of the charely made december proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the mach in the proof of the charely in the building the proof of the charely in the buildin 865, the congregation having increased

church, in the foundation stone of which this memorandum is laid, was begun imme diately on the opening of the spring. It is calculated to hold 800 people, with lecture. room and other rooms in the basement.
The foundation stone was laid this afteenth duy of May, in the year of our Lord 1874, by Mr. Thos. H. KoKenzie of Dundas. The following is a record of the office. bearers of the congregations and others connected with the erection of the church,

The Session: Rev. John Laing, M. A.; Elders, Messrs. John Quarry, Alevander Ogg, James C. Wyld, and Archibald Me. Taggart.

Managers : Thomas H. McKenzie, John Dickie, John Rankin, John Bertram, Hugh Dickie, John Ramen, John Dortam, Huga T. McGill, William B. Irving, Duncan Ms. Farlane, James Morcer, Thomas Wilson, J. Findlay Smith, Alexander D. Cameron, Thomas Konnedy.

Trustecs: Thomas H. McKenzie, John

Dickie, John Quarry, Thomas Kennedy.
Building Committee: Robert McKechnie,
James C. Wyld, John Mackay, James
Somerville, Thomas Wilson and Thomas

Architects: Mossrs Smith & Gemmel of Toronto.

Contractors: Stone and brick work. Messrs. Morcer & Casey; plasterer, Mr. John Kerwin; 1 sinting and giazing, Mr. Chas Patterson

The estimated cost of the present build-

ing is ever \$10,000. The next thing was the depositing of the free next thing was the depositing of the jar beneath the corner stone. It was a small fruit jar—" the Gom"—containing the castomary coins of silver and copper, a copy of the latest numbers of the True Banner, Speciator, Times, Mail, Globe, British AMERICAN PRESENTERIAN, The Home and Economic Record of the Capada Presentation. Foreign Record of the Canada Presbyterian Church, the last annual report of the Knor Church congregation, and the memoranda containing the lustory of the old church. The jar was scaled and placed in the cavity made for it in the stone, and the corner stone with the date of "1874" in large figures, was then placed upon this by Mr. Mackenzie, who struck it three times with Mackenzio, who struck it three times with the hammer and declared it well and truly laid, expressing the hope that it night re-main until the decay of time. He now gave the people a short address in which he was glad to know that much greater progress had been made with the building than he had supposed would be done. He had to congratulate not only the congregation but the workmen on the prosperous appearance of the undertaking at present, and truested they would come into full possession before the leaves of the next autumn had allen. They had had a good deal to contend against, but he was proud to be able to say that they had overcome those difficulties very manfully. It required strong exertions to set on foot the interprise, and many had come forward and given almost more than they could afford, in consequence. A great many, too, from other congregations had lent valuable assistance in money and other ways, which reflected great credit on their liberality. In allusion to the history of the congregation he said, as far as he had been able to ascertain, there was only one person alive and resident here that belonged to the old congregation in 1834, under the charge of the late Roy. Mr. Stark, and that was Mr. Quarry; but he had since been told that there was a second one who had been spared to be amongst them—Mr. Konnedy. Of those who belonged in the year 1840 only seven now remained. Time had thus made a great many changes in the next and no doubt world make a many past, and no doubt would make as many in the future. There were two persons, since dead, whose names he would mention with gratitude and respect—the late Mr. Thornton, and the late Mr. Gartshore.

The Rev. Mr. Laing then addressed the assemblage, and in kindly words thanked the members of the congregation for the spirit they had displayed in the cause, and expressed his grateful acknowledgments to other neighboring churches who had gener-ously allowed them the use of their edifices for worship. The ceremony they had just performed, though an acknowledgment of God in all our ways, was not a religious one. In remarking on the object of depositing the jar, he drew a fine picture of things of the past and the probabilities of ite future. He concluded in fitting language by reminding them that at the same time futuro. they were erecting the outward temple they should build up within themselves the spiritual temple too.

Mr. James Davidson also addressed the congregation at some length, after which, the darkness having fallen upon the scene, the Doxology was sung and with its last ochoing strains the people dispersed. Hamilton Spectator.

A Swedish Summer Night.

So beautiful a bit of description as this relating to Swedon, which Clomens Petersen pens in the May Galaxy, is peculiarly refreshing to the dwellers in this rule olimato:

The summer days are very long, and the sun, after setting, sinks only after degrees under the horizon, filling the whole space during the night with a mystical luminousness which makes even the pig-sty roman-tic. At reidnight you can walk in the garden and read a letter from your mother-And how singular the letter is it. Every word in it has a now meaning, and so has for a bit of existence; no, they breather they live, they whisper about Paradise. Swedenborg's ldes of spiritualibodies was by no means a grotosque notion: 12 13 141 was a genuino child of the Swedish night chirping of the insects in the trees, the olap of your staps on this socky path, the oracking of the paper in your hand, are soon hushed by the deep stillness which from the tareas with the January lakened from the terrace with the lonely lake pass the somber pine forests, alraws neaturehad tenere till it ogvere all the mvorlduvilh i silence. Only one individual sound can be distinguished, one singlei drip: of instat falling into a citual banis, one single facilitation the despite vatting of soundstation of the distriputation of the distriputation in hundred miles distant! for off analysished mountains. Distance received the result of the distributant is the distributant. The off analysished in hundred miles distant? for off analysished in the distributant is the distributant.

Scientific and Apeful.

EXPANDING THE LUNGS. Step out into the purest air you can find stand perfectly ercot, with head and shoulders back, and then fixing the lips as if you fers back, and then fixing the lips as if you were going to whistle, draw the air through she lips into the lungs. When the chest is out half full, gradually raise the arms, keeping them extended, with the palma of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite all. Then drop the thumbs inward, and if er forcing the arms backward and the chest open, reverse the process by which you draw your breath till ward and the enest open, reverse the pro-cess by which you draw your breath till the lungs me empty. This process should be repeated immediately after bathing, and also several times through the day. It is

also several times through the day. It is impossible to describe to one who has never tried it, the glowing sense of vigor which follows this exercise. It is the best expectionant in the world. We know a gentleman, the measure of whose chest has increased by this means some these of the sense. creased by this means some three or four inches during as many months—Dr. Paine. PRUNING TOMATOES. That tomatoes are benefitted by pruning we have not the elightest doubt, and we yearly practice it in our own garden. Some recommend and others practice cutting off all the tops of the plants, to which we not strongly county.

we most strongly object, as we are satisfied that such a course is very injurious to the plants, as well as to the perfect ripening of the fruit. As the tomatoes begins to grow, select say three or four of the strongest shoots, pinch all the others out, should there be any, by the finger and thumb, close to the main stom. When these four bunch-es begin to show fruit, a small lateral branch will show itself immediately at the next joint. These should be pinched out as fast as they appear, letting no shoots grow at any time, but the four main branches referred to: by so doing, whether the plants are tied to stakes or laid on the ground, we have always found that we secured a larger, tiner, and at the same time a heavier crop than we could by any other process obtain. LENONS WHOLESOME.

When people feel the need of an acid, if they would let vinegar alone, and use lemons or apples, they would feel as well satisfied, and receive no injury. A suggestion may not come amiss to a good plan when lomons are cheap in the market, to make good lemon syrup. Press your hand outho lemon, and roll it back and forth briskly on the table to make it squeeze more easily; then press the juice into a bowl or tumbler—nover into a tin; strain out all the seeds, as they give a bad taste. Remove all the pulp from the peels, and boil in water—a pint for a dozen pulps—to ex-iract the acid. A few minutes boiling is enough; then strain the water with the juice of the lemons; put a pound of white sugar to a pint of the juice; boil ten minutes bottle it, and your lemonade is ready. Put a table-spoonful or two of this lemon syrup in a glass of water, and have a cooling healthful drink.—Scientific American. REFORM AT THE TABLE.

Madame Loyson, wife of Pere Hyacinthe, writes to the New York Herald, on the subject of temperance, offeringher counsel and ject of temperance, offeringher counsel and encouragement to the women engaged in the Temperance Crusado. In the course of her letter she says:—"The great American malady is the malady of the stomach. Conscientious people become dyspepties: non-conscientious people become drinkers. Bear in mind this finct, that the appetite for drink is not necessarily made by drinking, but in nine cases out of ten it is created and cultivated at your tables—in your and cultivated at your tables—in your children—by the use of coffee tear pepper, pickles, mustard, spices, too much sait, hot bread and pastry, raw meat and grease, and above above all by the use of tobacco. The cry of a depraved appetito, air inflamed stomach, is always to something stronger. for something stronger. The use of sour milk, and salad, prepared with good oil, should be cultivated. In short, reform your tables if you would reform your drunkards and save your sons."

HOW TO MAKE A MUSTARD PLASTER. How many people are there who really know how to make a mustard plaster?
Not one in a hundred, at most, perhaps, and yet mustard plasters are used in every family, and physicians prescribe the application, never telling anybody how to make them, for the simple reason that the doctors do not know, as a rule. The ordinary way is to mix the mustard with water,

tempering it with a little flour, but such a plaster as that makes it simply abominable. Before it has half done its work if begins to blister the patient, and leaves him finally with a painful, flayed spot, after having produced for less effect in a beneficial way than was intended. Now a mustardplaster should never make a blister at all. If a blister is wanted, there are other plas ters far better than mustard for the purpose. When you make a mustard plaster, then, use no water white of an egg, and the mustard with the white of an egg, and the result will be a plaster that will "draw" perfectly, but will not produce a blister even upon the skin of an infant, no matter how long it is allowed to remain upon the part. For this we have the word of an old an eminent physician, as well as our ex-perience.—Household.

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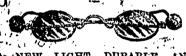
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Howard Stewart
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Humphrey A V
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Murns Sam
Murray Wm
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Murray Wm
Murray Wm
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11

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Robin Geo
Robinson Geo
Robinson Geo
Robson Mr
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Root Isaac
Root Asa
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... OMISCELLANEOUS: "TYTE Mrs or Miss 47 Charles-JOSEPH LESLIE, Postmaster Official Announcements.

BROCK ILLE. - Brockyllic Presbytery will meetat Prescott, on the third Tussday of June, at 2 30 p.m. Montmeat. - A Montreal, in Presbyterian College, on the 6th day of July next.

Panis.—Paris Prosbytery moots in Knox Church Woodstock, on the second Thesday of July at one

o'clock p.m. The second thesety of July at one Guelph.—Next ordinary mosting is appointed to held in Chalances Church, Guelph, on the 2n These of July at 10 clock a.m.
London.—At London, by adjournment, in 1st Presbyterian Church, on 1st Tuesday in May, at 11 a.m. Next ordinary moeting in Barnia, on 2nd Tuesday in July, at 7:30 p.m.
Huron.—At Goderich, on the 1st Tuesday of July at 11 a m.

STRATFORD.—At Stratford, on 1st Tuesday in July. at 11 a.m.

OWEN SOUND —At Owen Sound, on Monday after 2nd Sabbath in May, at 10 a.m., by adjournment, nexterdinary meeting at same place, on 2nd Tues-day of July, at 10 a.m.

Raven.-At Kincardine, the last Tuesday of June, at2 p.m.

DURHAM.-At Durham, on last Tuesday of July at 11 a.m. SIMCOE.—At Barrie, on Tuesday 7th of July, at 1 a.m

OTTAWA.—The next quarterly meeting of the Presbytery of Ottawa will be held at Admaston, on the 1st Tuesday of August, at 6 p.m.

Hamilton.—The next meeting is ordinary of the Hamilton Central Church, Hamilton, on the 2nd Tuesday of July, at 11 am. The meeting to ordina Mr Coswell, in Central Church, Hamilton, on the 7th of May, at 7:30 p.m The meeting to induct Mr. McGuine into the pastoral charge of Jarvis and Walpole, in Jarvis, on the 12th of May, at 11:30

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