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British American Presbyterian.

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[Whole No. 120

Contributors and Correspondents

FRANCE.

Editor British American Presbyterian

DEAR SIR,—I proposed, in a note accompanying my former letter, to write you from the Continent of Europe, and now I proceed to fulfill my promise. I do not propose to 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 off 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 the forest of St. Germain that the truth 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 abundant means of sheltering ourselves from its severity.

The Valley of the Seine is an exceedingly fertile, beautiful, and interesting country. I traveled along its course, from its embouchure at Havre till it becomes a brook in the magnificent country of the Cote d'Or, and was charmed with the beauty of the scenery and wealth of resources, which are everywhere apparent. From denudations on the hillsides I could see that the country has on a sort of marly chalk, with limestones 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 led with a rope by an old woman or girl. I presume that the cattle are chiefly fed in the stall, or yard, except among the mountains, as on the Alps here, where they are 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 Jacques 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 Rouen is especially worthy of a visit. It is of great size and enormous 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 gabled arches, you can easily suppose, occupy a large amount of space. There is plenty of stained glass in the windows, many side chapels, pictures, tombs and statues, and among them a reclining figure of Richard

Cœur de Lion. 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 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 immediate 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, Fraternite*, 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 obtained and retained among 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, 24th August, 1572. The bells of this church tolled during the whole of that terrible night. It was the scene of a great riot in 1831, when everything within it was destroyed by an infuriated mob; but though it was repaired, and reopened for public worship 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, Notre Dame, the Madeleine, and the Pantheon, all magnificent buildings, and illustrative 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 handsome building, the reproduction, I suppose, of some Greek or Roman temple. A strange name for a Christian Church this, and yet not so inappropriate, 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 word beautiful advisedly; for I do not think there is anything sublime in the general conception, or imposing in the general appearance, of the building, but it is infinitely beautiful, and the details are perfection. It was begun as a Christian Church in 1764, 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 will not permit me to describe its magnificent Corinthian colonades, or exquisite statues of the Saints, in niches along the outside walls. I cannot,

however, omit noticing its magnificent bronze doors, thirty-three feet in height, by sixteen and a-half in width, with figures in bas-relief, illustrating the Ten Commandments. The illustration of the Tenth Commandment is very grand, truly sublime. The subject is Elijah denouncing Ahab and Jezebel for the coveting of Naboth's vineyard and the subsequent murder of its 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 Jezebel looks cowed. I believe the whole would well repay a careful study, but it would require a ladder to examine them.

What! I often thought when examining these grand productions of human genius, what is the use of all this vast expense of thought and money, of labor and skill? 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 immortal soul. It did not enlighten 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. By and by they were reduced to a state of spiritual apathy, and at last stimulated 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 Taubout, 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 Pastor 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 fetters. This church, though not full, was respectfully filled, and the worship conducted much as among ourselves. The minister wore 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 remained a month, and about which, consequently, 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 Chambéry, 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 every wind, so that it presents one of the finest localities for delicate persons. Lake Bourget runs for ten miles along the base of the mountain which bounds it on the west—Cat mountain, as it is called—and over the shoulder of which Hannibal is supposed to have led his army. Aix has been celebrated for its Thermal Springs since the time of 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 of this building what is really ancient, and 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 from the earth, at a temperature of 116 Fahrenheit, and the other at a temperature of 118, and both together discharge more than 1,000 gallons 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 under the direction and control of Government, and there is a large staff of well-educated medical men connected with it. Here are baths of every kind and size, from the simple douche to the swimming bath. There is one down stairs, in what is called "Division d'enfer," which I occasionally visit, but in which I have never ventured to indulge in the luxury of a bath. The sulphurous vapor which issues forth when the door is opened is, enough for me. But I believe that, if judiciously taken, it would be invaluable in rheumatic complaints. Most of the baths are very large. Conceiv-

a room eleven feet square, all of stone. The bath, with the exception of a ledge of stone about a foot broad, is the floor, and to that you descend by three stone steps. 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 not filled, and then the patient sits on a 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 *doucheur*, 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 *doucheurs*, 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 woman, 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 unskillful 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 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 whether this would be any advantage. It is often said, that in wine-producing 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 morning by vociferous singing, and on looking out, saw six young men huddled 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 Dukas of Savoy 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 most 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 Sabbath there is service enough going on in the church from five in the morning till

after mid-day; but at the principal hours of service there are stalls near the church-door, and beside its very walls, for the sale of shoes and drapery, small wares and seeds. I have seen shops enough open in London on Sabbath, and mechanics pursuing their vocation in the streets of Paris, on that day, but never till I came here did I see stalls set up near the church-door, and buying and selling going on without, while the service was going on within. O! for one with a scourge of small cords to drive these sellers away from the courts of the temple.

Here, as in other Roman Catholic countries, the Blessed Virgin is a principal object of idolatrous veneration among the people. Here she has obtained a 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 shrine 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 healing waters. The readers of Horace will remember an allusion to something similar in one of his odes—the votive 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 Jerusalem, but here there is no concealment. The worst evils of Popery are exposed, in the most public places, to the sight of all. The day before yesterday, I visited Chambéry, 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 inscription 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, 300 days of indulgence, every time that they shall recite, with a contrite heart, before this cross, 5 pater, 6 aves, and 5 gloria pater, with power to apply this indulgence to the souls in purgatory."

"Holy Mary Magdalen, pray for us."

The inscription on the second is as follows: "His Eminence, Monseigneur Alexis Billot, Cardinal Archbishop of Chambéry, 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 contrition, 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 endeavor to transmit unimpaired posterity the precious privilege of religious 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 not 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 animated 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 has yet done, and become one of the happiest and most influential countries in the world.

W. B. C.

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

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

Lost and Saved.

ANOTHER STORY IN THIS ANNALS OF PRAYER.

By the Rev. S. Ingrams, D.D., Editor N. Y. Observer.

Is it any use to pray?—is the principal question of the times; and as facts are better than theories, and example more than argument, I will give you one instance out of hundreds that might be cited 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 translations 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 myself by the sin and folly into which I have fallen, and am ashamed to come to you. But seeing in the *Tribune* an advertisement of a book by you on prayer, I was reminded of the kindness of your manner to me in former 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 man?"

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

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 confession. 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 Dear 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 when you come to me. I want to see you, and, with the help of God, to serve you. 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, bear-eyed, trembling drunkard; wreck, ruin, shame, all over his wretched face. I took him by the hand with a cordial welcome, and he said, "You see! '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 tears 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 thing has been going on from bad 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 hold 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 canker. 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 visage so marred, the bloodshot eyes, the sickening countenance, the shaking limbs of a man of forty-five, said "no hope," so plainly that I was on the verge of despair. 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 sacred to be repeated, though they were 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 20 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 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 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, educated man becomes a sot, he is lost. I never knew one to be saved so far gone as that."

We had now reached the corner of Fourteenth street and Broadway, and were to part; as we were shaking hands, we picked ourselves up one another, Methodist, Unitarian, 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 joy. Forty-eight hours since I had seen him, and he was yet firm; not having tasted of the cup of wine. He told me of the Sabbath, of his sitting with his wife and daughters in the church, "clothed and in his right mind." Day after day, and then, with longer intervals; I saw him at his office, and marked the progress of his deliverance from a thralldom the darkest, drearful, and most hopeless into which mortal man is ever 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 useful 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 idea of prayer. To the Tyndallians it is all Greek or nonsense. To you, who believe, it is the philosophy of the Christian religion. So far as I know, there were no other agencies employed to save this drunkard than those recorded in this paper. In his besotted 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 pitiable state. If his life from that day was a better life; if his wife had her tears and sorrow wiped away by the hand of Infinite Love; if his daughters, grown-up young ladies, once more held up their fair faces covered with smiles of peace and joy; if the household, after years of anguish 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. I 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 looting 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 house.
3. 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, never 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 hair.
10. Never interrupt any conversation, but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.
12. Let your first, last, and best confidants be your mother.—*Over Optic's Magazine.*

Begin every day with prayer. It is the golden key that unlocks heaven to your soul. Blessings on you. End every day with prayer. It is the same golden key that locks you up under heaven's protection.

Thou, God, Spent Me.

One day a lady came home from shopping. Her little boy did not run to meet her and throw his arms around his neck, 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 face, 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 undress him to go to bed, he said, "Mother, can God see through the crack in the closet door?"

"Yes," said his mother.

"And can he see when it is all dark there?"

"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 into the closet and ate up the cake. I am sorry, very sorry. Please forgive me; and he laid his head on his mother's shoulder and cried bitterly.—*S. S. Visitor.*

Who Made It?

Sir Isaac Newton, a very wise and godly man, was once examining a new and fine globe, when a gentleman came into his study who did not believe in a God, but declared 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 miserable? You can live as it were among beautiful flowers and singing birds, or in the mire, surrounded by fogs and frogs. The amount of happiness you can produce is incalculable 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 eyes, and love grow in 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 that will refuse a smile,
The sorrowing brow to cheer,
And turn to ope the heart of gulf,
And check the falling tear?
A pleasant smile for every face,
Oh, 'tis a 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 denominations 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 "Your Holiness."

Moseigneur, which once was copiously employed, is almost forgotten as a royal title; the last lay personage who bore it was Prince Napoleon: it now belongs exclusively to prelates.

Eminence 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 Serenissime;" the Ecclesiastical Electors of 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 did not, perhaps, 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 joy, the best one will be glad and enthusiastic. If they are borne down with sorrow, their praises are only for the consoling and sympathetic. Just in so far as the sermon is suited to the hearer, and is blessed to the edification by the Holy Spirit, will he find it such as he will greatly prize. The really good hearer will find something helpful in all, and now and then he will be flooded with happy emotion.—*Selected.*

You cannot tell the size of a flower by the size of its seed. Nay, a grain of mustard seed is indeed the least of all seeds; but when it is sown in the heart of the sower, it grows to the size of a tree, and its branches are that mysterious gift of growing.—*Edward Garrett.*

Too Shocking!

A correspondent of the *English Church Herald* (we copy an extract from the *London Record*) enters his solemn protest against the burial of Dr. Livingstone in Westminster Abbey, on the ground that he lived and died a Presbyterian: He writes:

"I am not naturally credulous, and yet I want proof that he has a claim upon us and upon posterity to be considered a great and 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 rest in Westminster Abbey! He lived and died, I believe, a Presbyterian. He had forsaken the faith of his forefathers and associated himself with a sect which (on a par with Dissenters in England), from having no divinely appointed ministers or teachers, can have but one available sacrament, 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 Ashanter, or the King of the Cannibal 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 desecrated by the presence, within the same mausoleum, 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 depths of Africa, far away from human observation, utterly 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 deed 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 distinguished philanthropist and Christian, and, as in the case of Cromwell, who was nothing but a Congregationalist, 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 publishes 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 applaud just such bigotry as this.

The Tarus, a Curious People.

Their traditions point to an entirely different derivation from the Red Karens. The Red Karens say they came from the borders of China or Ava, on the north; but the Tarus, that the homes of their fathers 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 Karen tribe, but common among the Oraons and other Dravidian tribes on the borders of Assam, of erecting a bachelor's hall in every village, in which all the large boys and young men are compelled to sleep every night.

Mr. Cushing writes, "The unmarried men wear a picturesque head-dress, adorned with beads, silver, and tufts of feathers. When a man takes a wife, he gives up his head-dress to her, and never uses one again."—*Baptist Missionary Magazine.*

"Cheap" Things.

Just so long as purchasers 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 beef at a dollar and a quarter a pound, sees his customers abandon 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 wishes. With a great majority of people cheapness is seductive beyond everything else. It is the pressure of this class for lower price that leads to so much inferior production. Whether there shall be adulteration and shoddyism 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 first-rate 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's Journal.*

The Premier as 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 shine wherever they appear. He does indeed not affect show; he makes no unreasonable pretensions, 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 zealous, and gives the man of ability and worth hope that his merit may now be recognized; while the indolent and indifferent are spurred to exertion from the fear of disgrace. Mr. Mackenzie, moreover, is supposed to have some special knowledge of the subjects he has to deal with. A contractor himself, his fortune having been made in that branch of industry, he has the advantage of some special acquaintance with the subjects with which he has to deal. His strong points are his freedom from intrigues, and his character for sobriety."

Fervent Prayer.

The river that runs slow, and creeps by the banks, and begs leave of every turf of grass to let it pass, is drawn into little holes, and spreads itself in smaller portions, and dies with diversion; but when it runs with vigour and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep 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 faith; accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot 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 stays not until it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—*Jeremy Taylor.*

Four Impossible Things.

1. To escape trouble by running away from duty. Jonah once made the experiment, 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 believer. It burns up the dross, and makes gold shine forth with unalloyed lustre.
3. To form an independent character, except when thrown upon 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 feeble; cut away its protectors, and the first 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 rely 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 post only. Therefore prefer rather to climb 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, 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 be, but do not leave them with scarcely bare necessities hereafter, 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 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 surviving 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 devilry for the persecution of truth. It most resembles the private inquisition in which that diabolical monster, Cardinal Carrada, found the delatation of his soul. The rack, the horse, the boot, the cord, the wheel, the strangling chair, screws for the thumbs and arms machines to crush, or compress, or dislocate, or stretch the human frame, are collected as ghastly 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; scent boxes with concealed knives to leap out and gash a woman's cheek who used them; jewel cases, from which long, sharp needles darted forth, or a pungent, detonating 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 ingenuity—the relics of a time when the sunken-eyed, shaven-crowned families of the holy office could gloat over the sudden horror and agony 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 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, a man of integrity, an upright man of all his business transactions. There may be honesty where there is no piety, but where there is piety there will be found honesty. Says Longfellow: "Morality without religion is only a kind of dead piety, an endeavor to lead our lives on a steady sea by measuring the distance we have to run, but without any observation of the heavenly bodies."

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FRIDAY, MAY 20, 1874.

NOTES TO CORRESPONDENTS.

We have again to ask our correspondents to cultivate brevity. Other things being nearly equal the short communications will always have the preference over the more lengthy. We have recently had to read some disquisitions so painfully 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.

UNION DISCUSSIONS.

The meeting of the General Assembly and Synods of the Presbyterian Church 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.

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.

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

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 religious 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 good fun, is our advice 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 time.

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 adopted in the Presbytery of Huron, I find the following explanation of the Fourth Article of the Basis. As 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 Presbytery. 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 Church to definite relations to any foreign Church whatsoever, and positive in so far as it expressly 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 determine."

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 no 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

3. 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 are 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 the Basis.

4. We are told "It expressly state" that certain ministers &c., are to be received "in accordance with the terms and regulations which the Church in its wisdom may from time to time determine." There is no express statement of terms. The express 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 definite 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 ecclesiastical relations must be spoken of although the same seems unnecessary. The interpretation of the Presbytery is not the natural one, and Mr. Campbell, at least has not been led to adopt it. But why insist on such an ambiguous article at all, which, as explained, only pledges the United Church to receive ministers from such churches, on such terms, and in such manner, as not at all signify at any time please.

HOME MISSION WORK.

DEAR SIR,—Attention has several times been called to some features of our Home Mission work, which are neither encouraging nor satisfactory; but, although it is admitted that the progress in many places is not what it might be, their seems to be a conviction on the minds of those even best acquainted with the subject, that the present system is the best that can be devised.

Without directly questioning this decision and certainly without any desire to find fault, I venture to repeat in a somewhat varied form, statements which have substantially been made before with respect to this very important department of the work of our church.

The embarrassment of the Committee for want of funds, in the presence of so rapidly increasing demands upon them from the newer parts of the mission field, together with the unsatisfactory condition of many of the older Stations upon which much labor and money have been expended, are things which we, as a church, can scarcely accept as beyond improvement, without earnest and thorough examination.

One thing is evident, we must have immensely 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 look 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 dates is left out of the question in order to simplify the view.

The first column, as will be seen, is the date of the opening of the Station wherever that was given in the report.

The columns to the left and right, of the centre dividing line, except the two last to the right, show the comparative amounts contributed by the stations, and paid by the committee, in 1867 and 1871 respectively the first to the left, not given in the report id '67 merely standing to correspond to the first in '71, the amount per Sabbath paid

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

Table with columns for Stations, When opened, Raised by St. per Sabbath, by H. M. C. per year, and Increase of Grant. Rows include Kennebec, Chateaugay, Alexandria, Ottawa Grants, OTTAWA, East Gloucester, Templeton, Upper Ottawa, Russell, BROCKVILLE, Westport, KINGSFORD, Lansdown, Glenvale, Fredricksburg, North Hastings, Huntington, COBURN, Minden, Kilmount, Warsaw, TORONTO, Cedar Grove, FARMER, Benclville, GUELPH, Arthur, North Luther, South Luther, STAFFORD, Burns Church, LONDON, Vienna, Oil Springs, Conna & Mooretown, Dorchester, Brooke, CHEATMAN, Dover & Wallaceburg, HURON, Bethany Church, Stephen & Hay, Goderich, GLEN WOOD, Collingwood Mountain, Holland.

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 Oscego preached from Isaiah 57th chap. and 7th verse. After sermon the ordination was proceeded with in the usual way. Thereafter the Rev. Mr. Moore addressed the newly ordained pastor and the Rev. Mr. Prof. McLaren, W. Reid, J. M. Cameron, MacKenzie of Almonte, the congregation, on their respective duties. On the subsequent evening a very successful soiree was held in celebration of the event, with speeches of the usual character.

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 ago, we find the years of dependence ranging from 10 to 20 or even to 30 years, a fact somewhat startling when we consider that this list includes considerably more than one half of the total number of stations on the report of '67, and look forward to the number of new stations which we hope may be opened during the next ten years. But this is not the essential feature of the representation. If they had become self-sustaining even after such protracted infancy, or if even a majority of them gave good evidence of becoming so at an early day, we might anticipate the future with somewhat less anxiety but the examination of the reports gives no ground even for such doubtful encouragement. And, that I may not occupy space unnecessarily, let me simply indicate one or two of the prominent features of the comparison.

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 grant, for the same time, was almost five times as much, or, between \$700 and \$800; certainly an unexpected result. Increased aid indicates, not increasing vitality, but failing strength.

But, again, of the forty stations included in this aggregate; seventeen have actually 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, eleven 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 end.

Other comparisons will readily support themselves on an examination of the table, but those indicated will be sufficient at present.

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 continue to require assistance for many years. That the amount of aid thus required is not perceptibly reduced even by years of missionary labour expended upon them. That these facts give evidence of a loss of courage and of decreasing earnestness on the part of the people. That we may expect similar results to follow similar administration in the larger mission field now opening. And that the extension of such results can only increase the embarrassment of the Committee, and more severely paralyse the Church in missionary enterprise. In next number I hope to be able to state what I believe to be the principal cause of these results, and to suggest some means of improvement.

Yours truly, G. BRUCE.

COOKE'S CHURCH, TORONTO.

INDUCTION OF REV. J. G. ROBB, B.A. On Thursday the 21st Inst., the C. P. Presbytery of Toronto inducted the Rev. J. Gardner Robb to the pastoral charge of Cooke's Church, Toronto. There were present the Revs. Dr. Topp, Prof. Gregg, J. M. King, McKeith, Pottigrew, R. Wallace, and J. G. Robb. Before the reg at service began, the ordinary question was put to the congregation, as to whether any objections existed regarding the character or doctrine of Mr. Robb. After the usual devotional services had been engaged in, the Rev. Mr. Carrick, of Orangeville, preached an eloquent and impressive discourse, taking for his text the last verse of the second chapter of Nehemiah—"Then answered I them, and said

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

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

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

An address was then delivered by the Rev. Mr. Reid, touching the duties attaching to the office of ministers of the Gospel. 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 above Church met in their place of worship, after partaking of refreshment in the basement, in order to give a reception to their newly installed minister.

The choir was occupied by the Rev. Mr. Reid, and amongst those present were the Revs. Dr. Topp, Prof. McLaren, Principal Cavan, Prof. Gregg, J. M. King, D. J. McDunnell, R. Monteith, J. Potts, G. G. G. G. 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 pastor.

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 fallen 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 lived 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 request 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 those belonging to other denominations.

Aid. Martin said he was grateful for the position that 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 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 and as a body, and also by the congregation he could not help saying a few words in response 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 church so long and so well. 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 able to show his appreciation of the kindly spirit contained in it. Although he himself was a Presbyterian, and of a Presbyterian family, he prayed for the prosperity of all 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 together. It was requisite, if a church would be prosperous, that it should be a missionary church. Unless it grew and spread its branches far and wide, it ran the risk of decay. The secret of church success lay in the activity of each individual member, and it was necessary for the whole congregation to feel their responsibility. It was no use depending too much on the unaided exertions 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 AMERICAN PRESBYTERIAN. 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 Presbyterian such portions of the printing required by that body as they can do as cheaply and expeditiously as it can be done elsewhere. By this course, while affording encouragement to the enterprise, and an incentive to the proprietors to keep it abreast of the requirements of the Church, the usefulness and under-standance of the paper are not endangered, as by an offer of direct monetary assistance."

Salvations of Heathens.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—As both "Canadensis," and "A Reader," have now given what I suppose their "Final Statements," will you also kindly permit me to give mine. I certainly have no desire to prolong this discussion, if the subject, in either of the manners in which it has been handled, has become nauseous to any considerable number of your readers. That is to be deprecated, 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 no reason to complain very seriously as to the reception my apparently unwarranted interference in this discussion has received. I was prepared for getting what "A Reader" calls "a good rap over the knuckles." This I have not got 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 qualifications for such work, that we have not; and I am not sure we can plead their example in pursuing such a course. I may also say, once for all, to "Canadensis," that could he give me 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 their ignorance; could he 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 embrace but resolutely, and delightfully preach it. Nay, I should do more. If I could but get some solid foothold for believing, not merely in the universal restoration of all our sinful race, but of all lapsed 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 modifying 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 destruction? And I therefore repeat, that "A Reader" erred by defect, in not asking "Canadensis" to 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 righteousness and impartiality—nor even the question of "being judged by works," &c. &c., that we are called to discuss; but, what construction can the language of the Apostle legitimately bear in reference to either salvation or destruction? When this has been settled—which, I insist, is the point on which to fasten our regards—then come in those questions of God's righteousness and impartiality—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 construction which the Apostle's language rightly bears. Surely this must be admitted. 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 bow 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-solenn 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 never 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 without law shall also perish without law." 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 embracing the whole of God's revealed mind then possessed by the Jews, and which so many of 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 perish;" that is, "are made naked," or are "unbridled lawless," as Gesenius says; and therefore are experiencing the heaviest calamity that man can know. But I shall perhaps return to this. I ask the attentive reader to mark, and ponder, the solemn utterances. I repeat the Apostle here affirms, "that they who sin, in such circumstances, perish. There is no doubt about the word thus rendered by our translators as far as I know; and I do not suppose that "Canadensis" will call the rendering in question. And, if so, why will he and others persist in contradicting the Apostle? As they undoubtedly do, though it may be unintentionally. When he says they perish;—"Canadensis" and others, say they may be saved. Is not this to set other opinion against that of the venerable apostle? And how? Baxter says:—"It is much unknown to us," when it is thus clearly revealed. I cannot comprehend, unless by overlooking this simple point, and consecutive passages. But it is also further to be noted, that if the apostle says, "they

perish;" they perish under peculiar circumstances—"they perish without law." That is, if they have not had God's written revelation, 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 know 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's addition to God's truth. "To whom much is given, of them the more shall be required." It shall be more tolerable 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 gradation of responsibility, guilt, and punishment, according to privilege and opportunity enjoyed. So that there now come into full play the consideration of righteousness, and impartiality of God in so dealing with men—even with these heathen; 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 heathen to perish. And that the disobedient Jews have all the greater guilt, and punishment, because "they sinned in the law," having God's revelation and ordinances of Divine worship, so plentifully enjoyed. But what does the Apostle's allusion to "the law written in the heart" amount to? Is it introduced to modify the sweep of the condemnation of the heathen so as to remove it? Or is it introduced to intensify, and thereby ratify it? I understand it in this last sense. The apostle surely 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 apostle to be anticipating a possible objection to the terrible sweep of the condemnation he had thus pronounced. It was as if one had said—If God has not seen meet to give me the light of His revealed 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 thinking beings, as flowing from the possession of intelligence; or from the operation of conscience, as presiding in solemn judgment, over the spiritual goings 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 jurisdiction, it may be, not sufficient by reason of sin to secure acceptance—for that is hopeless in all—but still available to fasten and establish, a serious responsibility, and guilt, and condemnation, and utter ruin. This is my understanding of the Apostle's language and reasoning. He is thus seeking 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 possess; so as to prepare the way for the full and glorious announcement of how acceptance and salvation may be enjoyed in greatest measure. Verily, "Canadensis" 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 salaminity 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 water," which are certainly dreadful privations; but He threatens what He thinks 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 Scripture full 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 counsel thee to buy of me gold tried in the fire, 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 wedding 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 are naked and bare, having no knowledge of God, or His salvation, and to which answer those words of the prophet "My people are destroyed for lack of knowledge." And if the people of God are so destroyed; much more, surely, the heathen, who are utterly destitute. Thus, taking the rendering of Solomon's words "Canadensis" hath given; it is sure to have a very intimate bearing on the subject on hand. But Gesenius renders the words "Where there is no vision the people perish," by: "the people are lawless and unbridled;"—as exhibiting another phase of the truth, namely, the absence of those restraints which flow from the knowledge, and fear, and love of God.

And Paul, in the last verses of first chapter of Romans, tells us how far this lawfulness went; and what was its issue in the righteous judgment of God. "Canadensis" may now see my design in asking him for his exegesis of this passage in Romans, as well as of the others in Proverbs. And "A Reader" may also see that there was some ground for my statement, to which both Philus and he object. "Canadensis" will also see, that I agree with him in that "isolated passages are not to 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 intimatedly bear on the exposition of the passage, and determine its meaning. This examination should not be shunned. There is another principle that might have been brought into requisition in connection with this discussion, and which could be made to do good and effective service—I mean "the analogy of faith." It would have conducted 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 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 earnestly desired to have had at least specimens of these "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 rest. 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 earnest hope, that the discussion now closed may not be altogether fruitless. Yours respectfully, DANIEL ANDERSON.

MINISTERS MUTUAL BENEFIT SOCIETY.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—As many of your readers are interested in the overture of the Chatham Presbytery ament 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 is stated that the Rev. Mr. Warden "from carefully compiled 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 compiled statistics." Will some of your readers, who are good arithmeticians 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 PRESBYTERIAN.

SIR,—In reference to the letter of A. B. C. regarding certain divisions of the Paris Presbytery (in the matter of translating or non-translating ministers) permit me to say—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 Ingersoll, burdened with a heavy debt, influenced the Presbytery, I doubt not, in refusing the translation. As I moved Mr. Wright'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 facts of the case. Yours truly, WM. COCHRANE, Clerk Paris Presbytery. Toronto, May 23rd, 1874.

Begin every day with a prayer. It is the golden key that unlocks heaven to your doors. Blessings on you. End every day with prayer. It is the same golden key that locks you up under heaven's protection.

Mr. Laing and Union.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I am not going to prolong a controversy with Mr. Laing, but there are two points of importance which he raises in his last article to 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 "Draft of an Answer to the Dissent" and Protest" of those who seceded. That opinion was a sound one; but it is applicable to the Canada Presbyterian Church, I presume, as to our Synod, "that for the Synod, by its own mere motion, to alter its style or designation in law, would be at once to alienate a vast amount of the property of the Church." I suppose the property of the Canada Presbyterian Church is in some manner secured to it; and I apprehend that the Legislature must lend its aid towards changing the titles 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 clergy 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 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," 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 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 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 representative 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, represent one of the Imperial 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 date, at least, surely the "Church of Scotland" has no right in Canada. Your obedient servant, ROBERT CAMPBELL. Montreal, May 1874.

Montreal, May 1874.

Sabbath School Teacher.

LESSON XXIII.

June 7. THE SERPENT OF BRASS. Numbers 21: 4-9.

COMMIT TO MEMORY, v. 8, 9. PARALLEL PASSAGES.—2 Kings xviii. 4; John iii. 14, 15. With vs. 4, 5, read Num. xj. 6; with v. 6, read 1 Cor. x. 9; with v. 7, read 1 Sam. xv. 30, 31; with v. 8 and 9, read John viii. 23.

CENTRAL TRUTH.—There is life in a look. LEADING TEXT.—As Moses lifted up the serpent in the wilderness, even so must the Son 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 symbols 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. 5. It is the language of pride and unbelief. It denies the grace, wisdom and goodness of God, and the sincerity of Moses. The disease had become chronic; and the blessings given are belittled and even hated; "this light bread." No language could be more contemptuous, for the word "light" means vile, despicable. This sedition against Moses was the more trying to him, as Aaron had died in Mount Hor, xx. 28. Without dwelling on the us, of which we have had several times to make a study, let us examine the occasion of it, the punishment and the remedy for the present transgression. I. THE OCCASION is in the circumstance of the people, Edom's valleys being abundantly furnished them, ch. xv. 31; "the people had to go by way of the mountains of Edom, or get round the head of Edom."

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 flat with a poor stunted 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 bottom of the vessel. (See Palmer's Sinai.) They were several days here, felt the discomfort, and began the murmuring. Circumstances often make temptation. Itches, poverty, opportunity, health, sickness, disappointments may do it. We should be thankful when we do it in favourable circumstances; and when we are in unfavourable, we should cry to God for grace, that we faint not in the day of adversity.

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 sinful. Our Lord was in the wilderness, "and an hungered, but he did not thus murmur Why?" See John xiv. 30.

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 purpose.

Serpents bit them. "How fitly," says Bishop Hall, "they had carried themselves as serpents to their governors." They had slandered Moses; they had reproached God. He hears the prayers of the sincere, and often answers them in ways they did 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 dangerous.

The punishment came without reference by God to Moses. The blow 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 live."

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 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 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 results.

How would a Hebrew feel when looking?

- (1) "I am bitten and in danger of dying." (2) "I would fain live." (3) "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 matter how 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. 3, 4, "and the wages of sin is death." Rom. vi. 23. 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 30; Acts ii. 37; Ps. xxv. 11. (3) "Jesus is the way, the truth and the life. God says he is able to save to the uttermost, Heb. vii. 25. His servants declare this. 2 Cor. v. 20. I believe this testimony. I will go to him. I believe. I look to him." Isa. xiv. 22. So a sinner is saved.

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 the people—murmuring—against whom—their break—what—how regarded—why—how punished—its fitness—kind of serpent—why "fiery"—effect on the people—their angry words—how answered—remedy to us—their penitence—to whom declared—change—Moses' course—God's grace—lesson to the people—the remedy—through whom—why—the efficacy in what—effect—the after-use of the serpent—how used—analogy, explained—how Jew looked—his state of mind—how a sinner looks to Christ—the effects in both cases, and lessons to us.

Scotch News from Montreal for Voluntary Churches and Canadian Judges.

Editor British American Presbyterian.

My Dear Sir,—A short time ago, a friend placed in my hand a pamphlet by the Rev. 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 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 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 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 action of Church 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 Judge Johnson, and thoroughly concurs in those propounded by certain Scottish Judges in connection with the Cardross case. "Judge Johnson," he says, "more than once employs the word 'voluntary' to describe religious organizations that are separate from the State, and 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 interfere with the determination of the majority of the body of which the complaining party is a voluntary member, except in certain strictly defined cases of disposal or misappropriation 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 to keep Church Courts to the observance 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 punishment 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 judgment 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 whether 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 expected, against refractory ecclesiastics who have the hardihood to tell their Lordships that they are meddling in matters which they have nothing to do with, and in favour of those who are ready to redress the wrong which, in their Lordships' 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. Some 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 alliance, and that therefore there ought to be no State Churches. One main reason, among others, why they are voluntary in principle, is that they believe the Church cannot be in alliance with the State, without being couched under responsibility to the civil power in her administration of the law of her only Head. But Mr. Campbell's view very effectually disposes of that ground of voluntarism. According to him, voluntary Churches have no advantage in this respect over established Churches, or rather they ought to have none; and he believes the Cardross case settled the matter for Scotland at least. Here, he would have Judge Johnson to know, the civil judges have vindicated their

just claim to keep voluntary Church Courts to the observance of their own laws, and allow the voluntary Churches that they gain nothing in this respect, by being unconnected with the State. Should Mr. Campbell's pamphlet get across the 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 power that belongs to civil courts in relation 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 Cardross case. Having very considerably 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 non-established 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 McMillan, a Minister of the Free Church of Scotland was deposed from the office of the ministry—he alleged irregularly—by the General Assembly, the highest ecclesiastical 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 Jarviswoode. The pleas set up by the Free Church authorities in defence, covered substantially the ground taken by Judge Johnson, that being a voluntary association, any one who was not satisfied with their action was at perfect liberty to withdraw from their communion, and that they were not amenable to the Civil Courts for the manner in which they administered 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 he had suffered from the alleged illegal action of the Assembly. The Church authorities brought the case in appeal before the highest 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 Jarviswoode, 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." I suppose I have quoted enough, without giving Mr. Campbell's quotation (not from the deliverance of the Court but) from the speech of Lord President McNeil, of whom let me say, notwithstanding Mr. Campbell's 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. Campbell'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 compromise 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 summon the Session, Presbytery, 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 ecclesiastical 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 me refer to a few particulars. The case was not first tried before Lord Jarviswoode, who was not on the bench when Mr. McMillan first brought his case before the Court of Session. And whatever Mr. McMillan expected, he did something more than enter an action of damages against the Assembly. He asked to have their sentences "reduced, retraced, rescinded, cassed, annulled, decerned and declared to have been from the beginning, to be now and in all time coming, null and void, and of no avail, force, strength, or effect in judgment," and to be himself "restored and restored thereagainst in interim," and solaced beside with £8,500 sterling of damages. The Lord Ordinary (Jarviswoode), I believe, for I write from memory) before whom the case first came, refused—properly, according to Mr. Campbell's view—to entertain Mr. 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 discreditable inaccuracy in Mr. Campbell's account of the case, is his intimation that a compromise was effected between the parties in the suit. 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 Session to carry out the views of Lord President McNeil in relation to non-established 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 carried had it not been for the unexpected turn which the matter took. What that higher court would have declared the law of Scotland to be, cannot of course be known. As yet,

however, the competency of such actions as those of Mr. McMillan is not settled by law of Scotland. In the progress of the case, it 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 that in this they had the cordial sympathy of the adherents of the Established Church, who, hoping that the views of these 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 Jarviswoode, 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 ecclesiastical sentence, was a startling novelty, 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. Gould (Reformed Presbyterian), who spoke at the meeting:—

- 1. "That the very idea of a Church implying the right and duty to depose itself purely by the exclusion of unworthy members; and that 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 malicious 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 Cardross 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 enlighten the public mind on the principles which it involves.

Such are the views of the non-established Churches of Scotland in opposition to those which were enunciated by Lord Jarviswoode, and afterwards by Lord President McNeil, 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 enlighten Canadian 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 perfect liberty to hold what opinions he considers right. But I have considered it my duty to call the attention of my brethren to the proof which his pamphlet exhibits, that views are held by ministers of the Church of Scotland in Canada, wholly at variance with a fundamental principle of the Canada Presbyterian Church. I suppose, after all that has been said 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 "unanimity of sentiment" in both Churches, in relation to the "liberty and right of the church to administer 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 not ask to sign an Article on the subject, because that would not be courteous! Union or no Union, I wish my brethren to be honest. I wish them, knowing what they know, to say frankly that this principle of Church Independence may be an open question in this country, where 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 declare 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. If they are so, let them come frankly out with it, and let there be no more drivelling about the substantial identity of the proposed Basis with that of 1861, and about "unanimity of sentiment." But let them beware of placing confidence in the soundness of the Judges, while they are indifferent to the soundness of our ministers. Let them remember that the Bench has a wonderful power of legislation in its own peculiar way. Some of us have a vivid remembrance of the bitter fruits of "judge-made law," though others seem to have lost it; and the voluntary churches of Scotland have only had a narrow escape from suffering under the perpetration of the same iniquity. It is narrow that Mr. Campbell actually thinks the matter to have been settled against them, wishing the hope that Canadian Judges may yet be "with the eyes" of Lord President McNeil,

which they may sooner than any of us imagine, if we forget that "eternal vigilance is the price of liberty."

I am,
Yours truly,
JAMES MIDDLEMISS.

Elora, May 15, 1874.

Knox Church Dundas.

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

Friday evening, the 15th inst., the handsome 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 6th 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 ostentatious unnecessary display about it. The Rev. John Laing, pastor of the congregation, performed the ceremonial services and commenced the proceedings by announcing the 102nd Psalm, which the assembly sang 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: Exodus, 35th chap., 4th v., "And Moses spake unto all 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; whosever 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 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 Hosts.

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 Knox Church. He congratulated them on the great progress they had made in pushing the work ahead, and was pleased to remark the interest the congregation had always taken in the church. He then read the following

MEMORANDA.

KNOX 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 pastor 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 seceding 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 seating 800 persons.

In the previous year, viz. 1846, a church built of stone had been erected 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 Presbyterian congregation being without a minister, formed a union with the congregation of Knox Church, sold their property, and made common cause with them in building a manse and maintaining Gospel ordinances.

On the retirement of Mr. Stark, the Rev. John McColl was ordained and inducted as pastor over Knox Church on October 24th, 1866, the congregation having increased, the church was enlarged and improved, and a school house was erected at the year in 1868. On the translation of Mr. McColl to the charge of the Central Church, Hamilton, the Rev. R. H. Hawkins was inducted as pastor; and on his withdrawal, from infirm health, the Rev. John Laing, M.A. was inducted on November 24th, 1872.

On the morning of December 6th following, a severe storm of wind and rain, lifted the roof of the church and generally wrecked the building to such an extent that it was deemed proper to take it down. The new

church, in the foundation stone of which this memorandum is laid, was begun immediately 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 fifteenth day of May, in the year of our Lord 1874, by Mr. Thos. H. McKenzie of Dundas.

The following is a record of the officers, boarders of the congregations and others connected with the erection of the church. The Session: Rev. John Laing, M. A.; Elders, Messrs. John Quarry, Alexander Ogg, James C. Wyld, and Archibald McTaggart.

Managers: Thomas H. McKenzie, John Dickie, John Rankin, John Bortman, Hugh T. McGill, William B. Irving, Duncan McFarlane, James Morcor, Thomas Wilson, J. Findlay Smith, Alexander D. Cameron, Thomas Kennedy.

Trustees: Thomas H. McKenzie, John Dickie, John Quarry, Thomas Kennedy.

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

Architects: Messrs Smith & Gemmel of Toronto.

Contractors: Stone and brick work, Messrs. Palmer & Hickey; carpenter work, Messrs. Morcor & Casey; plasterer, Mr. John Kerwin; painting and glazing, Mr. Chas Patterson.

The estimated cost of the present building is over \$10,000.

The next thing was the depositing of the jar beneath the corner stone. It was a small fruit jar—"the Gem"—containing the customary coins of silver and copper, a copy of the latest numbers of the True Banner, Spectator, Times, Mail, Globe, BRITISH AMERICAN PRESBYTERIAN, The Home and Foreign Record of the Canada Presbyterian Church, the last annual report of the Knox Church congregation, and the memoranda containing the history of the old church. The jar was sealed 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 the hammer and declared it well and truly laid, expressing the hope that it might remain 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 trusted they would come into full possession before the leaves of the next autumn had fallen. 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 enterprise, 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 Rev. 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. Kennedy. Of those who belonged in the year 1840 only seven now remained. Time had thus made a great many changes in the past, and no doubt would make us 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. Garthshore.

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 generously allowed them the use of their edifices for worship. The ceremony 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 the future. He concluded in fitting language by reminding them that at the same time 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 echoing strains the people dispersed.—Hamilton Spectator.

A Swedish Summer Night.

So beautiful a bit of description as this relating to Sweden, which Clemens Petersen pens in the May Galaxy, is peculiarly refreshing to the dwellers in this rude climate:

The summer days are very long, and the sun, after setting, sinks only a few degrees under the horizon, filling the whole space during the night with a mystical luminousness which makes even the pig-sty romantic. At midnight you can walk in the garden and read a letter from your mother. And how singular the letter is! Every word in it has a new meaning, and so has every object around you. The trees do not suck and heaven and soil for a bit of existence; no; they breathe, they live, they whisper about Paradise. Swedenborg's idea of spiritual bodies was by no means a grotesque notion. It was a genuine child of the Swedish night. All individual sounds, the chirping of the insects in the trees, the clapping of your steps on the rocky path, the crackling of the paper in your hand, are hushed by the deep stillness which flows from the terrace with the lonely lake and the amber pine forests, draws nearer and nearer till it covers all the world with silence. Only one individual sound can be distinguished; one single drip of water falling into a silver basin; one single note struck on the harp; one single note of music. It is the echo of the spirit's presence; a hundred miles distant, far off among the mountains. Distance means there strength. The infinity and the interpenetration of

Scientific and Useful.

EXPANDING THE LUNGS. Step out into the purest air you can find...

PRUNING TOMATOES. That tomatoes are benefited by pruning we have not the slightest doubt...

LEMONS WHOLESOME. When people feel the need of an acid, if they would let vinegar alone...

REFORM AT THE TABLE. Madame Loyson, wife of Pere Hynointhe, writes to the New York Herald...

HOW TO MAKE A MUSTARD PLASTER. How many people are there who really know how to make a mustard plaster?

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Invite special attention to their New Stock of MERINO AND COTTON HOSE...

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Miscellaneous.

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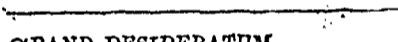
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