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The Pastor and People.

No Room for Jesus.

O plodding life, crowded so full of earthly toil and care!

O busy brain, by night and day Working with patience rare,

O throbbing heart! so quick to feel In others' woes a share,

O sinful soul thus to debase The being God doth spare!

Least soon the bitter day shall come When vain will be thy prayer

Becher's Yale Lectures on Preaching.

THE DIVINE NATURE IN HUMAN CONDITIONS.

I shall speak this afternoon of the manifestations of the divine nature in human conditions.

Christ was a man of the people and never left them. He never went through the appointed priestly education.

His was a universal sympathy, not a sympathy like a cloud floating over a continent and raining alike on all things.

without thinking "that bush likes me?" So Christ's sympathy exhaled such sweetness to universal hearts.

Early in the life of our Saviour there was developed a great susceptibility to the sentiment of love.

It should be noticed, that the variety and many-sidedness of Christ's character made him the most attractive and fascinating man of his age.

Now, first, he who preaches Christ and fails to make him the chief among ten thousand and altogether lovely does not preach Christ as Christ preached himself.

You must preach Christ in a doctrinal and systematic manner sometimes, perhaps, but the burden of your preaching must be to show that he is the Saviour of sinners.

Young gentlemen, it matters very little what success, what titles, emoluments or pleasures you get here.

As one sensibly remarks. Making a profession of religion is like enlisting in the army.

The Joy Set Before Us.

BY REV. THEODORE L. OUTLER.

Our Divine and suffering Lord in the deepest anguish of Gethsemane and Calvary, had a "joy set before Him."

He foresaw a child of sin fleeing from under the just wrath of God. He hears that penitent's cry for mercy.

But we must multiply this one by myriads of millions. We must take into the estimate all the happy hours of all the holy lives that were born at Calvary's Cross.

With what bitter price bought He our ransom! But He shall be repaid when He beholds Heaven thronged with the trophies of His sufferings.

Here is a sweet lesson for every one of Christ's disciples. Life's daily crosses are to be borne with a constant forethought of the joys that are to come after.

Paul and Felix

We know how Paul would bring home the word on both sides. He would keep nothing back. He strikes with a will.

Felix is like a man chained to the ground in the middle of the Mont Cenis tunnel. Above, below, and on either side he is shut in.

Felix trembled, and well he might. He has reached that point in spiritual experience on which the Philippian jailer stood when he "called for a light and sprang in trembling."

The Rich Man's Leavings.

A friend said to me that a good man he named, had died, and left \$150,000.

I held up my hands, and said, "What a pity!"

He looked surprised, and said "What do you mean?"

"I mean just what I say," I replied, "for surely it is a pity when the man might have sent it on before him, that he should have left his \$150,000 behind him, for he will very likely never hear of it again."

Keep Faith with the Little Ones.

Parents sometimes set very bad examples to their little ones, in the way of keeping their promises.

Some people wickedly teach their little ones to tell lies, by imposing on their infantile ignorance by talk of mythical black men, rats, dark holes, and terrific things generally.

To sum up the whole matter: If you want your children to be true, be utterly true, as in God's sight, yourselves.

Nobility of Christian Discipleship.

There is reason to fear that some young people in these times are kept back from the complete surrender of themselves to the teaching and will of Christ by some kind of dim thought that, after all, a real Christian discipleship, while no doubt it may be the safest, is yet not the grandest thing for a young person of a noble and aspiring disposition.

Say you could be a successful scientific explorer, carrying the lamp of discovery far into the realm of Nature's secrets, finding new properties and relations in matter, and then flashing your discoveries through the scientific world—What then? That would be very beautiful, and might be very beneficial, but would that be enough?

Or, again, say that you could be a poet; that you could write another epic like Milton; that you could describe like Shakespeare; that you could idealize common things like Wordsworth; that you could, like Burns, take one little Daisy of the field and immortalize it—if this were all, there would still be lacking something deeper and richer, and better, to pacify and purify the moral nature, and to meet the vast yearnings of the soul. A poet! The lives of most of us are prosaic enough.

But these words, so simply and so hastily written, come from depths of experience, and from some strength of conviction.—Rev. Dr. Raleigh.

Service for God Rewarded.

There are many things we can do for God. We can publicly declare we are on His side, and show that we are in all appropriate ways. We can commend and disseminate His truth, support His worship, minister to the wants of His needy friends, lead sinners from the error of their ways to Him, reclaim the vicious, and advance the interests of His kingdom; and if we do so He will surely recompense us.

Veracity.

It strikes me that honesty is a thing which we should not too finely discuss with ourselves. It is one of those subtle, advanced elements that are not friendly to analysis.

It may not be unwise, however, to listen to its discussion by others; as I did the other day when Abraham put in a plea for the Frenchman's (and his own) method of saying "no," in order to hide the truth, and give the impression of "no," in preference to the Englishman's (and Isaac's) method of saying "yes" in a manner which equally hides the truth and gives the impression of "no."

The conversation was interesting. "Suppose," said Abraham, "I am asked an impertinent question which, to answer evasively, is to answer affirmatively—namely: according to the facts. Suppose not only that the person has no right to ask me the question, but, further, that great harm would be done to others if I should answer it according to the facts. Abraham, under these circumstances, would think he did well if he actually deceived his interrogator, without actually denying the facts. But I deal in a plain, straightforward manner with the difficulty, and Isaac calls me hard names."

"Furthermore," continued Abraham, "I have known Isaac to tell a lie when he thought he was telling the truth. For it is impossible to show things as they are, and, sometimes, telling what is called the truth, is simply giving currency to the most unfortunate falsehood."

That is a pretty fair statement of the case. I happen to know that Isaac would make little scruple at living a lie. On the other hand I know Abraham to be genuinely conscientious and to have a downright detestation of falsehood and deception.

And yet, though I do not like Isaac's way I cannot approve of Abraham's. In fact I am inclined to think that Jacob's views on this subject are more satisfactory than those of either of the others. They are not exactly a compromise, but they indicate a method lying between the two above noted; a method having in it I know not what strange mixture of frankness and obscurity. Really, however, I find myself quite at a loss to describe just the difference; or to report any easily adaptable example.

Only those, of course, who think themselves thoroughly honest can be startled by looking into the matter. There are a great many of us who are quite aware of a certain habit of evasion, that may never reach the point of downright deception; such of us will not be so extremely surprised, perhaps, at discovering the dangerous ground on which we have sometimes stood, but those of us who have a great deal of conscientiousness, and, in order to keep our mental powers in good working order, must not allow ourselves the luxury of dissimulation: we, I say may be startled in finding how often we have wanted in perfect fairness of front.

I said at the outset that it might not be well to enquire too curiously into these things. I mean that it may be best to trust to our instincts, if our instincts are not warped. For, really, one is in danger either of becoming morbid or becoming Jesuitical.

I know a young person one, who became morbid. He would never say "It is so," but—"I think it is so." Of course there were times when this sounded like idiocy; but he knew there was doubt about pretty much everything in the world, and he considered that he was merely consistent in embodying that doubt in relation to everything in the world about which he was asked a question. I need not say that life was very dreadful to this young person.

I know a young person who became Jesuitical. He began in analysis, and ended in bribery and corruption.

There is, however, one benefit to be derived from moral and psychological studies of this kind. If we are alive to our own shortcomings, we will not be likely to make such outcry at other people's. Dear Mr. Theological Controversialist; you say that the gentleman on the other side is not honest; that he dare not tell the world just what he believes. But are you, yourself, quite frank, my friend? Have you yourself, made your full confessor in print? Dare you say now, just where you suspect your own cogitations are carrying you? Amico mio! remember the house of glass and the dweller therein.—The Old Cabinet Scriber's for April.

Across the night of paganism philosophy flitted on like the lantern fly of the tropics—light to itself and an ornament; but, alas! no more than an ornament of the surrounding darkness.—Coleridge.

Sabbath School Teacher.

LESSON XIV.

April 12th, 1874. { THE GOLDEN CALF. { Exod xxvii. 1-6, 20-29

GOLDEN TEXT, 1 John v., 21. Ver. 1. "Moses delayed to come down." Their great leader had been absent from them, and closed with God in the cloud-enshrined pavilion, for nearly six weeks and they had no tidings from him during all this time. They had requested that he might act as their representative in all direct communications with the awful God, who had spoken in the thunders and fires and before which they trembled in fear. He was now receiving those further instructions from their only King, which should regulate their religious, political and social life; the construction of the Tabernacle and the form of worship therein; the priesthood, and all sacrifices upon God's altars. These he was to explain and enforce.

As the people were not permitted to come nearer to the edge of the mount, they may have supposed that Moses had been slain in the cloud, or trespassing some unknown bounds of sacredness. This idea of awful sacredness and danger as connected with the high priests' office joined with a desire to assure the people that he was in the performance of his duties, though unseen by them, led to the placing of bells upon the skirts of his garments, that as he moved about within the veil in the services at the altar, they might know that he was thus engaged for them. As Israel could not hear any tinkling bells assuring them that their mediator was engaged in the performance of his duties, they go about to seek other gods. Their sin is aggravated by the fact, that before leaving them Moses had warned them against the very sin they are now about to commit, and they had then pledged themselves to fidelity to God. "All these people answered with one voice, and said all the words which the Lord had said, we will do and be obedient." Ex. xxiv. 7. In the 24th verse of the same chapter they were directed to go to Aaren for advice in the absence of Moses; they now come to him, not for counsel, but with clamorous demand.

Wearied with long delay amid the barren mountains, and moved with a lustful desire for the enjoyments of the "milk and honey land" promised them; and as the cloud that had moved before them formerly, now seemed to be immovably fixed upon the summit of Sinai, they ask that some other symbol of the Deity may be made that shall go before them as their guide. They were not prepared for a purely spiritual service, and demand that it should be joined with some symbolical representation that should please the eye and be more real to them than worship rendered to an unseen God. This is a feeling common to uncultured minds and was the very soul of the religions of Egypt.

This demand of their nature had been in a measure met previously by the pillar of fire, and a later time by the ark, cherubim and shekinah, in regard to which Moses was at this very time receiving instructions.

"As for this Moses." Their disrespectful language conveys the idea of scornful rejection of him as a pretender, a vain boastful fellow. What slight regard is shown for their late leader! If they truly regarded him as dead, we would suppose there would have been some show of grief; their language is simply contemptuous.

Ps. 2, and 8. "Break off the golden earrings." Aaron was not of that stout stuff of which heroes are made; was not able to control or direct tumult; dared not throw himself across the track of this rebellion and by boldness crush it. Fearing the mob, he yields to their infamous demand.

He does not offer in extenuation of his conduct that he made any attempt to change their course, but when called to account provokes by saying, "I cast it (their gold) into the fire and there came out this calf." He probably hoped that the hesitation of the people to give up their ornaments, and the time necessary to prepare the idol, might occasion such delay that Moses would return before the sin of the people found expression in the overt act.

Ver. 4. "Fashioned with a Graving Tool." The language seems to indicate that the image was cast in a mold, and afterwards fashioned or finished with the engravers' tools. It may have had a body of clay or wood, covered with plates of gold, which could have been much more easily executed than one of solid gold. In early Greece such images were quite common.

Ver. 5. "Built an altar before it." This fact, joined with the announcement of the fourth verse, "These be thy gods, O Israel, which brought thee up out of the land of Egypt," implies that Aaron regarded it as a representative of the Lord Jehovah, who had previously gone before them in the cloud. It does not intimate any departure from the worship of the true God, but worship in wrong form, which, if unrebuked, would soon deteriorate into more worship of the image. It was a violation of the second commandment. They did not propose any other god but Jehovah. They disobeyed the law which said, "Thou shalt not make unto thee any graven image or any likeness of anything that is in the heaven above or in the earth beneath. Thou shalt not bow down thyself to them." Aaron attempts to keep them faithful in their allegiance to God by having them recognize this fact in their worship, "This be thy God which brought thee up," etc.; hence he

Ps. 5, and 6, "built an altar—fast to the Lord." They doubtless connected all symbolical notions which they had formed in Egypt with their God under this form. It would remind them of all the perfidiousness supposed to dwell in the Egyptian Aps. Their feast to the Lord began in offering sacrifices upon the altar which Aaron had erected, and when this was concluded they "sat down to eat and rose up to play."

exposed to their enemies and in shame before God. In the midst of their licentious mirth, Moses appeared.

Moses had been already informed by God of their sin, and, as mediator for them, had been a successful advocate, obtaining modification of their punishment. Being joined by Joshua, they came together down the side of the mount when the shout of the multitude was heard. Joshua supposed it to be the shout of the battle-field, while Moses declares it to be the sound of singing. When they

Ver. 19, "came nigh unto the camp," and saw that they had transformed their glory into shame, his heart was exceedingly grieved. He could brook any personal offence, but this impious rebellion awakened his just indignation. "His anger waxed hot," and he cast down the tables of stone which he bore in his arms, and which contained the terms of the covenant to which Israel had so recently pledged themselves, and they were broken to fragments before all the people. This was significant of the breaking of the covenant, and that there was no longer binding force in an agreement which had been so impiously disregarded by the people.

Ver. 20. "Burst, ground to powder," etc. This could be easily done, if, as has been supposed, the body was composed of wood; the plates of gold could soon be beaten to thin foil, and then easily reduced to powder, and, with the ashes of the wood, strowed upon the waters. This was a debasing of their god, for they were made to swallow what they had so recently worshipped. Judgment was executed upon the chief offenders. The Levites gathered around him when he called for such as were on the Lord's side, and they were made the executioners of the Lord. And as they drew the sword and passed through the camp, three thousand persons were slain—doubtless those who had instigated the revolt.

A Preference for Plain Work.

The Church Journal has a very definite opinion of the man who abuses words. It takes the same view of him that Shakespeare holds against the wretch who fails to be stirred by the concord of sweet sounds, as will be seen:

In response to inquiries about communications, we would say that whatever we read in a communication of the words, "a talented sermon," or "your talented paper," we read no farther. The communication goes into the waste-basket.

When we meet the expression, "the demise of our late Bishop" (meaning his death), we turn sick, and that communication drops from our nerveless hand. When another correspondent tells us that "in a probable eventuality" a certain thing will occur, we feel as if we never want to hear from that correspondent any more.

And when another tells us that "yesterday a remarkable occurrence transpired" (meaning happened or occurred) in our parish it makes us feel as if we did not care for a great while afterward about his parish or himself.

These are but specimens. Our paper is written for people who read and speak English. We really cannot print communications in the languages indicated above.

There is a paper lying this moment at our feet, dropped there in a sudden spasm of sickness, in which a correspondent undertook to tell about "a recherche altar-cloth." What is a recherche altar-cloth?

Will our correspondents consider these things? A man who will use words like the above is not to be trusted. There is no telling of what meanness he will not be guilty.

Romanism in the Church of England.

Referring to the new ministry under the leadership of Disraeli, the Christian World looks forward with eager and anxious interest to the unfolding of their programme upon Church matters. It says:—

"The Cabinet will doubtless be opposed to disestablishment. What, we ask, do they intend to substitute for this method of dealing with the Romanism which is pouring like a flood into the Church of England? For every year, every month, adds to the triumphs, to the assumptions, to the confidence of the Anglo-Romanists. The mass, auricular confession, prayers for the dead, we observe in a Ritualist paper something very like praying to the dead, have come in. The State Church Romanists are beginning to march about our streets with crosses in a way which plain spoken Papists do not, we think, attempt. What, we repeat, does our new Protestant Ministry mean to try, as a check to all this? What have the Protestant Conservatives—the tens of thousands of honest Evangelical's who dislike Mr. Gladstone's ecclesiastical proclivities—to propose in the crisis? A crisis it is; for the State Church is more Popish than it has been since the Reformation, and it is becoming more Popish every day. We can believe in freedom and an open Bible; we can trust Protestant truth to confront, on a fair field with no favor, Roman error. But a parcel of Ashantees could shoot down the bravest regiment in her Majesty's service if the Ashantees were sufficiently in ambush; and our trouble and sorrow is that the State Church is in an ambush, the most skilful ever laid, for Papists to pour their shot into the very vitals of English Protestantism. Evangelical Protestants of the Church of England, what do you propose?"

A Society for the Prevention of Infant Marriages exists at Vhemabad, in India. It holds monthly meetings for the discussion of questions connected with its object. Some of its regulations and by-laws are published. Members are required to observe the following rules:—"The bridegroom must be at least sixteen years old, and the bride at least five years younger. Members must register at the proper office at what age of the bride and bridegroom

Our Young Folks.

The Mountain and the Squirrel.

The Mountain and the Squirrel Had a quarrel, And the former called the latter, "Little Frog." Bun replied—"You are doubtless very big; But all sorts of things and weather Must be taken in together To make up a year, And a squire's; And I think it no disgrace To occupy my place. If I am not so large as you, You are not so small as I, And not half so spry; I'll not deny you make A very pretty squirrel track. Talents differ: all its well and wisely put; If I cannot carry forests on my back, Neither can you crack a nut." Emerson.

Who Printed the First Bible?

BY DONALD G. MITCHELL.

In the year 1420 there was living in the city of Haarlem an old gentleman who kept the keys of the cathedral, and who used after dinner to walk in the famous wood that up to this time is growing just without the city walls. One day while walking there, he found a very smooth bit of beech bark, on which as he was a handy man with his knife, he cut several letters so plainly and neatly that after his return home he stamped them upon paper, and gave the paper to his boy as a "copy." After this, seeing that the thing had been neatly done, the old gentleman—whose name was Lawrence Coster—fell to thinking of what might be done with such letters out in wood. By blackening them with ink he made black stamps upon paper; and, by dint of much thinking and much working, he came in time to the stamping of whole broadsides of letters, which was really printing.

But before he had succeeded in doing this well he had found it necessary to try many experiments and to take into his employ several apprentices. He did his work very secretly, and enjoined upon his apprentice to say nothing of the trials he was making. But a dishonest one among them, after a time, ran off from Holland into Germany, carrying with him a great many of the old gentleman's wooden blocks and on-tire pages of a book which he was about to print.

The Dutch writers credit this story and hint that the runaway apprentice was John Faust or John Gutenberg; but the Germans justly say there is no proof of this. It is certain, however, that there was a Lawrence (Custos) of the cathedral who busied himself with stamping letters and engraving. His statue is on the market-places in Haarlem, and his rough looking blocks are some of them now in the "State House" of Haarlem. They are dingy and printed with bad ink, and seem to have been struck from large engraved blocks, and not from movable types. They are without any date, but antiquarians assign them to a period somewhat earlier than any book of Faust or of Gutenberg, who are commonly called the discoverers of printing.

John Gutenberg at the very time when this old Dutchman was experimenting with his blocks in Holland was also working in his way, very secretly, in a house that was standing not many years ago in the ancient city of Strasburg. He had two working partners, who were bound by oath not to reveal the secrets of the art he was engaged upon. But one of these partners died; and, upon this his heirs claimed to know the secrets of Gutenberg. Gutenberg refused, and there was a trial of the case, some account of which was discovered more than three hundred years afterward, in an old tower of Strasburg.

This trial took place in the year 1489. Gutenberg was not forced to betray his secret; but it did appear, from the testimony of the witnesses, that he was occupied with some way of making books (or manuscripts) cheaper than they had ever been made before.

But Gutenberg was getting on so poorly at Strasburg and lost so much money in his experiment that he went away to Mayence, which is a German city further down the Rhine. He there formed a partnership with a rich silversmith, named John Faust, who took an oath of secrecy, and supplied him with money, on condition that after a certain time it should be repaid to him.

Then Gutenberg as to work in earnest. Some accounts say he had a brother who assisted him, and the Dutch writers think this brother may have been the robber of poor Lawrence Coster. But there is no proof of it; and it is too late to find any proof now. There was certainly a Peter Schoffer, a scribe, or designer, who worked for Gutenberg, and who finished up his first books by drawing lines around the pages and making ornamental initial letters and filling up gaps in the printing. This Schoffer was a shrewd fellow and watched Gutenberg very closely. He used to talk over what he saw and what he thought with Faust. He told Faust he could contrive better types than Gutenberg was using; and, acting on his hints, Faust, who was a skilful worker in metals, run types in a mold. This promised so well that Faust determined to get rid of Gutenberg, and to carry on the business with Schoffer, to whom he gave his only daughter, Christine, for a wife.

Faust called on Gutenberg for his loan, which Gutenberg couldn't pay and in consequence he had to give up to Faust all his tools, his presses, and his unfinished works, among which was a Bible nearly two-thirds completed. This Faust and Schoffer hurried through and sold as a manuscript.

There are two copies in the National Library at Paris, one copy at the Royal Library at Munich, and one at Vienna. It is not what is commonly known as the Mayence Bible; but is of earlier date than that.

It is without name of printer or publisher

It was certainly the first Bible printed on movable lines; but poor Gutenberg got no money for it, though he had done most of the work upon it. But he did not grow disheartened. He toiled on, though he was without the help of Schoffer and of Faust, and in a few years afterward succeeded in making books which were as good as those of his rivals. Before he died his name was attached to books printed as clearly and as sharply as books are printed today.—St. Nicholas.

The Honest Cabin-Boy.

An English sailor-boy, in a Russian port, saw a lady, who was driving in a sledge, drop a small book case in which was a diamond bracelet. He rushed forward and picked it up, called after the owner, but she was quickly out of sight.

John ran to the captain to ask what he ought to do, when the captain said, "Why, Jack, your fortune is made; these are all diamonds on the bracelet; I will sell them for you when we get home."

"But they belong to the lady," said he. The captain replied, "Oh, you picked it up, and you can not find the lady—it belongs to you."

"If we should have another stern, captain, as we go back, what would become of us?"

"Ah, John," said the captain, who, perhaps, was only trying to see if he had got an honest cabin boy, "you are right; I will go on shore, and try to find the owner."

After some trouble she was found, and as a reward she gave the boy a large sum of money. By the captain's advice it was laid out on huds and furs, which, when the ship came to England, were sold for nearly double the price they cost.

As soon as John landed he set off to his widowed mother's cottage. But when he got to it he found it shut up, and the grass was growing about the door, "Oh," thought he, "my poor mother has died of want!" He looked about him in the greatest grief, when he heard some one call to him; "John is that you?" It was a woman of the village that spoke to him. She then told him that his poor mother had gone into the workhouse.

John was soon at the workhouse gate, ringing the bell. "What do you want?" said the porter.

"I want my mother," said John.

The porter said she must not go out without an order; but John went in, fell on his mother's neck, then putting her arm under his arm, he marched out with her on the way to the old cottage. There he saw her placed in comfort, and leaving her some money to keep her while he was gone on another voyage, he went again to his ship. John was a good son to his mother from that day, and he afterwards became the mate of the same vessel in which he left the shores of Yarmouth as an orphan cabin-boy.

John had been a Sunday scholar, and had learned to read the Bible. It was this Book that gave him courage in a storm; it taught him to resist temptation; and to be honest; it made him kind to his mother; as we hope led him to know our Lord Jesus Christ as his Saviour. Young readers, this Holy Book speaks to all. It directs you to repent, and forsake all sin. It points you to Jesus, the sinner's Friend. If you pray to God for His Holy Spirit, He will bless the reading of it to your hearts.

The Revival.

The year 1874 seems likely to have a place in history among the years noted as seasons of revival in the American Church. Our exchanges contain accounts of revivals in almost every section of the country, especially at the North. Though the awakening is not as general in every part of the Church as it was last year in Northern Ohio, and as it has recently been in some other portions of the country, still a large number of congregations scattered over the whole field have been revived, and we trust the work is not yet past. It has come to be an accepted idea, especially in the North, that revivals are to occur only in winter. But this proves, not that God is unwilling to bless his people in summer—for he is the God of the summer no less than of the winter—but simply that Christians are accustomed to devote the busy season of the year quite too exclusively to the pursuit of temporal good.

In this awakening our Church in Kentucky has not sharen to any large extent. To every minister in this Church, the low estate of Zion should be a ground of anxiety and of deep humiliation before God. It should lead to earnest searchings of heart and to an honest inquiry for the causes of our desolation, for the sins which have deprived us of the outpouring of the Holy Spirit.—Kentucky Presbyterian.

Facts for Farmers.

If you invest your money in tools, and then leave them exposed to the weather, it is the same as loaning money to a spendthrift without security—a dead loss in both cases.

If you invest your money in books, and never read them, it is the same as putting your money into a bank but never drawing either principal or interest.

If you invest your money in fine stock, and do not feed and protect them, and properly care for them, it is the same as dressing your wife in silk to do kitchen work.

If you invest your money in choice fruits and do not guard them and give them a chance to grow and prove their value, it is the same as putting a good hand in the field with poor tools to work with.

If you invest your money in a fine house and do not cultivate your mind and taste so as to adorn it with intelligence and refinement, it is as if you were to wear broad-cloth and a silk hat to mill.

If you invest your money in fine clothes, and do not wear them with dignity and ease, it is as if a ploughman were to sit at

Scientific and Useful.

CURE FOR WHOOPING COUGH.

Some years ago it was found that the smell of gas works is favorable for whooping cough, and children suffering from that troublesome complaint were taken to gas-works, which relieved them. Now the report comes from Illinois, that they take children there, who suffer from whooping cough, down the shaft of the nearest coal mine, and keep them there until cured.—Manufacturer and Builder.

HOW TO HAVE FANSIES IN WINTER.

An Exchange says: "We have had many blossoms from this beautiful plant, simply by taking the terminal buds with an inch or two of stem, and placing them in a saucer of water in a sunny window. The snow can be scratched away at any time of the winter, and the buds brought immediately to the fire. No fear of injuring the old stock, as the pruning improves it, and brings larger and better flowers the following season."

A NEW POTATOE.

The latest candidate for favor, of new seedling potatoes, is the "Snowflake," produced by crossing the Excelsior and Early Rose, by Mr. C. G. Pringle, of Clarksville, Va. A writer in the Country Gentleman describes the potato as follows:—"The skin is a russet white, but the flesh is very white and flour-like when cooked, and the flavor is remarkably fine, as I can affirm from careful testing. The fine nutty flavor would commend them, but they are further remarkable for their uniform size, great productiveness, and freedom from rot or disease." It needs to be thoroughly tested yet.

MEDICINE AND LONG LIFE.

For several hundred years a record has been kept in Geneva, showing that the system of medicinal improves the health, and lessens the mortality, from which it may be inferred that the rule is approximately universal. "In Geneva, accurate registers have been kept of the yearly average of life since 1600, which was then twenty-two years six months; in 1830, it was forty years and five months. Thus, in less than three hundred years, the average duration of life is nearly doubled. In the fourteenth century, the average mortality in Paris was one in sixteen; it is now about one in thirty-two (or, rather, it was before the Franco-Prussian war. In England, the rate of mortality in 1600 was one in thirty-three; now, about one in forty-two."

CURIOSITIES OF FOOD.

The question, What is the proper food for man for health and longevity, cannot be decided by argument. Men have lived long and healthfully in all parts of the globe upon varieties of food; that which to one was health, to another was poison. The vital action of the system, wherein its hidden forces are exercising their peculiar functions, has not yet been found. A grain of corn eaten by the ox produces the flesh of the ox; eaten by man, builds up his organism. By the aid of this the one maintains his instincts, and the other his reason. The one is a brute, the other the image of his Maker, yet both are reared by the same elements of the earth to perpetuate their kind. What can unravel this mystery, which is so far above our comprehension? It embodies that physiological combination the wisest cannot see, and the latest inventions fail to bring forth to the light. Before the food passes into the stomach, its lubrication with saliva is different, from the various kinds of food eaten. The salivary and submaxillary glands pour forth their fluids, awaiting still other transformations in the living man. These serve the appropriate purpose of digestion and assimilation. Then comes the blood, which is life. The wonderful being is made up of numerous elements, running his machinery a hundred years, and his immortal spirit forever.

GEOLOGY OF THE LAND OF MOAB.

Late explorations in the Land of Moab by Dr. Tristram have disclosed some interesting geological features in that region. The doctor's observations were mainly confined to the highlands, which are in reality a set of terraces, or table-lands, rising to the eastward from the shores of the Dead Sea—attaining, in a distance of thirty-five miles, a height of between 4,000 and 5,000 feet. These table-lands are cut at right angles into deep gorges or ravines, by streams which new flow, or at some former time have flowed, westward into the Dead Sea. Some of the gorges are 1,800 feet deep, with perpendicular walls, from which a good idea of the geological structure of the region may be obtained. The surface of these highlands is composed of chalk, which rests upon a limestone formation, regarded by some as nummulitic, and by others as Jurassiac. The chalk and limestones together are from 1,200 to 1,600 feet thick. The limestone is supported by red sandstone, the line where they join being well defined. It is from this line of junction that the hot springs, so celebrated in Roman times, gush forth. The water of these springs has a temperature varying from 100° to 143° Fahr. The salt-hills at the south of the Dead Sea, like the table-lands just spoken of, have been gouged out by the action of water and present along their face numerous columns and pinnacles of salt, that are being rapidly worn down by the action of the water.

The true Christian is like an anagram. Read him up or down, right or left, and he always bears the name of his Master.

One of the saddest thoughts that weigh upon the heart of a sincere Christian is that of opportunities for doing good which have been wasted. Their shadows return upon the mind like a nightmare. The blanks in life contain more guilt, perhaps, than the blot. The devoted Archbishop Jaher, after fifty-five years of earnest labor in the ministry, uttered the following prayer on

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. Postage, by Mail, 30 cents per year, payable at the office of delivery.

Job Rates and Lists of Premiums furnished on application. All who are desirous to aid in extending the circulation of the BRITISH AMERICAN PRESBYTERIAN should send for the List of Premiums at once, as now is the time to secure new names.

Address: U. BLACKETT ROBINSON, P.O. Drawer 283 Publisher and Proprietor.

HAMILTON AGENCY. MR. JOHN GREIG. Bookeller and News Agent, No. 2 York Street, Hamilton, has consented to act as Agent for the BRITISH AMERICAN PRESBYTERIAN.

FRIDAY, APRIL 10, 1874. PRESBYTERIAN FEDERATION.

We call attention to the address of the Committee named at the New York Conference last year to devise measures for bringing round a grand Presbyterian Federation made up of all who claim to be Presbyterians in all quarters of the world.

LAYING THE FOUNDATION OF KNOX COLLEGE.

We copy from the city dailies a full account of the proceedings connected with laying the foundation stone of Knox College. To all Presbyterians it must be a matter of great satisfaction that so much has been accomplished for giving the Church adequate and respectable College Buildings.

MISSION WORK OF THE C. P. CHURCH.

There is something very encouraging in the list of preachers and students connected with the Canada Presbyterian Church which we gave last week. All these brethren, to the number of 84, are to be engaged in Evangelistic work throughout the Dominion during the summer months.

Ministers and Churches.

In acknowledgment of valued services rendered by Mr. and Mrs. Wardrop in teaching the youth of Tecawater and neighborhood in the art of music, on Friday the 20th ult., after the services of the class, Miss Greig, in the name of the young ladies, read a kind and feeling address which she presented to Mrs. Wardrop, and Miss Clarke handed her a purse containing \$20 in gold—for which Mrs. Wardrop thanked them kindly.

Book Notices.

BLACKWOOD FOR MARCH. Has just come to hand. It is an exceedingly interesting number, with some papers of more than usual merit even for Blackwood.

THE LONDON QUARTERLY. Is the last of the quarterlies to make its appearance. It is much as usual and will amply repay perusal.

Presentation to Dr. Fraser

On the 27th ult., at the close of a most delightful, fraternal, and devotional meeting of the students of Knox College, at which the Professors were present, and in which they took a part, a very interesting ceremony took place. On behalf of the students Mr. Colin Fletcher, B. A., read an address which was afterwards presented to Dr. Fraser in view of his departure as a missionary to Formosa.

Knox College.—Meeting in Knox Church.

The Social gathering in Knox Church, on Thursday evening, was a very pleasant affair. Tea was served in the basement of the Church. After tea a public meeting was held at which several interesting addresses were delivered. Among those present on the platform were Principal Caven, Professor McLaren, Professor Gregg, Rev. Dr. Topp, Rev. Dr. Thornton, Dr. Wilson, L.L.D., of Toronto University, Hon. J. McMurrich, Rev. Messrs. Wardrop, McDonnell, Snuelley, King, Douglas, Burnfield, Donald Murray, Thompson, and many other clergy-men and friends who were present at the laying of the foundation stone.

thought of them with feelings of affectionate admiration and respect. All of those were admirable men, and did good work not only in connection with the reform interests of the Presbyterian Church in Canada, but could speak at great length on the personal qualities of these gentlemen. Some of the names mentioned suggested to his mind those who had been called away since the establishment of Knox College. He spoke of the two—John Burns and Alexander McGlosson—and of the services they had rendered to the Church.

The Rev. Principal Caven was then called upon, and said that he had read such a long statement during the afternoon, that he feared to be considered a trespasser; but there were one or two points of intense interest to which he wished to refer. He wished all the churches should take some part in the question of the Bursaries. These consisted of sixteen bursaries proper, and two special prizes, the former of which were of the value of from \$32 to \$60, and altogether they averaged from \$40 to \$50.

Rev. Dr. Topp, in a brief but forcible speech, expressed the hope that the work which had been commenced that day would be carried out and completed without the incubus of a debt hanging over it. He said there were no institutions in the Church which should have more of the sympathy of the churches than these collegiate institutions, as they were the nurseries of the future ministers, and it should be, as it has been in the past, the glory of the Church, that its ministers were as highly trained as those of any other Christian Church.

Dr. Wilson said he felt great pleasure in indicating by his presence the warm sympathy he felt in the object which had brought them together. No one who felt an interest in the Christian Church and its ministry, could but rejoice at the clear recognition which their act to-day set the value of high education for the ministers connected with their Church. In no period in the history of the Church or of the world was manifested so much necessity for such a state of things as there was at the present time.

of all identified with Christian education and Christian institutions connected with the Church. He further spoke of the doubts which existed in the minds of young men, and stated the necessity there was for the education of Christian Ministers being such as to enable them to deal effectually with the doubts and difficulties which present themselves.

Rev. Thomas Wardrop said he cordially concurred with all that had been said on the subject of the interests of the College. He could express a strong conviction of the thorough fitness, the accurate scholarship, and other qualifications, as well as the very earnest piety of the professors who held its chairs, and he was sure his sentiments would be echoed by all who had had an opportunity of forming an opinion on the subject. He referred to the difficulties which the students had to meet day by day in the prosecution of their studies, which difficulties, whatever might be said on the subject, had to be met in a practical manner, and no more theories and set speeches would suffice.

Rev. Mr. Fletcher briefly addressed the meeting, pointing out that the Church had a great deal of work to do in this country. In doing this work they needed two things—men and money. They needed men more than money, but they wanted men of the right sort—men who would give themselves up, heart and soul, to the work of preaching Christ and Him crucified.

Rev. John Thompson said it was a good thing to have a warm and generous feeling at such a meeting, but it was as well, also, to have a practical aspect thrown over it. It was his opinion that this college should have been larger and more costly, but as it was, with a church membership in this country of nearly 200,000, it would be a very small matter for them to raise in three instalments, the sum of \$100,000.

Rev. Mr. Donald, in a brief speech, referred to the small accommodation which had in past times been provided for students, and to the cry sometimes heard that the expense was too great. He combated this complaint in a very eloquent and practical manner, and expressed the belief that those institutions should keep pace with the growing requirements of the Church, and with the advancement of social, as well as municipal and national grandeur.

Rev. John Scott, one of the earliest students of the college, traced his connection with it, dating back 29 years, when the students met in a small room on Bay street, before going to Ontario Terrace, as referred to in the statement of Principal Caven made during the afternoon.

Rev. Mr. King said he hoped this college would be completed free of debt, as he thought it would be an incentive to such work in the future, as the congregations though individually successful, had hitherto held back from any general scheme, because they were afraid of the difficulties and the embarrassments which might consequently follow.

Hon. John McMurrich thanked the committee for the honour they had done him in preferring him to the position he had occupied in the afternoon, and the handsome tokens with which they had presented him. He could not, however, agree with the sentiment thrown out respecting the endowments, at least for the present, though the scheme might profitably be entertained in the course of a few years.

The Chairman then made a few closing remarks, and the meeting was brought to a close by the Rev. Mr. Smellie pronouncing the Benediction. During the evening the very excellent choir of Knox Church sang some very beautiful selections.

Synod of Toronto, Canada Presbyterian Church.

Having last week given a brief account of the opening Session of the foregoing venerable court, an abstract of the proceedings of the subsequent meetings is given below. The Synod held its second diet on Wednesday, 1st April, commencing at ten o'clock a.m., and was constituted with appropriate praise, prayer and reading of the Scriptures conducted by the Moderator, the Rev. Dr. A. Topp. The first hour was spent in devotional exercises, in the course of which earnest, full, and fervent prayers were offered by Messrs. R. Wallace, J. Breckenridge, and J. W. Smith, ministers, and by Mr. W. Mann, elder. These applications were interspersed with singing and reading of the Word. After reading of the minutes of the first Session, Rev. Dr. D. Fraser, M.A., Clerk of the Committee on Bills and Overtures, submitted the Report of said Committee as to the order of business and other matters and moved its reception and adoption, which being seconded by Rev. W. A. Mackay, M.A., was agreed to. In accordance with the above named report there was read a reply, dated at Ottawa, 24th May, 1873, from Hon. S. L. Tilly, then Minister of Finance, respecting a petition from the Synod of last year in favour of a Prohibitory Liquor Law, for presentation to the Governor-General and Houses of Parliament. This letter was ordered to be kept in retentis, and is of the following tenor:—"The petition in favour of a Prohibitory Liquor Law, from the Synod of Toronto of the Canada Presbyterian Church, reached me in due course, and I had the honor and pleasure of presenting it to Parliament the day after its receipt. I suppose it was forwarded to me for that purpose. I was delighted to be the medium of presenting to Parliament the enlightened views expressed in the petition coming as it does from so influential a body of gentlemen as is the Synod you represent. With assurances of sympathy in the opinion you entertain, in relation to the subject of prohibition, and with the utmost respect, I remain, &c., Signed S. L. Tilly." The Synod, on motion of the Rev. R. Wallace, seconded by Mr. S. Marshall, cordially, and unanimously agreed to send a similar petition this year, and entrusted the whole matter to the Standing Committee on Temperance, to be appointed at a subsequent diet. The Clerk read an Overture, transmitted and adopted by the Presbytery of Simcoe, in favour of the obtaining of pecuniary aid from the congregations within the bounds of the Synod, for the purpose of erecting churches throughout the Muskoka District. The Rev. J. Gray, who was appointed by the Presbytery, along with Rev. R. Rodgers, to support the Overtures, stated that the District of Muskoka comprises portions of three of the Presbyteries of the Synod, that the settlers are not only poor but so scattered that it is very difficult to provide them with the means of grace, and that there is absolute necessity for pecuniary contributions outside of the district to enable us to keep our position as a Church, as large sums are spent by other Churches within the district. He was followed by Rev. R. Rodgers, who described the various important points, such as Bracebridge, Gravenhurst, Mouck, and South Falls, where the erection of Churches was urgently needed, named two thousand dollars as the sum which was required to meet the present necessities of the field, showed what a trifling amount—less than twenty cents—was asked from each member, and closed his address with an earnest and forcible appeal in behalf of the Mission, and its pressing claims on the liberality of the Synod. During the reasoning on this matter, the hour of noon arrived, but it was agreed to sit until the question was disposed of. It was moved by the Rev. M. Fraser, seconded by the Rev. J. W. Smith, and unanimously agreed to, "That the Synod cordially approve of the prayer of the Overture, and appoint the following Committee to mature a plan for the effectual carrying out of the object contemplated in said Overture, viz. the Rev. R. Rodgers, (Convener) Rev. J. Breckenridge, J. Dick, D. Stewart, and Mr. Fraser; Hon. J. McMurrich, and Mr. C. Morris. The Rev. W. Fraser, (Convener) Rev. D. B. Whimster, J. Douglas, J. Alexander, and J. B. Edmondson, and Mr. W. Mann, were appointed a Committee to nominate the several Standing Committees on the State of Religion, Sabbath Schools, Missions, Statistics, Sabbath Observance, and Temperance, as recommended in the first Report of the Committee on Bills and Overtures, and adopted by the Synod. The Synod was then closed with the benediction, and appointed to meet at half-past 2 o'clock p.m. Pursuant to adjournment, the Synod met at half-past 2 o'clock p.m., and was constituted by the Rev. J. Patterson, the Moderator of last Synod, in the room of the Rev. Dr. Topp, who was absent, attending the funeral of the widow of the late Rev. J. Harris. After the reading of the minutes of the last Session, the question of the first time for next meeting was considered. It was, after reasoning, unanimously decided that the next meeting be held within Knox Church, Toronto, on the first Tuesday of May, 1875, at half-past seven o'clock p.m. This change was resolved upon for two reasons, viz. 1. partly that the annual meeting of Synod may be brought into harmony with the meetings of the other three Synods; and 2. principally that the business of the Court may be more carefully attended to by the members generally than is possible under the former time of assembling since then so many of its members have been occupied with Committee of the General Assembly. It was also suggested that while the opening meeting would be held in Knox Church, the subsequent diets should be held in the comfortable and commodious Audition Chamber of the beautifully constructed School House attached to the said Church. The report of the Committee on Bills and Overtures

turas was read by the Rev. R. D. Fraser M.A., and was received and adopted. The Clerk of the Synod read minutes of the Presbytery of Owen Sound, asking for the transference of the Parry Sound Mission District to their bounds from those of the adjacent Presbytery of Simcoe. It was stated in the minutes that the consent of the latter Presbytery had been obtained to the transfer, and that by amiable arrangement between the Presbyteries, the foregoing Mission had been for about nine months under the charge of the Owen Sound Presbytery.

After reasoning, it was moved by the Rev. M. Fraser, and seconded by the Rev. R. Rodgers, that the Parry Sound Mission, be transferred as asked for. It was moved in amendment by the Rev. J. M. King, M.A., and seconded by the Rev. J. L. Murray: That this matter be deferred, and a committee appointed to define the limits of that portion of the Mission Field of the Presbytery of Simcoe, sought to be transferred to the Presbytery of Owen Sound. On the amendment and motion being put to the vote, the amendment was carried. The Court, in terms thereof, appointed the following Committee, viz. Rev. J. Breckenridge (Convener), Rev. D. J. McInnes, M. Fraser, and R. Rodgers. Rev. W. Fraser, Convener, submitted the Report of the Committee appointed to nominate the Standing Committees of Synod. The Report was received and adopted, and the Committees appointed as follows.

STATE OF RELIGION.

Rev. W. Donald, Convener; Rev. W. D. Ballantyne, W. Meikle, R. Moodie and D. J. McInnes, Messrs. W. Biddle, J. Parker, and W. Wilson, elders.

SABBATH SCHOOLS.

Rev. J. Douglas, Convener; Rev. Jno. Smith, R. Pettigrew, M. Fraser, and A. McLennan, Messrs. Thos. Kirkland, Jno. Barclay, and Hon. J. MacMurrich, elders.

MISSIONS.

Rev. R. Rodgers, Convener; Rev. J. Gray, B.A., R. Dewar, J. M. King, M.A., J. B. Edmondson, J. L. Murray, W. Mitchell, B.A., M.A., MacKay, M.A., and Prof. or W. McLaren, Messrs. W. Hall, Adam Gordon, M.P., J. K. Macdonald, Thos. Dallas, and R. Miller, elders.

STATISTICS.

Rev. J. Gray, B.A., Convener; Rev. J. Breckenridge and J. Douglas, Messrs James Brown and T. W. Taylor, elders.

SABBATH OBSERVANCE.

Rev. J. M. Cameron, Convener; Rev. R. Rodgers, R. Wallace and Dr. R. H. Thornton, Messrs. W. Douglas, John Hatchell and S. Marshall, elders.

TEMPERANCE.

Rev. R. Wallace, Convener; Rev. Jno. Smith, Dr. R. H. Thornton, W. MacWilliam, M.A., Thos. McKee, R. D. Fraser, M.A., Jas. Cameron and Professor W. Gregg, M.A., Messrs. John Gunn, W. Leslie, Peter Christie, and Thos. Kirkland, elders.

The Rev. R. Rodgers, Convener, read the Report of the Committee appointed in the forenoon, to consider the best mode of carrying out the object of the overture from the Presbytery of Simcoe, aimed at for the erection of churches in the Muskoka District. It was moved by the Rev. M. Fraser, and seconded by Mr. W. Beath, that the Report of the Committee be received and adopted. It was moved in amendment by the Rev. J. M. King, M.A., seconded by the Rev. R. Ewing: That the Report be re-committed, with the view of giving the scheme proposed a wider range so as to include the Mission Districts belonging to the Presbyteries of Ontario and Cobourg. After reasoning, the amendment was withdrawn, and the Report adopted as follows: 1. That a small committee be appointed to take charge of this matter, consisting of the Rev. J. Gray, B.A., R. Rodgers, and Dr. A. Topp, and the Hon. J. MacMurrich; the Rev. J. Gray to be Convener, and Hon. J. MacMurrich to be Treasurer. 2. That this committee be instructed to issue a brief circular to the several ministers of this Synod, their sessions and congregations, setting forth the circumstances of the case, and requesting them to aid in carrying out the object of the overture, by subscription, collection, or such other means as they think best. 3. That any money collected for this object shall only be expended under the direction of the Presbytery of Simcoe. There was submitted an application from the Presbytery of Kendall to the Presbytery of Ontario. On the recommendation of the Committee of Bills and Overtures, it was agreed to sanction the transfer in question, on the ground that, though there was no official evidence, yet there was ample substantial proof, that the latter Presbytery had consented to said transfer being effected. Leave was granted to the Presbyteries of Cobourg and Ontario, to meet in conference, on the respective application of their Clerk and Modera. The treasurer, Mr. James Brown, submitted his Report for the past year, and stated that the accounts had been audited by Rev. R. Monteath, one of the auditors, and found correct. The assessment received for the current year was as follows, being less than one cent per dollar, on the revised Statistical Returns: Presbytery of Cobourg, \$24,00; Presbytery of Ontario, \$18,00; Presbytery of Toronto \$32,00; Presbytery of Simcoe, \$14,00; Presbytery of Owen Sound, \$8,00. The Report was adopted, and thanks were tendered to the treasurer for his diligence. Rev. H. Monteath, minister without charge, and Mr. J. K. Macdonald, were re-appointed Auditors. Thanks were passed to the managers of Glasgow Street Church to the several Railway Companies, and to friends in Toronto for their kindness in entertaining so many members of Synod. The Committees, on the Records of the Presbyteries of Simcoe and Owen Sound, having reported that they had examined the same and found them carefully and correctly kept; they were ordered to be attested accordingly. The Synod, having agreed to hold no evening sessions, on account of the evening being devoted to the closing exercises of Knox College, adjourned to meet at 9 o'clock to-morrow morning, and was closed with the benediction.

Facts versus Mr. McTavish.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—As Mr. McTavish's reply to a letter of mine that appeared in the *Globe* was inserted in your last week's issue, it will, perhaps, help some of your readers to a clearer understanding of the matters at issue if you will have the kindness to insert now the letter to which it was an answer. Mr. McTavish wisely forbore to join issue with Mr. Sieveright on almost any of the points so admirably stated in his reply to Mr. McTavish's charges.

I see no occasion for spending any more time in discussing the matter. It is satisfactory to me to know that Mr. McTavish has been doing (unwittingly and unwillingly) good service to the cause of Union by his unworthy utterances.

Yours truly,

D. J. MACDONNELL.

St. Andrew's Mansie, Toronto, 8th April, 1874.

To the Editor of the *Globe*.

Sir,—I wish to refer briefly to some remarkable statements in Mr. McTavish's letter on "Presbyterian Union" which appeared in your issue of the 9th inst.

1. Mr. McTavish characterizes the "Act of Independence" as "this miserable and false document"; "false from its commencement to its close," and makes other equally offensive observations about it. He singles out for special condemnation the statement contained in the Act, that "the independence and freedom of the Synod" (i.e., of the Presbyterian Church of Canada in connection with the Church of Scotland) "has been repeatedly and in most explicit terms affirmed, not only by itself, but by the General Assembly of the Church of Scotland," and declares that there is no evidence of the "honoured independence"—that the alleged Acts of the "General Assembly," or of "this Synod," cannot be produced.

Now, to go no farther back than the meeting of Synod in July, 1841, it is well known that both the majority who insisted on retaining the old "connection" with the Church of Scotland, and the minority who wished to sever that connection (with a very few individual exceptions), agreed in affirming that the Synod was, and had been independent of the control of the Church of Scotland. The evidence on which this assertion is based may be found in the printed "Minutes" of the Synod of 1841, on "page tenth." Let a brief extract suffice:

"The Synod entered upon a conference in reference to the relation in which the Synod stands to the Church of Scotland. when, on the motion of Dr. Cook, it was agreed that as a step towards the settlement of this question, the Synod should endeavor to ascertain the points connected with it in which all were agreed. The following propositions were then stated successively, and after mature deliberation were agreed to, with the exceptions marked:

"1. The Church of Scotland does exercise no jurisdiction over the Synod of Canada.

"Agreed to by all, with the exception of (here follow the names of five ministers and one elder).

"2. The Church of Scotland does not claim jurisdiction over the Synod of Canada.

"Agreed to by all with the exception of" (five ministers) and two elders).

"3. The Church of Scotland is not entitled to exercise ecclesiastical jurisdiction over the Synod of Canada.

"Agreed to by all, with the exception of" (three ministers.)

Here, then, is an assertion by all but unanimous voice of the Synod, including the overwhelming majority of those who afterwards left the Church, that the Church of Scotland did not exercise, did not claim to exercise, and was not entitled to exercise, jurisdiction over the Synod of Canada. Will this testimony satisfy Mr. McTavish? Or did these men not know what they were saying? Were their resolutions "false?"

I may add that the resolutions proposed at a subsequent diet of the same meeting of Synod by Mr. Bayne, the leader of the party that left the Church, contained as strong an assertion of the "independence" of the Synod as Dr. Cook's, or even as the unfortunate "Act of Independence" itself. Mr. Bayne's first resolution runs thus:—"That this Synod has been formed in accordance with Presbyterian principles as an independent Church in this Province, and having neither by the designation which they voluntarily assumed, nor by the reception of endowments out of the Reserves set apart by the State for the Protestant Clergy of Canada, which endowments were made over to them without qualification or limitation as an independent Church, nor by any assumption, declaration or enactment of their own, forfeited that independence, and being now engaged in the full and unimpeded discharge of all the functions of an independent Church, they are resolved to assert and maintain their perfect and unqualified independence," &c. The fact is that, so far as the relation of the Church in Canada to the Church in Scotland previous to 1841 is concerned, Mr. Bayne's resolutions breathe the very spirit of the "Act of Independence."

So far the Synod. If Mr. McTavish will look through the "Minutes," he will find more to the same effect. If he wishes to see an expression of the mind of the "General Assembly" of the Church of Scotland on this matter, he may read a letter (printed in the Appendix to the Minutes of Synod for 1842) "from the General Assembly to the Presbyterian Churches in the British Colonies in connection with the Church of Scotland," in which it is distinctly stated that "we decline all authoritative jurisdiction over the Colonial Presbyterian Churches." This, I doubt not, is but one instance amongst many, and it expresses precisely what the "Act of Independence" states.

I am sure the framers of the "Act of Independence" must be obliged to Mr. McTavish for ingeniously discovering a means by which they and their "miserable" document may be "relieved from the charge of Athesism!" The style of reasoning which associates Athesism with such an act would call the Lord's Prayer "unchristian" because Christ's name is not mentioned in it, and would exclude the Third Epistle of St. John from the canon of Christian writings for the same reason. Surely this is childish, or worse.

2. Mr. McTavish says, "If the Government would order it" (i.e. the Church of Scotland) "to deny the divinity of Jesus Christ, or adopt the worship of the Virgin Mary, it is legally bound to obey." I do not wish to argue the "Church and State" question; and the peculiarities of the Church of Scotland which arise from its connection with the State have really nothing parallel to them in any Church in Canada. Still facts are facts; and Mr. McTavish knows that the doctrine which the Church of Scotland presents to the State, and in which the State agrees to protect her, is the *Confession of Faith*. That is the basis on which the Establishment rests, and Mr. McTavish knows that, though complications have arisen as to the government of the Church, the State has never sought to interfere with either the doctrine or the worship of the Church of Scotland as these are set forth in the Confession of Faith.

3. Mr. McTavish states that "one fourth part" of the "Temporaries' Fund" was said to have been obtained dishonestly. "In a former letter he explained the necessity of this statement to be that for a year or two before commutation the yearly allowance was made larger in order to enable the Ministers to state that they were in the receipt of a larger amount than they had any right to receive, and so to make the basis of commutation larger. Now, what are the facts? Before commutation was thought of,--before it was decided to secularize this reserve, or secularization was expected—the Commissioners found that they had a surplus, and could therefore afford to each Minister a larger allowance, which accordingly the Ministers received for some time, as a matter of right. When the Imperial Parliament, after first refusing assent to the secularization on account of agitation, did at last leave the matter to the Canadian Parliament, they stipulated for the security of "vested rights." The basis on which these vested rights were calculated was, of course, the bona fide allowance which the fund permitted each Minister to receive at the time, and this, and no other, was the basis of commutation. The Ministers would have been great unfortunates to take less! What becomes of the charge of "dishonesty?"

4. Mr. McTavish tells us that "it is said" that "the Principal of Queen's College is appointed by its (the Church of Scotland's) General Assembly." Let me assure Mr. McTavish that this "is said" by some one that knows nothing about the matter. The Church of Scotland is generous enough to make a large annual contribution towards the funds of Queen's College; but she does not seek to interfere in any way in the government of the Institution. Even should union be consummated, the frightful calamity which Mr. McTavish apprehends (he alludes to it twice in the course of his letter) will not follow in its train!

I am sorry that Mr. McTavish has resorted to such weapons as he uses in his letter. I have hardly entered into argument, which would be of little use. I have confined myself almost wholly to the statement of facts. Mr. McTavish is good enough to wish that there may be "a revival of religion" in the Kirk before union takes place. I cannot help wishing that there may be a more strict adherence to facts on the part of Mr. McTavish when next he writes on Union.

Yours truly,
D. J. MACDONNELL,
St. Andrew's Mansie, Toronto,
12th March, 1874.

Dr. Caird and "A Reader."

MR EDITOR.—I quite agree with "A Reader" in your last issue as to the desirability of some of your correspondents abridging their letters some what—in fact I think it would not be amiss if the writer referred to took the hint himself, but I presume he thought he was justified in extending his remarks a little seeing that he undertook to admonish two erring correspondents at once. I do not purpose entering on the defence of either of these, as I imagine they are quite competent to do this work for themselves—but I would like to have a little more fully the views of "A Reader" with regard to the so-called heresy of Dr. Caird. The only statement of the Doctor's views I have seen was the extract from his sermon which appeared in your issue a short time ago, and if I understood that aright, his opinion appears to be the following.—"In searching the Scriptures, and in endeavoring to arrive at the truth, each person must,—as he has no suitable human guide to direct him—use his own reason in the interpretation of Scripture, and it after a careful, conscientious investigation of the word, his views should not in all respects be in accordance with the views held by the Church; his error is not deserving of censure. I confess that notwithstanding the assertion of "A Reader" that such teaching is in direct conflict with the Word of God, I cannot see what other view can be consistently held by Protestants. A Roman Catholic has, of course, or professes to have, in the Church an unalibi expounder of Scripture, and I can easily see how he would regard Dr. Caird's teaching as heretical; but how Protestants can consistently maintain that a man should be punished for unavoidable error, I do not see. The wholesale way also in which "a reader" consigns the whole heathen world to damnation is surely shocking to our sense of justice to say nothing of mercy and surely such doctrine should not be held without much stronger ground for it than he has adduced.

ANOTHER READER.
Ontario, March 17th, 1874.

The "Globe" vs. Christianity.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—The *Weekly Globe* of the 18th of March, has just reached me, and permit me to say, that I am disappointed and disgusted at its "Chicago Correspondence," which contains a most villainous caricature of the Christian religion. If the "Globe Printing Company" and "George Brown, Managing Director," are prepared to make their paper the means of importing "Western State religion" into Canada, the sooner Christian families get another paper the better. To my shame I have often had to confess that "correspondence," dated on the Lord's Day, has frequently disgraced the columns, and insulted many of the readers of the *Toronto Globe*. But the vile travesty above referred to, surpasses the *Globe's* political and partizan Sabbath "correspondence." A few weeks ago his Ottawa correspondent, who rightly deplored the infamous and partizan character of political editorials, made a fool of himself by saying that "the Rev. gentleman could have reference only to one set of newspapers!" Of course not, for the other set is immaculate!! Does the "Managing Director" of the *Globe* profess to be a Christian? Does he belong to a Presbyterian congregation? Do they exercise any kind of Christian discipline in that congregation? If a poor man were to earn his bread by such travesties of religion, he would be kindly warned. Why should we not be as kind to rich people? On account of the "Chicago Correspondence" of the 18th March, after my present term of subscription, I will not allow the *Globe* to enter my house.

Yours truly, A Presbyterian Minister.

A Plea for the Starving in India.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—The various Synods of the Canada Presbyterian Church are soon to meet; and there is one subject that I feel, and feel strongly ought to engage their attention. I refer to the famine in India. "The famine is grievous in that land; and the cry for help, is loud and piercing; for it is the cry of starving millions. Such a cry must awaken active sympathy in every heart not dead to all feelings of humanity. Shall we heed the cry, or shall we not? An act it never be said by us that we heard the cry, and did not heed it. Let it not be said of us, that we fared sumptuously every day, and suffered millions of our fellow creatures, nay, of our fellow subjects, to perish for lack of bread. God forbid that we should so far forget our duty to God and to man, as to be guilty of such sinful—such cruel indifference. Let us not bring upon ourselves the sin, and the condemnation of the Priest and the Levite, who passed by the wounded man without extending to him a helping hand. Have we not often condemned these for their sinful neglect of duty? and shall we be partakers of their sin? Now the Church ought surely to set the example of a prompt and liberal response to this lamentable cry for help. This is emphatically the duty of the church. "But to do good, and to communicate, forget not; for with such sacrifices God is well pleased." Let the Canada Presbyterian Church move in this, and by our zeal and liberality in the cause of suffering humanity stir up other churches to a like zeal and liberality. And thus we may be the means of saving thousands from all the horrors of famine, and bring down upon ourselves a rich blessing from Him who hath said: "It is more blessed to give than to receive."

Let the different Synods recommend that a collection be taken up as soon as possible, in all the congregations within their bounds, in behalf of the starving people of India, and that individual, or congregation, who refuses to respond to such a call, does not deserve the name of Christian. "But whose hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" CHARITY.

The Union Question.

In our discussions of the Union question we are apt to forget the onward progress of time. A new generation has arisen since the Synod of 1844 when the division took place in Canada. Of those who took a part in the discussion at that time, how few remain; and of the members of Synod at that time I can count up but eight now remaining and these eight are not the men they were thirty years ago.

Men in 1844 differed in views honestly on both sides, but the state of things now in 1874, is not what it was then. We are not called on to decide between one or another, or the other? What is desired is a strong united energetic Canadian Church. In forming such a Church no reflection is cast upon either the one party or the other who moved by conscientious motives separated thirty years ago. We are a new generation and have more important work to do than to fight their battles over again. We have a great work to do, Union is strength, and united we can hope for the Master's blessing and do his work better.

In the proposed Union no one is called on to make any sacrifice of principle or to change his views on any point. We are to unite as Presbyterians, agreeing to cherish and promote that in which all agreed. As to the Headship it is so strongly asserted in the Standards, which all alike hold that any re-assertion of it by the United Church seems to me uncalled for. In a country like this where there is no State Churchism, there is now danger of the true Divinity of Christ being assailed by Infidelity, than the Church being interfered with in its work by the State.

As to the objections to the 4th article of the Basis of Union, I see no force in them. As a Church the United Church is to cherish kindly relationships with other churches that do Christ's work, and ministers of the Presbyterian Churches are to be received into the Church, "subject to such regulations as shall from time to time be adopted. We see neither danger nor intemperance in this. If the minister applying for admission should come from a church of doubtful orthodoxy, the conditions can be made such as to meet the case. I do not see how the difficulty anticipated could be more judiciously dealt with. The church of the future is left for its own management.

this matter. It seems to me that the opposition to union on both sides results more from feeling than from principle, not because I doubt the honesty of parties on either side but our prejudices bias our judgments. Our reasonings may be apparently conclusive but unapplicable to existing circumstances. There is a change of feeling since the separation of thirty years ago. We are in a great measure a new generation. Let us look now to the wants of the present and the change of circumstances in which the Church is placed, and cultivate that which tends to peace and unity. The men of thirty years ago come as they look back will wonder at the literature shown by certain parties of to-day. —AN OLD CHURCH MINISTER.

Another View of the Case.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—As I do not desire to interpose unnecessarily, or even, as it might appear, offensively, in a very important discussion now pending in the columns of your interesting paper; yet without incurring such an imputation, might I be allowed just to make a brief statement, with the view of simply bringing out the truth, if that be possible. I may just say, frankly, that the general position taken by A Reader, in opposition to *Canadaensis*, in his remarks on Dr. Caird, is that to which my judgment leads, and is now a long established conviction. Feeling, in all such cases, must bow to enlightened conviction, and be modified, if not re-created thereby. Our feelings and lesser cannot be very far astray, if they be based upon, and regulated by God's Word. The question, therefore, with which we are primarily concerned, is not—what does Richard Baxter, Dr. Bruce or any other man, even Dr. Caird, say upon a certain point? But,—what does the infallible and inspired word of God say, in regard to the heathen? When this first point has been ascertained, we know then how to deal with all human opinion, come from what quarter it may. The question then, now before us, is—"What does the Bible teach as to how man are to be saved—whether heathen or Christian? Are there two or more ways of salvation there-in indicated as possible to man? Or is there but one only, and absolutely exclusive way of salvation? I exclude obtaining eternal life by the law; as that would not be salvation, but something very different. That being excluded, how is salvation possible to man? The answer, unquestionably is—"Faith in Jesus Christ." We need not at present care much in regard to the measure of the faith, as to its strength intelligence, comprehensiveness. What we have to do with, is the thing. If true faith in Jesus Christ, exists; however weak, or unmet in its range—it saves. Where this is not, salvation is not. Now, if this be admitted,—and I do not see how any Presbyterian can for a moment doubt it,—then the way is very clear to a very simple satisfactory, and conclusive answer, in regard to all such questions as the possible salvation of the heathen. If they have heard of Christ, and believed on Christ, then are they unquestionably saved. But if they have not heard of Christ, and therefore could not believe on the Lord Jesus; then the end conclusion is inevitable—they cannot be saved. "Canadaensis" may call this dogmatism—repulsive dogmatism, very likely; that keeps coldly aloof such men as Agassiz and others similar from the Church of Christ. We cannot help this, as we are not responsible for it. But God's Word, and God's utterances to man are, I suppose its Divine Author will be unwilling to assume all the responsibility. Now, Mr. Editor, what I want to say, in addition, is—that in my judgment the Scripture gives, no uncertain sound as to the future state, and condition, of the heathen. A man that has what "Canadaensis" calls "a true knowledge of God," or a weak, obscure faith; is not a heathen. This takes him out of the category of heathenism; and therefore the question has no application to him. His knowledge, and faith have already conclusively decided the matter. And, let me further say, that A Reader, as seems to me, has in his rejoinder to "Canadaensis," unfortunately missed the very gist of the Apostle's statement in the second chapter of the Romans, at least as bearing on the point in hand. In connection with the explicit statement of this passage, what first led me to the conviction I have now entertained for at least thirty-five years, and which I have no reason to alter, or even modify. Would *Canadaensis* be so good as to square his theory with the significant words of the Apostle in the 12th verse—"For as many as have sinned without law, shall also perish without law." Never mind in the meantime, "the law written on the heart;" "the being judged by works;" but will "Canadaensis" give the readers of the BRITISH AMERICAN PRESBYTERIAN an exegesis of this 12th verse of the second chapter of Romans; especially the first clause of it. Will he be so good as to show how such an exegesis can possibly square with his theory? A Reader says—"He (that is the Apostle) is not here speaking at all of how men can be saved." True, but he is showing how, and what class of men perish; which means are not saved. And therefore naturally leads, as the design of the Apostle's whole argument is intended to do, to the further question of how men are saved, which he does so gloriously, and conclusively. A Reader has erred by the defect, in not keeping "Canadaensis" closely to the words in the 12th verse, and especially the first clause. "A Reader" is also astray, when he says—"I must also tell him, that neither passage has any bearing on the subject." I differ entirely from him here; for if there is a passage in the Bible that has a close and intimate bearing on this solemn, sadly solemn, subject; it is this very passage. Will "Canadaensis" also look at Proverbs 29, 18th; and favour your readers with his views thereon? He is certainly bound in honour to do so; as he has rushed into print with, to say the least, some very questionable statements. As the right adjustment of the question, now raised, has important practical results, in regard to its bearing on Missionary enterprise, as well as individual Christian life. I hope you will find room for the above.

The Union Question.

As to the objections to the 4th article of the Basis of Union, I see no force in them. As a Church the United Church is to cherish kindly relationships with other churches that do Christ's work, and ministers of the Presbyterian Churches are to be received into the Church, "subject to such regulations as shall from time to time be adopted. We see neither danger nor intemperance in this. If the minister applying for admission should come from a church of doubtful orthodoxy, the conditions can be made such as to meet the case. I do not see how the difficulty anticipated could be more judiciously dealt with. The church of the future is left for its own management.

D. ANDERSON.
Toronto, 4th April, 1874.

To the Churches of Christ, Organized on Presbyterian Principles Throughout the World.

Churches of the Presbyterian family are found, though under a variety of names, in Europe, in America, in Australia, and in the mission fields of Asia and Africa.

It is not proposed to form an organic union of all the Presbyterian Churches throughout the world. It is evident that one General Assembly could not regulate, with advantage, the internal economy of Churches in such widely separated countries.

In order that a Church be entitled to join this union, it should hold to the Presbyterian form of government, and have a creed in accordance with the Consensus of the Reformed Churches.

Several formal steps have been taken with the view of effecting this Presbyterian union. The subject was specially brought before the great meeting held in Philadelphia in 1872, to celebrate the Tercentenary of the Scottish Reformation.

Having respect to this concurrent expression of feeling, the Committee of the General Assembly of the Presbyterian Church in the United States of America availed themselves of the presence of so many Presbyterian ministers and elders at the Conference of the Evangelical Alliance in New York, in 1873, to hold a meeting for a comparison of views on this subject.

1. That whereas the General Assembly of the Presbyterian Church in the United States of America and the General Assembly of the Presbyterian Church of Ireland, at their last meetings, passed resolutions in favor of the Ecumenical Council of Presbyterian Churches, we provisionally brought together at this time, and belonging to various branches of the Presbyterian family, cordially sympathize with these movements toward a General Council of the Presbyterian Churches in various lands.

2. That the following gentlemen be a Committee to correspond with individuals and with organized bodies in order to ascertain the feeling of Presbyterians in regard to such Federal Council, and to take such measures as may in their judgment promote this object.

3. That this Committee be authorized to co-operate, as far as possible, with the General Assembly of the Presbyterian Church in the United States of America.

The Committee thus appointed have a deep sense of the responsibility laid on them. While they believe that the cause is good, and that there is sufficient popular opinion in its behalf to secure with the blessing of Almighty God, its ultimate success, they fear lest they should take any step that might injure so noble an undertaking.

1st. It would exhibit before the world the substantial unity, quite consistent with minor diversities, of the one great family of Presbyterian Churches.

Churches, by showing that they are members of a large body. The Protestant Churches of the Continent of Europe, for example, feel the great need of sympathy and support from Churches more favorably situated.

3d. It would enable Churches, which are not inclined to organic union, to manifest their belief in the unity of the Church and to fraternize with those whom they love, while they still hold to their distinctive testimony.

4th. Each Presbyterian Church would become acquainted with the constitution and work of sister Churches, and their interest in each other would be proportionately increased. Some might be led in this way to see in other Churches excellencies which they would choose to adopt.

5th. The Churches may thus be led to combine in behalf of the truth, and against prevalent errors; as, for instance, to defend the obligations of the Sabbath, to resist the insidious efforts of the Papacy, especially in the matter of education, and to withstand Infidelity in its various forms.

6th. Without interfering with the free action of the Churches, this Council might distribute judiciously the evangelical work in the great field "which is the world"; allocating a sphere to each, discouraging the planting of two congregations where one might serve, or the establishment of two missions at one place, while hundreds of other places have none.

7th. It would demonstrate to the Christian world these great facts in the working of the Presbyterian system: That, by its reasonable polity, it consists with every form of civil government; that, by the simplicity of its usages, it is adapted to all the varying conditions of the Church upon the earth; and that, by its equal distance from license and arrogance, it is best prepared to recognize the kingship of all believers.

8th. It would manifest the proportions and power of the Presbyterian Churches, and thus offer effectual resistance to the exclusive pretensions of Prelacy and Ritualism in all their forms.

9th. From such a Council, hallowed and quickened by the Redeemer's presence, there might proceed, as from a heart, new impulses of spiritual life, bringing every member of the Church into closer fellowship with his Divine Master, into deeper affection for his brethren for his Master's sake, and into more entire consecration of all his powers to the Master's work.

Howard Crosby, D. D., LL. D., Chancellor New York University, N. Y.; J. W. Dawson, Principal McGill College, Montreal, Canada; Wm. Paxton, D. D., New York, (Presbyterian Church, U. S. A.); H. D. Ganso, (Reform Church in America); Howell Powell, (Welsh Presbyterian Church); H. L. Grandjean, (French Evangelical Church); John Hall, D. D., (Presbyterian Church, U. S. A.); David Gregg, (Reformed Presbyterian Church); Wm. Ormiston, D. D., (Reformed Church in America); J. H. A. Bomberger, D. D., Lancaster, Pa., (Reformed Church in the U. S.); James Murray, D. D., (Modr. Pres. Ch. of the Lower Provinces of B. N. A.); G. D. Matthews, New York, (United Presbyterian Church, Secretary); James McCosh, D. D., LL. D., (President of the College of New Jersey, Princeton, N. J.), Chairman.

Presumption.

He who takes his boys to the beer shop and trusts that they will grow up sober, puts his coffee pot on the fire, and expects it to look bright as new tin. Men cannot be in their senses when they brew with bad malt and expect good beer, or set a wicked example, and reckon upon raising a respectable family.

The greatest truths are the simplest; and so are the greatest men.—A richdeacon Hare.

He doth truly bewail the sins he hath committed, who doth not commit the sins he hath bewailed.—Augustin.

As the soul advances in the life of God its natural or selfish movements decrease and it depends less on the emotional exercises, and there is really less variation of the emotions.—Gwyn.

Our service to God must not be in outward work and scenes of religion, it must be something by which we become like to God; the divine prerogative must extend beyond the outward man; nay, even beyond the mortification of corporeal vices; the Spirit of God must enter in, and smelt all our secret pride, and generate in us a true humility, and a Christian meekness of spirit, and a divine charity.—Jeremy Taylor.

Pretty Looks On Plain Faces.

"Among many suggestive sights I have seen in the omnibus was one which was always especially interesting. I have seen very plain, even ugly, people get into omnibuses, and yet before they have got out I have learned to look upon them as positively beautiful. A plain, rather repulsive-looking woman enters with a little child—perhaps an infant—in her arms. You wonder for a moment how any man could fall in love with such a heavy, uninteresting face, when, as the mother looks down upon the little, fragile form nestling in her arms, there comes over the face such a gleam and glow of beauty that all harshness and repulsiveness vanish away, and you see instantly that there is such tenderness in that motherly heart that if it shone forth in the old courting days it would quite account for a good man's love. In a similar way I have seen the puckered anxious face of a busy man of the world suddenly light up with a kindly gladness, all the hardness dissolving into a smile of real beauty, as a friend stepped into the vehicle and seated himself on the opposite bench. I once saw a man asleep in an omnibus, and really felt ashamed of my kind as I marked the 'human face divine' fade into a mere mass of flabby flesh. But then the soul had sunk below the horizon, and it was not astonishing to find nothing left but the bare, blank night. When the sun of intelligence rose once more, and you could see the man again, there was beauty at once in the glow of the features and the glance of the eye."

Appletons' New Cyclopedia.

A serious controversy has sprung up in relation to the editorial revision of certain articles in the new edition of this valuable work by Rev. Dr. Bernard O. Reilly, late Professor of Mental Philosophy, Holy Cross College, Worcester, Mass., and also St. John's College, Fordham, N. Y. The Appleton's issued a private circular letter written by this gentleman, for the use of agents, and addressed to the Roman Catholic clergy throughout the country, soliciting their patronage. The writer says:—"Allow me to say this much for the articles that touch in any way on the Catholic religion that I have the hearty sanction of the Most Reverend the Archbishop of New York, in my supervision of these articles, and his co-operation and advice at all times when any question of difficulty arises which needs the eye of authority."

The Lansing State Republican (Michigan) of March 18th, 1874, contains this letter and a correspondence between G. A. Pfau, Esq., and D. Appleton & Co., in which the publishers vindicate their action on the ground of fairness to the Roman Catholic Church, and vouching for Dr. Reilly's impartiality, etc.

This is followed by commendatory letters from Bishops James and Peck of the Methodist Episcopal Church, and by a list of Protestant contributors to the work. Thus far the publishers.

But the article in the Republican "brings them to the record," in a way that will be hard to answer. Quoting from the Old or first edition and the New one, he shows conclusively that the Romish editor's supervision and the archbishop's "eye of authority" have been freely used to suit their own ends. We give a few cases. The Albigenes are described in the Old Cyclopedia (I. 288-1) as springing from the Paulinians of the seventh century, and as "distinguished generally by a strict and blameless life, disapproval of oaths, abhorrence of war and punishment by death, and the exercise of hospitality and beneficence. Among them were men of learning, rank and substance." The New Cyclopedia (I. 253) says that "the Albigenes was a collective name of various sects of heretics in twelfth and thirteenth centuries, who left the Roman Catholic Church and called themselves Catharists, or Cathari, the pure. The war against the Albigenes arose in consequence of the murder in 1208 of the Papal legate, Peter of Castellanau."

The account of the massacre of St. Bartholomew, which in the Old edition fills nearly three pages, is reduced in the New to less than two, and "nearly half" of it is "devoted to palliating the Roman Catholic connection with this event, and the horrible details in the Old Cyclopedia are condensed or omitted!"

To Bishop Bonner the Old work gives over a page and a half (II. 489-90), the New less than half a page (III. 69-70), and it suppresses all that is said in the former edition of his cruelty, violence and fury as a persecutor, "and nowhere says that he caused Protestants to be executed!"

Appletons' Cyclopedia of Biography says the Pope Clement XIV., who reigned 1769-1774, "was distinguished for his enlightened policy and for his brief suppressing the Jesuits, who afterwards poisoned him." The Old Cyclopedia praised the pontiff, but assigns no cause for his death. The New Cyclopedia says that "the violence brought to bear on him by the Catholic courts, in order to obtain the suppression of the Jesuits, filled his soul with bitterness. Incontrovertible testimony establishes the fact that he died of a broken heart."

Other changes are proved by the writer, but we have given enough to show their character. If this sort of revision of "the articles which touch in any way on the Catholic religion" is to run throughout the succeeding volumes, as it does in the three that are published, it will only need a comparison of Appleton's Old and New Cyclopedia to illustrate Walpole's famous saying, "As for history—I know that is a lie."

We have no patience with theological or controversial unfairness toward the Roman Church, much less with any perversion of the truth of history by Protestant or Romish writers. But when such a house as the Appletons permits this Professor of the Jesuit College and the Papal Archbishop of New York to rewrite and reconstruct the well known history of the Protestant Albigenes and Huguenots, it is high time

Presbytery of Oustham.

The Presbytery met in Wellington street Church, Chatham, on the 24th of March. There was a large attendance of members, between twenty and thirty being present. Among other items of business transacted were the following:—Arrangements were made for the supply of the various Mission Stations in the Presbytery for the next six months. The congregation of Amherstburg petitioned for the services of the Rev. F. Smith until the meeting of the General Assembly in June, with the intention of calling him as their regular pastor if he is then received as a minister of the Church. The prayer of the petition was granted. Tilbury West was disjoined from Morse, and a missionary is to be sent into each field. Dresden and Wallaceburg are for the present to be worked together. The case of the Rev. C. Clinchy was referred to the Synod of London. The following were elected as Commissioners to the General Assembly to meet in Ottawa in June:—Ministers, Messrs. McColl, Forrest, King and Warden. Elders, Messrs. A. Bartlett, K. Urquhart, W. Stanforth, and W. Webster. Returns to the questions on the state of religion were ordered to be sent before April 15th to a Committee, of which Mr. Becket, Thamesville, was named Convener. Rev. T. McPherson, of Stratford, was nominated as Moderator of the General Assembly. Messrs. Warden and Bartlett were appointed to advocate before the Assembly the reception of the Rev. F. Smith. The Session records of Thamesville, Ridgeway, Harwich, Amherstburg, Tilbury East and Sombra were ordered to be produced at next regular meeting. The Remit on Union was considered at length. The Basis was approved of by a vote of ten to five against a motion requiring a declaration of the doctrine of the Headship of Christ. It was agreed to hold the next regular meeting of Presbytery in the Church, Tilbury East, on Tuesday, 7th of July, at 11 a.m. A Presbyterial Visitation of the congregation of Tilbury East was appointed for the afternoon of July 7, at 2 o'clock. The following petition was laid on the table. To the Reverend the Presbytery of Chatham:—Whereas it is desirable as far as possible to secure the comfort and well being of the widows and orphans of the ministers of the Canada Presbyterian Church; and whereas it is felt by many that to attain this end it is necessary that some provision should be made in addition to the Annuity derivable from the Widow and Orphan's Fund at present in existence in the Church; and whereas it is believed that this may be effected as efficiently and at much less cost than by the ordinary system of Life Assurance Companies, by means of a Mutual Benefit Association among the Ministers of the Church, the undersigned respectfully petition your Presbytery to overturn the General Assembly indicted to meet at Ottawa in June next to take into consideration the propriety of establishing such an Association on the basis of the regulations hereto annexed: and your petitioners will ever pray, &c.

ROBERT H. WARDEN. WILLIAM WALKER.

REGULATIONS.

I. This Association shall be known as the Canada Presbyterian Church Ministers' Mutual Benefit Association.

II. The object of the Association is to furnish pecuniary assistance at the least possible expense to the Widows and Orphans or Heirs of its deceased Members.

III. The Membership of the Association shall consist of the Theological Professors, Ministers, and Ordained Missionaries of the Canada Presbyterian Church who shall accede to the terms hereafter specified.

IV. The Association shall be under the control and oversight of the General Assembly of the Church, and its affairs shall be administered by a Committee appointed by the said General Assembly.

V. The Committee shall consist of a Convener together with six Ministers, who shall be members of the Association, and shall present to the General Assembly an annual report of the transactions of the Association.

VI. Each Theological Professor, Minister, or Ordained Missionary of the Canada Presbyterian Church, under sixty years of age, may become a member of the Association upon payment of an entrance fee of One Dollar.

The right is, however, reserved to the Committee to require (before the application is accepted, a medical certificate to the effect that the applicant is in ordinary health.

VII. An annual fee of not more than One Dollar will be required of each member, payable at the call of the Convener, on the first of April in each year, for the purpose of defraying expenses.

VIII. On the death of a member of the Association each member shall be required to pay the Treasurer of the Canada Presbyterian Church the following sum:

If under 40 years of age on becoming a member of the Association, \$2.

If between 40 and 50 years of age on joining the Association, \$3.

If between 50 and 60 years of age on joining the Association, \$4.

Provided always that any Minister who becomes a member of this Association within one year after its organization, or hereafter within one year after his ordination, and who shall for the period of 20 years maintain uninterruptedly his connection therewith, shall upon his being placed on the Aged and Infirm Ministers Fund of the Church—if up to that time he still retains his membership with the Association—be relieved from the payment of all dues and assessments; his widow, or if none such, his children being however entitled to the benefits of the Association as if his dues and assessments had been paid up to the time of his death.

IX. On receiving notice of the death of a member the Convener shall issue a circular to each member of the Association requesting payment of the assessments as specified in Article VIII, which shall be payable

X. The Treasurer of the Church shall on the order of the Convener pay the aggregate assessment received to the Widow and Orphan, or if there be none such to the legal heirs of the deceased, within sixty days after the satisfactory notification of death.

XI. If any member shall neglect to send the amount within thirty days after the date of the circular notifying him of the assessment, or shall neglect to pay his annual fee within 15 days after the first of April in each year, he shall forfeit his membership and all monies previously paid by him to the Association. But if a delinquent shall subsequently apply he may be restored to membership, if in good health, by paying the amount of back dues and assessment, together with a fine of Two Dollars for each year he has ceased to be a member of the Association; or if it be shown to the satisfaction of the Committee, within one month after neglect to pay such dues or assessments, that the neglect was unintentional, he may be restored to membership by paying the amount of such back dues and assessments only.

XII. A Post Office Money Order for the amount of the annual fee or of any assessment levied, duly registered and forwarded to the Treasurer of the Church, within the specified time shall be recognized as payment of said fee or assessment.

XIII. The Committee shall meet annually in the month of April on the call of the Convener, and at such other times as occasion may require three to form a quorum. Their travelling expenses, together with an allowance of \$20 per annum to the Convener, to be defrayed out of the funds derived from the annual fees of the members of the Association.

XIV. No alteration or amendment shall be made to these regulations without the sanction of the General Assembly, and then only upon the recommendation of the Committee.

The prayer of the petition was granted and the Presbytery resolved to overturn the General Assembly in terms thereof. Messrs. Warden and Walker were appointed to advocate the overturn on the floor of the Synod.—Robt. H. Warden Pres. Clerk.

Dr Stuart Robinson on Capital Punishment.

The Rev. Stuart Robinson, D.D., of Louisville, Ky., since his return from Europe, has been delivering a series of discourses on Old Testament history. In one of them, which we find reported in the Louisville Journal, he has some very just remarks on the subject of Capital Punishment. There can be no doubt that the laxity of our modern ethics, as well as superficial views of the whole subject, have confirmed many in their objections to capital punishment, and that to this fact is due the escape of notorious offenders whom juries are reluctant to convict. The distrust of justice on the part of injured parties tends to make them reckless in taking revenge into their own hands. If the State shrinks from its duty through a weak humanity, and allows a murderer to escape with an imprisonment, from which executive mercy may at any time release him, a premium is offered on private violence which resumes all the prerogatives of a barbarous code, and runs riot in lynch law. It is proper, and even necessary, that the wisdom of inspiration in affixing a capital penalty to murder, should be fully vindicated.

Dr. Robinson insists that the divine code was not meant to be temporary or local. He says:

So far from being a merely Jewish enactment, as some have supposed, it is historically a law coequal with the new establishing of man upon earth; and the reason for the law is founded upon the essential nature and relations of things. That reason is that man has a dignity above all other creatures—"for in the image of God made He man." True, if according to modern infidels man is merely a collection of digestive organs and senses, made to be well fed, and this world of his merely a huge kitchen or cattle-stall, then it is no harm to shed his blood. But he is made in the image of God, and therefore his life is sacred. He bears the same image now as then, and this law standing as an enactment at the beginning of the new world stretches its sanction over all people down to the end of time, as a guard against that overflow of violence and blood which has ruined the world before, and caused it to be swept with waters of vengeance.

This is far from being a mere theoretic question. It has for us this day a terrible significance. And the evils which we see every day increasing around us from the irreverence for human life, arise in great measure from wrong and inadequate views of Bible truth on this subject.

It is a favorite snare of the opponents of capital punishment, "The clergy are always for hanging." If we answer snare with snare, it might be sufficient to retort, "Yes, and our modern reformers seem to be very nervously against hanging."

But this question reaches far too deeply and its issues are of too solemn importance to be answered by such a retort. The denial of the right to inflict capital punishment is not only an indirect denial of the authority of the Scriptures, but, reaching down to the practical life of man, darkens the views of judges and juries, and aids in promoting the recklessness of human life that everywhere abounds. It leads the public to weep for the guilty murderer, whom his crime has made conspicuous before the public, while they have no tears to shed over the more private sorrows of the broken-hearted families whom the murderer has made to mourn.

It is said of Pope Pius V. that when dying he cried out in despair: "When I was in low condition I had some hopes of"

It is easy to pick our brilliant men, generous men, martyrs, men of genius, heroes; but uprightness and truth are rare.

He that hath a trade hath an estate, and he that hath a calling hath a place of profit and honour. A ploughman on his legs is higher than a gentleman on his knees.

As one who carries gunpowder would not wish to be where sparks are flying, least he should be destroyed; so should we carefully avoid such places and company as may lead us into sin.

To expose ourselves to worldly contempt and persecution for Christ's sake is like going into a cold bath. At first it gives a shock, but it grows easier and easier every time, until by degrees it ceases to be disagreeable.

If you put a hot coal in your pocket it will burn its way out. Ay, and so will a bad deed that is hidden make itself known. A fault concealed is a fault doubled; and so you will find it all through life. Never hide your faults, but confess them, and seek through God's help to overcome them.

Truth, whether in or out of fashion, is the measure of knowledge and the business of understanding, whatsoever is beside that, however authorized by consent, or recommended by rarity, is nothing but ignorance, or something worse.

There are Christians who give up going to meeting outright if they are asked to pray, and then say, "Why is not the church more lively? We want to see a revival." As if the church could run with such a clog tied to her foot. The church will never win the race so long as she has so many lazy members.

Sweetest of all songs are the Psalms in the night. David sang with the most touching tenderness when in the gloom of deepest affliction. The heart may wail a *miserere* over its dead or its dying, but even that will be sadly sweet, and will have a hope in it. The saddest song is better than none, because it is a song.

It is a great advantage to keep quiet, gracefully and naturally. Self control is the best evidence of a cultivated intellect and a clear conscience. It is a great pleasure to meet those who wisely listen and observe—who review what is said without prejudice, and with or without advice commit no errors. Nothing is so difficult to do—nothing so rarely done.

Every young man who is aspiring, wants to do great things and to preach great sermons. Great sermons, young gentlemen, ninety times in a hundred are nuisances. They are like steeples without any bells in them, things stuck high up in the air, serving for ornament, attracting observation, but sheltering nobody, warning nobody, helping nobody.—*Beccher*.

When the Lord cometh shall He find faith on the earth? Yes, our Saviour will find a great host awaiting Him; but of what different degrees of faith and of varying opinions! But they shall all be of one faith and one love then. Let us so act as if He were near at hand; and we can only do this by following out His new command to "love one another."

Do not let us confound zeal with faith. A man may be zealous yet have little faith. No; we must believe the promises. We must have it engraved into our being that God is the rewarder of those who diligently seek Him. Our faith in the Lord has been such for years, that we felt as one would be being told the Lord was in our house, and we had but to open the door to see Him face to face.

The sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out its golden flood. The spring that sparkles at the foot of the hill is full; and asking leave of no one, is forever welling forth its sweet waters. So the Christian, if only full of the love of God and man, and shedding around him benign influences as a natural result, cannot help doing good.

When life seems rather dreary, and you begin to think your lot is a hard one, just break forth into singing. The first line will come hard, perhaps, but the second will be easier. There is no better antidote for low spirits. It is astonishing how quickly the evil spirits of malice, anger, gloominess or discontent flee before that of song; and cherishing this, we will fulfil the command, making melody in our hearts to the Lord.

Christianity is the greatest civilization the world ever saw. Civil law cannot make men perfect; but the law of Christ in the heart can. Why? Because it performs a miracle almost. It takes one from the old life and plants him in the new, the same as the gardener transplants the shrub. The law with its observances, its ceremonies, does not do the work or help the Christian, except as care and culture will help the plant. It seems to us that this is fully said in this verse, "For in Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith which worketh by love."

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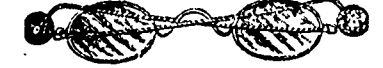
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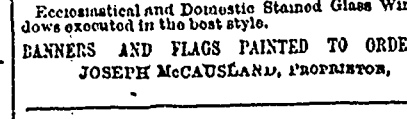
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Close of the Session.

On the occasion of the close of Session 1873-4 of the Presbyterian College, a public lecture was delivered yesterday evening by the Principal, the Rev. Dr. McVicar, in Erskine Church, St. Catharines street, on the subject of "prayer and recent criticism."

At the conclusion of the lecture, the Rev. Mr. Gibson gave the following statistics connected with the College:

SCHOLARSHIPS AWARDED.

- 1. Fifty dollars by Peter Redpath, Esq., to be awarded to the student in the first year at McGill College who shall pass the best examination in Euclid books I, II, Algebra, Colours, part I to the end of Simple Equations, Cicero, Epistulae Selectae; first half; Homer, Iliad book VI, 200 lines. Awarded to M. S. Scott.

Epistle to the Philippians. History - Council of Trent; Bungear. Awarded to B. Watt.

The reading-room has been supplied during the session with over fifty papers and periodicals. We present our thanks to the following persons for assisting us in this matter:—Editors Daily Witness and Gazette, British American Presbyterian and Presbyterian, also Principal Dawson, Dr. Burns, Rev. Mr. Wells and Mr. W. D. Court.

Table with 2 columns: Item, Vols. Includes Rev. J. Scott, Napance (11), The Messrs. Lowden (80), Rev. Prof. Coussirat, R. P. Duolos, Dr. Clark, Messrs. J. J. Clarke, A. McMaster (13), Other Donations (150), Purchases (64).

In all..... 818 Five students graduate this spring. These added to the seventeen who have gone forth from the college in former years, make in all twenty-two, of whom two speak both French and English.

The Students' Missionary Society employed five missionaries last summer in destitute parts of the country. The funds for carrying out this important work are raised by the students, partly in the district where the work is done and partly by the contributions of those whom they are able to interest in the work.

In addition to this the Students' Lit. and Phil. Society deserves special notice. Its work during the past session has been more successful than during any previous year. This is in a great measure due to the convenience enjoyed in the new college building.

The following figures will show the present position of the Building Fund:—Amount subscribed, \$41,150; amount paid, \$30,900; amount expended to date, \$39,500. From this it appears that the Treasurer has advanced over \$8,000.

The medals were then awarded to the successful competitors by Dr. McVicar, after which Mr. James Cameron B. A., delivered a valedictory address, which was marked by hearty feeling, good taste and elegance of style.

After the Doxology and the Benediction, the meeting closed.

In Lindsay, April 2nd, by the Rev. M. W. Pantou, Mr. John Buller to Miss Jane Laidlaw daughter of Captain Laidlaw of Lindsay.

Official Announcements.

- MEETINGS OF SYNODS. MONTREAL.—Within Knox Church, Montreal on first Tuesday of May, at 7:30 p.m. LONDON.—At London, on first Tuesday of May, at 7:30 p.m. SYNOD OF HAMILTON meets in First Presbyterian Church, Guelph, on the first Tuesday of May, at 7:30 p.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

- TEMPORALTY BOARD AND EXTENSION FUND—James G. Hill, Montreal. MINISTERS' WIDOWS AND ORPHANS' FUND—Archibald Ferguson, Montreal.

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