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KNOX COLLEGE

Interesting Ceremony.

listory and Prospects of the Institution

Last Thursday one of the most im ortant events in the history of the Presbyring Church in this country transpired hen the foundation stone of Knox College as laid. As will be seen from the stateent of Principal Cavon, published in full low, this is an institution which has passed rough almost every grade of tribulaon, so far as external difficulties have en concerned, but it is a matter for conatulation that since the commencement ere has been a stendy progress, and that o work has, in every department, shown arked signs of efficient and faithful labor. is, therefore, an occasion of which the ntire Presbytery should be proud, that his building should have been commenced nder such favourable circumstances, with ich good prospects that in the very near ture it will stand entirely free from debt. nd that additional facilities will thereby afforded for earrying on the work which, aring the past thirty years, has shown ch magnificent results.

PLAN OF THE BUILDING.

The building now in course of erection is a the Crescent, a little north of College-rest and opposite Spadina-avenue, is de-gned in the Gothicstyle of architecture, and gned in the Gothic style of architecture, and a plan is in the form of the letter E. The cade fronting the avenue is 230 ret in length, and the wings running north re each 150 feet in length. The main enrance is under a lefty tower of 180 feet in height, and is flauked on each side with stone-pilars with carved stone capitals, racery heads, and surmounted with moulded pediments and carved stone finials. The main entrance lobby under tower will be groined with oak moulded ribs resting on carved stone corbels. The foor will be laid with encaustic tiles.

The main entrance hall is 15 feet wide The main entrance hall is 15 feet wide, with a heavy oak staircase opposite it, leading to the library, museum, reading-rooms, &c.; then to the right and left of this main entrance are the corridors, 10 feet wide, with farches at intervals, leading to the various class-rooms, professors rooms, lecture-room, and dining hall.

There are two class-rooms holding 80 students each, and two holding 50 each.

On the ground floor are do the Secre-tary's room, tour Professor's rooms, Senate room, visitors' room, kitchen, laundry, wash room, housekeeper's apartments, &c.; over these are the servauts' rooms, and under are the cellars.

The hoiler-room is outside the central portion of the main building, and connected with the coal cellars, &c.

On the first floor in the centre of the building is the library, 50 feet long and 80 feet wide, with reading-rooms opening out of it at each end.

Over the library is the museum, with a handsome timbered roof.

There are 80 rooms for the students, each room averaging 14 feet by 20 feet, thus riving acommodation for about 80 resident

The building will be heated by steam, and ventilated with a system of flues connected with a rarefied air shaft around the oiler chimney flue.

There are bath rooms and water closets each flat for the use of professors and ndents.

The building is being creeted with white rick, with stone base courses, belt; strings. ills, and door stops, moulded drips to win-ows with carved bosses, stone angle colmns to tower, with carved capitals. The pper windows of the tower will have coulded and carved balconies, supported a carved stone corbels.

All the gable copings will be of stone, ith wrought iron terminals.

The windows of the locture hall will have one jambs and sills, resting on moulded one strings with moulded drips, and bosover them.

The Lecture Hall will have a rich open nbored hammer-beam roof. At the west d of this hall is the gallery, approached a stair running up in a tower over the side entrance.

The whole of the roofs are to be covered it states said on folt.

t is expected that the building will be

ploted this fall, as most of the wood and nework is already prepared, and on the

THE CEREMONY.

to assembly at the ceremony was pararly large, and much interest was mani-d in the proceedings notwithstanding ery cold wind which provailed.

nong those present we noticed. Profes nong those present we noticed Profestaven, Professor Gregg, Rev. Dr. Topp, R. Wallace, Rev. W. Heid, Rev. Professon, Rev. Mr. McDonnell, Rev. Mr. mon, Rev. J. M. King, Revs. W. Frak-Bondhead; W. Burns, Perin; J. tson, Paris; M., Fraser, Barrie; R. N. t, Ingersell; F. M. James, Paris; J. tll, Hamilion; J. Wardrope, Guelph; buglas, Cobourg; Dr. Thornton, Oshawa; Il; Idetowell; J. H. Croley, Millbank; Ompson, Sarnia; R. Pettigrew, Wes-D. B. Cameron, Bradford; J. Beckett, besville; Bruce, Newmarket; Ewing. tesville; Bruce, Newmarket; Ewing. tetown; Baliantyne, Whitby; D. H., ter, Hamilton; J. Seett, Lendou; P.

J. McBain, Drumondville; T. McPherson, Stratford; It. Hamilton, Avonbank; J. L. Murr, y, Woodville. Hon. A. McKeliar, Mesars. D. Galbraith, J. Kerr, T. W Taylor, D. McKay, Currie, J. Playfair, W. Alexander, J. L. Blakie, M. Clarke, S. D. Clarke, D. McGeo, J. Brown, W. Bell, G. L. Beardmore, Capt. Dick, J. Fleming, J. Harvey, J. Leask, Hugh Miller, P. G. Close, D. Cowan, M. Gibb, &c. A number of fadica testified their interest in the proceedings by their presence.

ceedings by their presence.

At the appointed time the Rev. W. Reid M.A., Moderator, came forward, and said that on this occasion they were assembled to inaugurate an undertaking of great im portance, which was to be a worthy result of many years labours, which took place under less favourable circumstances. For several years the College was exrried on in Grosvenor-street, in a building formerly the residence of the Earl of Elgin, which, after some alterations, was adapted to the purpose of the College institution. The first building was found to be uncomfort-ably small, and it was considered that something better was needed, although, unlike a great many things in the present day, old Knox Collego was much better than it looked. (Laughter.) The subject of the erection of a now building was laid before the Assembly last year, and it was then decided that the necessary steps should be taken for the erection of now buildings. Accordingly the necessary stops were taken, the work was commenced, and subscriptions flowed in through the exertions made by the Principal, Prof. Caven, and the other Pro-Principal, Prof. Caven, and the other Professors in various parts of the country. But the canvass was not yet completed, although the result has been highly satisfactory. They had met to-day for the purpose of laying the corner-stone and invoking the blessing of God on the erection of the building. Before proceeding with the more especial work, they would unite in singing a few verses of one of the grand old nealms which were sung by their fore-

the psalms which often snimated the hearts of their forefathers when labour and suffering too was demanded of them. The 40th Psalm was then sung, after which the Moderator read pertions of Scrip ture from Psalms 120 127, and Ephesians iv. Prayer was then offered up.

old psalms which were sung by their fore-fathers in the days of old. It was one of

The Roy. Principal Caven was then called upon to read a statement of the progress of the College, which he did as fol-

HISTORICAL SERTOR OF KNOX COLLEGE, FROM ITS MSTABLISUMENT TO THE PRESENT DATE (MARCH, 1874).

Knox College, a! hough the title was not given till 1846, may be said to have been instituted in 1844, when at the meeting of the Synod of the Presbyterian Church of Canada, on the 14th of October, it was resolved to appoint a Professor of Divinity, and a Professor of Literature and Science for conducting the studies of young men siming at the Ministry, the Professors to be for the present stationed at Toronto. The Rev. Andrew King, a deputy from the Free Church of Scotland, interim Professor of Divinity; and Rov. Henry Esson, of Gabriel-street Church, Montreal, was appointed Professor of Literature and Science. During the first session (1844-5), the att and ance was in all fourteen, four of whom had been students of Quoon's College, Kingston, before the disruption, which took place in July, 1844. The classes were conducted in an apartment of Mr. Esson's house, in In an apartment of Mr. Esson's house, in James-street, in the City of Toronto. The Synod, at the same meeting, in view of Dr. Robort Burns, of Palsley, who had been called by the newly-organized congregation of Knox Church, in Toronto, coming out, and of his varied qualifications, appointed him as Professor of Theology, the appointment height subject to appropriate or the contractions. min as Processor of Theology, the appoint-ment being subject to any contragency arising from the Synod resolving, at a future time, to separate the office of Pro-fessor from that of pastor, or such other circumsances as might affect the decision of the Synod as to the permanent institu-tion or the locality of the Theological The Seminary of the Church.

The Synod of 1846 confirmed the appointmost of Dr. Burns as Professor of Divanity, and that of Mr. Esson as Professor of Litera-ture and Philosophy.

In 1846 the Synod, with the view of placing the institution on a more extensive and efficient basis, appointed a Committee to consider the matter of the incorporation of the College, its name, the number of pro-fessors, the erection of suitable buildings and the establishment of an academy for the preliminary training of young men, and a boarding house for the students. On the report of the Committee it was agreed that the College should be called "Knox Collego," and that stops should be taken for establishing an Academy or High School. This was done in the course of the year, the Academy being superintended by Rov. A. Gale, M.A., formerly of Hamilton, assisted by Rev. T. Wightman, formerly of Cainden. No stops were taken for the erection of buildings, but the College and Academy found suitable accommodation in "Outario Terrace," in the premises which, after having been enlarged and altered; now form the Queen's Hotel." During the session of 1846-7, able assistance was ren-During the dered in the College by Rev. Robert Me-Corale, of St. Ninians, Scotland; also, by the Rev. W. Rintoul, who conducted the classes in Hebrew and in Biblical Criticism. The Synod of 1847 confirmed the appointment of Mr. Gale as Principal of the Academy, and as professor of Classical Literature in Knox College. The Synod Literature in Knox College. The Synon at the same meeting, in consideration of the increased number, nine students, requiring the undivided services of a professor, resolved to separate the professorship of Theology in Knox College from the pastorship of Knox College from the pastorship of Knox College from the pastorship of Knox College from the pastorship of Knox College from the pastorship of Knox College from the State of the Rev. John Bayne, of Galt, to Britain to

Free Church, and secure, if possible, the appointment of a Professor of Illeology. This mission was undertaken and fulfilled, and the result was the appointment of the Rev. M. Willis, D.D., who continued to teach theology with distinguished success for the period of 23 years. The Synod, when resulting to separate the professorship of Theology from the office of paster of Knox Church, expressed their sense of the great chlusters. the great obligations under which they were to Dr. Burns for the valuable service he had rendered to the College, his worthfulness over the spiritual interests of the students, and his diligence and zeal in collecting books for the library.

lecting books for the library.

In 1919 the Sonod having expressed their great satisfaction at having of tained the valuable services of Dr. Willis, with the view of promoting the officiency of the College, appointed Rev. William Riutoul as Professor of Hebrow, it being understood that the appointment would be an interimone, its permanence being dependent upon the provision that might be made for criedtal literature in what was King's College, now the Toronto University. Mr Riutoul discharged with great diligence and officiency the duties of the Chair of Hebrow for several years, when, in consequence of for soveral years, when, in consequence of changes in the University, it was considered no longer necessary to maintain a professorship of Hebrow in Knex College. In 1849 and 1850 Rev. William Lyall afterwards connected with the Divinity Hall at Halifax, Nova Scotin, rendered important service to the College and the Church as Professor of Literature and Mental Training. The names of others might be men-tioned with honour in connection with important services rendered when necessary to the College from time to time. It would be specially unjust not to montion the name of Rev. Ralph Robb, of Hamilton, who, until promaturely out off in 155), was ever ready to give aid when called upon to

In the early part of 1858 Professor Esson, who had been connected with the College from the beginning, and had done much to advance its interests, and promote the improvement of the students, was removed by death. He was succeeded by the Reverend George Paxton Young, of Knox Church, Hamilton, who entered upon his duties at the beginning of the session 1858-4 and brought to his work talents of the very highest order, and a zeal and aptitude for teaching which were highly appreciated by the successive classes of students which came under his care.

In 1855 it became necessary to remove from the promises hitherto occupied in Ontario Terraco, Front-street, and the property of "Elmsley Villa," formerly occupied by the Right Hon. the Earl of Elgin, when Governor General of Canada, was purchased, and enlarged so as to afford accommodation for the classes and boarding departmont.

In 1856 the Synod added to the Staff by appointing Rev. Dr. Burns as an additional Professor; the Department of Church History and Evidences being assigned to him, while the Department of Exceptical Theology was assigned to Professor Young.

In 1858 an "Act of Incorporation" for the College was obtained from the Legisla-ture. From the first es ablishment of the College it was not intended that permanent provision should be made for instruction in the literary branches. After Professor Gale's retirement and death, which took place in 1854, Rev. John Laing, and subsequently Mr. James Smith, acted as teuchers quently M1. James Smitt, acted as teachers in the preparatory department. After the retirement of the last named gentleman, instruction in the preparatory department has been given by some of the source students, appointed from year to year by the Sonate, with the exception of these years 1868-9, 69-70, 70-71, when Reverend Professor Young, who had resigned his position on the College Staff in 1864, undertack at on the College Staff in 1864, undertook at the request of the Synod, the charge of the

the Rev. W. Cevan was in 1895 appointed Professor of Excitical The loggy assistance having been given during the intervening years by Rev. W. Gregg of Cooke's Church, Toronto, and Rev. W. Caven of St. Marv's as lecturer. In subsequent years valuable assistance was referred in the College by the tollowing gentlemen, who were appointed by the Supreme Controf the Church to lecture on particular branches. vir -Rov. Robert Uro of Goderich, Rev D Inglis of Hamilton, Rev. Dr. Topp of To-ronto, and Rev. Dr. Proudfoot of Loudon, who continues by app intment of Assembly to lecture on Homiletics, and Pastoral Theology.

Dr. Burns having resigned his position as Professor of Church History in 1864, Lecame Emeritus Professor, but continued to give service is the department until his death

which took place in 1869. In 1870 Dr. Walls, to the great regret of many friends, resigned the position which he had so long and so well filled. His rosignation was accepted and the very warm expression of the Assembly's sense of his services, was placed on record. In the folservices, was piaced on record. In the following year Rev. Dr. Inglis of McNabatreet Church, Hamilton, was appointed to the vacant chair. After holding it for one year, Dr. Inglis resigned his Professorship In 1862, Rev. W. Gregg, M.A., of Cooke's Church, Toro ito, was appointed Professor of Apologeties. To fill up the vacancy occasioned by the Rev. Dr. Inglis, the Rev. W. Macharen of Knox Church, Ottawa, was appointed in 1878 Professor of Systematic Theology, the classes during the intarvening session having been taught by Rev. Dr. Topp of Knox Chutch Toronto. and Rev. Professor Gregg. It may be interesting to state that from the first establishment of the College to the present time, the number of names entered in the College register is 899. Of these there are, exclusive

lonara and students, and exclusiva-

also of those who are in other churches. either on this Continent or in the parent countries in the service of the Canada Presbyterian Church, about 170.

At the Union in 1861 the Theological Institution of the United Presbyterian Church became united with that of the Presbyterian Church of Canada, so that both institutions are now represented by Knox College. It is proper, therefore, that in this connection some brief account should be given of the work of Theological education as conducted in the United Presbyterian Church previous to the Union.

The " Missionary Presbytery of the Canadas" representing what afterwards became known as the United Presbyterian Church in Canada, early recognized the importance in Canada, early recognized the importance of providing for a native trained ministry, but no steps were taken in the matter till 1845, when the Presbytery was constituted into a Synod. At this date a scheme for the establishment of a Theological Institution was adopted, and the Rev. Win. Proudfoot, of London, was appointed first Professor of Theology. fessor of Theology.

The Institution was located in London. Owing to the position in which King's College, Toronto, then stood, it was found necessary to provide for the literary training of students, as well as for their instrucion in the subjects of a theological course. The curriculum adopted embraced classics, mental and moral philosophy, logic and rhetoric as well as systematic theology church history, and biblical literature; if was made to extend over four sections of eight months' each.

The work of the Institute commenced in the fall of 1845, the first student enrolled being Mr. J. J. A. Proudfoot, now the Rov. Dr. Proudfoot, of London, son of the eminent man appointed to preside over the Seminary.

The entire work of teaching rested upon Mr. Proudfoot till 1847, whon the Rov. Alexander Mackenzie, of Goderich, was appointed to teach Hobrow, which he con-tinued to do till the plan of study in the Institute was re-modelled and the Institute was removed to Toronto. Mr. Mackenzie was an accurate scholar and an carnest and painstaking teacher, and is affectionately remembered by those who had the privilege of waiting upon his instructions.

In 1849 it was carried in the Synod, "That owing to the change new effected in King's College, Toronto, whereby it was made a Provincial Institution, it is no longer necessary that the object of the Institute extend beyond the Teaching of Theol-It was at the same time resolved to transfer the Theological Institute to Toronto. Its next Session was accordingly hold in that city, in the Church of the Rev. Dr. Jounings. This was the last session conducted by Mr. Proudfoot, for he became ill immediately on returning from London, at its close, and died on the January following. Mr. Proudfoot was a man of rare abilities and attemptate processing a mind ing. Mr. Proudfoot was a man of rare abilities and attainments, possessing a mind of uncommon strength and clearness, but finely harmonized in all its intellectual active derivatives and the state of the stat

In 1852 the Rev. Dr. John Taylor, of Auchtermuchy, Scotland, who had been chosen successor to Mr. Proudfoot, came to Foronto, and continued to discharge the duties of Theological Professor till 1860, in which year he returned to his native land. The Institute flourished under Dr. Taylor, and sent forth from session to session men who proved valuable additions to the Church's staff of labourers. In 1869, as above said, Dr. Taylor, to the great regret of all, returned to Scotland, and the Church was deprived of the services of one pro ominonly fitted, by his high talents, his accurate scholarship, and his extensive ac-quaintance with theological learning, to take part in moulding the future ministry of the Presbyterian Church in Canada.

The union of the Presbyterian Church of in their theological course in connection with the United Presbyterian Church. Inese all entered Knex College and completed their curriculum there, and from this date till the establishment of the Presby terian College in Montreal, the history of Knox College is the history of theological education in the Canada Presbyterian Church. The larger stream and the smaller have now united, and Knox College is now regarded, it is believed, with equal affection by all members of the United Church who take an onlightened interest in the Church's work.

For some time it has been felt that more commod.ous and suitable buildings were necessary for College purposes. The matter was taken up by the College Board in 1873, and the sanction of the Assembly having been obtained, an appeal was made to the congregations, the Professors taking a lend ng part in the work. The result has been highly satisfactory, and it is hoped that the building, the corner stone of which is to ba laid to-day, will long remain an ornament to the city, and a credit to the Presbyterian Church, and that from it will go forth many able and faithful ministers of the New Testament.

The staff at present is as follows .--Rev. W. Caven-Principal and Professor of Exegetical Theology.

Rov. W. Grugg-Professor of Apologotics and Church History.

Rev. W. MoLaren-Professor of Rev. J. J. A. Prondfoot, D.D.-Leeturer of Homoletics and Pastoral Theology. H. H. McPherson, M.A., and P. Siraith -Classical Tutors.

Professor Caven said it was not necessary that he should say anything to detain them, but he would take the liberty of expressing the great satisfaction be felt at the state the

work was in at the present moment. He work was in at the present moment. He might say that up to the present 76 congregations of the Church had been cauvassed with much success, the subscriptions up to the present amounting to \$74,400. But he might state that still more was required. A further sum of \$23,000 was required in order to make the list secure. There were some 130 congregations on the list, but a large number of these were not expected to do much. They wanted the old congregations to do all they could, and he hoped that many of the strong congregations would do as well as those at Hamilton, Toronto, Guelph, and other places. The work was begun in the name of God; and they must not forget the words of the Psalmist, as just now read by the Moderator: Except the Lord build the house they labour in vain that build it. This was a religious work, and he trusted that the work of the College would continue to be conducted in a religious

The Moderator then called the Hon. J. McMurrich to lay the foundation stone, which he remarked he had no doubt would be done in a business like and proper manner. (Laughter).

Hon. Mr. McMurrich said he felt very much gratified in being called on to take part in this interesting ceremony. Some thirty years ago Knox College commenced in a humble building on James St., and the history of the College was continued to be raised up from that time until now. They commenced with two professors, one of whom had long since gone to his rest and roward. Professor Burns, Rev. Mr. Gale, and the Rov. Mr. Rintoul, had all gone to the rest where they rest neither day nor night. When the College was first started, the accommodation provided was very small; in the following year more extended accommodation was provided, and more respectable too—by the leasing of two houses on Front street, which were united to the health of the distillance. by the breaking through of the dividing walls of the two houses. Ten years' work was carried on in these promises, and in 1855 they removed to other buildings close by, where the good wor had been carried on with success for the past nineteen years, making thirty years from the commence-ment. The work had been carried on with success attending it, although surrounded with inconveniencies and difficulties, arising from the fact of the building not having been originally built for the nurpess of col-lege work. The time has now come when the Church has become alive to its duty. They have commenced this building, which whon creeted will be worthy of Lio Presby-torian Caurch, and the pride of all the Presbyterian brothron who take an interest in it. This was a step in the history of the in it. This was a stop in the history of the college which marks not only the progress to completion of the work, but also from this time the church and college will take their various departures. And when the building is completed and set apart for the purposes for which it is being erected, he trusted there will be found within its walls professors eminent for their piety—men of ability, apt to teach and keep abreast of the times; and that the result of their labours times; and that the result of their labours will be to send forth, from year to year, able ministers of the New Testament. With these few remarks, he would proceed in laying the foundation stone in the name of the Lord Josus Christ, the only King and Head of His Church. May He crown their labours with abundant success, and to the glory of His name.

The stone, having 'one properly prepared, was then lowered into position, and Mr. McMurrich declared the stone to be well made and truly laid.

Professor Gregg said, that in the absence of the Rev. Mr. Proudloot, he was invited to say a few words. Reference had already been made as to the steps taken towards the erection of the present building, the amount of money required to complete it, and the amount of money already subscribed, and therefore he would not again Professor Young having resigned his professorship as has been mentioued in 1864, the Rev. W. Ceran was in 1864 appointed in 1864. At this time ten young men were on. The attention of the last segment of Fig. attention of the last segment of Fig. attention of the last segment of Fig. attention of the last segment of the last segment of Fig. attention of the last segment of Fig. attention of the last segment of the last segm sion, 85 theological students in the classes, of whom sixteen were graduate students, who probably would receive their licenses during the next few months. Besides these there were the literary classes immediately ander their charge, in which there were eighteen students pursuing their studies within the walls of Kuex College and the University. In illustration of this he might mention that they had thirty-six students in the University pursuing their studies with a view of entering Knox College. So altogether in Toronto they had in connection with the Church upwards of 90 young men who were to become ministers in the Canada Presbyterian Church. There were also about 40 students pursuing their studies in the Montreal Presbyterian College and McGill University with a view of becoming ministers of the Church. Thus there were 180 students in the literary and theological classes purasing their studies. He hoped to have another opportunity of saying a few words in the evening, and he would be glad if those prosent would be the true to be present at the treating. try to be present at that meeting, which would be held in the school house at Knox Church.

> The Roy. Dr. Topp then pronounced the Benediction, and the proceedings closed.

A very learned judge was once asked what he would do if a man owed him ten pounds and refused to pay. His reply was worth remembering by these who are quick worth remembering by these who are quick to take offence and begin a quarrel. He said: "Rather than bring an action against him, with its costs and uncortainty. I would give him a receipt in full of all demands; yes, and I would send him five pounds over to cover all possible expenses." That was his conclusion after extensive observation of the matter of many to have on the matter of going to law.

Ne Room for Jesus.

O plodding life, crowded so full Of earthly toll and care!
The body's daily need receives The first and last concord, and leaves No room for Justs there.

O busy brain, by night and day Working with patience rare, Problems of worldly losser gain, Thinking till thought becomes pain.
No room for Jesus there.

O throbbing heart I so quick to feel In others' wees a share, Yet human loves such power enthrall, And sordid treasures fit it all; No room for Jesus there.

C sinful soull thus to debase The being God doth spare! Blood-bought, thou art no more thine own, Heart, brain, life, all are his alone; Make room for Josus there.

Lest soon the bitter day shall come When vain will be thy prayer To find in Jesus heart aplace; Forever closed the door of grace, Thou'lt gain no entrance there.

Beecher'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. Were you to propose to a poet philosopher or religionist to draw out his conception of a perfect being in worldly conditions, surrounded by the limitations of physical law, the best man, unenlight-ened by the facts of the New Testament, would not come in speaking distance of the reality. Yet the largest conceptions of poet or philosopher are surpassed by the verities of the life of Christ. From our first knowledge of Him as a thinker, He is manufactured by the conceptions of the life of the conceptions. fest to us as possessing a divine conscious-ness. He stands among the conditions of human life, subject to them, yet in evident remembrance of a former existence. He is among men, one who knows He is higher than kings, greater than lords. He did not hesitate to take a place higher than pro-phets, more honored than priests. He never showed a consciousness of limitation, or confessed sin. He spoke of an eternal fellowship with God. He carried himself with a commanding grace and ease which his lowly surroundings could not have given Him. He taught others to say "Our Father," but he said "My Father."

Christ was a man of the people and never left them. He never went through the appointed priestly education. His was no other than what belonged to the Jewish no other than what belonged to the Jewish peasantry. He never sought leadership in any of the great divisions of the Jewish Church. He was not an ordained minister He was not sot forth by authority, but appeared among men an inspired prophet. In the Jewish nation any man or woman who had the primal inspiration was at liberty to speak, sing or prophesy, and the Jews had respect for those who spoke or prophesied outside of the prescribed office. Christ spoke because the truth was in Him. The divine afflatus was more than education or the laying on of hands. He was not a priest standing for others. He did not priest standing for others. He did not stand in the stead of any one. He stood a voice, a light, a living soul. Christ was a man of His own age and country, conforming with strictness to the customs of His people. Though divine, therefore, above all earthly relationships, He came from the Hebrows, and was true to His lineage, and true to the best things in Jowish life. This was divine consciousness, striving to keep in companionship with men's consciousnesss, the divino heart keeping so near the human as to impart its light and warmth. So the Jews were proud of Him, for He so the Jews were proud of Him, for He was to them a typical Jow. He so L'entified Himself with the people that they felt "This man represents all of us." When, in after years, He became prominent as a teacher, they said, "This is the Messiah who is to save the nation." Afterward when He would not conform to their wishes and they could not use Him, the refluent ways of his nonlarity was lifting us. wave of his popularity was lifting up the common people who attended on his ministry, the Scribes and Phrisees were disgusted with him and drove him out of Jorusalem.

His was a universal sympathy, not a sympathy like a cloud floating over a con-tinent and raining alike on all things, but that by which he adapted himself to all classes in society. His sympathy was far above and stronger than all distinctions of rank or condition. He walked through the land treating all alike with sympathy. He was, of course, sympathetic with the poor, but not more so than to the rich Pharisce who could open his house and invite him to dinner. Riches themselves were no obstacle in the way of divine sympathy. In Christ's earlier ministry the rich Pharisces looked upon him with fever and if he head looked upon kim with favor, and if he had submitted to their wishes he might have been the greatest Pharisee of them all; to the Roman soldiers who were foreigners and hated by the Jews, he showed the same tender sympathy as to the young ruler who manifested such tendencies of mind as to elicit the declaration of the love of the Saviour. The Syro-Phœnician woman though at first tantalized by the Saviour' The Syro-Phonician women, treatment, that what was good in her might be developed, shared equally in that sym-pathy. Christ's treatment of her was like that of the diver who brings up the rough and uncouth oyster, knocks, cracks and opens it, and there lies the beautiful pearl which would not have been seen if the rough shell had not been broken. Thus did the sympathy of Christ, sometimes by rough usage, bring out the best there was in men. You would never know anything about the goode if you did not crack, then you have a house of crystals. I wonder what the geode thinks of such treatment. Christ always made men think that he loved them. Did

without thinking "that bush likes me?"
So Ohrist's sympathy exhaled such awectness to universal heart, to high and low, to publicans and "arlots, to the Essense as well as to the Pharisees and Sadducees, as rande their lives better. And in all this he was God. If he was only a great buman genius that was one thing, but if he was the Divine Person that is quite another.

Early in the life of our Savieur there was

Early in the life of our Saviour there was exary in the life of our Saviour there was developed a great susceptibility to the sentiment of love. While he was full of compassion for the suffering, indignation at wrong-doing, and benevolence toward the poor, he had a great capacity for loving and inciting personal affection. When the young man care running to him. young man came running to him, saying, "Good Master, what good thing shall I do to inherit eternal life?" Jesus looked on him and loved him. He looked and loved, saw and his soul went out toward men with a gush. He was not subject to a gradual charring of the heart, as cautious men are who watch a heart for six years, and then give out only a smouldering affection to it. There were, among the twelve, three bosom disciples, whom he leved, and the others are seldom mentioned. These three were are seldom mentioned. These three work with him overywhere, and between him and them was the closest personal intimacy. I will challenge all human literature to produce the equal of that last discourse of our Master and his disciples, as told by by John, when standing under the very cope of death and knowing so well what was before him. How deep, how high those words, if we are not so familiar with the scene that we walk over it as we do over a scone that we walk over it as we do over a dusty road. It is wonderful that, at such a time, he could turn to those poor souls who had tried so often with their unbelief, and tell them things that might make the joy of angels. The great power in this was that Christ was God. To say only this was a man would spoil my Bible. To say this was God makes all plain.

It should be noticed, that the variety and nany sidedness of Christ's character made him the most attractive and fascinating mar of his age., I think the attempts to make perfect men in biography or fiction are the dreariest specimens of literature that can be found. I never read a descrip-tion of one of these men whom I would not go five miles across lots to avoid meeting. The wild freedom is taken from their feet, The wild treedom is taken from their feet, the flash from their eye, the color from their faces, and they are left with only the absence of wrong. They are clad in the bristling armor of conscientiousness, and are quietly, patiently awaiting the disclosures of another world to manifest their real worth. On the other hand, Christ walked among men in the unrostrained yet attractive manifestation of all the perfections of the divine-nature. On him, divine attractive manifestation of all the perfec-tions of the divine-nature. On him, divine justice, integrity, disinterestedness, yea, divine penalty appear in their most beauti-ful form. His was the free manifestation of his own nature. He did not go around with his hand full of resolutions, as if he had made up his mind to try to be good all had made up his mind to try to be good all day. It does me good to know that he was angry and grieved sometimes. For a nature that can't be angry in this world must be a pool with the waters so thick that the winds can't stir it. Christ's mind had changes, depressions and elevations; it had appetites and passions adjusting themselver to the infinite verifier of life. He selver to the infinite varities of life. He was not a stiff, stark man, a walking censor from whom children ran away.

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. It matters not how you may analyze him in theological study, or how you may put into your system of divinity, it is your business to make people feel, under your preaching, that he is as attractive as he was in his own life. This will be the test of your ministry. He is the hope of the world. The whole race is born low in every generation, and needs a divine symmetric attraction to left up. sympathetic attraction to lift it up. He is to be so presented as to draw men to himself. That preacher fails who does not make him so attractive and desired by men, that by him they will be saved.

You must preach Christ in a doctrinal and systematic manner sometimes, por-haps, but the burden of your preaching must be to show that he is the Saviour of sinners. It is not mere theology the world wants. It has long gnawed those bones and has been hisely to starve already. It wants life as life is to be found in Jesus Christ. To preach such a Christ you must have an answering element in yourself. When you talk of forgiveness, of love, of neckness, of giving one s in for another, you must show in yourselves what these things are. Christ carried his creed and the teaching of it in his own person. In this the power of Christianity consists. A church of two handred members, presenting a concentrated exemplification of Christlike living, could make its way through the world like an army.

Young gentlemen, it matters very little what success, what titles, emoluments or pleasure you get here. But when you stand at the gateway of Heaven saying, "Here am I and these whom I have brought," one look from the Divine Master will overwholmingly repay you for all your toil and sufferings. You are sons of God in disguise. Now that the use of elec-tricity has become so well known, I can conceive and become so well known, I can conceive of one sitting in his room and playing on the organ half a mile off. If Beethoven, old and deaf, were to sit thus in his room, and pley upon the keys, he would, by the distance of the instrument from him and his deafness, be utterly ignorant of the sounds he was producing. But the company gethered where the in-But the company gathered where the in-strument was would be music-struck by the delightful harmonies produced by the great composer. So you, though you see not the result of your labors, and seem to be accomplishing nothing, are playing an instrument whose music the angels delighted hear ın Heaven.

As one sensibly remarks. Making a prothinks of such treatment. Christ always made men think that he loved them. Did you ever pass a rose-bush when, with the dew on its leaves in the morning, it was saying its prayers—or to be more literal—when it was sending forth the most delightful odor that stirred your inmost heart, The Joy Set Before Us.

BY REV. THEODORE L. OUYLER.

Our Divine and suffering Lord in the deeperatanguish of Gothsemane and Calvary, had a "joy set before Him." Perhaps a multifule of joys; but there was one that we are perfectly sure of the foresaw the fruit of His sorrow in the redemption of precious souls.

He foresaw a child of sin fleeing from under the just wrath of God. He hears that ponitent's cry for morey. He sees that contrite soul confessing sin, and coming to be washed in the cleansing blood that purifies and saves. Faith has saved him. Horises up from before the Cross a new man, and leads a new man, and heads a new man and heads a new man and heads a new man and heads a new man and heads a new man. leads a now and a noble and a holy life. He triumphs over temptation, and after the He triumphs over temptation, and after the victory over death, is translated to glory. If there was but one solitary soul saved from hell, and exalted to such an "exceeding weight of glory," the anticipation of it would have brought a joy before the dying eye of our dear Lord when He endured the Cross and despised the dame.

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; we must reckou all the tears that have been dried, reckon all the tears that have been dried, and all the deeds of love that have been wrought, and all the raptures that have been kindled, and all the endless procession of blessings that have streamed from that Cross clear on to heaven's harp of praise and hallelujahs! Then we must multiply all these glorious results by the word elernity. Do we wonder then that for "the joy set before Him," the Man of Sorrows endured the stripes, the agenies, and the shame of Golgotha?

With what bitter price bought He our ransom! But He shall be repaid when He beholds Heaven thronged with the trophics of His sufferings. If even an cartify mother hushes her sobs and sufferings amid the anguish of the birth-hour " with the joy that a man-child is born into her bosom and her home, how much more might the infinite Jesus bear the fearful anguish of the spiritual birth of his "pecuhar people," born to an overlasing glory! His own Cross was yet to change into His crown. The brow that oled with the thorns is to wear the diadem.

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. Hard work is to be performed, and sacrifices made, with the inspiring expectation that none of these things shall fail of the final reward. The self-exiled missionary to the heathen endures his lonely lot for the joy set before him of winning some souls to Jesus here, and of winning at last the approval "Well done good and faithful servant!" Many an ill pand, toiling laborer in his fronter cabin parate himself "Done murant der" cabin says to himself "Don't murmur, don't lose heart, my Master had not where to lay His head; there is a crown for mo yet, if I endure to the end without flinching." So he puts on his old threadbare coat and truddges off to his distant preaching-station, singing as he goes

> "Give me the wings of faith, to rise Within the vail and see The saints above, how great their joys How great their glories be "

For the joy set before him, he endures For the joy set before him, he endures cheerfully his rough and rugged lot. Ah! brethren, life would be a dark and a lone-some march to a great many of you if you could not sing to yourselves of the "Sweet by and bye." Never forget that the dear Master never lays on you or me a heavy cross, but there is a joy set before it. Without the cross is without the crown.

Paul and Felix

We know how I and would bring home the word on both sides. He would keep nothing back. He strikes with a with. He thrusts the swind into the hilt. He has no compassion, for he knows that compassion in this place is unfaithfulness to a fellow sinuer's soul. Folix is compelled to tellow states a soil. Folix is compelled to listen, and what is much more, Folix is composited to listen with secret application of the dreadful word to himself. As the preacher advanced from point to point, one conscience of the governor, as the voice of God in his breast, nurmured, "Thou art the man." On the one side he is unrighteous; on the other he is impure; and when the judgment to come was pressed forward, he felt as if an angel with a flam forward, he felt as if an angel with a flain ing sword were appr aching to dostroy him while he had no power to escape. Felix is like a mar chained to the ground

in the middle of the Mont Conis tunnel. Above, below, and on either side he is shut in. Without a figure, the barriers on all sides are nothing else and nothing less than the everlasting hills. While he is chained to the spot in that dark avenue, he looks along the gloomy telescope tube, and, lo in the distance, a redflery spark, like a fixed star. It is like an eye, all-seeing and angry, glaving on him from afar. But as he gazes on it he perceives that it is growing larger, and oh horror ! it is advancing. It is coming with mexpressible speed. It is the fiery engine rushing on-rushing

Felix rembled, and well he might. He has reached that point in spiritual experience on which the Philippan jailer stood when he "called for a light and sprang in trembling," But alas! he does not seek relief from the terror of conviction where Instead of, "What must I do to be saved?"
It is, "Go thy way for this time." Two
men may be led by nearly the same path into those soul pangs which accompany conviction of sin, and yet the two men may follow opposite courses in life, and meet opposite rewards in eternity. It is not how you fall into the pans of conviction that fixes your state, but how you get out of them. Not how you are healed, is the turning-point of the loss or saving of the soul. Instead of scoking healing in accepting Christ his Saviour, Felix sought ease by stilling the preacher's voice—quenching the Spirit who spoke in the preacher.

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 I" 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 hi u, for he will

very likely never hear of it again. "I remember," I said, by way of explan ation, that some years ago, as I was travelling, I left my umbrolla in the train; and when I found myself in the rain, minand when I found myself in to fain, may
us my ure brella, I said instinctively, and
tolt it too. 'What a pity that I should
have been so stupid as to have left my unbrella in the train. And it is surely a
great pity that it should be said of Christian people he or sho has died and left an
enormous amount of substance in the train
of the really effect allowing for the most of this world, after allowing for the most liberal interpretation of I. Tim., v. 8.

Keep Faith with the Little Ones.

Parents sometimes set very bad examples to their little ones, in the way of keeping their promises. Little Sallie asks you to bring her some cauly when you come home from your walk, and you, to please her say "Yes." You have shopping to do, or you "Yes." You have shopping to do, or you meet a friend; you pay visits, and the time passes. Before you notice it, you have left the candy-store several blocks behind you, or you are in the car on your way home. The thought of Saihe's disappointed inthe face gives you a momentary pang; but you console yourself by saying: "Oh! I'll run out and get her some to-morrow. That will do just as well!

It will not do just as well! Your lightest promise made to your youngest child, molves your honor quite as much as any promise you make to any body, in business or in society. It would be far better to go back a unie, or two miles, even though you should be tired completely by the addition al fatigue, than to break the most casual word, spoken to a little child, to whom you are the representative in this world of God, and for whose training you are responsible to God. Be careful how you make promises or threats—but having made, keep them.

Some people wickedly teach their little ones to tell lies, by imposing or their in-fantile ignorance by talk of mythical black men, rats, dark holes, and termio things generally, that will happen or come to them, if they do or do not certain things. This, it seems to us, falls very planly under what Jesus called "offending the little ones, and there can be no censu e too severe for anything so cruel, so mean, and so

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. Now, young friends, think this matter through and through, and through again; and then follow that which is noblest. If there were resulted to the same results as the same again; and then follow that which is no-blest. If there be any greater, more beau-tiful thing, "given under heaven," or known among men, than humble Chaistian learn-ing and resolute Christian living—then elect and follow that nobler thing: in that case you would soon have all Christian people keeping you company. But if there be no-thing better known or imagnable, nothing that can come even into momentary com-parison with Christian dusculeship, you parison with Christian discipleship, you need not surely wonder that we who have about some experience, grow very anxious about some when you come to that time of life when decision for something must be made, and you seem still to stand in doubt.

Say you could be a successful scientific explorer, carrying the lamp of discovery far into the realm of Nature's secrets, finding now 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? You are ficial, but would that be enough? You are much to be pitied if you think it would. If you knew all about this material world that you knew all about this material world that God the Maker of it knows, would that be enough? Nay, you have been made for Him, and his works cannot satisfy you. You find him supremely in Christ, it whose feet sitting down you begin to be hiled with all the fulness of God.

Or, again, say that you could be a post; 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 er, 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 pressic enough. We are bound by circumstances, ruled by use and wont, kept hard at work. We are likely enough to pass life in common ways, most of us achieving no outward distinctions of any consequence; but the poorest, pressest, commonest, youngest among us all, may sit down every day at the Master's feet and see eternal poetry sitting or flitting on the Master's face, and be lifted by His words for above this sublunary sphere, and have our imagination fired and filled with all glorious things. Yes, you choose-not safety alone in choosing Him, but virtue, safety alono in choosing Him, but virtue, dignity, grace, largeness, freedom, heaven. Be sure you are in earnest; and all in earnest. Let your soul and all that is within you say, "Speak, Lord, Thy servants hear. Take kindly from me this Now-Year's greeting; I wish it were far better. I sm a busy man, and by no time to think and muso over what to be done. But these words, so simply and so hastily written, come from dopling of experience, and from some attangeth. of experience, and from some strength of conviction.—Rev. Dr. Raleigh.

Seavice 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 working requires to the wants of His people. ship, minister to the wants of His needy friends, lead sinners from the error of their ways to Him, reclaim the victorious, and advance the intererests of His kingdom; and if we do so Ho will surely recompense and if we do so He will surely recompenes us. He will not let us sorve Him for naught; for 13 it not written, "Red is not unrighteen to forget your work and labor of love? at I whoseever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his seward." Yes, and we may be sure that if He employs us, if we are faithful workers together with Him, he will liberally remunerate us. He will give us the pleasure of an approving conscience, will make His service delightful to us, will give us a good name, make us esteemed by the wise and worthy, will cause the blessing of them that were ready to perish to come upon us, that were ready to perish to come upon us, an I give us at last the plaudit: "Well done good and faithful servant, enter into the joy of thy Lord." "Wherefore, be ye stead-fast, unmoveable, always abounding in the work of the Lord, forasmuch as yo know your labor is not in vain in the Lord."

Veracity.

It strikes me that honesty is a thing which we should not too finely discuss with ourselves. It is one of these subtile, evancescent elements that are not friendly to

It may not be unwise, however, to listent to its discussion by others; as I did the other day when Abraham put in a plea for 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 profer-ence to the Englishman's (and Isaacs) method of saying "yes in a manner which equally hides the truth and gives the im-pression of "10."

The conversation was interesting. "Suppose, said Abraham, "I am asked an impertineut question which, to answer evasive. ly, is to answor affirmatively—namely: according to the facts. Suppose not only that the person has no right to ask me the question, but, farther, 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 it he actually deceived. his intercess. well if he actually deceived his interroga-tor, without actually denying the facts. But I deal in a plain, straightforward man-ner with the difficulty, and Isaac calls me

"Furthermore," continued Abraham, have known Isaac to tell a lie when he thought he was telling the truth. For it is impossible to show shings 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 de-testation 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 mothod 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 them-solves thoroughly honest can be startled by looking into the matter. There are a great many of us who are quite aware of a cer-tain habit of evasion, that may never reach the point of downright deception; such of us will not be so extremely surprised, per-haps, at discovering the dangerous ground on which we have sometimes stood, but those of us who have a great deal of conscifront.

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 ones, who became morbid. Ho would never say "It is so;" but —"I think it is so." Of course there were times when this sounded like idiocry; 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 deof this kind. If we are alive to our own shortcomings, we will not be likely to make such outers at other people's. Dear Mr. Thoological 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 confession in print? Dare you say now, just where you suspent your own cogliations are carrying you?

Amico mio! remember the house of glass and the dweller therein.—The Old Cabinet Scribner's for April.

Across the night of paganism philosophy flitted on like the lantera fly of the tropics a light to itself and anomament; but, also no more than an ornament of the surrounding darkness .- Coloridge.

Subbuth School Teacher.

LESSON XIV.

April 12th, THE COLDEN CALF. Exod xxxii

Golden Tent, 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 cloudthem, and cosed with God in the cloud-enwrapt 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 di-rect communications with the awful God, who had spoken in the thunders and 6 we who had rooken in the thunders and fices and before which they trembled in tear. He was now receiving those further instruc-tions from their only King, which should regulate their religious, political and social life; the construction of the Tabernacle and the form of worship theroin; 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, on trespassing some unknown bounds of sacredness. This idea of avful 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 vail 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 thom that hear any tinking bells assuring them that their mediator was engaged in the perfor mance of his duties, they go about to seek other gods. Their sin is aggrevated 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 hath 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

Wearied with long delay amid the barron 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 immorably 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 shall go before them as their guide. They were not prepared for a purely spiritual ser-vice, 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 3od. 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 instruc-

"As for this Moses." Their disrespectful language conveys the idea of scornful rejection of him as a protender, 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.

Vs. 2. and 8. "Break off the golden earings." Aaron was not of that stout stuff of which heroes are made; was not able to control or directe tumult; dared not throw himself across the track of this robollion and by boldness crushit. 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 acchange their course, but when cannot to account provaricates 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 idel, might occasion such delay that Moscs would return before the cin of the people found expression in the over

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

Ver. 5. " Built an altar befor it." This fac , 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 denarture from the worship of the true God, but worship in the publish if unvaluabled. ships in wrong form, which, if unrebuked, would soon deteriorate into more worship 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 Jehoyah. They disoboyed 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 theo up," etc.; hence he

Ve. 5. und 6, "built am altar-feast to symbolical notions which they had formed in Egypt with their God under this form. It holds monthly meetings for the discussion of questions connected with its object. Some of its regulations and bye-laws are supposed to dwell in the Egyptian Apis, supposed to dwell in the Egyptian Apis, supposed to the Lord began in offering published. Members are required to observe the altar which Aeron had groom must be at least sixteen years old, and when this was concluded they and the bride at least five years younger, and down to eat and rose up to play. Members must register at the proper office at what are of the bride and bridegroom the Lord. They doubtless connected all symbolical notions which they had formed

exposed to their enemics and in shame ba-fore God. In the raidst of their licentions 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 of-fonce, 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 con tained 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. "Bur.it, ground to powder," etc. This could be easily done, it, 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 pow-der, and, with the asless of the wood, strewed upon the waters. This was a debasing of their god, for they were made to swallow what they had so recently worshiped. Judgment was executed upon the chief offenders. The Levites gathered around thin when he called for such as were on the Lords 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 skin— 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 Shake speare holds against the wrotch who fails to be stirred by the concord of sweet sounds, as will be seen:

In response to inquiries about communi-In response to inquiries about communications, we would say that whatever we read in a communication 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 eventually" a certain thing will occur, we feel as if we never want to hear from that correspondent any more.

And when another tolls us that "yester day a remarkable occurrence transpired (moaning 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 at our feet, dropped there in a sudden spasm of sickness, in which a correspond ent undertook to tell about "a recherche altar-cloth." What is a recherche altar-

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

Romanism in the Church of England.

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

"The Cabinet will doubtless be opposed to discatablishment. 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? Frory

a flood into the Church of England? Fvery year, every month, adds to the triumphs, to the assumptions, to the confidence of the Auglo-Romanists. The mass, auricular confession, prayers for the dead we observe ma 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 Mini-try mean to try, as a check to all this? What have the Protest-ant Conservatives—the tens of thousands of honost Evangelical's who dishko Mr. Gladstone's ecclosiastical proclivities - to proposo in the crisis? A crisis it is; for the Etate Church is more Popish than it has been since the Reformation, and it is becoming more Pepish every day. We can believe in freedom and an open Bible; we can trust Protestant truth to confront, on a tair field with no favor, Remish error. But a parcel of Ashantees could shoot down the bravest regiment in her Majesty's service if the Ashantees were sufficiently in ambuscade and our trouble and sorrow is that the State Church is in an ambuseade, the most skilful ever laid, for Papiets to pour their shot into the very vitals of English Pro-tectantism. Evangelical Protestants of the Church of England, what do you propose ?'

A Society for the Prevention of Infaut Marriages exists at Vhmenabad, in India.

Our Joung Kolks.

The Mountain and the Squirrel.

The Mountain and the Squirrel Had a quarrel, And the former called the latte. "Little Prig." Bun roplied— 'You are doubtless very big; But all sorts of things and weather Must be taken in togother To make up a year, And a sphere'; 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 balf so surv :

Ili not deny you make A very pretty squirrel track. Talents differ; all is well and wisely put; If I cannot carry forests on my back, Reither can you crack a nut."

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 cut 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 breadsides of letters, which was really printing.

of whole broadsides of fotoles, 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 Gormany, carrying with him a great many of atter a time, ran on from monant into Gor-many, carrying with him a great many of the old gentleman's wooden blocks and en-ter 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 stimping letters and engraving. His statue is on the market-place in Haarlem, and his rough looking books 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 The Dutch writers credit this story and printed with bad ink, and seem to have been struck from large engraved blocks, and not from in vable types. They are without any date, but antiquarians assign them to a peri-d somewhat earlier than any book of Faust or of Gutenberg, who are commonly called the discoverors 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 tradition not make the secret was tradition and make the secret was tradition and make the secret was tradition and make the secret was traditional to the secret was traditional t standing not many years ago in the ancient city of Strasburg. He had two working partners, who were bound by eath not to reveal the secrets of the art he was engaged upon. But one of these partners died; and, upon this his hears claimed to know the the secrets of Gatonberg. utenberg refused, and there was a trial of the case, some account of which was discovered more than three hundred wears afterward in an reveal the secrets of the art he was engaged than three hundred years afterward, in an old tower of Strasburg.

Thus trial took place in the year 1489. Gutenberg was not forced to setray his secret; but it did appear, from the testimony of the witnesses, that he was occurred. pied with some way of making books for manuscrip) cheaper than they had ever been made before.

But Untonberg was gelting on so poorly at Strasburg and lost so much money in the God of the summer no less than of the his e :periment 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 scerey, and supplied him with money, on condition that after a cert in time it should be repaid to him

Then Gutenberg as to work in carnest, 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 hards a proper of the proof. for Gutenberg, and who finished up his first books by drawing lines around the pages and making ornamental initial lotters and filling up gaps in the printing. This Schoffer was a shrewd fellow and watched Gutton-berg 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 Gutonberg was using and, acting on his hints. Faust, who was a skillful worker in metals, run types in a 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,

Faust called on Gulfenberg for his loan, which Guttonberg couldn't pay and in con-sequence he had to give up to Faust all his tools, his presses, and his unfinished work, among which was a Bible nearlytwo-thirds completed. This Faust and Schoffer hur-ried through and said as a management ried 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 Mayenco Biblo; 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 Guttenberg 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 priated as clearly and sharply as books are rrinted today.—St. Nicholas.

The Honest Cabin-Boy.

day .- St. Nicholas.

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 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 sterm, captain, as we go back, what would become of

"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 roward she gave the boy a large sum of money. By the captain's advice it was laid out on hides and furs, thich, 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 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 heardleone one call to him; "John is that you?" It was a woman of the village that spoke to him. She then told him that he poor mather had gone into the that his poor mother had gone into the workhouse.

John was soon at the workhouse gate, inging 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 money to keep for white no 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 vossel in which he left the shores of Yarmouth as an orphan cabin-

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 repont, and forsake all sin. It points you to Josus, the sinner's Friend. If you pray to God for His Holy Spirit, Ho will bless the reading of it to your hearts.

The Revival.

The year 1874 seems likely to have place in history among the years noted as seesons of revival in the American Church. Our exchanges contain accounts of revivals in almost every section of the country, es-pecially 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 has people in summer—for he is winter—but simply that Christians are accustomed to devote the bilsy 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 mainster 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 de-prived us of the outpouring of the Holy Spirit. - Kentucky Presbyterian.

Facts for Farmers.

If you invest your money in tools, and then leave them exper d to the weather, it is the same as leaning money to a spend-thrift without security—a dead loss in both

If you invest your money in books, and nover 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 pro-perly 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 louser and do not cultivate your mind and taste so as to adorn it with intulligence and refinement, it is as if you were to wear broad-cloth and 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 whoop-ing cough, and children suffering from that troublesome complaint were taken to gasworks, which relieved them. Now the re-port 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 PANSIES IN WINTER,

An Exchange says: "We have had many 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. ing season.

A NEW POTATOR.

The latest candidate for favor, of now seedling potatoes, is the "Snowflake" produced by crossing the Excelsior and Early Rose, by Mr. C. G. Pringle, of Clarkville, V. 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 offer. flavor is romarkably fine, as I can afterm from careful testing. The fine nutty flar re-would commend them, but they are further romarkable for their uniform size, great productiveness, and freedom from rot or disease. It needs to be thoroughly tested

MEDICINE AND LONG LIPE.

For several hundred years a record has been kept in Geneva, showing that the system of medication improves the health, and lessens the mortelity, from which it may be inferred that the rule is approximately universal. "In Geneva, accurate requests have been less that we have the results and the results are the results." to'y universal. "In Geneva, accurate registers have been kept of the yearly average of life since 1509, which was then twenty-two years six months; in 1893, it was forty years and five months. Thus, in less than three hundred years, the average Juration of life is nearly doubled. In the fourteenth contury, the average mortality in Paris was one in sixteen; it is now about one in thirty-two (or, rather, it was before the Erance-Prussian way). In England the Franco-Prussian war). In England, the rate of mertality in 10-0 was one in thirty-three; now, about one in forty-

CURIOSITIES OF FOOD.

The question, What is the proper food for men for health and long-ovity, cannot be decided by argument. Men have lived long and healthfully in all parts o. 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 lie exercising their peculiar functions, has not yet been found. A grain of corneaten by the ox produces the flesh of the ox: eaten by man, builds up his organism. 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 embedies that physiological combination the wisest cannot see, and the latest inven-tions fail to bring forth to the light. Before tions that to bring forth to the fight. Before the food passes into the stomach, its lubrication with saliva is different, from the various hands of food eaten. The sublingual and submaxillary glands pour forth their fluids, awaiting still other transformations in the living man. These serve the appropriate purpose of digestion and assimiliation. Then comes the blocd, which is life. The wonderful being is made up of numerous elements running his up of numerous elements, running his machinery a hundred years, and his im-mortal spirit forever.

GEOLOGY OF THE LAND OF MOAB.

Late explorations in the Land of Moab by Dr. Tristam have disclosed some inter-esting geological features in that region. The doctors 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-fire 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 low, or at some former time have flowed, westward into the Dead Sea. Some of the verges 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 chark, which rests upon a limestone formation, regarded by some as nummulitic, and by others as Juraceic. The chalk and limestone together are from 1,200 to 1,500 feet thick. The linestone is supported by new red sandstone, the line where they join being being well defined. It is from this line of 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 Doad Sea, like the table-lands just spoken of, have been gouged out by the action of water and present along their face numerous col-umns and pinnacles of salt, that are being rapidly worn down by the action of the water.

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

One of the saddest thoughts that weight upon the ligart of asinous 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 guitt perhaps, than the blots. The devoted Archbishop Jaher, after fifty five years of cannot leber in the ministry, uttered the following prayer on British Zweriem Bresbyterian. PUBLISHED EVERY FRIDAY AT

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Hamilton agency.

MR. JOHN GREIG. Beckseller and Nows Agent, No. 2 York Street Hamilton, has consented to act as Agent for the

BRITISH AMERICAN PRESBYTERIA N. ur friends in Ramilton may find it more convenint to pay Mr. G. than to remit their subscriptions of this other.

Toronto, 12th March, 1674

British American Bresbyterian

FRIDAY, APRIL 10, 1874.

PRESBYTERIAN FEDERATION.

We call attention to the address of the Committee named at the New York Con-Conference last year to devise measures for bringing round a grand Presbyterian Federation made up of all who claim to be Prosbyterians in all quarters of the world. It will be observed that in the meantime the Committee does not aim at much. In this it is wise, and likely by such a course to accomplishall the more.

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 Coldege. 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 Building's. Nor do we think that we are presumptuous in claiming some little merit in connection with this enterprise, as the letters of Index, which appeared in our columns, pointed out, for the first time both the evil and cure in connection with the accommodation in the College. The question, however, of "Who started the movement?" is very small compared with "Who have pushed it forward energetically and successfally?" and "How is it to be completed?" To these only one answer can be given. The two Professors-Messrs. Caven and Gregg-have done noble work in the cause, and they will not slacken their efforts till they have secured every farthing necessary for the completion of the building according to the plan, and we should liope, for the endowment of the different chairs as well. We are quite sure nothing could have a more beneficial influence upon the Church as a whole than this effort. The movement has already developed a spirit of liberality formerly unknown; and it will be found to react favourably upon all the different departments of Church life and work. Let there be a pleasing brotherly rivalry between the two Colleges, and the whole Church will feel the quickning

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 brothren, to the number of 84, are to be engaged in Evangelistic work throughout the Dominion during the summer months. At one time, and that not very long past, this would have seemed a very large company of preachers of the gospel detailed for Home work. It is so still, though the field has become so extensive, that the cry is heard "the harvest is great, but the labourers are few." And though the C. P. Church has thus to reckon its home agents by the hundred the demand for service is not half met. This is very encouraging. In such s country as this it would be rather an unfavourable sign if all these stations and substatic s could be fully supplied. With all its inconveniences it is better as it is. Every preacher only makes the more vacancies. by opening up the more preaching places, and with the population ever extending this will always continue to be the case. More men and more money are needed, but surely it is a matter for thankfulness that God is putting it into the hearts of so many of our pious youth to give themselves to the work of the ministy. There never was & time in the history of Canada when there were so many natives of the country studying for the Church; and with our people growing in numbers and wealth, there can be no difficulty in supporting them all, and maky more in a manner worthy of Christians and patriots.

Ministers and Churches.

In acknowledgment of valued services rendered by Mr. and Mrs. Wardrops in teaching the youth of Tecawater and neighborhood in the art of music, on Friday the 20.4 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. Wardrope, and Miss Clarke handed her a purse containing \$20 in gold-for which Mrs. Wardrope thanked them kindly. Mr. Joseph Whytock then stepped forward and presented an address from the young men to Mr. Wardrope, which was expressive of a great deal of love and harmony existing between them; and Mr. Wm. Martin, from the same source, presented him with a purse of \$35. Mr. Wardrope, in an appropriate reply, said that they were amply rewarded in seeing the young people taking such a lively interest in singing the great Redcemer's love, without receiving anything from their hands; after which the doxology was sung, and all retired, apparently well satisfied with the evening's proceedings.

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 Black-

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. The address, for which you would scarcely find room, gave expression to the regard and esteem in which Dr. Fraser's fellow students hold him, and to their sincere wishes and fervent prayers for his comfort and prosperity in the work to which he is looking forward. Nor was this all. He was asked to accept the following books as a tangible token of the sentiments expressed in the address : A most complete and handsomely bound Bagster's Pocket Bible, Alford's Greek Testament, Stiers' Words of the Lord Jesus, Smith's Dictionary of the Bible Spurgeon's Treasury of David, Trench on the Parables, Tronch on Miraeles, Blunt's Undesigned Coincidences, Paleys Hore Paulina, and Chamber's Encyclopadia, in all thirty large volumes, and worth about \$90. Dr. Frazer replied extemporaneously in suitable terms, thanking the students heartily for the exceedingly appropriate and valuable present they had just made him, he assured them that the good wishes and kind regards expressed in their address were fally reciprocated on his part; and that as often as he consulted these volumes -which as they knew would not be seldom -he would think of those who gave them. and pray God to strengthen their hands and encourage their hearts in their great and arduous life-work. It but remains to be added, that this affair was gone into most heartily and unanimously by the students of the College,-many of the University Students also, who as yet have no direct connecton with Knox College, but who intend to study Theology after completing their Arts course, joining in the address and presentation.-Com.

Knox College.-Meeting in Knox Church.

The Social gathering in Knox Church, on Thursday evening, was a very pleasant affair. Ica was served in the basement of the Church.

After to 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. McMurnch, Rev. Messrs. Wardrope, McDonnell, Smelley, King, Douglas, Burnfield, Donald Murray, Thompson, and many other c vrgymen and friends who were present at the laying of the foundation stone. The Rov. W. Reid, M.A., Moderator, presided.

After the singing of a hymn, prayer was

offered by Rev. Dr. Thornton. The Chairman remarked that he felt it high honour to preside at the meeting. He was extremely glad to see se many present, and he had no doubt that most of then were present at the laying of the founds tion stone of Knox College in the afternoon. All mr t have felt deeply interested in the staten, ats made of the past history of the institution in the interest of which they had met together this evening. The liketoric statements made recalled a great many things to his memory, for he was pretty-familiar with the steps which had been taken in the progress of the College from its beginning until the present time. He was intimately connected with those who occupied the position of professors in the carly history of the College, and he always

thought of them with feelings of affection-ate admiration and respect. All of them were admirable men, and did good work not only in connection with the reform in-terests of the Presbyterian Church in Canada, but vo could speak at great length or the persunal qualifies of these gentismen. Some of the names mentioned suggested to his mind those who had been called away since the establishment of Rnox College. He spoke of the two—John Burns and Alexauder McGlesson—and of the services they had rendered to the Charch. There were others still remaining, who, from the be-gining of the College had taken great interest in it. He mentioned the name of James Shaw, and he did not know anyone who would put himself more about in the interest of the College, the academy and the Presbyterian Church, than this goutleman. There was also Samuel Sproule, who acted as treasurer of the bursary funds, and had obtained large contributions to these funds. Another name was that of the Hon. J. Mo-Murrich, who, for a number of years was Treasurer of Knox College, when it was first organized. The montion of the names carried him still further back in the history of the College. It was thirty five years since his first arrival in Canada; he remembered the establishment of Queen's College, Kingston, and it was then he heard for the first time the name of Sir John A. Macdonald, who was then a rising young lawyer. He remembered Sir John A. Mac donald making a remarkably clever speech in behalf of Queen's College. The name of Hon. Mr. Mowat, one of his oldest acquaintances in Cauada, was also connected with Queen's College. In looking through the records of Knox College it was found that the number of names entered on the register, was 889, of which number 170 were tor, was 889, of which human. This was exclusive of the Church in the States, and the church in the States, and the church in the States. Were those added, the number of ministerstraining in the country would be 200. Of the 14 individuals who were first connected with the College, eight were still labouring in connection with the Church, three were in the United States, one was a minister of the Church of England, one had left the ministry, and two were dead. Many students at the College had entered other professions and had gained a high position in the world. Several interesting items came up in the examination of the registry of the College. Of the 389 entered, nearly one-fourth of them were Macs. (Laughter) There were 90 Macs on the registry. After further remarks on this subject, the speaker said there would be no set speeches to-night, although one or two gentleman had been expected from whom they would have looked for a speech. The Hon. At torney-General intended to have been pres ent, but on account of his excessive labours he was unable to be here. He was sorry that Mr. Thomas W. Taylor was unable to be present. Mr. Ure, of Goderich, and also sent a letter stating that owing to a provious engagement he was unable to be present.

The Rev. Principal Caren 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 in terest 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 branies 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. The speaker commented on the importance of this incentives being maintained, as, unlike the students on the other side of the line, there were no beneniciary allowances here; and while op nions may differ as to the advisability of following either plan, he considered that it was important, whatever might be the opinion of the churches of the various students, that some aid should be given to the students, and the opinion of the churches of the thought it could not better be done than by offering these prizes and byrsaries. He was glad to be able to announce that at the close of the lecture on the previous evening, a gentleman had announced that he was prepared to establish one bursary of \$60, and pussibly another also. He impressed on the audience the necessity of sudporting this movement, and hoped that the bursaries would shortly bo 28 or 30 instead of 18.

Hev. Dr. Topp, in a brief but forcible speech, expressed the hope that the work which had been commencenthat day would be carried out and completed without the incubas of a debt hanging over it. He said there were no institutions in the Church which should have more of the aympathy of the churches than these collegiate justi tutions, as they were the nurseries of the future mir sters, and it should be, as it has the part of the past, the glory of the Church, that its numbers were as highly trained as those of any other Christian Church. He concluded by an carnest appeal to the oliurches in this and other cities repro-sented to do all they possibly could to maintain the prestige of the ministry, and of this new college in particular, which had been so successinity established in the past.

Dr. Wilson said he felt great pleasure in indicating by his presence the warm sympathy he ich in the object which had brought them together. No one who felt an interest in the Christ'an Church and in its ministry, could but rejoice at the clear recognition which their act to-day 'et kens of 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. He referred to the doubts and diffi culties if overy kind which were working in mens minds with regard to the faith, and to the necessity that these doubts should be met by Christian ministers capable of dealing with them. The ministers of the Church must be ducated men, to enable them to deal with the doubts which many entertain. The institution of which they had laid the foundation stone this day bord the name of one of the Reformation Fathers of history, a name that was identified with the history of Scotland and its Reformed Church. It was a name that was associated alike in the reformation of the Church, and who was an advocate of a system of education which must be placed within the reach

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 effect ually with the doubts and difficulties which present thomsolves.

Rev. Thomas Wardrope 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 chairs, and he was sure his sentiments would be ccheed 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 mannor, and no more theories and set speeches would suffice. In order to meet the requirements of a scientific age, a highly trained ministry was necessary, and the help of the Church was absolutely neces

sarv. Rov. D. J. MacDonnell expressed his pleasure at having had the opportunity of being present at the laying of the corner stone in the afternoon. He was glad on personal grounds, as he had good reason to think most highly of the personal worth and the professional ability of the Professors connected with the institution. He was glad, as a citizen of Toronto, to see such an edifice added to the public buildings of the city. He was glad as a minister of the Church of Scotland, whether Union was near or far away, to rejoice with a sister Church in the prosperity of an institution for the training of young men for the ministry. Some persons thought—and he had been himself disposed to think—that there were too many Prosbyterian Colleges; but we must remember that, though we had now only a population of four millions, we should one day have forty or a hundred millions, and the Presbyterian Church, when united, would be the largest and strongest Protestant Church in the Dominion. Who would say then that four or five college were too many? Besides, it was a good thing that there should be different institutious representing various schools of thought. Truth had many sides, and it was a good thing that the thoughts of young men should not all run in one

Rev. Mr. Flotcher 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 heavy and that the money. solves up, heart and soul, to the work of preaching Christ and Him crucified. They needed theological seminaries, too, to qualify men for the arduous and responsile work of carrying salvation to other men He spoke of the necessity of the Church having educated ministers-men who were enabled to preach the Gospel and expound the words contained therein; and to do this they must be educated ministers. He referred to the efficient teaching imparted at Knox College, and he also stated that he would like to see the Professors of the College take possession of the building free of debt, which he would do all in his power to bring about. (Applause.)

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. He also referred to the small salaries of the professors, and koped this would soon bo

Rov. 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 combatted this complaint in a very eloquent and practical manner, and expressed the belief that these 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 Outario Teresco, as referred to in the statement of Principal Caven made during the afternoon. He concluded by expressing his gratitude for the benefits derived from it, and the hope that many would, for several concrations, be able to speak as warmly in the same strain.

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. He advocated, in connection with the bursary scheme of Principal Caven, this. scholarships should be established in University College, that some, at least, of the students, could have the benefit of a longer collegiate course.

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 trove, with which they had presented him. He could not, however, agree with the sentimout thrown out respecting the endowments, at least for the present, though the solieme might profitably be entertained in of a few years. He thought the first thing accomplished should be to clear off the debt, and then take a little breathing

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 sangsome very be uattached to the said Church. The sound is sport of the Committee on Bills and Over tiful soleonons.

Synod of Toronto. Canada Preabyterlar Church.

Having last week given a brief access Having last woon governor of the foregoing of the opening Sederunt of the foregoing venerable court, an abstract of the process ings of the subsequent meetings is give

The Synod held its second diet in Wedge day, 1st April, commencing at ten o'cles a.m., and was constituted with appropriate praise, prayer and reading of the Scriptures conducted by the Moderate, the Roy Dr. A. Topp. the Rev. Dr. A. Topp. The first hour was spont in devotional exercises, in the cours of which carnest, full, and fervent praying were offered by Messre. R. Wallace, I Breekonridge, and J. W. Smith, minister, and by Mr. W. Mann, older. These 8:p. plications were interspersed with single and reading of the Word. After reading of the minutes of the first Sederunt, Rev. E. D. Fraser, M.A., Clerk of the Committee on Bills and Overtures, submitted the Reper of said Committee as to the order of bus. \ ness and other matters and moved its re. ception and adoption, which being second. ed by Rev. W. A. Mackay, M.A., Wat agreed to. In accordance with the above named report there was read a reply, datel at Ottawa, 24nd May, 1878, from Hon. S. L. Tilly, then Minister of Finance, respect. ing a petition from the Synod of last year m favour of a Prohibitory Liquor Law, for presentation to the Governor-General and Hosues of Parliament. This letter was ordered to be kept in retentis, and is of the following tenor:—"The petition in favor of a Prohibitory Liquor Law, from the Synod of Toronto of the Canada Pressy. torian Church, reached mo in due course, and I had the honor and pleasure of presenting it to Parliament the day after in recent. I suppose it was forwarded to me for that purpose. I was delighted to be the medium of presenting to Parliament the coming as it does from so influential a body of gentlemen as is the Synod you represent With assurances of sympathy in the opin ous you entertain, in relation to the subjecof prohibition, and with the utmost respect, I remain, &c., Signed S. L. Tilley. The Synod, on motion of the Roy. R. Wallace, seconded by Mv. S. Marshall, cordially, and unanimously agreed to send a similar pe-tition this year, and entrusted the whole matter to the Standing Committee on Temperauce, 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 pecu. niary aid from the congragations within the bounds of the Synod, for the purpose of orocting churches throughout the Muskoti District. The Roy. J. Gray, who was ap-pointed by the Presbytery, along with Res. R. Rodgers, to support the Overtures, stated that the District of Muskoka comprise portions of three of the Presbyteries of the Synod, that the settlers are not only pour but so scattered that it is vory difficult to provide them with the means of grace, and that there is absolute necessity for pecuniary centributions outside of the district to onable us to keep our position as a Church, as large sums are spent by other Churches within the district. He was followed by tao Rov. R. Rodgers, who described the various important points, such as Bracebridge, Gravenhurst, Mouck, and South Falls, where the crection of Churches was urgently needed, named two thousand dolars as the sum which was required to meet the present necessities of the field, shewed what a trilling amount-less than twenty conts-was asked from each member, and closed his address with an carnest and forcible appeal in bohalf 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 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 unaumously agreed to. "That the Synod cordially approve of the prayer of the Overture, and appoint the following Committee to mature a plan for the effects al carrying out of the object contemplated in said Overtuze, viz. the Rev. R. Rodger, (Convener) Rev. J. Breekenridge, J. Dick, D. Stewart, and M. Fraser; Hon. J. Me-Murrich, and Mr. C. Morris. The Rev. W. Frasor, (Convener,) Rev. D. B. Whimster, J. Douglas, J. Alexander, and J. B. demondson, and Mr. W. Mann, were appointed a Committee to nominate the saveral Standing Committees on the State of Religion, Sabath Schools, Missions, Statistics, Sabbath Cheervance, and Tomperance, as recommended in the first kepart 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 consti-tuted by the Roy. J. Patterson, the Moder-ator of last Synod, in the roo a of the Ref. Dr. Topp, who was absent, attending the funeral of the widow of the late Roy. J. Harris. After the reading of the uninules of the last Sederunt, the question of the hest time for next meeting was considered. It was, after reasoning, unanimously decil-Enox Church, Toronto, on the first Taes day of May, 1875, at helf day of May, 1875, at half-pastsoven 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 numbers of the Court may be more careful ly attended to by the members generally than is possible under the former time of arrembing since then so many of il e members have been occupied with Committ 88 of the General Assembly. It was also sug gested that while the opening meeling would be held in Knox Church, the tank quent diets should be held in the comfortable and sommodious Audiones Chamber of the beautifully constructed School House

turns was read by no Rov. R. D. Fraser M.A., and was received and adopted. The Olcrk of the Synod read minutes of the Presbytery of Owen Bound, a king for the transference of the Parry Sound Mission District to their bounds from those of the adjecont Prerbytery of Sinicoc. It was stat ed in the minute 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 Rov. M. Fraser, and seconded by the Rov. R. Rodgors, 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. Murry: That this matter be deferred, and a committee appointed to define the limits a commute appointed to define the limits of that portion of the Mission Field of the Presbytery of Sime.e., sought to be transferred to the Presbytery of Owen Saund.

Go the amendment and motion being put

D. J. Mar. 1999-1917 to the vote, the amendment was carried. The Court, in terms thereof, appointed the following Committee, viz. Rev. J. Brecken ridgo (Convener.) Rev. D. J. McInnes, M. Fraser, and R. R dgers. 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.

ISTATE OF RELIGION.

Rev. W. Donald, Convener, Ray. W. D. Ballantyne, W. Meikle, R. Moodie and D. J. McInnes, Mesers, W. Riddle, J. Parker, and W. Wilson, Clers.

II. SABBATH SCHOOLS.

Roy. J. Douglas, Convener; Rev. Juo. Smith, R. Pettigrew, M. Fraser, and A. MoLennau, Massa. Thos. Karkland. Juo. Barciay, and Hon. J. MacMurrich, elders

III. MISSIONS.

Roy. R. Rodgers, Convouer: Roy. 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 Professor W. McLaren, Messrs. W. Hall, Adam Gordon, M.P., J. K. Macdonald, Thos. Dallas, and R. Miller, elders.

IV. STATISTICS.

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

V. SARBATH OBSERVANCE.

Rev. J. M. Cameron, Couvener : Rev. R. Rodgers, R. Wallaco and Dr. R. H. Thornton, Messra. W. Donglas, John Ratchif and S. Marshall, elders.

VI. TEMPERANCE.

Rev. R. Wallace, Convener; Rev. Jno. Smith, Dr. R. H. Thornton, W. Mac-William, M.A., Thos. McKee, R. D. Fraser, M.A., Jas. Cameron and Professor W. Gregg, M.A., Mesrs. John Gunn, W. Leslic, Poter Christic, 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 Simore, ment and 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 amondment by the Roy. J. M. King, M.M., seconded by the Rev. R. Ewing: That the Report be re-committed, with the view of giving the schome proposed a wider range so as to in-clude the Mission Districts belonging to the Presbyteries of Outario 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 se cral ministers of this Syaud, their sussions and congretations, setting forth the circumstances of the case, and req esting them to aid in carrying out the object of the overture, by subscription, collection, or such other means as they think best. S. That any money's collected for this object shall only be expended under the direction of the Prosbytery of Simcoo. There was subjected an application fr the Preslytery of Coburg, to transfer the congregation of Kendal to the Presbytery of Ontario. On the recommendation of the Committee of Bills and Overtares, it was agreed to sauction the transfer in question, on the ground that, though there was no official evidence, jet there was ample substantial proof, that the latter Prechytery had consented to said transfer being effect ted. Leave was granted to the Presby-teries for Cobon, g and Ontario, to meet in teries for Coboung and Ontario, to meet in conference, on the respective application of there Clerk and Moderator. The treasurer Mr. James Brown, such a tell his Report of Canana, which endowments were made to the past year, and stated his Report of Canana, which endowments were made over to them without qualification or limitation, one of the auditors, and found correct. The assessment reconced by any admission, declaration or enactment of the current year was as follows, being less than one cant per dellar, on the revised Statistical Resurray. Prochytery of Cobourg. Statistical Resures. Probytery of Cohoung, \$24,00; Frescourcy of Ontwio, \$18.00; Presbytery of Tanonio \$32,0); Presbytery of Simcoc, \$14,00, Frescource of Sound, \$8,00. Fin Report was adopted, and thanks were tended to the treasurer for his dilligence. Roy, R. Morteath, minister without charge, and Mr. J. K. Macdonald, were re-appointed Anditors. Thanks were passed to the managers of Gould. were passed to the ramagers of Guild-street Church to the several Rativay Companies, and to friends in Toronto for their kindness in entertaining so many members of Synod. The Compiltoes, on the Records of the Presbyteries of Simen and Owen Sound, having reported that they had examined the same and found

them carefully and correctly kept; they were ordered to be attested a cordingly.

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Facts versus Mr. McTavish.

Aditor Burrish American Preserventar.

Ein,-As Mr. McTavish's reply to a letter of mine that appeared in the Globe was insorted in your last week's issue, it will, per haps, helpsome 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 roply to Mr. McTavish's charges.

I see no occasion for spending any more time in discussing the matter. It is satisfactory so know that Mr. McTavish line been doing (unwittingly and unwillingly)

D. J. MACDONNELL.

St. Andrew's Manse, 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 which appeared in your i-sue of the 9th inst. 1. Mr. McTavish characterizes the "Ac of Independence" as "this miserable and false document;" "false from its com-

mencoment 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 Preabyterian Church of Canada in connection with the Church of Scotland "has been repeatedly and in most explicite terms affirmed, not only by itself, but by the General Assembly of the Church of Seotland," and declares that there is no evidence of the "beasted 'independence'"—that the alleged Acts of the "General Assembly," or of "this Synod," cannot be produced. produced.

Now, to go no faither 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 fow individual exemptions), agreed in affirm ing that the Synod was, and had been inde pendent 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 suffico:-

"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 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

"Agreed to by all with the exception of

(five ministers) and two olders). "B. The Church of Scotland is not entitled to exercise occlosiastical jurisdiction over the Synod of Canada.

"Agreed to by all, with the exception of imous voice of the Synod, including the overwhelming majority of those who after-wards 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

Mr. Bayno's first resolution runs thus :-"That this Synod has beer formed in ac-cordance with Presbyterian principles as an independent Church in this Province, and having neither by the designation which tney voluntarily assu.nod, nor by the recep-tion of ondowments out of the Reserves set and maintain their perfect and unqualified independence," &c. The fact is that, so far as two relation of the Church in Canada to the Church in Scotland previous to 1844 is concerned, Mr. Bayns's resolutions breathe the very spirit of the "Act of Independ-

So far the Synod. If Mr. McTavish will look through the "Minutes," he will find more to the same effect. If he wishes to soo an expression of the mind of the "Genoral 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 Colomos in connection with the Church of Sooiland," in which it is distinctly stried that " we decline all authoritative jurisdicbeing devoted to the closing exercises of Churches." This, I doubt not, is but one clock to morrow morning, and was closed with the behaliction.

I am sure the framers of the " Act of In dependence" must be oblighed to Mr. Mc Tavish for ingeniously discovering a means by which they and their "misorable" docu-ment may be "released from the charge of Athersmi". The style of reasoning which associates Atheism with such an act would call the Lord's Preyer "unchrist an" 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 children or warso.

2. Mr McTavish says, "If the Government would order it" it. e, the Church of Scotland) " to deny the drunty 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" and the prequirinties of the question; and the peculiarities of the Church of Scotland which arms from its connection with the State have really no thing parallel to thom in any Church in Canada. Still facts are facts; and Mr. McTavish knows that the deetrine which the Church of Scotland presents to the State, and in which the State agrees to protest her, is the Confession of Faith That is the basis on which the Establish ment rests, and Mr. McTavish knows that though complications have arisen as to the government of the Church, the State has nover sought to interfere with either the doctrine or the worship of the Church of Scotland as these are set torth in the Con fession of Faith.

8. Mr. McTavish states that " one fourth of the Temporalities' Fund said to have been obtained dishonestly. "In a former letter he explained the necessity of this statement to be that for a year of two before commutation the yearly allow ance 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,...boloro it was decided to secularize the reserves, or secularization was expected—the Commissioners found that they had a surplus, and could there-fore afford to each Minister a larger allowance, which accordingly the Ministers re ceived 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 Canada Parliament, they stipulated for the security of "vested stipulated for the security of "vested rights." The basis on which these vested rights were calculated was, of course, the bona side 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 unnies to take less ! What besomes of the charge of "dishonest?"

4. Mr. McTavish tells us that "it is said" that "the Principal of Queen's College is appointed by its (the Church of Scotlands) 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 government of the Institution. Even should union be consummated, the frightful calamity which Mr. McTavish approhends (he alludes to it twice in the course of his letter) will not follow in its train!

I am sorry that Mr. McTavish has resor ted to such weapons as he uses in his letter. I have hardly outered into argument, which would be of little use. I have confined myself almost wholly to the statement of facis. 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. Androw's Manse, Toronto, 12th March, 1874.

Dr. Caird and "A Reader."

ME 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 at a subsequent due to f 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 was the subsequent due to five resolution when in the state of things now in 1874, is not what it was then. We are unfortunate "Act of Independence" itself.

Mr. Bayne's first resolution was the subsequent due to the subsequent of the subsequent due to the subsequent d competent to do this work for themselvesbut I would like to have a little more fully the views of 'A Reader' with regard to the so-called heresy of Dr. Card. The only statement of the Dictor'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 cudeavoring to arrive any aumission, declaration or enactment of at the truth, each person must,—as he has their own, forfeited that independence, and I no mismole human guide to direct him uso his own reason in the interpretation of Scripture, and it after a caroful, consciontion? investigation of the word, his views should not in all its sets be in accordance with the views heat by the Charch; his error is not deserving of consure. I conless that notwithstanding the assertion of " a Reader that such teaching is in direct condict with the Word of God, I cannot see what other view can be consistent ly held by Protestants. A Roman Catholic line, of course, or professos to have, in the Church an infallible expounder of Scripture, and I can easily sechow he would regard Dr. Caird's teaching as herotical but how Protestants can consistently main tain that a man should be punished for unatoidable errer, I do not see. The wholesale way also in which "a reader" consigns the whole heathen world to dam nation is any lothing of increy and surely justice to any nothing of increy and surely such doctrino should not be held without much stronger ground for it than he has

> Another Readen. Ontario, March 17th, 1974.

The "Globe" vs. Obristianity.

March has just reached me, and permit me to say, that I am disappointed and disgusted at its "Chicago Correspondence," which contains a most villanous carticature 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 teligion" into Canada, the suoner 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 trequently 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 fow weeks ago his Ottawa correspondent, in reference to a worthy munister there, 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 carn his bread by such travestics of religion, he would be kindly warned. Why should we not be as kind to rich people? On account of the "Chicago Correspondonco" of the 18th March, after my present term of subscription, I will not allow the Globe to enter my house

Yours truly, A Presbytorian Minister.

A Plea for the Starving in India.

Editor Builtish American Prespytenian. Duak Sir,—The various Synods of the Canada Presbytorian 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 let 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 sumptuous ly every day, and suffered millions of our fellow croatures, may, of our follow 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 ourse ves the sin, and the condemnation of the Priest and the Lovite, who passed by the wounded man without extending to him a helping hand. Have we not often condomned these for their sinful neglect of duty? and shall we be partakers of their sin? Now the Church ought surely to ret the example of a prompt and liberal re-sponse to this lamentable cry for help This is emphatically the duty of the church. "But to do good, and to communicate, for got 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 Hun 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 famishing people of India, and that individual, or congregation, who refuses to respond to such a call, does not deserve the name of Christian. " But who so liath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from hin, how dwell-eth 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 goneration 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 for main; of the members of Synod at that time I can count up but eight now remain-

a strong united energetic Canadian Church. In forming such a Church no reflection is east upon either the one party or the other who moved by conscientious motives separatod 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 principal 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 able 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 bong assailed by Infidenty, than the Church bong interfered with m 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 them. As a Church the United Church is 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 ney latitudinarianism in this. If the minister applying for admission should come from church of doubtful orthodoxy, the condi-tions can be made each is to meet the cuso. I do not see how sie difficulty anticipated find room for the above.
could be more judicipally dealt with. The
simple of the factor is last use to regulate a Dorman, 4th April, 1874.

to provide a second control of the second

this matter.

It seems to sae that the opposition to union on both sides results more from teel the honesty of parties on either side but our prejudices has our judgments. Our reasonings may be apparently conclusive but imappietable to existing circumstances. There is a change of feeling since the separation of thirty years ago. We are in reparation 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 callivate that which tends to peace and unity. The men of therty years to come as they look back will wonder at the Litterne's shown by certain parties of to-day. -An our Chunch Minis-

Another View of the Case.

My DEAR Sin,—As I do not desire to in-teriore unnecessarily, or even, as it might

Editor Daleina American Presetterian.

appear, offensively, in a very important discussion now pending in the columns of your interesting paper; yet without inenting such an imputation, inight I be allowed ust 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 Cana lensis, in his remarks on Dr. Card, is that to which my judg-ment leads, and is now a long established conviction. Feeling, in all such cases, must how to confightened conviction, and be moduled, if not reconsted thereby. Our feelings and desires 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. Bruco or any other man, even Dr. Caird, say upon a certain point? But,—what does the in-fallible and inspired word of God say, in regard to the heathen? When this first point has been accordanced, 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 men are to be saved -whother heathen or Christian? Are there two or more ways of salvation therem 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 answe, unquestion of the life of the tionably is-" I'aith in Jesus Christ." tionally is—"I alin in Jesus Christ. We need not at prevent 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 m Jesus Christ, exists; however weak, or muted in its range—it saves. Where this is not, salvation s not. Now, if this be identited,—and I do not see how any Pressyterian 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 salva-tion 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 sad conclusion is mevitable—they can-not be saved. "Canadensis" 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 attorances to mon are. I suppose its Divino Author will not 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 'Canadensis' calls "a true knowledge of God," or a weak, obsenve faith; is not a heathen. This takes him out of the category of heathenism; and there fore the question has no application to him. His knowledge, and fath have already conclusively decided the matter. And, let mo further say, that A Reader, as seems to me, has in his rejoinder to 'Canadonsis,' unfor-tunately 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-tive years, and which I have no reason to alter, or even modify. Would Canadensis be so good as to square his alterny with the significant words of the 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 mean-"the being judged by works;" but will 'Canadensis' give the readers of the British American Phisby terian an exceess 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 orred by the defect, in not keepmg 'Canadensis' closely to the words in the "A Reader" is also astray, whon he says
—"I must also tell him, that neither passsage 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, saddy solemm, subject; it is this very passage.
Will "Canadensia" also look at Proverbs

29. 18th; and favour your readors with his views thereon? Ho is certainly bound in honour to do so; as ho has ruched into print with, to say the least, some very quesmont of the question, new raised, has in-portant practical results, in regard to its bearing on Missionary enterprise, as well as individual Christian life. I hope you will

D. Andreson.

gar install to the

To the Churches of Christ, Organized on Presbyteriau (Principles Throughout

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. If the mission fields of Asia and Africa. If these could be regarded as one communion, they would constitute, perhaps, the largest Protestant Chuych in the world. But, at present, they are united by no visible bond, either of fellowship or of work. Of late, however, it has occurred simultaneously to a number of minds in different countries, that these who hold to the Presisterian that these who hold to the Presbyterian form of Church government may, in perfeet consistency with their well known and general interest in all the branches of the Church Universal, inquire for some way of coming into formal communion with each other, and of promoting great causes by

joint action, 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. Churches in such widely separated countries as Switzerland, Germany, France, England, Scotland, Iroland, Wales, Australia, the United States, and Canada. Great miny might arise from any attempt to materies with these different Churches in the management of their own affairs; for all ecclesiastical history shows that serious dangers are to be apprehended from the dangers are to be apprehended from the establishment of any central power, which would be almost sure to interfere with the liberty of local Churches and of individuals. Some Denominations, moreover, have grand historical recollections which they wish to cherish; and some regard it as their duty to bear a testimony in behalf of truths which others seem to them to over-look. In these circumstances, the Churches will not be asked to mergo their separate existence in one large organization, but re-taining their self-government, to meet with the other members of the Presbyterian family to consult for the good of the Church at large and for the glory of God.

In order that a Church be entitled to join this union, it should hold to the Pres-byterian form of government, and have a creed in accordance with the Consenus of the Reformed Churches. No new creed or Formulary of any kind is contemplated.

Several formal steps have been taken with the view of effecting this Presbyterian with the view of effecting this Tressystems union. The subject was specially brought before the great meeting held in Philadel-phia in 1872, to celebrate the Tercentenary of the Scottish Reformation. The General Assembly of 1878 of the Presbyterian Church in the United States of America unanimously adopted resolutions in favor of an Ecumenical Council of Presbyterian Churches, and appointed a Committee to have its resolutions carried into effect. In the same year the General Assembly of the Presbyterian Church of Ireland passed a series of like resolutions; and it is ready to join with other Churches in seeking the same groat end.

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 olders at the Conference of the Evangelical Alliance in New York, in 1878, to hold a meeting for New York, in 1878, to note a meeting for a comparison of views on this subject. The meeting was held on October 6th. About one hundred and fifty persons attended, coming from various Prosbyterian denominations in widely distant countries; from the principal Prosbyterian Churches in the Units States and the Dominion of Canada. United States and the Dominion of Canada; from England, Scotland, Wales, and ireland; from Italy and Germany. The utmost cordiality was shown at the meeting, and the following resolutions were adopted unanimously:

1. That whereas the General Assembly of the Presbyterian Church in the United States of America and the General Assem-bly of the Presbyterian Church of Ireland, at their last meetings, passed resolutions in favor of the Œcumenical Council of Presbyterian Churches, we, providentially 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.

8. That this Committe be authorized to co-operate, as far as possible, with the General Assembly of "? Presbytorian Church in the United States of America.

The Committee thus appointed have a deep sense of the responsibility laid on While they believe that the cause is good, and that there is sufficient popular opinions in its behalf to secure withthe bles ing of Almighty God, its ultimate success. they fear lest they should take any step that might injure so noble an undertaking They therefore desire to begin and carry or all their measures under the guidance of the wisdom that is from above. All that they propose at present is to ask, as they now do, every Presbyterian organization in the world:

First, To express in a formal manner the approval of its object; and,

Secondly, To appoint a Committee to meet or correspond with Committee's from other Presbyterian Denominations, for the purpose of arranging for a meeting or conmition of Representatives to be appointed by the Denominations, which meeting may effect an Organization, and determine its character and practical modes of action.

Meanwhile, they solicit attention to the following benefits which, by the grace of God, may be expected to flow from the pro-

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

2nd. It would greatly tend to hold up

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 invorably 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 provalent errors; as, for instance, to defend the obligations of the Sabbath, to resist the insulious efforts of the Papacy, especially in the matter of education, and withstand Infidelity in its various

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. In this way banded, and her energies concentrated on great enterprises.

7th. It would demonstrate to the Chris tian 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 verying conditions of the Constant the varying conditions of the Church upon the earth; and that, by its equal distance from liconse and arrogance, it is best pre-pared to recognize the kinship of all be-lievers.

8th. It would manifest the proportions and power of the Presbyterian Churches, and thus offer effectual resistance to the exclusive pretensions of Prelacy and Ritual-ism 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 fellow-ship 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 Macgill College, Montreal, Canada; Wm. Paxton, D. D., New treat, Canada; Wm. Paxton, D. D., New York, (Presbyterian Church, U. S. A.); H. D. Ganse, (Reform Church in America.) Howell Powell, (Welsh Presbyterian Church) H. L. Grandlienard, (French Evangelical Church); John Hall, D. D., (Presbyterian Church, U. S. A.); David Gregg, Reformed Probyterian Church); Wm. Ormiston, D. D. (Reformed Church in America); 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. Prs. Ch. of the Lower Provinces of B. N. A.); G. D. Mattnews, New York, (United Presbyterian Church, Secretary); James McCosh, D. D., LL. D., (President of the College of New Jersey. Princeton, N. J.,) Chairman. Now York, 1874.

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 brow with bad malt and expect good beer, or set a wicked example, and reckon upon raising a respectable family. You may hope and hope till your heart grows sick; but when you send your boy up the chimney, he'll come down black for all your hoping. Teach your child to lie, and then hope that he will grow up honest; better put a wasp in a tar barrel, and wait till he rakes you honey. As to the next world, it is a great pity that men do not take a little more care when they talk of it. If a man dies drunk, somebody or other is sure to say, "I hope he has gone to heaven." It is all very well to wish it, but to hope it is another thing. Men turn their faces to hell, and hope to get to heaven; why don't they walk into the horse-pond and hope to be dry? Hopes of heaven ure solemn things, and should be tried by the word of God. A man might as well hope, as our Lord says, to gather grapes of thorns, or figs of thistles, as to look for a happy hereafter at the end of a bad life. There is only one rock to build hopes on and that is not Peter, as the Pope says neither is it sacraments, but the merits of the Lord Jesus. There John Ploughman rests, and he is not afraid, for this is a firm footing, which neither life por death can shake; but I must not turn preacher, so please remember that presumption is a lad-der which will break the mounter's neck and dont try it as you love your soul .-Spurgeon's Almanac.

The greatest truths are the simplest; and are the greatest men.-Archdeacon

He doth truly bewail the sins he hath committed, who doth not commit the sins ho hath bowailed-Augustin.

As the soul advances in the life of God its natural or solfish movements decrease and it depends less on the emotional exer-cises, and there is really less variation of the emotions. - Guyon.

Our service to God must not be in outward work and scenes of religion, it must be semething by which we become like to God; the divine prerogative must extend beyond the outward man; nay, even beyoud he mortification of corporeal vices; the Spirit of God must enter in, and mellisy all our secret pride, and generate in us a true humility, and a Christian meekness of spirit, and a divine charity.- Jerone. Protty 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 taey have get out I have learned to look upon them as positively beautiful. A plan rather rapulates tively beautiful. A plain, rather repulsivelooking women enters with a little childperhaps 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 harsh-ness and repulsiveness vanish away, and you see instantly that there is such tender ness 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 scatted himself on the opposite beuch. 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 clorgy throughout the country, solicit ing 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 Nev 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," etc.

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 Mothodist 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 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 Albigonese are described in the Old Cyclopedia (I. 288-1) as springing from the Payligians of the seventh contage, and the Paulicians 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 'lospitality and beneficence. Among them were men of learning, rank and substance." The New Cyclopedia (I. 253) says that "the Albigenses was a collective new o of various seets of heretics in twelfth and thirteenth centuries, who left the Roman Catholic Church and called themsolves Catharists, or Cathari, the pure. The war against the Albigenses arose in consequence of the murder in 1208 of the Papal legate, Peter of Castelnau."

The account of the massacre of St. Bar tholomew, 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 pallating 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 hitterness. Incontrovertible testimony establishis 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 ravision of "the ricles which touch in any way on the Catholic religien" is to run throughout the succeeding volumes, as it does in the three that are published, it will only need a comparison of Appietons' 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 Appletons permits this Professor of the Jesuit College and the Papal Archibishe of New York so rewrite and recombinet the well "known history of the Professor Albigonies and Huguenots, it is high time that these writers. But when such a house as the

Presbytery of Chatham.

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 paster if he is then received as a minister of the Church. The prayer of the petition was granted. Tilbury West was disjoined from Morsea, and a missionary is to be sent into each 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. Chiniquy was referred to the Synod of Loudon. 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. Web-ster. 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 nominsted as Moderator of the General Assombly. Messys. Warden and Bartlett were appointed to advocate before the Assembly the reception of the Rev. F Smith. The Session records of Thamesville, Rulgetown, 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 de-trine of the Headship of Christ. It was acreed to hold the next regular meeting of Presbytory in the cturch, 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 vossible 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 pre-sent 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 overture 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 heroto annexed: and your politioners will over pray, &c.

ROBERT H. WARDEN. WILLIAM WALKER.

I. This Association shall be known as the Canada Prosbyterian 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 Mem-

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

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, Ordained Missionary of the Canada Presbyterian Church, under sixty years of age, may become a memuer of the Association upon payment of an entrance fee of One Dollar.

The right is, however, reserved to the Committee to require thefore the applicacation is accepted, a medical cortil ato 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 Presbyerian Church the following s um:

If under 40 years of age on becoming a member of the Association, 32.

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 ordina-tion, 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 re-tains his membership with the Association -be relieved from the payment of all dues and assessments; his widew, or if none such, his children being however entitled to

time of his death, IX. On receiving notice of the death of a nember tise Convenershall laste a circular to each member of the A sacciation requiring payment of the assessments as specified in Article VIII, which may shall be revealed.

the benefits of the Association as if his dues

and assessments had been paid up to the

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

XI. If any member shall neglect to cond the amount within thirty days after the date of the circular notifying him of the essess. ment, or shall neglect to pay his annual few 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 sub-sequent apply he may be restored to membership, if in good health, by paying the amount of back dues and assessment, togo. ther with a fine of Two Dollars for each year he has ceased to be a member of the Asso. ciation; 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 he restored to membership by paying the amount of such back dues and assessments

XII. A Post Office Money Order for the amount of the annual fee or of any assess. ment levied, duty 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 mouth 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 Con-vener, to be defrayed out of the funds derived from the annual fees of the members of the Association.

XIV No alteration or amountment shall he made to these regulations without the sanction of the General Assembly, and then only upon the recommendation of the Com-

The prayer of the petition was granted and the Presbytery resolved to overture the General Assembly in terms thereof. Messrs. Warden and Walker were ap-pointed to advocated the overture on the tion of the Synod.—Robt. H. Warden Pres.

Dr Stnart Robinson on Capital Punishmert.

The Rev. Stuart Robinson, D.D., of Louisvill, Ky., since his return from Europe, has been delivering a series of dis-courses 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 distruct of justice on the part of injured parties tends to make them reckless in taking revenge into their own hands. It the State shrinks from its duty through a weak humanity, and allows a murderer to except with an imprisonment from which 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 prorogatives 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 rays:

So far from being a merely Jowish enactment, as some have supposed, it is his-torically a law cooqual 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 morely a collection of digestive creatures—" made to be wall tive organs and senses, made to be well and this world of his morely a hunc 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 new as then, and this law standing as an onactment at the beginning of the new world strotches 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 vegence.

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 Biblo truth on this subject.

It is a favorite sneer of the opponents of capital punishment, "The clergy are always for hanging." If we answer sneer with sneer, it might be sufficient to retert, "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 punish ment 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 come hopes of sale

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

He that hath a trade liath 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. bad deed that is indden make itself known. A fault concenled 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 lenderness when in the gloom of deepest affliction. The heart may wail a miscrere 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 ways because it is a song. rone, 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 concience. 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 doothing so rarely done.

Every young man who is aspiring, wants o do great things and to preach great ser-nons. 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 observa-tion, but sheltering nobody, warning no-body, holping nobody.—Beccher.

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

Do not let us confound zeal with faith. man may be zealous yet have little faith. io; we must believe the promises. We nust have it engrafted into our being that ied is the rewarder of those who diligently ek Him. Our faith in the Lord has been such for years, that we felt as one would on being told the Lord was in our house, and we had but to open the door to see Him ice 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 dood. The spring that sparkles at the foot of the hill is full; and asking leave of no bue, is forever welling forth its sweet waters. So the Christian, if only full of the ove of God and man, and shedding around him benign influences as a natural result, annot help doing good.

When life seems rather dreary, and you egin to think your lot is a hard one, just reak forth into singing. The first line will ome hard, perhaps, but the second will be baier. There is no better antidots for low pirits. It is astonishing how quickly the al spirits of malice, anger, gloominess or iscontent flee before that of song; and herishing this, we will fulfil the command, making melody in our hearts to the Lord.

Christianity is the greatest civilizer the world ever saw. Civil law cannot make men perfect; but the law of Christ in the pericer; but the law of Christ in the ceart can. Why? Because it performs a miracle almost. It takes one from the old ife and plants him in the new, the same as the gardener transplants the shrub. The aw with its observances, its coromonies, loes not do the work or help the Christian, scent as coromand actives will help the reopt as care and culture will help the lant. It seems to us that this is fully said a this verse, "For in Christ Josus neither ircumcision availeth anything nor un-ircumcision; but faith which worketh by

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The Presbyterian College, Montreal.

Clore of the Session.

On the occasion of the close of Session 1673—4 of the Presbyterian College, a publie lecture was delivered yesterday evening by the Principal, the Rev. D. McVicar, in Erskine Church, St. Cathrine street, on the subject of "prayor and recent criticism." Besides the Professors of the College, several others, consisting mainly of the Presbyters of Montreel, now in Session, surrounded the lecturer. The audience, also, was at once large and select, many of the lay members of the Presbytery and relatives and friends of the students being present. After singing, reading, and prayer, the Rev. Principal prefaced his lecture by saying that it was one which had been intended for the class room, but had been omited from the ordinary course. The doctrine of prayer he held to be founded on scripture and common sense, reason and Revelation. The testimony of reason in its favour was definite and universal. At all times, among all races, whether barbarous or civilized, it was found that men had depended on beings higher than themselves and prayed to them for help; and the fact that they sometimes had recourse to gods that they sometimes had recourse to golds that saved not, so far from invalidating his argument, really confirmed it, proving, as it did, the inclination to pray was innate and indestructible. When all else was lost, oven in the basest forms of worship, this feeling of dependence, this seeking after aid from One above, this belief in a power to supply all human wants, remained as a devine witness in men's hearts. And all this was assumed in the Word of God. In the days of Enos, it was said that men began to call upon the name of the Lord—of Jehova. One interpretation of this passage was that at that period men began to utter their prayers aloud—he thought this notion was incredible. The contrary was the fact, as they had good evidence to show, for Cain reasoned and pleaded with God. The passage, he believed, had reference net to the origin, but to the mode of prayer—the calling upon God by the specific name of Televist. We have the contrary to the calling upon God by the specific name of Televist. We have there is to the calling upon God by the specific name of Televist. the calling upon God by the specific name of Jehovah. The lecturer then instanced the patriarchs antecedent to Moses, by whose code the duty of prayer, individual, domestic, national and occasional, was more distinctly inculcated. He also show ed a gradual progress of prayer from that ed a gradual progress of prayer from that which expressed the simple yearning of the human soul, for personal and domestic blessings to the comprehensive pleadings of Moses and the Prophets for the chosen people. He showed that all manner of temporal and spiritual blessings were sought and obtained; and called attention to the spiritual wealth of the Book of Psalms. Then from the Old Testament he pussed to the New where Christ's command to pray always and not faint, and the apostolic inalways and not faint, and the apostolic injunction to continuo steadfast in prayer, were complimented by the constant example of both the Master and His disciples. The Saviour, during His ministry on earth, was again and again beset by importunate petitioners for the cure or relief of sickness or sin or sorrow. He Himself was em-phatically a man of prayer—during His whole career till its last sad pause—at Gothsomane and on Calvery. The descent of the Holy Ghost at Pentecest, the inof the Holy Ghost at Pentecost, the increase of the early, struggling church, the healing of the sick who gathered round the fervent apostles, the raising of Dorcas, the conversion of Cornelius, the bursting of prisonbonds, the rendering innocuous of envenomed reptiles—all these miracles were the bounteous results of prayer. Were not these proofs enough that the doctrine and practice of prayer were in perfect accordance with both reason and Royalaaccordance with both reason and Revela-tion. It is the fool who says in his heart "There is no G d," who denies the efficacy of prayer. The prayorless creed of the of prayer. The prayerless creed of the atheist was only accepted irrational beings. The reverend and learned lecturer then proceeded to deal with the various other forms fof unbelief which prevalent at the present day. He showed by simple demonstration the fallacy of the "Substantia mas of unica" of the partheists, whose vagaries were among the most widespread of philo. sophic errors. He then exposed the weak-ness of those who misapplied the idea of e though natu fixed and changeless, impassive to even the the entire book. Awarded to C. Amaron touch of nature's God. He replied to their array of arguments by a counter-array of facts to prove that men have always prayed just as surely as light has always been refleated and refracted in a particular way, and that prayer, too, is a natural law; and as a corresponding truth, he adduced God's personality and freedom and power. The notion of the fatalists was an old and exploded fallacy, much as it was paraded by modern philosophy. It overlooked the in-troduction for new causes, producing new effects. Prayer, with God's freedom, was such a cause, and its effects were the answers to prayer. He dealt with the ob-jection made to prayer, that it was sometimes ignorantly or arrogantly opposed to the laws of God's universe, and the use made of the maxim that ignorance was the mother of piety. They had instances of absurd or selfish prayers even in the Gospel, and the rebuke to such, also, in the mode of their reception by Christ, and the

Our space does not allow us to add to even the very imperfect sketch of Dr. Mac-Vicar's lecture which we have given. It was deeply interesting, and admirably suitable to the times. In days when a man of such mark as Professor Tyndail will ven-ture, apparently without any fear for his reputation, to calmly publish a challange, reputation, to caimly publish a challange, which, even a quarter of a century age, such men as Bradlaugh would hardly dare to have publicly evened, is is well-that our clergy should supply their second with armour and antidots. Dr. MacVicar s lecture was listened to with the utmost attention, and the feeling of those who heard it must be one of satisfaction that the training of the enadddates tion that the training of the enudidates. Tor the ministry in the Montreal Presbyte am College is in such safe and able hands."

words "Ye ask and ye receive not, because ye ask amiss." The lecturer discussed at

length the views of Tyndall and other

British writers.

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

BCHOLARSHIPS AWARDED.

1. Fifty dollars by Peter Bedpath, 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; Algobra. Colonso, part I to the end of Sumple Equations. Cicero, Epistelic Sel ectie; first half; Homer, Iliad book VI, 200 lines. Awarded to M. S. Scott.

2. Fifty dollars by Edward McKay, Esq. to be awarded to the student in the second year of McGill College who shull pass the best examination in Euclid, books III, IV., VI, Horaco, Epistles book I, first ten epistles; Herodotus, book IX, first 14 pages. [Harper's Edition.] Awarded to J. Mathe-

8. Fifty dollars by Alex Walker, Esq, to be awarded to the student in the third year at McGill College who shall pass the best examination in Æschylus, Septem Contra Thebas, 260 lines; Plautus, Aulularia, Acts I, II; Hebrew Psal I-V, Hab I-III. Awarded to W McKibben.

4. Fifty dollars by Mrs P S Ross, to be awarded to the student entering the first year in theology, who shall pass the best examination in Horaco Odes Book III; Greek, Epistle to the Hobrows; Mackin-tosh's Dissertation on Ethical Science, sec-tion VI, to the end of Smith's Theory, A Alexander's Moral Science. Awarded to T

Pey, B A.
S. Fifty dollars by R. Anderson, Esq. for the best essay on Prayer, viewed in rolation to recent discussions. Awarded to J R. Mc-Leol and J. J. Cochrane.
9. Fifty dollars by D. McLannan, Esq. for the best essay, on the unity of covenants. Awarded to D. McRae.
10. Fifty dollars by D. McFarlane, Esq. for the best essay being a critical analysis of "The story of the Earth and Man." by Prin-

"The story of the Earth and Man, by Principal Dawson, with special reference to the theories of Darwin, Huxley, and Spencer. Awarded to McPheo.

II. Forty dollars by John Watson, Fsq for the best essay, not exceding thirty pages foolscap, on the distinguishing characteris-tics of the gospel, together with an examination on the historical harmony of the same. Awarded to R. Watt.

12, Sixty dollars by the Bible Class and Sabbath School of Knox Church, Montreal, to be awarded to the English student sindying for French evangelization, who shall pass the best examination in the following exercises:-

Reading in French, writing from dictation, answoring questions in Fronch grammer' translating from English into French, and from Freuch into English, and writing a short essay in French, subject: Le Can on du N. T., awarded to R. Hamilton,

12. Forty dollars by the C. P. Sabbath School, St. Mary's Ontario, to be awarded to the French student who shall pass the best written examination and write the best essay on Jacques Abbadio: Troit de la Verito de la Religion Chretienue, second volum, awarded to B. D. Polletier.

14. Forty dollars by the Sabbath School of Chamers Church, Guelph, Ont., to be awarded to the French student who shall write the best essay, and pass the best written examination in the Pensees de Pascal. Awarded to A. B. Cruchet.

15. Forty dollars by the Sabbath School of knox Ceurch, Galt, Ont., to be awarded to the French student who shall write the lolost e-say and pass the best written exlkamination on L'Histoire de la Litterature
of Francuise, par Demogeot. Essay to be on,
ly the sixth period, and the examination on

16. Twenty dollars by the Sabbath School of Knox Church, Galt, Ont., to be awarded to the French student who shall pass the best written examination on La Grammano Francaiso Superiouro, par P. Larousse, (Cours do Siemo anuce) Awarded to C. Amarou.

This scholarship tenable by a student who has gained another.

Scholarships by D. Morice, Esq., and by John Stirling, Esq., and the Mackay Scholarship, by Hugh Mackay, F q., have not been awarded this Session.

The following Medals were offered to the Students of the graduating class.

The medals not to be awarded to any student who has not taken three-fourths of the aggregate marks in all subjects of examinations for the medals, making for the gold medal cloven separate examinations, and for the silver model, nine.]

GOLD MEDAL.

(Founded by the Students in 1872.) SUBJECTS OF EXAMINATION.

Canon-Westcott on the Now/Testament. Hermeneutics—Fairbarn's Manuel. Christology—Ellicott, Life of Christ. Historical Theology—Cunningham, vol.

I , chaps. 8, 4, 5, 6, 14, 16, 26, 17 and 18.

Inctitutes of the Christian Religion—
Calvin, bk. 1Va

History of Rationalism—Hagenbach.

Awarded to James Camoron, B. A.

SILVER MEDAL.

(Founded by Alf. Shandham, Esq. in 1975.) SUPJECTS FOR MEANINATION.

Hebrero-Gesenius, Grammar, Trans-lation and Analysisof the Prophet Nahum, (the whole book.)

Greek-Translation and Auslands of the

Epistle to the Phillippians,

**Mistory - Council of Trent, Bungener.

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 Lady Witness and Gazette, Buttish American Preserverian and Fresbyterian, also, Principal Dawson, Dr. Burns, Roy, Mr. Wolls and Mr. W. B.

The following have been added to the library during the year:-

Purchases...... 64

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. It will be evident from this that the results already achieved fully justify the expenditure of time and money in inaugurating and promoting the

The Students Missionary Society em-ployed five missionaries last summer in destitute parts of the country. The funds for carying out this important work are raised by the students, partly in the district where the work is done and partly by the conhibutions 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. On behalf of the Society, as well as the College Board, I desire to tender thanks to the Rev. Wm. Reid, M. A., Medereter of the Assembly, for a set of Macaulay's works to be awarded as a prize by the Society.

to be awarded as a prize by the Society.
The Conversazione, held towards the
end of the session, under the suspices of this society, reflected credit on the students and gave much pleasure to the invited guests. The college was favoured during the session with the presence of several distinguished visitors. The Rev. Narayan Sheshadri of Iudia, Dr. Graham of Bonn, and Dr. Duryea, of Brooklyn, N. Y., were amongst those, and delivered most instructive and profession added to the contractive and profession and p most instructive and profitable addresses before the students.

The session has been signalized in the history of the institution by the opening of the new college building, and the installation as professor of Church History and Apologeties of the Rev. John Campbell, M. A., whose work among u has been already so highly appreciated.

The following figures will show the pre-sent position of the Building Fund:-Ar ount subscribed, \$41,180; amount paid, \$30,906; amount expended to date, \$39,509. 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 Liusday, April 2nd, by the Rev E W. Pauton Mr. John, Buller to Miss Jens Laidlaw daughter of Captain Laidlaw all of Liusday.

Official Announcements.

MEETINGS OF SYNODS.

MONTREAL—Wishin Knox Church, Montreal on first Tuesday of May, at 7:30 p.m.

LONDON.—At London, on first Tuesday ol May, at 7:30 p in. Syron of Hammon moets in First Presbyterion Church, Guelph, on the first Tuesday of May, at 7.30 p.m.

MEETINGS OF PRESBYTERIES.

LONDON.—At London, by adjournment, in 1st Presbyterian Church, on 1st Tresday in May, at 11 x.m. Next ordinary meeting in Sarnia, on 2nd Tuesday in July, at 7:39 p.m.

Brockville -At Piecott, (when Synodassembles) on the 1st Tuesday of May, at 2 p in. Tonoxro.-At Toronto, on let Tuesday of May, at 11 a.m.

ORTARIO.-At Port Perry, on 18th of May, at 11

Horox.—At Goderich, a the 1st Tuesday of July at 11 a m. GUZLDH-Next ordinary meeting at Guelph, Chalmers' Church, on 2nd Tuesday of April, at

MANITORI,-At Kildonan, on 13th of May, at 10

STRATFORD.—At Stratford, on let Tuesday in July, at 11 a.m. Own: EGEND.—At Owen Sound, on Menday after and Sabbath. 'u May, at 10 a.m., by edjournment; next ordinary meeting at same place, on and Tues-day of July, at 10a.m.

BRUCK.-At Kineardine, the last Tuesday of June, at 2 p.m.

Dundan.-At Durham, on last T weeday of July at 11 a.m. Sincon.—At Barrie, on Tuesday 11th of July, at 11 am

Panis.—In Dumfries street Church, Paris, on Monday 14th April, at 11 a.m.

Montreal. -- At Montreal, in Presbyterian College, on the first Wednesday of April, at ten o'clock force OOL HAMILTON—At Hamilton, in the Central Church,

on the 2nd Tuesday of April, at Assa Kings ox.-Adjoursed meeting in Naper and December, at 7 p.m. Next moving in Belle-wille, on second Tables of April, 1874, at 7 p.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS. Temporalities Board and Sectentiation Fund-

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RSOLVENT ACT OF 1869.

Canada.

Province of Ontarie.

In the County Court of the County of York. the matter of Jone Charlets, of Toronto, Butcher and Drover, an Inselvent.

On Monday, the thirteenth day of April next, at welve o'clock moon the understrand will apply to the Judge of the sale Court for a discharge under the sal Act. JOHN CREALOCK.

by ING. WINCHSTER, Attorney ad illem Desert at Toropte Rife 18th Nates, 2014.

TASOLVENT ACT OF 1869. Canada, Orince of Ontarie, Orince of Ontarie, Orince of Ontarie, Oceany of York, Ceany of York, the Contractor and Builder, six Incolvent,

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