

British American Presbyterian.

Vol. 3.—No. 15.]

TORONTO, CANADA, FRIDAY MAY 22, 1874

[Whole No. 119

Contributors and Correspondents

REVIVALS.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Presbyterians in the Dominion have for many years taken an interest in the revival of religion. This may be seen by examining Kemp's Digest of minutes of the Presbyterian Church of Canada, where a number of pages are devoted to this matter, beginning with the year 1849 and ending with 1860.

With reference to the latter year we find, among other things, the committee, of which the Rev. John Scott, of St. Andrew's Church, London, Ontario, was Convener, states that "the present world seems to bulk much more largely in the mind than the unseen kingdom of the Lord Jesus Christ. And while we have been blessed with some spiritual fruit we have not had the honour and happiness of gathering a plentiful harvest, and as we do not live in ordinary times, we should not be satisfied with ordinary results."

The Record and your own periodical as well as the Canada Christian Monthly are rightly keeping this topic before the eye of the Christian public, and it is with the hope that through the Divine blessing, of deepening the impression which may have been made that I would now add a few remarks. One thing is worthy of note, that when a revival has taken place in a locality there is apt to be a repetition of it in some after time. Dundee in Scotland was visited with it to some extent, more than thirty years ago; the same city received a gracious shower some fourteen years since, and last, though not least, revival influences are shed down on the same community in 1874. Kilsyth had a revival in 1742-3, under the ministry of the Rev. James Robe, and 1839 under the ministry of the Rev. Dr. William Buxton, when his sainted son, and others, were privileged to gather in much precious fruit. In the Loch Tay quarter we find that revival work was going on in the time of Dr. McDonald, "the Apostle of the North" as he has been termed, and many years after in that region we find a remarkable work advancing in connection with the labour of the Rev. William C. Burns, Mitchell in Ontario, had a few drops some years since, and it has now a more plentiful effusion.

The following sentences from Mr. Burns' Memoir, may be profitably pondered on by us all. In 1822, the second year of his (Dr. W. Burns) ministry, we find him, along with another congenial spirit, bending over the old records of the Kirk Session, bearing on the date 1742-3, and with solemn interest, deciphering the dim and fading lines that we find to the incidents of the work as then in progress. Towards the close of the same year on two successive Sabbaths, he preached directly and fully on the subject, taking for his text those singularly appointed and impressive words in Micah, viii., 1. "Voe is me, for I am as when they have gathered the summer fruits as the grape-gleaning of the vintage; there is no cluster to eat, my soul desireth the first ripe fruit." He giving the whole case of past attainment and subsequent declension before the congregation and calling on them again to arise and seek the Lord.

Do we not find in Bible history showers of blessing coming down once and again in the same locality. Take the Samaritan region as an illustration. Our blessed Redeemer discourses on the living water to the woman at the well. What glorious results followed in her own case (as well as that of many of her countrymen). In the same part of the world, after our Lord's ascension, Philip the deacon, "went down to the city of Samaria, and preached Christ unto them." And as one of the consequences we find it stated that there was great joy in that city.

Ought we not to pray then that the clouds which have dropped the dew of Israel in former times on congregations may do it in our time yet more and more abundantly? And ought we not also to seek that congregation, which may have been comparatively like the dry places, may now receive a plentiful rain, that there may be showers of blessing even when on Mount Zion.

The morning prayer meeting at Mitchell has been specially blessed, and the worthy pastor, when he finds any one from a distance appear to receive saving benefit sends him back to his own pastor stating the case, it is his wish not to proselytize but to christianize. One of the congregation there admitted that when the revival first came it felt like a shock of electricity, and that Mr. Mitchell could address in the German tongue he would soon gather a German congregation to him. We understand that a praying work has been in connection with the revival to the members of the family of the

late Rev. James Campbell, of the Baptist denomination who was wont many years ago to proclaim the gospel in the same village where the Rev. J. W. Mitchell is settled. In earlier days in that locality before churches were erected, it was customary for various denominations to conduct worship in a small school house. What a change in the village, outwardly and inwardly since that period. There were very few to hear Mr. Burns, when he read many years ago in one of the taverns, about the woman who came to Christ, and who washed his feet with her tears. Now, as in Samaria of old, there is great joy in Mitchell, when the joyful sound is declared.

Ministers, elders, and private men of our church, everywhere by your prayers and endeavors help on the blessed work. It is a consummation devoutly to be looked for.

"The Great Shepherd reigns
And His unsuffering kingdom yet shall come."
W. _____

Egmondsville, 10th May, 1873.

A SUGGESTION FOR UNITED PRAYER.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Permit me through your columns, respectfully to make a suggestion to your readers of both sections of the Presbyterian Church in Canada. It is, that there should be a general and united offering of earnest prayer in all our congregations, for a special outpouring of the Divine blessing on the approaching meeting, in Ottawa, of the two ecclesiastical assemblies representing the two divisions of our Church. These meetings will be, we may be sure, most important and critical ones. Questions of the gravest importance will come up for discussion, and the results of their discussion may affect the highest interests of the Presbyterian Church in Canada for years to come. In regard to these questions there are sure to be very different opinions, strong feeling, and perhaps strong prejudices. It is most desirable that they should be discussed, however, "in love and the spirit of meekness," and that the reproach of acrimony and harsh words, unfair and ungenerous imputations, which has too often attached itself to religious controversies, public and private, and unfortunately in no small degree to those carried on in Church Courts, should be avoided in view of these considerations, I would beg to suggest that the last week in May and the first week of June, be especially devoted by the Christian members of both our Churches, individually and social, for the following blessings:—

That all the deliberations of the two assemblies, as well as the private intercourse of their members may be guided and pervaded by the "wisdom that is from above," which is first pure, then peaceable, gentle, and easy to be entreated."

That the members, lay and clerical, of both assemblies, may be so imbued with the love of Christ, that hostile feelings may be softened, prejudices and asperities removed, and bitterness made impossible, and that all may be drawn so closely to Christ, who is their centre, that they may of necessity, be drawn closer to each other in their common Lord. That if, as many believe, that valuable organic union which is desired, would be for the glory of God, the promotion of the cause of Christ, the good of our Church, and the filling up of "waste places;" it may, ere long, be happily and harmoniously consummated.

That if it be otherwise, the hearts of Christ's people in both Churches, may be drawn together in that "unity of the spirit," which alone, is the only true "basis" of outward union, and the presence of which would do much to make up for the lack of that outward and organic union which may not, at present, be expedient.

And, that this inward unity,—being in itself, pleasing to Him who has desired that His followers be one in Him,—may be the precursor of such a time of refreshing from the presence of the Lord, as has already, in answer to prayer, visited other places; such a "revival" as would gladden the hearts of all who love the Lord and seek the good of Zion. May it not be that feelings of acrimony between fellow-Christians are keeping this blessing away? Does not Christ command us, "first be reconciled to thy brother, and then come and offer thy gifts?"

There has been, of late, much discussion as to the proper sphere and objects of prayer. There can hardly, I think, be any question as to the propriety of such objects of prayer as these. We are told that if we ask we shall receive, but we are not told that we shall receive if we do not ask. May it not be that the great Head of the Church is waiting for our earnest and united prayers, in order to bestow those blessings abundantly upon us? Sure I am that, if

earnest prayers arise to Him from the pulpit, from the prayer meetings, from the family altar, from the private chamber, throughout our land, "they will, as certainly as He is faithful who hath promised, bring down from on high such a blessing that there shall not be room enough to receive it!" "According to your faith, so shall it be unto you."

Yours, &c.,
CANADENSIS.

May, 18, 1874.

MR. COCHRANE'S SERMONS

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—You will no doubt be taking notice of the volumes of sermons lately published by the Rev. Wm. Cochrane, of Brantford. As the book came into my hands some days ago, you will be so kind as to allow me to say a few words about these sermons. Having heard the writer preach twice, and knowing his popularity as a preacher and lecturer, with the addition of personal friendship, I felt it my duty to read the book. This labor I intended to do by stated times,—one at a time. Candour compels me to admit that I am not a sermon reader in the common sense of the word. Whatever may be the cause sermons are not materials that I care much about.

Well, Sir, I looked at the book, saw that it was very neatly got up. I read the contents and liked the texts and headings. Musing as to the contents, wondering if there was any likelihood of my reading the whole. The usual thought came to hand, Oh I shall glance over them and close the book with a quiet yawn, and a parting reflection—"All right" "Nothing particular." In this fast, on turning over the leaves, it was not very long until I came to the last sermon. For various reasons I had a fresh interest in the text. Forthwith I braced myself to read the sermon. Having finished, I neither felt sleepy nor satisfied as a man that has eaten enough. I turned to the next sermon, and the next, and what was my astonishment when I found that I had gone steadily backwards reading word and thought of eight sermons. It was midnight! Not sleepy, musing on what I had done it seemed advisable to go to bed. Being busy for a day with various matters, I again took up the book—beginning this time at the beginning, I read straight on to the close of the text "The Master is come and calleth for thee." I laid down the book and repeated the text, and took a deep tender weep.

Now, Sir, I am no Reviewer, neither have I desire to enter upon the work of criticism, properly so called. I write especially with the desire to invite those who have a prejudice against sermons, to read Mr. Cochrane's. In asking the question, Why have you read these sermons? Why at once? 1. I felt these sermons. The thought flew naturally, easily from the text and from the writer, like a fountain of water. No gurgling noise like tapping a beer barrel. No force-pump effort either of intellect or feeling. Sermons that exhaust the reader have exhausted the writer. 2. There is a fine mixture of illustrative power. Apt quotation of prose and poetry. Imagination of a high yet bridled order. Only once did I stop for a moment to attempt an improvement of a figure. 3. Singularly apt quotation of Scripture. In fine, I hope the author may be spared to preach and publish such as he has done. Whatever the critics may say, I have had a sermon treat, which I did not expect. My prayer is that young Canada may take up the natural style and leave the dram head grandiose in other lands.

Yours truly,
PFX AND INK.

DEEDS OF PRESBYTERY.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—In the reported proceedings of a meeting of the Paris Presbytery, held last month, a call was presented to one of its members, who, while he did not say that he would accept of it, the Presbytery on motion, then and there, decided that he should. At the same meeting another call was presented to another of its members, who, after a month's consideration, and at a subsequent meeting, decided that he would accept of it, yet the Presbytery, on motion, decided that he should not. Now, knowing the strong protest once and again taken, and still professedly held in regard to forced settlements, wherein, Mr. Editor, lies the great difference between a congregation being forced by deed of Presbytery to receive a minister against their will, and a minister being forced by deed of Presbytery to remain in a congregation against his will.

In the matter of calls, our book of forms declares that "any preacher or minister in

our communion is eligible; and what does this mean but that any such may be chosen, and if chosen, what is the value of his decision, when, as in the above case, it may by deed of Presbytery be set aside? And, if such be done in "the model Presbytery," why may not "any preacher or minister" be kept by deed of Presbytery, as he is, and where he is, all his days; or, why may not "any minister or probationer," by deed of Presbytery, be sent where he refuses a call, as well as be prevented from going where he accepts a call? Although being nearer the rising sun than the minister that made the motion, yet the matter is to me not a little dubious and dark. A. B. C.

EAST PRESBYTERIAN CHURCH TOTAL ABSTINENCE SOCIETY.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—A reunion in connection with the above Society was held on the evening of the 14th inst., in the basement of the East Church, Toronto, and was largely attended. The President, the Rev. J. M. Cameron, in the chair. After the opening exercises, the President made some pointed remarks upon the subject of temperance, vindicating the principle of prohibition, and calling upon the friends of the cause present to work, not only for the advancement of temperance in their neighbourhood, but also in the matter of petitions, to work until our legislation can no longer say the country is not ripe for prohibition. Songs, duets, and recitations were then the order of the evening. The singing was conducted by Prof Corrigan, ably assisted by Misses Blackstone, Gough, Saunders, and Brown; also Messrs. Semple and Hodson. Mr. Scott recited in a very pleasant manner, "The Rumed Cottage," and "The Beautiful Child," Mr. Davies, "Close the Ale House Door."

After a vote of thanks were given to those who had contributed to the evening's entertainment, the Doxology was sung, and the meeting dismissed. We believe there is also a "Band of Hope" for the children in connection with the congregation. Would it not be well if there was a temperance organisation in every church. Why is it that the church leaves the temperance cause to be worked by outside institutions? Is it not a part of the Church's work?—Con.

DR. HALL'S SUNDAY SCHOOLS.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—On Sunday, May 3rd, the anniversary of the Sunday Schools in connection with Dr. Hall's Church, was held. There are four schools, the church schools, and the schools on 14th Street, 7th Avenue, and King Street. At a quarter past three the children came, in order, with the teachers, into the church. The usual afternoon preaching service was dispensed with, and the body of the church reserved for the Sunday Schools. It was packed with 1,500 children, and 170 teachers, while the galleries were crowded with as many of the congregation as could gain admittance. The exercises were of a very interesting character. Henry Day, Esq., gave an address to the teachers. Dr. Hall preached to the children from the words—"Shew piety at home." The sermon was full of earnestness, and contained several touching illustrations suited to children. Here is one of them. He said that one rainy day he was walking in Dublin when he saw a little girl standing at a door unable to get in. She had returned home sooner than was expected, and she could not reach up to the knocker upon the door. He said he was glad to run up the steps and give several loud raps upon it. "My dear children," he continued, "the knocker upon heaven's door is so low that the smallest child upon his knees may reach it." It was inspiring to hear children and teachers, with one heart and voice sing such hymns as—"Sun of my soul, thou Saviour dear," and "Work for the night is coming."

By such means as these Dr. Hall infuses his own spirit of earnestness and zeal into the teachers and scholars. The majority of teachers are well qualified for the work. An incident mentioned by Dr. Hall will illustrate this. He said that a few Sundays before, he took a walk in the afternoon to the King street School. The teachers were engaged with their classes when he went in. Around each teacher was a circle of heads bent anxiously forward. So intent were all upon their work that he went all up one aisle and nearly down the other, before a single person noticed his presence. In how many of our schools could this be done? D. J. M.

New York, 5th May, 1874.

An obstinate man does not hold opinion but they hold him; for when he is once possessed with an error, it is like a devil only cast out with great difficulty.

Status of Retired Ministers.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—In a few weeks hence, the Remit on the Status of retired Ministers will come up again before the General Assembly. It was sent down to Presbyteries in 1872, and was partly discussed, but not disposed of in 1873. Its terms are the following:—"That, according to the constitutional practice of Presbyterianism, none but settled ministers, senior pastors, theological professors, and ordained ministers called to fill special positions in the work of the Church, should be recognized as ministers entitled to have their names entered on the rolls of Presbyteries; and such being the case, any exceptions should be made on their own merits, and therefore now legislation on this matter is uncalled for." Now, in reference to this undispensed of Remit, I have two things to say. First, that it is more than questionable if "the constitutional practice of Presbyterianism" be such as is here alleged. What the practice is in Scotland, and Canada, and Australia, may not be the practice in other countries. From one or more letters on this subject which appeared in your columns, it appears that the practice in the United States and in Ireland is to place the names of all retired ministers on the rolls of Presbyteries. Whether this latter practice deserves to be called "constitutional," I shall not inquire; and I am not disposed to enlarge on the point. Enough in the meantime that it is a "practice." But secondly, let me express the hope that the other terms of the Remit will be altered, and that such an Act will be passed as will better harmonize with Presbyterian purity. To enact that "any exceptions should be made on their own merits," were to set aside Presbyterian purity, and to enhance a distinction which has no proper warrant. It is well known that ministers who have charges have a right to speak and to vote in our church courts that is Presbyterian purity. But, to speak of some retired ministers having a right to speak and vote, while the said right is withheld from others, to speak of exceptions being made on their own merits—as if merits were not to be thought of in others—were to over-ride Presbyterian purity. No one fancies that a settled minister with a large salary and high talents should have church power among us, which another may not have whose talents are slender, and whose salary is small. Why then countenance the notion that some retired ministers, who perhaps have laboured for many years, or have occupied prominent pulpits, should be left in possession of church power, but other retired ministers who perhaps laboured as long, or even longer, but have occupied only obscure pulpits, should not be allowed church power. And yet this very anomaly exists at present, as it has also existed for years past. Examine, if you will, our latest rolls of Presbyteries, and you will find in these the names of seven ministers or more, who have no ministerial charges, who are not Theological Professors, who are not filling special positions in the work of the church, who, in short, are not entitled to power more than others. Their names, to be sure, are on the rolls with the authority of the General Assembly. But where is the propriety of that authority? It is more than disputable; it is manifestly wrong, and so wrong is it in my estimation, as also in the estimation of not a few, that unless these exceptional names are swept away, or the names of all retired ministers are put upon the rolls, it is idle to talk of Presbyterian purity. Indeed it is more than time that decisive and equitable action were taken on this matter. I could name a number of retired ministers, who occupied charges for thirty years, some of them longer, whose names were allowed to drop from our Presbytery rolls, while others whose term of office was shorter, have their names retained on these rolls. As to why these invidious distinctions are countenanced, either by Presbyteries or by the General Assembly, I do not presume to offer an opinion. But if you, Sir, or any of your readers can vindicate these things, I should like to have the vindication. Till that is done, I cannot but hold as indicated already, that settled ministers, senior pastors, theological professors, and ordained ministers called to fill special positions in the work of the Church, should have their names entered on the rolls of Presbyteries; but that as to retired ministers not belonging to any of these classes, their names should not be entered on the rolls, or, at least, any, that all their names should be so entered, "that there may be an equality."

Yours truly,

C.

May 12, 1874.

CHICKENS v. DUCKS.—Rev. Wal was much distressed by a so-called flock, occasioned by an agitator raised in Dumfries on the subject of baptism; a number of Bapts attempting to set up a church being the best means to the object. One day in the month on the words, "If have gathered them as chickens," his feeling of forth; and with tear freens, ye ken hoo the words o' wisdom ye year after ye chickens, but I'd ducks among ye the water I was electrical; lip, and from the figure stands of that time a deny to another m' noble th' flocks.

THE HISTORY OF REVIVALS.

BY REV. DR. BURNS, MONTREAL.

DISCOURSE DELIVERED AT THE OPENING OF THE SYNOD OF MONTREAL IN KNOX CHURCH, ON TUESDAY EVE., FIFTH MAY, 1874, AND PUBLISHED BY SPECIAL REQUEST OF THE SYNOD.

Acts iii. 19: "When the times of Refreshing shall come from the presence of the Lord."

This forms part of Peter's pungent address to the wondering multitude that thronged him and John in Solomon's Porch after the cure of the cripple by the Beautiful Gate. Times of refreshing are seasons of revival in the Church when God who is rich in mercy quickens the dead in sin, not by a few at a time scattered here and there through the Death Valley, but in exceeding great armies; when the ark of refuge is sought, not by units or tens, but by "flocks of men" arresting general attention and exciting the enquiry, "Who are those that fly as a cloud and as doves to their windows?" Times of refreshing are the rich, full vintage not the "glonning of grapes"; the abundant harvest, not the few straggling sheaves "the plenteous rain," not as when a drop from Heaven fell. Times of Refreshing are the Church's spring time, succeeding the gloomy winter of inactivity and discount and death; of coldness and hardness and arrested vegetation. The winding sheet of snow melts away. The icy chains are dissolved. Motionless forms are roused from the stupor which spiritual numbness induces into the varied activities of the Christian life. Zion's ships that had long been locked in their Arctic prison houses get released and with sails all set and wooing the wind that bloweth where it listeth, carry on a new blessed commerce with the skies. The Church becomes the scene of energetic labour, of earnest purpose, of fervent prayer, each member realizing personal responsibility. Instead of staying all the day idle, anxiously asking, "Lord what wouldst thou have me to do?" there is all the difference that obtains between our harbour, and wharves as they were a few weeks since and the scene of bustling activity that begins to present itself now.

During a time of refreshing a genial warmth prevades the Church. Its atmosphere before foggy and frigid, and at times emitting the miasma of decay, becomes clear and balmy, and laden with fragrant odours. The bare branches are clothed with verdure. The fields are spread with their carpet of "living green." Opening buds and blossoms supplant the dead leaves that yet linger in the lap of spring. The vernal showers descend. The winter is past—the flowers appear on the earth. The time of the singing of birds is come. With such "times of refreshing the Church has from the beginning been blessed. It is our purpose at this time to attempt a cursory resume of their history. It is our hearts desire and prayer that even such a rapid and imperfect review as our present limits can admit of, may induce us to ask—for our land and Church, "Hast thou not a blessing for us? Bless us even us, O our Father?" Revivals are of ancient date. Away back in the dim distance of the antediluvian age, when corruption was rank and the curse impended, it is written of the times of Seth and Enos, "Then began men to call on the name of the Lord," an oasis in a desert, a gleam amid the gloom, a "time of refreshing" following and preceding times of recreancy and declension. From Noah to Abraham the pathway of history, like that from Jerusalem to Jericho is "desert" relieved only at occasional intervals by tiny patches of moral verdure.

And so it was largely during the five centuries from Abraham to Joshua. We find "the Church in the house" among the post-diluvian Patriarchs the Church sitting solitary as a widow in Egypt. "The Church in the Wilderness" thereafter, with stray rays shooting through the cloud-rifts, but nothing worthy of the name of a time of refreshing till towards the close of Joshua's firm, yet kindly rule. There was everything in the circumstances and surroundings of the vast throng that gathered round their venerable chief at Shechem to produce deep emotion. The sea of upturned faces sparkles and surges as over it is waved the Hand that had led them from victory to victory, and landed them in "safe dwellings and quiet resting places." The spirit of God moved on their faces. There is a great calm, amid whose solemn stillness rise the notes of Joshua's familiar voice, as in a Valedictory of peculiar pathos and power, he takes a retrospect of their History and presses on them the duties of the hour. With such a background as theirs and such a prospect as his how "forcible" are these "right words" "Now, therefore fear the Lord and serve him in sincerity and truth and put away the gods which your fathers served on the other side of the flood and in Egypt, and serve ye the Lord." As the trees of the forest, under the tempest's sweep, the multitude sways and fro under the power of his farewell appeal. Stirred to their heart's depths, they exclaim with one voice, "God forbid that we should forsake the Lord to serve other gods." The faithful man holds them to their word, following up his melting appeal in these stirring terms. "Ye are witnesses against yourselves that ye have chosen the Lord to serve Him." And they said, "We are witnesses. The Lord our God we will serve and His voice we will obey." So Joshua made a covenant with the people that day and set them a covenant and an ordinance in Shechem. Declension follows after a while, and for three centuries, during the fifteen Judges, the true religion languishes. The latter part of Samuel's administration when they are rebuked severely for disowning a Divine, and deifying a human King, witnesses "a little reviving in their bondage." Few and far between were the times of refreshing under the Kings, many of whom, specially among the revolting tribes, God "gave in His anger," because they would not have Him to govern them. The reign of David and Solomon witnessed stirrings

of the popular mind but they were connected chiefly with public celebrations. Their own private inconsistencies together with pressure of public business, and wars and rumours of wars stood as serious barriers in the way of any general revival work. Ase's reign witnessed "great joy" at Jerusalem, when along the Damascus road and over Olivet, and through the Joppa Gap, and up the Hill of Zion, multitudes of men women and children trooped to the holy convocations. Times of refreshing followed at intervals under the reigns Jehoshaphat and Hezekiah, and during the history of Elijah and kindred men of God—when high days were kept, and solemn covenant engagements were renewed.

Repeatedly have we such testimonies as thus, "They entered into a covenant to seek the Lord God of their fathers with all their heart, and with all their soul." And all Judah rejoiced at the oath, for they had sworn. And sought Him with their whole desire and He was found of them."

One of the most remarkable of these Old Testament "times of refreshing" was under amiable and devoted Edward Sixth of his day—the young King Josiah. Early piety in him turned out eminent piety. The great Revival in Josiah's day began on this wise. The law of the Lord which had been stowed away amid the rubbish of the temple, was found by Hilkiah the High Priest. Read in the young King's hearing by Shaphan, the scribe, it produces on his mind a very deep impression—"Humble and of a contrite spirit, he trembles at God's Word." Realizing the wrath of God abiding upon them and that the vials might be emptied any moment, he at once has a mass meeting convened. The King himself becomes a Scripture reader. "He read in their ears all the words of the Book of the Covenant which was found in the House of the Lord. The intense emotion awakened in his own breast is transmitted to theirs.

The Bible-readings then as now are owned of God. The tears and prayers of prince and people mingle, then they renew the Covenant. "The King stood by a Pillar and made a Covenant before the Lord, to walk after the Lord and to keep His commandments and His testimonies and His statutes with all their heart and with all their soul to perform the words of this Covenant that were written in this Book, and all the people stood to the Covenant."

A great National Reformation followed, headed by the King, in which the entire land was thoroughly cleared of all the abominations of idolatry terminating in the holding of a Passover, the like of which had scarcely every been seen. During a portion of the 70 years of the captivity, through the labours of men of the Ezekiel and Daniel type, a work of grace seems to have started amongst the exiles making many of them willing to abandon the comforts these years had gathered round them and to brave the perils and privations of the Wilderness, on the return journey. "Now for a little space (says Ezra) grace hath been showed from the Lord our God to leave us a remnant to escape, and to give us a nail in His holy place—that our God may lighten our eyes, and give us a little reviving in our bondage." The scene after the return when the great crowd gather round the wooden pulpit, and Ezra reads and explains the Book of the Law, recalls the excitement and enthusiasm of the Josiah revival. Bible-reading and exposition again are blessed. The 500 years that follow till the fullness of time witnessed "Lights and shadows," the darkness deepening as the dawn approached.

The time of John the Baptist standing standing midway between the old and the new dispensations was a "time of refreshing." The Pioneer of Christ was a great Revival Preacher on whose lips crowds hung. Publicans, Soldiers, Pharisees, Sadducees alike anxiously asked what shall we do? and though led by him under the frowning shadow of Sinai, many of them were afterwards brought to Calvary—the Law becoming a schoolmaster to bring them to Christ in whose tenderness its terrors were taken away. Though, as if to magnify the office of the Spirit and show the ministrations of the Spirit to be rather glorious," the three years and a half of Christ's personal Ministry seemed less fruitful than as many hours at Pentecost, yet was His coming emphatically "The Time of Reformation." "The fullness of the time.

In a peculiar manner did the Apostolic Age witness "times of refreshing from the presence of the Lord." As a consequence, the conversions were numerous and sudden. The second of the Acts tells of 3,000 as Peter preached; the 4th chap., of 5,000 men under the preaching of Peter and John. In the 6th chapter at the setting apart of the Deacons we are informed that "the Word of the Lord increased and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the Faith." The 8th chapter describes "persecution's sifting fan scattering the good seed." The Disciples "went everywhere preaching the word." And again at chap. xi, "they which were scattered abroad upon the persecutions that arose about Stephen travelled as far as Phenice and Cyprus and Antioch preaching the Lord Jesus, and the hand of the Lord was with them and a great number believed and turned unto the Lord." The net these fishers of men let down on the "right side of the ship" was rewarded with "marvellous draughts." That entire era was "a time of refreshing" during which were displayed in most beautiful accord the two main elements which enter into a Revival, the adding in large numbers to the Church of saved ones and the development and growth of spiritual life in those who are saved.

The Age of the Fathers had also its "times of refreshing." Many the younger at the beginning of the 2nd century tells of multitudes even in distant Bithynia who met to sing hymns and worship Christ as a God." Tertullian writing to the Roman Emperor in the 3rd century says: "Though we are strangers of no long standing, yet we have filled all places of your dominions, cities, islands, corporations, councils, armies, tribes, the senate, the palace, the

courts of judicature. The more we are moved down—the more we spring up again. The blood of the Christians is seed." The golden zenith of Chrysostom wrought marvels at Antioch in the fourth century. We read of "the poor watching from midnight until dawn, not yielding to sleep by night, nor shrinking from want by day."

Around the pulpit of Gregory of Nazianzum at Constantinople in the same century, the crowds clustered like bees, and he tells us of what was better than the frequent hard-clapping that greeted the great pulpit orator of Antioch, of "the silent meditation of those who would fain concern the inward struggles of their souls." Columba and the Cuckles of the sixth century, Claude with Turin disciples of the 9th; the poor merchants of Lyons, The Waldenses and Lollards, the Hussites and Wycliffites of succeeding centuries were the Revivalists of the Middle Ages.

And what was the great Protestant Reformation itself but a "time of refreshing from the presence of the Lord." We are apt to look at it too much in its doctrinal ecclesiastical and social aspects, merely as the exploding of dogmas, the abolition of mumery, the removal of ritualistic rubbish. The Reformation broke in upon the stagnation of that dead Sea on whose banks the world for centuries had slumbered. It was a revival of the Faith once delivered to the Saints, the blessed birth time of many precious souls. The Lord gave the Word that Word of God which superstition bound great was the company of them that published it. As the result of its publication through preaching and printing in many lands it had free course and was glorified through that and the succeeding age.

Luther in Germany, Calvin in France, Zwingle and Farel in Switzerland, Knox and Melville in Scotland, Wycliffe and Latimer in England, were revival preachers of the highest type. Never was there so wide spread a concern about religion; never were there so many conversions; the published correspondence of the Reformers and particularly of Martin Luther and John Calvin, shows that a large part of their time was employed in giving counsel to inquiring souls.

Reaching the 17th century we find in 1623 a remarkable outpouring of the Spirit of God accompanying the labors of Robert Blair, "of a majestic yet amiable countenance" a Scottish exile who became the father of Presbyterianism in the sister Island. "The Lord was pleased (remarks a cotemporary, John Livingstone) by His Word, to work such a change that I do not think there were more lively and experienced Christians any where than were at this time in Ireland." "The blessed work of conversion (says Blair) which was of several years' continuance, spread beyond the bounds of Down and Antrim, to the skirts of neighbouring counties about the same time, and by some of the same instruments so signally owned in Ulster, a time of refreshing came to the West of Scotland.

John Welsh the heroic son-in-law of Knox was so blessed at Ayr, that the modest author of "Oh mother dear Jerusalem" David Dickson declared "the gleanings of Ayr in Mr. Welsh's time were far above the vintage of Irvine in his own" but others tell of sometimes a hundred waiting to converse with Dickson at the manse of Stowarton after the weekly lecture on market day, and of the revival spreading from house to house for many miles along the valley. The Kirk of Shotts in Lanarkshire had a wonderful time of refreshing in 1630 on the Sacrament Moaday through Livingstone, who tried to run away from the service but was brought back by the rushing text "was I ever a barren wilderness?" 500 were converted. This great revival was afterwards described "as the sowing of a seed through Clydesdale, so as many of the most eminent Christians in that country could date either their conversion or some remarkable confirmation from it whose effects were far enacting and permanent.

The 1638 Assembly at Glasgow, the era of the 2nd Reformation inaugurated a blessed "time of refreshing, 1666 the Plague year in London when the grim rider on the pale horse was at almost every door, was a time of refreshing. The largest Churches were crammed. Richard Baxter tells us "that through the blessing of God, abundance were converted from their carelessness, impenitency and youthful lusts and vanities, and religion took such a hold on many hearts as could never afterwards be loosened."

The following century in 1784 Northampton Mass. enjoyed that great "time of refreshing" with which the name of Jonathan Edwards will be over associated. Sermons severe in their logic and calm and clear in their doctrinal statement the Spirit accompanied with prodigious power. "It was the beginning of a work that spread to regions beyond whose sparks flew even across the ocean to kindle like fire in father land. Four years previously, and in 1780 and within the classic halls of Oxford Methodism found its cradle, but it was not till 1788, that John Wesley reading Edwards narrative, exclaimed: "This is the Lord's doing and it is marvellous in our eyes." Contemporaneous yet distinct, two great Revival movements progress on both sides of the ocean. Very different were the English from the American Revivalists, but though there were "diversities of operations (then as now) it was the same Spirit. Of this era one of the most singular "times of refreshing" occurred in 1742 at Cambuslang near Glasgow. Ninety heads of families applied for a weekly Lecture. Prayer meetings were multiplied, 50 anxious enquirers sought the Pastors—Mr. McCulloch's study in one day. Before Mr. George Whitefield's arrival, within 12 weeks 800 gave evidence of conversion. At the first communion after, 24 ministers, 8,000 communicants and between thirty and forty thousand people were present. The fruits of the Cambuslang revival remain to this day.

Towards the close of the last and the early part of the present century times of refreshing have been enjoyed in various parts of the Old Country and of this Continent. In 1794 through Wales under Charles of Bala; in 1798 at Moniin, under

the Rev. Alexander Stewart, in 1812 at Arran, under the Rev. Mr. McBride, and in 1824 at Lewis, under Rev. Roderick McLeod. Thus when, through French infidelity, the enemy came in like a flood did the Spirit of the Lord lift up a standard against him.

More recent "times of refreshing" range themselves into three groups—the first from 1836 to 1840; the second, from 1857 to 1860; and the third, the blessed season which is being enjoyed by so many now. From 1826 to 1832, God poured out His Spirit on the Colleges and Seminaries of America, and during those and succeeding years were witnessed the triumphs of Nettleton and Finney. In 1839, as the fruit of her reviving evangelism, and the fore-runner of that disruption which was itself the practical proof of a revived religious state, many parts of Scotland enjoyed "times of refreshing" through the apostolic labours of Wm. C. Burns, and Robert Murray McChyne, and a bright galaxy of holy ones like-minded. In January 1836 a few earnest Christians in New York, commenced praying for a "time of refreshing." "Scores of richly laden vessels (said one of the suppliants) are now lying in the river, a few miles below our city, anxiously waiting to reach our wharves, why this delay? Because the channel is closed by the ice. Thus (he added) it is, with the exceeding great and precious promises of God. Not only is He willing, but He is waiting to bestow them upon us, why does He not bestow them, Alas! Prayer is indeed the appointed channel through which the blessing flows, but the channel is not open by which for God to communicate or for us to receive it. It is because we restrain prayer (there was the ice) that the things which remain are ready to die." Of this conviction the last great American revival was the fruit.

On the 28th of September of the following year at the very time the whole country was reeling with the shock of a great commercial earthquake (the financial crisis of 1857) the Fulton Street Prayer meeting, was started with a view to clear away the spiritual ice which was more than ever blocking up the channel. It began with one earnest humble man, who had to wait half an hour ere another joined him. "At half past 12, the step of a solitary individual was heard on the stairs. Shortly after, another and another; then another, until six made up the whole company. We had a good meeting. The Lord was with us to bless us"—adds the simpleminded founder of that now celebrated prayer meeting, whose "holy one" gone out through all the earth, and its words to the end of the world." Soon the place became too strait for them; the little one became a thousand. Theatres were crowded. In largest halls no standing room could be found. Streets were blocked up. In New York and Brooklyn alone 150 such meetings were held. The wires of this spiritual telegraph, along which messages went daily up, were spread over the entire land. The wonderful answers that came; the 10,000 converts in these cities alone, multiplied many times over throughout the Union—with practical fruits, various and blessed—are the recorded attestations to the "power of prayer." The year following was Ireland's "year of grace." A mustard seed at first, it also rapidly generated, till it filled the land. The fruit appeared in many new congregations formed, in additions of from 100 to 800, to those previously organized, in meetings for prayer multiplied; Sabbath schools never before so prosperous, family religion never so well attended to, religious liberality unusually developed, Bibles and wholesome literature circulated freely, immorality and vice diminished, religious agencies multiplied, and the whole tone of the country's piety improved, "so mightily grew the word of God and prevailed."

It is Scotland now which is being especially blessed with a time of refreshing from the presence of the Lord. That favored land felt only in a partial and limited measure the influence of the American and Irish revivals of the 2nd period. The wave influence went "by the way of the sea." It swept portions of her coast—certain fishing villages being wrought upon; here and there the snoken masses partly too, but the cities were not stirred. As over a century and a quarter ago, when Canbuslang felt the thrill from Northampton, the blessing has come to our loved fatherland through an American channel. Strangely enough, Mr. Moody is from the very State that Edwards adorned. But how different the impressive, outspoken American man of business from that prince of logicians and first of philosophical divines. In nothing can they be compared, in everything contrasted. Yet He who is wonderful in counsel, and whose prerogative it is to make the weak things confound the mighty, has made this American lad, with the five barley loaves and the two small fishes, the instrument of feeding thousands; or, like the lamb of barley bread that tumbled into the camp of Midian, bringing defeat to the enemy, and victory to the Lord's host. The work is attested by the most competent judges as the most wonderful ever witnessed in Scotland since the Reformation. Her cultured Capital, where are congregated her ablest scholars and divines, a city that abhors sensationalism, and where mere clap trap would at once be frowned down, has been stirred to its depths, more widely and deeply than when Whitefield wielded the witchery of his marvellous eloquence. Yet this man, of no culture or extraordinary ability, fills the largest halls and churches in Edinburgh, and holds eager thousands—the lofty and lowly—the rude and the refined, spell bound for hours. For months in succession, three, four, five times a day, he has spoken on one day even seven times to 15,000—and it is always the same old, old story of Jesus and His love. Peers of the realm, judges, advocates, professors; rub shoulders with the officiating of all things pouring in from the sums of Cowgate. The "sweet hour of prayer" daily gathers multitudes. The Corn Exchange is packed to suffocation with 8,000 men admitted by ticket, and standing all the time—700 of whom repair thereafter to a second meeting, where nigh 8,000 rise for prayer. At the noon meetings the last week of the year

might, be seen fishermen from the Fife coast with their wives, and strangers from all the towns round about. Ministers of the highest repute for learning and piety give their endorsement. Infidelity looks abashed at a moment when its pretensions were being haunted most insultingly.

The proponents of "the Prayer Gauge" have got their defiant challenge taken up, and their blended weakness and wickedness rebuked in a way they did not count on. These literary and scientific Goliaths have found their David. "I thank Thee O Father," &c.

It is ground for fervent gratitude, fathers and brethren, that to some portions of our beloved Church have been granted "times of refreshing." Even within the limits of our own Synod tokens for good have not been withheld. At least the little cloud has come out upon our sky. May it be the herald and harbinger of "showers of blessings." To this end let us get up into the high mountain—unto the seven times of the Prophet's servant. If we wait patiently on the Lord, He will incline unto us and hear our cry. In contrast to the Gadabines who besought Christ to depart out of their coast, we are told immediately afterwards of the residents on the other side of the Lake, that they "gladly received Him, for they were all waiting for Him." In this attitude of anxious anticipation was the Primitive Church on her knees, for days in succession. Forty days after their Master's resurrection, they see Him rise from the green sward of Olivet. That Thursday night finds them holding prayer meeting in an Upper Room—a few feeble men and women. Friday, Saturday, Sabbath, they are still there, but no sign from heaven! Monday, Tuesday, Wednesday pass, but where is the promise of His coming? It is now Thursday again—a whole week since their friend left them. Has His promise failed for evermore? Said He not unto us, "Ye shall be baptized with the Holy Ghost not many days hence?" Hope deferred maketh the heart sick; but they will not give way to this heart sickness. Eight days are not many. They are but "a few" after all. To the sure word of promise they cleave with the purpose of heart. "Wait we for?" Our hope is in Thee, O Lord. The vision tarry, we shall wait for it. It surely come. Thus do they continue in prayer and supplication with the women. They that before could not watch with him one hour, wait for Him day after day, day after day. But why this delay, when the whole world had to be conquered for their King, and they were to be its conquerors. Had He not said, "Ye shall be witnesses to me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Should not their active witness bearing begin at once—when the wave of their influence had to widen its concentric circles till it broke on the remotest shores of our world? No! With them as with their fathers by the sea. The command, "Stand still," must precede the marching orders, "Go forward!"

"Tarry ye in Jerusalem until ye be endued with power from on high"—must be attended to, before they are in a fit position to go into all the world, and preach the Gospel to every creature. They received power after that the Holy Ghost had come upon them. Thus, out of weakness they were made strong, waxed valiant. The triumph of Apostolic times attest the "power of the Holy Ghost," and we can have such "times of refreshing reproduced only with the Holy Ghost sent down from Heaven."

We need the baptism of fire. In that fire is the hiding of our power. Unless is mere machinery furnaces, boilers, water, fuel, to propel that mighty vessel over the ocean, but the central fire does it. The fire of God's Spirit is the great motive power of the Church. In vain are cannon, powder, and balls set down in front of you, frowning fortress, but let a spark be brought into contact with them, and inactive and harmless though they look in themselves, they get an explosive power that makes the mightiest Malakoff crumble. Our weapons, not carnal, are powerless in themselves, but they become mighty through God to the pulling down of strongholds.

Nor let us forget how best we may be filled with the Spirit, and be endued with this power. We must "come out from the world and be separate." Chemistry tells us (to use an old familiar figure) that the jar can best be charged with electricity, which is raised above the ground, and placed on a crystal stand. And we can best be filled with the electric currents from on high, and emit sparks of influence to all who touch us, when, though in the world, we are not of the world. Let us remember too that part of the Apocalyptic vision, which represents the seven lamps which are the seven spirits of God, as, "before the Throne and round about it." This must be our position if we are to receive the Spirit, not of fear, but of power. Before the Throne, round about the Throne, acting as the "Lord's remembrances," "proving Him now"—giving Him no rest." Thus let us wait and work, and work and wait, and to our own souls and our several churches there will come as to others before and now "times of refreshing from the presence of the Lord." Get the up into the high mountain then. Be on against the mulberry grove, and when thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt best thyself; for then shall the Lord go out before thee to smite the host of the Philistines." 11 Sam. v. 24.

The sound even now breaks on our ears. Let us besite ourselves, and if we can do nothing else, let the good news from the father country set each soul amongst us in the attitude of earnest expectancy, stimulating us to say to our soul, "my soul, wait thou only upon God, for my expectation is from Him; and to say unto God, our Kneel, in whom all our springs reside, and from whom all our supplies must flow. Will thou not revive us again, that thy people may rejoice in Thee?"

Lord, I hear of showers of blessing Thou art scattering, fall and free: Showers the thirsty land refreshing. Let some dropping fall on me.

Pass me not, O God, our Father,
Sinful though my heart may be;
Thou mightst have me, but the rather
Let thy mercy light on me.

Pass me not, O gracious Saviour!
Let me live and cling to thee;
For I'm longing for thy favour,
Withst'nd' all our calling, oh! call me!

Pass me not, O mighty Spirit;
Thou canst make the blind to see,
With essence of Jesus' blood,
Speak some word of power to me!

Love of God, so pure and changeless,
I find of Christ, so rich and free!
Grace of God, so strong and boundless,
Magnify it all in me!

Sabbath School Teacher.

LESSON XXII.

May 21, 1874. THE SMITTEN ROCK. Numbers xx. 1-13.

COMMIT TO MEMORY, v. 11, 12. PARALLEL PASSAGES.—Numb. xxvii. 1-4; Deut. iii. 26.

With v. 7, 8, read Ps. lxxviii. 15-16; with v. 9, read Num. xvii. 10; with v. 10, read Ps. cvi. 88; with v. 11, read 1 Cor. x. 4; with v. 12, 13, read Ps. xcix. 8.

CENTRAL TRUTH.—"That Rock was Christ."

LEADING TEXT.—"They drank of that Spiritual Rock that followed them, and that Rock was Christ.—1 Cor. x. 4.

We now enter on a new stage of Israel's history. Thirty-eight years of wandering have passed, marked by many a providence indeed, yet years of some weariness and gloom. The people would naturally be scattered over the surrounding region, after the manner of all wandering tribes, coming together at the central sanctuary, we may hope, for stated worship. Their history is nearly a blank, during the time, a sign, let us hope, of comparative happiness. This chapter opens with the rallying of the "whole congregation" in the wilderness of Zin, preparatory to the march towards Canaan, as it was now the first month of the fortieth year since leaving Egypt.

Miriam died there. Moses' wife was a foreigner, and Miriam his sister, a gifted woman in herself, seems to have filled the leading place, beside her great brother. The Lord honoured her among "the women" (Ex. xv. 20). Though she had not been faultless throughout (Numb. xii. 1), she was much to Moses, as the companion of a long and eventful life, and her death may well have affected him greatly, accounting perhaps in part for the veneration of spirit of which we study, to-day, the sad record.

The congregation crowded into one place, felt the want of water (v. 2), and the old complaint was revived. Peoples, like individuals, have their habits, and one hears the old seditious murmurings of a generation gone (v. 3, 4, 5) (see Numb. xiv. 2, 8). Their leaders, as before, appeal to God (v. 6), and God is faithful as of old, and his glory "appears." What little change thirty-eight years, with all its mortality, has made (Hos. vi. 4.) At this point our Lesson begins.

I. THE DIVINE COMMISSION.—Moses (v. 7) accompanied by Aaron, is to take the rod with which the miracles in Egypt had been wrought (Ex. vii. 9; viii. 5), and at Rephidim (xvii. 5) which had, it appears, according to some, been laid up "before the Lord" (v. 9).

He is to assemble the people (v. 8), and in their presence, "speak" to the rock (or rather cliff—not the same word as at Horeb), and water enough is promised for the people and cattle.

It has been argued by others that the rod here described is not the rod of power and authority used in Egypt, and at the river (Ex. vii. 20), but the rod of Aaron (Num. xvii. 5), the priestly rod; that the Rock (representing Christ) had been already smitten ("dying once") (Rom. vi. 9, 10), was not to be smitten again, but spoken to (as our High Priest). On this theory the rod was only a symbol of priestly office. If this could be sustained, it would simplify the matter greatly, and show that Moses' sin destroyed a symbol. But there is nothing in the word to put it beyond doubt; and when the sin of Moses and Aaron is mentioned, it is presented in a form less distinct and definite than this (Num. xxvii. 14; Deut. xxvii. 51.)

II. THE MANNER OF EXECUTING THE COMMISSION.—The congregation was collected (v. 10) by the brothers in front of the cliff. Moses appears to have been the speaker (Ps. cvi. 88), but whatever responsibility was involved Aaron shared it. Certainly the terms of the commission were exceeded. Moses lifted up his hand and smote the rock, not once only, but twice. He was directed to "speak" to it. He spoke to the people, on which he had no directions, and his tone was that of anger. "Ye rebels!" or probably "murmurers," a word akin, it is supposed, to "thou fool," of Matt. v. 22. This was part of the "unadvisedly" of the Psalm. Nor did his language honour God. Either he arrogated some share of the power "we," or had some distrust (some render it, "Can we") of God. This is sustained in part by v. 12, "believed me not;" yet it is not likely that they who saw so much should doubt divine power. More likely, the idea of self, rather than God, was too much dwelt on.

But the default in the servant does not hinder the supply to the people. The water came out abundantly (v. 11) for man and beast.

III. THE DIVINE HONOUR MAINTAINED.—This is a sad record, but we shall see reason for it, and may receive good from it. It would seem that immediately after the relief of the people, the Lord announced to Moses and Aaron (v. 12) that for their sin they should not enter the land. It consisted, according to the statement, in unbelief, and failure to sanctify and honour God before the people. The Lord saw the state of heart in both, of which the outward expressions only appeared then, or to us; and we are left, in some degree, to infer from the outward acts what form of sin the Lord saw and described by the foregoing words.

(1) Moses was bidden to speak to the rock, or cliff. He did not, but spoke to the people. "Hear now, ye rebels," &c. (v. 10).

(2) His words were angry, petulant, and reproachful, in the highest degree. We miss in them the calm dignity and quiet trust in God, by which the meek Moses was usually marked.

(3) They moreover implied, in some degree, that Moses and Aaron were being burdened with the doing with this—"Must we?" God might have said, "It is I that fetch the water, and not you; and if I can endure the people, you well may."

(4) There was no instruction to strike the rock even once, but it was smitten twice. (If this were the rod of Aaron, with its uniaxial buds and blossoms, there was obvious unfitnes in the act.) God must be served, if at all, in his own way. This is part of the service.

Now, how could the brothers thus sin? Possibly they had not quiet recovered the balance of feeling after Miriam's death. When we have some sore, near trouble, a public annoyance irks us, and seems an impertinence. The people of this new generation sorely disappointed them by repeating their fathers' sin. But perhaps (we can only conjecture) the two men, now aged, hoping all the time to settle the people in the land, saw in this new sin, and the now supply of water miraculously given, an intimation that another long delay was to be interposed, and so were betrayed into impatience and resentment. This idea is favoured by the language, "this rock!" "Are we to begin over again this weary round of penal wanderings?" It was a frightful provocation to the hoary veterans. This view is favoured by the form of punishment. "You are impatient to lead the people into the land—and you may be dead ere they reach it. You shall not lead," &c. Then why should God visit them with this punishment? Because they were eminently and openly his own. "Judgment begins at God's house" (1 Pet. iv. 17). So it was with Aaron's sons; so with Miriam (see Ex. ix. 6). It is to be shown that God has no favourites. Judgments came on the people when they sinned. Their leaders cannot sin and go free. God is impartial and holy. He is no respecter of persons. His justice notes sin in Aaron and Moses as truly as in the blasphemer or the gatherer of sticks, and he punishes it in just measure, and after its kind. So Moses tells the people (Deut. iii. 26) that the wrath was "for their sakes," that is a warning to them. God is "glorious in holiness," and the high or the place of his servants, the more bound they are "to do justly, love mercy, and walk humbly with God" (Micah vi. 8).

Learn (1) the need of heart-keeping (Ps. cxi. 8).

(2) The imperfection of the best men, even in that in which they excel.

(3) Beware of making another sin. The people tempted Moses. See Deut. iii. 26, and Ps. cvi. 82.

(4) The higher our privileges, the greater our responsibility (Amos ii. 2).

(5) We must not allow sin in others. Aaron made no protest; shared the punishment.

SUGGESTIVE TOPICS.

—The time—place—recent death—Miriam—condition of people—their want—their feeling—their complaint—the directions to Moses—the place—rock or cliff—the promise—by whom water to be given—the act of Moses ordered—the act done—departure from order—in what respects—the miracle—the sin of Moses—how visited—why so severely—how divine honour guarded—the principle of this—other examples—the lessons to us.

Presbytery of Huron.

This Presbytery met in London, on Tuesday evening, 5th May, by permission of the Synod.

Mr. Gracey, on behalf of the Committee on the State of Religion, read a report based on the answers given by Sessions to the queries transmitted by the Convener of the Assembly's Committee. The report was received, adopted, and transmitted to the Clerk of Synod.

It was agreed to ask the General Assembly for leave to license Mr. Thomas Thomson, student. The Assembly at its last meeting granted leave to Mr. Thomson to complete his last theological year under the superintendence of the Presbytery.

A committee was appointed, consisting of Messrs. Goldsmith, McCune, Barr, Ministers, and Wilson and Matheson, Elders, to make arrangements for holding a Presbyterial Sabbath School Convention during the Summer.

Mr. Ure, on behalf of the Committee appointed to answer the reasons of dissent of Mr. Ross and others on the Union question, read answers to said reasons, which were read and adopted by the Presbytery. The following are the reasons of dissent of Mr. Ross and others, together with the Presbytery's answers to said reasons.

I. Reasons of Dissent.

1st. Because by the Union Basis of 1861, now forming the constitution of this Church, we are already under solemn vows and covenant engagements to the Lord, to his people, to one another, and before the world, regarding the Lord Jesus Christ as the King and Head of His Church, in the terms following: "That the Lord Jesus Christ as the only King and Head of His Church, that He has made her free from all secular or external authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto." The exclusion of a like testimony from the Basis, just approved by this Presbytery, we cannot regard as a falling away from the testimony hitherto borne to the glorious Head of the Church, and a setting aside of our covenant engagements.

2nd. Because by the same Union Covenant we are under like vows and Covenant engagements, regarding the same Lord as the Lord of all in the following terms: "That the Lord Jesus Christ, as mediator,

is invested with universal sovereignty, and is, therefore, King of nations, and that all men in every capacity and relation, are bound to obey His will as revealed in His Word, and particularly that the civil magistrate is bound to regulate his official procedure as well as his personal conduct by the revealed will of Christ; and no similar place being allowed to him in the Basis just approved, we cannot but regard as a falling away from our present testimony to the Sovereign Ruler of all, and a violating of our existing Covenant.

3rd. Because the sweeping exception taken to the doctrine of the Confession and Catechisms regarding the power and duty of the civil magistrate, in the second Article of the Basis; the testimony which the said Confession and Catechisms bear to Christ as the Head of nature is stripped of authority and value.

4th. Because the Church sets aside the present testimonies to Christ as the Head of the Church and Lord of all, in our judgment, to please men, and in circumstances which cast doubt upon the integrity of the Church in the testimonies she has heretofore put forth in behalf of her King and Lord.

5th. Because by the Fourth Article of the Basis entangling relations to other Churches are made a term of communion and a fundamental provision of her constitution.

Signed,

JOHN ROSS, WILLIAM GRAHAM, JOHN FERGUSON, SAMUEL CARNOCHAN, JOHN KEIR, GEORGE WALKER.

Answers to reasons of dissent, by Mr. Ross and others, from the decision of the Presbytery on the Union question.

I. In their first reason the dissentients quote the third Article of the present Basis of Union, which is as follows: "That the Lord Jesus Christ is the only King and Head of His Church, that he has made her free from all secular or external authority, in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into any engagements with any party as prejudicial thereto." And they affirm that the omission of a like article in the proposed Basis is a falling away from the testimony hitherto borne to the great Head of the Church and a setting aside of covenant engagements. In answer to this it ought to be sufficient to refer to the following quotations from the Westminster Confession of Faith, specified in Article 2nd of the proposed Basis as the chief subordinate standard of the United Church of the future; in which standard the testimony of the Church on the above noticed truth as well as on all other fundamental truths of Christianity is to be found.

1st. "There is no other Head of the Church but the Lord Jesus Christ." Cap. 26, Sec. 6.

2nd. "The Lord Jesus Christ hath therein (viz. in the Church) appointed a government in the hands of church officers, distinct from the civil magistrate." Cap. 30, Sec. 1.

3rd. "To these officers the Keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut the Kingdom of Heaven against the impenitent, both by the word and censures, and to open it to penitent sinners by the ministry of the Gospel, and by absolution from censures, as occasion shall require." Cap. 80, Sec. 2.

4th. "For the better government and for the edification of the Church, there ought to be such Assemblies as are commonly called Synods and Councils." Sec. 31, Sec. 1.

5th. "It belongeth to Synods and Councils ministerially to determine controversies of faith and cases of conscience, to set down rules and directions for the better ordering of the public worship of God, and government of his Church, to receive complaints in cases of maladministration, and authoritatively to determine the same, which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission, not only for the power whereby they are made, as being an ordinance of God, appointed thereunto in His Word." Cap. 31, Sec. 8.

6th. "The civil magistrate may not assume to himself the administration of the Sacraments, or the power of the Keys of the Kingdom of Heaven." Cap. 38, Sec. 3.

These quotations show the doctrine which the negotiating churches openly hold and profess, and to which the United Church of the future is prepared to pledge itself; and it is submitted that there is in these quotations, a much fuller and not less explicit declaration as to the spiritual independence of the Church, and its subjection to the sole authority of its divine King and Head, than that contained in the Article in question. While cherishing nothing but a feeling of respect for the form in which this Article is drawn up, the Presbytery can see no adequate reason for its reinsertion in the proposed Basis. And if it be, as the Presbytery believes it to be a much less perfect statement of the doctrine of which it treats, than that found in the Confession of Faith; this alone should be a sufficient reason for rejecting it to drop; and to do this, cannot, while the more perfect form of statement on the same point is maintained, affect the Church's testimony or impair its covenant obligations.

II. In the second reason, the dissentients quote the fourth Article of the present Basis, which is as follows:

"That the Lord Jesus as mediator is invested with universality Sovereignty, and is therefore King of nations, and that all men in every capacity and relation, are bound to obey His will as revealed in His Word; and particularly that the civil magistrate (including under that term all who are in any way concerned in the legislative or administrative action of the State) is bound to regulate his official procedure as well as his personal conduct by the revealed will of Christ."

The omission of this or a similar Article from the proposed Basis is alleged to be a further falling away from our testimony to the Sovereign Ruler of all; and an additional violation of our existing Covenant.

In reply to this, reference must again be had to the afore-mentioned authoritative standard recognized in the second Article of the proposed Basis in which we find the following statements on the points referred to.

1st. "God the Supreme Lord and King of all the world hath ordained civil magistrates, to be under him over the people for His own glory and the public good; and to this end hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers."

2nd. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto, in the managing whereof they ought especially to maintain piety, justice and peace. Here let two things be observed, 1st. That the obligation to maintain piety as well as justice and peace here spoken of, shows how our Confession, in this as well as in a number of other places, sets forth the principle, that it is the duty of men in their public as well as in their private relations, or in their public as well as private spheres of life to conform their procedure and conduct to the revealed will of Christ. From this testimony there is and there can be no departure on the part of the United Church, so long as it holds the various negotiating Churches now do hold the teachings of the Confessions of Faith. 2nd. It is equally true of this doctrine in respect to national responsibility to Christ, as it is of that relating to the Spiritual Independence of the Church, that as the one and the other are explicitly taught in our standards there is no necessity, for purposes of testimony, for the reassertion of either. There seems to be no reason for the plea they occupy in the present Basis, if regarded apart from certain mutual suspicions and alienations that had to be encountered in conducting negotiations with a view to the existing Union. There were in the former Presbyterian Church of Canada those who looked upon the then United Presbyterian Church, as holding views on the province of the civil magistrate in religious matters which tended to social infidelity. On the other hand, there were in the latter Church, those who regarded the former Church, as cherishing principles relative to the province of the magistrate, which were inconsistent both with liberty of conscience and with the Spiritual Independence of the Church. The Articles in question were due to these misunderstandings. Their omission therefore from the proposed Basis instead of being a falling away from any part of our testimony or covenant engagements, is a falling away rather from unpleasant recollections of past suspicions and misapprehensions.

III. The third reason states that "by the sweeping exception taken to the doctrine of the Confession and Catechisms regarding the power and duty of the civil magistrate, the testimony which the said Confession and Catechisms bear to Christ as the Head of Nations stripped of its authority and value. The "exception" or qualifying clause referred to, is expressed as follows: "It being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the civil magistrate shall be held to sanction any principles or views inconsistent with liberty of conscience." One of the three qualifying clauses in our present Basis which seems after considerable experience to be accepted by the Church as thoroughly safe in its operation, reads as follows: "That no interpretation or reception of these sections (i.e., the sections respecting the civil magistrate) is required by this Church which would accord to the State any authority, to violate that liberty of conscience and right of private judgment which are asserted in Chap. 22, Sec. 2, of the Confession; and in accordance with which this Church holds that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture without let or hindrance."

The Presbytery fail to see any difference in meaning between these two modifying clauses. Both contemplate the same object, viz., the securing forbearance in regard to the teachings of those portions of the Confession which assume the existence of an ecclesiastical establishment and takes it for granted, that the law of the land should require respect for the doctrines and obedience to the requirements of Christianity as a whole. Those portions of the Confession referred to are such as the following: "That the civil magistrate hath authority and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." While the one modifying clause equally with the other has direct reference to such alleged applications of the principle as are expressed or referred to in the above extract. Neither of them strips that principle of any of those applications of it which in the circumstances of our country are really practical.

IV. The fourth reason which alleges that the Church sets aside the present testimonies to Christ as the Head of the Church and the Nations to please men, has been sufficiently answered under previous heads.

V. The last reason charges that by the fourth Article of the Basis, "entangling relations to other Churches is made a term of communion, and a fundamental provision of the Church Constitution." In reply to this it is to be observed, that no attempt is made to point out what is meant by the phrase "entangling relations," and that consequently no light is thrown upon the nature or import of the alleged, "new term of communion" and new "provision" of the Church's Constitution.

The obvious truth is that the relations of the United Church even to those churches

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

Don't Throw Stones.

Boys, don't throw stones. I have looked at it from every side, and it is a dangerous business. Nine times out of ten the spirit that whispers to boys who throw stones, and prompts them to do it, is an idle, mischievous, careless, wicked spirit. It says every time it sees a stone in Charlie's path, without giving him time to think what may come of it. "Now, just see how far, or how straight, or how high you will throw it." Away it goes, and "Oh! just my luck!" a window is broken.

I was once in a beautiful new church. The sexton came down from the gallery shaking his head and gritting his teeth. He had a little round stone in his hand. "I wish I had the boy who threw that," said he. "I'd jerk him out of his boots." I could scarcely blame him for being so rough, as he pointed up to one of the handsome windows that had a hole in it where the stone came through. I wondered how the boy who threw it felt when he heard it crash. I have no doubt that he looked first this way and then that, and then ran like a coward.

I pity the boy that finds any amusement in throwing stones at birds or their nests, or among a herd of cows or flock of geese. It's every time the old story over again of the frogs who said "to the boys, 'That may be fun to you, but it's death to us.'"

But I've known something worse to come of throwing stones than all this. A bright-eyed little boy was playing on the sidewalk one day; a larger boy wanted one of his playthings, and was refused. Quick as a flash light came the thought, "I'll pay you for that!" and a stone flying from the larger boy's hand struck the little fellow between the shoulders. If the boy who threw that stone could have seen one of the hours of suffering that followed that cruel, revengeful act, I am sure he would never be very happy again. It was not only one hour of suffering, but four long years, and then death.—S. S. Advocate.

The Shepherd Boy.

One beautiful spring morning a merry-hearted shepherd boy was watching his flock in a blooming valley between woody mountains, and was singing and dancing about for joy. The prince of the land was hunting in that neighborhood, and seeing him called him nearer, and said, "What makes you so very happy, my dear little one?"

The boy did not know the prince and roared, "Why shouldn't I be happy? Our most gracious sovereign is not richer than I am!"

"How so?" asked the prince; "let me hear about your riches."

"The sun in the clear blue sky shines as brightly for me as for the prince," said the youth; "and mountain and valley grow green, and bloom as sweetly, for me as for him. I would not part with my two hands for all the money, nor sell my two eyes for all the jewels in the royal treasury. Besides, I have everything I really need. I have enough to eat every day, and good warm clothes to wear, and get money enough every year for my labor and pains to meet all my wants. Can you say the prince really has more?"

The kind prince smiled, made himself known and said, "You are right, my good boy. Keep fast hold of your cheerful spirit."

Contentment makes one happy and rich as the greatest king.—Christian Weekly

Constant Boys.

The most constant boy in the Sabbath-school is always the best boy. He is sure to be the most interested in the lesson; first, because each lesson helps him to understand the one which comes next; and, instead of taking here and there a lesson, he has the grand truths of the Bible unfolded to him every week. The constant boy is sure to be the most loved and respected. The teacher can't help regarding him with peculiar love and care. He watches for him, as it fills his thoughts through the week; it inspires his every prayer. Constancy implies the rarest virtue. God makes it a test of saving love: "He that endureth to the end shall be saved."

"Now, my dear boys, one and all, try this rare way of living. Stand out bravely; and whatever else may be true of you, however poor, however rich, however gifted, however lacking, this trait of constancy to duty, through love to God and his service, shall raise you above all earthly circumstances to the acceptance and love of God."—Old School Presbyterian.

Bird Houses.

Boys, if you want open-air concerts this summer, and upon your own grounds, now is the time to begin to prepare for them. With new little bird-houses here and there you can coax many a pair of birds to come and set up their housekeeping on your premises. But be sure to put them out of the reach of kitty's sharp claws, or the housekeeping, and the concerts with them, will come to an untimely end.—Advance.

British American Presbyterian

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. Postage by mail, 50 cent per year, payable at the office of delivery.

Job Rates and List of Premiums furnished on application. All who are desirous to see a list of the circulation of the PRESBYTERIAN should send for the List of Premiums at once, as now is the time to secure new names.

C. BLACKETT ROBINSON, P.O. DRAW 244 Publisher and Proprietor

HAMILTON AGENCY. MR. JOHN GREIG.

Bookseller and News Agent, No 2 York Street, Hamilton, has consented to act as Agent for the BRITISH AMERICAN PRESBYTERIAN

MARRIAGE CERTIFICATES.

Blank Marriage Certificates neatly printed in blue and carmine, can be furnished from this office at 50 cents per dozen.

British American Presbyterian

FRIDAY, MAY 22, 1874.

NOTES TO CORRESPONDENTS.

We have again to ask our correspondents to cultivate brevity. Other things being nearly equal the short communications will always have the preference over the more lengthy.

TOPICS OF THE WEEK.

The troubles in Arkansas continue, but are likely to be soon and finally disposed of. It will take a good while, however, before society settles down in those Southern States to anything like genuine quietness and peace.

Everywhere there is a growing feeling rising up against the liquor traffic. In Canada, in the States, in Britain and on the Continent of Europe as well, the evils of intemperance have been discussed as they have never been discussed before.

St. Andrew's Church, Ottawa, has during the past year had a net accession of 61 persons to the membership. The present number is 372. It has two Sabbath Schools with 98 teachers and 208 scholars.

PRESBYTERIAN COLLEGE, MONTREAL.

We learn that our two congregations at Kingston have, with commendable liberality, subscribed \$1,611 to the Building Fund of this Institution.

MEMBERS OF THE COUNCIL OF PUBLIC INSTRUCTION.

We notice that discussions are going on in reference to the merits of the several candidates for election to the Council of Public Instruction by the teachers of the Province. Among the more prominent names mentioned, we are astonished to see that of Dr. Sangster.

MODES OF RAISING CHURCH FUNDS.

There is some discussion going on in certain quarters at present over the ways too frequently resorted to for the purpose of raising funds for religious or benevolent objects. We cannot but acknowledge that there is a good deal of force in what is said in condemnation of sores, as those are too frequently conducted.

be honoured by such questionable fooleries. If a good cause cannot be supported on its merits without having recourse to the more than questionable dodges of the less reputable part of the outside world, then let it fall.

What honourable and straightforward men of the world believe in they support, and support liberally as well as directly. Many of them will give for a prize cow, or a matched pair of carriage horses, or for the support of a pack of hounds, or still more in order to carry a contested election.

MEETING OF THE "KIRK" SYNOD.

The Synod of the "Kirk" meets in Ottawa, and within St. Andrew's Church there on Tuesday the second of June at half-past seven o'clock.

The opening service will be conducted by the Moderator, the Rev. James Patterson of Hemmingford. Every consideration points to the desirability of having upon this occasion a full attendance.

It should be borne in mind that the Sustentation Board meets by appointment on the second day of the Synod. And that Presbyteries are expected, previous to this meeting, to have appointed members to represent their interests at the Board.

All bills and overtures should be forwarded to the Clerk of Synod in good season—before the time of meeting, and parties by whom they are to be introduced should come fully prepared to explain and advocate them.

The Widows' Fund. Special attention should be given to this, inasmuch as the collections were appointed for the 1st January last. The accounts close early in May, and those who delay sending their contributions must be reported as "defaulters."

The Sustentation Fund. Now is the time to make arrangements for the payments to this fund. The principles upon which it was founded and by which it has been successfully administered, are now so familiar as to make any special appeal unnecessary: even the time-honoured "circular" might be dispensed with, for it costs money.

The churches of Newton and Newcastle have raised in all for the Malcolm Fund the sum of \$400. Let others go and do likewise.

MINISTERS MUTUAL BENEFIT SOCIETY.

The following overture to the General Assembly from the Chatham Presbytery of the Canada Presbyterian Church, was, as we mentioned last week, discussed at considerable length by the Synod of London at its late meeting and was finally adopted, and as the overture of the Synod, submitted for the consideration of the General Assembly.

To the Reverend the General Assembly of the Canada Presbyterian Church.

Whereas it is desirable as far as possible to secure the comfort and well being of the widows and orphans of the ministers of the Canada Presbyterian Church.

And whereas it is felt by many that to attain this end it is necessary that some provision should be made in addition to the Annuity derivable from the Widow and Orphans' Fund at present in existence in the church;

And whereas it is believed that this may be effected as efficiently and at much less cost than by the ordinary system of Life Assurance Companies, by means of a Mutual Benefit Association among the ministers of the church. The Presbytery of Chatham respectfully petition your venerable Assembly to take into consideration the propriety of establishing such an Association on the basis of the regulations hereto annexed.

REGULATIONS.

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

II. The object of the association is to furnish pecuniary assistance at the least possible expense to the widows and orphans of their deceased members.

III. The membership of the association shall consist of the theological professors, ministers and ordained missionaries of the Canada Presbyterian Church who shall accede to the terms hereafter specified.

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

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

VI. Each theological professor, minister or ordained missionary of the Canada Presbyterian Church, under sixty years of age, may become a member of the Association upon payment of an entrance fee of one dollar.

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

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

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

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

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

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

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

IX. On receiving notice of the death of a member, the Convener shall issue a circular to each member of the Association requiring payment of the assessment as specified in Article VIII, which sum shall be payable to the Treasurer of the Church within thirty days after the date of said circular.

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

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

XII. A Post Office money order for the amount of the annual fee, or of any assessment levied, duly registered and forwarded to the treasurer of the church within the specified time, shall be recognized as payment of said fee or assessment.

in the month of April, on the call of the convener, and at such other times as occasion may require, three to form a quorum. Their travelling expenses, together with an allowance of \$20 to the convener, to be defrayed out of the funds derived from the annual fees of the members of the association.

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

The Rev. Mr. Warden in explaining and supporting the scheme, pointed out its many advantages over any plan of ordinary assurance. From carefully compiled statistics he showed that the average number of deaths annually was about 6 in every 1,000, and that whereas the average annual premium, age 40, on the ordinary life assurance plan was about \$27 for \$1,000, payable at death, and age 50, about \$39, the average sum to be paid annually on the proposed scheme to ensure \$1,000 at death was only about \$6, age 40, or \$9, age 50 years. Another advantage lay in the fact that on the ordinary assurance system the premium was paid in advance either annually, half yearly, or at least quarterly, in comparatively large sums, whereas on the contemplated plan only a very small sum, two, three, or four dollars, was required at one time, viz., upon the death of a member, the profits on the ordinary system were large to the shareholders of the company, whereas this was purely mutual, and the expense of working the scheme a mere trifle annually.

The Scottish Delegates to the General Assembly of the United States.

The Edinburgh correspondent of the New York Observer writes:—

The delegates from the Free Church to the American Assemblies are Mr. Wilson, of the Barclay Church, Edinburgh, and Mr. J. C. Burns, of Kirkcaldy. Both are excellent men. Mr. Wilson has done a great work in Edinburgh of the very highest sort. In his church Messrs. Moody and Sankey commenced their labours in Scotland, and not merely of late but for many years past a remarkable blessing has rested on his ministry. During the winter he has morning readings on the Pilgrim's Progress in his church, and these are attended by the elite of the city. It is a sight to see the number of carriages waiting at the door on week days for his audience. His power is mainly a spiritual one. He speaks with great force and fervor, and when he and Spurgeon addressed the General Assembly here on the same night a few years ago, many were struck and overpowered by the address of Mr. Wilson. Mr. Burns is a country minister, and an able one. He was my companion in travel last year when I was in Holland, and I know him well. He is a brother-in-law of Dr. Guthrie, and a cousin of William Burns of China. Thus comes of a good stock, and you will find that he will do credit to the Vale to which he belongs. In the matter of travel he is more of an American than a Scotchman. I don't suppose there are many Continental countries which he has not visited, and he is not now crossing the Atlantic for the first time. Perhaps these two gentlemen will be joined by another minister, Mr. Donald Miller, of Genoa. He is at present in Rome conducting Presbyterian services. If he goes they will make a first-rate trio. I hope you will send us good.

Presbytery of Brockville.

The Presbytery of Brockville met at Prescott on the 4th inst. A minute was adopted respecting Mr. Lochead's resignation of his pastoral charge, as follows:—"The Rev. Mr. Lochead laboured in North Gower and Gloucester for the long period of 30 years. As a minister of the Cross he was 'thoroughly furnished for every good word and work.' In his preparation for the pulpit he was conscientious and did not offer to God that which cost him nothing. 'He stored up the gift that was in him' by meditation and prayer; and collected in the closet what he was to offer in the Sanctuary. In his devotional exercises, whether in the pulpit or in the social circle, he evidently realized the Divine presence in no ordinary manner. As a pastor he was judicious, watchful, and kind; displaying all the firmness of principle in maintaining the purity of the church, and manifesting all the warmth of sympathy for the sorrows and sufferings of its members. He was greatly beloved as a friend among his people, while he was revered as a pastor; his object was usefulness, and God bestowed it. His brethren of the pulpit cherish for him the highest esteem, and earnestly desire that many years of active service in God's vineyard may yet be before him." A call from Lyn and Yonge, in favor of Rev. Archibald Brown, was sustained and accepted. His induction to take place at the Church in Yonge, on Tuesday 19th inst., at 3 p. m. Mr. Traver to preside and address the Minister, Mr. Douglas to preach, and Mr. McIntyre to address the people. The Presbytery granted the prayer of North Gower and Gloucester to be transferred to the Ottawa Presbytery, should the assembly give permission. Messrs. Hastie and Rowat were appointed to visit Ontario, and hold a meeting on Monday, the 18th inst. at 1 p. m., with a view of reducing Mr. McIntyre's field. The Presbytery agreed to apply to the assembly for leave to take Mr. John J. Richards on trial for license. The time of holding the regular meetings of Presbytery were changed, and are hereafter to be on the third Tuesday of March, June, September, and December, respectively. A conference on the state of religion was held in the evening, at which Mr. Melville read a paper of great value, and Mr. Lochead gave an interesting address and was followed by Mr. Whyte, Osgood, and others. A committee consisting of Messrs. Hastie, Douglas, Traver, and McCoy, were appointed to make arrangements to hold a similar conference at next regular meeting, in the evening. It is a great sorrow to enjoy the gospel of the gospel.

Ministers and Churches.

St. Andrew's Church, Toronto, has during the past year been very prosperous. The accommodation afforded is not sufficient to meet the demands. The communion roll has 882 names—a not increase of 37. The Sunday Schools have 208 scholars and 26 teachers. The expenditure for the year was \$3,895 besides \$844.72 for extra congregational purposes.

Very many of our readers will be pleased to learn that the Rev. Dr. John Taylor, formerly Professor of Theology to the United Presbyterian Church of Canada, is at present on a visit to this country. We are glad to notice that the Rev. Dr. appears to be in excellent health and spirits. We have not learned if he proposes to make a lengthened stay in Canada. His many friends in all parts of the country will be rejoiced to hear of his welfare, and still more so if they are able once more to see his face and hear him again speaking "of the kingdom."

A very pleasant evening was spent on the 30th April, by some belonging to the Presbyterian congregation, Mount Pleasant, near Brantford, at the house of Mr. J. Thomson, at which two young ladies, in the name of the Bible class, and others connected with the congregation, presented an address to the Rev. Thomas Alexander, who has had charge of Mount Pleasant and Brantford for some time past, expressive of their respect and regard for him as a minister of the gospel, and gratitude for his valuable services in communicating to them religious instruction. Along with the address there was also presented a purse containing fifty-seven dollars for the purpose of purchasing a set of harness, &c., Mr. Alexander expressed his thanks for this unexpected token of their kindness, and hoped that they and others connected with the congregation would profit by his labours among them. After enjoying together a very sumptuous repast, singing a few hymns, and engaging in worship the company dispersed to their several homes, delighted with the evening's proceedings.

The new Presbyterian Church, Stewartville, was opened for divine worship on Sabbath 10th. Rev. J. Stewart, Parkersham, preached an eloquent and appropriate sermon from Ps. xxvii. 4, which was listened to with marked attention. Mr. Bremner the pastor then reviewed the history of the congregation and the progress they had made during his pastorate of three years. They had been the happiest three years of his ministry. The congregation had built a manse at White Lake, and repaired the church there. Now they had built a new church and furnished and painted it. And could now say they were free from the incubus of debt which hangs like a dark cloud on so many congregations. This was encouraging both to pastor and people, and calculated to inspire them with new vigor, showing what a united and willing people can do when they exert themselves. The increase in membership has been no less marked. Sixty names have been added to the communion roll during the last eleven months. In somewhat less than three years one hundred and twenty names have been added to the communion roll. There is an onward progress in spiritual things equally manifest. This is apparent from the fruits. The Master says "From the fruits ye shall know them." This fruit is seen not only in the regular attendance on public worship and the earnest attention given. It is manifest in the daily business of life and in the morals of the people. The evangelistic services held here last summer were greatly blessed.

On the 12th inst., the Rev. Mr. McGuire was inducted by the Hamilton Presbytery into the pastoral charge at Jarvis and Walpole. The congregation was very large, and every evidence was shown of a deep interest in the proceedings. Rev. Mr. Ronnelson preached a suitable sermon from John xii. 32. Rev. Mr. Black offered the induction prayer and proposed the usual questions of the formula, and inducted the pastor; after which Rev. Mr. Fletcher delivered a pointed and solemn charge to the minister, and Mr. McCall addressed the people, showing the many opportunities the congregation had of assisting their pastor in his duties. Mr. McGuire received a cordial welcome from the members of his new charge, and entered on his pastorate under the most favorable circumstances. The congregation appeared to appreciate very highly the privileges of a stated ministry again after a lengthened vacancy. Since Jarvis has been reached by railway communication it has become a place of much greater importance than before. There is every indication of commercial activity dwelling houses are being rapidly and numerous built, and the population steadily increasing. The congregation shares in the general prosperity, and under the faithful ministry of Mr. McGuire, there is no doubt, will speedily increase. It is confidently expected that the church, which is a very comfortable one, capable of seating about 350, will soon be found to small, and that a new and much larger building will in a short time occupy the site on which the present church stands. We are glad to see accommodations so ready to be made in the neighborhood of the church.

Union.

THE HISTORICAL IMPORTANCE OF CHRIST'S HEADSHIP AND THE CONSISTENCY OF HAVING IT IN THE BASIS.

MR. EDITOR,—I noticed a long and strong letter on Union from the "Rev. Robert Campbell, minister of St. Gabriel Church, Montreal," in a late issue of your paper, the letter is professedly directed against some statements of the Rev. John Laing; but the writer travels over the whole ground of differences between the two negotiating Churches. In doing so he has brought himself in contact with more than Messrs. Laing and MacTavish, and their objections to the Union Basis. Messrs. Laing and MacTavish, let it be granted, oppose the present Basis, because, to their mind, it compromises the "doctrines of the disruption" or "Free Church principles." Mr. Campbell takes it for granted, and many others as well as he, that this is the common, if not the universal ground of objection to the Basis on the part, both of ministers and members, in the C. P. Church. But let me tell Mr. Campbell and all, of his opinion, it is not. Had it been so, there might have been a suspicion, in sensitive minds, at least, even when men say they are for Union, that they only want a *casus belli*, but it is not so. Few indeed, if any more than the two gentlemen already mentioned have taken that position, so far as is known to us. It is not then true that we ask a Union Basis on the ground of concessions between the Established Church and the Free; or that all who are opposed to the present Basis are opposed to Union. Many of us are, like Mr. Campbell, Canadian ministers, and are not so deeply affected, either with love to the Free Church or hatred to the Old, as to be over-ruled or biased, in our judgment as to what is requisite in the Union Basis. It is not the churches beyond the Atlantic that concerns us, but the future of Presbyterianism in the Dominion of Canada. In regard to them we are prepared, whether united or not, to maintain the same relation to them that they do to us. If they acknowledge our ministerial standing, let us do the same to them, and if not, not. And we submit, to all Canadian ministers, in each of the negotiating Churches, if this be not the only honorable relation we can bear to them, and if this be not the proper time to say so. But however, we do not make this, a *sine qua non*, in the terms of Union. Many of us have said from the first that we would not insist upon anything, but what we considered essential to the unity, purity, peace and prosperity of the Church of God. We have laboured for this and even refused to address our congregations on the merits of the present Basis, lest any unfavourable impression in regard to Union might be produced among the people. Still we felt obliged, in the Church Courts, to take exception to the present Basis. Our exception specially refers to the Headship of Christ. We think no Basis can be safe or consistent without it. I am glad, therefore, to meet with a correspondent, though on the opposite side, who goes so fully into this point as Mr. Campbell does. He thinks there should be no special recognition of Christ's Headship in the Basis, or terms of Union. I, and many more, think there should. Mr. Campbell says, there should not, for "the doctrine is distinctly asserted in the Confession of Faith." We say it is not so distinctly stated. Of course when it is said that the doctrine of Christ's Headship is so distinctly stated in the Confession, we understand the meaning to be that the doctrine is so plainly, fully, and satisfactorily stated there, that it can be easily understood and applied. This is evidently Mr. Campbell's meaning; for on that ground he says, there seems no good ground for reasserting it. To all this we take exception; and on the other hand say, as we think in the interest of Presbyterianism and Union, that the doctrine is not so plainly and satisfactorily stated in the Confession. But on the other hand that it is there stated so highly and summarily that all along from the very beginning, whenever circumstances require either the application or the defence of the doctrine, it has been the subject of strife and division in the Presbyterian Church of Scotland; and hence most of the schisms and sects. As a proof of this, we appeal to history and facts. If they condemn us, let us be condemned; and let the condemnation be published from Dan to Beersheba, and gather influence in favour of our early Union. But if history and facts do not condemn us, but demonstrate plainly and undeniably the truth of what we say, then let it not be said that it is as a *casus belli* we want a "re-cognition of Christ's Headship in the Basis," but as a vital principle essentially necessary to good understanding in the United Church; and to prevent future strife, sects, and schisms,—not by mere forbearance, which at least, on the part of men, is but a *laxa corda*,—but by acknowledging and stating the doctrine in such a clear way that it can be easily understood and applied.

But more. We say it is not consistent for either of the negotiating churches to insist on or accept a Basis, without a clear and fuller statement of the doctrine in question than we have in the Confession of Faith. And why? Because each of them has at been satisfied with the doctrine as it is there. The C. P. Church has not done so. She has a special and distinct doctrine in her authoritative documents, not as

a protest against the establishment, as Mr. Campbell thinks, but for her own protection. But this is equally true of the other Church. She, no less than the C. P. Church satisfied herself with the statement of Christ's Headship as it is in the Confession; for she drew up what is called the "Act of Independence." "It was framed we are told for the purpose of being assented to by ministers at their ordination, and is a clear and decided statement of the practical hearing of the doctrine of the Headship of Christ over his Church, viz., the entire freedom of the Church to regulate its own affairs, its uncontrolled power of jurisdiction, and government, in regard to all matters ecclesiastical and spiritual," and it was even presented in the Union negotiations as an authoritative document on this point; and a most excellent document it is, full and clear, on that point. We raise not the question whether or not it was in good taste for men who desired not "to open old sores" to present such a document at such a time. That is a point which must lie between Mr. Campbell and those who oppose the present Basis on "Free Church principles," a point with which we have nothing to do. But what we ask Mr. Campbell is this, if the doctrine of Christ's Headship is "asserted so distinctly in the Confession of Faith, that there seems to be no good ground for re-asserting it in the Basis of Union," as he says, why did his Church re-assert it in the "Act of Independence," and why had he and his brethren, at their ordination, to this re-assertion of it, in addition to the Confession of Faith? And if his Church, and our Church, in addition to the statement of the doctrine in the confession, felt it to be their duty to re-assert the doctrine, in fuller and plainer language, for the good government, protection and peace of these Churches, where is the consistency of presenting a Union Basis stripped, on the one hand and the other, of these declarations; and asking the United Church to take the confession alone? Is not everything in Theology and History as well as creation after its kind? And if the United Church fall back on the confession alone, what can its prospects be, but such misunderstanding, strife, division, schisms and sects as characterized the Parent Church? Is it not wise to believe that like causes will produce like effects? Who would think it prudent for the divided Church of England to re-unite on the thirty-nine Articles without note or comment. Our case is similar; and let men think of what they are proposing to do. But some of your correspondents, who freely acknowledge the defective character of the present Basis, favor the adoption of it, and say we must now consummate Union, on it, as it is! What strange, hasty, and reckless procedure! Are the churches to act like flirts and coquettes, without patience, principle and wisdom to correct what almost every one allows to be either imperfect or wrong? Think of the state of matters already in Australia, as reported in your columns a few weeks ago, in consequence of a loose indefinite Basis! Such a Union is not strength, but weakness. Let not such be ours! It is nonsense, if not worse, to say we must have Union on the present Basis, or not at all. We will not have it on the present Basis, but we will have Union. It is not in my power, if I desired it, nor in Mr. Campbell's power, nor in the power of anybody else, to present Union in doctrine, for it is in God's purpose and promise. And to be saying that we must have it now or not at all, seems to us to be a mere cracking of the whip to precipitate Union on the present Basis, not because of the suitability of the Basis or the desirableness of Union, but something else. Driving will not do. The cause, the Church of God, demands a better and more consistent Basis than this, and it should be patiently and prayerfully sought and secured.

JOHN MACMILLAN.
Mount Forest, May 14, 1874.

Relation of the Pastor to the Sabbath School.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—The last hint which I wish to give in this chapter is, that the teacher should try to make it part of his means of usefulness to increase the usefulness and influence of the pastor.

It is easy for the teachers to ruin the influence of the pastor upon the Sabbath School; and I am sorry to say that I know a few instances in which they have effectually done this. The pastor is shut out as if the school were altogether in other hands, and as if there were danger of his usurping power were it possible. By a refined, yet sure process, he is cut off from all sympathy with the school. When he goes in he is treated like a stranger, and the consequence is, he does not often go there. Just the reverse of this should be the course pursued. This school is his flock, and the teachers are his helpers in instructing and feeding that flock. You should therefore be careful not to destroy or weaken your sympathy between your pastor and the school. It need not be done and it never will be done, unless by design. Instead of standing off, and feeling that you occupy one field, and your minister another, encourage him to visit the school as often as he possibly can, to examine your classes, and to talk to and with the children. Strive to make the children love and respect the office of the minister, not for the sake of the "oor duns and ashes, that now fill it," but for the sake of having the instructions, the admonitions, and the prayers of the minister fall with more weight. I cannot forbear to urge upon the teachers the necessity of making your minister happy in your circle, happy in your school, happy in your confidence and love. It will be all returned to you; for while there is no man who more needs your respect and love than your minister, there is no heart which will more readily appreciate these, nor more quickly and warmly reciprocate them. He relies upon his teachers more than on any others, perhaps all others, for all sympathy and love; let him never be chilled by finding his teachers unkind and cold which will harden his very heart with sorrow.

To be.

Synod of Montreal.

This Synod met in Knox Church, Montreal, on the evening of Tuesday the 5th of May, 1874, and continued in session till the afternoon of the 7th. The opening sermon was preached by the retiring Moderator, the Rev. Dr. Burns, from Acts iii, 19, who thereafter constituted the Synod with prayer. We present a condensed statement of the proceedings. The Roll of Synod, as compiled from the roll of several Presbyteries was called, and the attendance of members marked. The clerk read a statement of the changes affecting the Synod Roll, which had occurred since last meeting, as set forth in the reports of the several Presbyteries, from which it appeared that there were three dismissals; four translations; seven ordinations; six inductions; four Ministers received; nine Students of Theology licensed; four congregations organized and erected into separate charges, and five mission stations erected.

The Synod proceeded to choose a Moderator, when the Rev. James Whyte of Osgoode, Ont., was unanimously elected; and took the chair, thanking the Synod for the honour conferred upon him, thanks were given to the retiring Moderator for his able and efficient discharge of the duties Moderator during his term of office, and for the excellent sermon delivered by him at the opening of this Synod; and further he was requested to publish said sermon in the BRITISH AMERICAN PRESBYTERIAN. A committee was appointed to examine elders commissions; committees were also appointed to examine Presbytery records. Leave was granted to Presbyteries to meet for competent business during the intervals between the sittings of the Synod.

An overture from the Presbytery of Ottawa ament evangelistic services was read, Mr. W. McKenzie was heard in support, when it was moved by Dr. Burns, seconded by Dr. Taylor, and agreed to; that the Synod receive and cordially approve of the overture from the Presbytery of Ottawa, and hereby resolve to overture the General Assembly on the important subject to which it refers in terms as follows;—"Whereas it is desirable for the revival of God's work in the land, and for the furthering of these great ends of the gospel ministry, namely, the conversion of souls, and the reviving of saints, that special evangelistic services be systematically held throughout the bounds of our Church in Canada.

Therefore the Synod of Montreal, respectfully overtures the venerable, the General Assembly of the Canada Presbyterian Church, to take the whole subject of systematic evangelistic services into consideration, and mature and set in operation such a scheme as may tend to the glory of God, and the good of the Church." Messrs. W. McKenzie, R. F. Burns D. D. and A. Melville ministers were appointed to support this overture before the General Assembly. An overture from the Presbytery of Montreal to the General Assembly, through the Synod, respecting the remuneration of Student Missionaries, was received and ordered to be transmitted. The report of committee appointed to enquire respecting the provision made for the religious instruction of convicts in the Penitentiary at Kingston, Ont., was given in by Mr. A. Wilson Convener, from which it appeared that there is a prospect of the matter being satisfactorily arranged. The report was received; the thanks of the Synod tendered to the Convener, and the committee was re-appointed and instructed to continue the correspondence. The next meeting of Synod was appointed to be held in the city of Ottawa and within Bank Street Church there, on the first Tuesday of May, 1875, at half-past seven o'clock in the evening. The report of the committee on the State of Religion was presented and read by Mr. James Whyte, Convener; the report was received, and thanks expressed to the committee for their diligence. A standing committee in this matter was appointed as follows; Messrs. W. McKenzie, Convener, James Hastie, W. Coulthard, J. Scrimger, and Dr. Burns ministers; and Messrs. John Campbell, Andrew Torlach and Robert Baird elders. On the second evening of its meeting, according to a standing rule, the Synod held a conference on the State of Religion within its bounds, the conference was opened by Mr. McKenzie of Almonte, with an address on "evangelistic and Prayer Meetings;" and he was followed by Dr. Burns, Dr. McVicar, Mr. G. Bremner and Mr. J. M. McIntyre Ministers; who severally addressed the Synod on the revival of the work of the Lord throughout our Church. A petition from the Presbytery of Ottawa to the General Assembly, through the Synod, asking the sanction of the Supreme Court, to the transference of the congregation of North Gower and Gloucester from the Presbytery of Brockville to that of Ottawa, was read; the Synod agreed to forward said petition. An overture to the General Assembly in favour of an Ecumenical Council of Presbyterian Churches was presented and read. On motion duly seconded, it was resolved; that the Synod agree to overture the General Assembly on this matter; adopt the overture presented, and order its transmission to the General Assembly. The Moderator of the Synod and Principal McVicar were appointed to support this overture before the Supreme Court. Mr. A. Wilson, convener of the committee on provision for Widows and Orphans of Ministers, and aged and infirm ministers on the principle of Mutual Insurance, submitted the following scheme:—

I. There shall be a committee of seven appointed annually by the Synod whose duty it shall be to secure a retiring allowance to ministers, and aid to the widows and families of deceased ministers by the Union of congregations on the principle of Mutual Insurance.

II. Each congregation that may agree to unite with other congregations for this purpose, shall, pay the sum of twenty dollars (\$20), to the convener of said committee, at the death, or retirement, or removal of the minister, or of any one of the members of these congregations provided that in the case of retirement, the pastor so retiring shall have attained the age of sixty-five years, and shall have labored in the ministry of the Church, twenty years.

III. The total amount thus raised shall

be paid to the retired minister, or the widow of the deceased minister, or if no widow, to his children, if any, who may be under the age of eighteen years, or to some proper person in trust for them.

IV. Should any congregation decline to unite with others in this plan, the pastor himself may take the place of his congregation; provided he came under the same obligation which they would have come under, had they adopted it, and provided also, that his translation from one congregation to another, shall not affect his interest therein, or his obligation thereto. On motion duly seconded, it was resolved; that this report be received; the thanks of the Synod tendered to the committee, and especially to the convener, and that the report lie on the table of the Synod in the meantime.

The treasurer's report was submitted showing a balance in hand. The report was received; the treasurer thanked and instructed to pay outstanding amounts. Messrs. John Watson and John String of Montreal, were appointed auditors; reports on Presbytery Records were given in, stating that said Records were carefully and correctly kept. The Synod ordered the Records to be attested in terms of the reports. Thanks were recorded to the managers of Knox Church for the use of their building; to the accommodation committee and friends in Montreal for their hospitality, and to the several Railway Companies for the ready and generous manner in which they acceded to the request to permit members of Synod to travel at reduced rates over their respective lines. The Synod then adjourned to meet again in the city of Ottawa, and within Bank Street Church there, on the first Tuesday of May, 1875, at half-past seven o'clock in the evening. Closed with the benediction.—Cos.

The veto of the Currency Bill by President Grant seems to give the best people of the States a very great amount of satisfaction. It is the first step towards the resumption of specie payment and is a repudiation of any thing having the very appearance of a permanent, irredeemable paper currency. The States have declared through their President that they have no idea of paying off promissory notes by giving new ones of the same value, and equally with the former. Nothing more than promises. Ulysses Grant is not so stupid a man nor so impotent a President after all.

Rev. Mr. Scrimger, Pastor of the St. Joseph Street Presbyterian Church, Montreal, having recently entered into the estate of matrimony and having returned to the city after a few weeks absence, was given on the evening of the 12th inst., by the office-bearers and members of the congregation and other friends of the city a welcome social. A number of the city Presbyterian clergymen and the Rev. J. Aude of the West End Wesleyan Church were on the platform. During the evening an address and a purse of \$800 were presented on behalf of the congregation, and also a gift of valuable books on behalf of an American friend residing in town. The proceedings were varied with speeches and singing.

A sanctified heart is better than a silver tongue.

Those sins shall never make a hell for us which have been hell to us.

Either take Christ into your lives, or cast him out of your lips.

I never trusted God, but I found him faithful; nor my heart but I found it false.

Abraham might give Ishmael a bottle of milk; but Isaac had the inheritance.

The greatest happiness of a creature is not to have the creature for its happiness.

The gift of prayer may have praise from men; but it is the grace of prayer that has power with God.

Many who have escaped the rocks of Gross sin have been cast away on the sands of self-righteousness.

There is no coming at the fair haven of eternal glory without sailing through the narrow strait of repentance.

Suppose, Christian, the furnace be seven times hotter; it is but to make you seven times better—fery trials make golden Christians.

The nature of the good angels is a humble, loving, and kindly nature. An angel is a fine, tender, kind heart. As if we could find a man who had a heart sweet all through, and a gentle will; without subtlety, yet of sound reason; at once wise and simple. He who has seen such a heart, has colors wherewith he may picture to himself what an angel is.—Martin Luther.

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us, if we ascended into a higher moral atmosphere.—Arthur Helps.

We talk of human life as a journey, but how variously is that journey performed! There are those that come forth girl, and shod, and mantled, to walk on velvet lawns and smooth terraces, where every glebe is arrested, and every beam is tempered. There are others who walk on the Alpine paths of life, against driving misery; and through stormy sorrows, over steep ascents; walk with bare feet and naked breasts, naked, mangled, and quilled.—Arthur Helps.

On the 12th inst., at 14 Old Street, Toronto, the wife of Stephen, daughter of a daughter of the late Rev. John W. ...

On the 12th inst., at 21 Jarvis street, by the Rev. Professor Grant, the Rev. William Kay, M.A., to Jane, widow of the late Rev. Oliver Leblond.

The Disruption Resolutions.

Some of our readers have expressed a desire to be fully informed as to the action of the Synod in July 1844, and finding it a very difficult matter to obtain a reading of the minutes of that meeting, have requested us to publish in full the proceedings. We accede to that request although they are long, in the hope that light may be thrown on the issues which have been raised in the Union discussions.

DIET SECOND.

The Committee on Bills and Overtures reported a variety of papers, consisting of petitions, memorials, resolutions and overtures in the present position of the Church, from Presbyteries and congregations which the Synod had read.

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

1. The Church of Scotland does exercise no jurisdiction over the Synod of Canada. Agreed to by all, with the exception of Mr. Alexander, Mr. Rintoul, Mr. Gordon, Mr. Donald McKenzie and Mr. MacIntosh, Ministers; and Mr. Westland, Elder.

2. The Church of Scotland does not claim jurisdiction over the Synod of Canada. Agreed to by all, with the exception of Messrs. Alexander, Rintoul, Gordon, D. McKenzie, McLean, Ministers; and Messrs. Lister and Burns, Elders.

3. The Church of Scotland is not entitled to exercise ecclesiastical jurisdiction over the Synod of Canada. Agreed to by all with the exception of Messrs. Alexander, Rintoul, and Mr. James Rogers, Ministers.

4. The adherents of the Church in this province have ample liberty in the election of their ministers. Agreed to by all.

5. There has been no interference whatever on the part of the Civil Powers with any of our Ecclesiastical Courts. Agreed to by all.

6. There is not at present, so far as can be reasonably judged, any prospect of such interference with the Ecclesiastical Courts. Agreed to by all, with the exception of Mr. Gale.

7. There is no external or legal let or hindrance to the extensions of the Church in this Province. Agreed to by all.

8. Therefore the alleged causes of disruptions at home does not exist here. Agreed to by all.

The Synod then appointed the following committees to consider and report upon the relations of this Church with the Church of Scotland, viz.—Dr. Chegton, Convener, Messrs. Mechar, Rintoul, Dr. Mathieson, Bayne, Campbell, McGill, J. M. Roger, D. McKenzie, Dr. Liddell, Mr. Gale, and Dr. Cook, Ministers; and the Hon. Judge McLean, G. Davidson, Mowat and Milne, Elders.

DIET THIRD.

The Committee on the relations, &c., reported a series of resolutions on this subject and it was moved by Dr. Cook, seconded by Mr. George that the said resolutions be adopted by the Synod: the tenor whereof follows:—

Whereas the peace and well being of the Church in this Province are at the present time seriously endangered by doubts and difficulties respecting the position of this Church, the Synod resolves and declares:

1. That the spiritual and ecclesiastical jurisdiction of this Synod, notwithstanding any interpretations which may have been, or may be put on its "connexion with the Church of Scotland," has always been, now is, and ought to be free, final and uncontrolled.

2. That the members of this Synod feel themselves called on by the present circumstances of the Church to pledge themselves to maintain each supreme jurisdiction of the Synod, over all its members and over the Church in this colony, against all interference from any quarter whatever; and to frame an Act declaring such supreme jurisdiction—the said Act to be read over to all ministers and probationers before their admission into this Synod, to the end that it may be clearly understood by them, that the maintenance of such jurisdiction is a condition of their admission.

3. That the Presbyteries under the jurisdiction of this Synod be directed to receive ministers and probationers from all Presbyterian churches holding the same standards of doctrine and discipline as this Church, who shall produce sufficient evidence of their character and good standing, and of their having undergone such course of education, literary, scientific and theological, as have been in ordinary cases held to be sufficient by this Church, as a preparation for the office of the holy ministry, upon their coming under the usual views.

4. That in consideration of the divided state of feeling in this Synod the discordant views entertained by its members on certain important points, and the manifest danger of division should expression be given to the views and feelings of only one section of the body, while such expression could not, from the want of unanimity, be more among general concurrence, be expected to have much moral influence, such as is to be desired, it is expedient for the present to abstain from any correspondence with the parent Church; and that whenever, in the providence of God, circumstances shall lead to the resuming of such correspondence, it shall in every case be a frank and free expression of the views of the Synod for the time being, any party being at full liberty to protest against any communication, or any part of any communication of which he may disapprove.

It was then moved by Mr. Bayne, seconded by Mr. Gale, that the Synod adopt the following resolutions.

Whereas this Synod being fully informed of the disruption of the Established Church

of Scotland, and having taken all the circumstances connected with that event into their deliberate and prayerful consideration and having had special regard to its important bearing on the cause of Christ throughout the world, are deeply impressed with the obligation under which they are laid, from having hitherto stood in a peculiar close and friendly relation to the Established Church of Scotland, to make plain to the world the fact of their entire and unqualified independence, and to dissolve a connexion which would imply that they maintained the principles and the procedure of the aforesaid Church which have issued in her disruption. And whereas the true import and moral influence of the testimonies respecting the procedure and conditions of the Established Church of Scotland, heretofore emitted by this Synod, have been weakened and rendered equivocal by the irregular and ill-adjudged actions of some of the subordinate judicatories and members of this Synod since last session. It is therefore hereby decreed and declared by the ministers and elders of the Presbyterian Church of Canada, in connexion with the Church of Scotland, in Synod assembled, in the terms following, viz:—

1. That this Synod having been formed in accordance with Presbyterian principles as an independent Church in this Province and having neither by the designation which they voluntarily assumed, nor by the reception of endowments out of the Reserves set apart by the Protestant clergy of Canada which endowments were made over to them without qualification or intimation as an independent Church, nor by any admission declaration, or inaction of their own, forfeited that independence, and being now engaged in the full and unfettered discharge of all the functions of an independent Church, they are resolved to assert and maintain this perfect and unqualified independence, and to acknowledge no right of interference or control in regard to any of their affairs, whether Ecclesiastical or civil, on the part of Established Church of Scotland or any other Church in power.

2. That as an independent Church acting for themselves alone, and possessing no voice or influence in the affairs of the Church of Scotland this Synod do not hold themselves directly responsible for the principles adopted, or the practice followed by the aforesaid Church, nor do they consider themselves bound, in virtue of any such responsibility, to make her divisions or even her disruption, a ground for action on their own part, or even for considering formally the question by which these divisions or that disruption may have been crushed; but at the same time, having stood from their first formation on a footing of close and friendly connection with the Established Church of Scotland, having often asked and deferred to her advice in matters of importance; having been assisted by her in the securing of the negotiation of their right to the Reserves, which now set apart for the Protestant clergy of Canada, and having assumed the designation, "in connexion with the Church of Scotland." This Synod feel that by continuing any longer in this connexion with the aforesaid Church, they would be virtually giving their sanction to her procedure in the matters which led to her disruption, and to the interpretations of her standards and institutions on which that procedure has been based, or, at least, would give just reason for the inference that they counted her errors as slight and trivial and not fundamental in their nature and therefore they resolve and declare that the peculiar connexion which has hitherto subsisted between them and the aforesaid Established Church of Scotland, shall from this time forth cease, and determine, and that any peculiar privileges that may have been understood to belong in virtue of that connection to their ministers and elders seeking admission into this Church shall, in like manner, be withdrawn.

3. That while this Synod that the clause in their designation "in connexion with the Church of Scotland" is merely distinctive, and having been adopted without any definite meaning being attached to it, does not of itself and irrespective of the action of the Synod, imply connection with the Church of Scotland, or limit their freedom of action in relation to her, or in any way identify their responsibility with that of said Church, and might therefore, after having been distinctly explained without any compromise of principles be retained; yet as is now inappropriate, and might be used as a ground of misrepresentation, and a cause of strife, therefore for the sake of unity and peace they now resolve, decree, and declare, that the designation of the Church shall henceforth be the Presbyterian Church of Canada. But at the same time, as in the event of any party claiming to be the true Church of Canada "in connexion with the Church of Scotland," the alienation of the property of the Church might possibly result from the event of a civil sanction to the change of our designation, this Synod further resolve and declare that it is their purpose, should it be deemed advisable to seek such sanction. And farther, as it is alleged that in taking any action in this matter the Synod are departing from the terms on which their endowments were conferred by the State,—all this they are fully and conscientiously persuaded that this is not the case, and they solemnly pledge themselves that should the British Legislature declare this to be their understanding of those terms they shall at once, and without further struggle, submit to their decision, only while giving up their endowments protesting against the injustice done them, and reserving to themselves and their successors to use all competent means for inducing the Government to acknowledge their rights.

4. That considering the vital and fundamental importance of the principles on account of which the disruption of the Established Church of Scotland has taken place, and the inseparable connection between this maintenance and the purity and efficiency of any Church of Christ, this Synod also resolve and declare, that they adhere to the resolutions on the subject of these principles which were adopted at their meeting in July 1841, and also to other similar expressions of the Synod embodied in their records; and that they will take such action as may seem expedient for carrying these principles into full effect.

It was moved by Mr. McGill, seconded

by Mr. Chegton, that the following resolutions be adopted by the Synod:

Whereas numerous questions and controversies have often arisen, and been agitated in many of the congregations within our bounds respecting the proper status and independence of this Synod, formed mainly on the clause of our title, "In connexion with the Church of Scotland," and in certain mistaken views of our relationship to that Church, it has become necessary, in order to the removal of this misapprehension by which our peace and unity is endangered, to declare that this Synod at its first formation and acknowledged a respectful and filial regard to the Church of Scotland as the Church with which most of our ministers and people were in connection in their native land, but that this Synod never did or could acknowledge any Presbyterian subjections to the General Assembly of that Church in which it had no representation; but experience has shown, especially since the disruption of the Established Church of Scotland, that the clause of our title which describes us in connexion with it (which was originally inserted as our filial regard, and perhaps, of a hope on the part of some, that incorporation with the Church of Scotland, and representation in its Assembly might be conceded to us, a privilege which fuller experience has convinced us cannot be conceded, is liable to misrepresentation, and has been used greatly to the disadvantage of the Presbyterian Church of Canada, as if it rendered inaccountable for all the actions of that Church in her peculiar relation as an Establishment and as if in the alleged defecting with which she is chargeable, we were partakers in her sins; for these reasons, and also that our Church may become more manifestly identified with this country, and that it may present no national peculiarity that shall in any future stage of its progress be at variance with actual circumstances, this Synod resolve to discontinue this clause of its designation, and henceforth to employ it as its only title. The Synod of the Presbyterian Church of Canada adhering to the standards of the Church of Scotland and maintaining its forms of worship and government; and further that this Synod holds and declares, that the discontinuance of this clause from our title does not affect the identity of this Synod, or alter that position which it assumed at its original formation, as the proper representative of the Church of Scotland, and that we shall ever be ready to cultivate parental intercourse, not only with the parent Church, but to all other Presbyterian Churches, holding to the same standards with ourselves, on such conditions as are consistent with our own inherent and constitutional rights as an independent judicatory.

It was also moved by Professor Campbell, seconded by Dr. Mathieson, that the Synod adopt the following resolution:—

Whereas it is the conviction of many members of this Synod, that it is ultra vires of the Synod to alter its designation or that of the community over which it rules, inasmuch as such alteration would be a fundamental change of the constitution of the body and of the terms on which it was formed and is held together, and a breach of faith towards those ministers and people who have from time to time connected themselves therewith under its existing title; and that it is not in the power of a majority to make such alterations, so as in any way to effect the positions or rights of a minority adhering to the existing title and constitution; and inasmuch as alterations, if it could be made, would amount to a dissolution of this Synod. And, whereas, in the opinion of many members, some of whom share, and some do not, the convictions previously set forth, an alteration of the designation of this Synod by itself, if at all constitutional or competent, must endanger in many ways the rights and interests of congregations, the Synod thereby doing what it has manifestly no right to do, without having fully ascertained the mind of the whole Christian community, it is resolved that the proposal to alter the designation of this church cannot in equity and ought not to be discussed in the Synod or put from the chair.

DIET FOURTH.

Professor Campbell and Dr. Mathieson, with the permission of the Synod, withdrew the resolution moved and seconded by them in the former part of the day, in the understanding that they, and all adhering to them shall be permitted to protect themselves by a protest.

Dr. Urquhart, seconded by Mr. Cruickshank, moved the adoption of the following resolution by the Synod:

That in accordance with its resolutions passed in July 1848, this Synod do anew accord their gratitude to God that He, in His good providence does not call on them to enter on the discussion or decision for themselves of the practical bearings of those principles which have so unhappily divided the Church of Scotland, in respect either to any infringement of the spiritual independence of this Church, or of the privileges of its members in or to the connection which subsists between the Church of Scotland and this Synod—that connection neither implying a spiritual jurisdiction on the part of the former over the latter, nor involving the latter in a responsibility for any actions of the former. And this Synod do now, as always, recognize the imperious obligations laid on them, of seeking the peace and well-being of the Presbyterian Church of Canada at the expense of any sacrifice, save that of consistency and principle.

The Synod then had some discussion on the motions before them.

DIET FIFTH.

Dr. Cook and Mr. George, with the consent of the Synod withdrew the fourth of the resolutions, reported by the Committee and moved and seconded by them. The Synod then had lengthened discussion on the relations of the Synod of Canada with the Church of Scotland.

Mr. McGill and Clegston, with consent of Synod, withdrew the resolutions moved and seconded by them.

The Synod resumed the unfinished business of yesterday, and had lengthened discussion on the resolutions before them

At seven o'clock the considerations of the relations &c., was resumed, and the reasoning was brought to a close.

Dr. Mathieson gave in a protest, signed by himself and certain other Ministers and Elders, members of the Synod, according to the previous arrangement, to the effect that their taking part in the discussion of any resolution, or motion, aiming at the alteration of the name, title, designation or constitution of the Synod or Church, or the relation thereof to the Church of Scotland, or their voting in regard to them in any decision that might be come to, in pursuance of which they might be carried or adopted or alleged to be so, in a majority of the Synod, should not be held as an admission on their part, that such discussion and decision were not in their nature objectionable or unconstitutional, or incompetent, or ultra vires, or as compromising or affecting injuriously this status, rights, or privilege; or those of any party or parties interested in any matter whatsoever, civil or ecclesiastical, and in particular that their so taking part and voting should not invalidate their rights, and the rights of such members of the Synod, as held such discussion or decision either objectionable or unconstitutional, or incompetent, or ultra vires, to remain and continue to be the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and to enjoy all the rights and privileges belonging to the same. The same was ordered to be kept in *retentis*.

The Synod having engaged in prayer for the divine blessing and directions, (Mr. Rintoul, on call of the moderator conducting the exercise), the vote was then taken between Dr. Cook's motion and Mr. Bayne's amendment, were then voted for Dr. Cook's motion (here follow the names) Ministers, 39, Elders, 17. Total 56, and for Mr. Bayne's amendment, Ministers, 20, Elders, 20. Total 40. Mr. William Gourlie, Elder, declined voting. Dr. Cook's motion was accordingly declared to be carried.

It was then moved and seconded that Mr. Urquhart's resolution be added to those now carried, and form part of the deliverance of the Synod. The same to be agreed to without a vote, and the whole were declared to be carried.

Whereupon Dr. Bayne, in his own name and in the name of as many as should adhere to him, entered his dissent from the decision of the Synod, for reasons to be given to-morrow, when those adhered to him, nineteen Ministers, and eighteen Elders, the moderator (Mr. Stark) also gave in his adherence to Mr. Bayne's dissent.

Mr. Rintoul tendered the Synod with his resignation of the office of Synod Clerk; and the Synod accepted of the same.

On motion of Mr. Urquhart, seconded by Mr. George, Mr. A. Bell was appointed Synod Clerk, *ad interim*.

Mr. William McAllister, minister, gave in his adherence to Mr. Bayne's dissent.

Mr. Stark having demitted the office of moderator, the Rev. John Cook D. D. was unanimously chosen moderator, and took the chair accordingly.

Mr. Bayne on behalf of himself and those adhering to him, laid on the table a document containing their reasons of dissent from the decision of the Synod yesterday, and protesting that they could no longer hold office in the Presbyterian Church of Canada, in connexion with the Church of Scotland, as subscribed by Mr. M. Y. Stark, John Bayne Gale, Alexander, Gordon, McLean, Rintoul, Essen, Black, D. McKenzie, MacIntosh, Allan, McMillan, Meldrum, Chagne, Lindsay, Smellie, Pettit, McAlis or Douglas, Ministers. Messrs. R. Smith, Thompson, Milne, Lindsay, Lister, Turnbull, Wyhe, Burns, Clark, Wisland, Webster, Mathieson, Honlerson, Drummond, Fraser, McNaughton, Noble, Davidson, and F. Anderson, Elders.—(twenty ministers and nineteen elders.)

A separate paper was at the same time given in, subscribed by Mr. John M. Royer and Mr. William Reid, ministers, containing their reasons of dissent from the decision of the Synod yesterday, and protesting that they could no longer continue in connection with the Synod of Canada, in connection with the Church of Scotland.

The said documents were read and ordered to be kept in *retentis* and the Synod appointed the following Committee, viz.: Mr. George, (Convener), Dr. Cook, Machan, Dr. Mathieson, Mr. J. C. Muir, Principal Liddell, Prof. or Campbell, and the Hon. Judge McLean, to prepare a draft of an answer to the said reasons of dissent, and report to the Synod at their meeting in Montreal.

This Draft was submitted in September, when it was agreed "to approve the dissent, zeal and talent displayed by the committee appointed to prepare said answer and acknowledge the obligation thus laid on the Church by the preparation of that document."

In this draft the following passages occur.

Page 10. It is the opinion of many persons, and some of them to whose opinion in matters of this sort it is hardly possible to pay too much deference, that for the Synod, by its own mere motions, to alter its style or designation in law—would be at once to alienate a vast amount of the property of the Church. Indeed on this there can scarcely be a shadow of a doubt.

Page 12. No man of sound principle and understanding will say that, had the Resolutions of the protesters been carried, the Synod could either in honour or law have retained its property; that is to say, after altering its designation, and changing the conditions on which that property had been granted and was held.

Messrs. Clugston and Clarke, of Indian Lands, subsequently joined the disruption party.

Of the original disruption ministers, those whose names are printed in italics are still alive; but only Messrs. Roger, Reid, Allan, McLean, McMillan, Alexander, Meldrum, and Smellie, are engaged in the active work of the Church in Canada.

It is a plain truth that if a man desires to honor God, to live according to His commandments, he must trust in Him, and any one that trusts in Him must love Him.

A Lesson for Ladies.

The story goes that lately at one of those elegant country seats that adorn the banks of the Hudson above Newburg, there was an exodus of the entire body of women servants, or, as it might be "more soothing" to the feelings to describe them, female employees. Whether the coachman was unpropitious, the footman false, the mistress—we beg pardon, the lady—exacting, or there had been a visitation of some other of those woes that so often harrow up the souls of our household help, even rumour does not relate. But whether they went away or were sent away, they departed in a body, and left the house without a female servant to make a bed or to cook a dinner. But the lady, though left without help, proved not to be helpless, and showed that she was mistress not only of the house, but of the situation. She had three daughters, one of whom was married and gone, but the other two, fine, well-grown young women, were still at home. With these she immediately held counsel—such counsel as Jove was wont to hold with the inferior gods—listening humbly, but deciding finally, the consequence of which was that, considering the sort of trial of which they had all been subject for years from the late departed dainties and from "the likes of them," the three ladies undertook to do the whole work of the house—not a small one. The result astonished them all. The daughters worked, of course, under the instruction and constant supervision of their mother; there were men animals within call to act as hewers of wood and drawers of water, and life at once became unspeakably lovely. That may, perhaps, put the change rather strongly. But, for confusion, there was order; for waste, economy; for slighted work, thoroughness; beds and bed chambers became more attractive to the eye and satisfactory to the body; the meat was not overroasted, and all that came from butcher and grocer was consumed in one household, and not in three or four. Moreover, the ladies were surprised at the shortness of the time in which they could get through their work, and at the satisfaction they found in its cheerful performance.

To them, thus engaged, the married daughter makes a visit; and she, ready at first to compassionate their helpless condition, soon finds reason to change her tone. After the observation of a day or two, she breaks out in a strain of mingled admiration and reproach, complaining to her mother that "she had never had any such advantages as these, and that, if she had, she would have been able to manage her household very much better." She did not deem herself fortunate in escaping from home before she had been called upon to sweep a room or make a pudding; she saw, she felt, that she had been wronged by being deprived of the instruction and the experience which had accidentally fallen to the lot of her younger sisters. We are telling of an incident that really occurred, and we are sure, with substantial adherence to the facts of the case. We could point out the house in which all this happened; but setting aside all questions of the violation of privacy, we mercifully refrain from causing two estimable and innocent young ladies to be besieged by an army of marrying men. It would tax the carrying capacity of all the railway and steamboat lines between New York and Albany to transport the masculine mob that would throng the avenues to their doors.

These ladies, and particularly she who saw and mourned the deprivation of her natural rights, had, perhaps, an uncommon gift of womanly instinct and simple common sense. But we should be sorry to believe that the capacity of what the Germans might call for-home fitness had been eliminated from our woman's very nature in the course of a generation. However, this may be, there is no room for doubt that the experience of this family touches the spring of the greater part of those troubles of housekeeping which are an ever-beginning, never-ending source of annoyance to women, and of discomfort and increased expence to men at the present day. This mother knew how to keep her house, for she had learnt it by experience under her own mother's eye. Thirty or forty years ago the matrons of our country, young as well as old, gave their minds to their housekeeping. They took a pride in it; they felt a personal responsibility for it. If any one in their house, not only the stranger within their gates, but those less interesting, if not less important, personages known as husbands and brothers were badly lodged, or badly fed, or left shivering with cold, or half-stifed with gas, or afflicted with dingy, buttonless shirts and undergarments, the mistress of the house felt that, whoever among her subordinates, cook, housemaid, or even daughter, had been incompetent or neglectful, it was she, the housekeeper, that was responsible, and she took it to heart accordingly. A comfortable, wastefully cooked dinner, an untidy parlour, a basket of "mussy" clothes from the washing, was not set aside with a mere expression of fault-finding in regard to the cook, the housemaid, or the laundress; the housekeeper felt that she must have been in fault, or that at least the course would and should first fall upon her own head, she being responsible for the doing of her subordinates. She felt that her husband had a right to look to her for the comfort and the economical management of his household; and if she were at all a conscientious and an intelligent person, she felt that if things went habitually wrong he would have the right to infer incompetence on her part as manager or neglect as overseer. Consequently, she gave her mind to managing and set her time to overseeing her affairs, and he gave his mind and time to his. She was then a practical housekeeper; that is, she really did keep house. Whatever a lady's station in life, or whatever the means at her command, the exceptions to this rule were rare, and in any case they were regarded as creditable. Consequently, girls grew up as good housekeepers. But now we have changed all that. We must be elegant or die; and to keep house in any other way than by giving orders is inelegant, and quite unworthy of a woman who has no consciousness of her own and whose husband's fortune in some is a few thousand paper dollars. She expects to keep house with as little personal

interference in the details of the work as if she had a corps of trained European servants and a housekeeper. For somebody must keep the house, or the house will go the way of all houses that are left to keep themselves, as thousands of houses do yearly. Out of this trouble the dull, unreasoning, masculine mind can see but one way—a return, more or less complete, to the practice and discipline of which the lady in our story complained that she had been deprived.

Behaviour in Company.

On the subject of Behaviour in Company, Leigh Richmond gives the following excellent advice to his daughters:

"Be cheerful, but not gigglers. Be serious, but not dull. Be communicative, but not forward. Be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember God's eye is in every place and His ear in every company. Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path. Court and encourage serious conversation with those who are truly serious and conversable; and do not go into valuable company without endeavoring to improve by the intercourse permitted to you. Nothing is more unbecoming, when one part of a company is engaged in profitable conversation, than that another should be trifling, giggling, and talking comparative non-sense to each other."

Hear the Other Side.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Two of your correspondents try to be very witty, at the expense of a certain Presbyterian minister, who has resolved not to allow the *Globe*, on account of its Chicago correspondence, to enter his house after the present term of his subscription. One compares him to a toper drinking a very big glass of whiskey just to get the worth of his money. This comparison is anything but to the point. Both plainly mean to say that in continuing to take the *Globe* till the present terms of his subscription ceases, he is influenced by greed. Such a view of his conduct is, I consider, a most uncharitable one. Well, as you have allowed them to speak against him, and that in a sneering manner, I hope that you will allow me to say a word in his defence.

What should he have done? He could not stop his paper till the end of the time for which he had paid. Suppose that he had written to the publisher telling him not to send it any more, the latter would have paid no attention to it till the end of the time of subscription was up. It would, for the same reason, have been labour in vain for him or the postmaster to have sent back the remaining numbers. Should he have told the postmaster or some one else to take them? Had he done so, your correspondents, with good reason, could have charged him with inconsistency, and said that he put into other persons' houses what he considered too bad to come into his own. They would have done so with great gloe. His best course was to let the paper come till his term of subscription was ended, then not renew it. Ministers receive the *Weekly Globe* at half-price, only on the conditions that it is paid for in advance. Notwithstanding the sneers of your correspondents at the minister referred to, I am not at all ashamed to say that I have acted just as he did in regard to certain publications in which I discovered passages of which I disapproved. I know full well that I did not continue to take them till my term of subscription was ended, just to get all that I could for my money—in other words—for greed. Whether the minister referred to did right in resolving to take the *Globe* no longer for the reason given, is a question on which I do not touch.

Yours respectfully,
ANOTHER PRESBYTERIAN MINISTER.

An obstinate man does not hold an opinion; but they hold him; for when he is once possessed with an error, it is like a devil only cast out with great difficulty.

New Advertisements.

AGENTS.

Now and fast selling

BOOKS AND LITHOGRAPHS

Send for Circulars and Catalogues.

CLEVER & ROGERS.

PUBLISHERS.

10 King Street East, Toronto.

P.O. Box 2642.

THE BEST PAPER TRY IT!

BEAUTIFULLY ILLUSTRATED.

The SCIENTIFIC AMERICAN now in its 29th year enjoys the widest circulation of any weekly newspaper of the kind in the world. A new volume commences January 3, 1874.

ENGRAVINGS, illustrating Improvements, Discoveries, and Important Works, pertaining to Civil and Mechanical Engineering, Mining, and Metallurgy; Records of the latest progress in the Application of steam, steam engineering, railways, ship building, navigation, telegraphy, telegraph engineering, electricity, magnetism, light and heat.

The SCIENTIFIC AMERICAN is the cheapest and best illustrated weekly published. Every number contains from 10 to 15 original engravings of new machinery and inventions.

A year's number contains 52 pages, and several hundred engravings. Thousands of volumes are preserved for binding and reference. The practical receipts are well worth the time the subscription fee. Terms \$3 a year by mail. Discount to Clubs. Specimens sent free. May be had of all News Dealers.

Men's Furnishings.

THE

MACLEAN HOUSE,

51 KING STREET, WEST,

Has just received cases of

NEW HATS

In all late styles. Cases of

Shirts, Ties, Collars, Gloves, Socks, and Underclothing.

We claim to be the cheapest House in the trade.

M. A. MACLEAN.

King Street West.

(Adam's late stand.)

Miscellaneous.

R. A. REEVE, B.A., M.D.,
OCULIST & AURIST,

23 Shuter Street, corner of Victoria,

TORONTO.

BLAIE & ALEXANDER,

WILLIAM ALEXANDER | JOHN STARK.

10 KING ST. EAST, TORONTO.

Members of the Stock Exchange,

STOCK BROKERS & ESTATE AGENTS

Stocks, Bonds, Debentures, Houses, Lands, &c., bought and sold.

MONEY

loaned on Mortgage. Mortgages negotiated. Investments made.

Orders by letter or Telegraph will receive prompt attention.

D. S. KEITH & CO.,

PLUMBERS, GAS & STEAM FITTERS BRASS

FOUNDERS AND FINISHERS,

Manufacturers of

PETROLEUM GAS WORKS,

Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating.

Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials.

109 KING STREET WEST, TORONTO

GRAND DESIDERATUM.



A NEW, LIGHT, DURABLE, AND DESIRABLE

SPECTACLES,

Long practice in the sale of Spectacles has convinced me that the want of a fine article, viz: A good and durable frame, especially for Ladies' wear, long been felt. The undersigned has the pleasure to offer at a reasonable price this combination in a Spectacle set with Lenses, manufactured from Minute Crystal Pebbles melted together, producing a clear and distinct vision.

The extensive assortment enables me to suit all sights and are fitted on the most scientific principle. A call is most respectfully solicited and satisfaction guaranteed by

W. WHARIN,

Jeweller and Optician
King Street West Toronto.

SPRING FASHIONS, 1874.

NEW YORK PATTERN HOUSES,
110 and 234 Yonge Street, Toronto.

MILLINERY, DRESS MAKING,

And Ladies' Outfitting Establishment.

Mantles, Staple and Fancy Dry Goods, Berlin Wool, &c.

UNDER-CLOTHING MADE TO ORDER.

J. SUTHERLAND,

Agent for Mme. Demorest's Reliable Pattern

The assortment comprises all the standard and useful Styles, together with New and Elegant Designs in Spring Goods.

SCOTCH LAMB'S WOOL

UNDERCLOTHING!

CRAWFORD & MITH

of to intimate that they have received, ex steam-ship Polynesia, direct from the manufacturers,

ONE CASE VERY FINE

LAMB'S WOOL SHIRTS & DRAWERS,

Also: special lot

Scotch Winter Merino Shirts,

Drawers and Socks,

Manufactured specially for this market. The attention of gentlemen is directed to this lot, as they are not to be found elsewhere.

91 KING STREET EAST

Groceries.

JAMES SHIELDS & CO.,

IMPORTERS OF

GROCERIES,

And Manufacturers of

BISCUITS AND CONFECTIONERY.

Corner of Yonge and Temperance Sts.,

TORONTO.

Music.

MASON & CABINET

For Churches and

THE ONLY American Musical Instrument of such extraordinary and recognized excellence as to command a wide sale in Europe, notwithstanding competition there with products of cheap labor.

ALWAYS awarded highest premiums, including the MEDAL AT THE PARIS EXPOSITION, besides having been preferred above all the other Organs at the Industrial Exhibitions in America.

UNIVERSALLY recommended by eminent Musicians, as possessing excellencies not attained in any others. See opinions of ONE THOUSAND MUSICIANS in Testimonial Circular.

ILLUSTRATED CATALOGUE and TESTIMONIAL ORGANS, which may save purchasers from distressing instruments or payments of high prices.

MASON, RISCH, & NEWCOMBE

GENERAL AGENTS FOR CANADA,

81 KING STREET EAST, TORONTO.

PIANOS.

THE MATHUSHEK

Is endorsed by the most noted artists of the day as the BEST PIANO MADE.

THE FISHER,

Is thoroughly made, and a most delightful Parlour Instrument.

THE BEAUTY

Seven octave, overstrung, rosewood, all round corners, three mouldings, back finished like front, carved legs, at \$325. Endorsed by Jules Benoit, Pianist to the Queen, Thalberg, &c., and awarded gold medal at the Besseler Institute

PRINCE ORGANS,

The best in the market. All Instruments WHOLESALE AND RETAIL, and warranted five years. We are in a position to supply local dealers in every part of the Dominion at manufacturers' lowest wholesale prices.

NORRIS & SOPER

ADELAIDE-ST., TORONTO.

YORKSHIRE CATTLE FEEDER.

For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigs—used and recommended by first-class Breeders. Milk Cattle produce more milk and butter.

It fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED FEEDS.

HUGH MILLER & CO.,

Agricultural Chemists, 167 King St. East, Toronto. For sale by Druggists everywhere.

TICKS ON SHEEP

Miller's Tick Destroyer promotes the growth of the wool, destroys the Ticks, and improves the condition of the animal. A 35c. box will clean 20 sheep or 30 lambs. Sold by Druggists and Storekeepers.

HUGH MILLER & CO., Proprietors, Toronto.

CANADA

STAINED GLASS WORKS,

ESTABLISHED 1856

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1871-72

Ecclesiastical and Domestic Stained Glass Windows executed in the best style.

BANNERS AND FLAGS PAINTED TO ORDER

JOSEPH McCAUSLAND, PROPRIETOR.

91 KING STREET EAST

BLMYER MANUFACTURING CO'S BELLS.

Fine-toned low priced, warranted; of value sent free.

BLMYER MANUFACTURING COMPANY

Successors to Blymyer, Norton & Co., Cincinnati, O

Office and Works 204-204 West Night St

Dyer.

ESTABLISHED 1861.

A. MACDO ALD,

Renovator and Dyer,

of Gentleman's Wearing Apparel,

No. 24 Albert Street, Cor. of James, TORONTO.

HARDWARE.

RODGERS' Ivory handled Table and Dessert Knives

RODGERS' Setts, Carvers and Stools

ELECTRO-PLATE

Table, Dessert, and Tea Spoons.

Table Mats, Tea Bells, &c., &c., &c.

RICE LEWIS & SON,

HARDWARE MERCHANTS,

TORONTO.

Music.

HAMLIN ORGANS.

he Family Circle,

EXCLUSIVELY employing several important inventions, and embracing every real improvement.

THE MOST EXTENSIVE and complete factories in the world, producing better work at less cost than otherwise possible.

PRICES as low as consistent with scrupulous employment of only best material and workmanship. Ministers and Churches liberally dealt with

CIRCULAR, with important information about appointment in purchase of inferior or worthless free.

MASON, RISCH, & NEWCOMBE

81 KING STREET EAST, TORONTO.

Books.

LETTERS ON

Union With the Church of Scotland,

AND ON

CHURCH INDEPENDENCE.

THE

REV. JAMES MIDDLEMISS, ELORA

Reprinted, with notes, from the BRITISH AMERICAN PRESBYTERIAN.

Single copy (mailed free) 15 cents. 100 copies to one address, \$12, mailed free \$13. 50 copies to one address \$6.50, mailed free, \$7.

JAMES BAIN, TORONTO

Undertaking.

H. STONE,

UNDERTAKER,

347 Yonge Street, Toronto

Funerals furnished to order. Fish's Metallic Burial Cases always on hand. REFRIGERATOR COFFINS supplied when required.

J. YOUNG,

Late from G. Armstrong's undertaking Establishment

Montreal.

UNDERTAKER,

351 YONGE ST. TORONTO.

Funerals furnished with every requisite

Agent for Fish's Patent Metallic Burial Cases

Medical and Dental.

R. G. TROTTER, DENTIST,

53 King Street East, Opposite Toronto Street

Toronto, Ont.

J. W. ELLIOT, DENTIST,

Uses his own new PATENT FILLETS,

EXTRACTORS,

and MOULDING-FLASKS.

45 and 45 King-st. West, over E. Hooper & Co. Druggists.

JAS. BASTEDO, SURGEON DENTIST,

34 King Street West, Hamilton, Ont

Residence—72 Bay Street North where appointments can be made.

\$5 TO \$20 per day. Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the hours, than at anything else. Particulars free. Address TINSON & CO., Portland, Maine.

Typography.

BOOK

AND

JOB PRINTING,

BOOK - BINDING

OF

ALL KINDS.

DONE AT THE

British American Presbyterian

OFFICE,

102 BAY STREET

TORONTO.

Remember the above announcement and favour us with your patronage.

ACCURACY,

NEATNESS,

PROMPTNESS,

assured to all.

Proofs carefully read, work done quickly, and your package sent by the first train.

CARDS,

CIRCULARS,

TICKETS,

BIL

SERMONS

CATALOGUES,

MINUTES OF PRESBYTERIES

SYNODS.

AND ASSEMBLIES

BLANKS,

LETTER HEADS,

ILL HEADS

ILLUSTRATED, EMBELLISHED

OR PLAIN

Particular attention paid to

BOOK WORK,

ALSO TO:

PRINTING IN COLOURS.

Every description of BOOK-BINDING executed promptly, and at the usual rates.

We ask our friends, far and near, to give us their patronage.

Our facilities enable us to do the work on TERMS AS FAVORABLE as any parties can give you.

Work sent to any place, however distant.

Write the matter to be printed only one side of the paper, and in plain letters and figures.

Give your directions in plain language, stating whether or not you wish the proof sent to you for correction.

Send orders to

C. BLACKETT ROBINSON,

