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Contributors and Correspondents

FOURTH ARTICLE OF THE BASIS.

BY REV. JOHN LAING, M.A., DUNDAS.

My former paper was little more than a collection of documents, a statement of facts and one inference. That these are suggestive I admit, and I propose to make no remarks suggested to my mind in a second paper. Finding, however, that Mr. Campbell had something to say I have delayed writing until I should see what light minister so intimately acquainted with the subject as he is, could throw upon the object. I have read his letter with interest and care, and thank him for the courteous manner in which he has written. In the following remarks I hope to notice everything pertinent to the discussion which Mr. Laing has set forth, and if I make no further personal reference to him or individuals it is from no want of respect, but because I wish to deal with facts and reasonings and not with the men who record the facts or set forth the arguments. I may also promise that for sake of brevity and clearness I shall use the word *Kirk* to designate our mother Church in this colony.

I am blamed for going back to the disruption controversy and reviving the bitter feelings of that period. But I am not to blame for this turn in our discussions. It was accepted as a preliminary to union negotiations that there was "to be forbearance on that point and that by-gones were to be by-gones." Why was this compact violated? Who is responsible for the violation? Surely not I, but those who first introduced the subject. I say nothing of the Kirk or its Committee; but I fearlessly say that the whole blame lies on our own Union Committee, who (whether in ignorance or unwittingly, I know not) deliberately inserted the 3rd Resolution which provides the disruption in the Basis and sent up to the Assembly an act formed on the 4th Resolution, which was purposely framed to meet Disruption exigencies and vindicate the residuary party as against the seceders. The Assembly also is responsible who sent down to Presbyteries, Sessions, and Congregations these offensive documents which could not fail to produce the evil effects now deplored, no one can be blamed if in discussing these documents their historical origin and bearing are considered by him. This is all that I have done. Faithfulness will not allow him to be done. We cannot cut ourselves loose from our Disruption Fathers even if we wish to do so; and I cannot be a party to condemning their conduct in 1844, rendering null their protest, and declaring them guilty of schism. I heartily approve and am nowise ashamed of the Disruption, and as I ask no concession in reference to that controversy. By all means let by-gones be by-gones.

I object to the IV Article solely because it prevents union. It is in the way and no union can be accomplished till it is removed. I am not opposed to union, and have no sympathy with the demands of some about the Headship, and think union can be accomplished on the Westminster standards pure and simple, as a Basis.

I ask then why is the IV Article in the Basis? Some say it means nothing but was inserted to satisfy the Kirk. Other say it can be made harmless after union, and, indeed, null and void, by imposing conditions of reception as regulations. Now I regard it as an insult to put a meaningless Article in a document so important and solemn; and no compliment to the Kirk to say that they are satisfied with a meaningless document. I regard it as flagrantly dishonest to assent to an article in order to secure Union with the secret intention of violating the Union compact after the Union has been consummated by imposing conditions incompatible with the compact. Let this then pass.

I believe it means something. "Its object is to declare our brotherhood with the whole Presbyterian family as more intimate than with the other religious denominations and to provide for receiving ministers and members from other Presbyterian churches, upon Presbyterian and personal certificates, without subjecting them to examination to ascertain their qualifications, when we are satisfied with them otherwise. Some of the ministers of the respective Churches were ordained in the parent Churches and for their sakes, as they might still desire to be eligible to charges in the old country, I would wish that a relation to the parent Churches more definite and intimate than what is embraced in the Fourth Article could be secured." So says Mr. Campbell, and I think he is right. Let the readers note the italics. In view of that statement the question of

relations comes up, and in particular the relation of the Kirk to the Church of Scotland. The Act of Independence says the connexion is "merely of opinion, identity of standards, and ministerial and church communion."

Now when we are told that the rights covered by this relation is merely filial, I must be excused for saying that however clear this may be to other minds I cannot receive it. Facts are against it, such as,—

1. The Clergy Reserves were "secured by law to the recognized Branch of the Church of Scotland here." That is more than filial and moral.

2. The Kirk in 1844 declared itself not called upon to give forth a statement as to the "connection which subsists between the Church of Scotland and this Synod" and declined to discuss it.

3. The reason for the above action was chiefly want of harmony of sentiment, as an influential party tatted their protest against any action of the Synod, holding that or was discussive of a motion "aiming at the alteration of the name title, designation or constitution of the Synod or Church, or the relations thereof to the Church of Scotland" were in their nature objectionable, unconstitutional, incompetent, ultra vires compromising, and affecting injuriously the status, rights, and privileges of certain parties in matters civil and ecclesiastical.

4. In the draft answer to the protest which was adopted in 1844, it is said, "It is the opinion of many persons and some of them men to whose opinion on a matter of this sort it is hardly possible to pay too much deference, that for the Synod in its own mere motion to alter its style or designation in law—would be at once to alienate a vast amount of property of the Church. Indeed in this there can scarcely be a shadow of a doubt." And again, "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." Is that only filial and moral? certain property in Canada, the deed of which conveyed it to Presbyterians in communion with the Church of Scotland, but makes no mention of the Kirk in Canada, was by decision of the Court of Chancery given over to the latter body.

5. The General Assembly of the Church of Scotland received a report which proposed, to prevent the property and endowments and interest in the clergy Reserve consisting of the ministers in Canada, and Fund from being vested in a corporate body to use "every means in its power to have it disallowed by the Government at Home." Are these only moral means?

In face of these facts I cannot believe that the relation is merely filial and moral. If I am wrong, I have been led into my error by the acts of the Kirk and General Assembly. I do not imagine that the Kirk is "an integral part of the Church of Scotland" and I understand why it cannot be; but I am of opinion that there exists a relation involving legal rights which cannot be dissolved without legal sanction as well as consent of the Churches.

It is also evident that by virtue of this relation certain rights and privileges belong to ministers ordained by the Established Church which its dissolution would affect.

In 1844, the resolution which is in substance the Fourth Article was adopted to protect those rights and privileges. It opened the door for ministers from other churches, particularly the Free Church, but secured the maintenance of the then existing relation to the Establishment, and that was the sole reason for the Resolution. Now if adopted in 1874 it will have the same effect. It will provide for receiving ministers of the Establishment without examination, this is the main thing; and in order to do this will extend the privileges to all other Presbyterian Churches. And here it is to be observed that in 1845 the Kirk made the Act of Independence a standing law of the Church avowedly to exclude men holding Erastian sentiments; but now it is proposed to receive all—Erastian or not—without examination, and so to bind the Church that an act similar to the Act of Independence could not afterwards be passed without violating the Union compact.

I do not object to the United Church receiving ministers from the Established or any other church. We have received even a Priest of Rome when the Presbytery was established. If the Church adopt after Union each an act for reception of ministers as the Fourth Article is, I might dissent, but would never think of doing more. What I object to is putting such an article in the

Basis; binding the United Church before hand as to her relations with other churches; binding her in such a way that she cannot exercise her right of examining candidates for her ministry without violating a solemn compact. I object to be bound to receive ministers from any church, or not to receive them; I insist on full liberty and unfettered freedom of action in this matter of receiving ministers; and that the United Church be left quite free to act in all time to come as circumstances and a sense of duty may direct, receiving ministers on whatever conditions may from time to time be determined.

Now as the practical conclusion; if thirty years have so changed our circumstances, that without change of principle on the part of either Church that can be done which our fathers in 1844 found it impossible to do though they sought it diligently and earnestly. If what was formerly done "in Westminster" by the Imperial Parliament can now be done in Ottawa by the Dominion Parliament; if the Kirk can unanimously take the necessary steps to change her designation and sever the connection with the Established Church; if there is now no remnant party to endanger the property, or reclaim against their ministerial status being injuriously effected; if the Synod is now in a position to say that, to do these things is not objectionable but desirable, not unconstitutional, incompetent or ultra vires. If all this can now be done, I am satisfied. Let it be done, and as the doing of this in 1844 would have prevented disruption, so in 1874 it will bring about Union. This however must be decided not by the Church to which I belong, but by our sister Church, and may God make clear the way for the happy consummation.

REVIVAL.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

The readers of your paper owe a debt of gratitude to your correspondent in Hamilton for the interesting account he has given of the progress of the work of God in Mitchell. Such interesting accounts of progressive Christianity are as refreshing to the Christian Pilgrim as the green oasis is to the weary traveller in the parched desert. How pleasing to learn that persons, by hundreds, are submitting themselves to the power of the Gospel; that "drunkards and infidels, high and low, rich and poor, are among its trophies;" and that fidelity and trustworthiness are marked characteristics of those who have made a profession of faith. How strikingly verified is that Scripture: "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved;" and what an incentive to Christian hope, to Christian effort, and to a firmer reliance and trust in the promises of Him of whom Prophets have written and Poets have sung: "His every word of grace is strong as that which built the skies. The voice that rolled the stars along, speaks all the promises." Your correspondent thinks that a visit to Mitchell would convince any one that all that is required to bring an outpouring of the Spirit in any place, is faith on the part of the people. This idea is fully substantiated in God's word: How "great and precious are the promises." God has confirmed them by an oath, "by two immutable things in which it was impossible for Him to lie, that we might have strong consolation who have fled for refuge to lay hold on the hope set before us."

Such circumstances as are reported by your correspondent, while very encouraging, are a mild and merciful rebuke to our want of faith in the author of every good work. To the Church in these days will apply that truth uttered by the Saviour, "O ye of little faith." It is undoubtedly a want of faith on our part, in the promises of God's Word, that renders us so weak and powerless as co-workers with God in our own salvation and in the salvation of our fellow men. It is true God is a sovereign, and He doeth whatsoever he will, both in heaven and upon earth, and yet who does not know that in connection with properly regulated Christian effort, and in answer to never ceasing fervent prayer, mixed with on the part of the people, that the wrath of men has been made to praise God and the remainder of their wrath has been restrained, that the peace of God which passeth understanding, has possessed their souls to such a degree that strangers to God and to the power of God have said of such places and of such scenes, Lo, God was in all this work, and we knew it not. Such circumstances are powerful incentives to every lover of Zion to earnest prayer for the operation of that Spirit which, "like mighty winds and torrents fierce, does the opposers all overcome;" and every law of sin reverse, till

faith and hope shall make all one." Your correspondent says there must be many in Canada who are wondering if this work will not spread, and he also says that, in answer to prayer it will spread; and what, Mr. Editor, is to prevent this? The Lord's arm is not shortened that it cannot save, neither is his ear heavy that it cannot hear. Let the Church ask, and ask in faith, and God will answer. It may not be at the time or in the manner that we may select. God's ways are not as our ways, neither are his thoughts as our thoughts, and yet He has promised to answer prayer. We have heard with our ears, and our father's have told us what wonderful works God did in their days, and as faith lends its realizing light, God is seen in the operations of his Spirit working in the hearts of men. I have reason to believe that even in this cold northern county of ours there are signs of good, small perhaps, little it may be as a human hand, and yet who shall say that a shower of blessings shall not descend upon us? We are blessed with a faithful minister. In his pulpit and pastoral performances, there is much to commend and little to find fault with. He lives in the hearts of his own people, and his genial warm-hearted benevolence is winning for him the good will of the community, for whose good he labours. God, in his providence, has been moving. There is marked attention to the word preached by his servant. Anxious prayer is offered in private for the aid of that Spirit without which we can do nothing. A necessity for depending on God alone, is more deeply felt, and with these tokens it is too much to say that we expect God to bless us. Are not these operations of grace something like the promise of a shower that drops already from above? For some months past the sermons we have listened to have been well adapted to arouse men to think about their own salvation, and the salvation of the souls of others. The sermon on last Sabbath from that text where the "ends of the earth are invited to look unto God and be saved," in its stirring, pointed, and pungent elucidation could not fail, with God's blessing, to make a deep and lasting impression. The Church was invited to attend a weekly prayer meeting, and we know, for God has told us, "mercy visits every house that pay their night and morning vows, and that "He makes a more delightful stay where churches meet to sing and pray."

We are encouraged to hope that good may be done, that precious souls may be brought to Christ, to Him who merits all their love, and that by looking to Him the Church in this place may grow more and more into his image and likeness till they are fitted and prepared for those realms of bliss, "where happy souls in endless concert sing, where hope in full fruition dies, and all is lost in love."

BRADFORD.

May 5th, 1874.

THE CONFESSION OF FAITH.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

In view of the approaching meeting of the Assembly it may not be amiss to draw the attention of members elect of that court, in particular, and of those of the Church, in general, to the importance of a cheap reprint of the Westminster Confession of Faith. Almost the only copies of that document to be seen in Canada have been imported either from Scotland or the United States. My duties have led me to spend a few days at a time in Presbyterian families and, when there, I have been surprised at the very frequent absence of the Confession from their houses. This is far from what ought to be.

Of the nature, uses, and necessity of Confessions of Faith nothing need be said at present. That subject is clearly discussed in the second volume of the "Canada Presbyterian Church Pulpit," even in such a style as accommodates itself to the intellectual capacities of ordinary informed minds. The hue and cry which is periodically raised against all Confessions of Faith, is prompted by ignorance both within and without the Church. Every Church must have a Confession of her faith; if not written it is oral. To that confession her members give their assent; which assent entitles to membership, and is the line of demarcation between them and the members of other churches. As every church ought to have a written Confession of Faith, so it is the duty of the superior courts of that Church to see that there is always an ample supply of copies to be had. One copy, at least, of our Confession ought to be in every Presbyterian family. The family requires it both for the instruction of the young, and a defence of the principles and doctrines of Scripture as held by the Presbyterian Church. The apostolic injunction, "Hold fast the form of sound words," not merely sound words, but the very form of sound

words—is as applicable to the doctrines of Scripture as arranged in the Church's Confession, as are those passages of Scripture from which they are taken, and by which their truthfulness is proved. The latter is the truth; but the former is the "banner to be displayed because of the truth." The latter is "the glory in the midst of Zion;" but the former are the walls, bulwarks, and towers around her. More especially is the Church bound to please those enlisted under the "banner to be displayed because of the truth" in a position to "tell the towers" of Zion, to "mark well her bulwarks," to "consider her palaces; that ye may tell it to the generation following," seeing that others, Methodists especially, impute to Presbyterians the maintenance of doctrines absurd, ridiculous, and such as even devils do not believe. When Presbyterians are thus maligning it is but just to their Church and themselves, to have a copy of the Confession to hand to their defamers and ask them to read what we believe. There is no need of being ashamed of it.

It is unreasonable and painful to see members, either at their formal admission to the Church or at the front, acknowledging the Westminster Confession to be the confession of their faith, when they have never read it. In this case it is a dead letter. It is more, it is a reproach to the Church for not judiciously making arrangements that all her congregations should be amply supplied with her standards. The publication of these should not be left to speculation, but undertaken by the Church and superintended by a committee appointed for that purpose.

The present volume labelled "The Confession of Faith," is rather formidable looking. To brace one's self up to resolve to take the volume in hand requires, here, no little fortitude, especially if it is not a task which must be accomplished. That volume contains the subordinate standards of the Church, of which the Confession of Faith is only a part. The Shorter, and also the Larger Catechism is published separately although it is one of these standards. It is highly expedient that the Confession of Faith should also be published separately. In good readable type it would not extend to a volume larger than the Forms of Procedure. The price could be reduced to ten cents. As it is the chief subordinate standard of the Church, she ought in faithfulness to her Head, in justice to herself, and in the intellectual interests of her members, the young especially, to provide an abundant supply of that most important document. Besides the members will be in a better position, than at present, to tell what their Church believes; and be better qualified to appeal to Scripture to defend Scriptural doctrine, and refute the calumnies of those who bespatter Calvinism and Presbyterianism.

J. B. S.

An Omission.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In the Historical Statement read at the laying of the Foundation Stone of Knox College, and published in the BRITISH AMERICAN PRESBYTERIAN, the name of the Rev. John Campbell, M.A., of Charles St. Church, Toronto, (now the Rev. Prof. Campbell, of Montreal) does not occur in the enumeration of those to whom the College is indebted for having discharged the duties of Lecturers. It is not necessary to say that this omission is unintentional. The college cannot be ungrateful to one so honourably connected with it, and who, at very great personal inconvenience, rendered it most valuable service during more than one Session.

Yours very truly,

WM. CAVEN.

Presbytery of Paris.

A meeting of this Presbytery was held in Guelph during the Synod, to dispose of the call from Chalmers' Church, Quebec, to Mr. Wright, of Ingersoll. Mr. Wright stated that, on public grounds, he thought it his duty to accept the call. Mr. McTavish moved, seconded by Mr. Chisholm, Elder, "That notwithstanding that Mr. Wright has intimated that, on public grounds, he felt he should accept the call to Chalmers' Church, Quebec, and notwithstanding that the Presbytery are fully satisfied as to Mr. Wright's suitability for that field, yet considering the peculiar circumstances of the congregation of Erskine Church, Ingersoll, the Presbytery refuse the translation. It was moved in amendment by Mr. Cochran, seconded by Mr. Sutherland, Elder, "That in view of Mr. Wright's expressed statement, that he thought it his duty, on public grounds, to accept the call, the Presbytery agree to this translation, while, at the same time, sympathizing with the congregation of Erskine Church, Ingersoll, in their peculiar circumstances." The motion was carried by a majority over the amendment, and Mr. Wright retained in his present charge.

The Pastor and People.

Becher's Yale Lectures on Preaching.

THE POWER OF THE INVISIBLE.

I am to speak to-day of the power that lies in the invisible, of men's relation to the doctrine of a future life, and of the use of the doctrine of man's continued life in your ministry.

Paul, in showing by argument the superiority of the moral forces over the physical, somewhere speaks of God's choosing the things that are not to bring to naught the things that are; that is, of his using the forces above our natural senses, the super-sensuous truths of the other life, the invisible truths of man's spirituality, to overcome forces having an outward manifestation. These unseen powers are stronger than the embattled forces of matter, whether in the household, in society, or in the church.

When we turn to the New Testament we meet with precisely the antithesis of this. The New Testament is steeped in the doctrine of a continued existence. The great after-life overhangs the world as the sky overhangs the earth, and all good is nurtured and brought out by it as the products of the earth are nurtured and matured by the sun.

A belief in immortality affects the conscience. Ethics, when the conscience, but the belief in a continued existence throws it upward and outward, makes the sense of right and wrong larger than rules, tears it from localities and all specialties, makes it a part of the constitution of things, and gives it an infinite scope.

class itself. Men of genius are irresistibly drawn to men of genius, the rich to the rich the noble-born to the noble-born. So there is a perpetual stratification. There is no harm in this, provided the higher class is always drawing up the lower. There must be some way in which the men above can make up the deficiencies of men below.

The other life is presented in the Scriptures both in light and shadow. In the New Testament the use of the bright side is immensely in disproportion to the use of the dark side, as it should be. Fear works to repress. There is no aspiration in it; yet we should not shrink altogether from presenting the fearful side.

The revelation of the life to come is pictorial and not literal. It is addressed to the imagination, and constitutes a grand auroral fresco in the temple of truth. The inspired writers have taken the best things of earth to make up the picture of heaven. Not the least of these best things were the negation of many bad things.

When we begin life, heaven is like the pictures on the ceiling of a cathedral. It tires the boy's neck to look up at them, and they don't please him much when he does see them. Before long he associates the idea of safety with it, and heaven seems a good place in which to get away from hell.

until his little child goes up to open it for him. I have five who have gone up there, and thus become to me evangelists of the heavenly. So we build our heaven out of our griefs and pleasures, but we know that everything will be far better than we have sketched it.

Young gentlemen, if you would be successful in your ministry, you must deal largely with the invisible, the illimitable, the infinite, the absolute. These are the elements which men need to lift them away from the animal. We are born animals, but we are born again spirits, and we are to make our spiritual nature glorious.

In a recent lecture I emphasized the need of the study of mental philosophy in its practical forms, but you may be in danger of becoming a specialist in ethics. Some of the old preachers became such specialists. They were afraid to preach on morals, fearing they might lose the elevation that comes from the larger relations.

Here are three or four simple arguments for the expediency, wisdom, and safety of total abstinence from all intoxicants. Science does not contradict one of them. God's Word does not contradict one of them.

Married Forever.

"And I will betroth thee unto me forever."—Hosea ii, 19.

How wonderful and varied are the figures which Jesus employs to express the tenderness of his covenant love! My soul! thy Saviour! God hath married thee! Wouldst thou know the hour of the betrothment? Go back into the depths of a by-past eternity, before the world was, then and there thine espousals were contracted.

Postpone a present indulgence for a future good.

Left Luggage.

A friend said to me that a good man he named had died, and left £30,000.

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

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

"I mean just what I saw," I replied; "for surely it is a pity, w. . . the man might have sent it on before him, that he should have left his £30,000 behind him, for he will very likely never hear of it again."

"I remember," I said by way of explanation, "that some years ago, as I was travelling, I left my umbrella in the train; and when I found myself in the rain minus my umbrella, I said instinctively, and felt it too, 'What a pity that I should have been so stupid as to have left my umbrella in the train.'" And it is surely a great pity that it should be said of Christian people, he or she has died and left an enormous amount of substance in the train of this world, after allowing for the most liberal interpretation of 1 Tim. v. 8.

Honest Duncan Matheson once said to me, "What a pity that ——— should have left £60,000 to fall into the hands of the devil, for those who will get their hands over it are worldly people." Far better, surely, would it have been to have given Duncan the interest of it for his great self-sacrificing labors, and saved him from all anxiety about money; and instead of his being worked and worried perpetually into a premature grave, he might have been labouring in the gospel for many years to come, and greatly furthering the cause of Christ.

He said, I remember also, at the same time, "If ——— were ever getting back to this world for half a day, the first thing, I believe, she would do, would be to break her will." I suspect there are not a few dead Christians, who, if they got a chance to return to earth, would break their "wills," and bequeath the means they left to the Christ who died for them on Calvary.

It would be a curious sight to look into the Christian left luggage office, and also to see Christians arriving in glory without any luggage to speak of, when they were spoken of as great and wealthy people down here in the professing Church.

It is surely a pity that Christians do not lay out their money for Christ, and be their own executors, and thus send it on before them, for they would find they had been laying up treasures in Heaven: or at least make such arrangements with regard to their means that "their works should follow them."

We hear a great deal just now about the subject of sanctification. The world literally means separation; and we never have anything like an approach to divine sanctification until there is a practical separation between a man and his money. The proof that conversion is thorough is that it has reached down to a man's pocket, and that he spends his money for Christ, and His cause, helping valuable servants of the Lord in their work, and giving to the diffusion of the gospel as he has opportunity.

When we come into the Church by conversion we are consecrated to God, along with all we have, by the blood of Christ. When Aaron and his sons were made priests, it was by first having their ears, hands, and feet touched with blood, and then with oil; and this was symbolical of our separation from self and the world to God, by the blood and spirit of Christ; and as priests of old had no inheritance among the people of the land, so the priests (that is, all saints) of the New Testament period, are to have no inheritance here, but to look for association with a self-sacrificing cast out Christ, who gave up all and himself also for God's glory and man's redemption, and to be content with persecution, pilgrimage and poverty.

The test which Christ gave to the amiable rich man, who was such a good character naturally that Jesus loved him, was, "Sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow Me. But when the young man heard that saying he went away sorrowful, for he had great possessions" (Matt. xix, 21, 22).

Let every one who would not suffer shipwreck on the great voyage of life, stamp seriously into his soul, before all things, the great truth of the Scripture text, "One thing needful." Money is not needful; power is not needful; cleverness is not needful; fame is not needful; liberty is not needful; even health is not the one thing needful; but character alone—a thoroughly cultivated will—is that which can truly save us; and, if we are not saved in this sense, we must certainly be damned. There is no point of indifference in this matter, where a man can safely rest, saying to himself, if I don't get better, I shall certainly not get worse. He will unquestionably get worse. The unskillful part of his nature, if left uncultivated will, like every other neglected function, tend to shrink into more meagre vitality and more stunted proportions. Let us gird up our loins, therefore, and quit us like men; and, having by the golden gift of God, the glorious lot of living once for all, let us endeavor to live nobly.—Blackie's Self-Culture.

such expenses by the firm to which they belong, and to which they are so important, and it would be a sign of madness if such men were set to manual labour to support themselves, when they could bring business or wealth to the establishment by devoting all their time and energies to the promotion of its interests. "The children of this world are, in their generation, wiser than the children of light."

The apostle Paul is sure to be brought up here, and his conduct presented as a reason why Christian laborers should not be supported, because he wrought with his own hands and supported himself. It was noble in him to do it rather than be burdensome. But it was ill-judged of the Church of his day to subject him to that necessity, for the time he wasted making tents could have been used in preaching and writing; and who that has plenty of money would think himself justified in keeping it if he could set a Paul at leisure to give his full time for preaching the gospel, and writing his precious Christian epistles? It was noble in Paul to do what he did, but it was not very creditable to the Church to let him.

There are no doubt tens of thousands of pretended ministers of Christ who have mistaken their calling, and ought not to be supported; but this makes it all the more necessary to give good support to those who are manifestly called by Christ as his ambassadors, and whose successful labors in the conversion or edification of souls show the seal of the Holy Ghost upon their mission. It is only the spiritual mind that has drunk deeply into the spirit of the Christ of God which can enable us to understand the seemingly contradictory conduct and statements of the apostle Paul in 1 Cor. ix., and Phil. iv., for in the former he seems to refuse to have support, and in the latter he appreciates it, blames other Churches for imputation for not giving it and calls the Philippians gift an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. iv. 18).

We must distinguish between the mercenary and diabolical system of men entering the minister's office for a piece of bread, and the real Christ-given ministry. The former should not have a farthing from the saints of God; the latter should have liberal support, that they may give all their time to prayer, and to the ministry of the word.

A Lying Charge.

The late Bishop Andrews, in his last conversations, gave this charge, among others, to the preachers in his communion: Tell them I love them, and to be steadfast, immovable, always abounding in the work of the Lord; forasmuch as they know their labor is not in vain in the Lord. Tell all the Church I feel I have lived very imperfectly, but my hope and confidence are in God, and I hope to meet them in heaven. Tell the preachers not to neglect the Sabbath schools. The children are in an important part of the Church. The words of the Master are: "Feed my lambs."—London S. S. Times.

That's Enough for Me.

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother of one who had none

"Mother told me to whom to go before she died," answered the little orphan. "I go to the Lord Jesus; he was my mother's friend, and he is mine."

"Jesus Christ is in the sky. He is away off, and he has a great many things to attend to in heaven. It's not likely He can stop to mind you."

"I don't know anything about that," replied the orphan. "All I know is, He says He will, and that's enough for me."

What a beautiful answer that was! And what was enough for the child is enough for us all.

Divine Guidance to a Field of Labor.

When the Rev. Elias Cornelius was solicited to occupy a new field of ministerial employment, he sought direction from God, by His word, His providence, the wants of men, and the counsels of Christian brethren, with the greatest anxiety. He wrote to a friend, saying: "With my eyes turned to heaven, and death and the judgment before me, I am trying to ask, Lord, what wilt Thou have me to do? I desire to have my ears open to everything which is likely to make known His Will. Everything else appears to me comparatively of no moment. We had better be in our graves, than to be in any other field than that which He has chosen for us." This is the spirit which should fill the breasts of those who are going forth, in Christ's name, to guide sinners to the way of life.—Presbyterian Monthly Record.

One Thing Needful.

Let every one who would not suffer shipwreck on the great voyage of life, stamp seriously into his soul, before all things, the great truth of the Scripture text, "One thing needful." Money is not needful; power is not needful; cleverness is not needful; fame is not needful; liberty is not needful; even health is not the one thing needful; but character alone—a thoroughly cultivated will—is that which can truly save us; and, if we are not saved in this sense, we must certainly be damned. There is no point of indifference in this matter, where a man can safely rest, saying to himself, if I don't get better, I shall certainly not get worse. He will unquestionably get worse. The unskillful part of his nature, if left uncultivated will, like every other neglected function, tend to shrink into more meagre vitality and more stunted proportions. Let us gird up our loins, therefore, and quit us like men; and, having by the golden gift of God, the glorious lot of living once for all, let us endeavor to live nobly.—Blackie's Self-Culture.

Sabbath School Teacher.

LESSON XXI.

ISRAEL'S UNBELIEF.

Numbers 13: 1-10.

COMMIT TO MEMORY, v. 8, 9.

PARALLEL PASSAGES.—Ps. cvi. 24, 25; Jude v. 5.

With vs. 1, 2, read Neh. ix. 17; with vs. 3, 4, read Acts vii. 39; with v. 5, read Num. xvi. 22; with vs. 6, 7, read Jos. xv. 6-11; with vs. 8, 9, read 1 Kings x. 9; with v. 10, read Ex. xvii. 4.

CENTRAL TRUTH.—Unbelief shuts out of Canaan.

LEADING TEXT.—So we see that they could not enter in because of unbelief.—Hob. iii. 19.

We have seen more than once that the Lord has sometimes made concessions to his professing people, giving them the desire of their hearts; and such concessions have in them some element of correction.

This chapter is a case of point. Ch. xiii. describes the sending of the spies (v. 1), connecting it with the divine command. But God did not begin the thing, but the people, as we see by Deut. i. 19-22. The demand was urgent—"ye came near," and general, "every one of you." The word of God should have been enough, but the people demanded other assurance. Moses referred the matter to God, and there being nothing immoral in the act itself, they were allowed their way.

Twelve responsible men were sent, including Joshua and Caleb, faithful men; specimens of the fruits of the land were brought; but the majority of the delegation lost all courage (xiii. 31), disheartened the people (notwithstanding the protest of Caleb) (v. 30) by the account of the great warriors whom they saw (vs. 32, 33). At this stage our lesson begins.

We have two things in direct opposition, unbelief and faith.

I. UNBELIEF; whose? The peoples. Unbelief of whom? The Lord. What had he said? That he would give them the land—many times. They did not feel that he could do it, because they heard that before its "giant" the spies were as grasshoppers (xiii. 31)—a case of hyperbole, which explain to the pupils. They did not feel that divine power would be a match for the sons of Anak. They did not believe the word of the Lord; in fact they seem to have forgotten it altogether, and simply thought of their own fighting powers. Their thought had obviously been, "We shall conquer the land—not the Lord, for us." Strange! almost incredible! Not more so than that intelligent men should hear the gospel for years, and still be heard saying, "I am not good enough for heaven," showing that they have never taken in that Christ "receiveth sinners," and that his righteousness, and not ours, is the title to it.

Along with this unbelief, and springing out of it, we see some features that do not commend it to us, such in v. 1—(1), "all the congregation" crying and weeping all night. There was a pained, a perfect collapse, not only of all godly, but of all manly, feeling.

There was gross injustice—(b) (v. 2) in murmuring against Moses and Aaron. They were not the ambitious, self-seeking leaders, who had originated this movement, and persuaded the people to set out. The Lord had led them to this point, as indeed they owned in v. 3; so inconsistent is unbelief.

There was—(c) dreadful ingratitude. All the miracles, deliverances, promises, forgotten, and the actual imputation of the most cruel design to draw them so far for their ruin, and that of their children. And, as in all unbelief, there is great unreasonableness. The Lord work a series of wonderful miracles to draw them to Canaan for their ruin! And, indeed, if they were to be destroyed, they might as well be destroyed in Canaan as have "died in the wilderness." But this is the childish, petulant, passionate cry of "blind unbelief."

Mark its miserable shift (v. 4). "Let us make us a captain, and let us return into Egypt!" Before, they had made a calf to go before them into Canaan; now they would have a captain to lead them back to slavery! Is it any wonder that unbelief is called "folly?" (Is. xiv. 1) or its victims "simple ones?" (Prov. i. 22; xxii. 3).

The counterpart of this is found in all doubt, unbelonging fears, reliance on one's own strength, and despair when it fails, and all dependence on flesh on the part of those who set out in professed reliance on God. See, for example, Gal. iii. 3. Christ saves us not by giving us a start from which we go forward in our own strength, but by holding us up all the way through; he is "author and finisher" (Heb. xii. 2; Jude 24).

II. FAITH standing out on the dark background of the people's unbelief, in Moses and Aaron (v. 6), Caleb and Joshua. Faith is here seen praying to God (v. 5), pleading with men (vs. 6-9), and owned by God (v. 10).

(a) From Deut. i. 29-31, we see that Moses had done his utmost to restrain and encourage the people, but in vain. He and Aaron feeling their helplessness, cast themselves before God, openly, so as to show the people where their hope lay. Moses, at least, obtained strength to conquer self, and intercede for the people, as in vs. 18-17. See a like course in ch. xvi. 22.

When trial comes, unbelief rests in visible means, and when they fail, it sinks into despair. Faith calls upon God in the day of trouble (Ps. l. 15).

(b) Faith appears pleading with men, in Caleb, who had already done his utmost (ch. xiii. 10) to "still" the people, and in Joshua, who had been of the spies, and who, to show their grief at the people's sin and folly, "rent their clothes," the familiar and formal way among the Orientals of expressing horror and sorrow. They plead, that as God said, the land is a good land (v. 7), that if the Lord's favour is not turned away by sin, he will bring them into it (v. 8). "If he gives it, then we can subdue it." But they must not, as you, "rebel"

against the Lord. This they were doing in heart, by unbelief (see 1 Sam. xv. 23), and in act, by returning to Egypt, and in feeling, by fearing the Canaanites after God had promised victory. For the Canaanites would be "as bread," would be swallowed up by them (see Deut. xxxii. 39); their "defence," or shadow, or protection, was gone when God delivered them up (see Isa. xxx. 2, 3 for meaning of figure), so that they need not be feared.

"True faith rests on God's word," laughs at impossibilities, "makes nothing of self, everything of God. So saints feel that though the world, the flesh, and the devil, are strong, and they in themselves weak against them, yet that, through divine strength and grace, they can be overcome (John xvi. 33; Rom. viii. 37).

(c) Faith is acknowledged by the Lord. While Moses and Aaron pray, and the others reason with the people (though in vain, for the people proposed stoning them, and were restrained probably only by what "appeared"), the glory of the Lord showed itself visibly (v. 10) in the "tabernacle of the congregation." He interposes, and as on many other occasions, shows with whom he is pleased and with whom displeased. Let us learn that—

(1) Our warrant for believing, hoping, expecting heaven, and going forward towards it, is the word of the Lord.

(2) All unbelief hinders our progress in good, and is closely connected with fear, discontent, ingratitude, and worldly contrivance.

(3) The delays in the way of peace, joy, and "heaven begun" in a human soul, are usually not from God, but from the soul's defective faith, or positive unbelief. Unbelief will keep out of heaven.

(4) Faith in extremities will cry to God, and yet use all means of reasoning, persuading, and entreating, with men.

(5) God never lets faith go for nothing. He manifests himself unto his people, as he does not unto the world. See Moses pleading for Israel, asking mercy for them, and God delighting in mercy.

SUGGESTIVE TOPICS.

The spies—by whom sent—at whose suggestion—how by Moses—how by the people—how by God—how all statements true—the principle of sending them—their report—how it affected the people—why "cried"—their fear—its foundation—their rebellion—how against God—how against Moses—their complaint—their proposal—the course of Moses and Aaron—the minority of the spies—character of Caleb and Joshua—their advice to the people—founded on what—the effect—popular intention—the divine interference—in what form—the exhibition of faith, in prayer, in pleading with men, in power with God, and the lesson to us.

Maxims for a Young Man.

Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Keep good company or none.

Make few promises.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very snows of virtue.

Good character is above all things else.

Never listen to loose or idle conversation.

You had better be poisoned in your blood than your principles.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so virtuous that none will believe him.

Drink no intoxicating liquors.

Ever live, misfortune excepted, within your income.

When you retire to bed, think over what you have done during the day.

Never speak lightly of religion.

Make no haste to be rich if you would prosper.

Small and steady gains give competency with tranquillity of mind.

Never play at any kind of game.

Avoid temptation through fear that you may not withstand it.

Earn your money before you spend it.

Never run in debt unless you see a way to get out again.

Never borrow if you can possibly avoid it.

Be just before you are generous.

Keep yourself innocent, if you would be happy.

Keep yourself innocent if you would be happy.

Save when you are young, to spend when you are old.

Never think that which you do for religion is time or money misspent.

Read some portion of the Bible every day.—Counsels for Life.

"For Christ's Sake."

Thus we close our prayers. Is it a mere form? What does it signify? We have sinned, and can come to God through a mediator only. In the name of Jesus, we can approach the throne, and in no other. Deists have no access to God. No prayer avails which ignores Christ. But his name gives efficiency to the feeblest petition. "Whosoever ye ask in My name" is a broad assurance. Would the poor rejoice could they use a rich man's name at bank? We are more highly favored. "All things are yours," because Christ is your endorser. Let us use His name with reverence, love, gratitude, and faith. It is a great privilege. It is our guarantee of life, security, peace, and eternal rest. We should pray for abundant grace and glorious revivals on every hand, "for Christ's sake."—Selected.

Our Young Folks.

Our Own.

If I had known in the morning How wearily all the day The words unkind Would trouble my mind I said when you went away. I had been more careful, darling, Nor given you needless pain; But we vex "our own" With look and tone We may never take back again.

though in the quiet evening You may give me the kiss of peace, Yet it might be That never for me The pain of the heart should cease How many go forth in the morning, That never come home at night! And hearts have broken For harsh words spoken That sorrow can never set right

We have careful thoughts for the stranger, And smiles for the sometime guest, But not for "our own" The littler one, Though we love "our own" the best. Ah, lips with the curvilinear! Ah, lips with that look of scorn! 'Twas a cruel fate, Wore the night too late To undo the work of morn.

—Selected.

The Currant Bushes.

By M. E. G.

In a large, handsome city on the Neckar there was a merchant who lived in a fine house, to which was attached a large garden laid out in lawns and filled with noble trees. Only a small portion of the ground was reserved for fruit, flowers and vegetables. In this part of the garden was a neat, cheerful summer-house which from the spring time was the favorite resort of the merchant's two children, Carl and Martha. One afternoon in the month of June, when the currants were ripe, Carl and Martha went together into the garden to eat the fruit. There were plenty of berries, but Carl, who was very greedy, could not bear to have Martha pick from the bush he had chosen for himself.

"Pick yourself off," he said to her, "and pick from another bush. I do not want you here."

"But there are berries enough here, Carl," returned Martha; "you always have your mouth full."

"But why will you always eat where I eat?" asked Carl in a great rage.

"Because father has already often said, and again yesterday, 'When you eat currants do not go around to all the bushes! Pick from one, and then go to another.'"

"Ah! that is all the same thing," said Carl, peevishly. "Once for all, I will not have you here, for you always take off the ripest and largest right before my eyes!"

"You are a most disagreeable, envious fellow," retorted Martha. But Carl's answer was a box on the ear, which he immediately gave her, while his face became crimson with anger. Martha cried, and threatened to tell her father; and, sitting down in a corner, she began to make bitter, ugly faces at him.

Carl ate all alone until he was satisfied and then took his stick and hoop and commenced rolling it along the broad garden walk.

"Wait, I will spoil your fun for you," thought Martha. She stood up with a wicked look and placed herself so in his way that Carl could not roll his hoop. He threatened her several times with another box on the ear if she did not stop. But Martha was not afraid. She now brought a long bean-stalk and held it in the way of Carl's hoop every time it was rolling the best. At last he rushed angrily towards her, and tried to box and kick her, but she seized him by the hair. They soon struggled together, and in a few moments were both on the ground, acting as though they would like to kill each other.

At that instant their father suddenly came from behind a bush, where he had witnessed everything.

"Oh! oh! you, dear good children," he called; "how loving and kind I find you both! Yes, yes, this is really beautiful!"

Carl and Martha now let go of each other, sprang up, heartily ashamed of themselves, and commenced to complain of one another.

"Silence!" said their father, sternly. "This wicked behaviour shall not go unpunished. You are both to blame! I have been looking at you for a long time. Follow me to the summer-house."

Thus saying he took Carl by the right hand and Martha by the left and led them to the summer-house, into which they went very unwillingly, for there they thought they would receive the threatened correction. But it was not so. When they arrived at the place their father seated himself on a garden bench and obliged the two naughty children to sit near him. They were now very anxious to know what would happen to them, and did not venture to stir. Their father began:

"Children you both deserve to be punished for your quarrelsome, envious and revengeful conduct; you have committed a sin against God, against me, and against yourselves, and this punishment you shall not fail to receive. Should I let you off with a boxing, you will not grow any better, and will perhaps do the same thing again to-morrow. But if you would amend, you must understand and repent of the hatefulness and sin of your behavior. I will first tell you a story of my own life, by which you may learn that not only should brothers and sisters love and forgive one another, but that all men as children of God should think affectionately and kindly of each other; should also be reconciled to and forgive the offender—if another in anger, thoughtlessness or passion have sinned against them—as Christians, and as Christ our Saviour has said, not only seven times, but seventy times seven. He who

does not do this will not have his sins forgiven by our Heavenly Father, for he is a liar, and has every day when he prays in the Lord's Prayer; 'Forgive us our trespasses, as we forgive those who trespass against us. He whom God does not forgive is an unhappy man, who can have no prosperity, blessing, rest or joy upon earth, or ever get to heaven. Now, listen to what I am about to tell you. You know the beer-brewer Daniel?"

"Our neighbor?" asked Martha, "the pleasant man who comes over here almost every day and asks your advice in everything."

"Yes, yes, I mean him continued the father. "In early years it was not so. The man was poor, and did not like me, but several times did me all the mischief that he could. He never bought anything of me, tried to take away my customers, set the servants against me, destroyed my flowers, shot my pigeons, slandered me to all the people—in short, did everything he could to injure me."

"Why did he do that?" asked Martha.

"Because I once made a complaint against him for not keeping holy the Sabbath day. He did not close his tavern during divine service, but allowed all sorts of bad men to frolic, sing, and make a noise. I went over to him several times and begged him to forgive me if I had injured him, although I did not think I had, so that we might become kind, good neighbors. For my part, I had no ill-will against him, and would have done what I could to serve him. But it was useless. Daniel continued his old hatred against me, but he gained nothing by it. Through another person he soon fell into difficulty, and became a hater of mankind. Several times he had to pay an old debt, or be forced to sell his house. His mind was then greatly troubled. He ran around for half a day in desperation, going to all the people whom he thought had money, but no one would give it to him, for no one loved him. He did not come to me, but when I heard of his distress I took the money which he needed to our good clergyman, and asked him to give it to Daniel, but not to say that it was from me. With many thanks he gladly took it for Daniel's relief. Six months afterwards, when Daniel was in a condition to do so, he paid it back to the clergyman, saying,

"Thank God that I was helped that time! It was truly lucky. I have never succeeded so well as I have with that money. There has been a very blessing on it!"

"Now, because he said that," replied the clergyman, "I thought he should also know from whom the money came, that it was from his neighbor Bernhard, who had heard of his trouble, and had sincerely wished to aid him."

"What!" cried Daniel. "It is well! that you did not tell me so at the time; I might not then have received it!"

"Yes and still more," continued the clergyman; "the same man has also prayed for you, and therefore a blessing has come upon the money—what will you do now?"

"Oh! oh!" exclaimed Daniel, deeply mortified, "now I see that Bernhard is a good man and better than I. I will now go to him, beg his forgiveness, and ask him for his friendship."

"He did so, come to me, and we became friends, and have remained so till to-day. Daniel has become a better man. Now, children, you should also grow better. Stand up, and forgive all the wrong done to you, and be reconciled with a kiss."

Carl and Martha sprang up, for they were very much excited, and gave each other a hearty kiss of pardon.

"That is right, little children," said their father. "Now God and the angels rejoiced over you. But nevertheless the punishment must follow. Carl must not eat any more currants for two days, and Martha must knit for three hours, to-morrow, and the day after to-morrow."

The children received this kind correction patiently, for they now, for the first time, rightly understood what these beautiful words signified: "And forgive us our trespasses, as we forgive those who trespass against us."—From the German.

Harry's Lesson—A Hint for Mothers.

"Mamma, I am quite discouraged about my little Harry's training," said little Mrs. King, on her first visit to Western home after her marriage. "Whenever I tell him to do anything, he seems to make up his mind to do the opposite. He is so brave that whipping has very little effect on him, and when I attempt to reason with him, he only laughs. I have heard you say that all your children obeyed you before they were three years old, and Harry is three and a quarter."

"He is a very fine boy, Winnifred," said her mother, smiling, "and more than a match for you already in physical energy. You must rule him, if at all, through your superior powers of mind, not by arguments which he cannot understand, but by allegories and personifications. Try to direct his spirit of opposition to fight with those powers of the air, which are his natural enemies. Here he comes, the darling; how pretty he looks in that little Scotch suit! You saw much more neatly than you used, Winnie."

"I had need," laughed Mrs. King. "Between Harry and baby I seldom lay my needle down. Come and sit on my knee, Harry, and I'll tell you a story about a soldier."

"What was his name?" asked Harry, who had a dislike to the letter "s."

"His name is Mr. Disobedience. He is a very naughty soldier, and likes to tease little children. When their mamma asks him to do anything for her, he gives them a poke and says, 'Sit still!' and by and by, if they mind him, and often he chains up their feet and hands so they can't do anything their mamma wants, if they want to ever so much."

"I would like to knock down that naughty soldier," remarked Harry, doubling his fists.

"He feels just as brilly when people don't do what he wants, as if he had knocked them down. Now, next time when he pokes you and says, 'Sit still,' when mamma wants you to do something; or when he says, 'Get up,' when mamma wants you to keep still, you must say, 'Go away, Mr. Disobedience; I'm just going to mind mamma. I'll knock you down if you come teasing me any more."

Harry's blue eyes lighted with a new intelligence.

"Now, darling go to nurse. It's time for your bath, and you must not keep her waiting. Does Mr. Disobedience want you to stay here?"

"Go away, Mr. Disobedience," said Harry, resolutely; and off trotted the sturdy little fellow. "You'll come to hear my prayers, mamma?"

"Yes, yes, dear," said Mrs. King. "I am glad you thought of that plan," she continued, thoughtfully, when the child was out of hearing. "It really seems as if I might govern him so."

"It is not original with me," said her mother. "Once, when I was spending the evening with Mrs. Brown, one of her little girls began to fret over some slight trouble. 'O, Miss Clouds! Miss Clouds has come,' exclaimed her mother. 'You may chase her till she is quite away.' 'She's gone now,' said Emma, with a broad smile, 'just Miss Sunshine's here.' After the children were in bed, Mrs. Brown told me she had had great trouble with this fault, which reproach is apt to make worse instead of better, till she hit on this amusing remedy. I thought I would treasure up the lesson for you in case you needed it."—N. Y. Witness.

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 that face; 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 up 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.

No men are so oft in the wrong, as those who pretend to be always in the right.

MISPLACED CARE.—"Two things a master commits to his servant's care," said one, "the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return: "Sir, here are all the child's clothes, neat, clean, but the child is lost!" Much so with the account that many will give to God of their souls and bodies at the great day: "Lord, here is my body; and I am very grateful for it. I neglected nothing that belonged to its content and welfare; but for my soul, that is lost and cast away forever. I took little care and thought about it."—Flavel.

The Theological Hall Missionary Society, an association of United Presbyterians (Scottish) students, whose income last year, amounting to \$6,000, was devoted to the New Guinea Mission, propose this year to assist the Protestant American Church, especially in its efforts to establish a theological school at Adabazar, in Bithynia, 80 miles east of Constantinople. The Protestant American Church is an outgrowth of Bible distribution of the British Society, which began about 1820, and more especially of the work of the American Board. In 1846 the Protestant party was driven out of the Armonian Church, and in 1847 it was recognized by the Turkish Government. It is now divided into 4 unions, has 96 organized congregations, 4,000 communicants, and a total of 28,000. Their great want is a theological school. The field among the Armenians is a large one, as they number about three million souls.

Mr. Macintyre (United Presbyterian Scotch missionary) writes from Chi-fu, China, of the interest created by the visit of a European lady to Wei-hoan, an island town, to which missionaries have not as yet full access:—"Mrs. Williamson, the first foreign lady they had ever seen, was not molested, but was even positively feted. The offensive epithet altogether ceased during her visit, and in the streets and shops, crowded to see her pass, I did not witness a face which looked otherwise than complimented by her presence. In our family to which which she was invited as a way as forty women were assembled to see her. In Mr. Yang's house the ladies treated her according to the highest style of Chinese etiquette, and more than one grand house sent an inmate in full dress to take advantage to Mr. Yang's friendship and have a peep at the stranger. Mrs. Williamson is quite in Chinese as in English, and, as a result of her visit I give these words, which I myself heard from Mr. Yang's lips: "Mr. Lioley, he said, 'you have travelled far and in all weathers; you have been indefatigable in spreading the doctrine; get this lady has done more during her short visit than you gentlemen in three years. Were such a lady to settle down amongst us many would embrace your doctrine.'" The missionary evidently said to him: "Nund Lall, surely you do not believe all the absurdities of Hindooism?" "No, sir," was the reply, "nor does any one else who passes through the Mission School." The mission has received much encouragement from the government officials and has been largely assisted in funds by English residents.

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FRIDAY, MAY 15, 1874.

MEETING OF THE GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH.

The Fifth Session of the General Assembly of the Canada Presbyterian Church will be opened in the city of Ottawa, and within Knox Church there, on Tuesday, the 2nd of June next, at half-past 7 o'clock, p.m.

Commissions in favour of Ministers and Elders should be forwarded by Presbytery Clerks to the Clerk of the General Assembly at least eight days before its meeting.

The attention of Synod Clerks and of others is earnestly invited to the following Standing Orders and Notices:

Reports of Ordinations, Inductions, Licenses, Deaths, Demissions and Depositions, within the respective Synods, shall be sent by their respective Clerks, so as to be in the hands of the Clerk of Assembly at least eight days before the Assembly meets.

There shall be a Standing Committee on Business, consisting of the Clerks of the Assembly and of Synods and Presbyteries, who may be Commissioners, who shall arrange all such business as may be requisite, prior to the first diet of the Annual Meeting of Assembly; and such Committee, together with a minister and elder from each Presbytery, appointed by the Presbytery itself, shall constitute the Committee on Bills and Overtures; but in the event of no such appointments being made, such representatives shall be appointed by the Assembly.

All papers for the Assembly, or notification of the same, shall be transmitted to the Convener of the Committee on Business, at least eight days before the meeting of Assembly; and all such papers will pass through the Committee on Bills and Overtures before presentation to the Assembly.

The Convener of Standing Committees shall give in their Reports to the Committee on Bills and Overtures, not later than the second Sederunt of the Meeting of the Assembly.

William Reid, A.M. William Fraser, Joint Clerks of Assembly and Convener of Business Committee.

RAILWAY ARRANGEMENTS. Arrangements are being made with the leading lines of Railway, whereby members of Assembly will have tickets for 1/4 fare.

The C. P. Church at Gananoque is prospering under its new pastor. From a lengthened communication we learn that the inside of the Church building has been greatly improved; that the outside is now receiving attention, that the attendance is increasing, the finances flourishing, and everything going on most harmoniously.

Good Health.—Happy is the man who has that priceless gift of nature, and sensible is he who knows how to take care of it.

BRANTFORD YOUNG LADIES' COLLEGE.

We regard the movement for the establishment of a Ladies' College at Brantford of so much importance that we give in our present issue the prospectus in full with the list of subscribers so far as there have been as yet secured. It is exceedingly creditable to the friends in Brantford to be proceeding in the matter so spiritedly and liberally.

PROSPECTUS.

The want of a Presbyterian Seminary in Western Ontario for the training of Young Ladies has long been felt. In Church courts and through the public press this matter has frequently been discussed, but so far without any effective steps having been taken in the direction indicated.

It is now proposed to supply the lack by the establishment of a first-class Young Ladies' College in the Town of Brantford. The magnificent residence and grounds of the Hon. E. B. Wood, have been secured for the purpose, and the promoters confidently appeal for support and encouragement to the Ministers and Members of the Canada Presbyterian Church.

The location secured for the College is all that can possibly be desired as a home for Young Ladies. While offering the most complete retirement for study, it is at the same time within easy walking distance of the principal business streets of the Town, and commands a view of the surrounding country that cannot be surpassed for extent and loveliness.

To make the present building suitable for the college, a commodious wing will be added, which with the purchase of the house and grounds and furnishing of the entire building, will, it is estimated, cost a sum total of \$4,000.

Stockholders as far as yet secured in the Town of Brantford as follows: William Watt, \$2,000; I. Cockshutt, \$2,000; H. W. Brethour & Co., \$2,000; Thomas McLean, \$1,000; James Ker, \$1,000; A. Watts & Co., \$1,000; C. H. Waterous, \$1,000; G. H. Wilkes, \$1,000; William Grant, \$1,000; John Vienna, \$1,000; Herman Wiegand, \$500; Rev. Wm. Cochrane, \$500; Wm. McIntosh, \$500; John Tansh, \$500; A. Spence, \$500; Dr. Nichol, \$500; J. Sutherland, \$500; Robert Russel, \$500; J. Jenkins, \$500; George Foster, \$500; William Buck, \$500; R. G. Jackson, \$500; Terence Jones, \$500; Edy & Co., \$500; Alexander Robertson, \$500; C. Jarvis, Jr., \$500; Bernard Heyd, \$500; Charles Heyd, \$500; Subscribers under \$500 each, 8,000; total, \$25,000.

THE HEAVENLY VISION, AND OTHER SERMONS By Rev. Wm. Cochrane, Brantford. Toronto: Adam Stevenson & Co. 1871. Mr. Cochrane is well known as an able, zealous, and successful Christian minister. In his varied labours he is most indefatigable, and while attending assiduously to his own congregation, gives the Church in general the benefit of a very large amount of work, through the pulpit, platform, and press.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW. The April part of this standard periodical, recently published, is a highly valuable one. The topics discussed are important, and the treatment of them is done with eminent ability.

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taxation of Churches, Colleges, and Charitable Institutions." Here, as on all the other subjects, there is a good amount of sound, just thinking. 9. "The discomfiment of Troy." An interesting disclosure by shaft sinking recently, respecting that very ancient city and monarchy whose besiegement was the subject of Homer's renowned poem, the Ehad. The usual short miscellaneous notices follow, attractive to lovers of new publications. Subscribers for the present year from January, can still be supplied at the modified price of \$2.25, by applying to the Rev. A. Kennedy, London, who also desires to be notified that if any subscribers have not received April No. by sending him a postal card it will be attended to.

Presbytery of Simcoe.

This Presbytery met at Barrie, on Tuesday, May 6th. Present, seven ministers and one elder. Dr. J. B. Fraser, having applied for license, was examined in Latin, Greek, Philosophy, Theology and personal religion. The examination was sustained as highly satisfactory, and the Presbytery agreed to apply to the General Assembly for leave to take him on trial for license.

It was agreed to adopt and transmit an Overture to the General Assembly respecting the BRITISH AMERICAN PRESBYTERIAN to the following effect:—

1. "Whereas it is of great importance that a newspaper should be published in the interest of the Canada Presbyterian Church.

2. And whereas such a newspaper called the BRITISH AMERICAN PRESBYTERIAN is being published by private enterprise.

3. And whereas the said newspaper is doing a good work by the publication of religious matter, and ecclesiastical intelligence, and by the gratuitous insertion of the proceedings of the Church Courts

4. And whereas, in the opinion of the Presbytery, the Church ought to support by all means in its power the enterprise of the publishers, so as to promote its efficiency and usefulness.

5. And whereas the General Assembly of one thousand eight hundred and seventy two did favourably express an opinion respecting said paper, and did commend it in the following deliverance:

"That the above mentioned paper be recommended to the ministers and members of the C. P. Church as worthy of their hearty support.

It is therefore humbly ventured to the venerable, the General Assembly of the Canada Presbyterian Church that it may take into consideration whether the countenance and support of the Church may not be extended to the proprietors of the BRITISH AMERICAN PRESBYTERIAN by employing them to do the printing required by the Church, in whole or in part, provided the work be done by them as well, as cheaply, and as expeditiously as by others.

A notice was received from the Presbytery of Montreal, intimating the intention to apply to General Assembly for leave to admit as a minister of the Church, Rev. John McLeod of the Presbyterian Church of Australia. Other business was unimportant.—Rob. Moodie, Pres. Clerk.

Obituary Notice.

Died March 21st, 1874, in Stanley township, Mrs. Geo. Forrest.

The subject of this sketch was born in the parish of St. Fergus, Scotland. She was the child of pious parents, who endeavored by precept and example to train up their family in the fear of the Lord. She was also privileged to be under the pastoral charge of a goodly minister who took especial care to lead and feed the lambs of the flock. She was early brought to Christ and henceforth to the end of her life witnessed a good profession, manifestly "growing in grace and the knowledge of God."

In the year 1849 she came to Canada, and on July 3rd of that year was united in marriage to Mr. Geo. Forrest in Whitby, by Rev. Dr. Thornton. In the autumn of 1850 they removed to Stanley township where the remainder of her life was spent in the busy routine of a farm, uneventful save as it was enlivened by the joys and sorrows that fall to the lot of all.

A good housekeeper, she did "with her might whatsoever her hands found to do." But while neglecting no household duty she yet found time to visit the sick, the dying, and the distressed, to relieve the necessities of the poor; to take a active part in any project of a benevolent or religious nature; to uphold the hands and heart of her beloved pastor by her prayers and sympathy; to counsel the erring; "to confirm the wavering and establish the weak. For these duties she was eminently fitted both by nature and grace, and in the exercise of them she took great delight. She was no laggard in her Master's vineyard, and although of the most unobtrusive disposition, allowed no opportunity to escape her of "speaking a word for Jesus," and there remain some who owe the conversion of their souls under God, to her faithful loving dealing with them. She took great interest in the Sabbath school, and at much inconvenience, was a regular and pains taking teacher, at all times ready to further its interests in any way.

Her last illness was a long (two years) and excessively painful one, but borne with the most exemplary fortitude and sweet

submission to the Father's will. It was only when extorted from her by intense agony that she allowed a groan to escape her. In this furnace of suffering she was refined as silver is purified by fire, and the Christian graces shone in her more brightly as the end drew near.

Ever considerate of others even in the midst of her sufferings she would not allow them to sit up with her till the night before her death, and would assist them on their lying down to rest. When the poor tortured body was unweary with the restlessness of death, a few words of prayer by some of her attendants, the singing of a psalm or the reading of a passage of Scripture would tranquillize the weary nerves, and for a few minutes soothe them to comparative ease. No doubts or fears were allowed to disturb her mind but divested of every shred of self trust, her soul was filled with calm settled faith in the Saviour who had sought her, and she has left behind her many a precious testimony of the presence of Jesus with her in the dark valley. Deeply attached as she was to her husband and children yet for many weeks before her death she was enabled to submit herself to all the will of God concerning her and to look forward with sweet resignation to the snapping asunder of every earthly tie. On the day before her death she took an affectionate farewell one by one of her family and some attached friends who were present—charging them to live for Jesus and to meet her in heaven. Many sweet sayings that fell from her lips at this time might be given, but it would too much enlarge the limits of this necessarily brief sketch, they are embalmed in the memories of those who heard them.

An industrious faithful loving wife, a tender, devoted mother, a sincere, affectionate friend, an exemplary and useful member of society, a prayerful, humble, zealous Christian, her loss will be sorely felt and deeply mourned by all who knew her.

"A READER" ONCE MORE.

Editor BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR.—Why did you not flatly reject my communications, or, at least, weed them of the verbal thorns and thistles that seem to have so pricked and pained your thin-skinned fastidious correspondent "Philo's"? You can testify that I have never sought favor at your hands, nor called for quarter at the hands of my opponents. I may here state that my wish for the success of the "PRESBYTERIAN" is only subordinate to that of seeing it ever the frank and fearless advocate of principles and practices sanctioned by Scripture, and, of course the uncompromising enemy of whatever is subversive of God's glory and human weal both as regards the present and the coming. Alas for its success when it shall admit to its columns the bane and excludo the antidote, even though the latter should not be so savory as errorists could wish. There are necessary and valuable medicines that defy all attempts to render them pleasant to the palate of the patient. Was there ever an erring urechin faithfully corrected who did not think the rod unsuitable and the stripes heavier by a great deal than the case required? Would any terms or style have satisfied "Philo's" that conveyed blame for his attack on temperance men and measures, and for his implied endorsement of the rancious liquor traffic? I wot not. His whim would be uttered all the same. A Reader, while ever careful to put down nought in malice, does not hold his stylus or pen in a gloved hand; nor does he intend to do so, and especially when called on to rebuke the propounders of wrong principles, or the abettors of evil practices, among the latter "Philo's" has deliberately taken his place. He may induce you to close your columns against aught from my hand. Well, be it so. Such result would be no loss to me, and according to "Philo's" would be a gain to you; if so, his judgment on this is much more sound than on the liquor question. That you receive less angular, smoother communications than mine is readily admitted, but any more honest or less malignant is fearlessly denied. That namby, pamby, goody style of writing that would probably please "Philo's" (Grecian in name though he be) I utterly detest, as at best essentially silly, and in most cases morally dishonest. Were our utterances, oral and written, characterized by more directness and downright honesty there would be less jangling and misapprehension amongst us. Words are put to a base use when employed to hide our real thoughts, instead of uncovering and clearly conveying them to others.

Last I should not have another opportunity, allow me to say a word or two regarding some of the changes in the last letter of "Philo's." He says that I use "too freely terms which are not very complimentary, nor true either, according to the views of others." "Complimentary" assuredly not; nor intended to be so. It would be not only absurd but insulting to compliment any one, even "Philo's," for holding wrong principles and pleading for wrong practices. But that the terms I used were truthful and appropriately employed every one of them, I will leave to any jury of educated men, provided they have not recently engaged in the liquor traffic. Let me recommend "Philo's" to devote a little time to writing on a list of all the "uncomplimentary" terms and hard sayings contained in the Gospels and Epistles, that so offended the Scribes, Pharisees, hypocrites, Judaizing teachers and other

errorists and evil doers in apostolic times. Then perchance he may feel a little more tolerant of my verbiage. But Mr. Editor is it not laughable to be lectured on "ungentlemanly and unchristian language" by one who pleads for letting alone a traffic that has caused and is causing more "ungentlemanly and unchristian language" and wicked deeds than than any or all other agencies of the evil one? Fly on such conduct!

"Philos" further says that I did not "deign to notice" either the letter of "Another Reader," or that of the Rev. Mr. Anderson, very true; and just because it seemed to me that there was nothing in either [requiring reply, unless I wished to quibble about words and trifles—a thing to be scorned. By the by "Another Reader" did rather a good thing; he gently rebuked me for writing a letter longer than he liked, after I had advised you to insist on your correspondents being brief. This was the only inconsistency he made out. I now thank him for it, better late than never. As for Mr. Anderson's statement, that I had "missed the gist" of a passage in Romans, I did not deem it necessary to re-assert and give reasons for my opinion, feeling pretty sure that on re-reading the passage, in its connections, he would find that my statement indicated the Apostle's design more truly than he at first was aware. And moreover he said so many good things in his letter, and said them so well, bating a little hesitancy, that I felt not unwilling to quietly submit to his gentle rap over the fingers, seeing it pleased him to deliver it. I am glad to observe that he has taken certain Beecherisms to ask, though I have not had time to persecute his criticisms. It is to be hoped that he will speak with less of bated breath in dealing with the exceedingly slipshod statements of that popular spouter than he did with the benevolent but unscriptural theory of "Canadensis."

A READER.

Ontario, 4th May, 1874.

P. S. You are really to be pitied Mr. Editor, having to do with a batch of correspondents who either cannot or will not write so as to please everybody. You have only to speak the word to get get quit of one them, viz.

A READER.

Synod of London.

This Synod met in St. Andrews Church, London, on Tuesday 5th of May, at half-past 7 o'clock. After devotional exercises, the retiring Moderator, the Rev. W. King, preached an able and eloquent sermon from Romans 8:34 on the Intercession of Christ.

After the sermon Mr. King descended from the pulpit, and by prayer constituted the Synod in the name of the Lord Jesus Christ, the only King and Head of the Church.

The Rev. R. H. Warden, at Bothwell, called the roll, about 100 delegates responding to their names.

Mr. Warden read a letter from Rev. Dr. Waters, resigning his position as Clerk of the Synod, owing to his removal to St. John, New Brunswick. The resignation was accepted, and on motion of Rev. J. Thompson, of Sarum, seconded by Mr. Warden, the Rev. J. Fotheringham, of Blanchard, was elected Clerk of the Synod in room of Dr. Waters.

A committee was appointed to prepare a resolution to be submitted to the Synod expressive of the court's appreciation of Dr. Waters' services.

The retiring moderator then briefly addressed the synod as follows:

FATHERS AND BRETHREN.—It now becomes my duty to resign into your hands the trust with which, by your great kindness, I was honored a year ago; and in doing so I beg to tender you my most sincere and heartfelt thanks for the unanimous expressions of love and confidence with which you were then pleased to favor me. No moderator had ever lighter and more agreeable duties than those which fell to my lot in my year of office. The spirit that prevailed at the last meeting of Synod was felt to be in every respect such as became a Court of Christ, where all the members love as brethren. I need not tell you, fathers and brethren, how highly I prize your confidence and esteem. I take it not only as a token of affection towards myself, but I take it as your answer to the vile slanders heaped upon me by the hired organs of an unprincipled and venal press. Again I thank you for your great kindness, and now call upon you to appoint my successor.

On motion of Mr. T. McPherson, seconded by Mr. R. Hall, Mr. A. A. Drummond, of Shakespeare, was unanimously elected moderator of the Synod for the current year.

On taking the chair Mr. Drummond briefly addressed the court, referring to the difficulties of the position, especially in succeeding such a moderator as the retiring one, for "who the said; can come after the King?" (Rev. W. King).

A cordial vote of thanks was tendered Mr. King for his services during the past year.

Mr. Warden, and convener of the Business Committee, submitted a report recommending an order of business, which was adopted.

On his motion the following committees were appointed:

To examine the following Presbytery Records: London—Messrs. Becket, Young and W. Dunn. Chatham—Messrs. Hall, McQuig, Waddell and J. Jackson. Huron—Messrs. Crosby, Duncan and P. McCallum.

To receive Elders' Commissions—Messrs. Goldsmith, Walker, Dr. Proudfoot, Mr. J. Ross (Warwick) and W. Grievie.

On the State of Religion—Messrs. J. Scott, Cuthbertson, Mitchell, McPherson, King, Ross, Ferguson, Moffat and Boll.

The Synod then adjourned to meet next morning at 10 o'clock.

WEDNESDAY MORNING AND AFTERNOON.

The Synod met this morning at 10 o'clock. The first hour was spent in devotional exercises, the following members taking part: Rev. Messrs. Drummond, Goldsmith, Adam and Duncan.

The first business taken up was a reference from the Presbytery of Chatham about the Rev. C. Chiquy, of St. Anne, Ill.

A lengthened discussion took place as to the formality of the proceedings of the Presbytery in regard to the reference.

On motion of Mr. McLean, seconded by Mr. McQuig, the reference was received.

After further discussion, it was moved by Mr. T. McPherson, seconded by Mr. Lamb, that the reference be returned to the Presbytery of Chatham to deal with as they see fit. Agreed.

Messrs. Warden and Scott were appointed to audit the Books of the Treasurer, the Hon. A. Vidal.

The Synod then proceeded to discuss the following topic: "The necessity of adopting steps to enlist more heartily the sympathy of our people in the general work of the Church." The discussion was introduced by Mr. T. Macpherson, and taken part in by Messrs. Drummond, Dr. Proudfoot, Gracy, Goldsmith, Warden, Ross and Sutherland, and was closed by the adoption of the following Resolution which was moved by Mr. Duncan, "that the ministers of this Synod be enjoined to give information at regular intervals, from the pulpit, regarding the Church's work, with a view to stimulate the liberality of their congregations."

The Synod took up an appeal of the Rev. J. W. Mitchell, of Mitchell, against a decision of the Presbytery of Stratford against a point of order. Paras being called to the bar, there appeared Mr. Mitchell and the Presbytery of Stratford. Mr. Mitchell was heard on his own behalf, and Messrs. McPherson and Drummond on behalf of the Presbytery of Stratford. Before coming to any decision the hour of adjournment arrived, and the Synod adjourned to meet in the evening at 7:30 o'clock.

WEDNESDAY EVENING.

The Synod again met at half-past seven o'clock in the evening, the Rev. J. Baird leading in prayer.

The Synod resumed consideration of the appeal of Mr. J. W. Mitchell against the finding of the Stratford Presbytery.

Mr. Warden moved, seconded by Mr. J. B. Duncan, that the appeal be sustained and Mr. Hall's amendment declared to have been competent. Carried.

Parties were recalled when the decision of the Presbytery was announced.

The Presbytery of Stratford was permitted to retire for a little to decide whether they will acquiesce in the decision or protest and appeal to the General Assembly. On their return they signified their submission to the finding of the Synod.

There was then taken up an overture from the Presbytery of Chatham against the formation of a Ministers' Mutual Benefit Association.

The overture with the accompanying regulations of the proposed association, has already appeared in our columns.

Mr. R. H. Warden was heard in support of the overture. He at some length explained the object of the scheme, and pointed out its advantages. 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 very small sum, two, three, or four dollars, was required at one time, upon the death of a member. Again, 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.

Mr. Goldsmith spoke with great effect in support of the overture, and concluded by moving, seconded by Mr. J. Gray, of Windsor, that the Synod adopt the overture and transmit it to the General Assembly.

Dr. Proudfoot also spoke strongly in favor of the principle involved in the overture, but desiring time to consider minutely the details of the contemplated scheme, he moved in amendment that the overture be transmitted to the General Assembly, with the recommendation that it be favorably considered.

Messrs. Robb, MacDonald and others favored the proposed scheme, and after discussion the vote was taken and the amendment carried.

The committee appointed for the purpose submitted the following resolution as to Dr. Waters' resignation, which was adopted. "In accepting the resignation, the synod records its grateful recognition of the diligence and fidelity with which he discharged the duties of clerk, its regret at the loss of his services by his removal to a distant Province, and its hope that his labors in his new sphere may be greatly blessed."

Mr. J. W. Mitchell submitted the report of a committee for the purpose of devising a scheme to carry on Evangelical work. The following were its recommendations, which were considered seriatim on motion of Mr. Warden:

(1.) That a standing committee be appointed under the designation of the Synod of London's Committee on Evangelistic

work, which shall also serve as the Synod's committee on the state of religion consisting of—members. Adopted.

(2.) That sessions desiring to hold Evangelical services be requested to communicate with the committee with a view to secure assistance in carrying them on, whenever such assistance may be deemed necessary. Adopted.

(3.) That all ministers willing to aid in this department of the Lord's work be requested to make known to said committee the services they may be able to render from time to time.

On this recommendation an interesting discussion arose, which was taken part in by Messrs. McKinnon, Ross, D. Gordon, McMillan, Duncan, McDonald, Dr. Proudfoot. Adopted.

(4.) That Presbyteries be requested to report to said committee the state of religion within their bounds, what special work (if any) has been done, and with what results, at least eight days before each meeting of Synod. Adopted.

(5.) That said committee be instructed to report annually to this Synod. Adopted.

The following resolution was then passed as moved by Dr. Proudfoot:

That in adopting the report in committee the Synod design is not to reflect on the efficiency of the regular and ordinary means of grace, nor to introduce any new agency for the edification and extension of the church, nor to stimulate on people to commence a system of extra-ordinary religious services, but merely to indicate and provide a constitutional agency by which special services may be conducted and regulated in cases in which, considering the wants of the people on the evidence and special manifestations of the grace of God, Sessions may consider desirable.

On motion of Mr. R. H. Warden, seconded by Dr. Proudfoot, the following was the committee appointed on evangelistic work:—

The following committee on Evangelistic work was then appointed: Messrs. J. W. Mitchell (Convener), J. Scott, J. R. Duncan, H. Gracy, T. Goldsmith, R. McKinnon, W. King, R. Hamilton, J. Baker, and F. McLurg, Ministers; and Messrs. A. L. Argo, D. Waters, A. Barlett, and J. T. Boyd, Elders.

THURSDAY MORNING.

The Synod met this morning at 10 o'clock. Mr. Arch McLean leading in prayer. The committees appointed to examine the records of the Presbyteries of Chatham, Huron, Stratford, and London reported that they were carefully and correctly kept, and as such they were ordered to be attested. The Synod then proceeded to consider a memorial in regard to the formation of a Female Presbyterian College in the city of London. The memorial was read by Dr. Proudfoot, and is as follows: To the Reverend the Moderator and remanent members of the Synod of London to meet in London, and within St. Andrew's church, on the first Tuesday in May, 1874, the memorial of the undersigned respectfully sheweth. That whereas no suitable provision has yet been made by the Legislature of the Province of Ontario for higher female education: while the Denominational Female Colleges in this section of the country are so sectarian in their character, and in other respects so undesirable, that our people cannot rightly take advantage of them, and whereas private female schools are inadequate to meet the wants of our families, and too costly to be within the reach of many anxiously desiring a superior education, it is our intention to endeavor to form a Joint Stock Company for the purpose of sustaining a female college of a high order, which will be under Presbyterian auspices, although open to young ladies belonging to other denominations who may choose to avail themselves of it, and whose religious principles, and whose right to attend the various churches which their parents or guardians may approve of shall not be interfered with; whereas it is our most earnest desire and request that your Reverend Court will take our proposal into your favorable consideration, and give such advice and encouragement as in your judgment shall seem most fit, and your petitioners will ever pray. Signed by John J. A. Proudfoot, Thos. Gordon, Robt. Scott, J. T. Boyd, N. McKinnon, Dr. Proudfoot referred to the existence of two female colleges in London, the Episcopal and Roman Catholic, and pointed out the undesirability of the daughters of our people attending either of these. He spoke of London being a center of wealth and influence and urged the desirability of instituting a Ladies' College in the city, under Presbyterian auspices, he pointed out the advantage that would arise therefrom, and the feasibility of the plan. The design is to form a Joint Stock Company and the hope was entertained that it could soon be placed on a paying basis. Rev. J. Scott, London, also supported the memorial, referring to the urgent necessity of an institute of the kind. After several members had expressed their approval of the scheme, a committee was appointed to prepare a finding for the Synod and were allowed to retire for this purpose. The committee were Messrs. Baird, Goldsmith, Duncan and Dr. Proudfoot. The committee afterwards reported the following as their finding, which was unanimously adopted by the Synod: That this Synod had with great satisfaction the proposal to form a joint stock company for the purpose of erecting and sustaining a Female College of a high order in this city, under Presbyterian auspices, open, however, without ecclesiastical restriction, to all who may choose to attend it, believing that this will meet a want long and deeply felt; and, therefore, express its cordial approval of the enterprise, and commend it to the support of our people who may so inclined to take stock in the company, and to the confidence of parents wishing to secure for their daughters a liberal education. It was agreed to hold the next meeting of Synod in the First Presbyterian Church, London, on the first Tuesday of May, 1874, at half-past seven o'clock. The Synod then proceeded with the consideration of the report on the State of Religion, which was given in by the Rev. J. Scott. The report included returns from all the Presbyteries in the bounds. It showed a considerable increase in the membership, as also in the

liberality of the congregation indicated a decrease in intemperance and Sabbath desecration, heralded the growing worldliness of spirit, and referred to hopeful indications among the young as well in two or three congregations where special meetings have been held during the year, and much good done. Mr. Warden moved, seconded by Mr. J. Gray, that the report be received, its recommendation adopted, and that the clerk be instructed to forward the reports of the respective Presbyteries and Sessions to the Convener of the Assembly's Committee on the state of religion. Carried. Mr. Warden reported that he had examined the books of the treasurer and found the same correct. The report was received and the thanks of the Synod tendered the treasurer, Hon. A. Vidal. It was agreed on motion of Mr. F. McQuig that the salary of the clerk be \$100 per annum. A number of items of business were laid on the table till next regular meeting. On motion of Mr. Warden the thanks of the Synod were tendered (1.) To the Christian friends of London for the hospitality extended to its members during the present meeting. (2.) To the Trustees of St. Andrew's Church for the accommodation afforded. (3.) To the accommodation committee, and especially to its convener, J. T. Boyd, Esq. (4.) To the Great Western and Grand Trunk Railways for the reduction of fare to the members of the Synod traveling by their respective lines. The Synod was then closed with prayer, and the pronouncing of the Benediction by the Moderator.

Synod of Hamilton.

The Synod of Hamilton in connection with the Canada Presbyterian Church met in the First Congregation Church, Guelph, on Tuesday evening at 7 o'clock. There was a fair attendance of Ministers and elders. The Rev. Mr. Middlemiss, of Elora, the retiring Moderator, presented an excellent and practical sermon from the words 1st Thess., 1st and 5th. At the close of the service the Synod was constituted with prayer by the Moderator, after which the Synod Clerk, Mr. Cochrane, called the roll, and read over the list of transactions, removals and deaths that had taken place since the last meeting of the Synod. On motion of Rev. Mr. Torrance, seconded by Rev. Mr. Smellie, the Rev. John McMillan, of Mount Forest, was unanimously elected Moderator, and on taking the chair thanked the fathers and brethren for the honour they had conferred on him. On motion of Rev. Mr. Torrance, seconded by Rev. Dr. Barrie, a vote of thanks was unanimously passed to the retiring Moderator for the able manner in which he had presided over the deliberations of the Synod, and for the excellent sermon he had preached. After transacting some formal business, the Synod adjourned to meet on Wednesday morning at nine o'clock.

Wednesday, May 6th.

Mr. Murray, in the absence of the Convener, gave in a report on the state of religion, which was received. Mr. Murray was requested to tabulate the returns sent to the Committee and send a deliverance to the Convener of the Assembly's Committee on the state of religion, in time for the Assembly's annual report. An interesting conference followed on the state of religion, which was adjourned to the afternoon sederunt. Messrs. McCrae and McIntosh were appointed to audit the Treasurer's accounts and reported that there was a balance in hands of \$157. The Synod agreed to send \$100 to Mrs. Malcolm to aid the fund being raised for her in London, and appointed a committee consisting of Messrs. McTavish, Cochrane and McQuarie, to consider some plan in which she can be further assisted out of the Infirmary Ministers' Fund, prior to the meeting of Assembly. Mr. Cochrane addressed the Synod on behalf of the proposed "Presbyterian College for Young Ladies in Brantford." At the close of the address, it was moved by Mr. Wardrop, of Guelph, seconded by Mr. R. N. Grant, of Ingersoll, and agreed to:—"The Synod having heard with much satisfaction the statement of Mr. Cochrane in regard to measures that have been adopted for the organization of a Young Ladies' Seminary in Brantford, express their high approbation of the project—their sympathy with those engaged in it, and their sincere hope that it may be crowned with the largest success, and commend the institution to the confidence and support of the heads of families within the bounds." The Synod agreed to hold its next meeting in Knox Church, Elora, on the first Tuesday of May, 1874, at half-past seven p.m. The Moderator and Clerk of Synod, and Messrs. Wardrop, A. D. McDonald, Ministers, with Messrs. McCrae and Ferrier, Elders, were appointed a committee to suggest topics connected with the state of religion for the next meeting of Synod. An overture on the more systematic use of the Bible in our common schools, was supported by Mr. McTavish, but finally withdrawn, and a committee consisting of Messrs. McTavish, Grant, Torrance, McQuarie and Chrystal, Ministers, and Messrs. McCrae, Sutherland and Turnbull, Elders, appointed to frame an overture for next Synod on this question. Mr. Torrance to be Convener. The different Presbytery records were examined and attested in due form. An overture from the Presbytery of Bruce regarding certain alterations in the Home Mission regulations was read and supported by Messrs. Straith and Cameron. On motion of Mr. Cochrane, seconded by Mr. Torrance, the following resolution was unanimously adopted:—"That the overture be not transmitted in the meantime, but recommend the Presbytery of Bruce, to prepare in detail such recommendations or amendments to the present regulations of the Home Mission Committee, as they deem most practicable, and transmit the same to the Home Mission Committee for its serious consideration." The committee on the state of religion for 1874-5 was appointed as follows:—Convener, Mr. Lowry; and Messrs. McTavish, Farries, Middlemiss, L. Cameron, Murray, D. Wardrop and Blain, Ministers; and Messrs. McCrae, McIntosh and Cranston, Elders. The Committee on Sabbath observance for 1874-5 was appointed as follows:—Convener, Mr. R. N. Grant; and

Messrs. Fletcher, A. D. McDonald, Moffat, and Straith, Ministers; and Messrs. H. Young, Chisholm, Douglas and Campbell, Elders. On motion of Mr. Cochrane, seconded by Mr. A. D. McDonald, votes of thanks were tendered to the Christian friends in Guelph, the Committee of Arrangements, and the Ministers and Trustees of the First Presbyterian Church. After prayer by Mr. Straith and singing, the Moderator adjourned the Synod by pronouncing the Benediction.

Macnab Street Presbyterian Church, Hamilton.

The anniversary in May held in this Church last evening was, in every respect, eminently successful. The beautiful and spacious edifice was filled with an attentive audience. The Rev. D. H. Fletcher, pastor of the church, presided. He commenced the proceedings of the evening by giving out the 133rd psalm, which was sung by the whole audience standing. He then read the 55th chapter of Isaiah, after which the Rev. D. D. McCool, of Apsalter, closed up an earnest prayer. Mr. Fletcher congratulated the congregation on the happy return of their anniversary, and expressed himself as highly gratified at seeing so many present. He had no doubt whatever but that the meeting would prove both pleasant and profitable to them all, and that on returning they would feel thoroughly convinced that it was wise on their part to have attended. Two years ago he came to Hamilton, and he could honestly assure them that he had found it a most delightful place to live in. His people had shown great kindness to him since he became their pastor. The managers of the congregation had recently finished the interior of the beautiful mausoleum in a style that reflected great credit on themselves. For this and all other acts of kindness he heartily thanked the congregation. He trusted that while he continued to be their pastor God would give strength and grace to labor faithfully and successfully to promote their spiritual welfare. While lauding and praying for a large manifestation of the power of godliness among them, they had cause to thank the God of the Covenant that they were not left without some clear tokens of His favor. He then referred to the present condition of the congregation, stating that 76 new members had been added to the communion roll during the year, and 151 since the commencement of the present pastorate, two years ago. The number of members in full communion at the present time is 470. He spoke in terms of high appreciation of the valuable assistance rendered to the congregation, from its inception, by some of those who take an active part in the Eastern Presbyterian congregation recently organized, and expressed his earnest hope that God, who owned their labours in this congregation, would abundantly bless and prosper them in their new organization. After referring to the prayer meetings held in the congregation, to the Bible class attended by 127 young persons, to the Sabbath school taught by 38 teachers, he stated that the financial condition was very satisfactory. The total amount raised for missionary purposes during the year was \$1,789.40, and for all purposes, \$8,018.52.

LATE PER MEMBER.

Table with 2 columns: Purpose and Amount. For congregational purposes \$11 55, missionary 3 73, benevolent 1 91.

For all purposes \$17 19

He announced amid cheers that the collection taken up at the close of the service yesterday (Sabbath) amounted to the handsome sum of \$717, and hoped that at the close of this meeting it would exceed \$800.

The Rev. Mr. Ronnison, of Knox's Church, was then introduced. He congratulated the pastor and people on the happy return of their anniversary, which he understood was three-fold: first, of the opening of their church, of the settlement of their first pastor, and of the present pastorate. He might call this day their lucky day. He delivered an excellent address on the duty of every Christian laboring to advance God's glory.

Professor McLaren, of Knox College, congratulated pastor and people on the present healthy condition of the congregation, and rejoiced in the privilege of advocating the claims of the Foreign Mission Work before such a magnificent audience. It was a rare thing to see such an audience assembled in any of our churches on a week day evening. He gave a description of the mission work of the Church among the Indians, and in the island of Formosa. He concluded a very able address by showing in a clear and convicting manner the marvellous success which has attended missionary enterprise in heathen lands since 1851.

The last speaker was the Rev. Dr. MacVicar, of Montreal, who preached able and eloquent discourses on Sabbath. He commended the congregation for their admirable singing, and for the very liberal collections of yesterday. He delivered a really eloquent and powerful address on Romanism in Lower Canada, referring in some terms to the conduct of Protestant parents who send their daughters to be educated in Roman Catholic institutions.

The choir, under the leadership of Mr. John Wilson, sang some beautiful pieces of music with great taste and effect. The Chairman, on behalf of the congregation, thanked the speakers, the choir and the friends who were present from other congregations, after which the benediction was pronounced by Rev. Mr. McCool.

The collection at the close of the meeting amounted to \$80, making in all over \$800.

If you desire the love of God and man, be humble, for the proud heart, as it loves none but itself, so is beloved of none but itself. The voice of humanity is God's music, and the silence of humanity is God's rhetoric.

The Expediency of the Temperance Reformation.

BY HON. NEAL DOW.

An eminent and excellent divine of New York has suggested that the prosecution of the temperance reform is a mere matter of expediency, and that every man is at liberty to judge for himself, simply as a question of expediency and not of duty, whether his personal influence shall be friendly to that movement or against it.

It is not a little singular, I think, that the eminent and devoted men by whom the temperance reform was originated and carried on earnestly for many years, and up to the time of their death, should have missed that view of it; and in all their pleadings with the churches and the people generally, should have insisted upon the duty of every one to help this cause; duty to God and to mankind. I remember well the first temperance lecture I ever heard; it was by the Rev. Dr. Edwards. As I write his mellow voice is ringing in my ears. I see him before me now, as he stood then, urging in most solemn tones, and with tremendous power, the duty of every one, by his voice, his example, and his influence in every way to help deliver his countrymen from the dreadful sin, and shame, and curse of intemperance.

"Men and brethren, help," he said, "help! Many thousands of our countrymen, through a life of indescribable suffering and degradation, are passing on to a drunkard's grave, and a drunkard's eternity. Help! by your example and influence, help! You cannot innocently stand by indifferent, and see this ruin going on, of all things to these men, for time and eternity, when, by your hand, your example, you can help mightily to change it all." And there was a thrilling exposition of the doctrine, that when God shall make inquisition for blood, it will come out, whether through indifference, or the refusal to help by example and personal influence, ruin had overtaken any one. From beginning to end there was no suggestion of expediency, but on the contrary, the entire lecture was based on duty; duty was the warp and woof of it; and he held up before the audience, as a picture of the great day of accounts, when men must answer for opportunities neglected, and influence misapplied, as well as to positive deeds of aggravated evil.

At that time, rum selling was a lawful business, and many excellent and respectable men were engaged extensively in that trade. Several of these were present at Dr. Edwards' lecture; and from that day they abandoned the business, as a matter of duty, and not of expediency. Several years after, one of these persons told me his experience. He was a member of a firm, all of them members of an orthodox church, personally well known to me, and were on a large scale wholesale and retail dealers in groceries, in West India goods, and in all sorts of intoxicating liquors, and they were all present at the lecture. On going home, for some time not a word was spoken. At length he said:

"Wife, I'm thinking we ought to give up selling liquors, what do you think of it?"

"I wish you would," said the wife, "I think you ought."

"But it would ruin our whole business, we could not carry it on, I think, without the liquor part of it."

"No matter, give it up, and I will gladly go out washing for a living, if necessary, rather than you should continue in that dreadful trade."

"But I do not know what Mr. — and Mr. — will say about it."

"No matter what they say about it, I want you to get out of that dreadful business, and escape the curse that will certainly follow it; I've thought so for a good while."

"Well, wife, I will. I'll speak to them (partners) about it to-morrow."

And he did so. The partners had been impressed by Dr. Edwards' lecture precisely as he was; and had each come to the same conclusion about the rum trade. They were conscientious, Christian men, acting from a sense of duty; and as to expediency, they were confident that their business would be broken up and ruined. Duty to God, to their fellow men, to their own souls, to their Christian character, and their personal influence, demanded the abandonment of the trade in liquors; but expediency would urge them strongly to avoid that step, as certain ruin to their general business. From that day they abandoned the rum trade; they put their entire stock of liquors all out of the way, and sold no more. It was not easy for them to persevere, because many of their friends and business connections expostulated with them against a course which would certainly break up their business; but they persisted resolutely, and year by year afterwards, in taking account of stock, they could not see that their profits had diminished.

This serious step was taken by those men as an act of solemn duty to God and their fellow men; they thought by taking it they were sacrificing a very large and lucrative business, but in obedience to a sense of duty, they did not hesitate. Were these men mistaken? Were they at liberty, as Christian men to balance the matter of dollars and cents of loss and gain? As Christian men, were they at liberty to continue or not in the rum trade, according to their views upon the profit of it, as they might in the trade of salt, fish and sugar? Was it a mere question of expediency after all, and the act of these men a fanaticism, generated in their minds by the misdirected eloquence and the logic of Dr. Edwards? There are some questions, it seems to me, above argument, and this is one of them, whether it is the duty of Christian men and women to help, in every legitimate way, by voice,

example, and personal influence, in redeeming their countrymen from the awful curse and sin and shame of intemperance. It seems to me that every true man must feel it in his heart to be a duty; it isn't a mere matter of expediency; it can't be; if it were, then there's no God, no eternity, no accountability, on responsibility, and preaching is a sham.

Whence comes intemperance with its long train of infinite evils? From the drinking usages of society. Whence come these, and how are they sustained? Not from the denizens of Five Points, not from the Society of the "Sixth Ward," not from the Bowery boys—the roughs, rogues, and rascals of the country, but from the respectable portion of the people. The rowdies, roughs and ruffians of the streets, saloons, and taverns derive their early drinking habits from the better classes, the best classes of society, passed down to them through all the various shades and degrees of social life. In this work of establishing the custom, there is, and can be, no neutrality. Every man helps to do it by his example and his influence, or he does not. His example or influence must be on one side or the other. If it be true that intemperance comes from the customs of society and must ever do so—and that intemperance is a deadly sin against God—then it follows that to help or not to help in maintaining those usages; to help or not to help in overthrowing them, is not a question of mere expediency, but of the highest Christian morality and Christian duty. To any man who acknowledges accountability to God for the influence of his example of good or evil upon the society in which he lives, and who contributes by his practice to uphold the drinking customs of society, whence all the infinite evils of intemperance come, to him it is deadly sin, and expediency has or can have, no part nor lot in the matter.

Many years ago, a young preacher of uncommon talent, and great promise, for a few months supplied the pulpit of a distant church. The people were instructed and edified by his ministrations. He was earnest, eloquent and sincere. One day his text was, "He who knoweth to do good, and doeth it not, to him it is sin." The doctrine of his sermon was that no man can know what will be the result and effect of the various movements going on in society, against slavery, intemperance, and other evils, therefore to help or not to help, is not a question of duty, but of expediency. It was known at once that something was wrong about him; what it was, no one ever suspected. He kept on the even tenor of his way for a year or two, then whispers were afloat about him; then people spoke above their breath; then freely; he was decidedly intemperate. He was at the time a settled pastor over a large and most influential orthodox church, but he resigned his position, and gave himself up entirely to drink. He had no thought or care or desire for anything but drink. A wreck more helpless and wretched never was cast upon the shores of time.

And this was the way of it. He went to spend a long college vacation at the elegant home of an uncle, who was a famous preacher. He was at that time a teetotaler; but on his uncle's table was always choice wine; and there was much of the old time ceremony in the taking of it; the elevation of the glass, the graceful bow all round the circle; and there was the pleasant, gracious, flattering practice—flattering to a young, aspiring man by a learned and famous preacher—of touching glasses and pledging each other. And so the days, the pleasant days went on and on; our young friend was no longer a teetotaler, but a lover of wine, and of the amenities of the famous preacher's table, and of all such tables. He feared no danger—why should he? His uncle, the famous preacher, led the way, what should he fear? And so step by step, he became a drunkard; all his bright hopes for time were blasted; and eternity—?

He had a well cultivated and brilliant mind; a devoted wife and charming family; he was capable of reaching and filling well the highest positions in his profession, and of great usefulness and honor among men; but all were sacrificed for the demon drink. This devil was lurking always at his uncle's table, and in his uncle's example and influence, that famous preacher, and so this demon seized him and had him for his own.

Say, oh! thou eminent divine and famous preacher, were thy practice and example simply a matter of expediency, whereby thy brother's son was led to barter body and soul to the devil in exchange for drink?—Evangelist.

Boiled Wheat.

Excellent dishes for breakfast, dinner, or supper can be made from unground wheat boiled. The freshest and clearest wheat, with the plumpest kernels should be selected. The white and the amber-colored wheats cook the most readily, and they are also preferable on account of having a thinner skin. Time is saved, in picking it over, to have it first run through a smut machine and then washed, though the cooking over is indispensable. Put it to boil with five or six parts water to one of wheat, by measure. Cover close, and after it begins to boil set it where it will barely simmer. Cook it four or five hours, or until the kernels mash readily between the thumb and finger. Hard wheat of any kind will require still more time, and some kinds may be cooked all day without softening.

When done it should be even full of water or juice, which thickens and becomes gelatinous on cooling. Salt and send to the table warm, to eat with meats and vegetables at dinner. It can also be eaten by itself, trimmed with sugar or butter, or both, or syrup, or milk. It moulds nicely, and may be served cold at breakfast or supper, or it may be steamed up and served hot at breakfast. The long cooking it requires of course precludes its being served fresh at that meal. After it has once cooled, however, it cannot be made so soft and liquid as at first by any subsequent cooking. Like other starch, when it once sets it loses its liquidity.—Science of Health.

Strong Points for Total-Abstinence.

BY THEODORE L. CUYLER, D.D.

A great deal of time and strength have been wasted by some of our teetotalers in bootless controversies over a few doubtful texts of Scripture. The "six water-pots" of Cana would not hold half of the ink that has been squandered in the contest about the nature of the wine that filled those much belabored jars. Abstainers themselves differ in the interpretation of this passage. Some have contended that we have no proof that there was any more wine manufactured than the simple draught offered to the "governor of the feast." Even scholars differ over this miracle; for it is idle to deny that Moses Stuart, Albert Barnes, and Dr. Frederic Lees were scholarly expositors.

But why wrangle over a few difficult texts? It is quite sufficient for all practical purposes that God's Word pronounces "wine a mocker" and strong drink a deceiver. It is quite sufficient that it closes the "Kingdom of God" against the drunkard. It is sufficient that it proclaims that beautiful law of self-denial: "It is good not to drink wine, whereby our brother stumbleth." One of these passages teaches the danger of tampering with that which at the last biteth like an adder. The second one pronounces the doom of drunkenness. The third one unfolds a noble Christian principle, on which all who love others as they love themselves should be willing to stand in solid phalanx. These three principles are enough to base our moral reform upon; and it is a noteworthy fact that not one of these three principles is contradicted or even remotely doubtful by any other portion of Holy Writ.

Starting out with these impregnable principles, we find constant accessions of arguments for the prudence and wisdom of entire abstinence. The first one of these is found in the treacherous nature, the serpent quality of alcoholic drinks. They deceive the very elect. They make a man a bond slave before he dreams of it. He may set out with ever so clear a purpose to drink only "in moderation"; but his glass deepens and enlarges before he is aware. The stealthy appetite trenches itself in every fiber of him. He is as one falling "asleep at the top of the mast," and only awakes to his awful peril when he finds himself hurled off into the devouring deep of drunkenness. Many years ago an eloquent clergyman at P— began to use wine before entering his pulpit. He said that he "could preach better for it." Some of his discourses on the love of the dying Redeemer were masterpieces of pathetic oratory. But they were delivered under the stimulation of the wine-cup. At length he reeled as he entered the pulpit. When his disgrace became public and he was cited for discipline, he confessed, with bitterness of anguish, that nobody was so astonished to find him an inebriate as he was himself. How preposterous to say that that good but self-deceived minister of Christ deserved to be locked up in the penitentiary like a common thief. He should have had the voice whispered in his ear: "Let it alone. It is a mocker; who is deceived thereby is not wise." After his reformation this eminent minister never touched a drop. The grace of God always helps those who try to help themselves; but I don't believe that God ever promises his restraining grace to those who wantonly tamper with a treacherous temptation. And this insidious nature of alcoholic beverages is one of the most powerful arguments in favor of total abstinence. The risk is too fearful. There is such a risk even in handling this subtle tempter that it has been demonstrated from careful statistics in Great Britain that the average life of liquor-sellers is three and a half years less than that of other men. I wish it were thirty-three years less, and then no man would dare to deal out death by the dram.

This deceptive quality of intoxicants is one argument for the prudence of entire abstinence. Another one is found in the prodigious difficulty in reforming the hard drinker. Not over one-tenth are ever saved. A majority of those who have been temporarily reformed in the inebriate asylums afterward go back to their wallowing in the mire. Poor "Dick" Yates, the brilliant Illinois senator, was only one of the million who, having thrust their hands into the anaconda's mouth, were never able to escape. My friend Gough assures me that, after thirty years of Christian living, he cannot trust himself near a bottle. There are men and women who cannot reform. I speak advisedly, after twenty-five years of constant dealing with cases of liquor-drinking—from the first "sproce" of the youthful beginner clear on the horrible finale of the delirium tremens. Men have confessed to me, with anguish of spirit: "This is incurable. I cannot stop!" The few inebriates who are saved are saved as by fire.

Two days ago I administered the total abstinence pledge to a business man, and then prayed with him that he might be kept by Almighty power from the demon of drink. Last night he came home to his heartsick family the "worse for liquor." He stated to me that while he was engaged in his business during the day an insatiable appetite would suddenly grasp him like a fiend, and under its clutch he became but a helpless child. He also admitted to me that his first fatal mistake was in taking the first glass. Total abstinence would have been sure; "moderation" proved to be a delusion; reformation is desperately difficult, perhaps may prove impossible. With such cases constantly before us, I am utterly astounded to hear worthy ministers of Christ talking about "safety in moderation" and about "drinking the right kind of liquor, at the right time, and in the right way." I know of but one right way to deal with a serpent, and that is to smash its head.

Still another reason for practicing abstinence may be drawn from the temperament of our American people, from the stimulating character of our climate, and by some times when you will feel that all virtue has gone out of you, when you have taken up another and carried him over some dark flood. I have seen a whirl of boys at play, and on the outer edge a club-footed boy standing by and looking wist-

fully upon the pleasures of the rest. So there will be times when you will have to be idle and see the work go on without you. But when you have troubles, fly up! Don't stay down here where troubles rest! Don't whine! Don't even think complain: for God is preparing you, by sorrow, for better things. Those who are weak here may hold a sceptre there. Work by faith, work by hope, work by love, work by trust, work by truth, work by the sweet side of your nature, and so be like Christ until you dwell with him.

Etiquette of the Vatican.

No one who visits the Pope is allowed to wear gloves, and no lady is allowed to wear a bonnet. A black veil must be merely thrown over the head, and a black dress must be worn. There were three Dutch baronesses at my hotel who had a great desire to see the Pope, and who had three black silk dresses made expressly for the purpose, and bought three black veils. They received invitations, and were to be escorted by a High Church clergyman. When the day arrived for the visit, a lady was sent for to put them in order. The room they selected for this operation had a glass door looking out on the principal staircase of the hotel. Here they were from early morning to about mid-day, punning, brushing, and arranging, to the amusement of everybody who passed up and down. When they were ready they drove off to the Vatican, and after waiting a very long time, they found that the Pope had been taken ill, and they were obliged to return without seeing him; and so the new dresses, veils, and the half-day's turning twirling, and pomading, went for nothing.

Gentlemen who visit the Pope must wear full evening dress. The Roman Catholic clergy may go in their ordinary costume, but as the Pope, like many an English Episcopalian, does not regard any minister as a clergyman who does not belong to his own church, so all other ministers must dress as laymen. But if a gentleman be not provided with a dress coat, there is very little difficulty in getting one in Rome. There are shops where a suitable costume may be had for any lady or gentleman. Hotel proprietors are very obliging in this respect, and knowing a coat is needed, offer one immediately, if the garcon has not done so before; but then you must pay five francs for its use. Some hotel-keepers seem to keep a stock on hand ready for their visitors, and some of a rather greasy description. But then you may pass with the grease, but not without the tail. I had a clerical friend who was very desirous of seeing the Pope, and as he had not a coat with the orthodox cut, tried to make one out of his ordinary frock coat by punning up the tails. He entered the Vatican at the time appointed, passed on from one room to another without anything being discovered; but when he approached the last door, the pins resolutely refused to impose on the Pope, and came out; consequently the tails fell down, and my good friend was obliged to go back.

The general receptions take place in the long glass gallery, looking into the quadrangle of the Vatican, and close to the Pope's private apartments, as we had the honor to be. Along the gallery two rows of chairs are placed facing each other. Here the ladies and gentlemen promiscuously sit, awaiting the arrival of the Pope. Many bring articles to be blessed, such as rosaries, pictures, etc. When the Pope is announced, people stand or fall on their knees. The Pope generally enters at one end of the gallery and walks quietly through to the other end, accompanied by his attendants. Ever, one is presented to him in turn, and generally gets from him a kind word. Sometimes, although not very often, he asks questions which are somewhat embarrassing. He once asked a lady and gentleman whose daughter, much to their sorrow, had become a Catholic, whether they were not glad that their child had entered the true Church. The parents were much embarrassed, but did not reply, as the reply would have been a negative. Before the Pope leaves the gallery, he generally turns round and blesses everybody, and sometimes before the blessing makes a little speech, and not unfrequently a very liberal little speech. A lady at the hotel once heard the Pope say, "Here you are Catholics and Protestants. There is not as much difference between us as you think. We are all one in the main. I give you all my blessing"—or words to the same effect. When a rather large number of Protestants are present, knowing that this blessing as Pope would not be much esteemed, he frequently gives his blessing as that of an old man. "Receive," says he, "the blessing of an old man, which can never do anybody any harm."—Rev. G. F. Newman, in English Independent.

The One Caterpillar.

While I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves a fluttering. Now, that is the way flowers talk, so I pricked up my ears and listened. Presently an old elder-tree said: "Flowers, shake off your caterpillars!" "Why?" said a dozen altogether, for they were like some children who always say "why?" when they are told to do anything. Bad children those! The elder said: "If you don't, they'll gobble you up." So the flowers set themselves a shinking, till the caterpillars were shaken off. In one of the middle beds there was a beautiful rose, who shook off all but one, and she said to herself: "Oh! that's a beauty! I'll keep that one." The elder overheard her, and called out: "One caterpillar is enough to spoil you." "But," said the rose, "look at his brown and crimson fur and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me." A few mornings after I passed the rose again. There was not a whole leaf on her; her beauty was gone, she was all out killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on her tattered leaves. "Alas! I didn't think one caterpillar would ruin me!" One sin has ruined many.

What Alcohol Will Do.

It may seem strange, but it is nevertheless true, that alcohol, regularly applied to a thrifty farmer's stomach, will remove the boards from the fence, let the cattle into his crops, kill his fruit trees, mortgage his farm, and sow his fields with wild oats and thistles. It will take the paint off his building, break the glass out of the windows and fill them with rags. It will take the gloss from his clothes, and the polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave. It will do this to the artisan and the capitalist, the matron and the maiden as well as to the farmer; for, in its deadly enmity to the human race, alcohol is no respecter of persons.—The Temperance Worker.

Need of Carefulness in Old Age.

An old man is like an old wagon: with light loading and careful usage it will last for years; but one heavy load or sudden strain will break it and run it forever. Many people reach the age of fifty, sixty, or even seventy, measurably free from most of the pains and infirmities of age, cheery in heart and sound in health, ripe in wisdom and experience, with sympathies melted by age, and with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with ease, mended with difficulty. A young tree bends to the gale, an old one snaps and falls before the blast. A single hard lift; an hour of heating work; an evening of exposure to rain or damp; a severe chill; an excess of food; the unusual indulgence of any appetite or passion; a sudden fit of anger; an improper dose of medicine—any of these, or other similar things, may cut off a valuable life in an hour, and leave the fair hopes of usefulness and enjoyment but a shapeless wreck. Popular Science Monthly.

Japanese Houses.

Each house is built of wood, without an atom of paint. It is a pleasure to see the roofs, so light and yet so strong, supported by walls which are made, like the side-scenes in a theatre, of thin strips of wood, over which are pasted sheets of a cottony, transparent paper. In the evenings, when the lanterns dispense their soft light round the inside of these white buildings, the spectator seems to be looking at a magic-lantern. During the day time the sides of the houses are shipped out, as side-scenes are, and the house becomes only a roof resting on the four light corner posts, the whole interior being thus opened to the air. Every part of the house is exposed to view, and everything done in it can be seen, while behind it appear the charming verdure, the cascades, and the diminutive plantations of the little gardens situated in the rear.

The great luxury of the Japanese consists in their mats made of painted straw. They are perfectly rectangular in shape, about three inches thick, and soft to the touch. They are never stopped on with shoes, since the Japanese go about their houses always barefooted. Of furniture they have next to nothing: a small furnace in one corner, a closet made of side-scenes like the sides of the house, and intended to contain the mattresses, a small set of shelves, on which are arranged the lacquered plates for rice and fish—this is all the furnishing for these houses, in which they live, as it were, in the open air. In the middle of each house are two articles of general use among all classes—the "chutai" and the "tobacco-bon," that is, a brazier and a box for tobacco. Being great tea-drinkers, great smokers, and great talkers, the Japanese pass their days around the brazier; there they can be seen, in groups of seven or eight, seated on their heels around the table.—Lippincott's Magazine.

The Baobab.

The baobab is a plant of monstrous size, the most colossal and the most ancient vegetable monument on earth, has round, woolly leaves, which consist of from three to seven leaflets radiating from a common centre, and giving them somewhat the appearance of a hand, and magnificent white flower. It is an enormous tree, holding among plants the place of that of the elephant holds among animals—a hoary witness of the last changes which the earth has undergone, and deluges that have buried beneath their waves the productions of early ages. Several baobabs that have been measured have been found to be from seventy to seven hundred feet in circumference. From its branches hang, at times, colossal nets, three feet in length, and resembling large oval baskets open at the bottom, and looking from the distance like so many signal flags.

It would take fifteen men, with their arms extended, to embrace the trunk of one of these great trees, which, in the countries through which the Senegal flows, are venerated as sacred monuments. Enormous branches are given off from the central stem a few feet from the ground and spread out horizontally, giving the tree a diameter of over one hundred feet. "Each of these branches," says Mr. Danton, "would be a monster tree elsewhere, and taken together, they seem to make up a forest rather than a tree."

It is only at the age of eight hundred years that the baobabs attain their full size, and then cease to grow.

The fruit of this tree is oblong; the color of the shell passes in ripening from green to yellow and brown. The fruit is called "monkey bread." It contains a spongy substance, paler than chocolate, and filled with abundant juice.

The bark is ashy gray in color, and almost an inch in thickness. The negroes of the Senegal grind it down to powder, and in this state they use it to season their food, and to moderately free perspiration, which enables them the more easily to withstand the heat. It serves also as an antidote for certain fevers.—The Wonders of Vegetation.

Scientific and Useful.

BEANS.

Beans must not be planted until all danger of frost is passed. Sow Early Valentine and Dwarf Wax for early bush, in rows, two feet apart. Giant Wax and Largo Lima (when the season is long enough) are the best pole sorts for general use.

BEETS.

Beets may be sown as soon as the frost is out of the ground, as they will bear considerable cold after they have been planted. Sow thickly in hills one foot apart; the thinning can be used for greens. New Egyptian Blood is the best dark early sort; Bascano, light colored, but early; Long Blood late.

ASPARAGUS.

Old beds that were top-dressed last Fall should have the litter raked off, and the fine manure forked in between the plants. Set out new beds with one year-old plants. The old way is to make the rows eighteen inches apart, with the plants nine inches apart in the rows. Our market growers give more room, setting the plants two feet or more apart each way. Set the plants four inches below the surface. Conover's Colossal is a reliable variety.

CURE FOR A COLD.

A hot lemonade is one of the best remedies in the world for a cold. It acts promptly, and has no unpleasant after-effects. One lemon properly squeezed, cut in slices, put with sugar and covered with half a pint of boiling water. Drink just before going to bed, and do not expose yourself on the following day. This remedy will ward off an attack of chills and fever, if used promptly. We give it on the recommendation of one of the best judges in our courts, who is a just man, and never takes bribes.

SOOT FOR CABBAGE PLEAS.

As soon as our readers begin to work in the garden we shall begin to hear complaints of the injury being done by cabbage and turnip fleas. In time let us say that a dusting of the plants with soot is not only an excellent preventive of the ravages of these insects, but is also a first-rate method of stimulating growth. Now when you have occasion to clean out your chimneys, stove-pipes, or stoves, where soot accumulates more or less, save all you can and put it aside in some dry place for a time of need. Put all your fine, dust-like ashes in with the soot, and in the spring sift out all the lumps, adding an equal quantity of dry earth or sand to the pure article. To every barrel of this compound add one pound of powdered sulphur, thoroughly mixing it through the heap. Keep dry and under cover until wanted for use. This mixture will also be found excellent for dusting cucumber and melon vines, as well as upon the cabbage and tomato plant.

SAVORY.

Known commonly as summer savory, annual, grows twelve to fifteen inches high; leaves opposite; branches in pairs; flowers flesh-colored, growing from the base of the leaves near the upper portion of the plant; seeds small, retaining germinative properties two years. Sow seeds in May, in light mellow soil, in shallow drills, sixteen inches apart, and thin the plants to six inches in the drills; gather by cutting the plants by the ground when they begin to show flowers, and dry in an airy shady place. Its uses for flavoring, etc., are too well known to need mentioning here. If the dried leaves are pulverized and put up in junk bottles corked tight, or in sealed tin cans they will preserve their aroma for a long time. All garden or other herbs should be dried in the shade—best in the airy loft of some building where the sun will not shine on them, and they will not be molested by insects, mice, dust, etc.—W. H. White, in Country Gentleman.

EARLY TOMATOES WITHOUT A HOT BED.

Procure empty tin oyster cans that can be found in abundance in any village. With a pair of shears cut off the top, and you will have a vessel about six inches deep, four and one-half wide, and one and one-half thick. Fill with the best soil you can find, and sow your seed, and place your cans near the kitchen stove. If you can procure some moss, such as grows on old logs, cut a piece to fit the top of each can. Saturate the moss with water, and this will keep the seeds moist and they will germinate very quick. As soon as the plants prick through the ground, take off the moss, and place the cans near a window in the sunshine. After a few days pull up all of the plants but one or two. If you save but one let it be near the centre of the vessel; if two, of course they should stand near the ends of the vessel. As soon as the weather is warm enough, put them out doors in the middle of the day. Leave them in the cans until a danger of frost is over, and the ground warm enough that they may grow right along. Then select a favourable day, wet the earth in each can thoroughly, turn them upside down, tapping gently on the bottom, and the ball of earth will slip out, and you can transplant them without their growth being checked twenty-four hours. H., in Country Gentleman.

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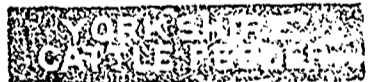
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