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Contributors and Correspondents.

UNION.—No. 6.

UNION IS PRACTICABLE.

The union of the various sections of the Presbyterian Church of the Dominion is not only right and reasonable, but also practicable. If it is our duty to unite as holding the same doctrines and polity, as we have endeavored to show, then let us see how the Union may be brought about.

1. We argue that the proposed union is practicable from the fact that a similar union has already been effected in Australia. There the three Synods representing the three chief branches of the Presbyterianism of Scotland have been united in one ecclesiastical body. This union was also approved by each of the parent churches. The General Assembly of the Established Church of Scotland passed a resolution declaring their approval of this measure, and that the ministers who were formerly in connection with the Established Church would still be recognized as such if they returned home to Scotland; and would be admissible to parish churches just as if they had never been separated, or their union with others in the colonies had never taken place. The same principle applies to all the colonies. This removes one of the chief barriers to union in the estimation of many. This should settle the question of status also, about which some are so much concerned. The status of those now in connection with the Established Church of Scotland will remain the same after the union.

The Free Church General Assembly showed no countenance to one of their own ministers, Mr. Miller, of Australia, who opposed the union, and claimed to be the proper representative of the Free Church in that Colony. The Free Church General Assembly virtually advised him to go home and join the Union without delay. The same spirit prevades the United Presbyterian Church. Thus there is no opposition to the union sought on the part of the mother Churches at home. It may be replied, "If they are so favorable to union why do not they unite themselves?" There are peculiar difficulties in the way of union in Scotland that are not felt with all the same force in the colonies. There they have an actual Establishment, interwoven with the civil and social institutions of the country, and hereditary jealousies handed down for generations, and other difficulties of which many in this land can form little conception. Yet, with all their hindrances, I doubt not that union will soon be effected between the Free and the United Presbyterian Churches in Scotland; and I hope and believe, eventually between them and the Established Church also. The spirit as well as the felt requirements of the age—both in Church and State—point in this direction. And though some minds never make progress, never move out of the grooves in which they have been wont to move, never overcome the prejudices of youth and riper years, yet Providence is stronger than the prejudices of men, and can work wonders in the future as in the past. He who has caused His servants in Australia to surmount their prejudices and unite together in one common cause, can, in His own time, overcome the prejudices and remove the difficulties which hinder and delay, but cannot finally prevent such union both in Britain and her colonies. Let us then follow the noble example of our younger sister in Australia, and some of us may live to see the Union not only of the Free Church and the United Presbyterian Church, but also of the Establishment with them. Providence is moving on the wheels of the Church rapidly in our day. We are fast approaching the Millennial period, when Ephraim shall no longer vex Judah, nor Judah Ephraim, but they shall become one in the hands of the Lord; and when the Church shall appear in her glory as the bride, the Lamb's wife. He that is effecting such mighty changes among the nations—overthrowing slavery, despotism, and Popish power, and thus preparing the kingdoms of the world to become the Kingdoms of our Lord and His Christ—can as easily remove difficulties out of the way of the union of His people, and cause them to see their duty in this matter: yea, He can put it into their hearts to merge all differences, in their earnest desire to advance that Kingdom that can never be destroyed.

2. In order to attain this desirable union let us waive all discussion of past differences and unite on the basis of our common standards as Presbyterians. The vexed question of the powers and place of the civil magistrate has, for all practical purposes, been sufficiently discussed. The basis of the union already effected in Canada,

besides asserting the spiritual independence and liberty of conscience, recognizes the duty of the magistrate, in the discharge of his official duties, to obey God's revealed will. But as to the points wherein one section of the Canada Presbyterian Church differs from another, and from the Synod of Canada, it forms a part of the basis of union that the question should be a matter of forbearance. The Committees of the several Churches have arrived at a very satisfactory finding on this matter, which I trust will remove all difficulty in the way of union arising out of this question.

The basis of union between the Free and United Presbyterian Churches of Nova Scotia states that "while recognizing the responsibility of the civil magistrate to God, and praying for the time when 'kings shall be nursing fathers, and their queens nursing mothers' to the Church, the Synod finds that the question as to the mode in which the civil magistrate may discharge his responsibility is one upon which, in their circumstances, they are not 'called upon to come to any deliverance.'" Some such declaration as this might be sufficient unless the basis of the Canada Presbyterian Church be adopted, with such modifications as the case may require.

3. Again, in order to union let there be generous concession as to endowments. Let the present occupants draw their public emoluments, and let some arrangement be made as to the way in which the balance that remains shall be disposed of afterwards—either in the way of increasing the endowments of our colleges, or aiding the mission work of our churches—or perhaps in forming the nucleus of a Sustentation Fund. As there is a conscientious difference of opinion on the subject of endowments, can we not agree upon some measure that will be to a certain extent a substitute. National endowments, in the proper sense of the term, we cannot now enjoy if we would, since the Clergy Reserves have been secularized, and there is no prospect of anything of the kind ever again being granted in this country. Some, indeed, argue in favor of an endowment from the people. Whether this be desirable or not, it is evident that the spirit of the age is opposed to it, and that there is no hope of obtaining it to any extent. The only thing that is likely to succeed in our circumstances is a Sustentation Fund.

The scheme devised by the great and good Dr. Chalmers has been of vast service to the Free Church of Scotland. It has been one of the chief sources of her success, affording all the ministers a competence, and preventing any of them from suffering, giving them an average income of about \$1,200 a year, besides an excellent manse; whereas the average income of the Canada Presbyterian Church is under \$700 a year, and in the great majority of cases without manse. The present average in Canada is considerably above what it was a few years ago,—in 1859 it was about \$440, and in 1866 about \$560. Yet the rise in the cost of living has advanced much more than even the rise of salaries, as it has about doubled during the last twenty years. The Sustentation Fund of the Free Church has been called her "financial sheet anchor." The principle adopted is that all congregations send in what they can to a Central Fund—the wealthier, of course, contributing much larger sums than the poorer. Then each congregation receives an equal amount, say £150 sterling, which, in the case of those able to do so, is supplemented to any amount they think necessary: so that while none, even the poorest districts of the Highlands, receive less than the equal distribution, many ministers receive twice or three times as much. But besides the lowest allowance of about \$700, all the pre-disruption ministers receive \$870, and the *quod sacra* ministers \$750 and the supplements from their congregations besides.

Another plan proposed by Dr. Bayne, of Galt, Ont., and which would probably be more acceptable in Canada, was what we may call a Proportional Sustentation Fund. It proposed to return to each congregation in proportion to their contribution to it. Say a congregation contributing \$2,000 might receive \$1,000, another contributing \$1,200 might receive \$1,000, so that, if possible, none might receive less than \$600, which, in certain country districts, with the cheaper living, and the many articles usually presented for a minister's table, would be equal to \$800 in a village, or \$1,000 in a town, and \$1,200 in a city. Of course a minimum must be fixed to entitle any congregation to be taken into connection with the Fund. No congregation need receive aid from the Fund unless they raise at least \$400 or \$500, and then the salary paid to the minister may be determined according to some regular scale, in proportion

to the amount received from his congregation. That would depend on the proportion of aid giving to aid receiving congregations. So in like manner a maximum should be fixed beyond which no congregation should receive aid from the Fund.

Some such scheme might be devised which would meet the wants of our country, and secure to every man who devotes himself to the work of the ministry an adequate support, which not a fourth of the Presbyterian ministers in Canada receive. While the large and wealthy congregations would be expected to contribute largely to the Fund, they might supplement their own minister's salary, so as to bring it up to the amount thought adequate respectably to meet the demands of their position. The principle of mutual help is plainly enjoined in the New Testament. There we are told that the strong ought to help the weak; and the command is given, "Bear ye one another's burdens, and so fulfil the law of Christ," that is, the law of love to the brethren. Now this Sustentation Fund scheme combines this Scriptural principle with another equally Scriptural, "Every man shall bear his own burden." Some look wholly at the one side, and some only at the other. They are two parallel principles which should ever be combined. While the strong should ever be willing to help the weak, the weaker congregations and their pastors cannot reasonably expect to enjoy all the privileges of the strong. It has often taken a long period and very great exertions to arrive at their prosperous state. An equal distribution would be unjust, and contrary to the whole analogy of the divine procedure. I would object even to an equal dividend from a common fund, as the poorer or less liberal congregations would in that case lean too much on their wealthier or more generous neighbors, and thus receive injury to themselves while they inflicted injustice upon others.

UNION.

CHURCH BUILDING.

Editor BRITISH AMERICAN PRESBYTERIAN

Sir,—Having been not long ago solicited for a subscription towards the erection of a church building in Manitoba my thoughts were directed towards the subject of a church extension, not as a particular instance, but in its generic character. I had often been visited for subscriptions to similar objects in and out of Canada without giving much attention to the wide-spread necessity that exists for these appeals. But this Manitoba one, like the falling apple to Newton, was the sudden inspiration of a great idea, which I shall presently mention. First, however, let us consider from what cause does the necessity for these recurring appeals arise. Evidently from the vast sudden influx of population in this "large and wide domain" and the consequent poverty of new settlements at first sparsely occupied. However willing, it is impossible that the few settlers in a newly opened district can undertake the work of putting up a comfortable building in which "they that fear the Lord may meet often together," to hear and to tell over again and again "the old, old story of Jesus and his love." Even in large cities, the centres of wealth, as their suburbs extend, it has been found hard enough to provide adequate Church accommodation for church-going people; and how much harder must it be where a few farmers have broken in upon the wilderness to how out for themselves a future home. Nor is it always for themselves that these hardy pioneers toil through the heat and burden of the day in the expectation of surrounding themselves with comfort and independence. Too often do they pass away before this is accomplished, doing nothing more than to put matters in train for the benefit of a succeeding generation. Generally speaking, these forerunners are from places where the ordinances of religion was their blessed privilege and they turn a wistful and longing gaze on the "good old times of yore." The cares and anxieties of their new occupation wear down their energies and the apparent neglect of the church makes them feel like Israel of old in the land of tears where the harps hung upon the willows and their broken hearts could sing no more the songs of Zion. Having scarcely any of the comforts of life these hardy self-expatriated ones have little to give even if they should sacrifice their all; and supposing for a moment they did so, what could they unaided accomplish? Will the church of Christ allow them to die hungering and thirsting for the proclamation of glad tidings of great joy, and trust to a succeeding untrained generation to raise aloft the banner of the Captain of Salvation. Will it not rather try to strengthen their hands and cheer their hearts; and securing the fathers so also secure the children. How shall this most of factually be accomplished? That is the question. From personal connection with the erection of two new churches in Montreal I have shared in the arduous labours involved in collecting subscriptions and borrowing money, to carry out the erection of church buildings and to set the new congregations afloat, in circumstances as easy and comfortable as possible; but the difficulties that have beset every step of the efforts have been exceedingly disheartening. It would appear that even in the matter of the advancement of the cause of Christ the spirit of the world will obstruct officiously and painfully, and when we approach wealthy members of the church for assistance, say, in the shape of a loan, we find them just as

desirous of making it a matter of business, and squeezing the largest amount of commission and interest out of a poor congregation as they would out of some needy commercial applicant.

I find no fault with them at this stage of the argument; it is purely a matter of conscience with the lender but it is too often a matter of necessity with the borrower to accept the assistance on any terms. What I wish to draw attention to is the additional burden in this way thrown upon a weak body re-acting through its difficulties, on the church at large. It seems also to me that it is impossible in this country to erect a church building free of debt. If the congregation is large and flourishing and from any one of a thousand circumstances is driven to a new erection it feels compelled to put up such a large and handsome structure as to be brought into exactly the same position as a small struggling body with its plain impretentious barn-like house. Both go beyond their present available means and carry forward somewhat of a debt.

The drift of my argument, however, is in favor of neglected and poor localities, and I now venture to state my grand idea, throwing it out for the benefit of some of our leading men in the approaching Assembly to take it up and work it into shape, and earn the thanks of the church.

I propose to form as one of the schemes of the Church a "Church Building and Extension Scheme" or fund. That the amount of this fund be raised by subscription, ultimately to the sum of Five Hundred Thousand Dollars. This will take a series of years but a commencement can be made with one fourth part which there will be no difficulty of obtaining if entered on heartily. Suppose the money raised, more or less, I propose to apply it in this manner. Towards the erection of a new building, church or manse, on production of a subscription list of not less than one half of the amount required, I would, out of the said fund, grant an appropriation of the balance, taking a mortgage providing for repayment in instalments extending over, say, from 4 to 5 years, as may be deemed advisable, with interest at the rate of five per cent per annum. Suppose the amount advanced to be ten thousand dollars there would be a direct saving to the congregation of at least three per cent or Three Hundred Dollars per annum, apart from a commission which is generally paid to the procurer of the loan. Is not this itself a great benefit—a second benefit being in the case of procuring the loan itself.

I propose further as a corollary of my scheme that the interest should form no asset of the Fund and should not be added to the principal sum to increase it by accumulation, but I would propose that the interest should belong entirely and wholly to the Home Mission Fund. By this means a weak congregation, or one being in course of formation, could have supply from the Home Mission Committee, the salary of the incumbent being paid by the interest of the money loaned to assist in the erection of the building. I think it will be soon at a glance that in this manner the Church will provide for a building and preacher in a very easy way. But above and beyond all, what a magnificent revenue for our Home Missions is at once put into the hands of the Church. The figures would be, \$500,000 at five per cent—\$25,000 per annum or \$10,000 more than the receipts of the Church, according to the minutes of the Assembly of 1872.

I do not think this is a visionary scheme. Various influential laymen before whose notice it has been brought have decided on its practicability and it is so favourably received that one of our leading Elders promised, if such a thing was adopted, to give a liberal contribution.

In these days, when the church finds Collogos so desirable for producing men, is it not equally desirable to produce the means of erecting buildings in which these men may hold forth the word of truth, and also the means of paying them.

As I have already stated, I throw out this idea hoping some of our prominent men in the approaching Assembly may take it up. I do hope, if not prepared to act on such a scheme at the present time when extraordinary efforts on the behalf of the Colleges are being made, that the Assembly will at least appoint a Committee to consider the subject and report next year, so as to keep it before them.

I am, Sir,

Yours truly,

R.

THE KEEPING OF EASTER.

Editor BRITISH AMERICAN PRESBYTERIAN

Sir,—It is surely a new thing to find Presbyterians advocating this, and surely an indefensible thing to symbolize with error. "In vain do ye worship me, teaching for doctrines the commandments of men." Easter is exalted to a place of divine authority, and those who accept it as entitled to this place sell their liberty of conscience, come in danger of vain worship, and, like a Papist, of putting their necks under a galling yoke, their spirits into fetters. Those who accept it as expedient, symbolize with and aid those who accept it as divine. For this reason alone I would rather observe some other day for religious services; and Presbyterians are mostly called upon, at least once a quarter, to think of Christ crucified and show forth His dying love. "To observe days and months and times and years; I am afraid of you, lest I have bestowed upon you labor in vain."

Ro.

May 14, 1873.

RETIRED MINISTERS.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I quite agree with your correspondent, "T. B. P.," on the status of ministers without charges, especially as to the very great injustice of dropping from the roll, not only of the Presbytery, but of the whole Church, the names of retired ministers, who have devoted their lives to the service of the Church. Shall a minister, after he has spent his life in most laborious toil, often enduring privation, and weighed down by the heaviest responsibilities on earth, be cast aside and dishonored in his old age, or when disabled by the very excess of his labors? The thing is abhorrent to every right-thinking man's sense of justice and propriety; and I only wonder how any reasonable body of men, much less ministers themselves, could entertain such a proposition for a moment. It is contrary to the practice of both Presbyterian and other churches that allow the names of retired ministers to appear on their list of ministers under that designation.

There is nothing a minister of right feeling cherishes with more tenacity than his right to be considered a minister of the Church, even after he is able to discharge all the heavy duties of the pastorate. In a land like this, where the labors are so heavy, and so little assistance or relief to be had, ministers are likely to be disabled sooner than in Britain, where they have less pressing toil, and far more aid than needed. Is this, then, the kind of encouragement given to hard-working ministers, that ere long they are to be cast aside from the list of Presbyterian ministers, just as though they had been guilty of some crime, and been deposed for it? How can the public know whether this has not been the case when they see a man going about disowned, and thus dishonored, because he is worn out in the service of the Church? Will may we ask, is this the way in which the Canada Presbyterian Church delights to honor those who from childhood have toiled early and late to promote her interests and advance her cause? If the Church should so far forget the first principles of justice and right feeling, she is taking the best method she can to stunt her own growth, and to prevent many high-minded men from placing themselves under such a short-sighted system of miserable retaliation.

But here I am told retired ministers may apply to their Presbytery, and if found worthy, may have their names retained on the roll as an act of grace. This is only adding insult to injury. Shall ministers who have spent their whole lives toiling for the Church have to come on bonded knees before a Presbytery, and ask as a favor that which they are entitled to as a right? Most high-minded men would scorn to stoop to such humiliation. To be judged worthy or contrary by men, many of whom have neither toiled nor sacrificed for the Church a quarter as much as themselves.

To require such a thing I feel would be a grievous humiliation, and it will be so felt by many of the most devoted ministers of the Church.

But I am told that the principle of representation requires each minister on the roll to represent either a congregation, a college, or some public interest. To this I reply representation implies a vote; but we neither ask nor desire anything of the kind for retired ministers. All we ask is to have our names retained on the roll of the Church, and have the privilege of sitting in the Presbytery, not as strangers, by invitation, but as retired ministers without a vote. No difficulty is experienced in this matter by the Churches that do allow the names of retired ministers to remain on their roll. Besides, the way in which the roll from the General Assembly is pushed through several Presbyteries shows all the more the necessity of caution on the part of the General Assembly before adopting such an injurious principle into a regular act. In several cases the roll is brought up when not more than a third or fourth of the ministers are present—when all are wearied with other work; and before they are aware it is pushed through and aside. I trust the General Assembly will pause before enacting a principle as a law of our Church that would inflict grievous wrong upon men who deserve well of the Church, and who have given their hearts and lives to promote the growth of Presbyterianism in the land. If such an act be passed a sense of injustice inflicted on them will be carried to their graves by many who will feel that their earnest and severe toil has been ill-requited. I, in the name of many brethren who think with me, beseech the General Assembly to do justice to all the ministers of our Church in this matter, and not to be carried away by absurd rules to trample on the most sacred and dearly cherished rights and privileges of the ministry.

The Synod of Canada with whom we are negotiating for Union retain the names of retired ministers on their roll, and they are marked as retired in published lists. Let us not adopt a regulation which would have to be rescinded on Union being effected.

JUSTICE.

Contributors and Correspondents.

PATRONAGE VERSUS POPULAR ELECTION.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Before entering on the discussion of patronage, as proposed in our last paper, we shall quote the opinions of some leading men in different churches regarding popular election. And the first we adduce from a trustworthy source, is that of Cyprian, middle of third century, whose testimony becomes more striking as he was a strenuous advocate of Episcopacy. He says that "the established rule from the days of the Apostles down to our age, was that the power of choosing worthy prelates rests chiefly with the people."

Let us now look fairly at patronage. And we would premise that, while considering this or any other subject regarding which Presbyterian churches hold different views, and regarding which some, in the same Church, hold various opinions, we should exercise more than ordinary care and inspection, lest we too inconsiderately reject all that does not run parallel with our accustomed mode of thought; and when looking beyond our own narrow sphere of action, we should cherish the instinct and relish of the bee rather than of the wasp—seeking to eliminate the good and permit the evil to pass into oblivion.

It must be evident to all who have given some attention to the history of patronage, as it obtained a place in the Scottish Church, that it was never arranged by the deliberate judgment of the Scottish Church. And it would probably never have been allowed had not the Scottish people been sick or fighting against Papacy and then against Prelacy. And we suppose that those excellent men who remained, as well as those who, from time to time, withdrew, submitted somewhat as Paul yielded, and embraced the opportunity of proclaiming the truth before King Agrippa and sundry, at the instance of Festus, not from choice, but as the only available means of doing so.

pressure, would submit Church patronage to the Queen, and downwards to Lords, land proprietors, city and town councils, and others. This system of procedure was never learned from Apostolic precedent and the inspired word. Church authority may have allowed it but never fully approved of it. The Supreme Head of the Church allowed it, and wrought out good under the system, but He never declared that it was the best method of directing and controlling the affairs of His Church. The fact that so many eminent Theologians, and so many devout Christians, have been trained within the prestige of patronage, proves that the Great Head of the Church did not utterly frown upon that system of patronage.

From what has been advanced it will readily appear that we are not ardent admirers of the prevailing mode of patronage any more than the ordinary method of popular election. Whatever may be said for either on the ground of necessity, or expediency, or human policy, we think one may claim about as much divine warrant as the other. And just as circumstances or the prevailing order required we should as soon the patronage of one layman as that of many; we should claim as much Scriptural authority for one as the other, and therefore should feel as conscientious in submitting to the one as the other. At the same time we should feel highly culpable in undertaking a charge contrary to the expressed wishes and remonstrance of even a minority, either under the rule of patronage or popular election.

Dr. Buchanan of Glasgow, in their discussion in 1840, conducted in a brotherly and Christian spirit, regarding the right of Church rulers and their people. The chief points of difference between them being,—the former maintaining that the office-bearers in the Church may in certain cases ordain a minister over a reclaiming congregation; and the latter holding that "the consent of the congregation should be a *conditio sine qua non* of ordination."

Let all thus set apart for the work of the ministry be held the willing, active servants of the Church, apt to teach, ready to do work in any part of the Lord's vineyard. Wherever there are souls to be saved and cared for let this be regarded their appropriate field. Let the Church rulers have the directing and controlling power of the entire ministry of the word. And as we may not easily find one, at the present time, possessing the burning zeal, the self-denying spirit, and heavenly wisdom of the great Apostle Paul, who was burdened with "the care of all the churches," and as the field is now wider and the churches more numerous, let there be one Presbyter chosen (not to exercise lordship over his co-presbyters) of well-known zeal, prudence, and wisdom, who shall ascertain the condition and wants of about twenty churches, with the view, as in the case of Titus, "to set in order and ordain elders over the churches. Let this be done for every district of similar extent, and let these aged, experienced counsellors, in their united wisdom, report to the General Synod the location of every minister and probationer—submitting this for the approval or revival of all the assembled rulers of the church.

To our mind this system of patronage affords many advantages. First of all, and especially, because most in accordance with the apostolic, primitive, and more ancient practice; and if this be granted, it must embrace the highest wisdom and the best policy for building the Church and extending the Gospel. Seeing that all received into the ministry must at once enter on the active service of the Church, and go wherever appointed, it might serve to keep back slothful spirits—only seeking their own ease and aggrandizement—whereas if would encourage active, zealous souls to enter the ministry, as they would not be left in the cold and unemployed. It would provide the best possible security of having missionaries for home and foreign work; and none should be regarded a true herald of the cross that is unwilling to go where souls may be saved. (Had such been the system of working in the Scotch Church even during the last century, they would have avoided secessions, and have twenty laborers for one, not only caring for their expatriated countrymen, but many more recognizing our Westminster Standard.)

To all this we might anticipate many objections; but that which would serve to meet and overcome all, would be to become more thoroughly imbued with the self-denying spirit of the Great Master and His devoted Apostles and their fellow labourers. Thus losing sight of self and looking abroad to consider the interests of humanity and the glory of God, we should rejoice in seeing His kingdom advancing everywhere, and all brought into one fold and under one Shepherd. But owing to this want of a central and general controlling power in our Presbyterian system, there is no church in which there is so much knowledge lying dormant, and disengaged. This is true not only as regards licentiates but laymen. But does not the idea of being under one King and one kingdom indicate that there should be some central power of organization. Our present system as regards directing the ministry, is almost purely congregational. One great secret and the chief cause of the success of the Church of Bruce, is in her internal controlling power, enabling her to make use of all her Ministerial servants and directing and appointing them where she wills. Without this controlling power she could not possibly have accomplished so much. And what but this has enabled the Methodist Church, in the event tenor of her way within the last century, to possess almost all lands. We have no favour for the peculiar teachings of the Methodist church, and ten thousand times less for those of the papacy, but should the Methodists take a full leaf of orthodoxy, we should be willing to copy largely of this part of their method of Church organization.

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I am, yours very truly,
ALEXANDER MCKAY.
Elton, 1st May, 1873.

THE "CONSTITUTIONAL PRACTICE OF PRESBYTERIANISM."

Editor BRITISH AMERICAN PRESBYTERIAN

My DEAR SIR,—I observe that the remit on the "Standing of Retired Ministers" is occupying the attention of the church, and to my surprise comes heralded forth as "approved simpliciter" from Presbytery after Presbytery, without an apparent thought of what it means, or of the important consequences it involves. The Remit reads thus: "That according to the constitutional practice of Presbyterians none but settled ministers, senior pastors, Theological Professors, and ordained ministers, called to fill special positions in the work of the church, should be entitled to have their names entered on the rolls of Presbyteries, and such being the case, any exceptions made should be made on their own merits, and therefore new legislation on this matter is uncalled for." Sir, as to this I beg to submit:

- 1. That the Remit is, vague and indefinite.
2. It is historically inaccurate.
3. There is no principle of representation in it.
4. It commits the Assembly to principles before unassorted.
1st. It is vague and inconclusive. What does the "Constitutional practice of Presbyterianism" mean? At College we used to hear of the meaninglessness of general conceptions, of it being impossible to conceive a man "except as referring to some individual man; of the general term colour being nothing if separated from some special colour, and yet there is, it seems, such a thing as a Presbyterianism which has a constitutional practice and which variety of the many coloured entity is referred to? Is it the Presbyterianism of Paul's day? or of the Synod of Dort? or of the church of Scotland? or of the U. P. church? or of the American Presbyterian church? or that of our own Canadian church? If the practice be different, which is to rule? or where is the essence to be got that has the quality of "constitutionalism"? This effects the assertion made by the Remit. This settled, the vague phrase "the ordained ministers called to fill special positions in the work of the church" needs explanation. This was probably intended to cover the case of church agent, Mission Secretary and the like. Whether this would not include retired ministers and Professors in secular institutions, who still do special mission work, is fairly open to question, but that it does include the following classes, probably not intended, is beyond doubt.

- 1. Ordained Missionaries who for a time agree to labor in a special field.
2. Ministers acting as some are doing as "stated supply."
The Remit is also inconsistent in the latter clause. "Constitutional Presbyterianism" declares certain classes mentioned to be entitled to a place on the Presbytery Rolls; none but these, it says, should be there. Yet provision is made for certain others being there. Meritorious cases indeed they must be that find their places on official Rolls, whose only names resting on a legal status ought to be found. So much for the perpetuity of the Remit.

But, 2nd, the remit is historically incorrect in its statements. Its statement is inconsistent with the Presbyterianism of the early church. The constitution of the Church Court is shown by Cunningham, Miller and others to rest upon the authority given by the Synod of Jerusalem. The Synod of Jerusalem was made up, beside the Elders, of the ordained ministers of the church; but was not Paul a settled minister, or did he come under the heading of any of the classes of the Remit? No! he was in his ordained character, by virtue of which he held his place, as nearly as possible an "ordained missionary," and his companion the Evangelist Barnabas had the same ground on which to rest. Or in what capacity did John Knox, the great founder of Scottish Presbyterianism take his place in the General Assembly? Sometimes he was preaching in Newcastle and Berwick, sometimes in St. Andrew's parish church; sometimes at Dundee; sometimes at Perth; more of an apostle than an ordinary minister was

the man who found his place in the General Assembly; and who died nearly twenty years before the first Presbytery was established. He occupied his place in the Assembly, in the same manner as the Superintendents, who without any special congregation sending them were considered legal representatives and would, had Presbyteries existed, have been considered members of them. What are the words of the form of Church Government of 1646, "A Presbytery consisteth of the word and such public officers as are agreeable to and warranted by the word of God to be church governors to join with the ministers in the government of the church."

Or further, what is the principle of the American Presbyterian Church? There the broad general principle prevails, that an ordained minister of the church is "ex officio" a member of the Presbytery. The younger Hodge, in commenting on the article in the Confession of Faith, says: "There is the Classical Presbytery which consists of all the pastors or bishops of the churches (by representatives) in a city or neighborhood, who can conveniently meet together and unite in the exercises of ecclesiastical government. Ordained ministers are not members of particular churches but belong in the first instance to the Presbytery. Again, whether it be admitted as a true principle or not, it is a fact that the Church of Scotland has in its General Assembly, which the clever Irish writer on Church Government, Withrow, shows to be merely a large Presbytery, Commissioners elected by Royal boroughs and others by the Universities. Again, what has been the practice of our Canadian church? In taking up the Assembly minutes for 1872 in the official Presbytery Rolls, it will be found that of the retired ministers class there are in Brockville, 1; Kingston, 1; Toronto, 1; Huron, 1; Total 5. In the same roll will be found the names of the ordained missionaries who have seats in Presbyteries: Toronto, 1; Manitoba, 3; Total 4; and in Minutes, page 50, seats in the Presbytery were given to two ordained Missionaries, and this only three days after the Remit desired it to be affirmed that the "Constitutional practice of Presbyterianism" was not to give such ministers a place. In addition, the same Roll contains the name of the Convener of the Committee presenting the remit, there by virtue of being Professor of Moral Philosophy in a National Institution. Thus the Apostolic precedent—with Reformation precedent—with Church of Scotland precedent—with United States precedent and that of our own Canadian Church contra dicting the Remit—either unconstitutional Presbyterianism prevails, or the Remit is historically incorrect.

But 3rd, three different principles of Presbyterian representation are here involved. The phrase "settled minister" is plainly used on the principle that the minister is the representative of the congregation; he is a "settled minister," not simply an ordained minister—not holding position by virtue of his ordination. The phrase "senior pastor" involves another principle from the preceding, viz. that by virtue of being an ordained minister he holds his place, for it is plain that if representation of the congregation be the true and only principle one of the colleagues must lose his place. Other congregations quite as large have injustice done them if two ministers are allowed to represent one congregation. If the second minister be allowed a seat in Presbytery it must then rest on his being an ordained minister of the church. But another principle yet is implied in the 3rd and 4th clauses, of Professors and Church Agents, viz. that the church as a whole may constitute itself an electoral unit and have its representatives. It may plainly do so for its highest court, but on what principle it can be justified to make its representatives members of Presbytery needs to be made out.

- 1. Congregational representation.
2. Representation by virtue of ordination.
3. Assembly representation.

Plainly no principle is endorsed in the Remit. 4th. The church is asked to commit itself to an Educational Theology never before recognized by it. In the phrase "Theological Professors," it is implied that there are or may be two Theological Professors and the direction of the church, and that the church, guided by "Constitutional Presbyterianism" is not to give such a seat, declaring virtually that the church has no right to undertake secular education. Now while the church may be pretty generally convinced of the advisability of leaving secular education to the state—the strongest voluntary among us will hardly say, she should abrogate her right to educate as she chooses or declare that should she undertake such work she will not give Professors delegated a seat in church courts. That she is not willing to do so is shown by her giving a seat to a Professor in the Preparatory Department of Knox College in 1860; and at having a College in Manitoba with a minister of the church in charge of it and holding his seat by virtue of such position. Hoping I may have called attention to what seems to me an important matter.

I am,
G. H.

The communion wine dispute comes up this year before the Synod of the United Presbyterian Church of Scotland, being carried thither by the appeal of the Rev. John McKerron against the finding of the Edinburgh Presbytery. Drs. Peddie and Thomson with Mr. Monzie were appointed to defend the action of the Presbytery. The remains of the late Bishop Mollvane who died in Florence on the 12th of last March, have been brought to America and to be finally interred in Cincinnati. Bishop Mollvane was originally a Presbyterian and was the most distinguished prole of the Protestant Episcopal Church in the U.S. UNIVERSITY HONOURS—The son of the Rev. Robert Rutherford, of Nowinns, Scotland, a young lad of 19 years of age, lately carried off a prize at Oxford of the value of £20. He has more recently gained the Scientific Scholarship, tenable for three years. The Scholarship is worth £100 for the first and £50 for each of the succeeding ones.

Our Young Folks.

GIVE ME THY HEART.

BY REV. JOHN MILNE.

A young heart is the richest, sweetest gift that can be offered to God or man.

There are many claimants for your heart—court and waiting to get it.

Don't give your hearts to the world. It will dry and wither your heart, and fill it with thorny cares, and then the end will come. Remember the rich man, with his barns full, and yet he was a fool.

Don't give your heart to pleasure. Remember the prodigal, after his life of pleasure, in rags, hungry, among swine. Remember the rich man, clothed in purple, and faring sumptuously, and yet going at last to hell.

But see, another claims your heart. Oh! that I had the tongue of an angel, of ten thousand angels, to try to tell you what He is like! He is fairer than the sons of men, the chiefest among ten thousand, altogether lovely. On his head are many crowns. God the Father cries, "This is my beloved Son." God the Spirit comes down as a dove and rests upon him. When on earth even the little children ran and held up their hands, and he took them up in his arms and blessed them. He says to you, "Give me thy heart."

But you say, how can I give it? Trust him. He says, "Believe on me and ye shall be saved."

Love him. This is just giving your heart. When you love a person, your thoughts go after that person, follow him to America, to India, follow him to heaven. A lady said to me the other day, "I am more with the dead than with the living."

Obey him. "He who keepeth my commandments," saith Christ, "he it is that loveth me." Why should you give him your heart? He has a right to it. He is worthy of it. He has loved you, and with what a love! He has become poor, he has died for you.

He alone can make it a good, happy, holy heart. If you do not give it to him, it will be worldly, sinful, wretched, and you will perish forever. A boy once said, "I could not keep my heart myself, so I have given it to Christ." When should you give your heart to him? Now. Suppose you have a beautiful rose, which you wish to give to a beloved friend. Will you give it when the bud is just opening and bursting into beauty, or when it is full blown, or will you wait till the leaves begin to fall, and little remains but the bare stalk? You say, "Ah, I will give it in the bud, and then it will open gradually and long bloom." So let it be with your heart; give it to Christ, while it is yet a young heart.—Christian Weekly.

KANT AND THE ROBBERS.

John Kant was Professor and Doctor of Divinity at Cracow. He was a pious man, with a spirit peculiarly gentle and guileless, and he at all times would have preferred to suffer injustice rather than exercise it. For many years he had conscientiously followed his duties as spiritual teacher of the place to which he had been appointed by God. His head was covered with the snows of age, when he was seized with an ardent desire to revisit the scenes of his youth in his native country, Silesia. The journey appeared fraught with peril to one at his advanced age; but he set his affairs in order, and started on his way, commending himself to the care of God. He rode slowly along, attired in his black robe, with long beard and hair, according to the fashion of the time. Then he pursued his way through the gloomy woods of Poland, which scarcely a sunbeam could pierce; but there was a light in his soul, for God's Spirit irradiated it.

One evening, as he was thus journeying along, holding communion with God, and taking no heed of objects beside him, on reaching an opening in the thick forest, a tramping noise was suddenly heard, and he was instantly surrounded by figures, some on horseback and some on foot. Knives and swords glittered in the moonlight, and the pious man saw that he was at the mercy of a band of robbers. Scarcely conscious of what passed, he alighted from his horse and offered his property to the gang. He gave them a purse filled with silver coins, unclasped the chain from his neck, took the gold lace from his cap, drew a ring from his finger, and took from his pocket his book of prayer, which was clasped with silver. Not till he had yielded all he possessed, and seen his horse led away, did Kant intercede for his life.

"Have you given us all?" cried the robber chief, threateningly. "Have you no more money?"

In his alarm and terror, the trembling doctor answered that he had given them every coin in his possession; and on receiving this assurance, he was allowed to proceed on his journey.

Quickly he hastened onward, rejoicing at his escape, when suddenly his hand felt something hard in the hem of his robe. It was his gold, which, having been stashed within the lining of his dress, had thus escaped discovery. The good man, in his alarm, had forgotten the secret store. His heart, therefore, again beat with joy, for the money would bear him home to his friends and kindred; and he saw rest and shelter in prospect, instead of a long and painful wandering, with the necessity of begging his way. But his conscience was a peculiarly tender one, and he suddenly stopped to listen to its voice. It cried in a disturbed tone: "Tell not a lie! tell not a lie!" These words burned in his heart. Joy, kindred, home, all were forgotten. Some writers on moral philosophy have held that promises made under such circumstances are not binding, and few men certainly would have been troubled with such scruples on the occasion. But Kant did not stop to reason. He hastily retraced his steps, and entering into the midst of the robbers, who were still in the same place, said meekly:

"I have told you what is not true, but it was unintentional—fear and anxiety confused me, therefore, pardon me."

With these words, he held forth the glittering gold; but, to his surprise, not one of the robbers would take it! A strange feeling was at work in their hearts. They could not laugh at the pious man. "Thou shalt not steal," said a voice within them. All were deeply moved. Then, as if seized by a sudden impulse, one went and brought back his purse; another restored the book of prayer, while still another led his horse toward him, and helped him to remount it. Then they unitedly entreated his blessing; and, solemnly giving it, the good old man continued his way, lifting up his heart in gratitude to God, who brought him in safety to the end of his journey.—Angel of Peace.

COURAGE.

In Scotland there is a small town called Wick; the great business of the place is herring-fishing, the men earning their living at it, and the boys being brought up to follow the trade of their father. Now it happened that rather more than a year ago a lad, thirteen years of age, named Sutherland, went out fishing in company with six other boys, and they were in their little boat not far from the shore, when something in the water catching their attention, they crowded to one side to look over, the boat capsized, and they were all thrown into the sea. In this case many would think only of themselves and eagerly secure their own safety; but our little hero was not selfish. He directly caught hold of his nearest companion, and holding him fast, swam with him to the shore. They and another boy were now safe, but, to their horror, the four others, unable to swim, were struggling in the water. Sutherland stayed not a moment, but, dashing into the sea, went back to the boys, and seizing another, swam again to the shore. And now the bravo boy started again and saved another; but here were still two more, and Sutherland was tired, so tired he could hardly spread out his arms and legs to swim, and yet he went and the sixth boy was saved. Now one more remained, but Sutherland's strength was spent, and it seemed like facing death to start again. He, a brave child of thirteen, had saved the lives of four others, and now must he try for the fifth? Yes, the courageous boy would rather die than neglect his friend. Again he began to swim, but the effort was too great, his strength was all gone, he could no longer stretch out his arms; and his lifeless body sank in the water, and lay on its sandy bed.

Now I will tell you another story about courage of a different kind.

Hedley Vickers was a gay young officer in the army, surrounded by all the light and thoughtless; he was a bright, merry fellow, much beloved by his comrades, but he was not a Christian. He and his friends made fun of religion and religious people, and for a man to speak a word for Jesus would be to bring down ridicule upon himself. Hedley Vickers, however, had not long been in the army when God taught him about Him self, about His great love for sinners, and for him, yes, even for him, who had cared nothing for God.

Hedley Vickers was now a Christian, and he must confess Christ, for whosoever is ashamed to confess Christ before men, of him will He be ashamed before His Father in heaven. It is a hard thing to subject one's self to the scoffings of all one's companions, but Vickers was no coward. He placed his Bible one morning upon the table and laid the colors of his regiment on the open page. He thought his friends would be calling, and so they did. At first they laughed, and would not believe that their comrade had become a Christian, but he confessed the truth, and bearing all the jeers of the worldly, Hedley Vickers from that day to the day of his death acknowledged Jesus Christ to be his Lord and Master. I can tell you this, dear boys and girls, it took more courage to lay that open Bible on the table than to go out to the fiercest battle.—Angel of Peace.

HEAVENLY ECONOMY.

"Gather up the fragments that remain that nothing be lost." Multitudes of men, women, and children perform their daily labor because they must. Their necessities compel them. They have no other motives than to procure food, shelter, and clothing. They are slaves. Necessity is their master, and they are driven to toil by his whip. They get nothing but what they work for—freedom from the lash, and a supply for their natural wants. They get no culture, no intellectual and moral development. There are no fragments after their feast. They eat everything to the bone. Others, again, work for comfort, for elegance, for beauty, for fashion, for equality with others, for wealth, honor and power. Whether they succeed or not in the thing they work for, they obtain nothing beyond it if they work for these alone. There are no fragments for them—no higher soul within. Another class, and I fear in the smallest, do the same natural things. They cook and sew, and order the household; they buy and sell; they dig in the field, and work in the sooty shop; they make money and hold office and gain honors and power. But they do much more than this. They put a higher purpose into their work. They reap a much larger reward. They do not work any harder—their toil is not work so hard. Their ruling motive is to do good, and not to get good. They work from love to the Lord and man, and while they get the same natural wages, they get an amount of spiritual good that far exceeds in value their natural wages, however great they may be. They are enlarging their souls, and forming them into the image of heaven, and preparing them to receive heavenly and eternal delights. They reap the fullest reward of their labor on every plane of the mind. Every faculty is fed, and there is more than they can receive that will last to eternity. Is it not a miserable waste to work for that which perishes in a day, when you can get the temporal wages, and gain an additional reward besides? Can there be any other economy than that which calls all man's faculties into play, from the highest to the lowest, and gathers up the spiritual as well as the natural reward?—Rev. Chauncey Giles.

I WRITE UNTO YOU, YOUNG MEN.

Esther going into the presence of the king, for her risky interview—Paul intrepidly confronting shipwreck with a promise that every life should be saved—indeed, all those wonderful biographies sketched in the eleventh chapter of Hebrews, that matchless "roll-call of the sainted dead," would be exactly to the point.

The children of Israel had gone through the desert, and were close up to Canaan—so close that they sent over an exploring company to come back and tell how things looked. These spies returned, bringing grapes and bringing tidings. The land was fruitful and delightful; but, alas! there were giants in it. Then the people set up a great big, foolish cry of disappointment and terror. They blamed Moses, and blasphemously murmured against God. They exclaimed—We shall never get in, we had better die in Egypt, we had better been buried in the wilderness! All but two persons joined in this. And God's patience gave out. He was angered against the whole of them. He made Moses tell them that they might have trusted him and he would have borne them on. Now that they said they would not enter in, they should not enter in, no one but Joshua and Caleb should ever set foot in the land of covenant and promise. Those who had said they were going to die in the desert, might die in the desert, and he would wait forty years for them to do it. "Say unto them, As truly as I live," saith the Lord, "as ye have spoken in mine ears, so will I do to you." And then he commanded that the entire nation should start back, down towards the Red Sea again. They cultivated a determinate hopefulness. We are all creatures of habit. We can keep complaining and rehearsing ailments till we become hypochondriac in pity as in anything else. Greathair told his friend Honest that Mr. Peering had a Slough of Despond in his mind, a slough that he carried everywhere with him. Surely there is no beauty nor profit in this. Be cheerful, look for the lining in the clouds. Remember every success. Forget failures. Answer one plain question now. What sort of work would sin make with you if you prayed with the Psalmist—"Let thy mercy, O Lord, be upon us, according as we hope in thee?"

Be very careful about quick speeches. Our very thoughts are heard in heaven. God says he will do to you "as you have spoken." Then be cautious; and moreover, remember that our ways of expression recoil upon us. Words ill-considered, like muskets ill-loaded, often kick back with more force than they shoot. God says to you precisely what you say to your children—"If you got into the habit of crying out, 'I cannot, I cannot,' you never can."

Make a plan business of prayer. God never trifles. You must not muck him. He never said, "Ask to see whether I will give it to you." He says, "Ask, and I will give." I always liked the downright earnestness of that diseased woman who sought Jesus. She simply thought to herself, He can heal me; how can I get to him. She considered the chances practically, you know. She doubted the disciples; and as affairs turned out afterwards, we know she had reason to. But she said, "If I can touch the hem of his Nazarene's garment, I shall be healed." As to that, there was no kind of question. Now we are to take all our needs to Christ in that way. If it be that you lack faith, go to Christ and pray him to give you the faith that you lack. Expect he will.

Keep giving encouragement to others. There are men and women who never desire to meet more than he can help. They carry an atmosphere of doubt and depression everywhere they are. Others are sunny, and brisk, and hopeful. They bear us up on their wings till we can do almost anything. Did you see that incident the other day in print? The fireman was on the ladder, up by the fourth story or so, a child. The smoke choked him. The flames flashed in his face. He was demoralized, and turning to come down. Somebody in the crowd shouted, "Let us give him a cheer! And away up around him went a roar of voices. He heard and looked; and the air quivered with waving hands. One more glance upward, and the window shivered with his plunge in. Ah! but did he not have another cheer when, a moment later, he sprang through the fire with his burden in his arms!

Charge final failure on yourself. Never be so mean as to say God broke a promise. As you speak in his ears he will do. If you ask and receive not it is because you ask amiss. Then the blame lies with you.

GIVE THE BOYS A CHANCE.

One of the surest methods of attracting a boy to the farm is to let him have something upon it for his own. Give him a small plot of ground to cultivate, allowing him the proceeds for his own use. Let him have his steers to break, or his sheep to care for. Ownership of even a fruit tree, planted, pruned, and brought to bearing by his own hands, will inspire him with an interest that no mere reward or wages can give. In addition to a taste for farm life which such a course will cultivate, the practical knowledge gained by the boy will be of the highest value. Being interested, he will be more observant, and will thoroughly learn whatever is necessary for his success.

Another and equally important advantage will be the accustoming him early to feel responsibility. Many young men, though well acquainted with all the manual operations of the farm, fail utterly when entrusted with the management of an estate, from want of experience in planning for themselves. It is much better that responsibility should be gradually assumed, than that a young man should be first thrown upon himself on attaining his majority.—Farm and Fireside.

Random Readings.

Those should not venture on slippery places, who can scarcely stand on the firmest ground.

"A prudent man," says a witty Frenchman, "is like a pin; his head prevents him from going too far."

What food is for the body, such are the Holy Scriptures for the soul, the source of substantial strength.

He that closes with religion only to serve a tan, will close with no more of it than he imagines will serve that turn.—Edwards.

Pray not so much for better times as bet for hearts; for good things without good hearts will but fatten you for the day of slaughter.

Wealth is a rank soil, in which, unless carefully managed, the weeds will quickly spring up, overtop the plants, and choke the grain.—Collier.

The truly wise, seeing that death is the only certain event of the future, makes death a constant quantity in all his calculations.—Dr. Crosby.

Life was given for noble purposes, and therefore we must not part with it foolishly. It must not be thrown up in a pet, nor sacrificed to a quarrel, nor whirled away in love.—Collier.

The only way a man can glorify God is by honoring him. He cannot add to God's essential excellence, but he can reflect that excellence by conformity and obedience.—Dr. Crosby.

What we call "taking steps in life" are most serious occurrences, especially if they be, in the motive, any mixture of ambition. Wherefore gaudiest thou about to change thy way?—Cecil.

At a colored meeting in New Hampshire, a worthy brother, whose piety exceeds his learning, rather astonished his hearers by quoting, during an exhortation, from "do justly of St. Paul to do Canadians."

"Doth he not see all my ways, and count all my steps?" Sometimes, how good it is to think of this. As though no one else engaged his attention, God has constant and perfect cognizance of each of us.

Learning gives us a fuller conviction of the imperfections of our nature, which, one would think, might dispose us to modesty; for the more a man knows, the more he discovers his ignorance.

Disappointments don't change us. They never run people who have not run in their nature. Only they are shafts sent to the very bottom of our souls, and whatever is there, whether gold or only copper, they bring it to the surface.—Garret.

If heaven were seen, desires for it might be less pure. Its external glory, its rest, its society, its pleasures, might abate our pursuit of holiness, and abate the fear of death, which now has a controlling influence upon us.—Nehemiah Adams.

It is astonishing how the devil is cheating us, at the same time filling our heads, and emptying our hearts. What shall we do? How shall we return? I sometimes nearly lose my hope. In all churches till the present time, Satan has used outward splendor to darken the inward glory.—Bramwell.

The love of trade is born in some boys, even if they lose money thereby. One in Exeter has traded watches six times, and the one he has cost him thirty-two dollars. He began with a five dollar watch, and the one he has now isn't worth more than half that sum.

Many people regard the Bible as an old ruin. They think there may be some chambers in it which might be made habitable, if it were worth the while; but they take it as a young heir takes his estate, who says: "I shall build me a modern house to live in, but I'll keep the old castle as a ruin;" and so they have some scientific or literary house to live in, and look upon the Bible only as a romantic relic of the past.—Buxton.

Our father is leading us home; and the more rough and rugged the road near its close, the more we shall relish the green-sward beyond the grave. Could we look upwards with a steeper and more ardent eye, we should scarce feel the fluctuations of this changeable scene. When a man feels dizzy in riding through a torrent by looking on the stream, the best way to restore his head to calmness is to fix his eye on the stationary objects on the other side of the river.—Dr. Waugh.

Said a visitor at a country almshouse to a feeble, palsy-shaken old man—

What are you doing, Wisby? "Waiting, sir." "And for what?" "For the appearance of my Lord." "And what makes you wait for his appearing?"

"Because, sir, I expect great things then. He has promised a crown of righteousness to all that love his appearing."

Better have Wisby's hope than Victoria's sceptre, Lazarus' rings than Dives' purple. Better is poverty with piety, than riches with perdition.

AN IRATE LANDLADY.

Some mirth was caused at the late meeting of the Dumfries Free Presbytery by the following circumstance.—A message was sent to the Temperance Hotel to have dinner for ten ready by 3 o'clock. The officer brought back an answer from the landlady that she had prepared dinner as ordered for last Presbytery meeting, but nobody came to eat it; and in consequence she had not made any preparation for a dinner that day, and the Presbytery could not get any. After the laughter which this announcement caused had ceased, it was generously proposed by one of the members that the meekest viands should be paid for, and an apology made. This was agreed to, and the youngest member of the Presbytery was sent as a deputation to apologize. The apology was graciously accepted, and the landlady undertook to do her best to extemporize a dinner at the appointed hour.—Standard.

Scientific and Useful.

GREENS.

In spring everybody seems seized with an appetite for greens. The various plants sown under that title in the city markets are good & welcome, and the country folks send the children out to dig dandelions. It is quite safe to presume that the producer and the merchant will detect any very injurious weed, and that the cook will only need to examine with care to prevent unpleasant discoveries at the table, but among wild greens noxious plants are not infrequently gathered, and severe and sometimes fatal illness occasioned by their use.

TABLE ORNAMENTS.

A table spread with clean linen and polished dishes is not so expensively furnished to be charming. On such a foundation a small bunch of fresh flowers is a great beauty. From early spring till winter frosts the country furnish a lavish supply. But the unfortunate dwellers in the city need not be without a fragrant nosegay. From one small city yard I have seen most beautiful combinations of color, and been refreshed by more than one sweet odor varying from day to day as the season advanced. One may be limited to two or three soap-boxes, and yet have geranium leaves, mignonette, bright verbena, pansies, and fuchsias, in profusion.

LET THERE BE LIGHT.

A very mistaken spirit of economy often condemns a family to sit in a room almost dark, excepting that, by skillful contrivance, a bright spot can be thrown upon the work or the book. Such a method is contrary to the plan by which the great lights of the world are arranged, and is found by experience to be very injurious. Every motion of the eye, and what its nature is so active, compels a sudden change of its delicate apparatus to suit the different lights, and causes more weariness than much longer use in a proper way. Let there be a source of light raised above the level of the eye, and let the whole room be so lighted by it that there shall be no brilliant, dazzling spots, and no deep shadows. The alarming prevalence of disorders of the eye should stimulate us to study its needs and to obey its laws.

CEREBRO-SPINAL MENINGITIS.

A physician writes thus to the Traveller: Cerebrum is the lower and back portion of the brain; spinal, relating to the spinal column; meningitis, the investing membrane of the brain and spinal cord; meningitis, the inflammation of those parts; cerebro-spinal meningitis, inflammation of the membranes of the brain and spinal cord combined. This disease has appeared as an epidemic various times during the past half-century. At each time it has appeared under a different name, but is essentially the same disease. Years ago it was known as typhus fever, at a more recent date as spotted fever, and at present is known as cerebro-spinal meningitis. Dr. Bennett, of Edinburgh, who has probably had more experience in this disease than any other physician either in Europe or America, pronounces them all the same disease. It usually runs three weeks, but often proves fatal from twelve to forty eight hours from the intense shock received by the system in the first attack. Many, however, rally from the first attack, and die after two or three weeks of tedious convalescence. In describing the symptoms of a disease, no strict rule can be applied, as no two cases of the same disease are exactly alike. In many persons the more characteristic symptoms are wholly wanting, so as to render it difficult to recognize the disease. Still, to the experienced physician, the general features will enable him to decide the nature of the case in hand. First, the patient has a general feeling of languor, accompanied with cold chills, soon followed by heat and severe pain in the head, usually, though not always, in the back of the head and other parts of the body. Backache, sometimes sickness and vomiting; followed in a few hours by partial or entire unconsciousness; the bowels are usually constipated, pulse very rapid, often weak and fluttering, tongue dry and hard. In cases where all these symptoms are present, the disease is readily recognized, but in many the more prominent symptoms are entirely absent, making a diagnosis difficult and uncertain when first seen, but in a short time the disease will develop so as not to be misunderstood. As to the manner of treatment of the disease very little can be said in a newspaper article, the disease being of such a violent character that no one but a physician would think of treating a case. Again, no two patients can be treated exactly alike, for what is one's food is another's poison. The first indications are to quiet pain and keep up the strength of the patient, and thus enable him to rally from the first shock. If the pulse is weak and fluttering, stimulants should be given in quantities sufficient to obtain the result for which they are used. Opium should be given to quiet pain. Secondly, every effort should be made to draw the irritation from the brain and spinal cord, such as the application of mustard plasters upon the back of the neck, and all along the spinal cord to the bottoms of the feet, calves of the legs, &c. If the patient rallies from the first shock, the treatment should go on, as in ordinary cases of fever, always remembering that the main object is to keep up the strength of the patient until the disease has run itself out, hoping that the constitution of the patient, together with what little aid you may render him, will enable him to recover from the effects. Can the disease be prevented; is a very important question. Unhappily, but little can be said on this point. The disease often seizes the most robust and heretofore healthy, whom we suppose the least likely to contract it, and those seemingly the best calculated to survive an attack. A general temperate life, avoiding all excesses, unnecessary exposure, and, above all, borrowing no trouble in regard to danger of taking it, for the mind having great influence over the body, has much to do with warding off any disease.

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NOTES TO CORRESPONDENTS.

We have received two or three additional letters on the Glasgow Mission, but we feel that quite enough has been said on that subject, and that it really would not be for edification to carry on the discussion further in our columns.

J. B. C. Resolved. If he would kindly write a short article on tobacco and whiskey, without mixing them up with the organ, we should prefer. Perhaps he will oblige us in this.

We are very anxious to find a place for a very long paper on the Baptist controversy. In two months, and in the crowded state of our columns, we cannot find room. We will see what can be done after the Assembly. In the meantime, our good friend must bear with us.

A Minister of the C. P. Church. Next week. A number of communications are unavoidably crowded out of this issue.

British American Presbyterian

FRIDAY, MAY 23, 1878.

TOPICS OF THE WEEK.

The Canadian Parliament is expected to adjourn to-day till after the completion of the investigation into the Pacific Railway scandal.

The death of Sir George Cartier has taken every one by surprise. Reports of his improved health were coming across every now and then, and his return by next week's steamer had been formally announced. His removal will cause a considerable change in the politics of the country.

FORMOSA.

The members of the Canada Presbyterian Church must not lose sight of the fact that they have a missionary in Formosa in whom they ought to feel a special interest, for whom they ought to pray, and whose hands they ought to strengthen in every possible manner.

try. What it was, or where, we in general did not know, and perhaps also did not care. Who were its inhabitants, or what was their condition, also awakened no interest, and called forth no concern. To even comparatively well-informed people it was simply an island lying off the coast of China, while to a still greater number it was nothing at all, its name suggesting neither island, mountain, nor peninsula, and not raising enough of curiosity to make them anxious to know anything either about itself or its belongings.

We hope, in coming days, to lend assistance to many such in their efforts to be come familiar with Formosa and the work that is going on there. In the mean time, if our readers will turn to the map of China they will see that Formosa is a large island lying to the South-east of that Empire, and at a distance of 90 miles opposite the Province of Fukien, to which for administrative purposes it is attached.

In such a field, and with brethren so devoted and congenial, Mr. MacKay is to labor in the cause of Christ. His experience hitherto has been of a very encouraging character, and multitudes in Canada will follow his course with, we trust, ever deepening interest and ever more earnest prayer and corresponding effort.

Ministers and Churches.

Rev. W. Cochrane, M. A., on Sunday week last, preached his eleventh anniversary sermon as pastor of Zion Church, Brantford.

Knox Church, Godrich, is now out of debt, and the congregation has increased the minister's salary to \$1,000. The grounds about the church are to be planted and beautified.

The Rev. Wm. Cochrane, of Brantford, and the Rev. J. A. F. McEwan, of Drummondville, preached in this city last Sabbath—the former in Gould Street Church, and the latter in Cooke's.

The financial statement of Knox Church, Woodstock, for the year, shows that the following amounts have been contributed for local and general purposes, during the past twelve months:—

Many will be interested to know that the Rev. Dr. Ingram, of Inverness, Scotland (the father of the Free Church) completed his 45th year on the 3rd inst., when he was still hale and hearty, though stiff and feeble in his motions.

Table with 2 columns: Object, Amount. Home objects \$7,033 81; Mission Schemes and Benevolent objects 411 57; Total raised \$7,505 38.

We should say that the above is a very gratifying exhibit, and must be alike creditable to the Christian liberality of the people and cheering to the respected Pastor of the Church, the Rev. W. T. McMullen. We wish the congregation continued and ever increasing prosperity.

We are in receipt of the annual report of Chalmers' Church, Woodstock, from which we glean the following particulars:—Total receipts, including balance of \$102.98 from last year, \$2,437.68, total expenditure, \$2,425.76; balance on hand \$18.92. It must be gratifying to the congregation to know that, under the ministry of Rev. John McEwan, the attendance has increased so rapidly as to necessitate a second enlargement so as to give 150 additional sittings, at a cost of about \$600. The trustees recommend the "weekly offering" system to members and adherents. If this system is adopted we have no doubt it will work well, as it has in almost every case where it has had a fair trial.

The congregation of St. Andrew's Church Kingston, has called the Rev. Mr. McEwan, Scotland.

The unanimous election of the Rev. Wm. King, of Baxter, to the Moderatorship of the Synod of London, is an effective answer to the Mail's charges against the rev. gentleman in connection with the so-called Elgin frauds. Mr. King well deserves the honor.

Mrs. Janet Stark, for a number of years leader of the choir of the Presbyterian Church, Prescott, on leaving that town for Owen Sound, was presented with a handsome gold watch as a slight acknowledgment of her long and valuable services. The presentation was made by Rev. Mr. Hastie.

The subscriptions to the building fund of Knox College are increasing. The total amount subscribed is now \$37,500; Toronto, \$21,500; London, \$2,215; Hamilton, \$5,850; Sarnia, \$1,050; Fergus, \$500. At all these points the above figures will be largely increased. The county districts have not yet been canvassed.

A few days ago a deputation from the congregations of Alma Centre and West Monckton waited upon their pastor, the Rev. Robert Renwick, and presented him with a purse containing \$118, together with an address expressive of the high esteem in which he is held by his people. Mr. Renwick pays a visit to his native land this summer.

The congregation of the North Mosa Presbyterian church at Kilmartin on Monday last presented their pastor, Rev. Archibald Stewart, with a purse of \$100. Owing to ill health Mr. Stewart is obliged to abandon his duties for a time. On the 7th inst. he sailed for Scotland in the hope of regaining his health. We hope that during his trip he may enjoy a happy and pleasant relaxation from the toils of his arduous work, and that he will be enabled to resume his labors with renewed vigor both in body and mind.

St. John's C. P. Church, in Almonte, was re-opened a week ago Sabbath last, by a series of interesting services. On the Sabbath day the services, morning, afternoon and evening, were conducted by the Rev. Dr. McVicar, of Montreal, and the pastor of the congregation. Large and deeply attentive audiences assembled at each diet of worship. On the Monday evening a social meeting was held under the patronage of the ladies of the congregation. There was a large attendance. The speaking was remarkably good. Dr. McVicar, Rev. Mr. Manning, Rev. Mr. Shields, Rev. Mr. Atkinson, and Rev. Mr. Carswell severally addressed the meeting. The addition of the gallery to St. John's Church has been a great improvement. The church is now unsurpassed in this whole region for commodiousness and beauty. The church can now comfortably seat over 600. The whole cost of the church has been \$6,800, every cent of which is already paid, or subscribed for. This says a great deal for the congregation. A collection amounting to \$80 was taken up on Sabbath. The ladies realized about \$100 by the social meeting on Monday evening.—Gazette.

Contributors and Correspondents.

MISSION SECRETARY.

DEAR SIR,—Several communications having appeared in your columns as to the duties of the proposed Mission Secretary, I propose briefly referring in this letter to that matter. Who are the people who object to the appointment of such an agent? Not those who have had the most to do with the Mission work of the church and who, consequently, are supposed to know something of the necessity for such an officer, for the Home Mission Committee have more than once unanimously recommended the General Assembly to make the appointment. Nay, the General Assembly of last year itself approved of the institution of such an office, as will be seen by the motion of Professor Caven, which was carried. See page 48 of the Minutes.

The question is asked, what would be the duties of the contemplated Secretary? I reply, it is a somewhat difficult task to define the duties of many an office. Who, for instance, but himself and a very few other could sit down and enumerate one by one the duties of our efficient General Agent? and yet who doubts that he has as much work as he possibly can find time to accomplish?

Without therefore attempting to define minutely the duties of the proposed Mission Agent, I name the following:

- 1. To act as Secretary to the Home and Foreign Mission Committees, and conduct all the correspondence of these Boards. To do this for the Home Mission Committee alone is more than can be efficiently done by any minister in a settled charge, and every year the work is becoming greater and must necessarily be slighted unless some one relieved of pastoral work be appointed to do it. The work is such that it cannot be subdivided without injury to the church.

2. To collect and diffuse information among our people as to the work being done in the various Missions of the Church. This is a felt want, and interferes not a little with the contributions of our congregations. It may be said, "each minister can give such information to his own people." I reply, they don't do it, and that for the simple reason that many of them have not got it to give.

3. To visit the various missions of the church, put the people on systematic plans as to the working of the field, and gather interesting facts as to the progress being made, &c., &c.

There ought to be a disinterested man on our Home Mission Committee who is thoroughly acquainted with each field and its requirements.

4. To visit Presbyteries, and attend and address Presbytery and Synod meetings, present facts as to the more efficient working of the Mission fields, point out where new fields might be opened up and generally stimulate and foster a warm Missionary spirit throughout the church.

5. To visit, occasionally, congregations and endeavor to stimulate the people to a greater liberality in regard to the church's work and seek to enlist their hearty interest and co-operation.

6. To co-operate with Presbyteries in endeavoring to enlist the sympathies of the wealthy members of the church in establishing Missionary Associations in congregations and Sabbath schools and in securing more laborers for the rapidly increasing fields throughout the country.

7. To be a medium of communication between Probationers and Presbyteries.

8. To devise schemes for the extension of the Church's operations and the thorough working of the field generally. It is scarcely possible for a person continually associating on Missionary platforms and privately with the ministers and active laymen of the Church without having suggested to his mind plans whereby the Church would be benefited and her field of operations extended.

Nearly all the other Churches in Canada, as well as in Great Britain and the United States have such an official, and work enough is found for him. Indeed, in our own country some churches have more than one Mission Secretary and so productive of good have their labors been that the churches they represent would never dream of dispensing with their services.

For the office we want a man of good administrative ability, of superior business tact and of more than average platform power. A man of such a kind, with a thorough love for the work, a true missionary spirit and a capability of interesting our people in the Church's schemes, would, I am sanguine, in three or four years be the means of increasing our contributions two-fold, of extending the church's operations very materially and of raising the stipends in all supplemented congregations as well as of all our ministers to a minimum of at least \$650 or \$700 per annum.

No matter of greater importance will be before the General Assembly, and I believe that, by God's blessing, no action will tend more to the real progress and welfare of our church's schemes than the appointment of an efficient Mission Secretary.

Yours, &c., DELTA.

THE RELIGION OF A PEOPLE BEARS A RELATION TO THEIR NATIONAL CHARACTER.

Where a religion springs up gradually among a people there is nothing belonging to them so truly an outgrowth of themselves, or an embodiment of their characters. This view was illustrated in the case of the Greeks and Romans, as well as other ancient nations. These peoples not only formed their own creeds and systems of worship, but they framed their deities also. And they made all in accordance with their own characters. The Romans were warriors, and practical, active men, and they made their gods impersonations of power and the sterner virtues. The Greeks were men of art and philosophers, and their deities and systems were such as we might expect to be produced by such a people. But a system does not always grow up naturally among a people. It may be transplanted among them as new species of animals or plants are introduced from other quarters. But it will never take root or flourish unless it be suited to the dispositions of the people. You might as well try to raise sugar canes in Labrador, or white bears at the Equator, as to impose a religion on a people whose character is opposed to it. Moslemism never took firm hold in Spain—no efforts could establish it there, because it was unsuited to the soil. And Christianity is no exception to the rule, for though it is opposed to the natural feelings of every man, God alters his feelings, makes him "willing" in the day of his power. But even when he does this, it has always been so that man has had to conform to his nature.

of their national characters on the particular form of Christianity which they have professed. And certain forms have shown themselves adapted to certain national dispositions. Does there not seem something in Presbyterianism and the Scotch character suited to each other? No power could impose Prelacy on Scotland, and about as difficult would it have been to have caused Presbyterianism to take root in England. Charles II. and the aristocracy thought it "no religion for a gentleman."

This statement as to the adaptedness of certain national characters and forms of religion, and especially of the Scotch and Presbyterianism, is not intended to imply that the founders of Presbyterianism did not produce a true copy of the religion of the Bible. For a good painter may produce a true portrait, and yet impress it with the marks of his own peculiar genius. And so Knox and the other founders of Presbyterianism, while they held closely to the Bible as their guide, left the stamp of their minds on the work of their hands. And was Knox not an embodiment in himself of the Scottish character? Scotland owes much to Knox and his work, but he owes much of his influence to the fact that he exemplified in himself and in his work the spirit of the people. And though we believe that Presbyterianism approaches nearer to the Bible standard than any other religion, we do not believe that it came full-fledged from above. There are little details in it, as well as in other systems, where the peculiar religious tastes of its professors crop up. Even if the creed's body was in the words of the Apostles themselves, there is something in the genius of a system that is never expressed in its standards. There seems to have been an acknowledgment of some peculiar fitness between the parties who professed Presbyterianism and the system itself. It is not long since I heard one who was telling his neighbor that he was about to become a Presbyterian told by that neighbor that it was useless to attempt it, for he was not the stuff to make one of. Now if we take the several peoples that professed the principles of Presbyterianism we find very much in common among them all, and very much in the religion suited to them. Take the Scotch, the Dutch, and the Swiss, and we see much in their national characters to which Presbyterianism is adapted. It may be said their Presbyterianism helped to give them their national characters, but they had these, in a great measure, before Presbyterianism. The case of England, split up into so many sects, may imply that there are cases where a people's religious views do not take any one particular form. But the English people were sprung from two races—Normans and Saxons. And the English Church embodied the Norman notions of the nature and object of a church, and these had influence to impose their notions on some of the Saxons in the lower classes. But the Saxon views were expressed in the form of the Dissenters' churches. And to these belonged the middle classes that were Saxon and at the same time independent. In the United States we have no one body expressing in its principles and constitution the character of the people. We could not expect this; the people differ so much among themselves, scraped together from all quarters. But each body exhibits in itself something of the peculiar fastness and desire for display manifested by the people at large. But as civilization and commerce advance national peculiarities seem to be getting rubbed off and as they wear away sectarian bitterness, if not sectarianism itself, will die out. And this general principle, as to the suitability of character to the religion professed is not limited to Protestant sects. It affects Romanism too. In the south of Germany where they try (tho' they hard that may be) to make their religion square with reason and sense, the Romanism of the people differs very much practically from that of Spain. In the contest between Protestantism and Romanism the principle above referred to was manifested. If you start at the north of Europe, where the Teutonic race is pure, Protestantism is also pure; towards the centre, where the race becomes mixed with the Latin, Romanism appears, and towards the south, where the Latin race, a people more guided by feeling than reason, is unmixed, Protestantism is almost unknown.

STATUS OF MINISTERS WITHOUT CHARGE. Editor BRITISH AMERICAN PRESBYTERIAN. I suppose, Mr. Editor, "T. B. P." will allow that it is a principle of Presbyterian churches that the ruled have a right to the choice of their rulers. But he would have the ruled to submit to ministers without charge as their rulers, though never chosen by them. A question arises, say the singing of paraphrases, in which the congregations and ministers of a Presbytery are deeply interested. There are in the Presbytery 12 ministers in charge, and 4 without. Of the 12, 3 are for the affirmative, 4 for the negative, as also the 4 without charge. Of the 3, one is in the chair, and the negative is carried. Thus the 4 without charge succeed in coaxing all who take the affirmative with the hundreds or thousands who support them. Scripture and reason never contradict each other.

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MONTREAL PRESBYTERIAN COLLEGE.

The friends of theological education in Montreal are proceeding very energetically with the fund for building the Presbyterian College in that city.

Table with 2 columns: Amount and Subscribers. Rows include: Six have subscribed \$2,600 each—\$12,000; Five " 1,000 " 5,000; One " 700 " 700; Three " 600 " 1,800; Three " 500 " 1,500; Four " 400 " 1,600; Four " 300 " 1,200; Three " 250 " 750; Five " 200 " 1,000; Five " 150 " 750; Nineteen " 100 " 1,900; Three " 60 " 180; Eleven " 50 " 550; Five " 30 " 150.

This gives \$29,080 subscribed by 77 persons, or very nearly the average of \$400 each. No one can doubt but that this is remarkably handsome, and that the good work will be completed with the characteristic energy and liberality of the Montreal friends.

Book Notices.

THE BRITISH QUARTERLY REVIEW FOR APRIL.—This is a more than usually interesting number of an exceedingly able and excellent Review. It contains seven articles on political, social and religious topics, and closes with a very full and convenient resume of the current literature of the past three months.

THE PRESBYTERIAN QUARTERLY for April has come to hand, and contains a very large amount of interesting and instructive reading. This Quarterly devotes a large amount of attention to contemporary literature, as well as to theological and literary intelligence, and where one theological review only can be taken will commend itself to that place of honor.

McMullan's Magazine for April has a paper by Mr. Alfred R. Wallace, the distinguished naturalist, which shows very clearly that very clever scientific men can sometimes both talk and write dreadful nonsense, when they go out of their particular rut.

The Mutual Eligibility scheme has been opposed by a large majority of the Presbyterians of the Free Church. Twenty-four Presbyters have been unanimously in favour, while only one has been unanimously against.

Church extension goes on very vigorously in connection with the English Presbyterian Church. Seven new congregations have been formed during the year and everything promises still greater progress when the contemplated union with the U.P. church takes place.

The General Assembly of the Presbyterian Church of the United States met at Baltimore on the 15th, when a sermon was preached by Dr. Nicolls, the retiring Moderator, from Luke 2:10. "Lord, increase our faith."

At the close of the Session of the Union Theological Seminary, New York, 41 students graduated; 4 of them were from Canada, viz: Donald Fletcher, Cobourg; Kenneth F. Junior, and Wm. H. Swift, St. Mary's; and William Plestel, Chatham.

Nice endowment this for the "high priests" of science. Better than fellowships it is to be hoped these doctors would be allowed to marry.

CALL TO THE REV. D McCOLL, GLASGOW.—At a late meeting of the Free Church Presbytery of Glasgow, Commissioners appeared from the English Presbyterian Presbytery of London, and from the Wadsworth congregation, to prosecute the call given to the Rev. D. McColl, Bridgegate Free Church.

Eccelesiastical Intelligence.

UNITED PRESBYTERIAN MISSION TO JAPAN.—Since the determination of the United Presbyterian Church, Scotland, to establish a mission in Japan, the Board has received in answer to its appeal, no less a sum than £7,580, and it is hoped that this sum will be materially increased by the meeting of the Synod in May, when the number of missionaries will be determined upon.

IRISH SUSTENTATION FUND.—The Irish Presbyterian Church has nobly contributed to the Sustentation Fund, which, on the passing of the Church Act, was got up for the purpose of paying the yearly stipend to the ministers of the Church, in lieu of the Regium Donum. At the last meeting of the Sustentation Committee in Belfast—Rev. Wm. Johnston, Moderator of the General Assembly in the chair—it was announced that the contributions to the Sustentation Fund for this year amount to £55,000, which will give to each minister a supplemental dividend of £20 above the old Regium Donum.

SONG IN A CHURCH.—St. Michael's is one of the two parish churches in Cupar-Fife in which the ministers of the first and second charges preach alternately. On the afternoon of Sunday, the 13th inst., the Rev. W. McFarlan, minister of the second charge, preached and intimated to the congregation that he wished them to adopt the more modern form of worship, of standing during the singing and sitting or kneeling during prayer.

The General Assembly of the Free Church of Scotland was to meet yesterday. The Rev. Dr. Duff, Moderator. The Mutual Eligibility scheme has been opposed by a large majority of the Presbyterians of the Free Church.

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SYNOD OF HAMILTON.

The Synod of Hamilton met on Tuesday the 6th day of May, within Zion Church, Brantford, and was opened with a sermon from the retiring Moderator, the Rev. S. C. Fraser. M. A. of Thorold, from Paul's Epistle to the Colossians, chap. i v 28. The Clerk thereafter read the roll of ministers and elders, as attested by the Clerks of the Presbyteries within the bounds, and the attendance marked.

NEW MODERATOR.

On motion of Mr. McColl, seconded by Mr. Torrance, the Rev. Mr. Middlemiss, of Elora, was elected Moderator for the ensuing year.

A cordial vote of thanks was tendered the retiring Moderator for his conduct in the chair and the sermon preached at the opening of Synod.

COMMITTEES APPOINTED.

Committees were afterwards appointed to examine the records of Presbytery, and also to prepare the business of the Synod.

INVITATION TO VISIT BLIND INSTITUTE.

An invitation from Dr. Wiggins, Principal of the Ontario Institute for the Blind, Brantford, asking the members of Synod to visit the Institution, and hear certain exercises of the pupils, was cordially accepted.

WEDNESDAY, MAY 7th.

The Synod again met, and was duly constituted by the Moderator, Rev. Mr. Middlemiss; the Rev. Mr. McTavish also aiding in the devotional exercises. After the minutes of the previous saturday had been read, the Synod proceeded to business, in the order recommended by the Committee on Bills and Overtures.

TREASURERS ACCOUNTS.

Messrs. A. D. Ferrier and Thomas McCrae were appointed a committee to audit the Treasurer's books, and to report at the afternoon saturday.

REPORT ON THE STATE OF RELIGION.

The report of the Synod's Committee on the state of religion within the bounds was given in by Mr. Lowry, convener of the committee. The report stated that on account of the small number of members present at the meeting called last November by the convener, nothing had been done, save asking the Presbyteries to report to the convener, and that only two of the Presbyteries within the bounds had reported, namely—Paris and Durham. Mr. Lowry read the reports of these Presbyteries in the hearing of the Synod. The report was received.

The clerk read a letter from the Rev. John Scott, of London, convener of the Assembly's committee on the state of religion asking the Synod to prepare a report on the state of religion within the bounds (based on the reports sent from congregations to the Synod) in order that the Assembly's report may be prepared. Messrs. Ball, Fraser and Burson were appointed a committee to prepare said report and submit the same at the afternoon saturday of the Synod.

MEMORIAL FROM PRESBYTERY OF BRUCE.

A memorial from the Presbytery of Bruce was read, asking the Synod to transmit the same to the ensuing General Assembly, with the request that said Presbytery of Bruce be attached to the Synod of Hamilton, believing, as they did, that it was the intention of the General Assembly at its last meeting that it should be so attached, although by mistake the Presbytery of Bruce, when erected into a separate Presbytery, was not set apart to any synod in the Church. On motion of Mr. S. C. Fraser, duly seconded, the Synod unanimously agreed to transmit the memorial to the ensuing meeting of the General Assembly, and request the Assembly to declare the Presbytery of Bruce within the bounds of the Synod of Hamilton.

REV. MR. NISBET.

The Rev. James Nisbet, of the Saskatchewan Mission, being present, was invited to a seat on the platform, and subsequently addressed the Synod in regard to his mission, and its claims upon the liberality of the Church.

On motion made and seconded, the thanks of the Synod were tendered Mr. Nisbet for his address.

OVERTURE ANENT SPECIAL RELIGIOUS SERVICES.

The Synod proceeded to consider an overture from certain members of Synod, on the subject of special and continuous religious services. The overture having been read, Messrs. McTavish, Grant and McMillen were heard in its support. It was thereafter moved by Mr. McTavish, seconded by Mr. Grant, of Ingersoll, and agreed, that the Synod approve of the object contemplated in the overture, and appoint a committee consisting of the Synod's committee on the state of religion (to be hereafter named) to receive applications from congregations within the bounds desiring such special services, and also to correspond and arrange with ministers who may be willing to give their aid on such occasions.

PLACE OF NEXT MEETING OF SYNOD.

The Synod agreed to hold its next meeting in Guelph, and within the next Presbyterian Church there (Mr. Torrance's) on the first Tuesday of May, 1874, at half-past seven, p. m.

EXAMINATION OF PRESBYTERY RECORDS.

The committee appointed to examine the records of the Presbyteries of Hamilton, Guelph and Durham gave in their reports, and the records were attested by the Moderator in the usual form.

SABBATH OBSERVANCE COMMITTEE.

Mr. McMullen, convener of the Synod's committee on Sabbath observance, gave in

a verbal report as to what had been accomplished during the year, and recommending the Synod to request the General Assembly to ask the co-operation of the American Churches in suspending all Sabbath traffic along the lines of their various railways.

On motion of Dr. Barrie, seconded by Mr. Smith, the report was received, and the thanks of the Synod tendered the committee, and that the committee be re-appointed, with instructions to take such action as they may consider necessary to serve the object of their appointment.

In regard to the recommendation of the committee that the co-operation of the American Churches be sought to put a stop to Sabbath traffic on the railways, the Synod cordially agreed to adopt the recommendations, and bring it under the notice of the General Assembly.

TREASURER'S ACCOUNTS.

The committee appointed to audit the Treasurer's accounts reported that the books and papers were correct, and that there was a balance in hand of \$164.79. Further, that the Treasurer (James Walker, Esq.) had liberally allowed 6 per cent. in interest on outstanding balances.

The report was received, and the thanks of the Synod given Mr. Walker.

PRINTING OF THE MINUTES.

The Synod instructed the clerk to prepare the minutes for printing, and have 500 copies published for the use of members of Synod.

REPORT OF COMMITTEE TO DRAFT DELIVERANCE ON STATE OF RELIGION FOR THE ASSEMBLY.

The report of the committee appointed to prepare a Synodical report on the state of religion, presented said report through Mr. Fraser, in the absence of Mr. W. S. Ball, the convener. On motion, the report was received and adopted, and the clerk instructed to transmit the same to the Rev. John Scott, of London, convener of the Assembly's committee on the state of religion.

COMMITTEE ON THE STATE OF RELIGION APPOINTED.

The Moderator appointed the following as the Synod's committee on the state of religion for the ensuing year:—Mr. Lowry, convener; Messrs. McTavish, Farries, Middlemiss, L. Cameron, A. B. Simpson, Murray and Blain, ministers; and Messrs. Sutherland, Cowan, and T. McCrae, elders.

VOTES OF THANKS.

On motion of Mr. S. C. Fraser, seconded by Mr. McMullen, the thanks of the Synod were tendered the minister and office-bearers of Zion Church for the use of the building; to the committee of arrangements for their services; and to the families in the churches that had so kindly entertained the members of Synod.

ADJOURNMENT.

The Moderator then engaged in prayer, and after a psalm had been sung, pronounced the Synod adjourned, to meet in the First Church, Guelph, on the first Tuesday of May, 1874, at half-past seven, p. m., and closed the saturday with the benediction.

WILLIAM COCHRANE, Synod Clerk.

Copies of the minutes in full will be sent as soon as ready to all the members of Synod. W. C.

Brantford, May 12, 1873.

MISCELLANEOUS.

"We pray you in Christ's stead." A high commission. And how would Christ "pray you?" "Lord, teach us to pray," in this sense also.—Rev. N. Adams, D.D.

When your temptations let you alone, let not your God alone; but lay up prayers and the blessing of a constant devotion against the day of trial.—Jeremy Taylor.

I know not which is the greater wonder—that prayer, which is a duty so easy and facile, so ready and adapted to the opportunities of every man, should have so great effects, and be productive of such mighty blessings; or that we should be so unwilling to use so easy an instrument of procuring so much good.—Jeremy Taylor.

Remember that it is not by your doings that God bestows largely. It is for his own name's sake that he does it. In appointing and honoring this humble medium, human prayer, his condescension is as signal as his munificence in granting. Go inquire after the vast sums said to have been placed to your credit, and see if it be not so.—Rev. Dr. A. C. Thompson.

When we have once ascertained a "general law" we never pray that that may cease to act; no sane man prays that gravitation may be suspended; that he may never die; that if his house catch fire, fire may not burn it; but only that things may be granted or averted which, in millions of ways, he sees, by experience, admit of other alternative.—Greyson Letters.

If you deliberately take the position of non-paying men you must know that in the matter of moral excellence you have nothing to desire. You have risen as high as you can, or at least as high as you care. Or if there be heights above your present level which you may hope or wish to rise to, you can scale them by your own powers without the aid of God or man.—Rev. John Kennedy.

CHINESE MISSION OF ENGLISH PRESBYTERIAN CHURCH.—The Rev. Dr. Carstairs Douglas, one of the Chinese missionaries of the English Presbyterian Church, for some time past on a visit to Britain, was affectionately commended to God in a farewell meeting held in London on the 9th of April, on the eve of his return to his work in China. The Mission has been a very successful one. Established 26 years ago, it now reckons up 1,600 baptised converts, and has every prospect, under the blessing of God, of being still more successful. Dr. Douglas has been 18 years a missionary in China.

We can cordially recommend the old established firm of COLEMAN & Co., Stationers, 55 King St. East, Toronto, to ministers and elders attending the General Assembly.

Official Announcements.

MEETINGS OF PRESBYTERIES.

- OTTAWA.—At White Lake, on the first Tuesday of August at 10 a. m.
MONTREAL.—At Montreal, in Erskine Church, on 2nd Wednesday of July, at 10 a. m.
KINGSTON.—At Picton, on 2nd Tuesday of July, at 10 a. m.
ONARIO.—At Mr. Foreman's Hall, on 20th May, at 11 a. m.
GUELPH.—At Guelph, in Chalmers Church, on 2nd Tuesday of July, at 8 a. m.
LONDON.—At London, in St. Andrew's Church, on 2nd Tuesday of July, at 11 a. m.
STURTEVANT.—At St. Mary's, on the 6th July, at 11 a. m.
HUNTON.—At Seaford, on the 2nd Tuesday of July at 11 a. m.
CHATHAM.—At Windsor, on the 2nd Tuesday of July, at 11 a. m.
DURHAM.—At Durham, on the 2nd Tuesday of July, at 11 a. m.
MANTONA.—At Alderman, on the 21st of May, at 11 a. m.
CONCORD.—At Millbrook, on the 1st Tuesday of July, at 11 a. m.
TORONTO.—In Knox Church, on 1st Tuesday in July, at 11 a. m.

PRESBYTERIAN PRINTING AND PUBLISHING COMPANY (LIMITED).

NOTICE IS HEREBY GIVEN, that the parties whose names and places of residence are mentioned below, and who are all British subjects, intend to apply, after the expiration of one month from the first publication hereof in the Ontario Gazette, to His Excellency the Lieutenant-Governor in Council for a Charter of Incorporation by letters patent, under the provisions of the Act passed by the Parliament of the late Province of Canada, in the 27th and 28th year of Her Majesty's reign, chapter 23, and intitled "An Act to authorize the granting of Charters of Incorporation to Manufacturers, Mining, and other Companies."

NEW-YORK TRIBUNE.

Now, as heretofore, THE TRIBUNE strives to be first of all and preeminently a news paper. France a Republic—England and Germany gradually becoming so—Spain a Republic—Italy a Republic—the nervous grasp of a ruler too good for a King and too weak for a Republic, who is unable to govern the great island that blocks the entrance to our Gulf of Mexico, and equally unable to give it up—the German-speaking people, to be governed by a nation that has been the worst enemy to the cause of freedom and civilization in the world since the day of the Inquisition—these are some of the questions that are daily before us. With able and trusted correspondents in the leading cities, and wherever great events are in progress, THE TRIBUNE aims, at whatever cost, to lay before its readers the most prompt, complete, and popular presentation of these diverse and conflicting movements, through all of which, as it faithfully tells the truth, masses of people are being swung up toward the great question and a brighter future.

THE ST. LAWRENCE.

BY REV. A. C. GILLIES.

Air—"Oronville."

Great Saint Lawrence, noble river, Deep, majestic, flowing free, There are points of close resemblance Now between myself and thee.

Small at first in thy beginning, Brought about by many means, Now surrounded by mere deserts, Then thou passest glorious scenes.

Sometimes slow, and sometimes running, Sometimes cold, and sometimes hot, Now so deep, and then so shallow, Thus thou art in my lot.

Hail Saint Lawrence! live for ever, Not for self, but public good, Like the One who came from heaven, To give dying sinners food.

Sometimes laden into wringles, Growing at an angry sky; Then converted into silver By the sun's bewitching eye.

Sometimes calm beneath the moon, Sometimes rolling into billows, In the night's tremendous noon, Sometimes laughing, sometimes weeping.

Growing stronger, deeper, wider, Till thou reach the awful sea, And art lost in the Atlantic, As the creeks were lost in thee.

—Brockville Recorder.

Lyn, Ont., April 9, 1873.

THE POPE.

In an article on the health of the Pope, the Observer remarks that senile ulceration—the complaint from which his Holiness suffers—has an unfavourable prognosis, and the advanced age of the Pope, together with the strain which recent events have put upon a constitution always feeble, leaves but slight room for hope.

second ballot fall in reproducing the required majority of two-thirds, the entire process is repeated de novo, and a second preliminary ballot is held, followed by a second assessor ballot, until the requisite majority is obtained, subject only to the customary rule that not more than two ballots should be held in each day.

USE OF GOOD MEN IN BAD TIMES.

It is very necessary that good men should live in very bad times, not only to reprieve a wicked world, that God may not utterly destroy it, as he did in the days of Noah, when all flesh had corrupted its ways; but also to season human conversation, to give check to wickedness, and to revive the practice of virtue by some great and bright examples, and to redress those violence and injuries which are done under the sun; at least to struggle and contend with a corrupt age, which will put some stop to the growing evils, and scatter such seeds of virtue as will spring up in time.

SUSTENTATION IN AUSTRALIA.

The General Assembly of the Victoria Presbyterian Church is endeavoring to bring the salaries of their ministers up to the minimum sum of £300. There are 18 ministers whose stipends range from £200 to £299. From the statistics given in, we learn that the Church has 114 ministers settled in charges, to which have to be added 12 unattached ministers.

THE SALE OF LIVINGS.

The sale by auction of the Church of England proceeds with business-like regularity. The last sale was the sinecure living of Trechaveroek, without duty, except to pocket the proceeds of a fifth charge and the rent of a public house. It would seem that there is a precedent for a clergyman keeping a public-house as well as drawing the rent, but it would hardly be thought proper now-a-days.

SANCTIFIED AFFLICTIONS.

Afflictions, if sanctified, are good. They ungrasp our hold on the world and lift the eye to God. Temptations are good; they make us flee to Christ and cling closer to His hands. Like spies from the enemy of souls, they serve to keep us on the alert.

THE MARINER IN THE MIDST OF A STORM.

The mariner in the midst of a storm longs for the break of day. The storm-tossed Christian, too, sometimes feels that his "at is long, and dark, and wearisome. Let him be of good cheer, behind it all is coming up a brighter day.

HE WHO WAS IN AFFLICTIONS, DISTRESSES, TUMULTS, LABORS; WHO WAS BEATEN, STONED, SHIPWRECKED, IMPRISONED; WHO WAS IN JOURNEYS.

He who was in afflictions, distresses, tumults, labors; who was beaten, stoned, shipwrecked, imprisoned; who was in journeyings often, in perils of robbers, in perils in the city, in the wilderness, in the sea; who was in stripes, in prisons, and in deaths often, could say, I take pleasure in infirmities, necessities, reproaches, distresses and persecutions of this present time.

NO CHURCH WITHOUT IMMERSION.

The following catechism, found in the Western Recorder, is rather outspoken. The bigotry of some Baptists is as great as that of some Episcopalians, who say "there is no Church without a Bishop"—or that of the Papists, who say "there is no Church without a Pope!"

Q. Do Baptists generally regard pedobaptist denominations as not gospel Churches? A. Very generally they do. At any rate, they ought so to regard them, for truth so demands.

Q. Do not Baptists very often speak of pedobaptists as "Evangelical denominations?" A. They do; but this is not true, for "evangelical" means "in accordance with the Scriptures," and these Churches are not built upon the laws of Christ, but upon those of Catholicism.

Q. Ought Baptists ever, by word or deed, to make the impression that pedo-organizations are true or gospel? A. Of course not, as such impressions are manifestly false. Baptists ought always and everywhere to make impressions for truth.

WORDS OF WARNING.

Rev. Henry Ward Beecher recently preached from this monitory text in Proverbs: "And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction and my heart despised reproof; and have not obeyed the voice of my teacher, nor inclined mine ear to them that instruct me!"

THE CONCLUSION OF THE SERMON WAS IN THESE FAITHFUL WORDS:

There is such a thing as sin; and there is danger in sin—danger to the body; danger to the understanding; danger to the affections; danger to the taste and the imagination; danger to the conscience; danger in this life; and above all, most appalling danger in the life that is to come.

I beseech of you, my young friends, so many of you as have come down hither, not to be misled by the vain show of the world into which you are introduced. I beseech of you who have come hither recently, and are already beginning, in the place where you are, to be ashamed of your Bibles, and are forgetting the promise which you made to your mothers, and the vows which you made to yourselves, do not suffer yourselves to be snared.

I beseech you, believe in virtue; believe in truth; believe in honesty and fidelity; believe in honor; believe in God; believe in God's law and in God's providence. Put your trust in God, and in the faith of God, and not in the seeming of deceitful and apparently prosperous men. Let no man witch your soul from you; let no man dazzle your understanding from you; let no man by any sinuous courses draw you aside from that straight and narrow way where there is safety.

THE FOLLOWING IS AN ABSTRACT OF AN ARTICLE IN THE LONDON TELEGRAPH CONTRIBUTED BY A CLERGYMAN HIGH IN OFFICE IN THE DIOCESE OF CANTERBURY AND PUBLISHED WITH THE APPROVAL OF ARCHBISHOP TAIT.

It gives a view of the income and expenditure of the English church establishment:— Average annual receipts.—Endowments (tithes and rental of lands, £1,949,204 14s; tithes, rental of lands, and interest of money investments acquired for the maintenance of the clergy since the Reformation, £2,341,051; total, £4,290,255 14s.

Share in parliamentary grant for the education of the poor, £508,559. Voluntary—Parochial collections and subscriptions, £3,182,400; contributions to London church societies, £490,000; contributions to miscellaneous church institutions other than schools, and not included in parochial collections, £600,000; contributions in aid of church building and restoration, not included in parochial collections, £500,000; school payments of parents, £762,898; total, £5,145,298. Endowments and State aid together amount to £10,154,152 14s.

Average annual expenditure.—Maintenance of the clergy—1. Diocesan and departmental work: Net salaries of two archbishops, £118,556. 2. Cathedral work: Net salaries of 30 deans, 127 canons, 120 minor canons, 600 singers, with many lay officers and servants, £201,695. 3. Parochial work: Net salaries of 19,041 rectors and vicars, and 5,706 curates, £3,146,051. Total, £3,486,212. Taxes, &c., on the endowments of the clergy other than income tax, and those paid usually by occupiers, £714,048. Education of the poor.—Education of 4,044,400 scholars in church schools, with training of teachers, &c., £3,051,578. Miscellaneous Church institutions, other than schools, £1,000,000; relief of poor from church collections, £400,000; foreign missions, £500,000; current church expenses, £852,000; church building and restoration, £450,000. Total expenditure, £10,158,928, leaving a balance of £24 14s.

THE RELIGIOUS PAPER.

- 1. A good religious paper makes Christians more intelligent. 2. It makes them more useful. 3. It secures better pay for the pastor. 4. It secures better teachers for the Sunday school. 5. It secures better attendance at the prayer meeting. 6. It leads to a better understanding of the Scriptures. 7. It increases interest in the spread of the Gospel. 8. It helps to settle many difficulties. 9. It gives unity of faith and practice in the denomination. 10. It expels error. 11. It places weapons in the hands of all to defend the truth. 12. It affords a channel of communication between brethren. 13. It gives the news from churches. 14. It brings out the talent of the denomination, and makes it useful on a wider scale. 15. It throws light upon obscure questions of practical interest. 16. It gives light upon obscure passages of the Bible. 17. It cultivates a taste for reading. 18. It makes the children more intelligent. 19. It makes better parents. 20. It makes better children. 21. It awakens interest for the salvation of souls. 22. It gives general religious news. 23. It gives the more important current news of general interest.

All this is furnished at very small cost compared with its value.

MISCELLANEOUS.

Gen. O. O. Howard writes: "I think the fire in Chicago and in Boston, and other sudden losses of property have set men to thinking. It is better to found a professorship for the teaching of youth than to build a handsome palace. It is better to do good while we live, if we can."

The libel against Rev. Mr. Knight was heard before the Dundee Presbytery on the 24th of April. The libel is a very lengthy document, and contains three charges against Mr. Knight. They are: First, that he holds it to be unlawful to pray for any physical change in regard to events over which man has no control; second, that he denies the possibility of miracles; and, third, that he denies that God expresses His justice and mercy in the events of providence.

Peter Bayne says, in the Watchman and Reflector, that Archbishop Manning is a man who understands his business. By a skillful use of his opportunities he is rapidly gaining credit and influence for his Church in England. The banquet at the opening of the Royal Academy is one of the most fashionable and distinguished of all the social festivities of London, and at this the Catholic archbishop was invited to say grace, taking precedence of one of the Anglican Bishops, who also said grace. But it is not only among the aristocracy that this great strategist is making conquest. The farm laborers of England have lately formed a union for the improvement of their condition, which has been denounced by the aristocracy and regarded with scant favor by the clergy. One of the English Bishops was so unwise as to intimate in public that it would be well to duck some of the leaders in a horse-pond. But at a meeting in Exeter Hall, in behalf of this Union, Archbishop Manning comes forward and heartily advocates the movement. It would not be fair to charge the Catholic prelate with insincerity in this action. Undoubtedly he expressed his honest opinions; but the incident shows his good generalship. Mr. Bayne says that, while the English middle class is strongly Protestant, Roman Catholicism is making rapid conquests both in the higher and lower strata of British society.

SPECIAL NOTICE.

The new combination of Hypophosphites invented by Mr. Fellows (Fellows' Compound Syrup of Hypophosphites) is making many extraordinary cures throughout the Provinces, particularly in diseases of the nervous system, the heart and the lungs.



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 Miller's Tick Destroyer promotes the growth of the wool, destroys the Ticks, and improves the condition of the animal. A 50c. box will clean 20 sheep or 30 lambs. Sold by Druggists and Storekeepers.
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 Each of the above costs 25 cents per annum for single copy; for copies and under 100, 15 cents per copy; 100 copies and over, 10c per copy, including postage.
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INSOLVENT ACT OF 1869:

(Canada, Province of Ontario, County of York.)
 In the matter of JOHN BOXALL, an Insolvent.
 On Tuesday, the 27th Day of May next, The undersigned will apply to the Judge of the said Court for a discharge under the said Act.
JOHN BOXALL,
 By *Blanton & Macle*

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8	Superior do	60c.
9	Extra Fine do	70c.
10	Fine do	80c.
11	Superior Gunpowder	70c.
12	Extra Fine do	70c.
13	Extra Curious do	80c.
14	Fine Imperial	60c.
15	Superior do	70c.
16	Extra Moyune Imperial	70c.
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18	Natural Japan	30c.
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26	Fine Breakfast Congou	40c.
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