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Edutributors and Correspondents.

UNION .- No. 6. UNION IS PRACTICABLE.

The union of the various sections of the Presbytorian 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 mion has already been effected in Australia. There the three Synods representing the three chief branches of the Presbytorianism of Scotland have been united in one eccleinstical 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 admissable to parish churches just as if they had never been separated, or their union with others in the colonies had nover 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 onposed 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 unito themselves ?" There are peculiar difficulties in the way of union in Scotland that are not felt with at 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 agoboth 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 more, never overcome the projudices of youth and riper years, yet Providence is stronger than the projudices of mon, and can work wonders in the future as in the past. He who has caused His servants in Australia to surmount their prejudices and unito together in one common cause, can, in His own time, overcome the projudices 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 ast 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 nationswerthrowing slavery, despotism, and Pop in power, and thus proparing the kingof our Lord and His Christ—can as easily | might receive \$1,600, another contributing ons of the world to become the Kingdoms temovo difficulties out of the way of the \$1,200 might receive \$1,000, so that, if posunion of Hispeople, and cause them to see | sible, none might receive less than \$600, their duty in this matter: yea, He can put which, in certain country districts, with the into their hearts to merge all differences, cheaper hving, and the many articles usun their earnest desire to advance that Kinglom that can never be destroyed.

2. In order to attain this desirable union letus waive all discussion of past differences ad unite on the basis of our common andards as Presbytorians. The vexed destion of the powers and place of the i magistrate has, for all practical purposbeen sufficiently discussed. The basis the union already effected in Canada,

and liberty of conscience, recognizes the duty of the magistrate, in the discharge of his official duties, to obey God's revaled 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 romove 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 unloss 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 -oither 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 mensure that will be to a certain extent a substitute. National ondowments, 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 like'v 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 proventing any of thom from suffering, giving them an average income of about \$1,200 a year, bosides 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 manses. 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 Contral 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 be-

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 ally 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 least \$100 or \$500, and then she share painfully, and when we approach wealthy paid to the minister may be determined as mambers of the church for assistance, eay, in the shape of a loan, we find them just as

besides assorting the spiritual independence 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 lumself to the work of the ministry an adequate support, which not a fourth of the Presbyterian ministers in Canada receivo. Winle 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." look wholly at the one side, and some only at the other. They are two parallel princiciples 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 vory great exertions to arrive at their presperous state. An equal distribution would be un just, 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 congregationswould in that case lean too much on their wealthier or more generous neighbors, and thus receive injury to themelves while they inflicted injustice upon others.

UNION.

CHURCH BUILDING.

Editor British American Presbitshian

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 Mauito-ban one, like the falling apple to Nowton, 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 sud-den influx of population in this "large and wide domain" and the consequent poverty f now settlements at first sparsely occupied However willing, it is impossible that the few settlers in a newly opened district can overtake the work of putting up a comfort able 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 the centres of wealth, as their suburbs extent, it has been found hard enough to provide adequate Church accommodation for church-going poplo; 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 themselves with comfort and independence. Too often do they pass away b fore this is accomplished, doing nothing more than to put matters in trim for the benefit of a succeeding generation. Generally speaking, those foreruniers are from places where the obdinances 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 apparen 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 com-forts of life these hardy self-experiented ones have little to give even if they should sacrifice their all; and supposing for a moment they did to, what could they unaided ac-complish? Will the church of Christ allow them to die hungering and thirsting for the proclamation of glad tudings 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 so-cure the children. How shall this most of feetually be accomplished? That is the question. From personal connection with the erection of two new churches in Mon-treal I have shared in the ardnous labours involved in collecting subscriptions and bor-rowing money, to carry out the erection of church buildings and to set the new congregations affoat, 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 obtrude officiously and

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 com inercial applicant.

I find no fault with them at this stage of the argument; it is purely a matter of conscionce with the lender but it is too often a matter of necessity with the borrower to ac cept 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 noting, 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 congre gation is large and flourishing and from any one of a thousand cucumstances is driven to a new crection 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. youd their present available means and carry forward somewhat of a debt.

The drift of my argument, however, it 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 thunks of the church.

1 propose to form as one of the schemes of the Church a "Church Building and Ex-tension Scheme" or fund. That the amount of this fund be raised by subscription, ulti mately to the sum of Five Hundred Thous-and 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 crection of a new building, church or manse, on production of a subscription list of not less than one half of the amount re oured. I would, but of the said fund, grant an appropriation of the balance, taking mortgage providing for re-payment in instal ments extending over, say, from 4 to 5 years as may be deemed advisable, with interes at the rate of five per cent per annum. Suppose the amount advanced to be ten thous and dollars there would be a direct saving to the congregation of at least three per cont or Three Hundred Dollars per annum apart from a commission which is generally paid to the precurer 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 corrollary of my scheme that the interest should form no as set of the Fund and should not be added to the principal sum to increase it by accumuation, but I would propose that the interest should belong ent roly and wholy 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 seen at a clance 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 i at once put into the bands 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. arious influential layman 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

In these days, when the church finds Col logos so desirable for producing man, is it not equally desirable to produce the mouns of creeting 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 propared to act on such 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 AMPRICAN PRESBYTERIAN Sin,-It is surely a new thing to find Presbyterians advocating this, and surely an indefensible thing to symbolize with "In vam 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 fettors. Those who accout 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 Prosbyterians are mostly called upon, at least once a quarter, think of Christ crucified and show forth His dying love. "Ye observe days and months and times and years, I am afraid of you, lest I have bestowed upon you labor in vain."

RETIRED MINISTERS.

Editor BRITISH AMERICAN PRESERTERIAN

DEAR SIR,-I quite agree with your correspondent, "T. B. P.," on the Status of Ministors 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 onduring privation, and weighed down by the heaviest responsibilities on earth, be east 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 outertain 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 ot ministors 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 he 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 ero long they are to be cast aside from the list of Prosbyterian 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? Well may weask, is this the way in which the Canada Presbytorian Church delights. to honor those who from childhood have toiled early and late to promote her interests and advanco 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 thomselves under such a short-sighted system of miserable red-tape-

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 spont their whole lives toiling for the Church have to come on bended knees before a Presbytory, 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 them-

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 ly representation impli 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 remit 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 remit is brought up when not more than a third or feurth-of the ministers are present—when all are yearied 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 Recobyterianism 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 sovere toil has been ill-requited. I, in the name of miny 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 chorished rights and privileges of the min-

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 reseinded on Union being effected.

May 14, 1878.

Contributors and Correspondents.

PATRONAGE VERSUS POPULAR ELEC-TION.

Editor British American Presisterian.

Sin,—Before entering on the discussion of patronage, as proposed in our last paper, we shall quote the opinions of some leading mon in different churches regarding popular election. And the first we adduce from a trusty indirect a cree, is that of Cyprian, middle of third century, whose testimony hecenes more striking as he was a strent one advecate 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." The Church historian, Waddington, asserts 'hat," of most of the Apostolical Churches, the first Bishops are appointed by Apostles; of those not Apostolical Churches, the first Bishops are appointed by Apostles; of those not Apostolic the first missionaries were probably the missionaries who founded them." The amicable and judicious Melanethon says that "Democracy, which takes the election to themselves, is at variance with the divine law and the primitive church rule." Nor can we find any writer of credible authority attempt to prove that the Apostles submitted the election of ministers to the people, or that the primitive church rule." Nor can we find any writer of credible authority attempt to prove that the Apostles submitted the election of ministers to the people, or that the primitive church rule. This castom would appear to have acquired promunence when the arrogant prelates began to place their clerics over the people, willing or unwilling. Dr. Emmaus, Congregationalist, claims for the people not only the right of election but of ordaining. He says.—"The truth is, ministers have no exclusive right to ordain others. The right of ordination is primarily and solely in the hands of the ordain others. The right of ordination is primarily and solely in the hands of the Other of the content of the honest, philosophic, clear-headed Dr. McCosh of Princeton. He writes only last month, 'I have grave doubts whether popular election would always be safe in the hands of the parishoners." And he furt

Let us now look fairly at patrouage. 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 c. dinary care and inspection, lest we too inconsiderately reject all that does not run parallel with our ac customed 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. And as not one of the Presoyterian churcles has yet arrogated the dogma of Infallibility or the stature of perfection, as other Churches have we shall not assume in our discussion, that any one of one Predictation church. that any one of our Presbyterian churches has been infallible in government, or should coase to press forward to nearer upproaches to perfection in the future. And it is surely more than time that Presbytemans, when looking at our past history and present condition, should do so with a less jealous and more charitable eye. There is so much in which we entirely agree, and so little of real importance in which we differ, that it would be highly criminal to continue to look with a microscopic lens at our differences, and with a telescopic lens at the great es sentials which not one of us has ever doubted. There is surely more than enough outed. There is surely holo than enough outside of the Presbyterian families against which we should everm represent one united force. May the great Lord incline and enable us to build up and eniarge our Presbyterian brotherhood on the most expansive charitable Scriptural basis. For, at best, our enartation scriptural on its. For, at best, our alleged ground of differences appear as the most trifling family quarrels in the estimation of those who are not accustomed to weigh ecclesiastical matters with such strict philosophical acumen as is the custom and heritage of Scotch Presbyterians.

It must be evident to all who have given 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 excel-lent men who remained, as well as those who, from time to time, withdrew, submit-ted somewhat as Paul yielded, and embraced the opportunity of proclaiming the truth before King Agrippa and sundry, at the instance of Testus, not from choice, but as the only available means of doing so. Paul would doubtless have preferred to be brought thither under different auspices and other patronage than the heathen ruler, but he would not lose the opportunity of declaring the counsel of God. Accordingly we find that after patronage was urged on the Church of Scotland, the General Assembly of the Church of Scotland, when ratifying the confession of faith in 1690, neither conene comession of mitti in 1990, neither con-curred nor utterly rejected patronage, but left it open for "further consideration." And we first, moreover, the same deliver-ance prefixed to the confession of faith, page 11, as authorized by the Free Church of Scotland in 1851, from which, as well as from other declarations, we must infer that patronago is not utterly rejected by the free Church as absolutely evil. And this will appear more manifest from the fact that, only last winter, when application was made to have Dr. Buchannan, the celebrat-ed writer of "The Ten Years' Conflict," and the earnest advocate of popular rights, to be appointed Principal of Glasgow Univerzity, there was general dissausfaction ex-periorical throughout his church when he did not receive the Queen's patronage. This should at least show that patronage per se is not regarded in either church as an ab-solute evil, to be despised and shunned by every good and great min. At the same time it is not less certain that neither Church, left to choose without any external

to the Queen, and downwards to Lords, land proprietors, city and town councils, and others. This system of procedure was and others. This system of proceeding and the inspired word. Church authority may have allowed it but never fully approved of it. The Supreme Head of the Church allowed. lowed 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 devoit 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. As regards ourselves, we know not, in the history of Christendom, where, within such narrow bounds and for so many ages, so many justly celebrated divines and so many humble devout Christians had been trained as within the range of this form of patronage. At least in the early history of the Church of Scotland it must have suited better than popular election. We have better than popular election. We have worshipped in a church in Western Scotland where the godly minister who officiated, nearly two centuries ago, had to carry his sword by his side to defend humself, when using the sword of the Spirit against the vices that prevailed. Indeed, patronage, as it exists in the Church of Scotland, has never appeared to us so injurious as it is regarded by some who reap its benefits. Patronage must rest somewhere, and must prove pleasant or unpleasant. There is in reality more patronage exercised in other churches over the ministry than in the Church of Scotland. All the patronage that the Queen or any of her subjects can exercise over the ministry is to signify whether John, Peter, or Paul, out of all her ministers, should preach in a certain church. There her patronage ceases, and may not thereafter exercise any control whatever. The minister is now neither at the will of the patron or reople. No man can be more independent to preach the Gospel above the fear or favor of all. This we regard the grand excellency of patronage. And woe be to him if he of patronage. does not faithfully reprove and admonish, as well as teach and exhort. But when the minister must be the choice of the people he must not only be subject to their judg ment at the outset, but be ever and anon subject to their patronage, and too often they will make him feel it. And who that is thus subject to the continuous patronage of the people but knows that he requires much dignity of character, together with a large amount of grace, to enable him to acquit himself on all occasions as one seeking to "please God rather than man." Besides, how seldom does it happen, even when the choice is said to rest with the people, that it is really and truly popular election, either maide or outside the Established Church? How many vices are set in motion? How many put forth their influence in behalf of their favorito? And not often is the most noble and worthy licentiate found to farth, scaling the retaining influence. go forth seeking the patronizing influence of others. As the result of this underhand patronage, found in all the Churches, we met with excellent licentiates in all the leading Presbyterian churches in Scotland, who felt sorely that they had been coldly or unfairly treated by the dignitaries in their respective churches. Patronage will exist fairly and openly, or meanly and covertly. What is required in our Presbyterian churches is, to have it clearly defined who should exercise patronage, and to have it fairly directed and guarded. As it prevails, no one is more responsible than another, and therefore every one feels that he has as much right to control the wires as another, and to urge his protege rather than another. It has often occurred to us that the greatest harm arose in the Established Church (to which the idea of patron age is usually attached) not so much from the direct influence of patronage as from the Church Courts not exercising with suffi-cient care the power vested in them — First, in not determining with due circum spection who were worthy to be set apart for the holy ministry; and secondly, in not exercising sufficiently strict discipline over those received into the pastoral office; in

pressure, would submit Church parronage

From what has been advanced it will readily appear that we are not ardent adof 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. While we can discover no Scriptural authority for "popular election," we regard it contrary to the spirit and teachings of the Gospel to force a minister on a people rejecting his ministrations, and especially if willing to receive another. We know not how a Gospel minister should do it, any people refuse the sorvices of a worthy minister let the guilt rest with them.

not exercising discipline with a firm hand over the slothful, as well as all others unfaithful in the care of souls. And these evils may occur, and too often occur, in all

Whence then should church patronage come, or who should exercise the patronage of the ministry of the Gospel? This is a grave question, declaring the earnest consideration of all Presbyterians. We think it has never been deliberately sattled. We should therefore shrink from approaching it had we not advanced so fer.

All Presbyterians concur in holding that the power of calling and ordaining to the pastoral office is vested in the rulers of the church. That it devolves on them "to commit Gospel truth to faithful men, who shall be able to teach others also." This "oversight of the stewardship of the mysteries of God" could not be exercised without authority to receive into and exclude from the ministry. That the Church rulers alone are invested with those powers is freely granted by Drs. Muir of Edinburgh, and

Dr. Buchannan 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 or dain a minister over a reclaiming congregation; and the latter holding that "the consent of the congi, gation should be held a condition sine qua non of ordinature." We dare dissent from both. We not do by no means intrude a minister on a p. pple; at the same time we would in no case cast the responsibility on the people of saying whether a licentiate should be ordained to any one charge or another. We think the entire responsibility of committing "the Gospol to fathful men" rest, with the rulers in the Church. By shifting from one to another the responsibility is not sufficiently felt by either, and is not the most responsible duty is not discharged aright by those most competent and entrusted with the oversight of the churches. But let all due care be exercised in admitting to the work of the ministry, and there need not be so much anxiety as to whether the preacher of the Gospel be appointed to take charge of souls in one place rather than another. There is nothing else regarding which the rulers in the Church of Christ require more to use the highest wisdom and feel the gravest responsibility.

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 numerlet there be one Presbyter chosen not to exercise lordship over his co-Pres byters) 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 councillors, in their united wisdom, report to the General Synod the location of every minister and probationer—submitting this for the approval or revisal of all the assembled rulers of the church. And in order to allow full freedom to arrange and locate with a view to the interests of all the churches, we would have no marriage relationship formed, for we see no divine warrant for it in our perfect rule of faith and pract ze. Nor would we in all this ignore the just rights of the people. Let there be a ruling elder, who shall be truly a representative, from every congregation; and when attainable, let him surpass the teach ing elders in carnestness and excellency of wisdom and prudence, who shall take part in the counsels and government of the Church, animated with a liberal spirit to promote the general good in selecting and appointing of the ministry as in other respects. It is true we would not give the people the opportunity of quarrelling as to what man shall be their settled pastor; we should not give the people the opportunity of quarrelling as to what man shall be their settled pastor; we should prefer to leave such quarrels, as in the case of Paul and Barnabas, to the rulers in the church. Nor would we have three or four or more from opposite directions, and with purely local selfish interests, meeting to expend their eloquence, to woo a certain minister from his betrothed bride, or his married wife, which in our minds is the silliest procedure within all our Presbyterian churches; and next to this is that of assuming that every member of our most and least intelligent congregations is competent to judge who shall be their teacher and guide even unto death. But we would not deprive any rational member of the right of "trying the spirits," of discerning between "ravening wolves" and "faithful shepherds." Let them exercise all their best wisdom and not taught in the Inspired Word. But such are most likely to come from without, and not from those chosen and watched over by the aged overseers and the entire ruling body. Let them not receive any doctrine from within or without, not dictated by the

sure word of prophecy. To our mind this system of patronage affords many advantages. First of all, and especially, because most in accordance with especially, occause 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 extend-ing the Gospel. Seeing that all received into the ministry must at once enter on the active service at the Church, and go whereever appointed, it might serve to keep pack slothful spirits—only seeking their own ease and aggrandizement—whereas it 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 daring 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. It should prevent the small, selfish strifes in congregations about the minister to be elected. There need be no forsaking of their Church, as the minister unacceptable to the few or many would be removed within a certain period. The diverse talents of the ministry would most generally meet the diversified wants and peculiarities of the people. The occasional periodic change would awaken fresh vigor and interest in the Charghes. It result learn the torest in tan Churches. It would learn the people to consider and profit by the truths proclaimed, rather than to inquire about the good or evil discoverable in "the earth-

To all this we might auticipate many objections; but that which would serve to meet and overcome all, would be to become more thoughly embacd with the self deny-

ing 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 800. ing 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 licontiates but laymon. 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 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 Mmisternal servants and directing and appointing them where she wills. Without this controlling power sneedld not possibly have accomplished so nauch. And what but this has enabled the Methodis: Church, in the even tenor of her vay 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 a co-thodoxy, we should be willing to copy largely of this part of their method of Church organization.

While seeking to be brief, we are encreaching on your space. We would not absorb this subject. We desire to provoke a friendly discussion, and see it taken up by those who have some time, opportunity and ability.

I am, yours very truly,

ALEXANDER MCKAY. Eldon, 1st May, 1878.

THE "CONSTITUTIONAL PRACTICE OF PRESBYTERIANISM."

Editor British American Presenterian

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 Romit reads thus: "That according to the constitutional practice of Presbyterians none but settled ministers, senior pastors, Theological Profifessors, 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.
- 8. There is no principle of representation in it.
- 4. It commits the Assembly to principles before unasserted.

1st. It is vague and inconclusive. What does the "Constitutional practice of Presb-terianism" mean? At College we used to hear of the meaninglessness of general con-ceptions, of it being impossible to conceive 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 thingas a Presbyterianism which has a constitutional practice and which variety of the many coloured entity is referred to? Is it the Presbyterianism of Paul'sday? 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 of "constitutionalism"? This effects the assertion made by the Remit. This settled, the vague phrase "the orlained ministers cailed to fill special positions in the work of the church" needs explanation. This was probably in ended to cover the case of church sion Secretary and the lik er 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 Presbyter. Rolls; mone but thes at says, should be there. Yet provision is made for certain others being there. Meriterious cases indeed they must be that find their places on official Rolls, where only names resting on a legal status ought to be found. So much for the perspicuity 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 sottled minister, or did he come under the heading of any of the classes of the Remit? Not 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 Evangelistic Barnabas had the same ground on which to rest. Or in what capacity did John Kuoz, 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 Probbytery 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 Presbytenes existed, have been considered members of them. What are the words of the form of Church Government of 1645. "A Presbytery consistent of the word and such public officers as are agreeable to and werranted by the word of God to be church government of the church."

Or further, what is the principle of the American Presbyterian Church? There the broad general principle provails, that an ordained minister of the church is "cx officio" a member of the Preshytorate. The younger Hodge, in commentating 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 thy representatives) in a city or neighbor. hood, 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 Prosbytery." Again, whether it be admitted as a true principle or not, it is a fact that the Church of ciple or not, it is a net that the Church of Scotland has in its General Assembly, which the clever Irish writer on Church Govern-ment, 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 Pressure hytery Rolls, it will be found that of the retried ministers class there are in Brockville, 1: Kingston, 2; Toronto, 1; Huron, 1; To tal 5. In the same roll will be found the names of the ordained missionaries who have seats in Presbyteries: Toronto, 1; Mantoba, 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 Presby-terianism" 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 Naing Professor of Aform 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 contradicting the Remit—either unconstitutional Pi Syterianism prevails, or the Remit is histo ically incorrect.

But 3rd, three different principles of Presbyterial representation are here involved. The phrase 'set ted minister' is plainly used on the principle that the minister is the representative of the congregation; he is a "settled m nister," not simply an ordained minister—not holding position by virtue of his ordination. The phrase "senior paster" 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 Re-

mit.

4th. The church is asked to commit itself to an Educational Thrology, never before recognized by it. In the phrase "Theological Professors," it is implied that there are or may be two Theological Professors und the direction of the church, and that the church, ignified 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 abuegate 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 hav having a Collge in Manitoba with a minister of the church in chargo 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 by this year before the Synod of the United Presbyterian Church of Scotland, being carried thither by the appeal of the Rev. John McKerror 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 McIlvane who died in Florence on the 12th of last Marca, have been brought to America and to be finally interred in Cincinnati. Bishop McIlvane was originally a Presbyterian and was the most distinguished prelate of the Protestant Episcopal Church in the U.S.

University Honours—The son of the Rev. Robert Rutherford, of Nowlands, Scotland, a young lad of 19 years of ago, letely carried off a prize at Oxford of the value of £90. He has more recently gained the Scientific Scholarship, tenable for three years. The Scholarship is werth £100 for the first and £50 for each of the succeeding

Our Noung Loths.

GIVE ME THY HEART.

BY REV. JOHN MILNE.

A young heart is the richest, awestest gift that can be offered to God or man. There are many claimants for your heart-courting and wanting to get it.

Don't give your hearts to the world. 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, Romember 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, alto-gether 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 liv-

Oboy him. "He who keepeth my commandments," mandments," 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

He alone can make it a good, happy, He atone 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? New. Suppose you have a beautful rose, which you wish to give to a beloved friend. Will you give it when the huld is just, onening and give it when the bad is just opening and bursting into beauty, or when it is full blown, or will you want 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 old, and then it was open gradiany and long bloom." So let it be with your heart; give it to Christ, while it is yet a young heart.—Christian Weckly.

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 exereise 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 ago; 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 han, 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 hum, 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 mer ey of a band of robbers. Sca cely coney of a band of robbers. Sea cety conscious of what passed, he slighted from his horse and offered his property to the gaug. He gave them a purso filled with silver coins, unclusped the chain from his neck. took the gold lace from his cap, drow 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, threatheningly. "Have you no more money?'

In his alarm and terror, the trembling doctor answered that he had given them every com 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 folt something hard in the hem of his robe. It was his gold, which, having been striched within the lining of his dress, had thus escaped discourse. The good way in his caped 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 measured, instead of a long 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 auddenly stamped to liste the tender of the suddenly stamped to liste the suddenly suddenly stamped to liste the suddenly stopped to listen to its voice. It cried in disturbed tones: "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 ar cuinstances are not binding, and few men certainly would have been troubled with such sortiples on the occasion. But Rants did not stop to reason. He hostily retraced his steps, and ontering into the midst of the robbers, who were still in the place, and mockly:

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

With these words, he held forth the glit-

tering gold; but, to his surprise, not one of the robbers would take it! A strange feelould not laugh at the pious man. 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 gratifule to God, who brought him in safety to the end of his journey.—Angel of

COURAGI'.

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 Suth r-land, 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 beat capsized, and they were all thrown into the sea. In this tase many would think only if themselves and eagerly secure their own safety; but our little here was not selfish. He directly caught hold of his nearest companion, and holding him fast, swam with him to the shere. They and another by him to the shere. were now safe, but, to thei. horror, the four others, unable to swim, were struggling in the water. Sutherland stayed not a moment, but, dashing into the son, went back to the boys, and seizing another, swam again to the shore. And now the brave boy started again and savod another: but there 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 w s 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 be try for the fifth? Yes, the courageous bo; 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 Vicars was a gay young officer in the army, surrounded by all the light and thoughtless; he was a bright, merry follow, 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. Hed-ley Vicars, however, had not long beca 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 Vicars was now a Christian, and he must confess Christ, for whosoever is as shamed to confess Christ before men, of him will He be assumed before His Father in heaven. It is a hard thing to subject one's self to the scoffings of all one's com panions, but Vicars was no coward. He placed his Bible one morning upon the table and laid the colors of his rigiment 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 peers of the wordly, Hedley Vicars from that day to the day of his death acknowledged Jesus Christ to be his Lord and Master. can tell you t'us, 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 mecessities compel them. They have no other metives than to procure food, shelter, and clothing. They are slaves. Necessity is their master, and they are driven to tool by his whip They get nothing but what they work for freedom from the issi, and a supply for their natural wants. They get no cuture, 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 th y work for, they obtain nothing beyond it it they work for these alone. T ere are no fragments for them—no higher soul within. Another class, and I foar in ich the smallest, do the same natural things. cook and sew, and order the household they buy and soil; they dig in the fiel, and work in the soily slip; they make money and held office and gain honors and power. But they do much more than this. They put a higher purpose into their work and they reap a much larger reward. They do not work any harder-they do not werk 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 onlarging their souls, and forming thom into the image of heav n, and preparing them to receive heavenly and eternal doughts. They roap 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 Is it not a unsorable waste to eternity Is it not a inisorante was when work for that which porishes in a day, when you can get the temporal wages, and gath er up an accitional royard besides? Can there be any other economy than that which calls all man's faculties int. play, from the highest to the lowest, and gathers.

up the spiritual as well as the natural re-

ward ?-Rev. Ohauncey Giles.

I WRITE UNTO YOU, YOUNG MEN.

Esther going into the presence of the cing, for her risky interview-Paul intrepthus every the should be saided ended, at those wonderful biographics 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 c me back and tell how things linked. These spes returned, bringing grapes and bringing tidings. The land was frontful and delightful; but, alas! there were giants in it. Then the people set up were grants in the Lines and 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 died in Egypt, we had better been buried in the widerness!" All but two persons joined in this. And God's patience gave out. He was angered against the whole of them. He ma'o 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 Calch 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," sith
the Lord, "as ye have spoken in mine ca."
so will I do to you." And then he commanded that the entire nation should start back, down towards the Red Sea again. Then cultivate a determinate hopefuluess. We are all creatures of habit. We can keep complaining and rehearsing ailments till we become hypochondriac in piety as in anything else. Greatheart told his friend Honest that Mr. Fearing 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 hung in the clouds. Remember every success. For get failures. Answer one plain question now. What sort of work would sin make with you if you prayed with the Psalmist—"Let thy morey, O Lord, he 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 caution; and moreover, remember that our ways of expression recoil upon us. Words ill-considered with more force than they shoot. God says to you precisely what you say to your children—"If you got mto the habit of cry ing out, 'I canno, I canno,' you never

Make a plain business of prayer. God never trifles. You must not mock 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 downight carnestness 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. She doubted doctors; had had expensence, you know She doubted the disciples; and as affairs turned out afterwards, we know she had reason to. But she had, "If I can touch the hom of this Nazarene's garment, I shall be healed." As a 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 one never desires 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 af or a The spoke choked him. The flames flashed in his face. He was demoralized, and turning to come down Somebody in the crowd should, "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 are not at the learning the same of 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 boy to the farm is to let him have some. thing upon it for his own. Give him a small plot of ground to cultivate, allowing him the proceeds for lus 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 more reward or wages can give. In addition to a tasto for farm life which such a course will cu tivate, the practical knewledge gained by the boy will be of the lughest value. Being intorested, he will be more observant, and will thoroughly fearn whatever is necessary for his success.

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

Bandom Bengings.

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

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

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

He that closes with religion only to serve turn, will close with no more of it than he imagines will serve that turn.- Ed wards.

Pray not so much for better times as bet tor hearts; for good things without good hearts vall but futten you for the day of slaughter

Wealth is a rank soil, in which, unless carefully managed, the woods 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 donth his constant quantity in all his calculations .- Dr. Cresby. Life was given for noble purposes,

therefore we must not part with it foolishly It must not be thrown up in a pet, nor sac rificed to a quarrel, nor whined 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 contormity and obedience. Dr. Crosby. What we call "taking steps in life,"

most serious occurrences, -especially if there be, in the motive, any inixture of ambition. Wherefore gaddest thou about to change thy way?—Geetl. At a colored meeting in New Hampshire,

a worth - brother, whose picty exceeds his learning, rather astonished his hearers by luoting, during an exhortation, from "de pistle of St. Paul to de Canadians.

"Doth he not see all my ways, and count ail my steps?" Sometimes, how good it is to think of this. As though no one else on gaged his attention, God has constant and perfect cognizance of eac... 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 hediscovers his ignorance.

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

If heaven were seen, desires for it might to less pure. Its external glory, its rest, its society, its pleasures, might abate our pursuit of holmess, and abate the fear of uenth, which now has a controlling influence upon us .- Nchemiah 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 the present time, Satan has used cutward spiender to darken the inward glory."—

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

Many people regard the Bible as an old rum. 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 huid 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 remantic relic of the past.—Bux-

Our father is leading us home; and the more rough and rugged the road near its close, the more we shall relish the greensward beyond the grave. Could we look upwards with a steadier and more ardent eye, we should scarce feel the flucuations 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 ap-

pearing?' "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 sceptie, Lazarus' rags than Dives' parple. Better is poverty with piety, than riches with

AN IRATE LANDLADY.

Some mirth was caused at the late meetng of the Dumfries Free Presbytery by the following circumstance .—A message was sent to the Temperance Hotel to have dinner for ten ready by 8 o'clock. The officer brought back an answer from the landlady that she had prepared dumer as ordered for last Presbytery meeting, but nobody came to cat it; and in consequence she had not made any preparation for a dinner that day, and the Presbytory could not get nny. After the laughter which this announcement caused had ceased, it was generously proposed by one of the mom-bers that the uncaten yiands should be paid for, and an apology made. This was agreed to and the youngest member of the Pres bytery was sent as a deputation to apolo gize. The apology was graciously accepted, and the landlady undertook to do her best to extemporize a dinnerat the appointed hour.—Standard.

Scientific and Aseful.

GDEENS.

In spring everybody seems reized with an appoints for greens." Inc various plants sord under that title in the city markets are gladly welcomed, and the country folks send the children out to dig daudelions. It is quite sate to presume that the producer and the merchant will detect any very injurious woed, and that the cook will only need to examine with care to prevent unpleasant discoveries at the table, but among wild greens notious plants are not unfrequently gathered, and severe and societimes fatal illuess occasioned by their use.

TABLE ORNAMENTS.

A table spread with elem finen and pol-ished dishes a ed not be expensively fur-nished to be charming. On such a founda-tion a small banch of fresh flowers is a great beauty. From early spring till winter frosts the country furnishe a lavish supply. But not be without a fragrant nesegay. From one small city yard I have seen most beautiful combinations of color, and been refreshed by more than one sweet odor vary-ing from day to day as the season advanced. One may be limited to two or three scap-boxes, and yet have geranum leaves, mig-nonette, bug!it verbenas, pansies, and fuschsias, in profusion.

LET THERE BE LIGHT.

A very mistaken spirit of economy often condemus 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 word are arranged, and is found by expericnee to be very injurious. Every inction of the eye, and what is nature is so active, compols a sudden change of its delicate apparatus to suit the different lights, and causes more wearmess 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 spots, and no deep shadows. The slarning prevalence of disorders of the eye should stimulate us to study its needs and to obey ıts laws.

CERROLO-SPINAL MENINGITIS.

A physician writes thus to the Traveller: Corebrum is the lower and back portion of the brain; spinal, relating to the spinal column: moninges, ho investing membrancs of the brain and spual cord; meningitis, the inflammation of these parts; cerobro-spinal meningitis, inflammation of the membranes of the brain and spinal cord combined. This disease has appeared as an opidemic various times during the past halfcentury. At each time it has appeared un-der a different name, but is essentially the some disease. Years ago it was known as typhus fover, at a more recent date as spotted fever, and at present is known as cerebro-spinal meanights. Dr. Beinett, of Edmburgh, who has probably had more experience in this disease than any other physician either in Europe or America, pro-nounces them all the same disease. It usually runs three weeks, but often proves fatal from twelve to forty eight hours from the intense slock received by the system in the first attack. Many, however, rally from the first attack, and die after two or three weeks of today convaluence. 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 diffi-cult to recognize the disease. Still, to the experienced physician, the general features will enable him to decide the nature of the case in liand. First, the patient has a general feeling of languor, accompanied with cold chills, soor followed by heat and sovers 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 const pated, pulso very rapid, often weak and fluttering tongue dry and hard. In cases where all these symptoms are present, the disease is readilv recognized, but in many the more promi lent symptem are entirely absent, makmg 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 art cie, 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. Opiates 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 fover, always romembering that the main object is to keep up the strength of the patient until the disease has run itself out. lioping that the constitution of the patient, together with what little and jon may render him, will enable him to recover from the offects. 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

herotofore healthy, whom we suppose the least likely to contract it, and those seem-ingly the best calculated to survive an at-

tack. A general temperate life, avoiding all excesses, unnecessary exposure, and,

above all, berrowing no trevelle in regard to danger of taking it, for the mind having gree, influence over the body, has much to do with wording off any disease.

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NOTES TO CORRESPONDENTS.

We have received two orl three additional letters on the Glengarry Mission, but we feel that quite enough has been said on that subject, and that it really would not be for edification to car ry on the discussion further in our columns. Both bides have been fully heard, and as it will come up again at the General Assembly, it is better in the meantime to let it rest. If Mr Ross thinks that he ought to be heard in freply we shall admit a shortfletter from him; but unless some other and important phase turn inp, with that, as far as we are concerned, the matter must close.

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

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

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

British American Bresbyterian

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 Siz George Cartier has taken every one by surprise. Reports of his im proved health were coming neross 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 coun try. There is no Frenchman able to fill his place, and the change of feeling in Lower Canada caused by the Programmist con troversy and the increased activity of the Jesuits, makes it very likely that the new French-Canadian leader, whoever he is, will have to cultivate the extreme priest and Nouveau Monde party more than Sir George was inclined to do. That Sir George owed his defeat last year to the machinations of that party is now universally acknowledged. The priests used the Liberals in order to serve their own purposes and to read the plucky little Frenchman a lesson of humility and subserviency which all must practice who reckon on the support of those ghostly fathers. Every one acknowledges that the late Baronet was a frank, straightforward man, chile inceusely French Canadian in al. his ideas and feelings, that there was after all some degree of truth in his well termed description of himself as an "Englishman sneaking French." There will be some competition among the candidates for his mantle. The priests will have to settle it. if they can. It is very evident, at any rate, that in spite of all the pretence of the progress of liberal ideas in Quebec, no class of politicians can as yet afford to brave the force of clerical opposition.

FORMOSA.

The members of the Canada Presbyterian Church must not lose sight of the fact that they have a missionary in Formesa in whom they ought to feel a special interest, for whom they ought to pray, and whose liands they ought to strengthen in every possible manner. Mr. MacKay has gone down into the mine, according to the old well-known figure, at 1 it is the bounden duty as well as privilege of all belonging to that Church which hassont him forth, to do their part in holding the rope. He is working with earnest hopefulness amid all the discomforts and discouragements of a land of heathenism, and surely it is not too niuch if those who "stay at home and di vide the spoil" cheer him with their heart felt sympathy and their cordial co-operation. The land to which Mr. M. has gone, and the people among whom he labore must also now assume, in the estimation of Il Canada Presbyterians, a new character, and be clothed with Lew interest and importuges. To most of us, we deressy, Forseem has hitheric been an auknown soun- fair triel.

try. What it was, or where, we in general did not know, and perhaps also did not care. Who were its inhabdants, 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 auxious to know anything either about itself or its belongings. One man, however, has gone to it, and forthwith to some it has all at once become strangely familiar, and an object of interest and importance, while others feel as if their ignorance on the subject were rebuked, and they were called upon to "post" themselves on the subject, were it for no other reason than to save appearances. We hope, in coming days, to lend assist-

ance 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 Formesa is a large island lying to the South-east of that Empire, and at a distance of 90 miles oppo site the Province of Fukeen, to which for administrative purposes it is attached. Formesa is 237 miles in length from North to South, and has an average breadth of 70 miles. A chain of mountains runs the whole length of the island, and separates the two distinct races who inhab ti-the Chinese on the West, and the aborigines or Hoan on the East. These aborigines again may be divided into two sections, viz: the semi-civilized tribes who are subject to the Emperor; and the savage tribes who are wild and lawless, occumed in hunting and engaged in clan fights. The Mission by the English Presbyterian Church to the island was begun by Dr. Maxwell in 1865, and was for some time limited to the Chinese speaking population in and around Tairvanfoo, the capital. Latterly it has been carried into the interior, and now embraces three districts of operation among the semi-civilized tribes, with 14 stations and 20 native evangelists and teachers. The staff of the English Presbyterian Mission consists of two Medical Missionaries-one of whom is at present in Britain occupied with the preparation of the New Testament in Roman charactersand of two ordained Missionaries, who have shown themselves in every way suit-

In such a field, and with brothren so de voted and congernal. 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, over deepening interest and ever more carnest pray er 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 veantified.

The Rev. Wm. Cochrane, of Brautford and the Rev. J. A. F. McBain, 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 tol lowing 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 Unst, Scotland title father of the Free Churchi completed his Sth year on the 3rd inst., when he was still hale and hearty, though stiff and feeble in his motions.

Home objects \$7,093 81 Mission Schomes and

Bonevolent objects

Total raised

87,505 88 We should say that the above is a very gratiying exh bit, and must be alike creditable to the Christian liberality of the people and cheering to the respected Paster of the instance, but himself and a very few other ties and systems were such as we might 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, \$2,487.68, total expenditure, \$2,-425.76; balance on hand \$18.02. It must be gratifying to the congregation to know that, ander the ministry of Rev. John Mo-Tavish, the attendance has increased so rapidly as to necessitate a second enlarge. mens 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 he almost every case where it has had a

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

The musnimous 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 socalled Elgin frauds. Mr. King well deerves the honor.

Mis. Janet Stark, for a number of years leader of the choir of the Presbyterian t hunch, 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.

The subscriptions to the building fund of Knox College are increasing. The total amount subscribed is now \$87,530; Toronto, \$21,500; London, \$2,215; Hamilton, \$5,880; Sarma, \$1,050; Fergus, \$560. 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 \$110, 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

The congregation of the North Mosa Presbyterian church at Kılmartın on Monday last presented their pastor, Rev. Archibald Stewart, with a purse of \$100. Owing to ill health Mr. Stewart is obliged to abandon has 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 ardnous work, and that he will be enabled to resume his labors with renewed vigor both in body

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 hold 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 Mon day evening .- Gazette.

Contributors and Correspondents.

MISSION SECRETARY.

Editor British American Presbyterian

DEAR SIR,—Several communications having appeared in your columns as to the duties THE RELIGION OF A PEOPLE BEARS of the proposed Mission Secretary, I propose A RELATION TO THEIR NATION briefly referring in this lette 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 approv ed 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

duties of the contemplated Secretary? I reply, it is a somewhat difficult task to dework as he possibly can find time to accomplish?

mu stoly 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 overy 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 sub-divi- But even when he does this, it has always. dea without injury to the church.

2. To collect and diffuse information among our people as to the work heing 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 de it, and that for the simple reason that many of them have not got it to give.

3. To yisit 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 now fields might be opened up and general ly stimulate and foster a warm Missionary spirit throughout the church.
- 5. To visit, occasionally, congregations and endeavour 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 endeavouring to enlist the sympathies of the wealthy members of the church in establishing Missionary Associations in congregations and Sabbath scools and in securing more laborers for the rapidly increasing fields throughout the country.
- 7. To be a medium of communication beween 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 continully 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 benefitted and her field of operations extend-

Nearly all the other Churches in Canada is well as in Great Britain and the United States have such an official, and work enough is found for him. Indeed, in our wn country some churches have more than one Mission Secretary and so productive of good have their labours 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 nower. 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 schomes, 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 schoines than the appointment of an efficient Mission Secretary.

Yours, &c.,

DELTA.

CHARACTER.

BY J. W., R. A

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 war-The question is asked, what would be the priors, and practical, active men, and they made their gods impersonations of power and the sterner virtues. The Greeks were fine the duties of many an office. Who, for | men of art and philosophers, and their dejcould sit down and enumerate one by one expect to be produced by such a people. the duties of our efficient General Agent? But a system does not always grow up and yet who doubts that he has as much naturally among a people. It may be transplanted among them as new species of animals or plants are introduced from oth-Without therefore attempting to define er 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 cases in Labrador, or white bears at the Equator, as to impose a religion on a people whose character is opposed to it. Moslomism 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. been so that man have imm

of their national characters on the particular form of Christianity which they have professed. And cortain forms have shown themselves adapted to certain national disnesitions. Does there not seem something in Presbyterianism and the Scotch chargetor 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 gentlemau.'

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 poculiar genius. And so Knox and the other founders of Preaby. teriamsm, 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 wes 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 behove 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 dotails in it, as well as in other systems, where the peculiar religious tastes of its professors crop up. Even if the creed of s body was in the words of the Apostlea themselves, there is something in the genius of a system that is never expressed in its tandards. There seems to have been an acknowledgment of some peculiar fitness between the parties who professed Presby. terianism 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 adopted. 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 Eugland, 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 sprang 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 sectaman bitterness, if not sectarianism itself, will die out-And this general principle, as to the suitto the religion pi is not limited to Protestant sects. Italiects Romanism too. In the south of Germany where they try thowever hard that may be to make their religion square with reason and senso, the Romanism of the people differs very much practically from that of Spain. In the contest between Protestant-Spain. In the contest between Protestan-ism and Romanism the principle above re-terms start at ferred s was manifested. If you start at the north of Europe, where the Teutenic 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 unlinear. unknown.

STATUS OF MINISTERS WITHOUT CHARGE.

Editor British American Presetterian.

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 ha o the ruled to submit to ministers without charge as their rulers, though never chosen by thom. A question arises, say the singing of paraphrases, in which the cong gations and ministers of a Presbytery are deeply interested. There are in the Presbytery 12 ministers in charges. and 4 without. If the 12, 8 are for the affirmative,4 for the negative, as also the 4 without charge. Of the Sone 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.

May 14, 187.

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. From a printed list. which does act include the more recent subscriptions, we find that

Six have subscribed		\$2,000	ench-\$12,000				
Fire	n	1,000		5,000			
Ond		700		700			
Three	44	600	•• -	1,500			
Three	44	500	"	1,500			
Four	4	400	··	1,000			
Four	*6	300	"	1,200			
Three	44	250	"	750			
Fivo	11	200	4	1,000			
Five	•	150	" —	750			
Ninetce	n	100	* -	1,900			
Three	46	co	" -	180			
Eleven	н	60	" _	550			
Five		30	" -	150			
70			8	29,080			

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, so that the building when finished may be entered entirely free from debt.

Book Notices.

THE BRITISH QUARTERLY REVIEW FOR Appn. - 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

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. In the present number there are ten articles on subjects as "The Three Ideas," "Crimes of Passion and Crimes of Reflection," "The Immediate Cause of the Death of Christ,'

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. Mr. Wallace looks forward to the fall of the English Establishment, and has a scheme for disposing of the money which would then be set free, as comical as can well be conceived, and as unjust for the matter of that as that of the church which he would remove. His plan is to fill up each living, as the present incumbents drop, with new rectors, to be chosen for their high moral and social qualities, and for their proficiency in rudimentary law and medicine, in political economy, and in natural science. They are to be perfectly free from sectarian projudice, but may have religious opinions in private, so long as they do not parade them in any way. And they are never to conduct any religious service whatever. They are to be custodians of the parish churches, and to see that all sects have access by turns to those churches for their observances; but they themselves may use the buildings for secular lectures only. He is to be the ex-officio magistrate of the parish, a member of the School Board, and so forth. The new Rector is to bring all new Acts of Parliament before the notice of such as are affected by them, and he may visit the sick if he likes, but need not. Private patrons are to be conciliated by not interfering with their right of presentation, and all Crown livings are to be filled by competitive examinations held annually. Umons of parishes, both in town and country, are to be made in order to insure adequate income and area of work for the new body of teachers, whose character and acquirements are to be fixed at a higher standard, and subjected to far more searching tests than now. Thus the Church of England is to be retained in name, but totally separated from the religious body now known by that title, which is to assume its place as one of a number of seets, having no more rights in the buildings and revenues than any other Communion. From the six or seven thousand illustrious thinkers to be obtained in this way and set up as chiefs of literature and science in every district, Mr. Wallace augurs the most transcendant results in national elevation and in progress of thought and discovery."

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

CALL TO THE REV. D McColl, GLASGOW -At a late meeting of the Free Church Presbytery of Glasgow, Commissioners ap-Peared from the English Presbyterian Presbytery of London, and from the Wadsworth congregation, to prosecute the call given to the Rov. D. McColl, Bridgegate Free Church, After hearing both parties, Mr. McColl. oxpressed his acceptance of the call, and the Presbytsty agreed.

Ecclesinstical Intelligence.

UNITED PRESBYTERIAN MISSION TO JAPAN. -Since the determination of the United Prosbytorian Church, Scotland, to establish a mission in Japan, the Board has received in answer to its appeal, no less a sum than 27,580, and it is hoped that this sum will be materially increased by the meeting of the aries will be determined upon.

IRISH SUSTERNATION FUND .-- The Irish Presbyterian Church has nobly contributed to the Sustantation 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 hou of the Regium Donum. At the last meeting of the Sustentation Committee in Belfast-Rev. Wing 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 divi dend of £20 above the old Regium Donum

SUENE IN A CHURCH.—St. Michael's is one of the two parish churches in Cupar-Fife in which the ministers of the first and sec ond charges preach alternately. On the afternoon of Sunday, the 13th inst., the Rev. W. M'Farlan, 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. On Sunday forenoon last, it being Mr. M'Farlan's turn again to preach in St. Michael's, the congregation almost unanimo 1sly adopted his suggestion. The Rev. Dr. Cochrane, the minister of the first charge, preached in the afternoon. The psalm had been given out by the doctor, a number of the congregation rose to their feet and the singing commenced; but ero the first line was finished the rov. gentleman, with uplifted hands, and gesticulating in the most excited manner, called upon the innovators in a loud and commanding voice to sit down." One by one the people resumed their seats, and the innovation was not again attempted during the service. Dr. Cochrane afterwards preached a discourse denouncing innovations as a scandal, a disgrace, injurious to religion and detrimental to the interests of the Church. Whether the congrgation will vary their postures to suit both ministers remains to be seen.

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. Twenty-four Presbyters have been unanimously in favour, while only one has been manimously against In the Presbyteries where there has been a division, there have been 508 votes in favour of it, and 297 against, or counting the unanimous Presbytery, 312. Thus in althere are 508 plus 24 unanimous Presbyteries for, and only 312 votes in all against. All the Foreign Presbyteries were in favour; and one Lowland Presbytery divided against the scheme.

Church extension goes on very vigorous. ly in connection with the English Presbyte rian 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, the bounds of the Synod of Hamilton. from Luke z.ii. 5, "Lord, increase our A hope was entertained that, at no $_{\perp}$ faith.' distant day, there will be assembled an Œcu menical Council of all the different branches of the Presbyterian family throughout the world. The Churches are substantially one in faith, discipline and worship, and it is evidont that it would subserve very important thanks of the Synod were tondered Mr. ends, if a purely representative council could meet to consider subjects common to thom all. We believe the idea was first breached by Dr. Blackie, of Edinburgh. It was taken up carnestly by Dr. McCosh, of Princeton. and now one of the Presbyteries of the Irish Church brings it up by overture, for discussion before its General Assembly.

At the close of the Session of the Union Theological Seminary, New York, 41 stud. onts graduated; 4 of them were from Canonts graduated, 40: them were nord ada, viz: Donald Fletcher, Cobourg; Kenneth F. Junor, and Wm. H. Swift, St. Mary's; and William Plested, Chathain. Of the first-named gentleman the Cobourg World of last week says—"We feel pleasure in referring to the recent visit home of the Rev. Donald Flotcher, eldest son of Mr. John Flotcher, of this town,-pleasure, we say, because it is always gratifying to note the success of a Cabourg boy in raising himself to a position of honor and usefulness. Mr. Plotcher has been pursuing his studies for the Mivistry for some years; and last week graduated with credit at a Theologi cal College in New York. So well impress ed have those who have heard his oc al sermons become with his offorts, that he has already received a call from the Willis Avenue Presbyterian Church in New York; and he has returned to that city this week, to be ordained to the work of the munistry; after which he will immediately enter upon the duties of his calling. We wish him abundant success in his responsible and sacred work."

SYNOD OF HAMILITON.

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. Praser, M. A., of Thorold, from Paul's Epistle to the Colossians, chap. i. v 28. The Clerk thereafter read the roll of min-Synod in May, when the number of mission, Isters and olders, 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 Elera, was elected Moderator for the en-

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 Prosbytory, and also to prepare the business of the Synod.

INVITATION TO NISIT BLIND INSTITUTE. An invitation from Dr. Wiggins, Princi-

pal 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 ac-

WEDNESDAY, MAY 7th.

The Synod again met, and was duly constituted by the Moderator, Rev. Mr. Mid dlemiss; the Rev. Mr. McTavish also aiding in the devotional exercises. After the minutes of the previous sedernat 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 Mc-Crae were appointed a committee to audit the Treasurer's books, and to report at the afternoon sederunt.

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—t'aris and Durham, Mr. Lowry read the reports of these Presbyin the hearing of the Synod. The report was received.

The clerk read a letter from the Rev. John Scott, of London, convener of the As-sembly'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 propare said report and sub-mit the same at the afternoon sederunt 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 Presby-tery 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 sepa rate 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 me-

REV. MR. NISBET.

The Rev. James Nisbet, of the Saskat chewan Mission, bung present, was invited to a seat on the piatform, 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 Nisbet for his address.

OVERTURE ANENT SPECIAL RELIGIOUS SER-VIUES.

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, Messra McTavish, Grant and McMuilen 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 oblost 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 dosiring such special services, and also to correspond and arrange with ministers who may be willing to give their aid on such oc-

PLACE OF NEXT MEETING OF SYROD. The Synod agreed to hold its next meet-

ing in Guelph, and within the 1st Presby-terian Church there (Mr. Torrance's) on the first Tuesday of May, 1874, at halfpast 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.

SARBATH OBSERVANOR COMMITTEE.

Mr. McMullen, convense of the Synod's committee on Sabhath cheervance, gave in Ohma.

a verbal report as to what had been accomplished during the year, and recommending the Synod to request the General Assombly to ask the co-operation of the Ainerican Churches in saspending all Sabbath traffic along the lanes of their various rail-

On motion of Dr. Barrie, seconded by Mr. Smellie, the report was received, and the thanks of the Synod tendered the coin mittee, and that the committee be re-appointed, wish 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 Amcrioun Churches be sought to put a stop to Subbath traffic on the railways, the Synod cordually agree to a lopt 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 cont. in terest 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 pre-pare the minutes for printing, and have 500 copies published for the use of members of Synod.

REPORT OF COMMITTEE TO DRAFT DELIVER-ANCE ON STATE OF RELEGIONS FOR THE ASSEMBLY.

The report of the committee appointed to prepare a Symodical report on the state of religion, presented said report through Mr. Feaser, in the absence of Mr. W. S. Ball, the convener. On motion, the report was received and adopted, and the clock structed to transmit the same to the Rev. John Scott, of London, convener of the Assembly's committee on the state of re-

COMMITTEE ON THE STATE OF RELIGION AP-POINTED.

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, Mildiemiss, L. Cameron, A. B. Simpson, Mirray and Blain, ministers; and Messrs. Sutherland, Cowan, and T. McCrac, 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 officebearers of Zion Church for the use of the building; to the committee of arrange-ments for their services; and to the fami-lies in the chur hes 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 sederunt 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. Synod.

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. Adame, 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 prayor, his condescension is as signal as his munificence in granting. Go inquire after the vastsums 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 either alter native.—Greyson Letters.

If you deliberately take the position of nonpaying men you must avow 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

CHINESE MISSION OF ENGLISH PRESBY-ERIAN CHURCH.-The Rev. Dr. Carstairs Dauglas, one of the Chinese missionaries of the English Presbyteman Church, for some tine 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

We can cordially recommend the old established firm of Column & Co., Matters, 55 King St. East, Toronto, to mimsters and olders attending the Gereral Assembly.

Official Announcements.

MEETINGS OF PRESBYTERIES.

OTTAWA At White lake, on the Aret Tuesday of August at 19 a.m.

Howen At. At Montroul, in Erskins Church, on 2nd Wednesday of July, at 10 a. m.

Kin ston At Picton, on 2nd Tuesday of July, at lon, n Ar Scott to preced in the evenius Oversio At Mr. Foreman's Hall, on 20th May, at

Grande At Guslph, in Chalmor's Church, or 2nd Tuesday of July, at 9 a. m.

Lennon- At London, in St. Androw's Church, on and Tue day of July, at 11 a m STRETFORM At St. Mary's, on the 6th July, at 11

HURON-At Scaforth, on the 2nd Tuesday of July at II A in

CHATHAM At Windsor, on the 2nd Tuosday of July, at 11 a. m. Duritam—At Duritam, on the 2nd Tuesday of July, at 11 a. m.

Manitona At kildenan, on the 21st of May, at 11 a.m.

Conoung-At Millbrook, on the 1st Tuesday of July, at 11 a. m.

Tononto In Knox Church, on 1st Tuesday in July, at 11 a. m.

DRESBYTERIAN 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 labulation that the mentioned below, and who are all British subjects, intend to apply, after the expiration of one labulation from the first publication hereof in the Ontario Gazatte, to His Excellency the Labulatenant Governor in Council for a Charter of Incorporation by fothers patent, under the provisions of the Act passed by the Parliament of the late Province of Canada, in the 2rth and 28th year of Her Hajesty's rolgin, chapter 33, and initialed "An Act to authorize the granting of Charter of Incorporation to Manufacturing, Mining, and other Companies."

1 The names in full of the applicants and their places of residence are as follows:—C. Blackett Romisson, of the City of Toronto, in the County of York, and Province of Ontario, Publisher: Huoh Miller, of the same place, Druggist; Thomas Wardlaw Taylon, of the same place, County Trousurer; William Bakelay Mr Michael, of the same place, Barristor; and Alexanden Murchand.

2 The proposed corporate name of the Company is "The President on Printing and Publishing.

Merchant.

2. The proposed corporate name of the Company is "The Presbyterian Printing and Publishing Company of Toronto.

3. The object for which incorporation is sought is to print, publish and circulate a newspaper, and to do any other kinds of printing and publishing.

4. The operations of the Company are to be carried on at the City of Toronto, aforesaid.

5. The nominal capital of the Company is \$20,000

5. The nominal capital of the Company is \$20,000
6 The number of shares one thousand, and the amount of each share twenty dollars.
7 The amount of Stock subscribed is \$7.000, 8. The amount to be paid in before the Charter is granted is at least \$1,000.

LEYS& McMURRICH, Solicitors for Applicants.
Dated this 2nd May, 1873.

NEW-YORK TRIBUNE.

1873.

Now, as herectofore, The Tannone strives to be first of all and preendmently a newspaper.

France a Republic England and Germany gradually permeated with Republican Ideas—Spain swaying in the nerveless grasp of a ruler too good for a Ring and towers for a Republican, who is unable to governating great island that blocks the entrance to our Gulf of Mexico, and equally unable to give it up—the German-speaking peoples agreated by a new Protestantism, separating from the See of Rome on the d gma of Papal Infallicability and assuming to recognize the "Old Catholies"—he whole Continent pervaded by the intellectual ferment that comes of the conflict between old ideas, philosophical, theological, material, and the advance of physic descence—Russia and Great Britain running a race for the unal gains that shall determine Aslatic copreums;—thina seeming ready to abandon her advances and reclose her half opened gates—Jagani abolishing feudalism and inviting Western civilization to Irradiate Western commerce to enrich her long-hidden empiromental are phases of the news from abroad which the mails over all Continents and the wires under all Seas are daily bearing to us. With able and trusted correspondents in the leading capitals, and wherever great changes are in progress, This Tannose aims, at whatever cost, to has before its readers the most prompt, complete, and popular presentment of these diverse and conflicting not coments, through all of which, as it foully trusts, the tooling masses are everywhere struggling up toward large recognition and a brighter future.

At home the struggle for freedom seems over. The last slave has long been a citizen, the last opposition to commertization, enfranchiscement, equal civil rights, has formally been abandoned. No party, North or Fouth, longer desputes the result of the War for the Union and American and the prolonged civil contests that followed, have led us, the Republic closes the records of the bitter, hatchir last, and turns peacefully, hopefully, to the less alarning because

these, The Thinune gives amplest space and most im-partial record. Whatever parties may propose, what-ever political leaders may say, wholever oilleers may do, is fairly set down in its columns, whether this news helps or binders its own views. Its readers have the right to an honest statement of the facts, and this they always

an honest statement of the locks, have any many first years old, has endeavored to keep up with the progress of the age in timprocement and enterprise. It devotes allarge share of its columns to Agriculture as the most essential and general of human pursuits. It employs the ablest and most successful cultivators to set forth in brief, clear essays their practical views of the Farmer's work it reports public dissensions which elucidate tima work; gathers from overy source agricultural news, the reports of the latest experiments, the stories of the latest successes and failures, and whatever may tend at once to better Agri ulture, and to commend it as the first and most important of progressive Art, based on natura science.

most important of progressive Art, based on natura science.

The Weekly Tribune appeals also to Teachers Students, and persons of inquiring minds, by the claracter of the differency contents, which include reviews of all the works proceeding from the master minds of the eld or of the New World, with liberal extracts from those of especial interest. Imaginative Literature also claim attention but in a subordinate degree. "Home Interests" are discussed weekly by a lady epecially quelified to instruct and interestive own sex, and the younger portion of the other. No column is more vegerly sought or persued with greater average profit than hers. The News of the Day, elucidated by brief comments, is so condensed that no reader can deem it diffuse, white given sufficiently in docal to satisfy the wants of the average reader. Selections are regularly made from the extensive correspondence of The Dally Tribuna from every country, and its editorials of more perminent value are here reproduced. In short, The Weekly Tribunary commends itself to Millions, by ministering to their intellectual wants more fully than they are met by any other fouried, while its regular reports of the Cattle, Country Produce, and other Markets, will, of themselves save the farmer who regularly notes them far more than list journal's price.

For the family circle of the educated farmer or utilsan, The Weekly Tribunards while its negative as it promet by the hundred of thousands who having read it from thild-

For the family circle of the educated farmer of minian, The Westley Trigorie has no superior, as is proved by the hundred of thousands who having read it from thild-hood, still chertsh and enjoy it in the prime and in the down hith of line. We respectfully utgo those who know its worth to commend This Westley Thinking to their friends and neighbors, an we profice it to claims at price which burely pay the cost of paper and presswork.

TERMS OF THE WEEKLY TRIBUNE.

TO MAIL SUBSCRIBERS.

conv. one year-52 issues]: One ropy, one real-azi issues;
Five copies, one rest, pol issues
TO ONE ADDRESS; all at one Post Office.
10 copies
30 copies

And an extra to each Cint.

THE ST. LAWRENCE.

BY REV. A. C. GILLIES.

Air-"Gronville."

Great Saigt Lawrence, noble river, Deep, majestic, flowing, free, There are points of close resemblance
Now between miself and thee.
Whence thou consent where thou goest?
What's thy mission to and fro? Are queer questions full of meaning, Which the angels do not know.

amail at aret in thy beginning. Brought about by many means, Then thou passest glarious scenes.
Sanctimes broad, and sometimes narrow,
Now so gentle, then so bold,— Wealth and want thou seest round thee While thou trav'llest over gold.

Sometimes alow, and sometimes running, Somotimes cold, and sometimes bot, Now so deep, and then so shallow, Thus thou sharest in my lot. Though in winter almost frozen, Pale and wrapped about in gloom, Yet imapring thou risest nobig, Like the dead from out the tomb.

Hail Saint Lawrencel live for ever, Not for self, but public good, Like the One who came from heaven We give dying sinners food. Many lands and lives thon blessest On thy way toward the sea; And in this, unselfish river! May my life resemble thee.

Sometimes leadened into wringles. Growling at an angry sky; Then converted into silver By the sun's bewitching eye. Sometimes augry, like a demon Coming from the vesty deep; Sometimes smiling in thy credit, Like a happy child asleep.

Sametimes roughen'd into tempest, Sometimes calm beneath the moon, Sometimes rolling into billows In the night's tremendous noon. Sometimes laughing, sometimes weeping With thy spray like weman's tears; Thus thy life has been so human, Through the slow revolving years

Growing stronger, deeper, wider, Till thou reach the awful sea. And art lost in the Atlantic, As the creeks were lost in thec. Thus the saint, from grace to glory. Grows in faith, and peace, and love, Till he mingles with the boly On "the Sea of Glass" above

-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. Already Pius IX. has outlived Peter's years, and has falsified the strange old superstition which limits the Papacy to a quarter of a century. Born on the 18th of May, 1792, Giovanni Maria Perretti ought in a few days to close his eighty-first year. Originally intended for the army, his ill-health decided him to choose the Church, in which for several years he laboured with singular self-devotion, until in 1840 he was created Cardinal Archbishop of Milan. There are, says an old Roman proverb, three roads to the Vatican; that of the Coronari (resary makers), that of the Argentien (silversmiths), and Lungara (the it was parily by the long street, partly by the rosary, that Cardinal Ferretti won sufficient prominence to be in 1846 a dangerous candidate to the vacant chair of Gregory XVI. The tale of the coalition which elected him over his dangerous rival, Lambrus chini, although notorious, has not yet passed into recorded history. At the first ballot— in a college or conclave of fifty—Lambrus-chini secured fifteen votes, and Ferretti twelve. Again and again the votes were taken, until, on the evening of the second day, Lambruschini's followers had dwindled to eight, while Ferretti's had increased to forty-two. On the following day arrived in Bome the missing cardinals—adherents of Lambruschini, and whose votes would have served his election—together with Cardinal Gaysrach, carrying with him the already useless veto of the Court of Vienna upon the elevation of Ferretti of St. Peter's chair. These were the days when from the Alps to the Gulf of Taranto there was not a single line of iron road, when telegraphs were unknown, and when it took no small time for a special post to reach Vienna from Rome. East and west, north and south, the messongers had sped from the holy city; but some hours before the fell city; togother Pius IX. had been proclamed, and the conclave was at an end. The conclave next to be neld will be summoned under strangely different conditions and long be fore the old prescribed nine days of mourning will have elapsed every cardinal in ex istonce will, with ease, have reached Rome in time for the recordation of his vote. By the femous bull of Gregory X. the election of Pope was conferred upon the Cardinals in conclave assembled. About the exact in conclave assembled. About the exact nature of the Cardinalate considerable confusion is prevalent. A Cardinal, as such, is not an ecclesastical dignitary, but samply a species of peer of the Pope's Court. As a species of peer of the Pope but as a matter of fact he can obtain a grace but as a matter of fact he can obtain a grace de anno in annum, as used to be done by ley fellows of Oxford Colleges. "The Pope," says About, "elects the Cardinals, and the Cardinals elect the Pope." The saure is strictly true. At the expiration of the mne bays of mourning the conclave is held in the Ouirinal Palace, and the balloting takes place in the Paolina Chapel. First comes in the morning a simple ballot, then in the afternoon a second "accessory" ballot, in which the election is limited to those candidates whose names have come out by the

second ballot fall in reproducing the required majority of two-thirds, the entire precess is repeated de rovo, and a second preliminary ballot is held, followed by yet a second nary ballot is held, tollowed by your sational assessory ballot, until the requisite major' sy is obtained, subject only to the custor ary rule that not more than two ballots and be held in each any. To further corrapticate and delay the proceedings the course of France, Austria, and Spain are processed. France, Austria, and Spain are recognised as having the power of veto uron any can-didates whose names may appear at the first ballot—a voto which is entrusted by the Court which exercises it to some member of the sacred college, and which has to be announced before the result of the assessory ballot is known. As may be expected, what with vetos and what with failures to secure the requisite majority, it is perfectly possible that a conclave should sit with locked doors usque ad injinitum. As a matter of fact a compromise is usually offected, although the records of papal conclaves are full of accounts of the most ingenious electioneering manouvres, worthy of the country of Machiavelli, and of that spirit of intrigue which cannot lay aside the mask, and prefers stratagem even to a tour de force. Of these devices the most usual is to run an obnoxious candidate for the sake of drawing from its sheath the royal veto—which can be exercised only once—and to then bring iriumphantly in another candidate, equally obnoxious, but hitherto kept concealed. Equally ingenious are the devices used by rival factions, each against the other. It is true that to elect a Pope a full majority of two thirds is required, towards which his own vote must not have been counted, but from this very fact it is true that a resolute minority of a third can absolutely prevent the election of any candidate but their own and the result is a diplomatic campaign, which has more than once threatened to culminate in an absolute deadlock. such a crisis to occur, the college would have the power to elect a compromise, delegating its full powers to a small committee of its own number The election of a Popo may be not inaptly compared to that of the head of an Oxford college, and the mode of ballot is, indeed, substantially the same. Nor is the procedure the only point of resemblance. A college is primarily a place of education, but the motives which determine the election of a head are of a mixed kind; some of the fellows voting upon political grounds, others from private motives, and others again from the desire to elect an active and energetic member, who will promote the temporal interests of the college. Equally diverse are the motives that dear mine the election of a Pope. Pio Nono, as we have already said, was elected to keep out Lambruschin; and in 1823 Leo XII was elected out of annoyance to Austria. The elected out of annoyance to Austria. The Court of Vienna has put its veto upon Severoli, betweer whom and Consalvi the election really lay. Their candidate being thus excluded, Severoly's friends asked lum to indicate the man of his choice, and he fully avenged himself for his defeat by naming Della Genga, who was immediately elected.
Upon what points the next election may
turn it would be bold indeed to conjecture,
The one thing that is certain is that an Italian will be chosen.

The precedent to this effect, although not absolutely binding, is yet hitherto unbroken, the Italian cardinals form a clear majority of the sacred college; were any but an Italian choson, he would, in all probability, be vetoed by the Crown of Austria. Of possible candidates, Autonelli's chance is barred by the fact that he has been Secretary of State, which has intherto always been held a disqualification; Cardinal Bonaparte, a'though young and able, will find his family name an obstacle to his success; Cardinal Patrizi is already to his success; Cardinal Factor is already well stricken in years; and all that is really certain is that if the Italians hold firmly together, they will have the election in their hands. In this fact is some slight hope of peace; for Ultramontanism has never been really popular with the old Itahan nobles,

USE OF GOOD MEN IN BAD TIMES.

who form the majority of the college, and

whose interests circle round the mainten-

ance of the temporal estates of the Church

rather than round subtle and semilogical

points of doctrine.

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 revive the practice of virtue by some great and bright examples, and to redress those violences and injuries which are done un-der the sun; at least to struggle and coutend 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. It is an argument of God's care of the world that antidotes grow in the neighborhood of poisons; that the most degen-erate ages have some excellent men, who seem to be made on purpose for such a time, to stem the torrent, and to give some ease to the misefies of mankind.—Sher-

SUSTENTATION IN AUSTRALIA.

The General Assembly of the Victoria Presbyterian Church 1° endeavoring to bring the salaries of their ministers up to the minimum sum of £300. There are 18 ministers whose supends range from £200 to £299. From the statistics given in, we learn that the Church has 114 ministers set sources, about £72,000. A committee that sources, about £72,000. A committee that had been appointed to promote joint action with the Church of England, in supplying the ordinances of religion to the thinly-peopled districts in the colony, reported that a conference had been held with the clergy and members of that Church, at which a joint scheme had been agreed upon. The B'shop of Melbourne is favorable to it. Presbyteries were instructed to coin the morning a simple ballot, then in the in the afternoon a second "accessory" ballot, in which the election is limited to those candidates whose names have come out by the ballot challes in the morning. Should the places of the land.

THE SALE OF LIVINGS.

The cale by auction of the Church of England proceeds with business-like regu-larity. The last sale was the sinecure liv-ing of Trehaverock, with no duty, except to ing of Trehaverock, with no duty, except to pocket the proceeds of a tithe 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 the rent to be a process necessarily. The part contains in proper now-n-days. The next auction includes the parish church of St. Philip's, coudes the parish church of St. Philip's, Liverpool. This will be the fourth parish in Liverpool that has been offered for sale during the last six months. St. Ann's, St. Paul's, St. Catherines, and now St. Philip's make up a goodly list. In this case again the seller is a eleganmenthe Roy Mr. the seller is a clergyman—the Rev. Mr. Workman, from Putney—as indeed the phrascology of the advertisement would of tiself suggest. It runs thus:—"The valuable advowsen of St. Philip's, Liverpool, of the value of £100 to £500, with prospect of an increase. The church is consecrated, of an increase. The entirely is consecrated, and enjoys the privilege of marrying from all parts of the town." No patron except a clerical one, and certainly no auctioneer, would have the shrowdness to point out the supreme advantage of enjoying the privi-lege of marrying from all parts of the town. The Rev. Mr. Workman does not state the age of the incumbent, the Rev. Mr. Cargill, so all that is known so far is that he was only appointed last year. An advow-son like St. Philip's in a crowded part of Liverpool is precisely the style of thing for which the Ritualistic Society, self-styled "The Society for the Maintenance of the Faith," is on the outlook. This new society, with Lord Nelson as chairman, has been got up for the purpose of spreading the "catholic" faith, and has already raised a large sum of money to buy advowsons in populous districts. How will the Orange-men of Liverpool take it if the advowsons men of Liverpool take it if the advowsors of their Protestant churches are bought and worked by this High Church Society? They will perhaps be compelled to go into advowson market, and outbid the High Church party, which would be a very good thing for the present patrons, whose commedity would rise in value. But if particular views are to be propagated in the tirular views are to be propagated in Church in this way, then there is nothing commercially to prevent the Liberation Socommercially to prevent the Liberation So-ciety from acquiring a large section of the Church by means of money, and putting men in the pulpit to preach disestablish-ment. Again, if a society or company may buy and work advowsons for the pur-poses of propagandism, what is to hinder another company to buy and work them with a view to profit? The sale takes place on the 24th inst., at the Guildhall Coffee-house .- Manchester Examiner.

SANCTIFIED AFFLICTIONS.

Afflictions, if sanctified, are good. 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 spice from the enemy of souls, they serve to keep us on the alert. Good are our inward conflicts with sin; they make us yearn for heaven. God plucks from us our earthly friends that we may look upon Him as He is—our very best friend. He folls our earthly hopes that we may not fail of the hope of heaven. He plunges us into sorrow that we may He plunges us into sorrow that we may escape the sorrow that is to come. He plants around the tree of pleasure angry briers that we may be induced to pluck the fruit of the tree of life. He, at times, gives this life a bitter taste, only to give a keen-er relish to the life to come. If sanctified, every trial is a treasure; each wound a scar of glory; each drop of grief will glitter a diamond in the Christian's crown of bliss.

Are our trials sometimes great. Great is our reward. Sometimes the victims of disappointment here are tautalized by the hope of good things often offered but seldom tasted. The branches of the tree of life do not withdraw themselves from the hand, and the water of the river of life never retires from the lip.

The mariner in the midst of a storm longs for the break of day. The storm-tossed Christian, too, sometimes feels that his next is long, and dark, and wearisome. Let him be of coming up a brighter day. By the eye of faith and the aid of revelation we can already see its streaks. At times we can almost feel the winds of that fresh morning breaking in upon us! Christian, nover despoud in temptation, nor repine under losses, nor murmur in afflictions. Bear thom with a smile, for the joys of heaven far exceed the sufferings of earth.

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, distreses and persecutions. Why? "For I reckon that the sufferings of this present time are of no account in comparison with the glory hereafter to be revealed in us."

Now could that white-robed company be permitted to speak to us, we should hear them from the heights of bluss exclaim, in triumph, "Weeping may endure for the night, but joy cometh in the morning The night is already past, the day is at hand. Then lift up your heads, for the time of your redemption draweth nigh."

And from the Captain of our salvation—made perfect through sufferings—there comes the exhortation, "For as much as Christ hath suffered in the flesh, arm yourselves likewise with the same mind; for selves likewise with the same mind; for if you suffer with Him, you shall also reign with Him. These light afflictions which are but for a moment, work out a far more exceeding and eternal weight of glory!"

The cup which my Father giveth me shall I not drink? "Why should I murmur?" said Henry Martyn, in his last sickness; weakness, peril and pain are but the ministering angels, whose office it is to conduct

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 Episcopa'ians, 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 pede-baptist denominations as not gospel Church-

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 pedo-baptists as "Evengelical denomina-tions?"

A. They do; but this is not true, for "evangeheal" 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 over, by word or deed, to made 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. If they believe their own definition of a Church—that it is a congregation of baptized (immersed) believers—they are compelled to believe that pede-baptist or ganizations are human institutions, and if they believe them to be such they ought, by word and deed, to show it.—Christian Advocate.

WORDS OF WARNING.

Rev. Henry Ward Beecher recently preached from this monitory text in Provorbs:

"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 in clined mine ear to them that instruct me! Prov. v. 11-13.

The conclusion of the sermon was in these faithful words:

There is such a thing as sin; and there is da igor in sin—danger to the body; danger to the understanding; danger to the affec-tions; 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. For, as a man dies, so shall he rise again. As he leaves this would, so he starts in the other. If he is environed with evil habits, if he is filled full of sins and transgressions, that is the capital with which he begins 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 recoully, 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 suffor yourselves to be snared. Surely, in vain is the fowler's snare set right in your sight, and you put your foot in it, and are caught.

I beseech you, believe in virtue; believe in truth; believe in honesty and fidelity; believe in honer; 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 gaming of description and control of the gaming of and not in the seeming of deceitful and apparently prosperous men. Let no man witch your soul from you; let no man dazzie your understanding from you; let no zle your understanding from you; let no man by any sinuous courses draw you aside from that straight and narrow way where there is safety. And whatever else you get, have peace, every day, with your own conscience. Whoever else you offend, do not offend your God. Keep Him on your side. Do what is right and then fear no man. Do what is right and trust in God, and all the world cannot hurt you. Neither time, nor death, nor eternity can harm those who follow the light that God throws upon their path. And for all imperfec-tions trust to His gracious and forgiving

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 Archbishep 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. State aid —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 n. parochial collections, £500,000; school payments of parents, £762,898; total, £5 445,298. Endowments and State aid together amount to £10,154,152 14s.

Average annual expenditure - Mainton ance of the clergy—1. Diocesan and departmental work: Net salaries of two arch-bishops, 26 bishops, and 70 archdeacons, £188,656. 2. Cathedral work: Net salaries of 30 deans, 127 canous, 120 minor canons, 606 singers, with many lay officers and servants, £201,605. S. Parochal work: Net salaries of 19,041 rectors and vicars, and 5,-706 enrates, £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 £,044,408 scholars in church schools, with training of teachers, &c., £3,051,578. Miscellaneous Church institutions, other than schools, £1,000,000. 000,000; relief of poor from church collections, £400,700; foreign missions, £500, 000; current church expenses, £852,000 church building and restoration, £650,000. Total exponditure, £10,158,928, leaving & balance of £224 14s.

THE RELIGIOUS PAPER.

- 1. A good religious paper makes Christians more intelligent.
- 2. It makes them more useful.
- 8. It secures better pay for the paster.
- 4. It secures better teachers for the Sunday soliool.
- 5. It secures botter attendance at the prayer meeting.
- 6. It leads to a botter understanding of
- the Scriptures. 7. It increases interest in the spread of
- the Gospel. 8. It holps to settle many difficulties.
- 9. It gives unity of faith and practice in the denomination. 10. It exp ses 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 ques. tions of practical interest. 16. It gives light upon obscure passager
- of the Bible.
- 17. It cultivates a taste for reading. 18. It makes the children more intelli-
- gont. 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 nows 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 nre in Omengo and in Bosson, and other sudden losses of property have set men to thinking. It is botter to found a professor-ship 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. Kuight 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 Manuing is a man who understands his business. By 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 scale festivate of London and at the scale festivate of the social festivais of London, and at this the Catholic archbishop was invited to say grace, taking precedence of one of the Angrace, taking precedence of one of the Aughean 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 clorgy. 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-round. But at a of the leaders in a horse-pond. But at a meeting in Exetor 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.

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By Bigelow & Haule, his attorneys ad lifen

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