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# British American Presbyterian.

Vol. 2

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No. 11

## REVIVAL IN EDINBURGH.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—You have doubtless heard of the great awakening which has taken place in Edinburgh, in connexion with the labors of Messrs. Moody and Sankey. The work commenced in a small way, about five weeks ago, and since that time has been deepening and extending to such an extent, that no one church or hall can contain the vast crowds who throng to the noon-day meeting. This meeting commenced in an upper room connected with Queen street Hall. The numbers increased so much that it was removed to the Hall itself, which is capable of containing about 1200 persons. That was soon found too small. The meetings were then held in the Free Church Assembly Hall, which is said to be capable of holding nearly 2000 persons. To-day two meetings were held simultaneously at noon; one in the Established Assembly Hall, presided over by Mr. Wilson, of the Barclay, with Mr. Sankey to lead the singing; and the other in the Free Church Assembly Hall presided over by Mr. Moodie.

There have been meetings connected with this great movement in a good many of the Presbyterian Churches in the evening,—in Mr. Wilson's, of the Barclay (Free Church), in St. Stevens' (Established Church), Dr. A. Thomson's (U.P. Church), St. Bernard's (Free Church), Dr. McDonald's North Leith (Free Church), and in several others. From this it will be seen that this great movement has nothing sectarian about it, but is characterized by a beautiful spirit of Catholicity and Christian love. At first some ministers stood aloof from the movement; they now give attendance and cordially sustain it; and I have heard it stated on good authority, that the spirit of this revival has penetrated some fashionable circles, who were living in a state of utter indifference about religion. Even infidels and scoffers must admit, however they may account for the fact, that there is a mighty power abroad, stirring society to its depths, and shaking multitudes out of that indifference which presents such a passive but formidable resistance to the power and progress of the Gospel.

Perhaps I shall be best able to give your readers an idea of the actual condition of matters, by stating briefly what has come under my own observation, during the last three days.

I went to the noon-day meeting in the Free Assembly Hall, on the 24th inst., but being rather late, I could only get standing room within the door. I was in time, however, to hear Mr. Moody's address, founded on some events in the History of Abraham and Lot. His object seemed to be to press on men the necessity of following the Lord fully, and the danger of half measures. Abraham, he said, had been commanded to leave Babylon and go to the promised land, but he halted at Haran, and would probably have been content to remain there had not God shaken him out of his rest and security by visiting him with affliction. He removed his father Jerah, and then he set forth to Canaan. But even yet he did not walk by faith; but when a famine arose, he went down to Egypt, where he was chastened of the Lord, by being brought into trouble. The object of the speaker here seemed to be to show that when God's people adopt half measures, he has to chasten them by afflictions, that they may be brought back to the right way. The speaker then alluded to Lot's choosing the fertile and well-watered vale of Jordan, when he separated from Abraham, and his settlement in Sodom, evidently from a regard to its temporal advantages only, whilst he disregarded the evils to be apprehended from the society of the wicked inhabitants of the place. Here Lot grew rich, and that satisfied him; and had there been Lord Mayors in those days, he might probably have been Lord Mayor of Sodom. Whilst Mrs. Lot might be driving about the city in her carriage. But, in order to save Lot, the Lord had to punish him. And here he alluded to his capture by Chedorlamer, with the loss of all his goods, and his rescue by Abraham. But this warning was not enough. He went back to Sodom, and continued among its wicked inhabitants, so that God had to burn up the city, with its dissolute people, and all the property which Lot had sacrificed so much in order to accumulate. He had hopes of his country now, he said, for God had been visiting them with troubles, burning their cities, and exciting a financial panic among them. And these things, he knew, had been leading some to seek a better position than this world can afford.

This is by no means a verbally accurate, and much less a full report of the address; but I have endeavored to carry the spirit of

it. It contained nothing that might be termed eloquent, and the accuracy of its exegesis might be questioned, but it doubtless seized the grand practical features of the case, and was telling and memorable. Notwithstanding some odd expressions, it pleased and edified myself, and I have no doubt, multitude besides.

At the conclusion of Mr. Moody's speech, the meeting was thrown open, when an aged minister, (Mr. Rose, of Brechin) arose, and stated the great benefit which he had received, in his own soul, from these meetings. He had sent, he said, for his wife and daughters, that they might share in the spiritual blessing. One of these daughters had been converted, and he requested the prayers of the meeting for his six sons and three daughters. The Earl of Cavan then rose, and after a few pertinent remarks, offered up an appropriate prayer for the family. Mr. Balfour, W. S., then made a short but telling speech, in which he besought parents to take care how they conducted their convivial gatherings, during the approaching festive season, lest they should provoke the Holy Spirit to withdraw, and then what would be the condition of the young converts. If all the young infants in Edinburgh were at once to be deprived of their mothers' milk, many would die soon, and all before long, and so if these babes in Christ were to be deprived at once of the gracious support of the Holy Spirit, they might die eternally. After a few brief remarks, and prayers by others, the meeting separated.

The evening meeting at 8.30 was for young men, who were admitted by ticket, and by going more than half an hour before, I got a good seat. Not having a ticket, however, I had some difficulty in getting in, but a gentleman who had two kindly provided me with one. The Evangelists being engaged in holding a meeting in Leith, and did not arrive till a few minutes after the hour, but in the meantime a gentleman gave out the 100th Psalm, which was joined in by the immense congregation, who now crowded the house. The closing portion of Mark 10th was now read, when Mr. Sankey sang the hymn—"Jesus of Nazareth passeth by"—with a power which I have never heard equalled. He entered with his whole soul into the spirit of the scene, and sang the hymn with a distinctness of utterance such that any one could catch and understand the words, and a feeling and pathos which thrilled the heart of the great meeting. One has only to hear Mr. Sankey sing the Gospel, to be convinced of the mighty power of his voice as a handmaid to it; an aid this, which we have not sufficiently appreciated, and which, I hope our church will yet be roused up to value more highly. I may mention that Mr. Sankey accompanied himself on a small instrument, which gave additional effect to the exquisite melody. I have no doubt that the success of these meetings is, in no small degree, helped by Mr. Sankey's singing.

Mr. Moody's address at this meeting was admirably suited for young men, and extremely telling. After the meeting was thrown open, Lord Cavan asked the meeting to give thanks for the conversion of his second son, who had found peace in believing, on the preceding night. At the conclusion of the meeting, all enquirers were requested to remain, and all those also, who had recently found peace in Jesus. All others were requested to leave. I heard that about eighty young men remained. At the same time a meeting was being held in the High Church, which is quite contiguous, forming one side of the College Square, and which, I suppose, received some portion of the overflowing crowd.

I was in time for the noon-day meeting on the 25th. I have not time to give a report of it. I shall merely mention one feature of it, which I have not yet noticed—the immense number of requests for prayer. I was not able to take accurate notes of them all. But there were far above 200. These could not be all read in detail, but they were classified: thirty, for instance, from parents on behalf of their children, forty-nine for brothers and sisters, six for Sabbath Schools, and so on.

In regard to these meetings, I would say that, in my opinion, it is mainly in answer to the prayers of God's people, that they have been accompanied with such extraordinary success. There is nothing that might be called eloquent in the addresses delivered. Mr. Moody does not, I think, seek to speak with the words which man's wisdom teaches, but he speaks in a plain direct manner, like a man thoroughly in earnest, and his remarks are always seasonable, and suited to existing circumstances. And this, I think, ought to be aimed at in all our preaching, applying the Gospel to the existing state of things. I feel that there is too much mere doctrinal preaching amongst us. Many things ought to be assumed, which we spend time in proving, whilst the people do not doubt them; if our preaching were more plain, direct and practical, I do not see why we should not witness in all cities and townships of Canada such scenes as are now taking place in Edinburgh. The good Lord stir us all up to aim, and labor, and pray for such glorious fruits of our ministry.

Yours cordially,  
W. B. C.  
Edinburgh, 27th Dec. 1873.

We understand that steps are being taken by the congregation of Knox Church, in general, to build a new place of worship. May success attend their efforts.

## PRAYER AND PROGRESS.

"A-! great things. Expect great things. Attempt great things."—Fuller.

Sir,—Allow me space for a few thoughts suggested by present circumstances.

I. PRAYER. During the past week one united cry from this land, as well as others, has gone up to God for deliverance from the Egyptian host which presses behind, seeking to drag the people back into bondage. Surely we should find the answer given to the Israelites, and recorded for our instruction, most timely and appropriate. (Ex. xiv. 15). "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward. If your prayers are real surely we are bound to accept the answer, and individually and collectively to "leave behind the things of the past, and reach forth after those which lie before." Either that or be guilty of insulting the Almighty by words without meaning.

II. PROGRESS. (1) Church work. The room and the need for this are abundantly evident in the profanity, intemperance, and ungodliness of every kind, prevailing around us, and the lack of genuine piety—likeness to Christ, I mean among us; as well as the overwhelming majority of the heathen abroad. Of a population of 1,350 million, only 968 million are nominal Christians, (including the Greek and Romish Churches). Notwithstanding this, were one tenth of this number to seek the conversion of others with such earnestness that each would bring one other to the Saviour each year, and these in turn do likewise, in less than six years the knowledge of God would cover the earth as the waters cover the face of the deep.

To take the nearest illustration of what may be done when men are in earnest, let me call attention to the two American Evangelists, Moody and Sankey, during the last three months in Great Britain. After doing good work in York, Newcastle, Sunderland, &c., they are now laboring with most striking and blessed results in Edinburgh. Dr. Andrew Thompson's letter gives such an interesting account of the work that I need not produce further details. When so many are ready to decry such work as "mere excitement," it is pleasing to find this aged honored master in Israel saying, "There is no work in my lengthened ministry upon which I look back with such grateful joy. I would not for the wealth of worlds have the recollection blotted out from my memory." But where, some one will ask, are the instruments for such work among us to be found? This leads me to speak of

(2) Individual progress. Again let me take the illustration nearest to hand. A few years before the American war this same Moody left his farm near Troy, N. Y., a raw country lad, with only a common school education, but with a heart hungry with love to Christ and souls. When he first stood up to lead the exercises of a religious meeting his efforts were so unglorious that well meaning friends said "You will glorify God more by keeping your seat." The war came and the work of the Christian commission helped to give him freedom of utterance in testifying for his Master. After this in connection with the Y. M. C. A., he did ample work in that city, as the writer of this can testify from personal observation. There some of his methods of work were far from dignified, and drew upon him the ridicule of many, but he was willing to be made of no reputation and if not otherwise, even as a fool to be received, provided souls were saved. Now at the urgent request of friends in Britain he has gone to work there for a time, and though still far from polished, he is evidently a vessel unto honor in the service of Christ. Plain truth impels me to add that I know of at least one city in Canada to which this man has come by invitation to address young men, and found such scant sympathy and encouragement as to preclude all likelihood of return. Thus by the way. Now let none suppose my meaning to be that every raw reader of this page may repeat his error, but certainly there is a law of progress, and there is not one of us who might not do a great deal more and better than we are doing, if such talents as we do possess were faithfully used. This leads me to add a word upon

III. HINDRANCES. Many see mountains on one side, and on the other, and formidable Arks, like lions in the path, but the true obstacles are carnal lust after the flesh pots, the sloth that cannot see the need of progress, and perhaps worst of all, the unbelief which cannot entertain the hope of better things. It was this that caused the hosts of Israel to perish in the wilderness instead of going up to possess the land which God had given them. It was unbelief which restrained the manifestation of Christ's power in many places in

Judea. May it not be so among us? We hear much of the doctrine of Christ's Headship being the spiritual sustenance of our church, should we not banish it from our confession? How more fully the Captain of our salvation and realize that He "always causeth us to triumph." Surely things are not as He would have them be, nor is it in Him that we are straightened. We may be voluntaries in name, yet far from so willing as His people must be in the day of His power. Would to God we had more of Paul's consecration and courage to dare and to "do all things through Christ strengthening us." Is not the declaration as true to us as to the Corinthians. "God is able to make all things abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." All that a promise for the New Year. Let us put it to the test, make his word of command our watchword, "Go forward!"

A LOVER OF THE WORK.  
Jan. 12th, 1874.

## "WHY NOT?"

The following article from Scribner's Monthly for January, may be suggestive to those whose minds are at present occupied with the subject of "Union." It is worthy of notice that while we, separated by such slight differences, find it hard to unite, bold views of unity such as those here enunciated are being advocated even by secular magazines:—

"In a little book by Dr. Doris Clarke, of Boston, just issued by Lee & Shepard, we find the sentiment of Christian unity, so popular during the meetings of the Evangelical Alliance, so frequently expressed and so cordially responded to by those in attendance—supplemented by a practical proposition which demands from the Christian public a candid consideration. Dr. Clarke declares the existence of sects to be a reproach and not a commendation of Christianity—that it was not so in the beginning, will not be so in the end, and ought not to be so now. Then, after disposing of the usual apologies made for the creation and preservation of sects, he declares that Christ founded a Church, and not a sect, and that the unity for which He prayed was an open and organized one, as well as a spiritual one, and that the world might know that the Father had sent Him. The larger part of Dr. Clarke's book is devoted to an effort to show how all sects may resolve themselves into one, or, rather, how all the sects may become one Church—at least all those who accept the Bible as the authentic and authoritative Word of God."

"Christianity itself is not responsible for one of the obstacles to it. They exist entirely in the minds of men. As we have declared elsewhere, and often, the simple facts that the different evangelical sects recognize each other as Christians, and rejoice in unity of spirit, make every possible apology for sectarianism an absurdity. They are an open confession that nothing essential to Christianity divides them and keeps them divided—an open confession that sectarian divisions are based upon non-essential differences of belief, policy and practice. The day is past for defending sectarianism from the divine or Christian side of the question. Christianity will have nothing to do with such a defense. The founder of our religion never founded a sect, and the religion itself is not responsible for one that exists. So far as the Church exists it is spiritually a unit in the eye of Him who founded it. That it is divided into parties which compete with one another, and quarrel with one another, and regard one another with jealousy, and are full of party spirit, is man's affair entirely, for which he is to hold responsible, and for which he is most indubitably blameworthy."

The grand obstacles that stand in the way of organic union are, first, a failure to appreciate the desirableness of such a union, and second, the established secular organizations and interests. Now, in our political affairs we accept the adage, "In Union there is strength," as our maxim. No one thinks of questioning it. A number of free and independent states could gather, as the Evangelical Alliance did, in a representative Assembly, on a common basis of love of God, and devotion to liberty. The members could be one in spirit, and every time they spoke of liberty they would meet the applause of the multitude. Yet when these members should separate, each would go to his own and exercise his liberty in building up his own, even at the expense of his neighbor. The fact that all believe in liberty forms no practical union. A union which lives alone on a sympathy of this sort would not make a nation, and would not be considered of any practical value among the nations of the world. The fact that all the States are founded on the principles of liberty and that all can sympathize in the love and praise, and enjoyment of liberty, does not save them from selfishness and jealousy, from competition and quarrel; while against a common foe they present no common front, and no concentration of united power. The analogy between the position of such States and the Protestant Christian sects, in the aspect in which we present them, is perfect. The fact that these sects have a common basis of sympathy in that love of the Master on which they are founded, does not make them an organic Christian Church in any other appreciable practical sense. It does not re-

train them from controversies, quarrels, or competitions or the outlay of that power upon and against each other which ought to be united and brought to bear upon the common enemy. All sectarian and party spirit is of the earth, earthly, and is not only contemptible as a matter of policy, but criminal as a matter of principle. When all Christians become able to see it in this light, and they are thus regarding it more and more, the first grand obstacle to the obliteration of sects and the organic union of the church will have been removed.

The established sectarian organizations and interests will prove, we suppose, the most serious obstacles in the way of reform. The absolute abolition of all sectarian machinery, of all sectarian schools of theology, of all sectarian newspapers and magazines, —the amalgamation of diocesan habits and policies, the retraining of sectarian officials back to the Christian ranks, officials, many of whom have found their only possibility of prominence through their adaptation to sectarian practice. All this will involve a revolution so radical, will call for so much self-denial for the sake of a great common cause, that the Christian world may well tremble before it, particularly when it sees in these obstacles something of the horrible pit into which sectarianism has plunged it. But this resolution can be effected, and it must be. It is foolish to say that the world is not ready for it. The laity are already far in advance of the clergy on this subject, and if the clergy, who are their recognized leaders, do not move in the right direction soon, and heartily, they will find a calumny about their ears which it will be well for them to heed. Through whatever necessary convulsions, Protestant Church unity will come! Men who have come to see that they are kept apart by no difference that touches vital Christianity will not consent to remain divided.

A free enlightened, united Protestant Christianity arrayed against the repressive despotism and corrupting superstitution of the Church of Rome, and against the unbelieving world, puzzled and perplexed by the differences among Christians, would be the grandest sight that the world ever saw, and men may as well stop praying for the millennium, till they ready to pray for that which must precede it. This first, and then a purified, enlightened, reformed Rome,—and then the grand crowning union of all!"

## SUGGESTIVE QUESTIONS.

Editor BRITISH AMERICAN PRESBYTERIAN  
Sir,—Through your paper I would humbly have a word with my fathers and brethren in the ministry, yea, with the grave and thoughtful members of our churches.

Is it not a fact that from the beginning God has poured out His spirit on the nations as he does the showers that water the earth? The blessing of rain is not a continual dropping drizzle. The shower, sometimes the mighty summer rain, falls and refreshes the weary, parched ground.

Is it not a fact that before a Pentecostal blessing upon a nation has been given there was a deep moral degradation amongst the people? "Man's extremity is God's opportunity."

Is it not a fact that the political developments of the past year presents this Canada of ours in such a melancholy condition that men have been led to press the question, "Has the golden calf been again set up on the plains of Dura?"

Is it not a fact that our churches have suffered a proportionately spiritual decline. On all sides you find a restless unhappiness? Thinking men are like Pharaoh's lean King, busy eating up Pharaohs and formalists, their hungry hearts show every evidence that the meat they eat is not the bread of life.

Is it not the fact that we are in the midst of the throes of a political regeneration? Where are the mighty men that cast into the fiery furnace the children who refused to worship the golden calf?

Now, fathers and brethren, allow me to ask you, if our country is to have the help and blessing of the Most High God in politics—is it wrong? is it weak? to believe and expect a great and effectual blessing in all our churches. The hand of the Lord is upon us for good, and we feel it. Let us appear before the Lord with a mighty cry that his spirit may descend and make us all say, "This is the Lord's doing and it is marvellous in our eyes."

W. I.  
On Tuesday evening the Presbyterian congregation, Walkerton, held its annual reunion, this year in the shape of a soiree and concert. Mr. Jones, of Galt, the choir, and several amateurs, gave excellent renderings of choice music. Some well-chosen readings gave zest to the whole. Although the church was crowded it was a most enjoyable evening. The proceeds go to the erection of the new church in prospect. Financially it was the most successful soiree during the sixteen years pastorate of the Rev. R. C. Moffatt.—Con.

Who Will Care.

Who will care? Who will care? When walls beneath the daisies...

Not at all.

Union and the Church of Scotland Difficulty.

DEAR SIR,—Before proceeding to discuss the above subject, as proposed in my last...

representation of the position of these gentlemen. Could they discover that their course savours of popery...

Now, as regards the Scottish Church. What would say of this off-angled church, is not to proselytise to our views...

We find Dr. Chalmers affirming in 1828, with much more of the same kind. "We have no other communication with the State than that of being maintained by it."

According to Dr. Chalmers, "We are exposed to nothing from without which can violate the sanctity of our apostolical character, if ourselves do not violate it."

"violate" her compact with the State. The Church Courts after 1829, previous to 1843, did violate her constitution as a State Church...

Again, the Church violated her compact with the State when the "Veto Law" was passed. To this law, as calculated to bring the Church into trouble, Dr. Chalmers and many other wise counsellors were strongly opposed.

It is true that the much misrepresented Lord Aberdeen's Bill was passed after the disruption. This act certainly does not restrict, but perhaps somewhat extends the power of the people.

Church of Scotland is now again expecting too much from popular election; that both Churches are giving more place to this element than the Word of God authorizes.

But further, as regards the Church of Scotland. We have Dr. Hanna's, of the Free E. Presbytery, and author of the "Life of Christ"—one of the most valuable works on this greatest of themes—we find him nobly declare, years ago, that it is wrong to charge the Church of Scotland with denying the Headship of Christ over His Church.

It is our deliberate and matured opinion, that there is not a Church in Scotland more independent in the exercise of all that appertains to the spiritual and ecclesiastical jurisdiction of a Church of Christ, and that there is not another Church in the world that has more unrestrained power for doing good than the Church of Scotland.

I am, yours very truly, Alex. McKay. The Mansie, Eldon. 6th Jan. 1874.

Junius Brutus Booth Repeating the Lord's Prayer.

The Lord's Prayer contains sixty-five simple words, and no other three-score-and-five had ever been together on so many human lips.

Junius Brutus Booth, the celebrated tragedian, was a man who threw into his impersonation an amount of heart and soul which his originals could scarcely have equalled.

"Can these words live?" Let any man who thinks, and almost says they have lost their life by repetition, ask any one of the company that listened to Junius Booth on that evening, to say what his opinion on that question.

Prayer to God is a moral necessity. It is the instinct of humanity—of the creature toward the Creator. Before reason and without, the soul, in its conscious inferiority and weakness cries to the great Creator for help.



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FRIDAY, JANUARY 23, 1874.

THE BASIS OF UNION SENT DOWN UNDER THE BARRIER ACT.

As the Presbyteries are at present called upon to consider the basis sent down under the Barrier Act, and as our "Forms of Procedure" give no definite information in reference to what the Presbyteries are required to do, it may be of use to state the law on the subject as laid down in the "Practice of the Free Church of Scotland."

It is said, page 60, "The General Assembly may remit any subject to Presbyteries for their opinion, apart from the terms of the Barrier Act, when it is not proposed to found any legislative change or declaration on the returns." In this form the basis was sent down in 1872; and, of course, Presbyteries were competent to suggest any alterations they pleased.

It is said, page 95, "Each Presbytery in giving its opinion, must either approve of the overture (which we call a remit) simpliciter, and without alteration, or it will be held as disapproving of it." Further, "If it appear that the majority of the Presbyteries have not approved simpliciter of any overture transmitted, the Assembly may either pass from the subject or re-transmit the overture in the same form as before, or with alterations. But the Assembly has no power to pass it into a permanent law. When it appears that a majority of the Presbyteries have approved simpliciter of any overture transmitted, the General Assembly, if it be of the same mind as the preceding Assembly, may pass the overture into a standing law of the Church. But it is a mistake to suppose that there is any obligation on the Assembly to do so, or that the matter is absolutely settled through the approval by a majority of Presbyteries." The italics are not ours, but copied from the rules. Page 66, "In declaring their opinion of an overture transmitted by the Assembly, a Presbytery must either expressly approve of it or reject it. A qualified approval or a proposed amendment of it, is held equivalent to its rejection. If a Presbytery wish to suggest any important amendment, the best course is to do so by a new overture to the Assembly."

Presbyteries will thus see clearly what will be the effect of their making even the smallest alteration in the basis. We are aware that some vote against the basis because they do not wish to read the Church. But this is not the question sent down. Besides, on the Assembly will rest the responsibility of consummating the Union, as the approval of the basis by a majority of the Presbyteries will still leave the Assembly free to act according to its own judgment in the matter.

It is worthy of special notice that last Assembly resolved "to send down to Presbyteries, Kirk Sessions, and Congregations the aforesaid basis and deliverances for their consideration, with instructions to Sessions and Congregations to report to Presbyteries." It is, therefore, the duty of Presbyteries to ascertain that the remit has been duly submitted to Sessions and Congregations. It is believed that some are not submitting the remit to their Sessions and Congregations because they are unfriendly to the basis, and perhaps that their Sessions and Congregations will approve of it; and that others are neglecting the matter, not knowing that all Kirk Sessions and Congregations not reporting will be held as rejecting the basis.

On New Year's Eve the ladies of the congregation of St. Andrew's Church, Ganouque, gave expression of their esteem by something more substantial than kind words and good wishes. They filled a beautiful purse with dollar bills, and presented it to Mrs. Couthard, wife of the pastor. The purse contained the sum of \$82 which was gratefully received as a New Year's present, and a token of Christian kindness. Previous to this mark of kindness, the pastor received a number of valuable presents from his congregation, amounting in value to the sum of seventy dollars. Such considerations between a kindly feeling, and a due appreciation of the pastor's services during his short period of ten months.

At a special meeting of the Presbytery of Cobourg, held in Peterboro' on the 20th inst., the Basis of Union was adopted without a dissenting voice.

MESSRS. MOODY AND SANKEY IN SCOTLAND.

Last Scottish lyles tell of a great revival season in Edinburgh and elsewhere in Scotland through the ministrations of Messrs. Moody and Sankey; and our Edinburgh letter, published in this issue, gives interesting particulars of the work. Mr. Moody is well known on this side of the Atlantic for his Evangelistic labours in Chicago and elsewhere, chiefly in connection with Young Men's Christian Associations. Meetings are being held in different parts of Edinburgh, and the greatest excitement prevails. The services of Messrs. Moody and Sankey are being asked for in all parts of the Country, and not merely by ministers but by Provosts, magistrates, and leading citizens. At the meetings all classes attend, and great numbers are to all appearance brought under the saving influence of religion. Ministers of all denominations are taking an active part in the movement, and it is noticed as somewhat remarkable that there is an entire absence of anything like jealousy among all engaged in the work. The Daily Review gives very lengthened accounts of the proceedings, and among much else has the following striking statement:—

"Among the most direct and touching fruits of saving impressions in the case of any one, affectionate interest in the welfare of other members of the family is one of the surest and most uniform. A working man of fifty years of age, for example, is impressed and brought to peace in believing, and immediately he comes to the minister and cries out with streaming eyes, 'Oh pray for my two sons!' A father and his son are seen at another meeting with arms round each other's necks. In many cases the work of conversion seems to go through whole families. That peculiar joyfulness and expectation which marks young converts is often the means of leading others to the fountain, and two, three, four, and even more members of the same family share the blessing. There have been some remarkable conversions of skeptics. Dr. Andrew Thompson told of one who, having been awakened on the previous week, had gone for the first time to church on the previous Sunday. He had hardly been in a place of worship for years, and a week before he would have scouted the idea. He was so happy in the morning that he returned in the afternoon. The blessing seemed to come down upon him. The number of interesting cases is quite too large to be specified."

KNOX CHURCH, WINNIPEG.

The annual meeting of this congregation was held on the evening of January 6th, 1874.

After a Constitution prepared by the session had been adopted, the report for the past year was read. Plate collections for the year amounted to \$1162 94; pew rents paid amounted to \$256 15; special subscriptions \$690 87, making a total revenue of \$2160 52. Expenditure for church expenses, \$90 23; building purposes, \$778 54; Home Mission Committee, travelling expenses, and charities, \$811 13. Total—\$2909 95.

The session reported steps taken for pulpit supply, and that after several failures they had obtained the appointment for six months of the Rev. Jas. Robertson. The congregation sustained the action of the session, and agreed to provide the amount required to remunerate Mr. Robertson, as fixed by the Home Mission Committee.

The following motion was then carried: "That this congregation tender their hearty thanks to the Rev. Prof. Bryce for his zealous and assiduous services on behalf of the congregation, in the pulpit and otherwise, and as a token of their appreciation thereof beg to tender him the sum of \$400 (four hundred dollars)."

At a previous meeting of the congregation the Basis of Union and Resolutions were adopted with the single change that the Church be called "The Presbyterian Church of Canada."

The following Resolution was unanimously adopted at a recent meeting of the meeting of the Manitoba C. P. Church:—"This congregation deeply regretted to learn that at the last meeting of Presbytery held at Port Perry, the Rev. H. Currie, pastor of the united charges of Manitoba and Cammington, did tender his resignation of said charges. We still regret to learn that Mr. Currie adheres to his former resolution, and that at an early day his pastoral labours with us will come to a close. We cannot permit the pastoral tie to be dissolved without expressing our deep regret at the prospect of losing one, who for the last four years has gone in and out amongst us, and who will carry with him the best wishes of all whom he has come in contact. It is the earnest prayer of the congregation that he may be guided and directed in the way why holds the stars in His right hand, and that at an early day he may be permitted to renew his labours in a more extensive sphere of usefulness. It is also agreed that Messrs. Michael and Pender be appointed commissioners to represent this congregation at the meeting of Presbytery."

KNOX CHURCH, MONTREAL.

A very interesting meeting was held in this church on Wednesday evening last. After refreshments the Pastor, Rev. R. M. Thornton, B.A., announced that they had met for the cultivation of social intercourse, and also for clearing off the debt now resting on the church. Two years or so ago the debt amounted to over \$12,000, but they had gone to work with a will, \$5,000 had been paid, and they had met that night to sweep off the remainder.

W.D. McLaren, Esq., stated that the Board of Managers had inaugurated the movement by subscribing one fourth of the required sum. Mr. Jas. Gardner said the young men of the congregation heartily sympathized with the action of the Board, in proof of which he handed in a separate subscription list, containing 14 names, and representing \$1,400. Two or three stirring speeches were then made, after which lists were quietly circulated among the audience, and in less than half an hour it was found that only \$160 were wanting to complete the \$7,000. In a few moments \$800 additional were subscribed. The Chairman then stated that changes quite unforeseen might occur and therefore it would be well not to close the list till \$500 or \$600 extra had been promised, and that he knew of several unavoidably absent that evening, who would gladly give to this object. Mr. Thornton then announced that the church was now free of debt. He thanked the congregation for the cheerful and liberal manner in which they had acted, and asked them to join with him in a prayer of thanksgiving to Almighty God, who had enabled them to "offer so willingly after this sort." During the evening the very efficient volunteer choir of Knox Church gave a choice selection of anthems, duets, &c. It is but right to mention that notwithstanding the persevering efforts of this congregation to pay off this heavy debt, during the past two years, such efforts have not affected, unless for the better, their pastor's stipend, and their missionary contributions.

THE EDUCATION OFFICE AND THE NORMAL SCHOOL.

The Barrie [Northern Gazette] had lately the following article with the above title. We give it because we are convinced there is only too much ground for its strictures:—

It seems very evident, from recent newspaper discussion, that the Education Office in Toronto requires a thorough overhauling at the hands of the local Parliament. In the current number of the Canadian Monthly, Mr. J. Howard Hunter, M.A., head master of the St. Catharines Collegiate Institute and one of the ablest Educationists in the province, has a very able paper on School Administration in Ontario, in which he criticizes Dr. Ryerson's incessant tinkering of the School Law, the constitution of the Council of Public Instruction, its proceedings, and the unauthorized powers arrogated by that almost irresponsible body. He devotes himself more particularly to two evils—the Text Book system and the Depository system; and forces the reader to the conclusion that reform is urgently required. "The truth is," he says, "that for many years, in educational subjects, 'our little republic of letters has been in the hands of a triumvirate of authors, works other than those of triumvirate, Ontario teachers can employ only surreptitiously, and at the risk of a penalty being inflicted by officials whose vigilance is maintained by the sharp spur of personal interest. Enterprising houses in the book trade are only too willing to do their share in making accessible to our youth the ablest and freshest authors of the time; but the edicts of the Council of Public Instruction have, in advance, declared it contraband for School purposes all intellectual products not included in their tariff, and book importers must govern themselves accordingly."

We trust that Mr. Hunter will not rest contented with what he has already done, but pursue his interesting investigations with further aid of the management of the Education Office. We can assure him that he has the sympathy of the public in his efforts to bring about much needed reforms in the 'School Administration' of our province.

The condition of the Normal School is even more unsatisfactory than that of the Education office. Every session grave complaints are made by the students as to the quality of the teaching and the demeanor of the masters. Two of the teachers are charged with incompetency and one of them—the Head Master—with infirmities of temper which render him unfit for any educational institution, and particularly unfit to control an institution such as the Normal School. He has been rude and insolent to the students, using language to young men and women which no judicious teacher would use to the nearest children and which no gentleman would use to anybody. Dr. Carlyle, too, though perhaps less offensive in his manners than Dr. Davies, has proved himself utterly incompetent for his department, and some change, which it is to be hoped will be an improvement, is persistently demanded by the students. It will be gratifying to many of our readers to know all the unpopularity and dissatisfaction which the management of the Normal School has aroused. Not a single word has been said against the Science master Mr. Kirkland, who was once connected with the Barrie High School. He has shown such amiability of temper, and at the same time, such aptitude for teaching not only in his own department but those of his colleagues, that his presence alone has kept in check the spirit of insurrection generated by the defects and failings of the other masters.

Ministers and Churches.

We are pleased to notice that the Rev. A. C. Gillies has accepted a call from the congregation in Sherbrooke, N.S.; salary, \$800 per year, paid quarterly in advance. Mr. G. was also called to Moncton, N.B.

On the 19th December, 1873, a few friends proceeded to the Wakefield Manse, and, in the name of the ladies and friends in the Wakefield and Masham sections of the congregation, presented the wife of the Rev. Joseph White, their pastor, with an address expressive of their appreciation and affection, and also with the sum of \$50.

During the holidays of the Rev. J. M. Cameron, of the East Presbyterian Church, Toronto, he was presented by his Bible Class with Chambers' Encyclopædia, in ten volumes, accompanied with a beautiful address, engraved and mounted, which was read by Mr. Arthur N. Whyte. About the same time, Mrs. Cameron was presented by the ladies of the congregation with a very valuable set of furs.

On returning from the Wednesday evening prayer meeting, on New Year's eve, Mr. Hastie, pastor of the Presbyterian Church, Prescott, found the manse taken possession of by a large surprise party, who were immediately joined by those at the meeting. A sumptuous feast was spread by the ladies, and when all was in readiness to partake of it, an address, signed by three of the elders, in name of the congregation, was read by Mr. Ferguson. At the close of the address Mr. McCoy gave a presentation of \$75. A host of little things for family use was given, too, and after supper and a good social time, the company separated an hour before the New Year appeared. This is only one of the many expressions of good will and love which this congregation have shown their pastor since he came among them, and it is the more praiseworthy in view of the large outlay in church improvements.—Prescott Telegraph.

At a full meeting of the congregation and session of Nairn Presbyterian Church, Rev. A. MacLean, pastor, held on the 12th inst., the following resolution with regard to union was unanimously passed: 1st. We earnestly desire the union of all the several Presbyterian bodies of the Dominion, but not at the expense of internal divisions. 2nd. We wish no "Temporalities" to form part of the Basis of Union. 3rd. We claim Articles 3rd and 4th of the Basis of Union of 1861, on Christ's Mediatorial Headship over the Church and the world as indispensable. 4th. Deprecating too great haste on the part of majorities, we pray our Reverend Courts to grant ample delay for a fuller agreement on their Basis of Union. 5th. We also desire a less cumbersome name than "The Presbyterian Church of British North America," such as "The Canada Presbyterian Church," or "The Presbyterian Church of Canada."

The annual meeting of the East Presbyterian Church was held on Wednesday evening, the 14th inst., when very satisfactory reports were read by Mr. W. Doran, Secretary, and Mr. John Dickson, Treasurer. Messrs. Joseph Dick, Thomas Bryce and Andrew Scott were elected to seats at the Board of Managers for the next two years. A resolution was carried in favor of union. The envelope system has proved a great success; the Treasurer showing a balance in hand of about \$460, after paying all Court expenses. 103 members have been added to the congregation during the year, and the Sabbath-school has also increased in proportion. As a large number of families have made application for sittings, and there are none to let, a plan for enlarging the church was laid before the meeting, but no definite action was taken, as another meeting is to be held in a short time, to consider it more fully, when, it is understood, another plan will also be submitted. An additional \$200 a year was unanimously voted to Mr. Cameron's stipend. Mr. Stoddart, the presenter, had also a large increase made to his salary.

Mr. Hastie, pastor of the C. P. Church Prescott, was absent last Sabbath, opening a new church at Dunbar, about twelve miles north of Morrisburgh. On Friday 2nd, after an excellent dinner was served, the Rev. Dr. Burns, of Montreal, delivered his great lecture on John Knox, at 2 p.m. At 6.30 supper was served, after which Rev. A. J. Traver, M.A., of Brockville, delivered an excellent lecture on Joseph, and was followed by addresses from the Rev. Geo. Grant, of Colborne, and Rev. J. Hastie, of Prescott. The proceeds of the day netted over \$600. On Sabbath, 4th, the edifice was formally opened for Divine service. At 10.30 Mr. Hastie preached, at 2.30 Mr. Grant, and at 6.30 Mr. E. Robson, of Morrisburgh (Wesleyan). At all the services the house was filled to the door, notwithstanding the sudden thaw had taken the snow entirely away. This edifice is one of the handsomest in the Province, is built of brick, and has very graceful spire. Inside it is beautifully frescoed, and fitted up with great taste. It cost \$3,700, and though the congregation is very small, yet they take possession of it free from debt. Several of the farmers gave for the building between \$200 and \$800 each. Prescott Telegraph.

Book Notices.

PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW.—The January number of this periodical has just been received, and the articles in it will fully sustain its high reputation for literary ability and solid utility. At present we shall only give the titles of the articles, and their authors, whose names will be a guarantee for the worth and importance of the subjects.—1st. Our Indian Affairs, &c., the native Indians connected with the United States, by Rev. J. C. Lowrie, New York city. 2nd. The Sinfulness of Selfishness, by L. B. Hickok, D.D., L.L.D., Amherst College. 3rd. The first four Sultans of the Ottoman Dynasty, by Rev. Cyrus Hamlin, Constantinople. 4th. Obedience and Liberty, or the question, "Does obedience to God abridge liberty—true personal liberty—and stand in the way of the highest and broadest development of the soul?" A fundamentally important inquiry. 5th. Matthew Arnold's Literature and Dogma; an able discussion of Arnold's strange views of the Scriptures, by Professor Charles A. Aikin, Princeton College. 6th. The late Commercial Crisis in the United States, by one of the editors, Professor L. H. Atwater, D.D., L.L.D., Princeton; a sifting exposure of this matter, financially and morally. 7th. The sense of the beautiful in Brutes; a translation from the French of the Revue des Deux Mondes. 8th. The modern Greeks and opinions concerning them, by Rev. G. W. Leyburn, Missionary to Greece. 9th. Notes on Current Events; important in these times. 10th. Recent Works on Evolution; being scientific sketches by the late eminent Agassiz, Dr. Barr, Dr. Barnard, and Dr. J. W. Dawson, Principal of McGill College, Montreal, in his recent work—the Story of Earth and man. The articles will furnish abundant matter for mental cogitation and digestion. Orders for the Review for the present year will be received by Rev. Andrew Kennedy, London, at the modified charge of \$2.25; the money to be remitted with the order, or in a month after getting the first number. He has as yet only about seventy subscribers in British America, and these are ministers, with a few exceptions. Surely more ministers might manage to obtain the Review, and a large number of the intelligent elders and Church members would do well to take it, and exercise their minds with its contents quarterly.

N.B.—Subscribers who have got the Review for 1873 will find a title page and contents appended in January 7th, 1874. A limited number of sets of the new series beginning with 1872 can be obtained on early application.

Knox Church, Mount Forest.

The corner stone of this church was laid on the 1st of July last, when the Rev. Professor Gregg, of Toronto, was present, and addressed an audience of about 1,000 persons. The size of the main building is eighty-five by forty-five feet, which, with a tower in front whose base is sixteen feet, makes the whole building a hundred and one feet in length. It is now closed in. The basement, which is an excellent one, is built of stone, lathed and plastered, partly seated, and will accommodate, when fully seated, over 400. The congregation worships now in it with needed comfort. The following report of the last annual meeting of the congregation is from the Examiner:

"The annual meeting of the congregation of this church was held in the basement room of the new building on Monday afternoon last, Rev. Mr. Macmillan presiding. Financial statements were read from the Board of Deacons and from the Building Committee of the New Church. The exhibit was most encouraging, and showed that the standing of the congregation is more satisfactory than it has been any previous year. The receipts on ordinary church account during the past year were \$940.70; the expenditures were \$876.81, leaving a balance on hand of \$64.89. An old debt of \$440 has also been wiped out. The report of the Building Committee showed that the cost of building under the present contract, which is to be completed on the 1st June next, amounts to \$7,055.96; the amount received on subscriptions, from the ladies' association, etc., has been \$4,760.94; the balance to be paid on completion of contract will be \$2,460.20. The prospects for meeting this are encouraging. It is worthy of note that the sum contributed by the ladies' association during the year, through bazaar, festival and soiree, amounts to the handsome total of \$459, which, with \$242 furnished from the same association in former years, amounts to \$701. The work done by the ladies is deserving of the highest praise. Before the adjournment of the meeting, a resolution was unanimously passed raising the minister's salary to \$800—an advance of \$200, and a well-deserved recognition of labours carefully and conscientiously performed."

Mr. McPherson's Inaugural Address before the Literary and Metaphysical Society of Knox College is for sale at Mr. Bain's book store; price, 15 cents.

Knox Church congregation, Godrich, met on Monday evening last, and unanimously adopted the General Assembly's remit in favor of union with the other Presbyterian bodies in the Dominion.

CHURCH EXTENSION IN OLD FIELDS.

DEAR SIR,—I wrote several weeks ago on Church Extension in New Fields. This is an equally important matter. Some few city churches are overgrown. The moment that a pastor is in danger of being swamped in the pulpit, a swarm should take place.

We have also many churches that include in their fields a small town and a village, or two villages, from six to twelve miles apart. The minister of these can only give one service a day in each. This may do in purely country districts without injury to the cause, but when people are congregated together a single service is pernicious. It would be a gain every way did a Presbyter, step in and convert such into two distinct churches.

1. TO THE MINISTER.

It would save a vast amount of animal energy expended in travelling; would prevent the student degenerating into the more tramp; would diminish his expenses for clothing and horse-keep, and economise much valuable time; would enable him to escape much grief in trying and failing to keep the young of his flock from wandering; would prolong his life, increase his usefulness, and enable him to concentrate all his energies, physical, mental and spiritual, on one point.

2. TO THE PEOPLE.

Love for the Church grows lukewarm among villagers when they have a chance of wandering to other churches, or spending the Sabbath day or evening in idleness. Congregations so situated dwindle, and the things that remain are ready to perish. They also become jealous of each other; their giving for the salary and the other schemes of the Church is reduced to its minimum. Whereas, by dividing, and having two services, and week-day services in proportion, the people are kept together, their interest in the Church increases; their minister's power over them is augmented; their attendance may increase one-half, and their contributions will double. Did either give about \$550 yearly towards a salary, it would be self-supporting at once. In each case the people would feel they had a minister, and the minister a people, and the gain to the Church would be great.

3. TO THE SCHEMES.

Were the Home Mission Fund to be drawn on for years, for two adjoining congregations, from \$160 downwards, yearly, it would be the cheapest mission work of the Church—the infants would walk by-and-by. Meanwhile, all the schemes would be benefitted. Were the Church wise, she would take care of her lambs. Why should other Churches possess fields to which we have the best right? Nay, besides preserving our people, let us teach the outside world the more excellent way, and the land would be secured by us for Christ.—MADOC.

Causes of Vacancies.

DEAR SIR,—When last I requested the favour of a place in your columns, it was for the purpose of offering what I intended should be a concluding word of explanation in answer to certain misrepresentations of "Another Elder," brought out in correspondence on the above subject. Although he has long ago intimated his intention of quitting the adjustment of secondary points, and of confining himself to the consideration of "Vacancies and their causes," secondary points, nevertheless, still seem to form the burden of his correspondence, and though his two last letters sparkle all over with specimen gems of his own "irresistible ingenuity," I shall not burden your pages by attempting to correct his misstatements, nor recede from my purpose of henceforward permitting him to ruminate on his chosen subject without molestation, and "say his say" before endeavouring to throw what additional light I can upon the same subject, as seen from a "Country Elder's" point of view. It is therefore, only in difference to his own special and repeated request, and for purposes proscribed by himself that I appear before your readers thus early. These purposes are as follows:

1st. My friend requires me to furnish him with "a reliable bill of fare" for a minister and family of five, with an income of six hundred dollars per year. "In vain, however, is the snare laid in the sight of any bird." I cannot assume the responsibility of catering to the appetite, nor yet to the sarcastic criticism of "Another Elder," which last purpose, I suspect, underlies his request. Lest it may be supposed that I am once again engaged with my "crooked gun," I would remind him that tastes differ, and that were I to spread before him what I would deem a sumptuous bill of fare, the probabilities are ten to one that my friend would subject me to the mortification of seeing him

"Look down w' sneering scornful view On sic a dicer." This much, however, I will say, in answer to my friend's request, that I have frequently been a guest at the tables of ministers with not more than six hundred dollars per year, of salary, and that the "bill of fare" there presented was of sufficient abundance and quality, to call forth expressions of gratitude to the God of Providence for this bounty, which I had no reason to believe were right else than genuine.

2nd. The next item of business I am requested by the other Elder to undertake is to expose the heresy of Dr. T. Hall, (Dr. John Hall, of New York, I presume, important), who, in an address before the Evangelical Alliance, in support of a movement for augmenting the salaries of American ministers to at least one thousand dollars per annum, says,—"There is a kind of irony almost mockery, in some of our calls, by which a minister is asked to come and settle in a congregation, give his whole time and strength to it, and is promised that he may be free from care, the sum of six hundred dollars per year, in four quarterly instalments." I am not sufficiently acquainted with ecclesiastical affairs across the line, to assume the office of censor in this matter, nor am I prepared to say that American ministers can support themselves in anything like comfort upon anything less than the sum named. Burdened as our neighbors are with a heavy war debt, with a depreciated currency, and other disadvantages, from which we in His Province are happily free, I do not know that a salary of one thousand dollars, American currency, will go much, if any, further there than six hundred dollars of our money will, on this side of the St. Lawrence. Be that as it may, however, Dr. Hall has a perfect right to use all his influence in endeavoring to better the circumstances of his brother ministers in the United States, and I will not dispute the right of "Another Elder" to make a "proselyte" of Dr. Hall or his speech either "offensively or defensively," on behalf of our Canadian Church, for the same purpose. As circumstances alter cases, however, and as my friend requests facts only, in dealing with the subject under consideration, I submit the following:—

- 1. It is a fact that the Presbyterian Church in Canada, and the Churches in the States are separate ecclesiastical organizations.
2. It is a fact that a salary of six hundred dollars American currency represents not more than five hundred and forty dollars of Canadian money.
3. It is a fact that because of the greater cost of living in the neighboring Republic, a minister in Canada with a salary of six hundred dollars is better off than an American minister with the same amount in gold.
4. It is a fact that Dr. Hall, in the address referred to, was dealing with American Churches only, and that the ironical calls and inadequate salaries of which he made mention, were treated by him as local evils, without reference being made to Canadian Churches at all.

In view of these facts it does appear as if my friend was shooting with a "crooked gun" and "round the corner," thus to blow in the faces of Canadian Church members, by way of New York censures never intended for them.

I now take my leave of "Another Elder" with the intention of giving him a wide berth for a little while, and hoping he will shortly find it convenient to take up along with "monetary considerations," some of the other equally fruitful "Causes of Vacancies."

A COUNTRY ELDER.

Light Wanted.

DEAR SIR,—Your paper has been for some time presenting the "for" and "against" Union. The chief point with many is the "Headship of Christ." Seeing that it is an article of such importance as to threaten the existence of the Canada Presbyterian Church, I respectfully and earnestly ask some clear-headed, yet withal, loving hearted brother to give a full authoritative statement of the Doctrine, or state where I can find an exhaustive declaration of its applications. As an old voluntary, I apprehend Erastianism to mean that a man receives his articles of faith from the State. Does the Headship of Christ imply that magistrates are to give creeds to ministers, and vice versa? If I am not to bow to the authority of a king, am I commanded to bow to a brother Christian? I have asked men to define the doctrine. I feel I am ignorant. Conscience, eye conscience, brethren, cries for light. If the proposed Union is an offence unto some, what if light may show me and so others that the last Union was a great mistake? Will some kind brother oblige by giving an answer to the question, "What does the Canada Presbyterian Church mean by the Headship of Christ?"

I am, WALTER INGLIS.

Presbytery of Bruce.

As several errors appeared in our report of the last meeting of this Presbytery, we reproduce the following, as forwarded by the Clerk:—

"Moved by Mr. Anderson, and seconded by Mr. Cameron, That this Presbytery rejoice to find a very strong desire among its members for the union of bodies of Christians declared to be of one mind in doctrine and Church government, but as there is a number of esteemed brethren in the Canada Presbyterian Church who strongly oppose Union on the present basis, some of whom declare that they cannot receive it, the Presbytery believes that another effort ought to be made by the General Assembly to secure for insertion in said basis such a deliverance as will meet the conscientious views of those brethren, and thus secure a harmonious Union." Moved in amendment by Mr. Stewart, and seconded by Mr. Wardrop, "That this Presbytery, finding there is substantial harmony between the Churches negotiating for Union in doctrine, Church government, discipline and worship, regards the proposed basis all that is necessary to govern the United Church, and therefore approves of the same."

The call reported as in favor of Rev. A. F. McQueen, is from Huron, Elsinore, should be Elsinore.

Sick at Heart.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I herewith enclose my annual subscription for your paper. I don't know how other subscribers feel, but as regards my single self, I am sick at heart of the prosy stuff and miserable polemical hair-splitting that have of late been monopolizing your columns. The jealous spirit of the chiefs and clans over old feuds, and as to the banner that should loathe in the van, which so often paralyzed action and paved the way for defeat in the face of the Saxon foe, seems to animate their descendants just as much in Church matters at the present day. Through unity of faith and concentrated movement and effort against the common enemies of the cross, and in removing practical Kingship and victory for the great Head of the Church over the nations, are as nothing compared with the dead issues of a former generation and a distant country, in the estimation of those modern "troubles of Israel," and this too when the Great Captain is summoning His Sacramental Host, by a thousand trumpets, to close their ranks and to press forward as one man! "Ye can discern the face of the sky, but can ye not discern the signs of the times."

To DAY.

Jan. 21, 1874.

Meeting of Presbytery.

The Presbytery of Guelph met in Knox Church, Acton, on Tuesday, 18th Jan. The first business to be taken up was the returns to reports from the General Assembly. As none had been received to the report on Foreign Missions, the one of Union was considered. The minutes of Assembly bearing on the case were read, and the articles of the proposed basis with the connected resolutions. The returns which had been received from sessions and congregations were also read. It was then resolved, by a majority, to consider the basis as a whole, over a motion to discuss the articles *seriatim*. It was next moved by Mr. Wardrop, seconded by Mr. A. D. Ferrier, that the Presbytery record their acceptance of the proposed basis. This was moved in amendment by Mr. Middlemiss, seconded by Mr. Anderson, that in the judgment of the Presbytery, the proposed basis is seriously defective as not containing an article exhibiting the Presbyterian doctrine respecting the headship of Christ over the Church, such as is embodied in the basis of 1861, and that no satisfactory, safe, or harmonious union can be consummated without the addition of such an article. After a discussion extending over all the forenoon to a greater part of the afternoon seditants, the vote was taken, when twenty-one voted for the motion, and eight for the amendment. At the request of Mr. Middlemiss the roll was called, and the names of those in favour of the motion and amendment respectively recorded. Leave was granted, as craved, to Messrs. Smellie, Middlemiss, Anderson, Cameron, and D. D. McLennan, Ministers, and to Messrs. Campbell, Burnet, and Douglas, Ruling Elders, to have their dissent marked from the decision of the Presbytery on the subject of union. Consideration of the Resolutions was deferred till next ordinary meeting. A committee was appointed to consider and report upon the application of Mr. John Henry Perkins, a Minister of the Presbyterian Church of the United States of America, to be received as a Minister of the Canada Presbyterian Church. This committee afterwards reported in favour of the application, and the Presbytery agreed to apply to the next General Assembly for leave to receive Mr. Perkins, and instructed their Clerk to issue the requisite notices to Presbyteries. It was agreed to delay granting a request by the congregation at Hawkesville for assistance in the amount of two hundred dollars in paying the debt upon their church, till the Presbytery ascertain the real condition of its Ordinary Fund, and the names of the congregations that have contributed for rebuilding the church in North Luther, with the amount raised by each for that purpose. The Presbytery resolved to grant supply by its own members to the church at Winterbourne, for three months, beginning with 12th April next. Leave was granted to the session of the congregation of West Puslinch to procure their own supply for the current quarter, due regard being had to the rights of probationers whose names are duly on the Roll for appointments. Report was received from the committee appointed to visit Walden, when it was resolved that the thanks of the Presbytery be given to them for the diligence shown and the labour undergone in attending to the business. Mr. D. D. McLennan tendered his resignation of Waldemar, and it was agreed that it lie on the table till next ordinary meeting, and that the congregation be summoned to appear then for their interests. The committee appointed to consider the report of the auditor's of the Treasurer's accounts, reported, and they were thanked for their diligence, and their report was ordered to be published for the information of the Presbytery. The report of the committee appointed to visit North Luther, which was submitted to Mr. D. D. McLennan, in the absence of the Convener, who was detained through sickness, was referred back, with instructions to report at next ordinary meeting. It was left with Mr. Anderson to arrange with the missionary deputation appointed to visit North Luther to make such change as they may think necessary as to the time of holding the missionary meeting in that congregation. Reports were called for from aid-receiving congregations in the bounds, and, where not furnished, the Clerk was instructed to apply for the same. A subscription list, amounting in all to two hundred and twenty-six dollars, fifty cents, was handed in from North Luther, Ross's settlement, and Colbeck settlement, with a petition for supply of Gospel ordinances. A committee was appointed to visit South Luther and adjoining districts, with instructions thoroughly to investigate and report upon the state and prospects of the whole field. Some accounts were handed in and

disposed of. A report was read of the amount of supply, with the distribution of the same, that had been given for the quarter, and arrangements made for the supply of New Hamburg by members of the Presbytery for the same period. The returns made to the Presbytery's circular on the state of religion was read, and the Clerk was authorized to prepare a digest of the same and submit at the next ordinary meeting, which was appointed to be held in Chambers Church, Guelph, on the second Tuesday of April, at nine o'clock forenoon. The roll was called and the names of those present marked. In addition to the above business the Presbytery held a very interesting Sabbath School Conference, beginning on Tuesday evening, by a sermon from the Moderator, and extending over Wednesday. According to the programme which had been prepared by a committee appointed for the purpose, interesting addresses were given on assigned subjects by different speakers. A mass meeting of children was held on Wednesday afternoon. All the services appeared to be highly relished and well attended.

Presbytery of Hamilton.

At a meeting of this Presbytery, held in the Central Presbyterian Church, on the 13th inst, the basis of Union was discussed. The following motion and amendments were submitted:—Moved by Rev. Mr. McColl, seconded by Rev. Mr. Porteous, "That the basis of Union, as remitted by the General Assembly, be approved of." Moved in amendment by Rev. Mr. Laing, seconded by Mr. John Brown, "1. That Union among the Presbyterian Churches of the Dominion is desirable, if it can be accomplished on terms satisfactory to all parties concerned, with due regard to the principles held in common by the Churches, and to harmony of action; and that the Presbytery cherish the hope that this will be effected in due time. 2. That the Basis sent down by the General Assembly is not satisfactory, and is disapproved of by this Presbytery. In further amendment, it was moved by Rev. D. H. Fletcher, seconded by Rev. D. D. McLeod, "That while desirous of Union between the negotiating Churches be accomplished as soon as possible, resolved that having regard to all the interests concerned, such a modification of the proposed Basis be sought by the Assembly as would secure a larger amount of unanimity in the prospect of Union." After a full discussion the vote was taken, when Mr. Fletcher's amendment was carried against Mr. Laing's by six to two. Then Mr. Fletcher's amendment was put against the motion, when 14 voted for the motion and 7 for the amendment. The yeas and nays were called for, when 14 voted yeas and 6 voted nays. Mr. McColl's motion, approving of the Basis of Union, was therefore carried by the above majority. The resolutions appended to the Basis were read *seriatim*, and approved of by a majority.

At a meeting of the Kirk Session of St. Andrew's Church, Galt, held on the 4th, the Basis of Union was rejected by a majority of four to two. The congregation vote on it on Sabbath first.

At the annual meeting of the congregation of Knox Church, Ingersoll, held on Monday evening, the annual stipend of the called pastor, Rev. R. N. Grant, was increased to \$1,200, with free dwelling-house.

It affords us pleasure to announce the successful opening of the New Knox Church, Ottawa, a full report of which will appear next week. The building and ground cost about \$50,000.

The Session and congregation of the Canada Presbyterian Church, Picton, have unanimously and cordially adopted the Basis of Union.

The new Presbyterian church, Singhampton, is fully completed, and reflects much credit upon the contractor, Mr. Thos. Neil. Quite a large sum was collected at the opening services, and at the soiree.

About three years ago regular summer services, and now and again in the winter, in connection with the Canada Presbyterian Church, were begun at Aytton, in the township of Normandy, Presbytery of Durham. So successful were these, that the people desired to have a suitable place of their own to worship in, their liberality and zeal giving them this desire; and on the 28th of Dec. the edifice was dedicated to the worship of God. Services were conducted in the morning at half-past ten, by the Rev. W. Blair, of Chifford, and in the afternoon at three o'clock by J. R. Gilchrist, B.A., of Knox College, Toronto. On the Tuesday evening following, the congregation held a soiree which also was a great success. Several speakers from a distance were present, and the interest of the evening was heightened by the several selections which were rendered in excellent style by the Clifford choir. From the collections on Sabbath, and the proceeds from the soiree, the managers realized over \$80, which was donated to the building fund. The congregation is not large yet—their zeal is worthy of commendation. The managers are able to report the building free of all debt when the subscription list is paid up.—Com.

Wealth and worldly possessions are often a hurt and sore pull-back to Christian professors: like some soldiers, who when they once meet with a rich booty at the sacking of some town, are spoiled for fighting ever after.—Guruall.

Be friendly to all; but make none your friends until they know you and you know them. Many a friendship, born in the darkness of ignorance, hath died suddenly in the light of better acquaintance with each other.

MARRIED. On the 1st ult., by the Rev. J. C. Moffat, Mr. John A. McGill, teacher, Guelph, to Miss Jane Gowdole's daughter. At Watford, on the 1st ult., by the Rev. R. C. Mould, Mr. Hugh McDonald, to Miss Sarah Wood ward, both of Guelph. On the 2nd inst., by the Rev. R. C. Mould, Mr. Kenneth Murray, to Miss Louisa Smith, both of Kawartha.

New Advertisements.

Canada. In the County Court of the County of York. In the matter of Thomas Robinson, Junior, an insolvent. The undersigned having in the office of this Court a Consent by the creditors to his Discharge, and on the second day of February next he will apply to the Judge of the said Court for a Confirmation of the Discharge then by directed. THOMAS ROBINSON, By BIGELOW & HAGLER, His Attorneys at Law. Toronto, 23rd December, A.D. 1873.

BLAIKIE & ALEXANDER, 80 KING ST. EAST, TORONTO.

WILLIAM ALEXANDER, JOHN STARK, LAWRENCE BUCHAN. Members of the Stock Exchange, BANKERS, STOCK BROKERS & FINANCIAL AGENTS. Stocks, Bonds, Debentures, &c., bought and sold. Money loaned on Mortgages. All charges negotiated. Investments made. Agents for Canada Guarantee Co., and Scottish Amicable Life Insurance Co.

Commercial.

The market has declined somewhat in activity, and the tone of prices has been less firm. Stocks, generally, are still on the increase. They were, on the 19th instant, as follows: Flour, 12,297, barrel; wheat, 344,136 bushels; oats, 10,055; barley, 31,774; peas, 38,360; rye, 114; corn, 11,079. There were in sight on the 10th of Jan. 9,913,000 bushels of wheat and 1,741,000 of barley, against 5,687,000 of wheat, and 2,255,000 of barley in 1873. FLOUR.—The enquiry has fallen slightly. Extra sold last week at \$5 75 f.o.b. cars, and on Monday at about equal to the same price here. Spring wheat extra has been steady at about \$5 30 f.o.c., and superfine just at about \$5.10. The market yesterday closed dull, with extra offering at \$5.70, and spring wheat extra at \$5.30 f.o.c. OATMEAL.—There is no demand for car-lots; small lots sell at \$4.80 to \$5. WHEAT.—Some movement occurred last week. On Friday a lot of 10,000 bushels of No. 1 treadwell sold at \$1.27; a lot of No. 2 fall at \$1.26, and a lot of No. 1 spring at 1.18, all in store. On Saturday spring and No. 2 fall, again sold at the same prices, and No. 2 treadwell at \$1.23 in store. On Tuesday prices were rather easier, No. 2 fall selling at \$1.25 on the track, and No. 1 spring at \$1.18 in store. Yesterday the market was dull; some poor No. 2 fall; and No. 2 treadwell sold at \$1.20 on the track. Street prices \$1.25 to \$1.30 for fall; \$1.25 to \$1.27 for treadwell and \$1.18 for spring. OATS.—Prices have been steady at 37c. for car-lots in bulk, and 38c. for bagged on the track, with a fair supply in. The same would still be paid. Street price 39c. BARLEY.—Has continued in good demand at steady prices, but scarce. No. 1 inspected has sold at \$1 26 f.o.c., and No. 2 at \$1 23 in store. There was a lot of 10,000 bushels of No. 2, and also, some No. 1 on p.t., but the latter we hear went near \$1.28. Yesterday No. 2 sold at \$1.23 in store. Street price \$1.25. PEAS.—Are quick of sale at firm prices. One car of No. 1 inspected sold on Friday at 66c. on the track and another since then at 66c. in store which would still be paid. Street prices are up to 68 to 69c. RYE.—Sells at 70c. on the street. HAY.—Car-lots of baled have sold at \$18 to \$22 on the track. BUTTER.—The market is very quiet with little offering and prices unchanged. CHEESE.—Is quiet at 13 to 15 1/2c. for small lots. EGGS.—Fresh packed are scarce and worth 19 to 20c. Limes are abundant at 15 to 17c. PORK.—Is almost nominal at \$7.50 to \$18. BACON.—Has begun to move in lots at 7 1/2 to 8c. cash; small lots 8 1/2c. Hams are in fair demand at 11 to 11 1/2c. LARD.—Is advancing; a lot of 100 tinnets sold at 10 1/2c., small lots bring 11c. HOES.—Are in fair supply but all taken at \$6.50 to \$6.60 by the car. HIDES.—Remain abundant and active at 6 1/2 for No. 2 and 7 1/2c. for No. 1 inspected. SHEEPSKINS.—Are in fair supply and firm in price, from \$1.25 to \$1.50 is paid for green. WOOL.—Is quiet but the feeling is firmer; super is held at 30c. FREIGHTS. GRAND TRUNK R. R. RATES.—Winter rate from Toronto stand as follows:—To Halifax \$1.10 for flour and 55c. for grain; to St. John \$1.02 for flour and 51c. for grain; to Montreal, 50c. for flour, and 25c. for grain; to Portland, 50c. for flour and 45c. for grain; to New York, 90c. for flour and 45c. for grain; to Boston, 90c. for flour and 45c. for grain. ENGLISH MARKETS. The following table shows the prices of the undermentioned goods in the English markets on this day week and to-day, or at the latest advices received:—

THE IDIOT OF DIXMUYDE.

BY W. M. G. KINGSTON.

CHAPTER VIII.

Mario, not having observed what had occurred, remained close to Max, ready to throw himself before him should he be overmatched.

The officer of the Inquisition (for such he seemed to be) was a strongly-built, powerful man, and continued his assaults evidently with the intention of bringing out Max.

While Max and his assailant were thus engaged, Mario saw several persons coming round the corner of the street.

One of them sprang forward, and she then recognized Hans Kopperzoon, who, flourishing his club, made a stroke at the head of Max Gellert's opponent.

Max Gellert's opponent, the man's quick ear had, however, caught the sound of his footsteps, and he sprang aside in time to avoid the blow.

Max Gellert, who had been casting his wild, staring eyes first at one speaker and then at the other, it may be that he can do more to rescue Herr Kapell than either of these wise young sirs.

Bertrand hesitated for a moment. "My father and sister are there; we will conduct you to them, and then endeavour to ascertain what has happened to Herr Kapell."

The two young men then led Mario up to where Herr Duffel and Bertha, with an attendant, were standing.

"They have him!" exclaimed Hans; "the bloodhounds have caught in their bloody fangs the best man in Dixmuyde."

Hour after hour passed by. There was a store of oil which enabled them to keep a small lamp alight. Their watches told them that day had returned, though no gleam from the outer world entered the cavern.

Poor Mario could with difficulty be restrained from running in the direction she supposed her father had been taken; Bertha, indeed, had to hold her, assisted by Herr Duffel.

"What is now to be done?" said that worthy man, turning to Max. "We had received warning from poor Hans here that the officers of the Inquisition were about to visit our house, and we were escaping to the residence of a faithful friend, where we hoped to find horses to fly immediately from the place; but now it seems but too probable that, if we make the attempt, we shall be pursued; and if we go to our friend's house, we shall only bring destruction on his head."

"Then, worthy sirs, take the poor idiot's advice," said Hans; "he has a burrow, though neither large nor magnificent, where no one will think of looking for you, and perchance while the hounds are hunting in another direction, the sly foxes may creep out, and make their escape."

Not a moment was to be lost; yet Mario could with difficulty be persuaded to accompany Herr Duffel and Bertha, who were anxious to follow the advice given by Hans.

"Indeed, no," answered Max; "I would first see you in safety, and then I promise you I will do my utmost to rescue him."

"Well spoken, young sirs," exclaimed Hans. "And now you have arrived at that wise resolution, lose no more time, but follow the poor idiot, who will lead you to his abode. Happily, it is not far off, and we may get to earth before the huntsmen come up."

"Herr Kapell, I will accompany you, and not as you may advise."

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Bertha followed her father, holding poor Mario by the hand. The entrance being surrounded by underwood, which grew both on the bank and at its base, prevented the approach being seen.

"But my father! I thought I was to find him," exclaimed Mario.

"Hush—hush!" speak not so loud, my dear young lady," said the idiot; "Hans will look after Walter Kapell. Now away—away! lose not another precious moment."

CHAPTER IX. Walter Kapell was seated on a low bench in a dark, damp, vaulted chamber. The window, which was high up in the wall, had been strongly barred, a faint gleam of light only coming down through it.

tainly be on the watch for him, and not rest till he had discovered his hiding-place.

Poor Hans did the honours of his abode with considerable courtesy, entreating his guests to be seated, and apologizing for the rough style of his furniture.

"I was considering by what means he could be rescued," answered her lover; "but I put it to Herr Duffel whether he would not first have you placed in safety, and I would then endeavour to find means for setting him at liberty."

"I know I speak the mind of my friend," said Herr Duffel, thus appealed to; "I will remain here, if Max Gellert and my son will undertake to escort you and Bertha to Antwerp. On my daughter I will lay my commands to go, and, acting as your father's friend, I would insist on your accompanying her."

"Oh! no—no!" exclaimed Mario; "whatever be my father's fate, I will share it."

"The poor fool will settle the question," said Hans, who had been casting his wild, staring eyes first at one speaker and then at the other; "it may be that he can do more to rescue Herr Kapell than either of these wise young sirs."

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Walter Kapell gazed at the Inquisitor with unavowed awe. "I love my child dearly," he answered, "but I love her soul still more. The flames with which you threaten me will not induce me to implore her soul, even if I believed she was in your power."

Greatly to Walter Kapell's sorrow, as he was being removed he saw his friend Herr Duffel dragged up, as he had been, before the savage Inquisitor. They exchanged glances as they passed each other.

Herr Duffel was questioned much in the same way that Walter Kapell had been, and, though a man of less physical courage, remained equally firm to the faith he professed.

His cell was in darkness, and night had come on, and the faint gleam which had during the day struggled in had entirely disappeared.

"You have offended against the laws of the Holy Church," said the masked speaker; "you have read the forbidden book, and you are accused of holding heretical opinions. Think of these matters. To-morrow you will be brought up before the Board of Inquisitors; and if you refuse then to acknowledge your sin, means will be taken such as our holy Church allow to compel you. Be wise, then, like your friend—your daughter—it is known you love her—has already confessed her folly, and will to-morrow be set at liberty."

"My daughter!" exclaimed Walter Kapell, gasping for breath; "my daughter! is she in the power of those fiends?"

The officers of the Inquisition, as the magistrate supposed them to be, remained some time in his cell; but as he knew well that anything he would say would be brought up against him, he restrained his feelings, and replied cautiously to all the questions put to him.

The principal speaker had, after some time, turned to leave the cell; but one of the persons who had entered lingered for a moment, and then, suddenly stepping back, placed a paper in his hands, making as if he should conceal it. The next moment he was left in darkness.

"She whom you love is in safety; fear not for her. Destroy this when you have read it." Doing as he was requested, Walter Kapell tore the paper into a thousand pieces, and stamped them well into the ground.

"Now," he said, returning to his seat on which he had spent the night, "I fear not what man can do unto me; I will trust to the Lord always."

The cruelties practised by the Inquisition in Spain on its helpless victims are well known. The Inquisitor Tittelmann proceeded with a less subtlety but more savage barbarity towards those placed in his power. Bread and water was the only food allowed to the unfortunate citizen of Dixmuyde.

When at length it was considered that his courage would be sufficiently abated, and his nerves weakened, he was suddenly dragged out of his cell by a band of masked officials, and confronted with the Inquisitor, who had already made his name terrible in the country.

"Walter Kapell, you are found guilty of reading the Bible and holding heretical opinions. Have you any reason to offer why you should not suffer the penalty due to your guilt?" exclaimed Tittelmann, savagely glancing at him.

"I have but obeyed the commands of my Lord and Master, who said, 'Search the Scriptures, for in them ye shall have eternal life,' and they are they which speak of Me," answered the prisoner, boldly.

"That command, if such there be, was only given to the priests of the Church," exclaimed Tittelmann. "You acknowledge your guilt, then?"

"I dare not speak otherwise," said Walter Kapell, calmly. "I know whom I serve, and I have said, 'He who confesses Me before men, him will the Son of man confess before the angels of God.'"

"If not for your sake, for that of your daughter, recant your errors, foolish man," cried the Inquisitor. "You love your child, I am told; she is in our power, and will share your punishment. If you confess your errors, she will imitate your example, and the life of one you love will be preserved."

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the city, a skeleton was found with a club grasped in its hand. The idiot had reached his cavern, and had there lain down to die in peace.

At the time that the flames lighted by the savage Inquisitors of the Pope were consuming the two martyrs at Dixmuyde, a boat was crossing the British Channel. The wind was from the south, the sea smooth, and the boat glided rapidly towards the shores of England, where many a foreigner, persecuted for religious faith, had found a safe asylum. Among the passengers were two fair girls and two young men.

"But, my dear Max, do you think we shall find my father in safety there?" asked Marie Kapell, who sat with her hand clasped in her lover's.

"I trust that he has already escaped from his foes, and that we shall ere long meet in that land of freedom," answered Max Gellert, somewhat evasively. He had had doubts from the first whether Walter Kapell had really, as Hans Kopperzoon had asserted, obtained his freedom. He knew that he had acted according to the wishes of his friend in escorting his daughter far away from their persecutors. The boat reached Southampton in a few hours, and on the following day, in the Lutheran church of that ancient town, Max Gellert and Marie Kapell were united in the bonds of holy matrimony by its venerable pastor. Their names appear in the earliest existing records of the chapel. Bertha resided with her friend till she was married. Max meantime established himself in business, and taking Bertrand as partner, who after a time followed his sister's example, they became flourishing foreign merchants.

Many months passed before Max Gellert heard of the fate of the two martyrs. He broke the news gently to his young wife and their friends.

"Think where they are now," he added. "Happy as we esteem ourselves, how far more so are they! What glory—what bliss unrepeatable are they enjoying, such as we can never know till we join them in heaven!"

THE END.

Articular Confession.

"I confess that when I think of devout persons, especially young women of ardent affections, and delicate sensibilities, being invited and almost constrained to resort habitually to private confession, I shudder at the thought. By so doing, instead of looking up to God as their loving Father, having his ear open to their prayers, and ever ready to receive them on their faith and repentance, as His dear children in Christ, they are led to look to a man, and to seek comfort and forgiveness of him. They put themselves under his dominion, and thus submit their reason, will, and conscience to him, and rob Christ of themselves, whom he has purchased with his own blood. And further, by being tempted to brood over their own spiritual sensations, emotions, and to talk or write of them to their own spiritual guides, they are in danger of acquiring an egotistical spirit of self-consciousness, and of morbid and hypocritical sentimentalism, and to lose that healthful vigor and general freshness and holy beauty of soul which are produced and cherished by direct communion with God, and by looking upward to him, and by losing all love of self in adoration of Him, and in zeal for His glory, and in love for His presence in the heart, which is the life of angels. I shrink from the thought of the anatomical dissection of conscience to which such votaries are required to submit, and from that long catalogue of interrogatories which may be seen in the 'Manual of Confession' as taught and practiced by the Church of Rome, and which are an outrage against modesty and virtue."—Bishop of Lincoln (Wardsworth) in his charge at the episcopal visitation, 1873.

The Religion We Want.

We want a religion that bears heavily, not only on the exceeding sinfulness of sin, but on the exceeding reasonableness of lying and stealing. A religion that banishes small measures from the counters, small baskets from the stall, pebbles from the cotton bags, clay from the paper, sand from the sugar, chicory from coffee, alum from bread, and water from the milk-can. The religion that is to save the world will not put all the big strawberries at the top and all the little ones at the bottom. It will not make one half pair of shoes of good leather, and the other half of poor leather, so that the first shall rebound to the maker's credit, and the second to his oath. It will not put Jouvin's stamp on Jenkin's kid glove; nor make Paris bonnets in the back room of a Boston milliner's shop; nor let a piece of cloth that professes to measure twelve yards come to an untimely end in the tenth, or a spool of sewing silk that vouches for twenty yards be nipped in the bud at fourteen and a half; nor all-wool dolmans and all-wool handkerchiefs be amalgamated with clandestine cotton; nor coats made of old rags pressed together be sold to the unsuspecting public for legal bradcloth. It does not put bricks at five dollars per thousand into chimneys; it contracts to build of seven dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub the ceilings that ought to be smoothly plastered; nor make window blinds with slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched. The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the gospel, though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury as a thief.—The Boston Christian.

Wealth and worldly possessions are often a hurt and sore pull-back to Christian professors: like some soldiers, who when they once meet with a rich booty at the sacking of some town, are spoiled for fighting ever after.—Gurnall.





British American Presbyterian

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Official Announcements. MEETINGS OF PRESBYTERIES. SIMCOE.—The Presbytery of Simcoe will meet at Barrie, on the first Tuesday of February, 1874, at 11 a.m. HAMILTON.—At Hamilton, in the Central Church, on the 2nd Tuesday of April, at 11 a.m. TORONTO.—In Knox Church, Toronto, on the 1st Tuesday of February, at 11 a.m., when Session Records will be called for. CENOSBA.—At Peterboro', on the third Tuesday of January, 1874, at 11 a.m. JACOBINA.—At Peterboro, on the 3rd Tuesday of January next at 11 a.m. OWEN SOUND.—At Owen Sound, on the second Tuesday of March, at 10 a.m. HUNTON.—At Clinton, on the second Tuesday of March, at 11 a.m. MONTREAL.—At Montreal, in Free Church, Cote Street, on Wednesday, 23rd January, at 10 a.m. KINGSTON.—Adjourned meeting in Napanea on 2nd December, at 7 p.m. Next meeting in Belleville, on second Tuesday of April, 1874, at 7 p.m. CHATHAM.—In Wellington Street Church, Chatham, on Tuesday 24th March, 1874, at 11 a.m. The Union question will then be discussed, and Commissioners to the Assembly elected. ADDRESSES OF TREASURERS OF CHURCH FUNDS. Temporalities Board and Sustentation Fund—James Croil, Montreal. Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal. French Mission—James Croil, Montreal. Juvenile Mission—Miss Macfar, Kingston, Ont. Manitoba Mission—George H. Wilson, Toronto. Scholars' and Bursary Fund—Prof. Ferguson, Kingston.