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# British American Presbyterian.

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[Whole No. 115

## Contributors and Correspondents.

### NOTES FROM THE MARITIME PROVINCES.

In accordance with a promise made some time ago, I shall endeavour to give a few notes which may be of interest to the readers of the BRITISH AMERICAN PRESBYTERIAN.

#### UNION IN THE EAST.

The Presbytery of St. John in connection with the Church of Scotland held its regular meeting last week. Among other business of importance transacted by the court was the unanimous approval of the Basis of Union.

Whether it is that we manage to keep more cool in consequence of our proximity to the sea, there is little or none of the strong feeling in regard to Union, which seems to be stirring up the fiery spirits in the West to rush into print with the old battle cries of disruption times. In fact there is very little excitement, and just as little enthusiasm either one way or the other. In a few cases there is some opposition, although it is not of such a nature as to imperil the Union should the negotiating Churches in Ontario and Quebec prove to be favourable to the present Basis. So far as I can gather, the slight opposition is more of a sentimental nature than ought to be. It prevails chiefly in Nova Scotia, and finds its greatest strength in the neighborhood of Pictou. Those in connection with the "Kirk" who dislike or oppose the Union, do so, mainly on the ground that it would be the means of severing their connection, such as it is, with the Church in Scotland. While the Church in these Provinces has no legal connection with the parent Church there, the colonial committee of the parent Church grants, every year, a certain sum in support of weak congregations which may require such help. It is thought that this help would be withdrawn should the Union be consummated.

The slight opposition on the part of a few to the Church of the Lower Provinces is, I apprehend, more the result of old political feeling engendered during the anti-confederation controversy than any real opposition to Union itself. There may be a very few who still retain a feeling of hostility to Ontario and Quebec, and consequently feel bound to oppose any measure which contemplates ecclesiastical incorporation with the Presbyterian Churches of these Provinces. That feeling is, however, dying out, and will soon entirely disappear. Politically, anti-confederation is the deadest of all dead issues.

#### UNION IN THE WEST.

On turning to the West it seems to be very plain from the way in which the elections for the General Assembly are going in the Presbyteries of Ontario and Quebec that the scent of coming battle is in the air. Can it be possible that there is any attempt to pack the General Assembly with partisans in view of the "coming struggle"? Does it not look a little like that when one Presbytery leaves at home one of the very best business men in the Church, and if I am not mistaken, the Convener of one of its most important Committees?

Would it be any stretch of the imagination to suppose that the brilliant intellects who had planned such a victory should be filled with joy at the thought that one of the best debaters in the Church had been kept out of the Assembly when the most important of all Church questions was coming up for decision. Or, perhaps, the ballot system of voting was merely used to administer a lesson and teach humility. I have heard that such an experience has not been unknown in the Presbyteries of the C. P. Church in former years. Humility is one of the grandest of the Christian virtues, but those who attempt to administer the lesson to others are not unlike those who

"Humility to serve their pride, and seem  
Humble upon their way, to be prouder  
At their wished journey's end."

Other Presbyteries seem to have been making their choice of commissioners with special view to a vote on the Union when comes up. Well, of one thing you may be assured—if the Union fails now, it is infinitely postponed and the Canada Presbyterian Church is henceforth under the rule of a minority. The Church has given no concert sound in regard to the question of Union, and if the next Assembly takes the work of last and previous Assemblies, it can only be, because it has handed over the guidance of its most important interests to a very few good men who have been able to forget the old battle cries of past generation. There is a little difference in my humble opinion between '44 and

frankly confess that I could have done both upon the College question and

the Headship in no distinct utterances than the Basis and Resolutions give us. The time for procuring any alteration of the Basis has passed. It may not be accepted or rejected, and that means Union or not Union. It is unfair to ask that the brethren of the Church of Scotland should be treated as honest men and not rogues. When they solemnly declare that the documents which they present, faithfully embody their views, the question for the Churches interested in the matter is not. What object the framers of these documents had originally in view, nor yet whether they present the document at issue, in the best possible way, nor yet whether the Union Committee did their work as well as it might be done, but whether the Basis and accompanying documents present that doctrine at all. As I understand the matter, that is really the question to be decided. If the doctrine of the Headship is there, then the negotiating Churches are shut up to one of two courses, either to accept them as an honest expression of opinion, or else to reject them, and in so doing declare that they do not believe the statements which the brethren who present them have made to us. In the latter case Union is of course utterly hopeless. There is no use in the world, in talking about future negotiations with men whom by our acts we declare to be unworthy of belief.

#### STATISTICS OF THE CHURCH OF SCOTLAND.

At the time of the meeting of Synod last year the Church of Scotland in all the maritime Provinces, included only 32 settled pastors. There were 8 vacancies, while to supply these there were only one ordained missionary and two Catechists. The Committee on Statistics gave in a report last year which was received and the Committee discharged. The Report was not printed and consequently there is no information available from it. However, the report of the Home Mission Committees, the Convener of which was the Rev. J. M. Grant, of Halifax, gave some interesting if not encouraging particulars. From that Report it appears that there were on the Roll of Synod in 1863 just 31 ministers, while last year the number was 32—a gain of one in five years. The total amount raised for Home Missions, both by Synod and Presbyteries was \$2,263.88, while \$1,020.00 was received from the Colonial Committee of the parent Church. It appears, from the statements of the Convener, that 17 congregations contributed nothing to the Synod's Home Mission Fund. The Report is an able document and strongly urges the necessity of increased liberality in the support of the Home Mission Fund.

It is stated, and I believe correctly, that the ministers of this Church receive a larger average stipend than those of any other Church in these Provinces. In consequence of the absence of statistics I am unable to verify the correctness of the statements.

This Church has no Theological Hall, but sends its candidates for the ministry to the Theological Schools of the Old World. There is a Bursary Fund from which liberal aid is granted to Students of Theology.

#### STATISTICS OF THE CHURCH OF THE LOWER PROVINCES.

Turning to the Presbyterian Church of the Lower Provinces, I find that there were on the Roll of Synod last year, 121 ordained ministers of whom two are Professors of Theology. There are, in addition to those on the Roll of Synod, two ministers of the Church Professors in Dalhousie College at Halifax, three in the New Hebrides and two in Trinidad, being five Foreign Missionaries in the employment of the Church, while there were only nine employed in the Home Mission work of the Church at the same period. In consequence of settlements a slight increase has taken place in the members on the Roll of Synod.

On referring to the Report of the Committee on Statistics I find that the total number of communicants was 18094, while the net increase of the year was 333. This result is reached by deducting the removals from the increases. I have no other means of reaching a comparison with previous years. The number of families is returned at 14,693, and adherents including 77,694.

On referring to financial matters, the tables show that the total amount raised by the Church for all purposes was \$145,143.03, being at the rate of \$10.91 per family, while the average contribution per communicant is at the rate of \$8.02. The average stipend paid by many of the congregations in the smaller towns and rural districts, will compare favourably with the salaries which are similarly situated in Ontario or Quebec, while as a general rule the charges pay very much smaller salaries to their pastors than the pastors of city congregations within the bounds of the Canada Presbyterian Church receive from their peo-

ple. There is no good reason why this should not be the case. The cost of living is as great in Halifax as in any city in the Dominion.

#### COLLEGE.

The Church of the Lower Provinces maintains, in addition to its staff of Theological Professors, two Professors in Dalhousie College—the national University of Nova Scotia. At least, it is all that there is to represent such an institution. There are two Governors or members of Senate appointed by the Church. The Church of Scotland appoints one Professor and the Governor in the same institution. The salaries paid by the Church of the Lower Provinces are not at all magnificent—very much the reverse. All the Professors whether in the College or the Divinity Hall received at the rate of \$1,200 a year. At the meeting of Synod last year it was agreed "to remit the entire subject to the committee with a distinct understanding that Professors' salaries ought to be raised to at least \$2,000.00." From all I can learn this is not likely to be done. Many of the congregations have not contributed to the College Fund and not a few of those that have obeyed the Synod have given very inadequate contributions. Several causes have combined to produce this result. Into these I shall not enter at present.

There are several denomination Colleges in the Maritime Provinces, partially supported by the Government, and in the possession of University powers. This, of course, tends very materially to weaken what ought to be strong national institutions. It seems to me a misfortune that the Church of the Lower Provinces is at all involved in the support of Dalhousie College. It would have been much more to the purpose if the Church had given its strength to the support of a powerful and thoroughly equipped Theological College and used its influence in the country to induce the Government to maintain a truly national and non-sectarian University. Just as long as the Presbyterian Churches have any share in the appointment and support of Professors in Dalhousie College, so long will the other denominations have a strong claim upon the Government for the support of their Colleges. That claim is always vigorously pressed. I mention these matters because I know that a very great amount of ignorance exists in the West regarding educational matters in connection with the Church here. Of course, if we are to go into comfortable ecclesiastical house-keeping together it is only right that we should know as much about each other as possible.

#### SCHOOL QUESTION.

The Local Legislature of New Brunswick closed its last session a few days ago. Its proceedings were generally not of much interest to a Western reader. There was, however, one subject of very great importance which elicited a vigorous debate. I refer to the School question, which is by far the most important in the local politics of New Brunswick. Upon this question the Government will take their stand and go to the country. They are determined to maintain the great system of free unsectarian Schools, which, during the short time the Act has been in operation, has been eminently successful. As you are aware, the Roman Catholic Priesthood is bitterly opposed to the whole system. Every effort has been made in order, in some way, to saddle the Province with Roman Catholic Separate Schools ruled and governed by the priests. Their demands are not lacking in boldness. They claim that Christian Brothers and Sisters of Charity shall be allowed to teach in public separate schools, clothed in the vestments of their orders, on the authority of a certificate from their ecclesiastical superiors and not from any Board of Examiners. In fact, if all their demands were granted the Roman Catholic Schools should be on precisely the same footing as are the schools of the same body in the Province of Quebec. This, the people of New Brunswick are determined they shall not get. The battle will be fought out at the polls, but the issue will in all probability be presented to the people in an indirect form—either to continue or repeal the Free School Act. Horrid lies the danger. There are not a few who would be utterly opposed to the Roman Catholic demands, who may be quite ready to repeal an act, the principle of which has not gradually grown in the minds of the people as with you in Ontario. There is in a good many places an unwillingness to be taxed for School purposes, especially among those who have some property and no children to educate. It is here where the enemy must be met and conquered. I hope there is no danger from any in-

terference on the part of the Dominion Government. There is, no doubt, a strong temptation to make the attempt at least, to conciliate and to win the support of a powerful organization like the Roman Catholic Church. Should any attempt be made by the Dominion Government to interfere with the Local Educational affairs of one thing I am certain that there would be a permanent alienation from, and distrust of the present Dominion Government on the part of a great number of its most loyal supporters in the Maritime Provinces. About that there is in my mind no doubt whatever, and I have some means of knowing something of the feeling of a large section of the Protestant population in the Sea Board Provinces. The present Government has now the support of a large section of the population, and I do most sincerely hope that the School Question will not be the means of causing it to lose the ground which has been gained.

#### O. II

Acadia, April 14th, 1874

### DR. CHALMERS ON THE MODE OF BAPTISM. ROM VI. 3, 4.

BY REV. JAMES A. THOMPSON, ERIN, ONT.

"The original meaning of the word baptism," says the Doctor, "is immersion, and though we regard it as a point of indifference, whether the ordinance so named be performed in this way or by sprinkling—yet we doubt not that the prevalent style of the administration in the Apostle's days was by an actual submerging of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism—over immersion under the surface of the ground, whence He soon emerged again by His resurrection. We being baptized into His death, are conceived to have made a similar translation. In the act of descending under the baptism to have resigned an old life, and in the act of ascending, to emerge into a second or a new life—along the course of which it is our part to maintain a strenuous avoidance of sin, which as good as expunged the being we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated and make progress toward the perfection of full and ripened immortality."

Baptists are never done parading this passage, with some others of similar import, from various authors, before the minds of their people, and before the minds of others as well, with a view to proselytism. Let us look at it for a little, and see what amount of substantial support it yields them.

1. Dr. Chalmers says, "We doubt not that the prevalent style of the administration in the Apostle's days was by an actual submerging of the body under water." Now (1) the expression "doubt not" seems to indicate that he was not decidedly certain as to the amount and strength of his authority for what he was about to advance. It is weaker than expressions we are in the habit of using in connection with a statement of only our own private opinion, and points rather to a mere feeling or impression on our minds, which may, after all, have no real foundation to rest upon. (2) It was his impression then, or opinion, that immersion "was the prevalent style of the administration of baptism in the Apostle's days." It was not the *only* style, according to him, but only the *prevalent* style. On this ground, it would appear that (3) he regardeth "it as a point of indifference, whether the ordinance so named be performed in this way, or by sprinkling." And well he might, according to his view; for if both styles had been practiced in the Apostle's days, and one of them had been wrong; Paul was not the man to leave the Church in the dark, or even with any room for doubt, on a point which controversy has raised to such importance. If the Apostle, as is held, alludes to immersion, in this passage, for the purpose of illustration, it no more proves that that particular mode met with his special approbation than his frequent allusions to the Grecian games proves that he would have approved of their introduction into some part of the worship of God, or to the moulding of any part of that worship of their model. And (4) Dr. Chalmers was not inspired. "Cease ye from man." "To the law and to the testimony."

2. But does the Apostle allude to any particular mode of outward baptism here? What is meant by these three expressions, "baptized unto Jesus Christ," "baptized into His death," and "buried with Him by baptism into death?" There would seem

to have been in the Apostle's mind the ideas of baptism into the life of Christ, baptism into His death, and baptism into His burial. Has ever any branch of the Christian Church invented a complex mode of baptism intended to represent these three ideas? Could it be done? Are there any Christians in the world so stupid and foolish as to think the attempt necessary, especially in the entire absence of any scriptural authority and direction, in the matter? Isolating the idea of baptism into Christ's death,—the prominent thing in that death was His being "lifted up." Infants are held up for baptism. But how could antipædo Baptists adopt any such mode, without the erection of a derrick with pulleys and all other necessary apparatus in their churches, instead of a water-tank, or basking themselves to a pond or river? In that case too, immersion would have to be abandoned, unless practised as a separate and distinct part of the whole ceremony. The fact is, the Apostle seems to be wholly occupied, in this passage, with spiritual baptism, or the effects of baptism "with the Holy Ghost," and to have no reference whatever to any mode of outward baptism. The idea of immersion seems to have originated in the illogical, groundless impression, that because John the Baptist baptised in Jordan, therefore he must have done it by immersion; and the Bible has been ransacked for stakes to prop up the immersion and set it in the position of a firmly established and clearly promulgated scriptural doctrine, and "command." But it won't do. Immersion cannot be proved from Scripture to have been the *only* mode, or indeed a mode of baptism practised either by John the Baptist, or by the Apostles, or by any in the Apostles' days.

It is strange that Dr. Chalmers should have allowed such an impression to run away with his better judgment, and give birth to such a fanciful interpretation as that quoted above. He was, do doubt, a great and good man, and in many respects a star of the first magnitude; but that is a different thing from saying that he was in every respect, a great, a cautious and thorough theologian. Baptist views are scarcely seen or heard of in theological or philosophical Scotland. They are not a felt power in the country. It is evident Dr. Chalmers, in all his experience, never came into collision with it, or probably his verdict would have been somewhat different. He would have opened his eyes a little wider, and given the question the benefit of a second, and perhaps, of a third thought, before he penned his interpretation. And, at all events, let it be remembered that the authority of Dr. Chalmers is not that of inspiration. Whatever weight his name may carry, is more than counterbalanced in this matter by such names as those of Drs. Wilson, of Belfast, Withrow, of Londonderry; Miller, of Princeton, and Messrs. P. Edwards, of Aberdeen, and James E. Quaw, of Bedford (Michigan.)

Let me here recommend, as I venture to do, the work of the last named author, as one of the most original and interesting, and at the same time, complete and satisfactory discussions of this whole question ever published. The title is, "Bible Baptism, or the Immerser instructed, from various sources. By James E. Quaw, A.M., V.D.M." Detroit: Benjamin Wood, Publisher.

#### Globe v. Christianity.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—Allow me to tell a Presbyterian Minister, whose letter appeared in your issue of April 10th, under the heading "The Globe vs. Christianity, that his determination to exclude the Globe from his house after the term of his present subscription, because of its "Chicago Correspondence" and matters of a vile and infamous character, reminds one very strongly of a toper drinking a very big glass of whisky for the purpose of getting the worth of his money.

Yours,

A READER OF THE GLOBE.

SIR.—The Globe vs. Christianity is the heading of an article of grave complaint by a Presbyterian Minister in the BRITISH AMERICAN PRESBYTERIAN of 10th inst.

On first reading it I confess to have been somewhat seriously impressed, but on a more close review, I discovered that the chief cause of complaint was of a political rather than a religious character, the object of his complaint (in disguise) is evidently to get a side thrust at the political influence of George Brown and the Globe. "On account of the Chicago correspondence after my present term of subscription I will not allow the Globe to enter my house."

Rather amusing to think that such a tender conscience, should continue to eat so much mental poison because it was paid for.

A CANADA PRESBYTERIAN.

The Pastor and People.

The Best in Store.

I thank Thee, Lord, that thou hast kept The best in store; We have enough, yet not too much To long for more; A yearning for a deeper peace, Not known before.

Beecher's Yale Lectures on Preaching.

CONSCIOUSNESS OF SIN.

Young Gentlemen, I am this afternoon to speak to you of the best way to proceed in the ministry to inspire men with a sense of their personal sinfulness. Such a sense is necessary in order that men feel the need of redemption or attempt to reform. That men may be led away from their sins is the object of preaching the doctrine of sinfulness. It were worse than cruel to preach to men their lost condition, their guilt and corruption, if this were all. Men must be induced to correct the faults of which they have knowledge. The test of right preaching is its agreement with the fundamental sympathies and laws of the human soul. It is a consciousness of the correctableness of man's condition that gives us the whole reason for preaching about sin.

The mere recital of texts of Scripture will neither produce a sense of sinfulness nor inspire to a reformation of life. It is comparatively useless, and sometimes worse than useless, to preach sinfulness by a recital of texts and statements of authority from the Word of God. In some way you must transmit into men's consciousness an experience of God's authority before you can make them feel guilt for violating the law. The Bible is an auxiliary; the work must be developed in men's own understanding and consciousness, then corroborated by the Word. Mere textual preaching, though there be an array of texts as long as a sinner's funeral procession, will not convict men of sin or correct their lives. It will teach men what God says, but will not make them feel the force of it. This end is reached only by preaching of personal sins.

In preaching the sinfulness of men, you must follow the Scriptural as distinguished from the theological method. I do not wish to speak evil of dignitaries, but we do that generation that has no power to differ from any preceding it, or that worships as idols the men who have been great in the ages past. I think it would be not much better than cruelty to preach to the present generation as Jonathan Edwards did to his. True, there were in his preaching some magnificent strains but he seemed to have such a sense of the solemnity of the and of the Divine authority as to be almost to a species of inhumanity to the soul. This is not the Scriptural method. The best way is a paternal one, full of compassion, consideration and gentleness, and abounding in variations of approach. The preaching of sinfulness which was given to men by the Saviour is the most efficient. The preacher should be to his people like a father to his son. He should carry in his heart the feeling of the atoning Christ, and such sorrow for sin as will make him unwilling, like Paul, to take upon himself the penalty rather than that another should bear it. It is his business to present to man a manifestation of God as the physician of souls.

Ministers live outside of their profession too little. A boy at ten or twelve years of age discovers that he is designed for the ministry, and starts out to fulfill the hopes of anxious parents. He reads only good books and associates only with good boys. He is the model boy in school. At the academy he is remarkably exemplary and begins by that time to find it out. When he enters college he goes right into the prayer-meetings, and is soon chosen deacon of the college church. All through his college course he lives within himself and knows nothing of the temptations of his passionate and high-spirited fellows. When he graduates he goes immediately to the theological seminary, and is put to bed with Emmons, Edwards and other New England saints. Thus he enters the ministry with no idea how one-half of the world lives nor what temptations they meet with in their business, at home, by unfortunate alliances, by faults of temper, and by a thousand other circumstances of daily occurrence. He has little sympathy with men, for he cannot put himself in anybody's place. Christ humbled himself and walked with all kinds of men. He knew how to make allowances for them. You must be able to put yourself in Christ's place and suffer for the sufferers. You must keep clearly defined in your mind the ideal. Ministers should have such a sense of human infirmities, of the biases of wrong education, of the strength of unrestrained passion, of the power of temptation to some natures, that the sight of men will bring tears to their eyes.

Ministers need to study in order to understand and suitably respect the moral sense of men. Men are seldom found who have been trained with a universal conscience. Many have a kind of conventional conscience. If such an one happen to be absent-minded on a Sunday, and walk half-way up the church aisle with his hat on, or whistle on his return home, he would be thunder-struck with the enormity of his sin. He says to his wife, "My dear, I committed a great sin to-day: I walked up the church aisle with my hat on. I feel very badly about it." At the same time, he has a horse which somebody wants to buy. The horse is lame—has a contracted hoof, but does not show it except when he is worked hard. He sells the horse, and says nothing about the defect. Does he go home and say to his wife, "I am a terrible sinner?" No! Not he. Some have a species of sanctimonious conscience. With them the church and the Sabbath have a sanctity

that is at once right and unwholesome. The meeting-house is next to God in sacredness. The children must go to meeting all day. No work must be done in their houses on Sunday; perhaps none after sundown on Saturday. None but Sunday books must be read on that day. Yet these persons will discuss their neighbors' faults on Sunday, and don't know they are striking a thousand fathoms deeper in sin. I admire the New England Sabbath. I look back on the old hill in Litchfield, and see the birds and the shimmering landscape, and Mount Tom in the heavy distance, never so beautiful as on a summer Sabbath morning. But the absolute uncharitableness, avarice, deliberate selfishness, and petty revenge of some New England people are qualities which strike at the very root of moral character and eat it like rust on steel. There are towns in New England in which are men who have nourished and pruned and carefully preserved a religious quarrel for twenty years, and then handed it down an inheritance to their children. Out West, when men quarrel, they knock each other down, roll over in the dust, get up, take a drink, and are friends again. Here in the East, where men do not dare to take the law into their own hands, they cherish the most sinful thoughts in their hearts, and then come to the Lord's table in perfect self-complacency, not knowing that all Mount Sinai is thundering at their sins.

You will find few men so rounded and all-sided in their development that every faculty can be made a test of right or wrong doing. Men are divided into classes or groups, in each of which the conscience can be approached by some single faculty. Ideas control some. In touching all the rest of your congregation, you will not reach them. Let a stranger occupy your pulpit. The majority of the people may say he is dry, but the man of ideas will say, "That minister made me tremble." Another man's conscience can be reached only on the side of benevolence. He is known as a kind-hearted man. In his family he interferences with its government by saying, "Oh! don't whip the poor fellow this time; he'll do better next time." This man's nature shrinks from anything cruel. If you preach to such a man about sinfulness, you must take him at his weak point. If you tell him sin is a defiance of God's law, he will wince; if you tell him it is an insult to the Almighty, he will unfeelingly acknowledge it; tell him it will send men to hell, and he will reply, "Maybe so, if there is such a place;" but tell him sin is cruel, and you've got him. He will say to himself, "If that's so, then sin is sin," and he will rouse himself up to hear what you have to say. So, each has a peculiar avenue to his conscience, and must be hit by a shot specially designed for his case. It is yours to know this auxiliary power by which you can reach the individual conscience. No matter how much it may tax you to think, young gentlemen, you must think if you would be ministers. In preaching you must use big guns to batter down a fort wall, telescopic rifles for men at a distance, heavy double-barreled guns for water fowls, and small shot for small game.

Fast is the average time in our country. A man of ideas will say, "That minister made me tremble." Another man's conscience can be reached only on the side of benevolence. He is known as a kind-hearted man. In his family he interferences with its government by saying, "Oh! don't whip the poor fellow this time; he'll do better next time." This man's nature shrinks from anything cruel. If you preach to such a man about sinfulness, you must take him at his weak point. If you tell him sin is a defiance of God's law, he will wince; if you tell him it is an insult to the Almighty, he will unfeelingly acknowledge it; tell him it will send men to hell, and he will reply, "Maybe so, if there is such a place;" but tell him sin is cruel, and you've got him. He will say to himself, "If that's so, then sin is sin," and he will rouse himself up to hear what you have to say. So, each has a peculiar avenue to his conscience, and must be hit by a shot specially designed for his case. It is yours to know this auxiliary power by which you can reach the individual conscience. No matter how much it may tax you to think, young gentlemen, you must think if you would be ministers. In preaching you must use big guns to batter down a fort wall, telescopic rifles for men at a distance, heavy double-barreled guns for water fowls, and small shot for small game.

Addresses to the consciences of men should be made so as not to excite combativeness, but hope and inspiration. Don't make your people feel like Kentucky slaves, who always flinch when you draw near them because they expect to be kicked. Don't put your congregation in a mortar and pound them with the pestle of the doctrines of sin, till they feel they are miserable sinners without hope unless a revival happens to come along. There are, indeed, congregations that need extraordinary preaching. My father told me that when he went to Easthampton he found the church in a lethargic condition. He said: "I took the decrees, fornication, election, and reprobation, and let 'em off, both barrels. Pretty soon I found they were getting mad, and soon the whole church was around my ears. But they waked up, and then I began to put in the Gospel." Men should be caused to feel a sense of God's power and goodness, but also that they are remedial and restorative. You can't preach sinfulness too much, provided the resultant feeling is not despair, but inspiration and hope. When your congregation have a deep sense of sin, you are to carefully measure it, and treat them with tenderness. An exclusive ministrations of fear belongs to men on the brink of animalism. Your preaching should not discourage men, making them self-willed and obstinate, but make them more tender and gentle, consciously needful of hope. If such shall be your mode of preaching a common sinfulness, your churches will speedily fill up and the work of grace will go on, like the ripening of the crops in summer when autumn is near at hand and the sun is in its full solar blaze.

The Good-night Kiss.

Send your little child to bed happy. Whatever cares press, give it a warm good-night kiss as it goes to its pillow. The memory of this, in the stormy years which may be in store for the little one, will be like Bethlehem's star to the bewildered shepherds. "My father—my mother—loved me!" Nothing can take away that blessed heart-balm. Lips parched with the world's fever will become dewy again at the thrill of youthful memories. Kiss your little child before it goes to sleep.

What is a Healthy Church?

BY REV. THEODORE L. CUYLER.

Two things characterize every church that is in the highest condition of spiritual health. That one is that they all worship, and the other is that they all work. The first appertains more directly to the heart; the second appertains as well to the head, the hands, and the purse. The fullest combination of the two would almost realize the ideal of church life in its highest form.

In the Old Testament we find a brace of passages that present a picture worth studying. On a certain time we are told that the ark of the Lord was brought back to Jerusalem, and David appointed a day of thanksgiving. There was rather more instrumental music on the occasion than our Scotch brethren would fancy in these days, for the choir of singers was accompanied with a full band of cymbals, harps, and trumpets. But it was congregational worship, nevertheless; for when the Levites and the choir had poured forth the jubilant psalm of praise "all the people cail, Amen!" The popular heart rang out in the popular voice; it was as if each wave lifted up its voice until the sea roared and the fullness thereof.

The other passage occurs in Nehemiah's account of the rebuilding of Jerusalem after the return from captivity. The walls of the sacred city went up rapidly. Why? Simply because "the people had a mind to work." Every man did something. The merchants wrought at their allotted share of the wall, the mechanics at theirs; an apothecary superintended the job at one point and the priests piled stones at another. There was a place for every one, and every one in his place.

These two pictures reveal the secret of a successful church. That secret does not lie in any denominational rule or ritual; it is found in these two things: the whole people worship and the whole people work. In our view, there can be no genuine worship in a Christian assembly unless the hearts of that assembly are enlisted in it. There can be no spiritual growth unless the people reach that state of self-denying zeal that they are willing to labour "with a will" for their Divine Master. The popular heart must be devout; the popular hand must be busy; the people must all say, Amen!

Paul himself could not build up a church, with Apollos for his assistant, unless the members worshipped and the members worked.

What is worship? It is the assemblage of several scores or hundreds of persons into a sanctuary, to be preached at, to be sung to, and to be prayed for? This is a theory that is extensively practiced. The audience are mere passive recipients of whatever is furnished to them. They are spectators or auditors, and some of them sleepers. The minister is expected (and paid) to furnish a discourse. Even if the discourse has been prepared under both dyspepsia and spiritual discouragement, it is demanded that it be preached. Should the sermon be dull, the people go to sleep and go home scolding. When the service of prayer is reached, the minister is expected to do the praying. The people listen, and vent their opinion to themselves or others: "That was a sweet prayer," or "What a tedious prayer," or "I wish our minister would not pray ten minutes every time. When the pastor is not engaged in addressing the people, a choir are expected to fill in the intervals with a musical entertainment. The performances are in the pulpit and music gallery; the immortal beings in the pews listen and pass judgment upon the performers. This is no caricature of what scores of congregations present before the All-seeing Eye on every Sabbath.

Now, instead of all this wretched passivity in hearing and activity only in criticizing, suppose that the people came to God's temple only to wait upon him and do him heart homage. Suppose that each one felt: "God is here. I am here to meet with him, and to seek his face, and to adore him in confession and petition and praise." When the invocation is offered, then each heart would join in it, and at its close each tongue would respond, "Amen." It is a pitiful degeneracy in our modern churches that keeps the whole Assembly from an articulate amen to the prayer that is supposed to be their prayer for blessings on their own heads. A hearty "amen" would be like the united "yea" of a popular vote at a public meeting. Then comes the reading of God's Word, which in a devout congregation should be done by every one's opening his or her Bible and keeping up with the minister instead of gazing at "new bonnets" or new comers. After receiving the manna of the Word the souls of the assembly would be better prepared for the service of holy song. Is this to be rendered by the proxy of a hired quartette? Yes, if Jehovah's temple is only a concert-room. But if it be the people's service of praise, then the precursor or the trained voices of a choir should simply lead the voices of the assembly, when "everything that hath breath praises the Lord." After such prayer and such singing the people would be prepared to hear God's message of truth from the pulpit. They would listen as to an ambassador of Jesus Christ, and not to a popular lecturer, furnishing just so much "preachment" for just so much pay. Such a service would be worship—not of a fellow-creature in pulpit or organ-loft, but of the majestic, loving, adorable Lord God of Hosts.

The great controlling idea of the Sabbath service should rule all the religious meetings of the week. The prayer-meeting should never depend, to the weight of a single ounce, on the pastor. However gifted or eloquent or fertile a pastor is, he has no business to be the foremost figure in both the Sabbath and the week-day services. The church prayer-meeting is the people's gathering, for the people's profit, in the exercise of their own gifts, and in their united supplications for heavenly blessings. To crowd a "prayer-meeting" simply to hear an eloquent preacher talk is a perversion of the fundamental idea of a Christian household weekly family worship. During a revival there are always

enough to pray, to speak, to sing. All the minister needs to do is just to "keep stroke with the other ears. And a genuine "revival" be it remembered, is nothing more than the normal condition of what every Christ-penetrated church should be all through the year.

Now the principle that underlies true worship also underlies true church work. It belongs to the people as completely as to their installed leader. He does his share in the pulpit and the parsonage; they do theirs in the prayer-meeting, the Sunday-school, the temperance reform, labors for the poor, and all manner of spiritual activities. The sin and the shame of two many churches is that they become mere barges, to be towed along by the steam tug who is paid so many thousands a year to tow them. As long as his steam holds out, the barge goes swimmingly. When the cylinder explodes from over-pressure, the poor tagissent to Europe for repairs, or goes to the resting place of all broken machineries of body and mind, in the cemetery.

A living church keeps its pastor alive. The dead drag of a dead church kills many a minister of Christ before his time. We offer no apologies for lazy, inefficient, unspiritual ministers. They never deserve to have a pulpit to desecrate. But a pastor who has a ten-men power in himself cannot move a church that has no heart to worship and no "mind to work." Such a church must repent and do its first works. *Reconversion or death!* Ho that hath an ear, let him hear what the Spirit now saith unto the churches.

How Church Debts are Paid.

We don't know how the following description of the art of raising money to pay off church debts will strike our readers, but it makes us sad, suggesting that the auctioneer, the stock broker, and the show-man, all rolled up in one man, has taken possession of the sanctuary. The narrative is given by the New York correspondent of the Boston Journal:

It took four hours and a half to dedicate Talmages new Tabernacle. It was really the sensation of the day. The prominent pastors looked in and said a kind word. The cheering was lusty when Beecher, Duryea, and other familiar faces appeared on the platform. At the lowest calculation at least 10,000 people tried to get in during the day. Two hours and a half of the service were given up to exercises not usual in a Presbyterian Church. The Methodists have been the most successful of all the sects among us in raising money. This is done by a system of financing very peculiar. Men who are employed in this business as Revivalists are employed in a season of religious interest. The great organ of the continent, as he is called, is P. V. L. F. Ives, of Auburn, N. Y. He has attended the dedication of 800 churches, most of which he has freed from debt. He usually takes several days in the preparation. Meetings are held, plans are drawn, leading men consulted, and the sum agreed upon placed on a list. The audience see the smooth operation of the work. The auctioneer, the pious and the wares are out of sight. The time devoted to the collection is given up exclusively to Mr. Ives. He clears the deck like a Commodore preparing for action. During the two hours and a half of his work he makes things lively. He is full of racy anecdote, humorous story, illustration and incident. As if in doubt how to proceed, he suggests that they begin with \$1,000 subscriptions or \$500. The men who have agreed to subscribe that sum are in different parts of the house and ring out the amount sonorously. The good work goes on until the smaller sums are reached. All the while the getting of money is interspersed with story and song, and the mirthfulness of the audience is kept up to a fervid range. All this machinery was introduced into the Tabernacle on Sunday, to lift a subscription of \$85,000. The thing was admirably carried out. Mr. Ives was in his glory. His sallies brought peals of laughter from the mouth as well as money from the pocket. He gets well paid for his work. He receives from \$250 to \$1,000 a Sunday, according to the amount raised. In his sphere he is in constant demand, his popularity among the methodists having run over into other denominations where he seems quite at home.

Instrumental Music in Church.

"We should like to see fall the pipes of the organs in our Nonconformist places of worship either ripped open or compactly filled with concrete. The human voice is so transcendently superior to all that wind or strings can accomplish, that it is a shame to degrade its harmonies by association with blowing and scraping. It is not better music which we get from organs and viols, but inferior sounds, which unsophisticated ears judge to be harsh and meaningless when compared with a melodious human voice. That the great Lord cares to be praised by bellows we very gravely question; we cannot see any connection between the glory of God and sounds produced by machinery. One broken note from a grateful heart must have more real acceptable praise in it than all the wind which ever swept through whistling pipes. Instrumental music, with its flute, harp, sackbut, psaltery, dulcimer, and all kinds of noise-makers, was no doubt well suited to the worship of the golden image which Nebuchadnezzar the king had set up, and harps and trumpets served well the infant estate of the Church under the law, but in the Gospel's spiritual domain these may well be let go with all the other beggarly elements."—Spurgeon.

The New York Times says that no form of social entertainment is so deceptive in its promises, more illusory in its pleasures, more totally unsatisfactory in its results, than a grand ball.

The wind in Brooklyn, N. Y., showed its intelligent sympathy with the crusaders by tearing a sign from an undertaker's store and setting it up in front of a gin mill, where the thirty customers were truly in lower than ordinary state prepared at the shortest notice.

Princess Charlotte When a Girl.

Compassion is an emotion which we ought never to be ashamed. Graceful particularly in youth, is the tear of sympathy, and the heart that melts at the tale of woe, this disposition was strikingly exemplified by the late Princess Charlotte, who, one morning, seeing a boy ragged and sitting under a hedge, crying from the pain of a wound in one of his hands, hastened to his relief. Without hesitation, she took a handkerchief, and was proceeding to bind the wound, when she was checked by her attendant, from a fear that some injurious consequences might ensue. "No harm can happen to me," said the lovely child. "Have I not read in my Bible, that He who was greater than any earthly king healed the wounds of the leper; and shall I then not follow His example, and bind the wounds of this poor boy?"

Repent To-Day.

What hast thou now to say, O my soul, why this judgment, seconded with divine proofs, backed with the harmony of holy men, should not proceed against thee? Daily no longer with thy own salvation, nor flatter thy own corruption. Remember, the wages of flesh are sin, and the wages of sin death. God hath threatened it, whose judgments are terrible; God hath witnessed it, whose words are truth. Consider thou, my soul, and let not momentary pleasures flatter thee into an eternity of torments. How many that have trod thy steps are roaring in the flames of hell! and yet thou flitest away the time of thy repentance. O my poor deluded soul, presume no longer; repent to-day, lest to-morrow come too late. Or couldst thou travel out thy days beyond Methuselah, tell me, alas! what will eternity be the shorter for the deduction of a thousand years? Be wisely provident, therefore, O my soul, and bid vanity, the common sorceress of the world, farewell. Life and death are before thee; choose life, and the God of life will seal thy choice.—Francis Quarles.

A Clean Apron.

A lady wanted a trusty little maid to come and help her take charge of a baby. Nobody could recommend one, and she hardly knew where to look for the right kind of a girl. One day she was passing through a by-lane, and saw a little girl with a clean apron, holding a baby in the doorway of a small house. "That is the maid for me," said the lady. She stopped and asked for her mother. "Mother has gone out to work," answered the girl; "father is dead, and now mother has to do everything." "Should you not like to come and live with me?" asked the lady. "I should like to help mother somehow," said the little maid. The lady, more pleased than ever with the tidy looks of the girl, went to see her mother after she came home; and the end of it was, the lady took the maid to live with her, and she found what indeed she expected to find: that the most appealing part of her person showed the neat and tidy bent of her mind. She had no careless habits, she was no friend to dirt; but everything she had to do with was folded up and put away, and kept carefully. The lady finds great comfort in her, and helps her mother, whose lot is not now as hard as it was. She smiles when she says, "Sally's recommendation was her clean apron;" and who will say it way not a good one?—N. Y. Observer.

A Cannon Ball in the Hat.

An anonymous writer, generally supposed to be Rev. Henry Ward Beecher, after describing how, when a boy, he stole a cannon-ball from the Navy yard at Charles town, Mass., and with much trepidation, and more headache, carried it away in that universal pocket of yours—his hat—winds up with the following reflections, reflections which, though philosophically trite, are in this manner conveyed with much force and freshness:

"When I reached home I had nothing to do with my shot. I did not dare to show it in the house, nor tell where I got it; after one or two solitary rolls, I gave it away on the same day to a Prince-Street.

"But, after all, that six-pounder rolled a good deal of sense into my skull. I think it was the last thing that I ever stole (excepting a little matter of a heart, now and then), and it gave me a notion of the folly of coveting more than you can enjoy, which has made my whole life happier. It was rather a severe mode of catechising, but ethics rubbed in with a six-pounder shot are better than none at all.

"But I see men doing the same thing going into underground and dirty vaults, and gathering up wealth, which will, when got, roll around their heads like a ball, and be not a whit softer because it is gold, instead of iron, though there is not a man in Wall Street who will believe that.

"I have seen a man put himself to every humiliation to win a proud woman who had been born above him, and when he got her, he walked all the rest of his life with a cannon-ball in his hat.

"I have seen young men enrich themselves by pleasure in the same way, sparing no pains, and scrupling at no sacrifice of principle, for the sake of last of carrying a burden which no man can bear.

"All the world are busy in striving for things that give little pleasure and bring much care. I am accustomed in all my walks among men, noticing their ways and their folly, to think, 'There is a man stealing a cannon-ball;' or, 'There is a man with a ball on his head; I know it by his walk.'

"The money which a clerk parcels for his pocket, at last gets into his hat like a cannon-ball. Pride, bad temper, selfishness, evil passions, will roll a man as if he had a ball on his head! And ten thousand men in New York will die this year, and as each one falls, his hat will come off, and will roll an iron ball, which for years he has worn, out his strength, and will be a Canada Christian Advocate.

Our Young Folks.

A Welcome.

Chorus, chorus. How do you do? May I say how glad I am to see you here. The rest are coming; roses and buds, and bees abuzzing.

Little Kitty.

David almost lost his way. He came from school through the woods. It was a new home, and David had not learned all the turns and openings yet.

She heard her young master's voice in the woods, and remembering his kindness, ran a long way through the snow to find him.

Dictionary Puzzle.

I once met a jowler with a hookah slung over his shoulder. He was followed by a gillie, who was also a great lobby, and carried in a basket a few geese and a part of a gigot, ready to grill for dinner.

The Condor.

We can find you on any mountain about the world. He is a very strong bird, and can climb a condor on the side of the mountains. He has eaten so much that he could not fly, and the man attacked and tried to kill him.

The Linen Thread.

"Charity thanketh no evil." Eva, a farmer's daughter, was a most skilful spinner, and had some very fine thread spread out to bleach in her father's garden.

The succeeding year the old stork nest on their church tower was repaired; and lo! the lost thread was found in the stork nest; for the stork had taken it!

Then Eva repented that through her Barbara had lost her good name. With tearful eyes she besought the young girl and her parents to pardon her for the orally unjust accusation.

Derivation of Some Words.

Our English word arena derives its meaning from the word (Lat. arena) that was strewn over the elliptical spaces in the centre of the Roman amphitheatres, in which the combats of the gladiators and the conflict between men and animals took place.

The phrase "run a man" has its origin in the Japanese word amashu, to kill. The Malays have a custom of running amuck, resulting from intoxication by opium.

The word ana has a very contradictory meaning. When used as a prefix it has the sense of meaning of over or against, as is exemplified in the words anabaptist, anachronism, analysis, etc.

Anathema originally had a sense quite opposite to its present one, and signified anything dedicated or set apart as a votive gift of the gods.

The derivation of our familiar word apple is very curious. It is one of the few names of our common fruits which is not of French or Latin origin, and comes from the Anglo-Saxon æppel, or apl, which in turn is thought by celebrated scholars to be of common origin with the Sans and Sanskrit ap, water, and phala fruit.

Artesian wells derive their name from the province of Artois, in France, the Latin name for which is Artoisium. In that province these wells were first largely introduced, and by some writers it is alleged that they first originated there.

Our familiar and beautiful flower the China Aster, derives its name partly from things terrestrial and partly from things celestial. It is called the China aster because of its many colors.

The Atlantic Ocean in ancient times was known simply as "The Ocean," but was afterwards named the "Atlantic," from Mount Atlas, in Africa, which rises near its shores.

The word auction originally meant an increase, or an increasing, as applied to time or things, and had no reference to a sale. The use of the term in the sense of a sale originated, it is believed, with the Romans, who called the sale of military spoils among the soldiers auclio sub hasta.

August, the name of one of the months, was originally among the Romans the sixth month of the year, and was by them called Sextilis. Julius Caesar made it thirty days in length, and Augustus Caesar increased it to thirty-one.

Plain Talk to Girls.

Your every day toilet is a part of your character. A girl who looks like a "fury" or a sloven in the morning is not to be trusted, however finely she may look in the evening.

Episcopal Recognition.

(From the Pres-by-terian.)

Bishop Curran has been "recognized" in an orderly way. His orders are doubtless good enough for Episcopals; for he has that mysterious grace which flows through the imposed hands of a diocesan bishop; but to the Presbyterians this is just as good, and no better than his original Methodist ordination.

Domestic Happiness.

The great end of matrimony is to give cheerfulness to those hours which of themselves cannot yield to the acclamations of a jubilate, those soft intervals of unbounded amusement, in which a man conforms to his natural dimensions, and throws aside the ornaments and disguises which he feels in privacy not to be useful, incumbrances, and to be all effect when they become familiar.

The Memory of Dr. Livingstone.

At the last monthly meeting of the Russian Imperial Geographical Society—the Grand Duke Constantine (brother of the Emperor) in the chair—M. Venoukoff, the secretary, before proceeding with the business of the evening, said the society owed a duty which must first be fulfilled, and that was to render homage to the memory of Dr. Livingstone, the importance of whose discoveries and the perseverance of whose labours had placed him in the rank of the most remarkable travellers of all time and of all nations.

Water for Poultry.

At the season of the year there is a great scarcity of water, and when the intense heat of summer causes a rapid evaporation of water, it frequently happens that fowls are compelled to go without water for several hours.

Being convinced that poultry should never be left without pure water, and being unable to find in any book a description of a really desirable fountain, we determined to study out one that should be at once cheap, efficient, and of real utility.

If care is used and no waste allowed, a pailful in the morning, another at noon, will keep up a supply through the day, and as a drop falls into the pan a drop passes out, so that dust is carried off and fresh pure water is always at hand.

We have found such a fountain to be a cheaper and more desirable one than any of those described in books.—Mass. Ploughman.

The Most Nourishing Food.

Liebig and other scientists assert that the greatest mistake committed with nature's food gifts is in grinding and bolting fine flour from wheat. This plant seems especially formed and intended by nature to be, with fruits and vegetables, our principal food, as the coarser grains and grass are for animals.

It is economical, because it can be used alone with the best sanitary results, and costs about one quarter as much as beef or other meats, which can not be used alone, being nearly two-thirds water.—Manufacturer and Builder.

Permanence of Pottery.

Pottery owes nothing of its beauty or its serviceableness of its material, for that is but the dust born with our feet, and everything to the hand that fashions it and to the mind that directs the hand; so is it that it comes to have so purely human an interest: it is a bit of man's work with no adventures and whatever.

Coinst rust with time, statues of marble and bronze crumble or are corroded, inscriptions are obliterated, stone walls fall to the earth, and the pyramids themselves are slowly disappearing; every monument that mankind have thought most lasting yields to time except the work of the potter.

Presbytery of Paris.

This Presbytery met on Tuesday, the 14th day of April, in Dumaries street Church, Paris. There was a full attendance of ministers and elders. The following are the chief items of business transacted by the Court: Commissioners in favor of Mr. William Turnbull, from Wellington street Presbyterian Church, Bradford, and Mr. Thomas Charlton, from St. George's, representative elders for the next twelve months at the different Courts of the Church, were given in and read.

At the close of the year there is a great scarcity of water, and when the intense heat of summer causes a rapid evaporation of water, it frequently happens that fowls are compelled to go without water for several hours. Being convinced that poultry should never be left without pure water, and being unable to find in any book a description of a really desirable fountain, we determined to study out one that should be at once cheap, efficient, and of real utility.

earnest prayer that the blessing of God may ever attend him in winning souls for the Master." Parties having been called in which all acquitted. Mr. Colborne was appointed moderator of the Kipler Session of River street church during the vacancy and Mr. Thomson, of Ayr, appointed to preach in said church on the second Sabbath of May and declare the pulpit vacant. The Presbytery next took up the call from Chalmers Church, Quebec, to the Rev. Peter Wright, of Ingersoll. The Rev. R. M. Thornton appeared for the Presbytery of Montreal, and M. P. Peck for the congregation in Quebec. Messrs. Hyslop, Mutterson, Kamehan and Kerr appeared on behalf of the Knox Church, Ingersoll. The committee having been heard, Mr. Wright intimated his readiness to decide at the present meeting, and at our next meeting of Presbytery in May to give his decision, to which the Presbytery agreed.

Presbytery of Cobourg.

This presbytery met at Port Hope on Monday, March 1st. The Rev. Mr. Bennett and Dr. Montgomery were appointed Commissioners to the General Assembly in place of Mr. McMillan and Mr. George Kennedy, who had signified their inability to be present at the ensuing meeting of that court. It was agreed unanimously to nominate the Rev. Thomas McPherson of Stratford as Moderator of the General Assembly. Messrs. Easing and McKay, ministers, and Mr. Mann, elder were appointed the Presbytery's representatives on the Synod's committee of Bills and overtures. Mr. Bennett and Mr. Gavi. Craig were appointed members of the corresponding committee of the General Assembly. Mr. Donald was appointed moderator in a call at Perrytown and Oakhill, when requested by the people to do so. It was also agreed to apply to the H. M. for a grant at Perrytown and Oakhill, of \$150.00 per annum conditional upon settlement. A communication was received from the congregation of the Home Mission Church at Somerville, of \$175.00 per annum from the first of April. Reports ancient union were given in from fifteen congregations and sessions, eleven expressed approval of the basis, in two instances it was reported that the congregation by considerable majorities accepted the basis, but that the Sessions disapproved. In one instance it was reported that the Sessions accepted, but that the congregation rejected the Basis. In one instance, the Basis was disapproved, both by the Session, and by the congregation. A draft of the proposed overture to the General Assembly on the rules and regulations of the Home Mission Committee, was submitted. The overture was at a subsequent meeting adopted and ordered to be transmitted. The object contemplated in the overture is the appointment of a committee of Assembly to consider and revise the rules and regulations of the Home Mission committee, so as to make them in their working more satisfactory to all concerned. Messrs. Ewing and Bennett were appointed to explain and support the overture on the floor of the General Assembly. The next meeting of Presbytery was appointed to be held at Cobourg, on the first Tuesday of July at 11 a. m. W. DONN Pres. Clerk.

Miscellaneous.

Some one who speaks with the air of a man who has discovered a new fact by experience, says that the best way to prevent bleeding at the nose is to keep your nose out of other people's business. The Christian Chinese in San Francisco recently began to hold a prayer-meeting of their own which is well sustained; as many as eighty having sometimes been present. A New York clergyman, Dr. Armitage, kindly denounces St. Paul from the aspersions of Lualo lecturers by saying that the apostle's injunction upon feminine speaking in church was only intended for the Corinth women who were very impulsive, and spoke early and often. To the question, Is it wicked to dance? the Christian Union replies: "It is wicked when it is wicked, and not wicked when it is not wicked." To which the Congregationalist adds:—Let us all be thankful that that point is settled! A German, Dr. Helle, who had slandered the Old Catholic Bishop Remkens, has been sentenced to three months imprisonment. He appealed to a higher court, but this confirmed the sentence of the lower. The Moderator of a certain Presbytery in Scotland once said to a candidate for the ministry, who had his broom-making:—"My young friend, the Presbytery believe that all men should glorify God in some way—some by preaching, some by making brooms, and that you are one who should make the brooms."

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British American Presbyterian.

FRIDAY, APRIL 24, 1874.

Parties to whom accounts are forwarded in this issue, will very much oblige by remitting WITHOUT DELAY. The subscription is a small matter to individual subscribers, but these small amounts aggregated form a large and important item to the publisher.

TOPICS OF THE WEEK.

The great occurrence of the past week has been the expulsion of Riel from the House of Commons. The vote was a very decided one, and as both the leader of the Liberals and the Conservatives voted for this expulsion, we can scarcely see how the

The controversy between the Evangelicals and Ritualists in the Church of England, Diocese of Toronto, goes on with unabated vigour. It is not pleasant to see members of the same Christian Church using such language toward each other as some are doing. The Romanizing tendencies of not a few of the clergy is beyond all doubt, while the way in which they lose their tempers and scold, is far from edifying.

LEGALITY OF MARRIAGE

In answer to a correspondent in reference to the legality of marriage, we believe that a minister living in the States cannot marry legally in Ontario, unless he have associated with him one who does belong to the Province, and can formally and legally register the marriage.

NOTES FROM THE MARITIME PROVINCES.

We call particular attention to the letter of a correspondent in the Maritime Provinces. It will repay perusal. We hope the writer will do us the pleasure and our readers the profit of letting us hear from him again at no distant day.

LIBERALISM AND THE CHURCH OF ROME.

There is not much more to be said on the Riel subject. A correspondent with a good deal of foolish excitement protests against our hinting that that question is far more a religious than a political one, and that but for the interests of the Church of Rome not a single word would have been said in opposition to Riel being put through the ordinary course like any other criminal. It is the fact, however, all the same, there is not a man who has any accurate knowledge of the conditions of the North-West, who does not know that but for the priests Riel could not have stood for a single day. Politicians of all parties, whether in Parliament, or out of Parliament, newspaper writers of the dullest Conservative learnings as well as of the most rabid clear Grits, acknowledge all this privately, but for political reasons they dare not avoid it. The Roman Catholic vote has to be cultivated, and because of that not a whisper is even to be heard about the wire pulling of Archbishop Tache, or the unconcealed ferocity of Father Richot. Sir John McDonald as well as Alexander MacKenzie, has declared that Riel is a murderer. Yet with what bated breath, and whispered humbleness does the one as well as the other speak on the subject. The French Canadians have taken it up as a question of race and religion, and why? Simply because their priests have told them so, and the question has therefore become no longer one of honesty and straightforward justice, but of how its settlement will effect the political chess-board at Ottawa. We can assure our correspondents that we have no controversy with Mr. W. R. Scott, or with Mr. C. F. Fraser as politicians, but it is not exclusively as politicians that these gentlemen stand before the country. The latter with more frankness and less discretion than might have been effected has avowed that he is where he is as the representative of a minority, and as a defender of its rights, while it would be too absurd to say that the former has ever been, or ever could be of any political importance whatever, but for his ecclesiastical connection, and his supposed great influence as a fanatical adherent of the Church of Rome. We have never for one moment held that Roman Catholics should not occupy places of trust and authority of their ability and general fitness, were such as to entitle them to the honour. But we do hold most strenuously that no Roman Catholic should hold office, simply because he is a Roman Catholic, any more than that a Presbyterian, or a Methodist, should as such be so entitled. In fact a man's creed should have nothing to do with his political performance. But this is exactly the thing that Roman Catholics are continually repudiating. They must have co-religionists in office, though they be only third or fourth rate lawyers, for no reasons whatever, but that of religion, and this whole Riel business has been conducted entirely on this principle. We are exceedingly pleased that Mr. McKenzie has done the right thing in voting for the expulsion of Riel, though his Minister of Justice went in the opposite direction, anything like trimming on the question would have done more to alienate the feelings of a very large number of the most devoted and least excitable of the supporters of the present ministry, than anything else that could be mentioned. It has been a very foolish movement of the French Canadians to make Riel in some measure a hero, and representative man. If they had been wise they would have quietly allowed things to take their legal course. But for the murder of Scott we don't believe there is a single person in the whole Dominion who would have said a single word against an amnesty for all engaged in those troubles in the North-West. That deed however, changed the whole aspect of affairs, and whether the French believe it or not, was the fact that amnesty to one whom Premier and Ex-Premier have denounced as a murderer, would now shake it not utterly destroy the strongest ministry that could be formed in Canada. In short, Canadians are not yet going to allow themselves to be dictated to by Roman Catholic Priests.

The Rev. Robert Moodie was presented on Wednesday, the 16th inst., by the congregations of Stayner and Sunnidale with a handsome suite of drawing-room furniture. This is an expression of kindness the less to be looked for, as the members and friends have responded liberally to demands for the building of a manse. Two and a half acres of ground have been procured for a building site within the village, and when completed, will be commodious and tasteful. The plans were prepared by Mr. William Irving, Architect, Toronto.

CLERGY RESERVES.

While we have very great respect for "A Canadian Presbyterian," we must altogether put in a caveat against the strong things said by our friend in favour of the original grant of the Clergy Reserves, and in condemnation of their secularization. We hold most strongly that that grant, however well intended, was one of the most short sighted and injurious with which Canada was ever afflicted; that it retarded the settlement of the country, checked the religious activities of the people, introduced all the heart burnings and jealousies of a dominant Church, greatly contributed to the rebellion of '37, and instead of being Canada's salvation, would, if persisted in, have been her ruin. Instead of being a sacrilegious proceeding, we hold most strongly that the secularization of the Reserves was simply an act of the merest justice and of sound policy. "A Canadian Presbyterian" surely does not dream that these Reserves could have been maintained in perpetuity. If so, he has less knowledge of the state of things before '54, and since then we have been inclined to give him credit for. We do not at all touch upon the question of the honesty of the commuting ministers in giving their incomes as averaging £150. To their own masters they stand or fall. But the idea of any one at this time of day mourning over the secularization of the Canadian Clergy Reserves as a deed of sacrilege, is exceedingly refreshing. The next thing will be regrets over the upbreak of the Family Compact and the introduction of responsible Government.

Ministers and Churches.

A few days ago Messrs. Wm. Smith and Alexander Retchon, on behalf of the congregation of the Canada Presbyterian Church of Brooklin, Ont., waited upon Mr. John Burns, leader of the choir, and presented him with a purse containing fifty dollars, as a slight recognition of his very genial and excellent services, in conducting the psalmody of the Church.

The Presbyterian Church of Amherstburg held its annual meeting on the 6th instant. The Treasurers report read to the meeting showed the sum of \$323.85 had been paid for strictly congregational purposes, and for the Scholastic of the Church the sum of \$48.75. Making a total payment of \$372.60 by a congregation of 21 members. This is at the rate of \$17.22 per member.

The annual meeting of the Philosophical and Literary Society of the Presbyterian College, Montreal, took place on Friday evening, 18th March. The following officers were elected for the ensuing year: President, Mr. W. J. Doy, D.D., re-elected; 1st Vice-President, Mr. D. McFao; 2nd Vice-President, Mr. W. M. MacKibbin; Recording Secretary, Mr. C. E. Amaron; Corresponding Secretary, M. H. Scott; Treasurer, Mr. John Allan. Committee—Messrs. J. R. MacLeod, John Matheson, James Anderson, M. Boudreau, and Cruchet.

The many friends of Rev. Mr. James will rejoice to learn his marked success in Albany as shown by the following extract from the Journal of that city:—"Trinity Street Presbyterian Church. At the communion service yesterday morning, forty-nine persons were admitted to membership, forty-three of whom were by profession, twenty of these receiving baptism at the hands of the pastor, Rev. John James. This is the largest number ever received at one time, during the history of the church, which was organized in 1862, with forty-two members. The additions since April 1, 1873, have been 109, of which number seventy-seven were by profession. The present active membership of the church is 505."

BEECHER AND INDEPENDENCY.

The celebrated "Beecher case" which has just been issued, presents to our views some aspects of practical congregationalism not to be met with every day, while the Congregationalists, as you are aware, boast that they have no distinctive creed, yet they have no excepted declaration to that effect, that an essential element of their doctrine is "that any community of christians have a right to the regulation of its own ecclesiastical discipline and form of worship independent of any community; but Mr. Beecher goes much farther and holds, that as far as he is concerned he is simply engaged by a number of persons to preach for them, that individuals may leave that number, of their own accord, when so inclined—that he has nothing to do with their character—and that, I suppose they have as little to do with his, acting on this principle originated the "case" which was this, some two years ago Theodore Tilton, a somewhat noted member of Mr. Beecher's Church had been guilty of circulating scandalous derogatory to him and his Church, and who thereupon ceased to attend upon the Church services, his name was struck from the roll, without any investigation into

the case, and without his being subject to discipline for the offence. Now while his brethren of the same denomination not only repudiate all such ideas of discipline, and many if not most of them regard him as unjustified, not unground on such doctrine as everlasting punishment—total depravity—reprobation—regeneration and biblical inspiration, two of the neighbouring Churches, renounced with Mr. Beecher's Church for violating the disciplinary rules of the denomination in connection with Mr. Tilton, to this in the spirit of "independence" Mr. Beecher and his Church replied that they did not consider themselves subject to the interference of others on such matters. The other two Churches invited representatives from Mr. Beecher's Church to a conference, but the invitation was declined. These two Churches then called a general council to consider the matter, to this call about 140 delegates responded, comprising the leading theologians, college professors, clergymen and editors belonging to the denomination. When this council met Mr. Beecher was invited to appear before it, but this invitation he also declined; Thus Mr. Beecher independently snapped his fingers in the face of this mighty ecclesiastical concave, in some respect the most imposing ever held by the denomination in that country, and they acting independently of him come to the curiously cautious and wondrously harmless conclusion, which in substance is this—Approve of what we ourselves have done, but as there is reason to believe that he will never do the like again, we will say no more about it. Then ex-ent omnes.

Glennorris.

The Home Mission Fund.

DEAR SIR,—As Mr. McFavish has more than once taken occasion to refer to the Commutation Fund, and to bring in connexion therewith a charge of dishonesty against the commuting ministers, I desire to give a distinct statement of the origin and history of this Fund, with which many of your readers may be very imperfectly acquainted.

In the early days of Canada, when it was under French rule, it was the boast of its French Colonists that they took far more pains to secure the conversion and salvation of the Indian aborigines, than did the English and Dutch settlers of New England, who, as a modern historian tells us, were much more occupied with the profits they could make out of the peltry trade than with the eternal welfare of the Indians. Certainly, whatever we may think of the means adopted to convert these poor ignorant Indians, the French were at least most zealous propagandists; and the records of the Jesuit Missions in Canada contain most heroic instances of Christian self-devotion, and sacrifice, of suffering and martyrdom. The French Government, moreover, was exceedingly liberal in providing endowments and setting aside lands for the support of "the Holy Church." When, in 1783, the cessation of Canada to Great Britain took place, it was distinctly stipulated that these valuable endowments should remain untouched, giving the Catholics in Lower Canada an immense advantage as regarded to the liberal maintenance of religious privileges.

It was thought desirable, taking this circumstance into consideration, that Protestantism in Canada should be placed in as favourable a position as Roman Catholicism, as to pecuniary resources, which, as we all know, are of considerable use to a Church in a new country, where the people must generally for a long time be too poor to give an adequate support to a Gospel ministry. For this reason, it was provided, by an Imperial act, that one seventh part of all the Crown lands in Canada should be reserved for the benefit of a "Protestant Clergy." It was a noble thought, and a noble provision, probably suggested by the divinely appointed provision for the Levites in Canada. Could it have been rightly and harmoniously used for the extension of gospel privileges in Canada, there might have been a very different state of things to-day in many of the remote townships, which, but for the exertions of Methodist pioneers, would have been sunk in almost heathen darkness and utter earnestness, and even as it is their condition is sad enough.

But the divisions of the Protestant Church, among other evils in which they have been fruitful, frustrated the good which this noble provision might have accomplished. In the first place, the representatives of the Church of England in Canada, claimed the monopoly of the provision, on the ground that theirs was the established Church of England. The Presbyterians of Canada, all of whom at that time, of course belonged to the Established Church of Scotland directly, for there was no Canadian Synod till eleven years later, were naturally indignant at these exclusive and unjustifiable pretensions, and with Scottish staunchness, stood out manfully for their rights as a portion of the Scottish Establishment. Other denominations as naturally urged their claims, for the term "Protestant Clergy" included them all. Eventually this point too, was gained so that a share of the Fund was offered to other denominations and accepted by some. It was hoped that the matter would have rested here. The leaders of the disruption in Canada were no more opposed in principle to the endowment than were Dr. Chalmers and his friends, who were, as is well known, strongly opposed to "voluntarism." Dr. Burns is stated in the memoir by his son, to have visited the Governor in order to ascertain whether, in case of the Canadian Church seceding from her connexion with the Church of Scotland, she would still retain her shares of the Clergy Reserves, and a resolution of Dr. Baynes

proposed to retain the words "in connexion with" simply in order to see this endowment. But times changed. The Free Church, as a body, eventually refused to receive Government aid, and then commenced a period of agitation in order to deprive the other bodies, who had no concessions subject to receiving it, of the provision which had been so secretly set apart for them. The agitators seemed to consider it a privilege, of which they desired to deprive their brethren, for they were wont to declare that they "desired a fair field and no favour." Yielding to the public pressure brought to bear upon them by the representations of the agitators, the Canadian Government at last applied to the British Parliament for power to deal with the reserves, which was reluctantly granted, and this magnificent provision set apart for the maintenance of Gospel privileges in a new poor country, was secularised, i.e., given to municipalities to build roads and bridges. Those who did not view the matter as the agitators had done, may be pardoned for regarding the "secularisation" as almost a sacrilege!

But the Imperial Parliament, in granting the permission desired, expressly stipulated, that all vested rights of individuals should be respected. In accordance with this stipulation, the Canadian Statute of 1874 enacted that commutation should take place with individual ministers, "at the rate of 8 per cent per annum upon the probable life of each individual, at the actual value of the said allowance received at the time of commutation." This "actual value" was "at the time of commutation £550 per annum. This was what the amount assigned to the Church by Government permitted each minister to receive, otherwise they could not have received it, and Government knew this quite well, or it would not have received this as the "actual value" of the said allowance.

But, two years before, ministers were receiving £112 per annum, and it is this circumstance of which Mr. McFavish takes advantage to give colour to his charge of "dishonesty," which he is apparently so anxious to maintain that he mutilates and alters the meaning of a quoted sentence of Mr. Macdonnell's by cutting it short in the middle. The reason why ministers had previously been receiving a smaller annual allowance was this. For a long time, owing to the irregularities of payments made by the Government, and to their delay to give the Commissioners a clear statement of the yearly amount at their command, the definite amount of the just annual allowance to ministers was not ascertained. Even after it had been ascertained to be £150 per annum, the ministers were content for a time, for reasons connected with the general good of the Church, to take a smaller allowance than was rightfully theirs. Part of the money thus saved was applied to the building of manses, throughout the country, a most desirable object. But when the ministers at last saw fit to receive, and the Commissions assigned to them, the full amount of annual allowance which had been their right all days there was no more "dishonesty" in their doing so, than in a man's withdrawing a subscription which he may have given for some years to a public fund. And while this amount was not only the "actual value" received at the commutation, but also, as Government knew the actual value of each minister's share of the fund, how could there be any dishonesty in making this amount the basis of Commutation? Would there have been any "dishonesty" in going back to the smaller amount received formerly and giving in that amount as the "actual value of the allowance received at the time of commutation? If the formerly received value had been larger instead of smaller, I do not think that Mr. McFavish could have discovered any "dishonesty" in the transaction. But the morality of it would have been the same in either case.

The conduct of the ministers was unselfish and magnanimous throughout, both before and after commutation, always placing the interest of the Church before their own. By the commutation, the sum of £127,448 in all, was placed at the credit of sixty-eight ministers. This money these ministers might have pocketed for their own use, it being legally theirs. But, instead of doing this, they agreed to invest it in a common Fund for the benefit of the Church in all time to come. "They did more than this." I quote from Mr. Croils' Report. "Between the passing of the Imperial Act of 1853, and the Canadian Act of 1854, there had been added to the Roll of Synod eleven ministers; these were refused commutation by the Government, and it is evident that had the commuting ministers insisted on receiving each £150 annually from the Fund, these eleven could receive nothing from it. The Synod regarded their claim as valid for commutation, but as the Government did not, its members resolved to surrender £37 10s. per annum, accepting £122 10s. as their annual allowance, in order that the others might participate in the Fund to the extent of, at least, £100 per annum."

All this generous and unselfish conduct is, however, ignored by Mr. McFavish, who only takes advantage of a circumstance, the cause of which was, in itself, honourable to these ministers, to fix upon them the stigma of "dishonesty." Is this an example of the charity which, "hopeth all things, and believeth all things," or which is set in the fore-front of all Christian graces?

This sum of £127,448, given to the Church by the commuting ministers, whose private property it was by the very terms of commutation, nucleus of the "Home Mission Fund" of our branch of the Church. Increased from time to time by the gifts of willing contributors, it has been, and still is, a great boon to that Church, in settling ministers over poor congregations, as well as to the ministers themselves whose often sadly insufficient incomes have been so far augmented by it as greatly to lessen the privations they must otherwise have endured. In some places ministers could hardly have remained, consistently with their duty to their families, but for the aid which this Fund has afforded them.

Now this Fund, the nucleus of which was a sacred trust and bequest from the most faithful ministers of our Church, many of whom have since gone to the service of

the upper sanctuary,—it is feared, will, in the event of Union, have to be diverted to a different purpose. Thus, to many of us, who hold it as a sacred trust given for a certain purpose...

The Free Church of Scotland has been wise in the matter of a Sustentation or Home Mission Fund. Every one knows how the late Dr. Candlish nourished and worked for the Sustentation Scheme...

Or, if a regular Sustentation Scheme for the supplementing of all ministerial incomes, inadequate through the poverty of the people, should be considered to great an undertaking for the United Church...

A CANADIAN PRESBYTERIAN.

A Final Reply.

DEAR SIR,—I do not feel called upon to contend further in defence of a view, which, in alluding to it as I did, I did not imagine that any one would call in question.

But in regard to Prov. 28-18, I do not think it bears upon this question at all. I will quote the verse in full:—"Where there is no vision, the people perish."

It is most true, as Mr. Anderson remarks, that the first question in regard to any point is not what man says about it, but what the Word of God says, and he will bear in mind that the opinions of others quoted, were given as I said, "not as arguments, for they are merely human opinions."

premises so far beyond our present comprehension is shown in the fact that your last correspondent's reasoning on this subject would apply equally to the question of infant salvation.

It should always be borne in mind that Scriptural condemnations of those who "believe not the Son," apply only to those who have the Revelations and reject it, not to those who have it not.

And here I must let the matter rest, only reminding your correspondents of the many passages of Scripture which declare that God will judge all men on the eternal principles of perfect righteousness.

April 18th, 1874.

Union.

DEAR SIR,—I regret to see that the Union which was expected to be fully consummated by the General Assemblies at their next sitting, is in danger of being delayed to an indefinite period.

I suspect the question is raised to imply a wider significance, and seek an earlier date for its foundation, therefore in order that we may ascertain, whether there has ever existed in the Church at any time anything that would tend to excite even the remotest suspicion of the acknowledgment of any other Headship, save and excepting Christ.

Our enquiries may commence at the time when John Knox and his contemporaries with their trumpet blasts of Gospel truth dispelled the darkness of Papacy and banished it from the land.

It is most true, as Mr. Anderson remarks, that the first question in regard to any point is not what man says about it, but what the Word of God says, and he will bear in mind that the opinions of others quoted, were given as I said, "not as arguments, for they are merely human opinions."

and every species of torture and punishment that the wicked hearts could devise were used to force the people to submit to the false Headship, but all in vain, the people were steadfast and true to their principles, they signed the ever memorable Covenant, many with their own blood, declaring their allegiance to none other than Christ.

At a later period of her history viz, the disruption of the Church, it was the baneful exercise of patronage and interference in other matters belonging to the Church, and not the infidelity of the Church to the Headship of Christ, that caused that noble band of four hundred of the Ministers and elders to leave the Church, many of them from comfortable and happy homes, and trust in God, and the steadfastness, and and generosity of the people, the position of the Church, now shows that their confidence has not been misplaced.

I would ask did the people who left the Auld Kirk then, as well as those who do so even now, ever dream that they were absorbing themselves from one Headship and acknowledging another. I think not, for myself I will say that until such a question was morbid and desired to be inserted as an article in the present Basis of Union; I did not even think such a question could or would be raised; such questions are likely to give rise to erroneous impressions both in the present and future, I was seriously asked by a Canadian born member of the Church, if it was so that the Auld Kirk did acknowledge the Sovereign, as the head of the Church, I answered that he might travel through Scotland, England and Ireland, and I did not believe that he would find a well informed member of any of the Presbyterian Churches, who did not acknowledge others, than Christ as the Head!

The idea of Union has been promoted by the fact that many districts in Canada, two ministers are now doing the work, which could be as well done by one; that there is ample field for all, "the harvest truly is plenteous" and ever increasing.

Yours truly, A MEMBER.

Presbytery of Montreal.

This Presbytery held a quarterly meeting at Montreal, on the first and second days of April, 1874; the Reverend Dr. Burns presided as Moderator, and there were present with him nineteen ministers and seven Elders.

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ary trials for license; and adopted an Overture to the General Assembly respecting remuneration to students in Divinity when employed as Missionaries. The Presbytery took into consideration a call from the second Presbyterian Church, in the city of Chicago, accompanied with a promise of \$5,000 per annum for salary, sustained by the Presbytery of Chicago, of the Presbyterian Church in the United States of America, prosecuted by Mr. John S. Gould, and addressed to the Rev. John M. Gibson, A.M., junior minister of Erskine Church, Montreal.

The Presbytery of Hamilton

This Presbytery met in Central Church Hamilton on the 14th and 15th of April last. There were twenty Ministers and twelve elders present.

The Presbytery, by request of the Home Mission Committee made arrangements to ordain Mr. Caswell whom they had appointed as a Missionary to Silver Islet, Lake Superior. The ordination is to take place in Central Church on the evening of May 7th.

Mr. Laing reported that parties in the congregation of Sault Ste. Marie and Binbrook have respectively subscribed \$28 50 and \$44 00 to be continued annually, as returning allowance to Mr. Cheyne their late Pastor.

The following changes were made in that portion of the field. The congregation of Sault Ste. Marie and Binbrook to form one pastoral charge, and the nearly erected congregation of Black-beath, with the congregations of Eastern Seneca and Caister, to form another charge.

Mr. Chrysal of Silverhill and Lynedoch having received a call from the congregation of east Oxford in the Presbytery of Paris, his congregations were to be cited to appear for their interests at the Jarvis meeting—Cox.

Says the Churchman.—"If the fashion of female preachers ever gets fairly established in any denomination, the others will have to yield to it. Some leading man will take it up for the sake of popularity, and the rest will have to fall in."

A public controversy was recently in progress in Ceylon between a Buddhist and a Christian missionary. Over four thousand persons were present. The Buddhist priests have also taken the field as lecturers.

Smoking is greatly on the increase, as appears from an official paper recently issued. In the last seven months the declared value of unmanufactured tobacco imported was \$1,048,201, against \$628,588 in the corresponding period of the previous year.

Presbytery of Kingston.

This Presbytery met at Belleville on the 14th and 15th days of April. Professor Gregg being present was associated. Mr. R. W. Leitch made application to be taken on trials for license and his request was complied with. The Committee appointed to visit Mr. Brown & Co., in relation to supplement reported that they had attended to the duty intrusted to them, and as the result had secured conformity to the regulation there agent. The committee that were to visit Annapolis Island for a singular purpose reported that owing to special circumstances they had been unable to carry their instructions into effect.

BIRTH.

On the 13th inst., at Westchester, the wife of Rev. A. Rowat, of a son. Both doing well.

At Beaverton, on the 19th inst., the wife of Geo. F. Bruce of a son.

Official Announcements.

MEETINGS OF SYNODS.

MONTREAL.—Within Knox Church, Montreal on first Tuesday of May, at 7:30 p.m.

LONDON.—At London, on first Tuesday of May, at 7:30 p.m.

SYNOUS OF HAMILTON meets in First Presbyterian Church, Guelph, on the first Tuesday of May, at 7:30 p.m.

MEETINGS OF PRESBYTERIES.

SILVER HILL.—A special meeting of the Presbytery of Silver Hill will be held at Barrie on Tuesday, May 26th, at 11 a.m.

MONTREAL.—At Montreal, in Presbyterian College, on the 5th day of July next.

LONDON.—At London, by adjournment, in 1st Presbyterian Church, on 1st Tuesday in May, at 11 a.m. Next ordinary meeting in Saints, on 2nd Tuesday in July, at 7:30 p.m.

BIRD'S NEST.—At Prescott, when Synod assembly on the 1st Monday of May, at 2:30 p.m.

TORONTO.—At Toronto, on 1st Tuesday of May, at 11 a.m.

ONTARIO.—At Port Perry, on 18th of May, at 11 a.m.

HEBREW.—At Woodville, on the 1st Tuesday of July at 11 a.m.

GUELPH.—Next ordinary meeting at Guelph, in Chalmers Church, on 2nd Tuesday of April, at 11 a.m.

MANITOBA.—At Killarney, on 13th of May, at 10 a.m.

STRATFORD.—At Stratford, on 1st Tuesday in July, at 11 a.m.

OWEN SOUND.—At Owen Sound, on Monday after 2nd Sabbath in May, at 10 a.m., by adjournment; next ordinary meeting at same place, on 2nd Tuesday of July, at 10 a.m.

BURTON.—At Burton, the last Tuesday of June, at 2 p.m.

DEARBORN.—At Dearborn, on 1st Tuesday of July at 11 a.m.

SILVER HILL.—At Barrie, on Tuesday 7th of July, at 11 a.m.

PARIS.—In Dundas street Church, Paris, on Monday 4th of April, at 11 a.m.

HAMILTON.—At Hamilton, in the Central Church, on the 2nd Tuesday of April, at 11 a.m.

HAMILTON.—The next meeting in ordinary of the Hamilton Central Church, Hamilton, on the 2nd Tuesday of July, at 11 a.m. The meeting to ordain Mr. Caswell, in Central Church, Hamilton, on the 7th of May, at 7:30 p.m. The meeting to induct Mr. McQuinn into the pastoral charge of Jarvis and Walpole, in Jarvis, on the 12th of May, at 11:30 a.m.

The Three Watchwords.

To watch, to work, to wait;
Ah, me! the busy soul,
That in the busy day,
I would the work was done!

The Late Rev. Thomas Binney.

BY WILLIAM M. TAYLOR, LL.D.

By the death of the venerable ex-pastor of the King's Weigh-house Chapel, London, English Nonconformity has been deprived of one of its brightest ornaments, and the pulpit of the British metropolis has lost one of its best known and most eloquent representatives.

Mr. Binney was born in Newcastle-on-Tyne, in 1793, and had, therefore, reached the ripe age of 76. He belonged by birth to the humbler classes, and was in early life apprenticed to a bookseller, with whom he served the full term of seven years.

"You are young men engaged in business, but have to improve your minds as best you can in your leisure hours. Well, I was once in the same position. I was seven years in a bookseller's concern, and during that time my hours were for two years from seven till eight, and for five years from seven to seven. Under great pressure, I have sometimes been engaged from six to ten. But, somehow, all that time—and especially from my fourteenth to my twentieth year—I found opportunities for much reading and a great deal of composition.

As we have already said, Mr. Binney's ministry was peculiarly attractive to young men, many of whom lived in the large warehouses of their employers within the limits of the City of London, and had by the Weigh-house Chapel in Eastcheap. In course of time these young men either became themselves heads of houses in London or removed to other cities and to other lands, carrying with them the impulse they had received from him.

In yet another department Mr. Binney was honoured to do a work which was not remains. When he took charge of the Weigh-house Chapel the service of song was miserably neglected by the people, and very early in his pastorate he began to reform that evil with such success that very soon the chanting and hymn singing at his church became famous over the whole country.

When he left Newcastle, Mr. Binney entered Wymondley College, Herts, one of the colleges which were afterward united to form New College, London; and at the conclusion of his preparatory curriculum, he was ordained, in 1834, pastor of the Congregational Church at Newport, Isle of Wight.

In 1839, just when the country was agitated from one end to the other on the Catholic Emancipation question, Mr. Binney was called to the pastorate of the King's Weigh-house Chapel, London, to succeed the Rev. John Clayton. He stepped at once into the front rank of preachers, and gathered around him large numbers of young men, many of whom, stimulated by his words and educated by his influence, have since become eminent, both in the pulpit and in the House of Commons.

There was little of the fanciful or poetic, still less, perhaps, of the pathetic; but, whatever else he was, he was always clear, logical, and scriptural. His eloquence was that which convinced the judgment and satisfied the intellect, rather than that which fills the imagination or fires the heart. It was pre-eminently true of him that "he reasoned with men out of the Scriptures." His sermons were for the most part admirable specimens of what might be called biblical induction. Whatever might be the subject in hand, he gathered round it everything which the Word of God contained upon it, made every passage contribute its own instalment to the full elucidation of it, and then drew his conclusions from this marshalled array of quotations. They were, besides, intensely practical, for he brought the truths of inspiration to bear with peculiar power on the daily lives of his hearers.

Aside from his labors in the pulpit, Mr. Binney took a prominent and important part in the controversies which sprung up on the various points in dispute between Churchmen and Dissenters. An utterance of his at the laying of the foundation stone of the Independent Chapel, to the effect that the Church of England had destroyed more souls than it had saved, was greatly misunderstood, at the time, and was often quoted as an evidence of his extreme views on this subject. In reality, however, the Church of England had no opponent who more really admired the good points in her ritual, or who was more strongly drawn to them on the aesthetic side of his nature than he was.

As an author, Mr. Binney was voluminous. Besides these works which we have incidentally referred to, he published early in his ministry a volume of discourses on "The Practical Power of Faith," founded on the 11th chapter of the Hebrews; and a few years ago he gave to the world a volume of sermons, which are pre-eminently worthy of the study of all ministers of the Gospel. A few months before our leaving Liverpool for this country we had the privilege of hearing him preach, and of spending a few hours in social intercourse with him after his discourse. He was at that time suffering from lameness, caused by a fall from a mule, while travelling in Switzerland; and so he sat while he delivered his sermon. It was an exposition of Titus ii. 11-14, and was characterized by all the clearness, fulness, and force of his best days.

He held the attention of his audience so closely that they did not realize how rapidly the time had gone, and imagined he had been brief. In private he was agreeable and fraternal, though he was occasionally abrupt, and sometimes even testy. But any offensive sense of petulance was only on the surface. The great heart of the man was sound, and so soon as he had relieved himself of his bile he was as agreeable as before. He never cherished malice, or allowed "the gum to go down upon his wrath," and in his best moods there was a genial humor about him which was very delightful.

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It is a pleasure to be able to say that the meetings held by these evangelists, as well as all the other meetings, continue to be well attended, and there is no perceptible difference of interest in the great work of revival with which this city has been blessed for so many weeks. Every day ministers and others from all parts of the Kingdom are found in the meetings, and departs sent to ascertain the reality of the movement. One day a clergyman from a town in the county of Yorkshire intimated at the noonday meeting that he was about to return to his field of labour—having fulfilled the mission given him by his brethren and sent with new eyes, what was going on there—and that gladly would he bear witness to the good work doing in Glasgow. This was followed by prayers for Southampton, and some other towns which had sent in requests. On another day at the same meeting a minister from Fife stated that a series of prayer-meetings had been held in Tayport, and another series had been arranged for in Newburgh; the result of reports of the work in Glasgow, and so from day to day.

The Rev. A. N. Somerville has addressed a circular letter to the young men of the British Isles on the subject of the "great religious awakening at present occurring in Scotland." The Rev. C. H. Spurgeon has preached a sermon to young men by request, which is now printing, and of which some friends in Glasgow have purchased 25,000 copies, to be distributed there. In writing to Mr. Moody on this subject Mr. Spurgeon says, "We pray for you and your work; and when your name was mentioned 'Amen' burst from every part of the church. The attendance of young men at all the meetings, and especially at those specially set apart for them, is very encouraging. It was proposed at one of the meetings that a similar effort as that which have been put forth for young men should be begun for young women. This will be commenced shortly.

The Religious Struggle in Austria and Germany.

The New York Independent in its last issue says.—Bishop Lathrop, of Traves, has followed to prison Archbishop Ledochowski, of Posen; and in Brazil the Bishop of Pernambuco has been sentenced to four years imprisonment. Thus the conflict between the Ultramontane and the governments. In Germany still more stringent church laws have been put on their passage. Ecclesiastical who have been convicted of offences against the laws are to lose their nationality. Clergymen who do not comply with the decisions of the courts removing them from their cures may be "interned" (which probably means confined within certain local limits); and, if thought necessary, banished from German territory by a decision of the central authorities of the states to which they belong. It is in Austria, however, that the battle is raging just now with the greatest fierceness. For many years the Liberals in that empire have been seeking the abrogation of the Concordat, in order that civil marriage might be legalized and that education might be taken out of the hands of the priests. It is well known that the Pope holds himself in perfect liberty to disregard his agreement with the governments whenever he chooses to do so; but he seems to desire to countenance of the compact with Austria. So strong, however, has the liberal party become that the Concordat has been repealed by a large majority, against the protest of His Holiness, and ecclesiastical laws similar to those of Germany, though somewhat less severe, have been passed by the Austrian Reichsrath. The Pope wrote a letter of protest to the Emperor Francis Joseph, who did not, like Kaiser Wilhelm, answer it, but handed it over to his minister of foreign affairs. The Emperor has been openly on the side of the Liberals in this struggle; and his premier, the Prince Metternich, talks in the Reichsrath with a good deal of the Bismarckian tone. Some one has said that the ministry were pursuing a prescribed line of march. This was quite true, the Prince said: "But the line is that of healthy human progress, which will lead Austria on to be a great and mighty state—strong within and perfectly independent without. There are words, indeed, fallen from the other side of the house which threaten revolution, and that close at hand. I pledge you my word that as long as I stand at the head of the government the authority of the law shall be maintained. But as to this threat of not accepting the law. Before I entered on a career of politics I had looked on them closely as a spectator, and my experience has taught me that this sort of threat need not be taken too seriously. If, however, the concluded amid a storm of applause, in which the galleries, in spite of the president's remonstrance, joined loudly, the struggle be actually forced on us, it is so much more our duty to accept it, and I trust in God that it will conduct us to the triumph of the authority of the state."

The spectacle of the reigning prince of the Hapsburg line engaged in a determined resistance to the papal pretensions is one that may well give pause to the historians. It has long been supposed that Austria was the immovable ally of the Pope; but the Protestant Emperor of Germany is not now more strenuously opposed to the Curia than the Catholic Emperor of Austria. All this is the result of that admirable Ecumenical Council, which was not only infallible itself, but which made the Pope infallible.

Messrs. Moody and Sankey in Glasgow.

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The requests for prayer continue to be very numerous and varied, especially at the noonday prayer-meeting in Wellington Street. We give a specimen of those given in on one day. On behalf of 8 fathers, 1 mothers, 20 sons, 4 daughters, 19 brothers, 8 sisters, 4 nephews, 2 nieces; for 11 individuals in anxiety about their souls' salvation, for 1 man who has been 20 years a drunkard, for 1 father, 4 widows, 1 wife, 3 husbands, 3 ministers in the country and their congregations, and for 17 places where the Spirit was working. On another day the following places were named as desiring an out-pouring of the Spirit:—Oban, a mining village in Ayrshire; the village of Hazelbank, Eskdalemuir, Blackburn, Larkhall, Wick, and a village in Lanarkshire; a young man's meetings in Centre Street, in Dundee, and Pollokshields in Lanarkshire, on a special meeting of young men held in Glasgow, on meetings in Salcoats, Tillycountry, and Pollokshaws, on town mission in North Wales, on young men in the village of Aberford, on evangelistic meetings in Polmont, in East Lothian, in Aitkenhead, and a village in Yorkshire.

It is stated that at least 700 cases of conversion are known to have occurred; but in a large city like Glasgow it will require a considerable time to gather up accounts from city missionaries as well as ministers. Every day the number increases. There are Bible readings in the afternoons in St. Silas's Episcopal Church, but all the churches now take part in the work. The evening meetings, in which Mr. Moody and Mr. Sankey take part, are chiefly at the East-end of the city. The attendance at these is always large, hundreds every night being unable to find admission. The number of anxious inquirers is greater even than it is in other parts of the city. At Govan on one even 150 went into the inquiry-room; and there are prayer-meetings in two ship-building yards. Prayer meetings are also held in many work shops and places of business throughout the city.

A pleasing feature of this movement, if it had accomplished nothing more, is that it has brought ministers of all denominations throughout the city and the country together, and generated a spirit of love and oneness. The Rev. Dr. Wallace has several times referred to this as a token that God's Spirit was signally with them in the work, and as a cause of the blessing which they were receiving. The work continues in Edinburgh, and many pleasing incidents are related, more especially amongst the sick in the hospital, where ladies especially visit and sing hymns to the patients. This is now the sixth week of the meetings in Stirling, and there the interest seems to be deepening. The nightly attendances in the Union Hall is very great. The noon day meeting and the meetings for young men continue to be also well attended. In Aberdeen, in anticipation of a visit from Messrs. Moody and Sankey, it is proposed to erect a large wooden building to accommodate 5000 people. In Perth, Dundee, Paisley, and other towns in Scotland, meetings are being held daily, and there is a general feeling of earnestness in all the churches. The Rev. R. Lathrop (Newcastle-on-Tyne), giving his impressions of the effects of the revival in Newcastle and the north of England, says.—"The effect of the movement upon the various congregations into which it has spread has been very beneficial. Bible-classes are much more numerous attended, and the interest that is felt in them has greatly increased. In many cases the membership has been considerably augmented. Prayer-meetings are more numerous attended than formerly, and many more persons take part in them than used to do. As regards Sabbath schools the number of persons that are offering themselves for work in those is in some cases so large that it is very difficult, if not impossible, to find classes for them. I am glad also to be able to state that in some churches intelligent and pious young men are turning their attention to the work of the Christian ministry at home and abroad." We give this as no isolated opinion, but as an instance of the experience which many others have arrived at in regard to the results of the movement wherever it has been felt.—Weekly (London) Review.

Encouraging.

In 1867, Robert Morrison went to China. What has been wrought there since? The Protestant Churches there number nearly 12,000 congregations, and never was the prospect of converting the nation to Christ so hopeful as to-day. In Stam, the work is progressing gloriously. Dr. Dean, of the Baptist mission, gives cheering news from that field. Never was there so cheering an outlook in the great mission field. Everywhere wonders are wrought for Christ, and the whole heathen world are looking toward the Son of God. Rally for the cross! This will stand the token of Christ.

Forests as a Protection Against Drought.

Some may ask, why are forests necessary? Is not any portion left in forest a much unproductive capital? And do not a wise economy demand that these unproductive forests should be cleared up as soon as the owner can command the means, and the whole country be made productive? These are important questions, and should receive answers. It trees are no service in the economy of nature except to furnish fuel and timber, then any surplus beyond these wants is a useless drawback on the productiveness of any country. "Cut it down; why enumbereth it the ground?" But there are other reasons why forests should be spared, and one is their effect over extreme fluctuations in the rainfall of any region. The researches of modern science, accurate and careful observation, as well as the history of the past, show that a country abounding in forests is more moist, has a more copious and equal rainfall, abounds more in springs and streams, and, as a consequence of all these, a more exempt from great and sudden fluctuations in temperature, from late frosts in spring and early frosts in the fall.

Thus Egypt, from the earliest periods of history, has been spoulen of as a rainless region; but since Mahomet Ali has made his immense plantations of trees, showers have been frequent. The controlling influence of forests, over rain falls, is also shown by the fact that countries once supplied with forests, and having abundant rains and immunity from frost, their forests having been destroyed, have been scourged by drought and frost till the forests were restored, when they once more became fruitful; or, if the inhabitants would not restore their protecting forests, the stern hand of famine threatened to wipe out a race that would not reverence the order of nature.

Thus the Cape de Verde Islands, so named from their greenness, have been stripped of their forests by their improvident inhabitants, since which time they suffer terribly from periodical droughts, sometimes no rain falling for three years at a time, and 80,000 inhabitants, or one-third of the population, have perished. Thus famine cuts down the inhabitants as pitilessly as they cut down the protecting trees. It has been proposed to replant the forests, yet such is the ignorance and indolence of the inhabitants, that little has been done towards restoration, and it is probable that the entire race may be cut off, to be replaced by those who have learned that the "tree of the field is man's life." Prof. Kedzie.

An Available Disinfectant.

Owing to its cheapness the impure sulphate of iron, ordinarily known as copperas, is the most available substance known as a disinfectant for sewage, outhouses, etc. The common mistake is in not using it in sufficient quantity. The value of sulphate of iron does not rest, it must be remembered, upon theory only, but also upon experiment. In February, 1843, Albert Eckstein published an account of his attempts to disinfect an outhouse which was used daily by one hundred persons, and the results are so interesting that they are here transcribed.

- 1. Two pounds of sulphate of iron in solution. After from two to three hours all bad smell had disappeared, but in twelve hours all the influence of the disinfectant was lost.
2. Sulphate of copper in solution, the same.
3. Two pounds of sulphate of iron in crystals; their effects lasted two days.
4. Sulphate of copper, the same.
5. Sulphurous acid in solution rapidly lost its effects, and was exceedingly irritating to the respiratory organs.
6. Two pounds of impure carbolic acid filled the house for two days with such a disagreeable smell that it was impossible to tell whether the original odor was destroyed or covered up.
7. Two pounds of sulphate of iron in a parchment sack exerted a disinfecting influence for three full days, and when the parchment sack was drawn up it contained only some dirty, odorless fluid.
8. Two pounds of the best chloride of calcium in the parchment sack disinfecting the outhouse for a least nine days.
In conclusion, to sum up the points:
1. It is useless to attempt to disinfect the atmosphere, and therefore great care should be exercised to destroy, as far as possible, the poison-germs as soon as they leave the body.
2. Copperas is the most available disinfectant for ordinary purposes; in certain cases (chiefly for water-closets) chloride of calcium is very good.
3. Carbolic acid is not disinfectant, but antiseptic; and, on account of its odor, it is very disagreeable; further, it is not so efficient as some other substances for the purpose of killing disease-germs, and for the purifying of cholera discharges either a mixture of corrosive sublimate and Labarraque's solution, or copperas in solution or powder, is to be preferred.
The Church Herald says that there are now one hundred and twenty "religious houses" connected with the Church of England.

Scientific and Useful.

PRESERVING CUT FLOWERS. In a letter to the French Society of Horticulture a chemist, M. Fremont, mentions that a good way of preserving cut flowers in a state of freshness is to dissolve sal-ammoniac, or cytarohydrate of ammonia with the water in which the stems are put, in the proportion of five grammes per litre of water. They will thus often be kept fresh for a fortnight. The experiment is one which can be easily made.

REMOVING UP A SETTING HEN. A friend of ours told me, the other day, how his wife cured hens of setting; and as it is a very novel way, we will repeat it for the benefit of others who are bothered with inveterate old setters. This lady had a hen that was bound to set; the lady was bound she should not. She would shut up the old hen one day, and when released back she would go to her setting. Patience finally gave out. Picking up some splinters from the chip-yard (some four or five inches long) she bound them firmly to the hen's legs, leaving only the hip joints in working order. Biddie was outwitted: like the Dutchman's hen she would have to set standing up.

SPONGE ROLL. Two eggs—whites and yolks beaten separately—two cups of flour, one of sugar, finely powdered; one half teacup sour cream, mix; then add one small half teaspoonful of soda dissolved in warm water. Bake in square iron or tin pans (the smaller bako pans belonging to a stove are more suitable), with the heat applied principally to the bottom. When done, loosen the cake, but do not remove it from the pan. Then spread on jam, marmalade, jelly, or anything of the kind. Begin at one end and roll the whole cake as tightly as possible, and transfer it to the plate. Eaten cold with hot sauce it makes a rich and excellent desert.

THE FOOT OF A HORSE. The human hand has often been taken to illustrate Divine wisdom and very well. But have you ever examined your horse's foot? It is hardly less curious in its way. Its parts are somewhat more complicated, yet their design is simple and obvious. The hoof is not, as it appears to the careless eye, a mere lump of insensible bone, fastened to the leg by a joint. It is made up of a series of thin layers, or leaves of horn, about five hundred in number, and nicely fitted to each other, and forming a lining to the foot itself. Then there are as many more layers, belonging to what is called the "coffin bone," and fitted into this. These are elastic. Take a quire of paper and insert the leaves one by one into those of another quire, and you will get some idea of the arrangement of the several layers. For the weight of the horse rests on as many elastic springs as there are layers in his four feet, about four thousand, and all this is contrived, not only for the convenience of his own body, but for whatever burdens may be laid on him.

VIPERS SWALLOWING THEIR YOUNG. That alligators swallow their young, I have an ocular demonstration in a single case, and have the universal tradition of negroes and whites in this region of Louisiana, Mississippi, and Texas, that such is their habit. In the Winter of 1843-4, I was engaged making a survey on the Homochitto. Lake, near the Mississippi river, South-west front of that State. The day was warm and sunny, and as I halted near the margin of a pond nearly dried up, to pick up some shells, I started a litter of young alligators, that scampered off yelping like puppies, and retreating some twenty yards to the bank of the Lake Homochitto. I saw them reach their refuge in the mouth of a five-foot alligator. She evidently held open her mouth to receive them, as, in single file, they passed in beyond my observation. The dam then turned slowly round and slid down beneath the water, passing into a large opening in the bank, beneath the root of an ash-tree. The water was rendered turbid here and nowhere else, enabling me to find the mouth of what was, probably, the place of hybernation. I made a communication of these facts to Sir Charles Lyell, who visited me shortly afterwards. Some notice was made of it, and I think the statement will be found in the volume of his Second Visit to the United States. Doubtless, this refuge is temporary and the young are released at their own or the mother's pleasure; the descent being but partial, in no way reaching or interfering with the process of digestion. I have found the stomach of an alligator, killed during winter, when nearly torpid, almost empty and clean, excepting the two or three pieces of wood—express, if I correctly remember—rounded off, as if by attrition or lateral friction, of three, six, and ten cubic inches. These are common, and taken in, doubtless, for slow digestion during hybernation.—Science Gossip.

Regent's Park Baptist church, London, a consistent loose communion church, has among its seven hundred member about a hundred, and among nine deacons three, who have not been baptized.

New Advertisements.

BOOK AGENTS. Agents wanted for The Heavenly Vision AND OTHER SERMONS, BY THE REV. WILLIAM COCHRANE, M.A., Zion Presbyterian Church, Brantford. Apply at once, stating territory desired to CLEVER & ROGERS, PUBLISHERS, 10 King Street East, Toronto.

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GRAND DESIDERATUM. A NEW, LIGHT, DURABLE, AND DESIRABLE SPECTACLES. Long practice of the sale of Spectacles has convinced me that the want of a fine article, viz: A and durable frame, especially for Ladies' wear, long been felt. The undersigned has the pleasure to offer at a reasonable price this combination in a Spectacle not with Lenses, manufactured from Minute Crystal Facets melted together, producing a clear and distinct vision. The extensive assortment enables me to suit all eyes, and are fitted on the most scientific principle. A call is most respectfully solicited and satisfaction guaranteed by W. WHARIN, Jeweller and Optician, King Street West Toronto.

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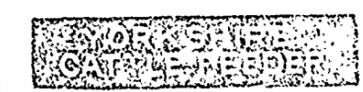
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