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## Contributors and Correspondents.

### SCOTLAND.

SERMON BY REV. A. B. BRUCE.

Last Sabbath evening it was my privilege to hear in the Renfield Church (Dr. Marcus Dodd) a noble exposition and defence of Christian faith and hope against modern unbelief, from Rev. Alex. Balmain Bruce, one of the ablest thinkers and scholars to be found, not only in the Free Church, but in Scotland. As I listened to the stream of truth, manly thought, presented in a clear voice, and easy, natural, yet earnest and powerful manner, I could understand the enthusiasm shown by his friends last year in seeking his election to the chair vacated by the late Dr. Gibson, and their still cherished conviction that if spared he will yet prove a worthy successor of such men as Bannerman and Cunningham. Your vigorous correspondent "Index" is right in saying the men in our college chairs should be young, and so is "Vindex" in requiring maturity of character and scholarship. Both these points have been illustrated in the recent appointments to chairs in the Free College here. But of this it is perhaps not desirable to say more at present. Mr. Bruce is a man of forty, with body and mind invigorated with fifteen years of pastoral and pulpit work, and many more of ardent study. With peculiar capacities for professional work, he is known not to be indisposed to it, and rarely fortunate will be the college which secures his services.

I send you a sketch of the sermon, hoping it may prove interesting to your thoughtful readers, notwithstanding the defects inevitable even with the aid of shorthand. The text was, 2 Tim. i. 10—"He hath abolished death, and hath brought life and immortality to light."

It is truth as well as poetry which compares the advent of the Saviour to the sunrise banishing darkness, for till then death as a dark cloud enveloped humanity in gloom. To the believer Christ is the Day-spring from on high. True, the Christian still dies, as is appointed unto all men once to die, but death is to him the door of hope and no longer the snuffing out of the brief candle of life. Ours is somewhat like the day of Arctic regions, so full and prolonged that men grow weary of the light and forget its value. Atheists are busy with their work of destruction while we stand by unmoved, as if agreeing with them that men would live as well without that good hope as with it. May it not be that yet there should be a return of pagan night to teach us the true value of the light? In the text we are taught that Christ brought both life and immortality to light, and these in important relation the one to the other.

1. Let us consider the value of the Christian's hope as a source of comfort, and more especially as a motive to holiness. As the former it is frequently presented by the apostle; elsewhere and farther on in this epistle he avows its preciousness to himself in prospect of martyrdom. Does he exaggerate the value of the hope of immortality? So says the secularist of our day. They would even prefer the virtue which is not sustained by it; such as may be found, they say, among the Buddhists abroad, or the Atheists at home. Now, conceding the matter of fact that there are happy and virtuous Atheists and unbelievers in the life hereafter, the question as to the value of the Christian hope is not thereby settled. Three things must be well weighed before we pronounce a final verdict. (1) What is the secret spring of Atheistic virtue? In finding an answer, it must be remembered that there is always a certain moral power about any system of thought, whatever the items of its creed, which is a reaction against another system of opinion, which, however lofty its doctrines, has become corrupt and ineffective in the hands of degenerate professors. Sincerity, with the holdest creed, has more vitality and virtue in it than insincerity with the holiest and most inspiring creed possible. Mahomedanism, for example, at its rise was really a better thing than the corrupt Christianity which it swept away—a Christianity which had degenerated into metaphysical quibbles about the mysteries of the divine nature, and paltry disputes about the worship of images, associated too often with a frivolous and licentious life. In like manner, it is conceivable that even an Atheism which denies the life to come may have more moral worth than a Christianity which affirms that life, but does not live under its power. A virtuous, high-souled Atheism indeed, priding itself on sincerity and love of righteousness, may be looked for when such a Christianity becomes prevalent. The most high-spirited

men are most liable to disgust at insincerity and hypocrisy, and in their disgust to go to the opposite extreme from the system which awakens it; and seeing all around them worldly-minded men professing to believe in a life beyond death, and to regard it as their chief good, while they manifestly do nothing of the kind; they on the contrary make it their business to be distinguished by the love of virtue while ostentatiously proclaiming their unbelief, or at least their indifference with regard to that life beyond, which occupies so prominent a place in the Christian creed. In this way the existence of a moral-minded unbelief in a time of prevalent religious hypocrisy is easily to be accounted for. When faith is sincere, sincerity is very apt to be infidel. In the light of such a comparison the secularist devotee of virtue appears to peculiar advantage. But

(2) How is it when side by side with such a Christian as the Apostle Paul—the type of a true follower of Christ—to whose transcendental virtues he does not for a moment lay claim. He regards them as the fanaticism of a man righteous over much. From considerations of reason and experience he denounces and shuns dishonesty and excess, but what knows he of the Apostle's heroic self-denial and enthusiastic devotion to the good of others, qualities none the less noble because he had regard to the everlasting reward. This is not selfishness, but faith in things unseen and eternal. Just as the patriot fights for his country, trusting in its future freedom and glory, yet it is not selfish because he has an interest in the result.

(3) Then consider next the ultimate tendency of disbelief in the life to come. How secular principles will wear is worthy of earnest inquiry. Will they last any better than does the gleam light after the sun is withdrawn? Their inevitable course seems to be a gradual degeneracy into short-sighted selfishness. The Atheist lacks what one has called that "infinite calculus" by which to solve the problems of life and regulate its conclusions. Only the prospect of future life can give true impetus, as it gives boundless significance, to each moral action. Christ gave to man a life worthy of being immortal. The peculiar force of the passage seems to say, given that life, immortality of faith in it will follow. The religious Jew believed in a future life, but his view of it was dim and unspiritual. Christ knew this and taught them the true life. "To as many as believed, he gave power to become the sons of God." "He that doeth the will of the Father (i. e., the true Son,) abideth forever."

The great truth here for us is that if the Church abound in that life there will be strong faith in its immortality, and we will not need to labor to prove it. Wanting it we shall find it hard to convince ourselves, not to speak of others. No man can believe in the life to come whose life now is altogether after the fashion of this world, for all his habits of thought and feeling are every moment giving the lie to his professed creed. Only Godly men find faith in the life beyond easy. Only men accustomed to cross-bearing as Christ's disciples realize the future life as if it were present, even as it is only by night that men see the stars. The prevalence of these doubts of immortality, arises partly from low views of humanity, such as Darwinism begets, and of human destiny, like those expressed by the preacher when he saw but one doom for man and beast. Hence the revival of the Euthanasian proposal to dispense with the lingering years of hopeless suffering. Let us not only repudiate such low views, but labor to propagate high and true conceptions of existence. Let us first use all diligence to have the life of Christ within us, and then let us be zealous in the work of communicating that life to others, even the lowest, so that secularism may have no possible excuse or support for its low ideas of Christianity. Let us have more of Paul's enthusiasm, and less love for our comforts, more courage in contending for the faith, and more grace to embody it in our lives, and the night of unbelief may yet be arrested. For the Gospel itself is as well fitted as ever to be the light and joy of human life, enabling those who believe in it to rejoice in hope, to be patient under tribulation, and to keep themselves unspotted from the world. May God send his drowsy Church a revival of Christian faith, and a new infusion of that life which contains in itself the witness of that faith and the triumphant refutation of infidelity.

To any of your readers desirous to know more of Mr. Bruce's powers as a thinker and writer, I would heartily commend his first and only book as yet, "The Training of the Twelve, which has been so well received, and was recently so highly eulogized by Dr. Dodd's in the *British and Foreign Evangelical Review*. Its study will well repay the cost and trouble.

CANADIAN ABROAD.  
Glasgow, April 10th, 1873.

## CHURCH MEMBERSHIP.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I have been disappointed after a careful perusal of T. T. T.'s article on Church Membership in answer to mine of March 7th. Is this the best defence that can be made for the Church's present practice? Instead of meeting and answering my questions with proof direct, or deducible by fair inference from the Scriptures, he gives us broad assertions, together with his own impressions as to how the baptized children ought to be treated. He will not allow that baptism admits children into the Church, and dare not say that they are still left out in the world, and has therefore to be forced to invent an intermediate state which he calls "the porch and vestibule," a sort of physical, intellectual, moral, and ceremonial purgatory, where they are kept to undergo a process fitting them for entering the Church. This may be a very ingenious mode of getting out of the difficulty. Unfortunately there is no Scriptural authority to sustain it. Our standards, sustained by Scripture, say that "Baptism admits the party baptised" not into the porch and vestibule but "into the Church;" if so, then baptized children are members, and thereby entitled to the privileges of membership.

I shall briefly review T. T. T.'s article. He commences by following the course usually adopted by those having unscriptural theories to maintain, viz., finding fault with the translation. He says that the original of Ex. xii. 24-27 does not mean infancy and childhood, but young men and maidens. And a few sentences further on he quotes the same passage and says that it means "enquiring boys and girls." These renderings cannot both be correct, the latter is substantially the same as given in our authorized translation. Don't boys and girls begin to make enquiries as soon as they are able to speak? That passage was not quoted by me to prove that children partook of the passover; I did not think that any one denied that. Let T. T. T. turn to Ex. xii. 3-4-47; that I presume will be sufficient proof. The next sentence proves that he is as unfortunate in his expositions as in his translations. He says that "it does not necessarily follow that all who were circumcised did eat the passover." Well if they did not they transgressed God's command and were to be "cut off from his people." (Num. ix. 13.) He next lays down four qualifications as necessary for a right participation of the passover and supper. But he has failed to quote Scriptural truth to sustain them; they are therefore unworthy of consideration. Some of them are contrary to Scripture. Take the first for example. "Bodily strength" was not required. The only physical qualification required was ability to eat. The whole household were to eat. The child was not required to eat as much as the adult; the command was "every one according to his eating."

I am next censured for speaking too plainly about the Church's neglect of her young members. He says "They are included as members in tutelage," &c., implying that the Church holds them in the same relation as the State does her minors. Let us see if the analogy will hold good. The State in taking the census counts the infant as well as the adult. The Church counts the adults only. The State holds the minors amenable to her laws, as our jails and reformatories will testify. Every law of the Church may be violated by those she has admitted within her pale, yet she does not visit them with her censures. Let those who deny this produce an instance where she has exercised authority. The State by her laws makes provision for the secular education of her youth. The spiritual instructions of the young are not secured to them by any law of the Church. She may call them members in tutelage or any other fine name, but it will not alter the fact that practically she treats them in the same manner as those who never were within her pale.

He says that "the principle that keeps back children is as old as the Church is ancient." Now he admits that the supper came in the room of the passover, and I presume he will not deny that a class entitled by Divine authority to partake of an ordinance, will retain that right till it is withdrawn by the same authority in as express terms. (We recognize and argue upon this principle in maintaining the rights of children to baptism.) I have shown the rights of children to baptism; when was it withdrawn?

It appears to me that Infant Baptism and Infant Communion should stand on a fair equality. The evidence for the latter is of the same nature, and is as strong and abundant as can be produced for the former. If the want of ability to "examine and"

discern" is sufficient to exclude children from the table of which Jesus commanded all his people to partake, then, by parity of reasoning, their inability to "repent" and "believe" should exclude them from baptism.

The above writer assumes that the personal voluntary assent of the creature is necessary before God will enter into covenant with them. The fallacy of this will be seen by referring to Deut. x. 2-3, and xxx. 10-12, Joel. i. 15-16. We act in accordance with these passages when we dedicate our infants to God by baptism. Why then should we, disciple like, forbid them coming to receive His blessing at His table?

The pious parent teaches the lisping infant to hold communion with God by prayer, although it cannot understand the meaning of the words it uses, or have any comprehension of the greatness of the Being it addresses. Is approaching His table a more solemn act than the above, or requiring a higher mental qualification. It would not be difficult to show many evils resulting to the youth of the Church from their having been cut off from that ordinance.

King, April 2, 1873.

## UNION.—No. 3.

### THE ADVANTAGES OF UNION.

The duty of unity among Christians is thus set before us by the command and prayer of Jesus, the teachings of the Apostles, and the example of the Primitive Church.

St. Augustine's rule is a golden one as regards the relation of Christians to each other:—"In doubtful questions liberty; in essential, unity; in all things, charity." When Christians hold the same essential truths respecting the relation to God, the origin and nature of sin, and the way of salvation through the atonement of Jesus as a Divine Saviour, and the application of his redemption by the Holy spirit, and also respecting the government of the Christian Church, they would unite in maintaining the great principles about which they are agreed. In Col. ii. 19, and Eph. iv. 15, 16, Paul represents mutual love and unity as essential to the health and growth of the spiritual body of Christ. Yea, love is spoken of in "the royal law" of Christianity, and as the "end of the commandment." Hence while Paul admits that Christians have been called unto greater liberty under the Gospel he enjoins "Only love, not liberty, for an occasion to the flesh," viz. to selfishly cause or perpetuate divisions, but "by love serve one another." Now as the different sections of the Presbyterian Church in Canada do thus hold the same great fundamental truths of revelation, and as they have the same Church polity, is it not clearly their duty to unite in an actual and visible organization, and thus manifest their unity, to the glory of God and their own greater growth and usefulness?

Candid and earnest Presbyterians who witnessed the stirring events of 1843 and 1844 in Scotland and the British Colonies, whether they approve of the particular shape taken by them, must at least admit that fresh energy was infused into the Presbyterian Church, and that she was led to put forth greater efforts to meet the wants of her adherents at home and abroad, and to fulfil her high commission by preaching the Gospel to the ends of the earth. A more earnest spirit has for several years pervaded the several sections of the Presbyterian Church in Canada, and many of her more thoughtful sons now feel that the grand purpose designed by Providence in permitting the disruption in this country has been achieved, and that now there is another work to which both the conservative and progressive element of Presbyterianism are called, namely, to reunite the now thoroughly aroused and active branches of our Church both in Canada and elsewhere. The points of difference between the several sections of the Presbyterian Church are few and of minor importance compared to the points in which they are agreed. Why then do they not merge their minor differences and join together as one Church? If this can happily be accomplished—and we believe the spirit of love to Christ, and zeal for His glory, will ere long bring it about—then what a glorious future awaits the Presbyterian Church in Canada. If we believe, as we profess to do, that the spread of earnest Presbyterianism is eminently conducive to the advancement of pure and Scriptural Christianity, the salvation of souls, and the glory of an adored God, then should we not in the first place favor everything that hinders the consummation of that general union among us—for which all true-hearted Presbyterians should earnestly labor

and fervently pray? Should not the Presbyterians of Canada ponder these things? Should not the same mind be in them which was also in Christ Jesus about the matter of union? Should not all seek to be united first to Christ by a living faith and holy life, and then to be united with all Christians who hold the same standards, doctrines and polity—in the closest bonds of church-fellowship, and in the pursuit of the same object—the divine glory, and the conversion of the world to Christ? Yea, should they not exhibit their living, loving, and practical unity in such a way as to lead men to see and hear and turn unto the Lord?

Such union would bring with it many and great advantages. 1. It would insure greater unity and strength, vigor and harmony in their operations. Division tends in various ways to diminish the vigor and success of the efforts of the Christian Church, for the propagation of the common faith, and the advancement of the Saviour's cause. Disunion diminishes the Church's strength. "Union is strength," is an adage true as well as trite. A divided church is weakened and cannot accomplish as much either for Her Master's glory or for her own progress. Oftentimes much of the strength of the Church when divided is employed simply to keep her ground through the rivalry of different sections of the Christian Church, and even of different branches of the Presbyterian family, instead of putting forth all her efforts for her own extension and the conversion of the world to Christ.

Yea, too often division leads to unseemly controversies—the ways of Zion languish, and enemies rejoice. Sometimes the efforts that should only be employed in seeking the conversion of sinners, and the edification of saints, are put forth to counteract each others' influence and usefulness. Now by the proposed union these unseemly jealousies and rivalries would be avoided. I do not say that controversy is always an evil. At certain times and under certain circumstances of the Church I believe it does good. Like the hurricane it sometimes clears the air of death-bearing vapors, and promotes the general health of the Church. Better, I admit, the occasional storm on the surface of the waters than that they should stagnate and endanger life. Such truly were the benefits conferred by the controversion of the Reformation period. But controversy is not the ordinary nor the proper work of the Church when in a healthy state.

(2.) If this union were effected one minister would often be able to attend to the want of the Presbyterian community, where two are now required. The United Church would thus be able to supply more laborers in the Home Mission work in Canada, and also to send forth more Missionaries to the destitute regions abroad. This is a very important consideration at any time, but especially at the present time when the scarcity of laborers is so painfully felt. A measure that would enable the Presbyterian Church in Canada to have at her disposal a greater number of ministers for different departments of her work, should not be lightly put away.

By this union we will be able to prevent our people from falling away to other denominations. Other sects gain, and have gained much by our apathy, inability, and neglect to supply our people with the means of grace. Thousands have thus been lost to us in Canada and the other colonies. It is now difficult to provide such an educated minister as the Presbyterian Church requires; others who are not so strict in this matter have taken such people as offered, and sent them forth to preach the Gospel, and I believe in this way they are right, adapting their course to the want and circumstance of a new country. Ere educated ministers can be sustained, save by a missionary fund—earnest laborers have gone from hamlet to hamlet, gathering the people together, and reminding them that while eagerly seeking the bread that perisheth, they should not neglect to seek the bread that endureth to eternal life.

These men have gone into the new settlements, sustained partly by an allowance from a mission fund, and partly by such contributions as they could obtain in the locality where they labored, but without requiring to ask how much the people would give before they began their labour. In the very nature of things it was to be expected that their presence and efforts for the spiritual welfare of the people would draw forth the sympathy and support of all Christians who had no pastor or missionaries of their own. And as this was too often the case with Presbyterians, they first attended and supported these missionaries of other Churches, and then, when neglected for a considerable time by their own church, at length joined in communion with them. There are sections in Canada where large portions of the early settlers were Presbyterians, where now their descendants are nearly all to be found in the bosom of other churches. This does not say much for the way in which the interests of Presbyterians were looked after formerly in Canada. This occurred on a large scale over thirty years ago, but instances of it are occurring still in the newer settlements.

One of the remedies for this evil would be the closer union of Presbyterians. They would then have more men and money under the direction of one body, and could economize both, and thus reach a greater extent of territory, and overtake sooner the newer settlements so as to prevent our people being lost to the church of their fathers.

UNION.

THE WRECK OF THE ATLANTIC AND NORTHEAST.

FROM SHORT HAND NOTES OF SERMON BY THE REV. C. MOFFAT.

TEXT.—"Desolation shall come upon thee suddenly, when thou shalt not know."

On the night of the 22nd of January, the emigrant ship Northfleet was run down, and three hundred and twenty souls were swept into eternity. All Britain was checked—for was not the night calm and the ship only a few yards from a peaceful shore? But when it was known that the steamship which had cut her down had sailed on and away heedless of every drowning prayer; then there arose from an indignant nation a mighty cry for justice, justice, alas, little likely to be thoroughly satisfied. Swiftly afterwards came the news that the noble steamship Atlantic had struck and was a total wreck. It was no fools' jest—no it was destruction swift and terrible—out of one thousand souls, one half are gone for ever. Pity asks, where are the mothers and the children saved; man may tremble in his answer, but the waves in scorn ask—where—where?

Had some fierce wintry storm tossed these ships upon its billows, and then with masts gone and boats swept, dashed them upon rocky shore, far from help, the world could have understood the awful story. But to perish as they did is a disgrace to the very names of British seamanship and humanity. From our text and these thrilling scenes, we would look at our thoughts; and may God's spirit bring them home to our own hearts to-night.

First.—Sudden desolation comes every where. Death is ever busy on land and sea. We know of no shore without its wrecks; of no ocean without its curied mysteries. No land is exempt from the sweep of disease. In city, village and forest the father falls, the child is taken, and the lock of hair is a treasure sacred forever. You know of no season without its funerals; and the sea has received many of the unshrined dead; ah, the way to God's acre has been often travelled here too. Sudden deaths are never rare on sea or shore. A few hours' illness and all is over but the great heart sorrow. Man is stricken alike in pulpit and in pew, cut down on the street and the ocean. The brain reels, the heart ceases to beat, the pulse stutters and stops; and the living veil their ignorance of life and death, by the world-old verdict, Died by the visitation of God. But how fearfully appalling when death sweeps at one mighty stroke three hundred and twenty; and by another withering blow five hundred into eternity. If it were some new and obscure disease, sweeping away one half of any community before man had discovered any specific remedy, then there might be wonder. Write in letters of fire these two words, Recklessness and Carelessness; and you see at once the cause of countless wrecks on every sea and in every land. These sins may be our own, then we are not ready. These may be the sins of others, then is the soul insured, is your peace made, if so, welcome death at midnight, welcome death at day dawn. Sudden desolation and the door shut, how dreadful. Sudden death and glory in a moment, what bliss unspeakable. Be sure you are ready, for in such an hour as ye think not the summons comes.

Second.—Sudden desolation reveals human character as it is. Yes, and in a way the word has never dreamed of. The flaming fire, the sinking wreck may reveal in a moment the most utter selfishness, or the noblest heroism. In any crisis of being, we want not honeyed suavity, but the whole heart, the whole soul. The great captain of our salvation had for wrecked man not only the wisest words, but the clearest brain, and the mightiest hand, but that the poorest soul might reach the shore of life eternal, he poured out his very heart's blood. Godliness has two meanings, Godwardness, Godlikeness; may our own lives glow with both. Then our Bibles live not asleep, but, by the Spirit, they pour into the soul ever refreshing streams of life—life fitting us to face the most awful disaster, to meet as God's redeemed the sudden call, come when and where it may.

The Northfleet is struck, in a moment the wildest panic. Selfishness in every form bursts forth in the disorder of the hour. The strong save themselves, they strike down the weak, they trample under foot mother and child alike. Yea, and nearer home are there not very loud whispers of man only caring for self. Yea, of men in the shape of human fiends saved from the wreck, but saved only to plunder purse and jewels from the helpless dead. On these doomed ships, you hear, in the midnight hour, the foulest blasphemy and the holiest prayer; you see helpless despair and the brave sublime in saving the perishing.

There stands the brave Knowles yet what care these craven souls for his bullets. They miserably perish, but he dies at his post, a martyr to Christian duty. May God comfort his stricken widow in her terrible bereavement. But how utterly inhuman the conduct of the Captain of that steamer which sunk the Northfleet. Remonstrance is of avail, drowning cries for pity are heard but heeded not, they are crushed, leave them to their fate.

Sharp strikes the bell, on with full head of steam, away into darkness, the world will never know who did the reckless, heartless deed. Ah, heartless soul, you may crush the poor and the feeble, you may wring the heart-dry of its truest blood, and cast it away as a faded, hated rag, you may feel and leave not even a thin line of foam to tell the tale; but, be not deceived, God is not mocked. Man may loathe, God will judge.

Third.—Sudden desolation may come as we begin the voyage. The Northfleet has not even entered the broad ocean. No, she lies at anchor waiting for a fair wind to waft her on to her far away shore. There, ere billow is breasted or gale weathered, the dread blow is struck, and she founders within sight of the doors of home. Wrecks like this are every where. How many are wrecked before they have crossed the threshold. How many are wrecked before the voyage is well begun; no vigilant watch, no hible light, no fleeing from swift subtle temptation. Oh, how sad to see so many living

wrecks on every street, fast youth, but fast not to manhood's glory but to wreck and ruin. Sad are the memorials left behind; broken hearts, dishonoured graves. The last night on earth spent in profanity, in drunkenness, in gambling, and you shudder at the too common scenes on ship and on shore.

Is this the way to begin new life in a new land. Where is the solemnity of a last farewell with every sacred tie sundered. Before the day breaks how many souls before their God. Oh, what a terrible awakening. May the prayers breathed that night have eternal benedictions. Oh, young men and maidens, let it be thy heart's prayer every night; "Oh, satisfy us early with thy mercy, that we may rejoice and be glad all our days."

Fourth.—Sudden Desolation may come as we near the other shore. With the Atlantic all has gone well, the ocean is safely crossed, all danger seems past, home is drawing nearer to soaze, a new life opens to others in the great land before them.

Alas, little do the sleeping hundreds dream of that fatal rock. Warnings the most earnest are treated with insolent contempt. Too late the warning cry is heard, with full steam on the terrible shock comes. The two few boats are either swamped or swept, the companion way is broken down in the rush for life, the waves sweep over and over.

Oh God, the ship fills, and there is nought but the lush of death below these decks. What a struggle for life in these long dark hours of morning; how the chill hands grasp rail and mast and rigging; how soul sheers soul; how heartrending the separations from those helpless to help or save. The heart shudders at the ghastly sights, whether among rugged rocks or bravely lashed to icy walls. Ah, there is no difference now between the friendless emigrant and the world's dead. Friends, some of you are far on in the voyage of life, beware of your reckoning. It is madness to forget the strong currents which hurry you on to an unknown shore. Better by a few hours' delay than risk life and eternity. Fifteen minutes too late, and then the crash, the merciless wave. And what provision for the power, the fire of life; only a summer ten days, but if storms delay, if the hurricane dashes in the teeth, ah well, they must make the best of it, and the end is wreck. Is the greed that would peril a thousand souls not high treason against humanity, if not, is time it was, but alas, Mammon is still King. And how wretched the means of escape provided. By the lust of gold, ye men of the world, glorify the state room, but be sure to grudge the life boats. Blessed God, what a world of difference between the greed of man and the infinite bounty of the Son of Man. But has not our forethought built no light-house, moored no lightship there? Oh yes, provision was made in the estimates last year, but red tape is its no hary, there is time enough, what matters a wreck or two, who cares for a few emigrants, and if any Company runs their ships ashore, so much the worse for their dividends. Is there no shame, no national indignation? No, the politicians of this age, who never cry have neither time nor heart to enforce humanity. The day has yet to come when law will reach, in its majesty, the greed that would imperil life, the recklessness that would endanger life, and carelessness that would risk life, the cowardice that would turn a heartless ear to the last prayer of expiring life. But in glorious contrast to all this, we never can forget the individual heroism amid these fatal hours. Be the man common seaman, or brave officer, or Minister of the Gospel, their noble courage in risking all to save persunam life, can never be forgotten so long as the story of Grace Darling thrills the human heart.

Finally.—Far away we see a quiet graveyard. One is buried there, the only daughter of a widowed mother; on the humble slab standing at her head, we see two simple words, but how strikingly suggestive, Lifted Higher. No matter when, nor where, nor how, death may strike us, may God in his mercy give every soul an abundant entrance. And with our whole heart we would bless God, that over every wreck in Christendom, the dying eye can read, "Jesus Christ is able also to save them to the uttermost that come unto God by him."—Walkerton Telescope.

RELIGION A HELP IN LIFE.

How it helps a man to suffer and to toil! How it calms his temper and soothes his spirit! How it heals his wounds and anoints him with joy. "His tool slipped," says M-lan, in his beautiful tract, The Watchmaker of Geneva, "his tool slipped, and the work was spoiled. He repeated the attempt, and again he was unsuccessful. A slight and momentary expression of trouble appeared on his countenance, but the cloud soon passed away. He clasped his hands and looked upward, while his lips moved as if uttering a silent and fervent prayer; the expression of trouble disappeared—he resumed his work." And so many a good man, in his cottage or workshop, amidst the spoiling of his work or the breaking of his tools, or the anger of his master, or the losing of his enjoyment, or the cries of his children, or the sorrows of his wife, or the sickness of his body, or the trouble of his soul, finds prayer as the secret of peace. And in manifold ways does religion bless the poor man in his pilgrimage. Faith is a rod with which He cleaves Red Seas of difficulty; and God's Word is a pillar of cloud by day, and of fire by night amidst the rocks of a sandy wilderness. And Sabbaths are wells of waters, and ordinances are beautiful and shady palm trees; and prayer brings down manna every morning, and the sight of the cross heals the bite of fier serpents, and hope is a spy going beforehand, to bring back the clusters of Eschol. And then, at last, God's presence is as the ark in the midst of the ver, and the pilgrim passes dryshod into "the land that floweth with milk and honey."—Exchange.

Never lose an opportunity of seeing anything beautiful. Beauty is God's handwriting, a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank him for it the fountain of loveliness; and drink it in, simple and earnestly, with your eyes; it is a charmed draught, a cup of blessing.

SCRIPTURE v. ROMANISM.

The following remarkable statement of the Scripture argument against Romanism is taken from the speech of Bishop Strossmayer at the late Vatican Council:— Penetrated by the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testaments, and I have asked these venerable monuments of truth to make me know if the Holy Pontiff, who presides there, is truly the successor of St. Peter, Vicar of Jesus Christ, and infallible doctor of the Church.

To resolve this great question, I have been obliged to ignore the present state of things, and to transport myself in mind, with the Evangelical torch in my hand, to the days when there was no Ultramontanism or Gallicanism, and in which the Church had for doctors St. Paul, St. Peter, St. James, and St. John—doctors to whom no one can deny the divine authority without putting in doubt that which the Holy Bible, which is here before me, teaches us, and which the Council of Trent has proclaimed the rule of faith and of morals.

WHAT SAITH THE SCRIPTURE?

I have, then, opened these sacred pages. Well shall I dare to say it?—I have found nothing either near or far which sanctions the opinion of the Ultramontanes. And still more, to my very great surprise, I find no mention in the apostolic days of a Pope successor to St. Peter and Vicar of Jesus Christ, no more than of Mahomet, who did not then exist.

You, Monsignor Manning, will say that I blaspheme; you, Monsignor Pie, that I am mad. No, Monsignor, I do not blaspheme; and I am not mad! Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the Papacy as it exists at this moment.

WAS ST. PETER EVER CREATED HEAD OF THE APOSTLES?

Reading then the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the apostles, his fellow-workers.

It is Simon son of Jonah had been what we believe his Holiness Plo IX. to be to-day, it is wonderful that He had not said to him, "When I shall have ascended to my Father, you shall all obey Simon Peter as you obey Me. I establish him my Vicar upon earth?"

Not only is Christ silent on this point, but so little does He think of giving a head to the Church, that when He promises thrones to His apostles to judge the twelve tribes of Israel (Matt. xix. 21), He promises them twelve, one for each, without saying that among these thrones one shall be higher than the others—which shall belong to Peter. Certainly, if He had wished that it should be so, He would have said it. What do we conclude from His silence? Logic tells us that Christ did not wish to make Peter the head of the apostolic company.

When Christ sent the apostles to convert the world, to all He gave equally the power to bind and to loose, and to all He gave the promise of the Holy Spirit. Permit me to repeat it: if He had wished to constitute Peter His Vicar, He would have given him chief command over His spiritual army. Christ, so says Holy Scripture, forbade Peter and his colleagues to reign, or to exercise lordship, or to have authority over the faithful, like the kings of the Gentiles (St. Luk. xxi. 25). If St. Peter had been elected Pope, Jesus would not have spoken thus; because, according to our tradition, the Papacy holds in its hands two swords, symbols of spiritual and temporal power.

But here is another still more important fact. An oecumenical council is assembled at Jerusalem to decide on the questions which divide the faithful. Who would have called together this council if St. Peter had been Pope? St. Peter. Who would have presided at it? St. Peter or his legates. Who would have formed or promulgated the canons? St. Peter. Well, nothing of all this occurred. The apostle assisted at the council, as all the others did, and it was not he who summed up, but St. James; and when the decrees were promulgated, it was in the name of the brethren, the apostles, the elders and the brethren (Acts xv.)

THE OFFICES OF THE CHURCH.

Is it to be believed, my venerable brethren, that St. Paul, the great apostle of the Gentiles, would have forgotten the first of these offices, the Papacy, if the Papacy had been of divine institution? This forgetfulness appeared to me to be as impossible as if an historian of this Council were not to mention one word of his Holiness Pius IX.

The Apostle Paul makes no mention in any of his letters directed to the various Churches of the Primacy of Peter. If this Primacy has existed—if, in one word, the Church had had in its body a supreme head, infallible in teaching—would the great Apostle of the Gentiles have forgotten to mention it? What do I say? He would have written a long letter on this all-important subject. Then when, as he has actually done, the edifice of the Christian doctrine is erected, would the foundation, the key of the arch, be forgotten? Now, unless you hold that the Church of the Apostles was heretical, which none of us would either desire or dare to say, we are obliged to confess that the Church has never been more beautiful, more pure, or more holy, than in the days when there was no Pope.

Neither in the writings of St. Paul, St. John, or St. James, have I found a trace or germ of the Papal power. St. Luke, the historian of the missionary labours of the apostles, is silent on this all-important point.

THE SILENCE OF ST. PETER.

That which has surprised me most, and which moreover, is capable of demonstration, is—if the apostle had been what we claim him (that is, the Vicar of Jesus Christ on the earth), he surely would have

known it; if he had known it, how is it that not once did he act as Pope? He might have done it on the day of Pentecost, when he pronounced his first sermon, and he did not do it; at the council of Jerusalem, and he did not do it; at Antioch, and he did not do it; neither in the two letters he directed to the Church. Can you imagine such a Pope, my venerable brethren, if St. Peter had been the Pope?

Now, if you wish to maintain that he was the Pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now I ask whoever has a head to think and a mind to reflect, are these two suppositions possible?

WAS ST. PETER EVER IN ROME?

But I hear it said on all sides, Was not St. Peter at Rome? Was he not crucified with his head down? Are the seats on which he taught, and the altars at which he said the Mass, not in this eternal city?

St. Peter having been at Rome, my venerable brethren, rests only on tradition; but if he had been Bishop of Rome, how can you from that episcopate prove his supremacy? Scalligero, one of the most learned of men, has not hesitated to say that Peter's episcopate and residence at Rome ought to be classed with ridiculous legends. I wish to present you with the result of my historical researches. Finding

NO TRACE OF THE PAPACY

in the days of the apostles, I said to myself, I shall find what I am search of in the annals of the Church. Well, I say it frankly—I have sought for a Pope in the first four centuries, and I have not found him.

GOD'S WORK GOES ON.

It is not optional with you, my friend, whether you shall live on a redeemed earth, and in times in which the ends of the age are come; it is only optional with you how you shall live here. It cannot be with you as if your Saviour had not sanctified the world with His feet, and sweetened its air with His charity, and judged it by His Cross. These supernatural facts are a part of the estate you occupy. Neither your ingratitude nor your caprice can root them out, or clear you of the accountability they bind upon you. Your indifference may blind your eyes or paralyze your limbs; it does not shoo you out of the range of the mediatorial ministry, or of the reckoning that must follow it. In any case, therefore, the seals of the choice do not hang evenly balanced. Your right decision is already weighted with the coming of the Son of Man. The way of life has His light upon it. Choose you this day whether you will serve, in joy, the Master of the house, or turn your back upon it and upon Him! If you have wandered some distance away, turn you, for your place is kept for you, and you are yet within the borders of the King's country! If you have fallen into the slumber of unconcern, awake and arise, and Christ shall give you light!—Bishop Huntington.

INFLUENCE OF CHRISTIANITY.

Wherever it comes, Christianity works amelioration in literature and laws, in social institutions, in family and social life. Christian men themselves have often been unfaithful to their faith, they have corrupted its truths, and abused its influences; and on the principle that the best things are capable of the grossest perversions, they have often become worse than the heathen; but in proportion as they have maintained its principles and realized its spirit, it has been a power that no form of human evil could withstand.

Nay, the proof is in every church, in every social circle, almost in every family; the phenomena of religious conversions are as indisputable as they are unaccountable, save on the supernatural theory of Christianity. The truths of Christianity read in the Bible, or listened to from a preacher, work the most marvellous transformations; they put an arrest upon sinful habit and feeling, and often in a single day change the entire life of a man. Conversions as sudden and as radical as that of Saul of Tarsus are continually occurring. A godless, profligate, hardened man, whose life has been given up to evil, and whose mind has scarcely ever been troubled about religion, is suddenly arrested by some truth of Christianity, subdued into thoughtfulness and penitence for sin. Those who yesterday heard him blaspheme, to-day hear him pray. The impure has become chaste, the unprincipled has become upright, the harsh speaks the truth, and the hard, grasping, selfish man becomes pitiful and benevolent; the sinner has become a saint; and between his old life and new there has come to be in a few hours "a great gulfix-ed." And the reality and thoroughness of the change are attested by a long subsequent life of humble holiness, consecrated service, patient endurance, and grateful love.

Writing to the Corinthian Christians, the apostle Paul speaks of "thieves, and covetous, drunkards, revellers, and extortioners," and says, "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." And there is scarcely a Christian pastor who could not speak of similar transformations in some members of his flock.

How are these to be accounted for? No other truths, no other books produce radical changes of spiritual character. Read to a man Plato, or Shakespere, or Milton, or Bacon, they affect him but little; read to him the New Testament, he becomes "a new creature in Christ Jesus." In the light of these phenomena, are we not justified in applying to the assaults of Christianity the wise words of a calm observer of its earlier phenomena, "Refrain from those men, and let them alone; for, if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."—Rev. Henry Allon, D. D.

The only way for a man to escape being found out is to pass for what he is. The only way to maintain a good character is to deserve it. It is easier to correct our faults than to conceal them.

IS IT PRESBYTERIAN.

Editor BRITISH AMERICAN PRESBYTERIAN.

Mr. Editor,—As I notice my last contribution in your columns I venture to continue my remarks on the Answers to Dissent. I have already gone over their arguments I now take up their apologies.

These are, in effect, "that congregations, by the finding of the Assembly, are not required to use Instruments of music in their worship, that the granting permission to such congregations as so desire to use them will be the cutting off of strife, and that the introduction of this kind of strife and confusion is not of the Assembly's doing, but has frequently been the subject of discussion in the Supreme Court." To these three points or statements I wish to draw attention—had the first been the action of a congregational Union, I could have understood it, but when issued as an ordinance of a Presbyterian Assembly I must say I am somewhat surprised. One of the objects thought to be attained by Presbyterian Church government is, not only that there be a uniformity of Doctrine in all our pulpits, but that there be such a uniformity of worship in all our churches, as that the members of the church shall, whatever church they may visit, or unite themselves to, find not only the same Gospel truth proclaimed, but the same mode of worship in use to which they had been accustomed. But this finding of the General Assembly fails to carry out this principle, and leaves the congregation to act as it did the Israelites when there was no king in the land, every one doing what seemed good in his own eyes. Our Church Courts are intended to rule the church, and when these give forth an uncertain sound, anarchy and confusion are the inevitable results. Suppose I, a resident of Toronto should require to reside in one of our country villages, where only one Presbyterian Congregation existed, and that congregation should have corrupted the service by the introduction of unauthorized machinery, am I as a true Presbyterian to violate my conscience by sanctioning such evil-worship by my presence. Am I thus to be deprived of the ordinances of God's House, because the Church Courts have tolerated what I deem a breach of the Second Commandment in our congregations. It is not Presbyterian! It is not ruling well the House of God! What I complain of here is not that they do not require congregations to use Instrumental Music, but that they tolerate it all. They should either have ordered its use, or stopped it at once. In a matter so deeply affecting the purity of worship there should have been no indifference, and however much the subject may appear to some to be a mere matter of debate and argument, the history of the church must satisfy every intelligent mind, that it is free from being so, but on the contrary involves mighty and important principles, which once snapped, open the door to all forms of error and superstition. This first apology has too much of the nature of Cain's when he said "am I my brother's keeper," too little of the spirit of Elijah's, when he said "I have been very jealous for the Lord God of Hosts" to be satisfactory. The second is equally so.

The assertion that by declining to Legislate upon the subject at all, is the best method of restoring peace to the church, is so absurd that I really must suppose the drawers up of these Answers, as blushing whilst making it, than the opening of the door to disputations in congregations can be the means of renewing a cause of strife from the church I fail to see, unless by the Church is meant the General Assembly alone, and, not to speak of the cowardice evinced, by thus fearing to grapple with a difficulty; what are we to think of the abnegation of duty involved in refusing to seek the peace of Jerusalem by firmly resisting all dangerous innovation; had the evil been boldly met on its first appearance in the body, by decisive action, even as would be the case of heresy in doctrine, the plague would have been stayed; but I need not remind you Sir how utterly this gallico policy has failed to promote the peace of the Church. Montreal, Toronto, London, Port Elgyn, and other places have already been made the scene of strife and confusion by it. Congregations are divided, distrust of the future created, lack of zeal for the promotion of the objects of the church engendered. Every where weakness and apathy appearing—many looking forward to a separation from that church, which they fondly believed to be the purest representative of the Apostolic model—truly "they have healed the hurt of my people slightly, saying Peace, Peace, when there is no Peace." I admit Mr. Editor that their third analogy "that the Assembly did not introduce the matter" is true, but where the legislation of that venerable body to be confined to such matters has had their inception in that Court—her legislation would be small, as I understand the constitution thereof, it is a Court of Appeal, and Revision, and final judgment and as such should have decided. And the fact that the subject was not new to the Supreme Court but had frequently been before it, instead of forming any excuse for neglect of final action, only renders it the more inexcusable. Previous decisions form a good precedent in settling cases before Courts of Law, and there was no lack of precedents for at once deciding this case before the General Assembly, but I must stop.

Such Mr. Editor are the apologies of the organists for a proceeding, which has led to the question put by many Was it Presbyterian?

Sabbath School Teacher.

LESSON XIX.

May 11, 1873.

THE REPORT FROM EGYPT.

Gen. xlii. 29-38.

COMMIT TO MEMORY VERSES 35, 36.

PARALLEL PASSAGES.—Rom. xii. 17, 20, 21; Ps. liii. 5.

With vs. 29, 30, read Prov. xxii. 5, and xviii. 19; with v. 31-38, Matt. vii. 2; with v. 34, Ps. ix. 12; with v. 35, ch. xliii. 21; with v. 36, Ps. xxxiv. 19; with v. 37, ch. xliii. 9; with v. 38, Rom. viii. 38.

CENTRAL TRUTH.—The way of transgressors is hard (Prov. xliii. 16).

INTRODUCTION.—Famine in Canaan (v. 1), Jacob's sons helpless—get advice from Jacob (v. 2), and go to Egypt for corn—all but Benjamin (v. 4), the only child of Rachel left.

Unconsciously the brothers fulfil Joseph's dreams (v. 6). He knew them; they did not know him. Twenty years would not change ten men fully grown, as they would a lad. They in the garb in which he saw them last; he, with shaven head, and beard, Egyptian dress, and studied Egyptian speech (v. 12), and still more, never expected to be there, is not recognized.

He proceeds to test them, find out how Benjamin is treated by them, and to recall to them the wrong they had done him, under color of a charge—spies—so that he can imprison them. They are completely in his power. What was a dream is now a reality. He learns regarding his father and Benjamin, and after three days' confinement sends them away with food, keeping Simeon as a hostage for their return with Benjamin. Possibly he remembered him as particularly hard upon him (see ch. xli. 5). They did not accept his proposal to send back one (v. 16).

His object was served: they remembered their sin (v. 21), and owned it to one another, in his presence: Reuben acts as an outside conscience (v. 22). Joseph hears; is moved; binds Simeon; is rough in manner, but most kind in meaning (v. 25, 27, 28).

So God often does with men. He seems to wound when he is healing; and his mercies sometimes perplex us.

They return to their father; and we can witness the interview, as it were, in this simple history. We know the facts already, and we can now remark whatever is worthy of notice in their report, and the family council that followed.

I. THEY TELL THE TRUTH.—They had been reminded of the sin regarding Joseph, and had connected their present trouble with it, as retribution; and they tell the trouble to Jacob. He had been their adviser when they were lacking in vain in each others' faces, and did not know what to do.

Yet they do not put in every minute point; for example, they omit the offer to send one for Benjamin. Yet they probably declined that for this, among other reasons, that the shock of one returning would have been dreadful to their aged father. Omission is not error, remember. And they mention Joseph's suggestion that if proved true men they might "traffic in the land." But the historian omits that, in his account of the interview. Yet no one doubts that he tells the truth, or quarrels with the consistency of the two accounts. But many objections to Scripture, as in the Gospels, for example, are founded exactly on such omissions.

II. JOSEPH APPEARS WELL IN THEIR REPORT, as ruler of Egypt.—He had a store of corn, for the Egyptians. It was humane to sell to others; but for their own food, not for trade. He sees the foreigners himself, and gives a "permit" to buy. He is in their eyes the "lord of the land"—he is vigilant. They came from a quarter whence Egypt had suffered; spies were commonly sent before an invasion (Numb. xxi. 32; Josh. ii. 1). He uses precautions becoming the lord of the land; acts in character; does not wish them to recognize him, for the present.

III. HE APPEARS WELL ALSO, AS WE CAN SEE HIM, as the son of Jacob. He had good cause to be angry with them. It is impossible to say how far this just anger moved him at first.

He had good cause to suspect, when the ten are there without Benjamin, "Have they made away with him also?" He is naturally concerned about his own brother. His charge—"spies"—though feigned, yet awakens conscience to their real guilt, and though they can indignantly deny this, they lack courage, because they do know of a great crime (and it had to do with Egypt), of which they do not suppose he is aware.

He could not take money from his own family; yet to have declined it, or openly returned it, would have raised surprise, and enquiry. The plan adopted kept alive concern, and made them think (v. 35). To arouse thought it is hard—to be made to think, needful to all good. See Isa. i. 8. He does not put Reuben in prison. Reuben meant well. He puts the next in age.

IV. But most of all God's controlling hand appears in all this. (a) Joseph hears the confession of their remorse for selling him, when they did not know that he understood them. "an interpreter" (v. 3) was employed.

(b) It was fitted to deepen remorse that they must say to Joseph and then to their father, "Our sin is not." How—they know too well.

(c) Still more must they feel when Jacob, old, impatient, stunned in his grief, (needing to say something) cries out, "Mo have ye bereaved." It was true as to Joseph. Perhaps he had begun to suspect it. In the same hasty way he says (v. 38), "My son shall not go down with you." Indeed in excitement. All men are inclined to be hasty; Reuben, with less guilt on his conscience, dares more than the rest. He will go and be responsible, even with his

sons, for Benjamin's return, a strong rather than a satisfying proposal, for obvious reasons.

(d) But it is darkest with Jacob before daylight. It is his extremity; God's opportunity. He is preparing plenty for the family; and he is preparing them for it.

From all this a teacher may bring many lessons, such as these.

(a) The terror of an evil conscience. Why did they look in each other's faces at the first? "Thou art corn." Ah! yes, but "in Egypt!" Joseph was sold there! And so when charged with another thing altogether, conscience brings, through twenty years, the sin against Joseph.

(b) The certainty of God's purpose. Joseph dreamed—Pharaoh dreamed—because certain events were to come. Long delay, but they do come. Yet men did not mean to bring them about. Nor did they feel constrained. They were acting freely. God is taking his way of feeding Jacob's family, teaching them, even leading Joseph to a higher level.

(c) The reading of all this should awaken us.

We have one "not ashamed to call us brethren." How are we treating him? If not believing him, "we are verily guilty concerning our brother." We reject him. "Be sure your sin will find you out." Numb. xxxii. 23. It must be mourned for here, or for ever. But if the Lord is showing us our sin, even by painful ways, let us be thankful. It is a sign of good to us. Let us confess our sin. "He is faithful," &c. 1 John. i. 9.

ILLUSTRATION.

The abundant supply of grain and other produce gave great advantages to Egypt, in the abundance of the necessities of life, and the profits of the surplus, for Egypt was a granary, where from the earliest times, all people felt sure of finding a plentiful store of corn. The right of exportation, and the sale of superfluous product belonged exclusively to the government; which did not interfere with the peasants regarding the nature of the produce they cultivated.—Wilkinson (Condensed), vol. 11. p. 3.

TESTIMONY FOR CHRISTIANITY.

Newton was a Christian! Newton, whose mind burst forth from the fetters fastened by nature upon our finite conceptions—Newton, whose science was truth, and the foundation of whose knowledge it was philosophy—not those visionary and arrogant presumptions which too often usurp its name, but philosophy resting upon the basis of mathematics, which, like figures, cannot lie—Newton, who carried the law and rule to the utmost barriers of creation, and explored the principles by which all created matter exists and is held together.

But this extraordinary man, in the mighty reach of his mind, overlooked, perhaps, the error which a minutest investigation of the created things of the earth might have taught him.—What shall then be said of the great Mr. Boyle, who looked into the organic structure of all matter, even to the inanimate substances which the foot treads upon? Such a man may have been qualified to look up through nature to nature's God. Yet the result of all his contemplations was the most confirmed and fervent belief in all which the atheist holds in contempt, as despicable and drivelling superstition.

But this error might, perhaps, arise from a want of due attention to the foundations of human judgment, and the structure of that understanding which God has given us for the investigation of truth. Let that question be answered by Mr. Locke, who, to the highest pitch of adoration and devotion, was a Christian—Mr. Locke, whose office was to detect the errors of thinking, by going up to the very fountains of thought, and to direct into the proper track of reasoning the delirious mind of man, by showing him its whole process, from the first perceptions of sense to the last conclusions of ratiocination: putting a rein upon false opinion, by practical rules for the conduct of human judgment.

But these men, it may be said, were only deep thinkers, and lived in their closets, unaccustomed to the traffic of the world, and to the laws which practically regulate mankind. Gentlemen! in the place where we now sit to administer the justice of this great country, the never-to-be forgotten Matthew Hale presided; whose faith in Christianity is an exalted commentary upon its truth and reason, and whose life was a glorious example of its fruits; whose justice, drawn from the pure fountains of the Christian dispensation, will be, in all ages, a subject of the highest reverence and admiration.

But it is said that the Christian fable is but the tale of the more ancient superstitions of the world, and may be easily detected by a proper understanding of the mythologies of the heathen. Did Milton understand those mythologies? No. They were the subject of his immortal song, and though shut out from all recurrence to them, he poured forth from the stores of a memory rich with all that man ever knew, and laid them in their order as the illustration of real and exalted faith, the unquestionable source of that fervid genius which has cast a kind of shade upon all the other works of man.

"He passed the bounds of flaming space, Where two angels tremble while they gaze. He saw, till blasted with excess of light, He closed his eyes in endless night."

But it was the light of the body only that was extinguished; "the celestial light shone inward and qualified him to justify the ways of God to man."

Thus you find all that is great, or wise, or splendid, or illustrious, amongst created beings; all the minds gifted beyond ordinary nature, if not inspired by its Universal Author for the advancement and dignity of the world, though divided by distant ages, and by clashing opinions, yet pointing, as it were, in one sublime chorus to celebrate the truths of Christianity, and lay upon its holy altars the never-fading offerings of their immortal wisdom.—Lord Krishna.

Our Young Folks.

A DREAM FULFILLED.

Dora was a dreamer. She liked nothing better than sitting by the fire with little to do but to think. She would sit with folded hands, looking into the blaze, and thinking of many strange fancies for hours together, if she were not disturbed. Those who spoke to her then would sometimes smile at the absent look in her eyes, and the vague answers which she gave to simple questions. The fact was that, when she was dreaming, it was difficult to recall her thoughts, and fix them upon the commonplace subjects to which the questions referred. The consequence was that some very absurd things were occasionally uttered.

"Dora, what is the time?" asked her mother once.

"A blue mountain lake," replied Dora dreamily.

Of course there was a merry laugh at Dora's expense, which brought the color to her cheeks, and caused her to put away her dreams for that day. But she loved them too well to deprive herself of them for long together. Indeed they were constantly in her thoughts. The first thing in the morning, as soon as she was awake she commenced her castle-building. All the day her fancies were not far from her. When she was at work, her mind was roaming far and wide; and you will not be surprised to learn that often her work was not as well done as it should have been. When she went to bed at night, she often lay thinking instead of going to sleep, which would have been the more sensible way.

And yet her thoughts were good ones. She was all the time dreaming, not of her own pleasure, but of what she might do for others. The only thing was that she lost much time and was no nearer to the accomplishment of the good that she wished to do. But Dora had a cousin, who came to visit her just at the time when her coming was of very great service. She did not laugh at Dora nor call her names as her brothers did. But she quietly watched her, and noticed all that she said and did until she understood what was passing in the dreamer's mind. And then she spoke to her.

"Dora, dear, are they very happy thoughts which you have when you are so quiet?"

"Yes; they make me happy."

"But you do not mean to be always content with dreaming, do you?"

"No. I hope some day my dreams will be realities."

But if they are, you will have to do much of it yourself, and at present you do not seem to have begun to accomplish what you wish."

"But can I begin, Mary?" asked Dora, wistfully, "I should be so thankful if there were any way, but I see none."

"There is only one way, Dora. It is the only way known to me by which we can accomplish any of the works which we long to do—it is to do faithfully, and conscientiously the duty that lies nearest to us."

"But I do not see how that can help me," said Dora.

"It will do so, nevertheless, dear. But will you tell me your secret?"

Dora blushed. She did not like to talk about the things that were so frequently in her thoughts. She had never told anyone, partly because she was afraid of being laughed at, and partly because she liked to keep her own secrets. But she knew that her cousin would not laugh at her, though she might think her very ambitious and even presumptuous.

"Do not tell me if you would much rather not, dear," said Mary, seeing that she hesitated.

"Yes, I will tell you," said Dora; "and then perhaps you can advise me what to do. Ever since I went to the seaside with mother, I have thought of a good work which I should like to do, and which I will do if ever I am rich. You know we went into Wales, and saw the glorious mountains and lakes, and waterfalls, as well as the beautiful sea. I was not well when I went, but I got well almost directly I arrived. I think it was partly the sea-air, and I am sure it was partly the beauty of the place that did me good; and I wished I could take every invalid whom I knew to the same place, and then I sat and thought how tenderly I would nurse them, and what nice things I would provide for them, and how delightful it would be to see the color come into their faces, and the brightness to their eyes, and know that they were almost certain to recover. That is what I think of still. In my thoughts I can see the place, with shady glens, and happy people resting in them. I can see them round my table, too, and sometimes I can almost hear them singing hymns in the evening. O Mary! it is lovely, lovely! I feel as if I would almost give my life to have it come true. Do you think God will let me do it some day? Or is it wrong of me to think so much about it?"

"I do not think it is wrong, dear," said Mary gently. "I cannot, of course, tell whether God will let you do it. I hope He may, if it would be a good thing. But I am sure it is not right of you to do nothing but dream, and as long as you can content yourself with that you will be as far as over from what you wish."

"Tell me what to do, Mary."

"I have told you already. Do as well as you can every duty which God sends you. Tell Him what you wish, and ask His blessing upon it. Then read books about nursing when you have the opportunity to do so, and when any people round about you are sick try to nurse them. By these means you will be prepared for the work which you hope to do in the future."

"Thank you, Mary, I will try to do as you say."

Years afterward, Dora remembered this conversation with gratitude. There came a day of great joy to her. She had by this time not only read, but written several books about the best ways of nursing sick people, and the doctors said that she herself was a very good nurse, and that if any one could bring those who were ill back to life again it would be Dora. That was because she always prayed for her patients,

and all because by hard work and unwearying study she had made herself thoroughly efficient.

It was in consequence of this that several ladies and gentlemen gladly gave their money to help Dora establish just the home in just the place of which she had often dreamed. So it all came true; only Dora felt even more happy and thankful than in her girlhood's days she knew how to feel.

I have told you this story in case any of you should be dreamers. Our day-dreams are not always of the right kind, and they are not always fulfilled. But when they are, it is certainly because we ask God's blessing upon them, and then conscientiously and patiently do the duties that lie the nearest to us, for if we use the opportunity we have, God will give us others, and help us to perform even greater works.—London Christian World.

AFTER THE STORM.

"Arthur, take this letter to your mother, and here is your week's pay. You have a good mother," added Mr. Powell, looking intently into the lad's face as he took the message with a polite "Thank you, sir."

"DEAR MAMAM:—We are sorry to return your son Arthur with this; but repeatedly articles, and occasionally money, have been missed from the store. No one but he could have taken them. It is very trying, we assure you, to have such an issue forced upon us, for we had supposed him incapable of any sort of dishonesty."

Respectfully,

R. POWELL & CO

Mrs. Howard perused the note, and then, without looking up from her sewing, gently bade her boy remove and thoroughly dry his overcoat, whitened by the driving snow. She could not just then look upon that young joyous face. He should not know a breath of this foul suspicion, but should go to his pillow, unconscious of the stain upon his good name. In the morning she would visit the firm.

While Arthur slept, his mother passed the anxious hours in alternate watchings by his bedside and prayers at her own. The restraint which she had placed upon herself was now removed.

Toward daylight the storm subsided, and the morning dawned on a fair day.

The calm comforted her, and when Arthur rose from the breakfast-table, she said cheerfully—

"I am going out this morning, dear, and you must remain at home. Be a good mother to brother and sister, and if any work comes in, remember carefully all particulars; but first run out and sweep me a clean crossing through the fresh snow."

Quickly wrapping herself, she proceeded to the gate. She stood resting against it and gazed on the pure scene—the trees, the hedges, the roofs of buildings, every nook and crevice piled up with glistening snow. But purer than all was her son Arthur, in her eyes the fairest feature of the picture. His clear eye was "not that of a thief!" and the mother's face beamed upon him with confiding love.

At this moment Mr. Powell came toward mother and son.

Mrs. Howard received him as calmly as she had his letter, bidding Arthur run over to Mrs. Ames, to "Old John's," and to one or two other children's homes and sweep off their paths.

Mr. Powell was full of regrets and apologies for the note sent on the previous evening. Accidentally the real culprit had been discovered and Arthur fully cleared.

"The firm wish him back. They will increase his wages, give him every opportunity for improvement; in short, they will atone, if possible, for the cruel wrong so hastily done."

Mrs. Howard replied: "On one and only one condition can he return, and that is, that neither he nor any of the clerks in your employ learn one word of this affair. I would not have him suffer the knowledge of this suspicion for worlds. I would not have his self-respect injured."

The next morning found Arthur in his accustomed place, and the pleasure with which he that evening communicated to his mother his delight and astonishment at a sudden increase of salary was without a shadow.

Years after, the firm proposed receiving Arthur into it, and in response to his glad thanks Mr. Powell placed his hand on his shoulder, and said:

"No thank, my boy. Thank your mother. Only on the shining shore can you know her worth."—Caroline Kimball.

BOYS, READ AND HEED THIS!

Many people seem to forget that character grows; that it is not something to put on, ready made, with womanhood or manhood; but, day by day, here a little and there a little, grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy? Let us see the way in which a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is late at breakfast, and late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, he they ever so small, and then excuses himself by saying, "I forgot! I didn't think!" will never be a reliable man. And the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kindly man—a gentleman.

Every parent is like a looking-glass for his children to dress themselves by. Therefore parents should take care to keep the glass bright and clear, and not dull and spotted, as their good example is a rich inheritance for the rising generation.

KEEP UP FAMILY ATTACHMENTS.

One of the saddest things about a large family who have lived happily together for years under the old roof-tree, is the scattering to distant homes, which takes place as they grow up, one by one, to years of maturity. It is often the case that, in the cares and bustle of business, letters grow more and more infrequent, and finally brothers and sisters will sometimes entirely lose sight of each other. These kindred ties are much too sacred to be thus lightly severed. It takes such a little while to write a letter, and the expense is so trifling, that there can hardly be an excuse for the neglect.

A loving family circle, thus widely severed, is a place where each one should be kept informed of each other's welfare. The two most remote, on the first of each month, write a part of a page on a large sheet containing the principal news of the month, and this is sealed and forwarded to the family next in order. Some member of the household adds a little contribution, and sends it on to the next, and so on till the circle is complete. Thus the family circle goes its rounds twelve times a year, and each one is kept well informed of the joys, sorrows, pains, and pursuits of the others. Family gatherings are frequent in such households, and the old home attachments never grow cold.

Sons in particular away from home are apt to grow neglectful of letter writing. Oh, if they knew how many heartaches such neglect often causes to the loving breast that pillowed their tired heads in childhood, they would not be so thoughtless. If they knew the joy that a letter brought, and could see how its lightest words were dwelt over, and talked over by the inside, they would not be so sparing of time messages. And let some of us send in arrears in this particular.—Star in the West.

HOW TO EAT WISELY.

The great sources of mischief from eating are three: Quantity, Frequency, Rapidity; and from these come the horrible dyspepsias which make of human life a burden, a torture, a living death.

Rapidity.—By eating fast, the stomach, like a bottle being filled through a funnel, is full and overflowing before we know it. But the most important reason is, the food is swallowed before time has been allowed to divide it in sufficiently small pieces with the teeth; for, like ice in a tumbler of water, the smaller the bits are, the sooner are they dissolved. It has been seen with the naked eye that if solid food is cut up in pieces small as half a pea, it digests almost as soon, without being chewed at all, as if it had been well masticated. The best plan, therefore, is for all persons to thus comminute their food; for even if it is well chewed, the comminution is no injury while it is of very great importance in case of hurry, forgetfulness, or bad teeth. Cheerful conversation prevents rapid eating.

Frequency.—It requires about five hours for a common meal to be dissolved and pass out of the stomach, during which time this organ is incessantly at work, when it must have repose, as any other muscle or set of muscles, after such a length of effort. Hence persons should not eat within less than a five hours' interval. The heart itself is at rest more than one-third of its time. The brain perishes without repose. Never force food on the stomach.

All are tired when night comes; every muscle of the body is weary and looks to the bed; but just as we lie down to rest every part of the body, if we, by a hearty meal, give the stomach five hours' work, which, in its weak state, requires a much longer time to perform than at an earlier hour of the day, it is like imposing upon a servant a full day's labor just at the close of a hard day's work; hence the unwisdom of eating heartily late in the day or evening; and no wonder it has cost many a man his life. Always breakfast before work or exercise.

No laborers or active persons should eat an atom later than sundown, and then it should not be over half the midday meal. Persons of sedentary habits or who are at all ailing should take absolutely nothing for supper beyond a single piece of cold stale bread and butter, or a ship-biscuit, with a single cup of warm drink. Such a supper will always give better sleep and prepare for a heartier breakfast, with the advantage of having the exercise of the whole day to grind it up and extract its nutriment. Never eat without an inclination.

Quantity.—It is variety which tempts to excess; few will err as to quantity who will eat very slow. Take no more than a quarter of a pint of warm drink, with a piece of cold stale bread and butter, one kind of meat, and one vegetable, or one kind of fruit. This is the only safe rule of general application, and allows all to eat as much as they want.

Cold water at meals instantly arrests digestion, and so will much warm drink; hence a single teacup of drink, hot or cold, is sufficient for any meal.

For half an hour after eating sit erect, or walk in the open air. Avoid severe study or deep emotion soon after eating. Do not sit down to a meal under great grief or surprise, or mental excitement.—Hall's Journal of Health.

A moralist says: "Profanity never did any man the least good. No man is richer or happier or wiser for it. It commands no one to society; it is disgusting to the refined and abominable to the good."

The ancient city of Troy had but one gate. Go round and round the city, you would have found no other. If you wanted to get in, there was but one way. So to the golden city of heaven there is but one gate. Christ says, "I am the door." Christ is not known to the heathen; they have many doors to heaven. He then, who said, "I am the door," also said, "Preach my gospel to every creature."

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NOTES TO CORRESPONDENTS.

We are compelled from the crowded state of our columns to leave over a good many articles already in print. They will of course appear next week.

"A Presbyterian" received, and the business matter attended to. Be sure to notify any irregularity in delivery that it may be attended to at once.

"X. Y. Z."—We believe the Toronto subscriptions for the rebuilding of Knox College amount to \$30,000. Now then let us see what other places will do.

"J. S."—We are not in a position to state what are to be the duties of the proposed Mission Secretary, and it will be seen that Mr. Mackay of P. M. M. whose letter will be found in another column, is equally at sea. We shall be glad if any of our readers will supply the needed information.

British American Presbyterian

FRIDAY, MAY 2, 1873.

TOPICS OF THE WEEK.

The Pope has disappointed both hopes and fears in not dying as was anticipated. It is said he is again in his usual state of good health.

The Indian troubles on the other side are not yet settled. There does not appear to be any grounds for thinking that trouble is likely to arise from the same source in our North-west territories.

The English law officers have declared that the New Brunswick School Law, about which so much ado has been made, is quite constitutional, and cannot therefore be vetoed either by the Governor General nor the Queen on any merely legal grounds.

The political struggle at Ottawa goes on with no marked results for either side. It is becoming increasingly evident that the Ministry is not going to be turned out during the present Session, unless, indeed, the revelations exposed through the Huntington Committee should be specially damaging.

The excitement in Scotland over the election of the different School Boards has nearly subsided. The elections are all over and the different officials are setting to work.

October 26, 1855—About the complaint given in by Henrie Cunningham doctor in the school, the session thinks merit that all

the youth in the town be caused com to the school to be tenched, and that six as are pair shall be furnished upon the common expense."

The second from the Synodical records of the diocese of St. Andrews. "Forgound, August 14, 1611.—The skole entertained, and for the better provision of it there is ordained, that ilk pleuch in the parochie shall pay to the skolemaister xijs nijd, and ilk bairn of the parochie sal pay vis viijd in the quarter. Strangers that are of ano uthor parochie shall pay xx or xxxs as the maister can procur. As it is agreed in uthor congregations."

With all the talk, however, about religious instruction in the Scottish Parish Schools, it appears that according to the reports of Government Inspectors both in the Highlands and Lowlands, the ignorance among the children of the merest elements of Bible knowledge is at present fearfully manifest. In the great majority of cases the scholars can repeat the answers to the questions in the Shorter Catechism but have not the glimmer of an idea of what is meant by them, and know almost nothing of the contents of the Bible.

PRESBYTERIAN ASSEMBLY AT BALTIMORE.

The General Assembly of the Presbyterian Church of the United States meets at Baltimore on the fifteenth of this month. It promises to be one of more than usual interest. As on former occasions there will be a full daily report given in the General Assembly Journal, which will be supplied for the whole period by Messrs. John W. Dry & Co., Box 2330, New York, post-paid to all subscribers in the States for one dollar in advance.

Contributors and Correspondents.

MISSIONS OF THE CANADA PRESBYTERIAN CHURCH.

DEAR SIR,—I have read your article headed as above with pleasure, and yet with a feeling of shame, to find that the Presbyterians are at the very bottom of the list of contributors, although almost at the head of it in numbers. Although in our part of the Dominion we know that the New Connexion Methodists raise the amount stated by sending their children begging from door to door, (a course which I would not wish to see followed by Presbyterians,) still it is shameful that our Church should be so far behind in her contributions for missions. It is true that it is hard to get money when information about the different missions is supplied so sparingly, but I do not think that scant information is the only reason or the main one for small contributions.

we would overtake the amount of missionary work we should as a Church. Our Home and Foreign Mission Committees might have less to do, but the work would go on. There might be no large fund at Toronto to draw on, but there would be treasurers and treasuries all over the Dominion, watching the progress of the good work with an interested eye.

It is said of one of our most successful banking institutions that the managers' forte is in looking after details, and I believe the details of our missionary operations would and could be much better looked after under some arrangement like that proposed, and success I doubt not would result.

I am aware that there would be disadvantage attending such a thorough change but I believe the advantages would preponderate. The interest that attaches to the "child's own garden" or to one's "pet scheme" would be brought to bear on our mission schemes, and money and laborers would be much more easily got and much more plentiful.

We are afraid our correspondent's scheme would not work well, and if carried out would be altogether un- Presbyterian; but we gladly give the letter a place in our columns, on our settled principle of affording a hearing to all sides.—E. B. A. P.]

PRESBYTERIAN UNION.

DEAR SIR,—There are some who think that controversy on religious subjects does no good, and ought, therefore, to be avoided. It is, no doubt, true that there have been often controversies about trifles, and there have been also controversies about matters of great moment, that have been conducted in such a manner and spirit as to have done, probably more harm than good.

While we are willing to allow all this, we are, however, bold to affirm that religious controversy, when conducted in a right spirit, with proper ends in view, has been, and still is, a most important means of tendency to promote a healthfulness in the religious world. A thunder-storm in the air, and an agitation in the ocean, are not more necessary in the natural world to promote salubrity and drive away noxious influences, than a controversial agitation in eliciting truth, dispelling error and tending to separate the healthful from the pernicious. What would tend more to the elimination of error among the adherents of Rome than a properly conducted discussion in that church of some of the more vital doctrines of Christianity? Is not the stagnation of controversy on these points an occasion of great spiritual corruption and miasma? And even among Presbyterian churches we are vorily persuaded that a most important step towards a healthful and consistent union will be in connection with a rightly conducted controversy or discussion about those matters that form, at present, barriers between them and keep them partially, or entirely alienated from one another.

Yours, &c. RUSTICUS.

GLENGARY.

DEAR SIR,—For some time back two or three individuals have been carrying on a correspondence in your valuable paper on the subject of a Mission for Glengary.

My estimable friend and co-Presbyter, the Rev. Nathaniel Paterson, of Martintown, has been one of these. With great reluctance I feel constrained to say that the interests of Protestantism would have been better served had this correspondence not met the eye of any; inasmuch as Popery is fully alive to all it sees, and hears, and reads, of our doings, and workings as Protestants, so that whenever any zealous, but incautious individuals of our number proclaim an attack on it with a flourish of trumpets, it draws its chains more closely around its deluded victims. Already the Romanists in this quarter have taken warning, and what is the result? It is just this—that a people comparatively inaccessible before are still more so now. And we who are among them are left to deplore the result.

Ever since I have been settled here, two years ago, I have been trying to do all that I could, both to enlighten Protestants on the subject of Popery, and to gain access to Roman Catholics, leaving results in the hands of God, and I have much reason to believe that my labours have not been altogether in vain in the Lord. Roman Catholics often come to hear in church on Sabbath, and scarcely a week passes without a visit from one or more at the Manse, to whom I have invariably spoken about their spiritual state and danger as sinners, and the great reality of eternity. This I believe they would not have courage to do, if the priest and chapel were near. Our distance from them renders it much easier for them to go and come without being detected. Not long ago I admitted a French Canadian into Christian fellowship, after dealing faithfully with him, and obtaining from him a full recantation of the errors of Popery. After wards I baptized an infant child of his. I am reluctantly compelled to make these statements to show the christian public the utter groundlessness of that sweeping charge brought against myself and the other ministers of these townships, together with their congregations, by my dear friend Mr. Paterson, in your issue of the 7th inst. I very much like the sweet Psalmist of Israel, when he said "all men are liars." I have the greatest regard for Mr. Paterson, as a gentleman, and as a faithful minister of Christ, and I am sure on reflection he will be sorry for what he said. No doubt there are ministers and congregations in Glengary who do but very little for the conversion of poor Romanists. But this cannot in justice be said in reference to all.

The Roman Catholics of Glengary, who number about nine thousand souls, have indeed till very lately been comparatively neglected, and now the best way to reach them is a question for serious consideration, which can be answered satisfactorily only by those who know the Highland character in all its phases, and who have had some experience in dealing with Romanists. And their opinion, so far as I am aware, is—that no missionary at present would be of any use, unless he would act as Colporteur. Now we have two excellent Colporteurs already in the field, supported by the B. & F. Bible Society who are doing a good work, and who, as the Agent of the Society told me not long ago, might be furnished by us with suitable tracts, for distribution among Papists, and directed also as to the movement among them. We have formed lately an Auxiliary Book and Tract Society at Kirkhill, with this object chiefly in view, and we would welcome any addition to our stock of Tracts and Books, from any quarter through the P. O., or by Express. Thus we are endeavoring to sow the good seed, and we trust Mr. Paterson will follow our example.

I should like, however to see a Pastor settled over the small but spirited station at Alexandria. True there are only four or five families connected with our church in the village, and three or four more in the country, but there are four or five families in the village connected with the Kirk, and if they should see it to be their duty to fall in, the number would be increased. Perhaps in the course of time three or four families might fall in from neighboring congregations, who might find Alexandria nearer than the churches which they at present attend. I do not anticipate any accession to their numbers from Romanism, as the people are more closely watched there, more indeed, than in any other part of Glengary. This will appear from the efforts put forth by the Montreal students for the last two years, without any appreciable result. If the church cannot afford to pay a minister for Alexandria, it would be well to attach the station at Dalhousie Mills to it. The distance is only eleven miles. The congregation there numbers about thirty families. And the two together might raise \$400.00 towards the support of their minister. A minister of the right stamp settled over these congregations would be hailed with delight. Such a man would do far more good among Romanists at present than any

missionary could, however zealous. I trust some arrangement of this kind will be carried out by the Presbytery of Montreal, and the General Assembly at its first meeting.

I am, yours respectfully, W. Ross Kirkhill, 24th March, 1873.

MISSION SECRETARYSHIP.

DEAR SIR,—It is truly gratifying to the numerous readers of your excellent paper, to see your outspokenness, fairness and impartiality in dealing with all the practical questions that come before you, relating to the prosperity of our church.

The organ question has been very fully discussed in the columns of your paper. Those in favour of instrumental music in Divine worship were heard and those opposed to it, so that every reader of the B. A. P. is in a position to judge for himself which is right. Again, the subject of Collegiate education was for some time before the church, and very valuable suggestions were given by 'Index' in the various papers published by him on Presbyterian Wrongs; it is to be hoped that much good will result, and the friends of Knox College will be stirred up to their duty in securing buildings for it, that will be worthy of its name.

The attention of Presbyteries was recently called to the necessity and propriety of appointing a Mission Agent or Secretary for our church. Some have expressed themselves in its favour, and others consider it premature under the present circumstances. With the latter view your humble correspondent entirely agrees. Our church can ill-afford to pay \$2,000 or more as a salary to a Mission Agent, when so much money is needed to carry on more successfully and on a larger scale our missionary operations, and besides the duties devolving on such Agent have never been clearly defined by our Assembly, so that many are ignorant about the nature of his office. What would be expected of such an individual? Is it to write articles very frequently on Home and Foreign Mission Committees in their annual reports along with the Clerks of Presbyteries? other ministers, Foreign Missionaries and laymen can give all the information that is required on these topics, so that a Mission Agent for this work would be superfluous. Again, would he be required to visit all the congregations and mission stations of our church within a certain time and lecture to them on these topics? Missionary meetings are generally held in every congregation and mission station once a year, the ablest meetings in the Presbytery are often appointed to address such meetings and give the people all the information they can on the missions of the church, and besides every pastor is expected to preach on mission, at least once a year, so that a Mission Agent's services in this kind is altogether unnecessary and unexpedient. Even if he were to undertake such work, it is very doubtful if there would be an increase in the contributions to missions, that would pay his salary and travelling expenses, yet many feel that something should be done to get the members and adherents of our church to take more interest and give more largely to the schemes of the church, and how can this be accomplished? This question can be easily answered in this way, let efforts be made by ministers, missionaries, elders, members and adherents, to get our denominational paper circulated among all Presbyterian families, and through the columns of that paper let much information be given on the Home and Foreign Missions of our church and also of other churches. The BRITISH AMERICAN PRESBYTERIAN (is our church paper, it has already won golden opinions and proved itself worthy of support by every Presbyterian in the land. Let it be more widely circulated, enlarged in its size and contain more missionary news, and be more in its style and tone like the Interior an excellent Presbyterian paper published in Chicago, every number of which contains very interesting articles on missionary or religious subjects. Our church paper will then prove to be the best Mission Agent that could be appointed. It is to be feared that there may be thousands of Presbyterians in the Dominion who do not receive it as their family paper. This Mission Agent will only cost \$2 per annum to a family, and his travelling expenses will only be a few cents a year for which it will travel hundreds of miles to its place of destination, and give far more information on Missionary topics than a Mission Agent could give.

One of the greatest drawbacks in our church for many years has been that we had no weekly religious newspaper and there is no doubt that untold loss has accrued to our church by this want. Other denominations had always an advantage over us in this respect. For instance, a few years ago when I was engaged in a Baptist controversy, I felt then very much the want of a church paper. The Baptists then published in their organ all they could get to favour their exclusive views, but not a word on our side of the question, hundreds of Presbyterians might have read what was in their paper and by plausible remarks might be led to think that their views were correct. We

had no church paper then that would take a single sentence on our side of the question; the only thing I could do was to publish a pamphlet refuting their peculiar views, but notwithstanding, many who read what was in the paper never saw the pamphlet. But now we have a church paper and its columns are very serviceable in defending and maintaining our distinctive principles: even lately an article was seen in its columns on the above controversy. This is one great reason why our church paper should be widely circulated over the length and breadth of the Dominion. It has appeared in print more than once that every family in congregations of other denominations take their church paper. Where is the congregation in our church of which that may be said? Again, our paper will prove a very useful agent for increasing the contributions of our church, both for Home and Foreign purposes. Is it not a fact that those congregations who read most about our Missionary operations give more liberally to their support? I shall give an illustration of this. In Elmira, here there is the U. P. Church of North America opposite Knox, they both have the same number of families and attendance on Sabbath about the same. I look at the financial statements as found in the minutes of Assembly for 1870. The U. P. Church here gave on that year more than five times what ours gave to Foreign Missions. They have no Mission Agent, but almost all the families in that congregation get their church paper, so that every family may know nearly as much about their Home and Foreign Missions as the minister who preaches to them every Sabbath, and several times I have noticed some of them looking over their church paper in the P.O. while waiting for the rest of their mail, and if I call at their houses, I will be sure to see their denominational paper on the parlour table, sitting room or in some conspicuous place, showing the deep interest they take in their ecclesiastical news. That congregation, though not so wealthy as ours, pay more salary to their minister, and give more liberally to the schemes of the Church than ours. I attribute this in a large degree to their reading their church paper. I do believe if all the families of the Canada Presbyterian Church would take such interest in our church paper that instead of having one missionary in China we might have a score of them there. Our church is well able to support that number, and our Home Mission contributions might be increased in the same ratio. The great need of the Church, however, is the outpouring of the Spirit—a genuine revival of religion in all our families and congregations. This alone will dispose individuals and congregations to give according to their ability: to attain this we must use all the means within reach. The great command, "Go ye into all the world, and preach the gospel to every creature" is the charter of all our missions. Let our parishes and congregations get the idea burning within them, that that command can be, and ought to be, and shall be fulfilled. Let the "whole world for Christ" become their motto, and every department of missionary effort will feel new life-blood infused in its veins.

Hoping under present circumstances that no mission agent or secretary will be appointed but those already in the field, viz: The BRITISH AMERICAN PRESBYTERIAN, along with the Home and Foreign Record.

I remain, yours sincerely,  
ALEXANDER MCKAY.

Elmira, Illinois, U. S., 30th April, 1873.

We are in receipt of a neatly printed Calendar for Session 1873-74 of the Presbyterian College, Montreal, which contains a good deal of interesting and useful information. Eight thousand copies have been printed, and a number will be distributed along with the Record for May. Friends of the College will be supplied on application to Professor MacVicar, L.L.D.

Referring to our report of the recent meeting in this city of parties connected with the Kirk opposed to union, the St. John (N. B.) Presbyterian Advocate remarks:—

"It will be seen that these resolutions are leveled even more directly against the principles of Union, than against the proposed terms. The supporters of the resolutions appear to be of the Rip Van Winkle school, and imagine that the old ecclesiastical organizations should just go on, as they now are or recently were, until the end of time. The opponents of Union seem not to have reflected that the Church of Scotland in Knox's time was far more different from the Church of Scotland of our day, than any church can be which may be formed by the Union of two or more bodies. Whatever may be the result of this opposition, it is evident that the parties to it have no sympathies with the formation of a British American Presbyterian Church."

UNIFORM LESSONS FOR 1873.

SECOND QUARTER		
Apr. 6. Israel.—The New Name	Gen. 32, 24-30	
13. The Dreams of Joseph	Gen. 37, 3-11	
20. Joseph sold	Gen. 37, 23-29	
27. The Lord with Joseph	Gen. 39, 1-21	
May 4. Joseph Exalted	Gen. 41, 27-49	
11. The Tower from Egypt	Gen. 42, 22-35	
18. Joseph makes his will (known Gen. 45, 1-8)		
25. Joseph sends for his Father	Gen. 45, 10-29	
June 1. Israel in Egypt	Gen. 46, 1-34	

PRESBYTERIAN UNION.

THE WORK OF THE JOINT COMMITTEE.

Instead of waiting for the official minutes of the late meeting of the Union Committee at St. John's, N. B., we reprint the following rather lengthy but able paper on the whole subject from the St. John's Presbyterian Advocate, and that the more willingly that it may be presumed to give a fair view of how the whole question is regarded among the brethren of the Lower Provinces.

The Advocate says:—

As our readers are sufficiently aware, there have already been two meetings of the Joint Committee composed of the Union Committees of the various Presbyterian Churches in British America. Both were held in Montreal, one in September 1870, the other in September 1871. Any person who reads through the minutes of these meetings cannot fail to be impressed with the fact that the prospect for union must have looked comparatively dark to the members of the Committee when they assembled for the first time, and with the equally prominent and far more encouraging fact that very rapid progress was the result of their deliberations on the subject of union, to which it was from the first acknowledged there was no obstacle on the ground of principle. When the Minutes of the Conference held during the past and present week in this city are compared with those of 1871, and more especially when the course pursued in the interval by the supreme courts of the two Churches of Ontario and Quebec is taken into consideration, it is difficult to understand in what quarter any serious obstacles to union can possibly arise. After all the great barriers have been successively and successfully surmounted it is almost inconceivable that serious danger is to be apprehended, or that any thing more than a little time, patience, friendly conference, and Christian forbearance is now needed to consummate a union so desirable in the interest, not of Presbyterianism alone, but of the cause of Christ in the provinces which will constitute the field of the United Church's operations.

We purpose giving a brief resume of the results of the late meeting of the Joint Committee, and in so doing we shall treat the subject logically rather than chronologically, that is, mention the various topics of discussion and point out the treatment each received without taking them up in the order in which they came before the Committee. This course is rendered necessary by the fact that in several instances diversities of view rendered it necessary to postpone decisions from one sederunt to another, and thus the business became somewhat mixed up.

As already intimated the conclusions arrived at by the Joint Committee in 1871 were submitted to the Supreme Courts of two of the negotiating Churches in June 1872. In point of fact they were submitted twice to the General Assembly of the Canada Presbyterian Church which passed upon them on both occasions, coming to a different finding each time. The Synods of the two Churches in the Maritime Provinces never passed upon the basis and accompanying resolutions of 1871 at all. The Conveners of the Committees of the two upper Province Churches having reported the deliverances of their Supreme Courts on the matter, it was announced that a preliminary Conference had been held by the members of these Committees at Montreal in December last in order that certain points affecting these Churches more particularly might be decided, if possible, before a general meeting of all the Committees should be summoned. This course was rendered necessary by the action of the General Assembly of the Canada Presbyterian Church which accepted the four articles of the basis, but passed, in addition, the following resolution:—

"That the four articles which have now been adopted separately, form the Basis of Union for the United Church. But, in view of the fact that many esteemed members of this Assembly desire a recognition of the Headship of Christ over His Church, it be an instruction to the Union Committee to endeavor to secure in some way such a deliverance as shall meet the views of all parties in this Church and report to next Assembly."

At the Montreal Conference the method adopted for securing the required deliverance was to consult the authoritative documents of both Churches in order to find what views they enunciated on the question. On the part of the Canada Presbyterian Church there were produced the questions and formula for ordination of ministers, elders and deacons; on the part of the Presbyterian Church of Canada in connection with the Church of Scotland, the Act of Independence, ordination questions and formula, and the formula for closing the sessions of Synod, the latter of which reads as follows:—

"In the name of the LORD JESUS CHRIST, the KING and ONLY HEAD of this Church, and in the name of this Synod, I dissolve this meeting, and appoint next annual meeting, &c., &c."

It was agreed by resolution at the Conference at Montreal to hand these authoritative documents over to the Committee of the Canada Presbyterian Church with the expressed hope that they would prove acceptable to the Supreme Court of that Church. The minutes of this Conference having been read at the meeting of the Joint Committee, they were ordered to be engrossed in its minutes, and the following resolution was unanimously adopted:—

"That this Committee, having heard and read the minutes of the Conference held at Montreal regarding this subject, does now express its satisfaction with the unanimity of sentiment which is exhibited in the documents produced at that Conference and read to this Committee."

"The members of the Canada Presbyterian Church committee were unanimous in accepting the recognition of the doctrine of the Headship, contained in the documents

above mentioned as satisfactory to themselves, and it is to be hoped, in the interests of union, that it will meet the views of those members of the General Assembly who are indicated in the resolution we have quoted.

Two other topics were discussed at the Montreal Conference, both of which were broached by the Union Committee of the Presbyterian Church of Canada in connection with the Church of Scotland. These were the questions of State grants to denominational institutions, and the mode of appointing Professors in Theological Colleges. It was agreed in the Conference to leave the latter over for the consideration of the Union Committee, which in turn resolved to leave the whole question in the hands of the General Assembly of the United Church, a course rendered necessary by the diversity of practice which exists amongst the Churches as at present constituted. The desire of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland was that the power of appointment, as with them at present, should be in the hands of the governing Boards of Colleges. In the other negotiating Churches the professors are elected by open vote in the supreme courts. A compromise discussed at some length was to put the power of nomination in the hands of governing Boards, leaving to the General Assembly the right to confirm or reject the appointment.

The question of State aid to denominational Colleges is one that may yet create some difficulty, in view of the very different conclusions on the subject arrived at last year in the supreme Courts of the two larger bodies. The resolution adopted in the General Assembly of the Canada Presbyterian Church is as follows:—

"That the Assembly instruct their Committee on Union, in bringing this resolution under the notice of the Committees of the negotiating Churches, and seeking their approval thereof, to inform them that this Church still adheres to its repeatedly expressed opposition to State grants for denominational Colleges in these Provinces, and further instruct their Committee to ascertain whether there is a definite prospect of harmonious action in the United Church in this matter."

This resolution was adopted by a majority of 73 to 4, and may therefore be taken as a very emphatic expression of opinion. The resolution adopted by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland is to the following effect:—

"As regards State grants for Denominational Colleges in these Provinces, as this is a matter of expediency, this Synod holds the opinion that there ought to be full liberty to accept or reject these as circumstances warrant."

The conclusion arrived at in the Montreal Conference was to the effect that this should be left an open question, and that it ought not to form any barrier to union. This finding was unanimously endorsed by the Union Committee, and it is to be hoped that the conclusion thus come to will be ratified by the supreme court of the Canada Presbyterian Church. Some compromise appears to be necessary here if the Union is to go on at all.

The most difficult problem to deal with throughout these Union negotiations has from the first been the College question, and there can be little doubt that, as all parties agree in affirming that there is no difference of principle between the Churches, the troubles which have arisen are largely sentimental in character and will all pass away in the course of a very short time. No church has declared or has any notion of declaring itself opposed to making provision for imparting even purely secular instruction to its youth. But while this is so, some have gone far further in this direction than others, and have created certain vested rights with which it is now very difficult to deal. Curiously enough, while in the early stages of the negotiations, Queen's College, Kingston, and Morin College, Quebec, were found to be the great stumbling blocks, the discussions on the College questions during the recent meeting of the Committee turned almost exclusively on Dalhousie College, Halifax, and the recently established Canada Presbyterian institution in Manitoba.

A particular form which the College question had assumed prior to the meeting of the Committee last week, and its present position will be readily understood from the various resolutions adopted respecting it. At the meeting of the Joint Committee in 1871 it was resolved:—

"That the negotiating Churches shall enter into union with the Theological and Literary institutions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College at Montreal, Morin College, and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist."

This resolution has been twice adopted by the General Assembly of the Canada Presbyterian Church, the first time with additions, the second time without; and therefore it may be regarded as the final deliverance and authoritative opinion of the Church on this vexed question. The Synods of the Churches in the Maritime Provinces have never passed upon the resolution above quoted at all, though in 1871 they adopted one quite as pronounced in favor of placing secular Collegiate education under the control of the Church, and will probably adopt this one also without much difficulty. The matter would probably, therefore, not have come before the Committee at all had it not been for the action taken by the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland. At its last meeting, in addition to adopting the above resolution it expressed its willingness that the United Church should not be required to elect Trustees of the Arts Department of Queen's and Morin Colleges, thinking thereby to remove any scruples which might be lurking in the minds of members of any of the other churches. The Committee of that Church, having been so in-

structed, requested the Joint Committee to make such an addition to the Collogo resolution as would include the proposed concession. They could not consent to make it include Queen's and Morin Colleges alone, however, and the moment it was made general it affected the position of Dalhousie College as well. The Church of the Lower Provinces has endowed two Chairs in the Arts Faculty of this College, and has, besides the patronage of these chairs, the right to elect two members of the governing Board, a right it is naturally unwilling to give up under existing circumstances. Similarly the Church of the Maritime Provinces has endowed one chair, appoints one Professor, and elects one of the Governors of the College. A compromise was effected after a good deal of discussion, by making the following addition to the resolution we have quoted above:—

"But the United Church shall not be required to elect Trustees for the Arts Department of any of the Colleges above named."

As Dalhousie College is not named in the resolution it remains in the same position as before, awaiting the action of the Church in the matter. After a good deal of discussion it was resolved not to introduce the same of the Canada Presbyterian College of Manitoba into the resolution, owing mainly to a difference of opinion on the subject among the delegates from that Church, some opposing it because the General Assembly had given no instructions to its Committee on the subject, and others because it was like taking an additional step towards the assertion of the principle that the Church, as such, should have nothing to do with secular training, a position which they were anxious to avoid even the appearance of assuming. Some time was also spent in discussing the manner in which the various Colleges of the United Church should be supported, and though no general plan of action was decided upon or recommended, much light was thrown on what promises to be one of the most intricate practical difficulties with which the United Church will have to deal. At present the Colleges of one Church are supported by subscription endowments, while the others depend for their revenue on the stated collections made throughout the body by order of the supreme courts. It was finally resolved to leave the matter over, and allow the various institutions to enter the union with their present means of support.

Another question which bids fair to create more trouble in the future than the small importance generally attached to it at present would indicate, is the disposition to be made of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland. This is a fund which has accrued from the settlement of the Clergy Reserve lands in the old Province of Canada; and as it belongs entirely to that branch of the Church, it has unlimited power to dispose of it as may seem best. It is unnecessary to go into the details of the scheme, but it was acknowledged by members of the Committee that many persons in the Church would feel strongly inclined to object to any disposition of the fund other than that for which it was originally intended. Of course on such a question it is not only desirable, but absolutely necessary to have unanimity; for any minority, however small, has certain vested and legal rights in a matter of this kind, and can cause endless trouble and pecuniary loss by resorting to litigation.

Acting under instructions from the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, the convener of the Committee of that Church, Dr. Snodgrass, moved for a change in the resolution of 1871 respecting modes of worship. That resolution was as follows:—

"That with regard to modes of worship, the practice presently followed by congregations in the matter of worship shall be allowed, and that further action in connection therewith be left to the legislation of the United Church."

The proposed amendment was to the effect that the last clause, "and that further action" &c., should be omitted. It was argued on the one hand that what remained was quite sufficient for the purpose while this appended clause had the appearance of inviting future legislation, and would therefore tend to arouse fears in certain quarters that the liberty of congregations would be interfered with. It was argued on the other that to change this motion now after it had been so long before the Churches would do more to create suspicion and arouse fears than leaving it alone could do. The latter view ultimately prevailed, and the motion was allowed to pass unamended as before. It would appear, from certain fears expressed in Committee, that the subject of instrumental music was the principal cause of the apprehensions felt. On this question an animosity in the United Church is no more to be looked for than unanimity in the individual negotiating Churches. The two Churches of Ontario and Quebec have both agreed to leave it an open question to be dealt with by congregations as they see fit; the Church of the Maritime Provinces tolerates instrumental music; and it was freely acknowledged in Committee that the adoption of this resolution by the Synod of the Presbyterian Church of the Lower Provinces would render it impossible to discipline congregations which were unanimous in favor of introducing organs.

The former resolution of the Joint Committee respecting rights of property belonging to individual congregations and corporate bodies entering into the Union was amended to read as follows:—

"That such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies, and at the same time not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue wholly or partially their corporate existence."

It was explained by Dr. Snodgrass, on whose motion the amendment was made, that the latter clause was intended to leave it open to the corporation of Queen's or any other College, if the necessity should

ever arise, to surrender its privileges wholly or partially, or become entirely defunct.

A committee was appointed in 1871 to devise some equitable plan for the establishment and future management of an efficient fund for aiding the Widows and Orphans of Ministers of the United Church, and also to employ an actuary to estimate the value of the funds already in existence in the separate Churches. This committee reported that the latter part of their work had been accomplished, and that it could now be determined how much each Church should raise before the union in order that they might unite on a footing equitable to all. As the sub-committee were not prepared to propose any general scheme, the Joint Committee adopted the following resolution, recommending:—

"That steps be taken at the first meeting of the General Assembly of the United Church for the equitable establishment and administration of an efficient fund for the benefit of the widows and orphans of ministers."

The only other question of great importance on which action was taken by the Joint Committee was that of Home and Foreign Missions. After some general discussion as to the comparative merits of Mission Boards and Presbyteries as instruments for carrying on such work, during which the necessity of making more use of district Synods and imparting to them something more than a mere nominal existence was generally admitted and insisted on, the committee adopted the resolution of 1871 in an amended form as follows:—

"This Committee does now express its confident expectation that the United Church will heartily take up and prosecute the Home and Foreign missionary and benevolent operations of the several churches, according to their respective claims, and that with regard to the practical work of the Church, and the prosecution of its schemes, whilst the General Assembly shall have the supervision and control of all the work of the Church, yet the Committee recommends that the United Church shall have due regard to such arrangements, through Synods and local committees, as shall tend most effectually to unite in Christian love and sympathy the several sections of the Church, and at the same time to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion and throughout the world."

The resolutions forming the doctrinal basis of union were read and re-adopted by the Committee, and again recommended by it to the favorable consideration of the supreme courts of the negotiating Churches. It was finally agreed that the finding of the Committee should consist of these four resolutions, and the resolutions respecting State grants, modes of worship, the College question, Widows' and Orphans' Fund, Rights of Property, Temporalities Fund, and Home and Foreign Missions, these to be embodied by a sub-committee in a single document to be presented to the several supreme courts. Other resolutions not here enumerated, such, for instance, as that on the Headship of Christ, not being intended to satisfy all, can be transmitted to the Church or Churches particularly interested in the Minutes of the Committee's proceedings.

We cannot close without a single remark on the unanimity which characterized all the Committee's actions, and the greatest credit is certainly due to its members not only for business talents of a high order, but also for the rarer qualities of tact, patience, and Christian forbearance, qualities so rare to render the movement ultimately successful.

ST. ANDREW'S CHURCH, TORONTO.

A largely attended Congregational meeting was held in this Church on the 25th of April, to consider the question of building a new church, involving also the important consideration of a proper and convenient site. The subject is one that has been before the congregation for some time back, and has given rise to much careful individual deliberation, which was abundantly manifested by the interest displayed. A considerable proportion of the assemblage was composed of ladies belonging to St. Andrew's Church, who recorded their votes on the resolutions submitted, representing their sittings. Mr. Isaac C. Gilmour was in the Chair; Mr. William Mitchell, secretary. The Chairman briefly stated the occasion of their assembling, and directed proceedings to the business before them.

It was moved by Mr. Michie, and seconded by Mr. Sutherland, "That the new church for the congregation of St. Andrew's Church be built on the property belonging to the congregation on the corner of King and Simcoe streets, and that the present site and church be sold when the new church is completed, and the proceeds to go towards the erection of the new church."

It was moved by Mr. George Keith, seconded by Mr. McMurphy, in amendment, "That whereas the church at present occupied by St. Andrew's congregation is inconvenient and inadequate to the proper accommodation thereof, be it therefore resolved to devote the proceeds of the present site and church of St. Andrew's for the building of said new church."

It was further moved by Mr. T. A. McLean, seconded by Mr. Carlisle, in amendment to the amendment,—"That in the opinion of this meeting it is desirable that the present church be put in a complete state of repair, pending the erection of a church on the Simcoe-street property, with a view to the formation of a second congregation."

The voting was by ballot, and the plan was adopted to take the vote on the amendments simultaneously. The vote stood: for the first amendment, 52; for the second, 55. The vote was then taken in the same manner on the resolution and the second amendment with the result, for the resolution, 216; for the amendment, 59.

It was moved by Mr. Mitchell to make the vote unanimous, to show that it was really the will of the congregation, which was carried with applause.

Mr. Fulton moved, seconded by Captain Perry, that a memorial from the congregation be presented to the Presbytery asking leave to sell the present Church.—Carried.

THE FRIENDSHIPS OF YOUNG GIRLS.

BY MRS. M. E. HANSTON.

A young girl's sentiment toward her dearest friend differs from every other phase of affection. It is not sisterly, because, however devoted, sisters are apt to have a certain clearness of sight as to each other's foibles, and a way of speaking their minds out plainly, which on other friendships would have the effect of a November frost on the lingering morning-glories. It is not like the love of a mother and daughter, which, sweet and tender and confidential as it is, has about it, at least, the reminiscence of authority and acquiescence. It is not tinged with the glow of passionate fervor that enters into a maiden's feeling to her lover and future husband; nor is it at all like the semi-adoring, semi-protecting fondness with which a sister regards her favorite brother. The two girl-friends meet on an equal plane, each sees the other's best qualities, and each is pardonably blind to the other's faults. Not having grown up in the same house, there is sufficient unfamiliarity about the acquaintance to make the joy of discovery possible, and to initiate now and then the sweet surprises of friendship. Pure, unselfish, loyal, spontaneous, this first burning of incense of the woman's heart at the shrine of uncalculating esteem is as the altar of rose among perfumes. Not a drop of bitter mingles in this cup of sweetness. Romantic? Of course, youth without romance, with no conception of the lofty, heroic, and beautiful, is leaden and not golden youth. Of such stuff the Becky Sharpes and Noah Claypoles of life are made, but never the large-souled, glorious specimens of humanity who find life's best work in living for others, and whose simple presence is welcome as the sunshine. It is from the bright, eager, romantic girl, full of impulses and dreams and fancies, scorning what over is mean, and loving whatever is noble, that the woman comes, by-and-by, who is the natural refuge of all who need sympathy or help.

What do the girls talk about? Clare and Sophie, for instance, eighteen, just out of school, full of plans and ambitions, deeming nothing impossible, so that it seems "worthy of their steel"—each believes in the other with a delicious confidence that you could not shake, even were you cruel enough to try. Each holds the other's secrets sacred, and keeps the prettiest souvenirs of pleasant times together. Clare's marked copy of Longfellow and Sophie's *Idylls of the King* are each doubly precious, because, on a summer day, under the trees, or on a winter evening, by the glow of a shaded lamp, they went over certain passages, and shared each other's enthusiasm. A pressed fern, a scarlet autumn-leaf, a dried forget-me-not, recalls hours that were full of paradise. Mamma, at the sewing-machine, looking from the window, and seeing the girls walking arm-in-arm, over the grass, wonders if their feet are dry, and sends out anxious messages as to shawls and shoes, which they receive sometimes impatiently, since such prosaic cares are interruptions in days which the poet well describes:

"In our hearts fair hope lay smiling, Sweet as air, and all beguiling, And there hung a mist of blue-bells on the slope and down the dell; And we talked of joy and splendor, That the years unborn would render, And the blackbirds helped us with the story, for they knew it well."

It is in school-days usually that girl-friendships are formed. Out of the sterile soil of mathematics and etymology spring flowers which bloom into beauty and fragrance. Take a class of twenty girls, and arrange them around a blackboard on Monday morning; let them all be personally unacquainted, and involve their minds in the contemplation of the most abstruse and puzzling questions; give them no time to get acquainted, and abbreviate every opportunity for talk—still, by some subtle law of affinity, congenial spirits will find each other out, and at a week's end the friendships of the circle will have been begun. Amy's blue eyes will be drawn to Mattie's black ones, and gentle, thoughtful Mary will see all that is admirable in mercurial, fun-loving Kate. Sometimes like chooses like; oftener, opposites are mutually attracted; but to go through school-life without one enthusiastic friendship is to miss one of the things which remain forever sweet in the memory. Some girls have troops of friends and dozens of admirers in their trains, anticipating the queasily way they are predestined to bear in society; but these do not get into the heart and life of friendship as those who love only one or two, content with cooler liking where the many are concerned. It is something, of course, to set the fashions, to have one's hair curled, so that ringlets or braids, puffs or pompadours, may rise or fall, in the school-room, as one decrees; to have one's aprons, and bows, and "style" regarded with approval, not to say envy. But these are pleasures that soon pall. It is far more satisfying to have one dear friend, who understands you, whether you speak or are silent, who watches for your coming, and is grieved when you go, who makes your triumphs her own, and prizes her own success because it delights you.

Yet the rarest gems of youthful friendships are not for the brow of the school-girl. It is after one is emancipated from academic restraints; when life is really entered upon, that there comes the time when a dear girl-friend is a solace and a comfort, such as only those can appreciate who have had the one and needed the other. For though to the superficial observer the gay girls who flash through our streets, in their bloom and brightness, like butterflies over beds of tulips, are the happiest of the happy, anybody who sees behind the scenes knows that young ladies have their times of sorrow and weariness, and their hours of feeling, as the child did who complained to her mother that the world was hollow, and her doll stuffed with sawdust. They leave school, where for every hour there was an allotted task,

where they felt that they were living earnestly and with a distinct aim, and find themselves at home, with few definite duties and plenty of time, and they cannot at once adjust themselves to the new outlook. There's

"A hankering after a life that you have never learned to know. A discontent with a life that is always thus and so."

And the very ease and irresponsibility of many a young girl's position in her father's house renders her sometimes unhappy and morbid. It is all very well to say that it should not be so. Many things should not be that, alas! are. The class in Sunday-school, the occasional visit to the poor, the daily unvarying round of small duties at home, satisfy some, but do not and cannot satisfy all. It is not that there is no work in the world either. Now, as in our Lord's day upon the earth, the fields are over white for the reaper, but the work and the workers are not always brought rightly together. There are plenty of modest, womanly girls, with no desire to step out of their proper sphere, who cannot help feeling that they are not living to much purpose, yet who do not know how to set about doing anything more than they are doing now. So there come moods of discouragement and depression, and they say in the house that Florence is cross, and wonder why she shuts herself up alone. On such a day how welcome the coming in of a friend, who will understand—Lucy, for instance, clear as light, as her name implies! No sitting in elegant state in the parlor for Floy and Lucy, but to the sweet retirement of her own chamber, our enquired young lady carries her treasure-trove. When one young girl admits another to the sanctuary of her room, it is a sign that they have passed the portals of acquaintance-ship, and entered into the temple of intimacy. It is not every one who is wanted or can be tolerated in the place which is so permeated with one's individuality as one's own room. In its delightful seclusion how many perplexities are unravelled, how much advice solicited and received, how many notes compared, experiences told, shy flutterings of hope blushing brought to view! What do they talk about? Rather, what do they not discuss that is maidenly and lovely, and interesting to their age and in their daily life!

Somebody remarks that, after all, these youthful friendships do not last. That depends—sometimes they do. Where there is community of taste and similarity of culture, and where life does not set their ways too far apart, there is no reason why the friendship of seventeen should not continue through life, and be staunch and steadfast when gray hairs adorn the brow. How beautiful such a love, gathering to itself, with the passing years, so many tender memories, so much sweetness of association, such mutual wealth of devotion and sacrifice! Sorrowing and rejoicing together, through changeable years, the friends, loyal through all vicissitudes, look forward with calm faith to the rest of the Father's house. For it is difficult to realize any conception of friendship strong enough to stand the wear and the stress of life that is not Christian friendship. The one bond that will not break, under any strain, is the bond of mutual love and trust to and in the common Master, who has said, "I have not called you servants, but friends."

But many of our youthful friendships are evanescent. When we try to remember why we loved such a one so enthusiastically years ago, we are puzzled. Meeting now, after the lapse of time—ten, fifteen, twenty years—the person who then seemed to us beautiful, inspiring and elegant, impresses us perhaps as fat, plain, and commonplace. "How altered!" we sigh, while mentally she may be pronouncing a similar verdict with regard to ourselves. We become indifferent where we were enraptured. We outgrow our friends. Our friends outgrow us, or we grow apart, we scarce know how. One who seemed to us large of soul in early days appears narrow, in the light of maturer experience. Our occupations change. One is busy with children, house, society, fashion, and lives in a whirl of excitement. Another, fast anchored in some quiet home, takes life so serenely that the years slip by and forget to write their lines on the quiet brow. Still another sees the night-side of life only, and shuts her eyes to the stars that shine through the darkest nights. It matters little, after all. Each period of life has its own appropriate duties, pleasures, and rewards, and whether we keep or lose our special friends, friendship is immortal.

TONING UP THE SYSTEM.

"The doctor prescribed it," explains the reason for these beer casks being left at the door across the way. "The doctor prescribed it," accounts for the frequent sending of baskets full of bottles to the dwelling just down the street. Some one is taken sick and soon the doctor's carriage appears, and the man of pill and physic and stimulants enters the room with an air that seems to say, "your life is in my hands, and if you hope to recover you must do exactly what I say and ask no questions."

The patient is examined and then a prescription is written. Off to the drug store flies the messenger to get the medicine. This is repeated for a few days, when, if it were not prescribed at first, the learned doctor says, "you must now take some ale or beer or Bourbon to tone up your system; you must take a half a tumbler full of ale or beer before each meal, and also before going to bed at night, gradually increasing the dose to a tumbler full." If it is Bourbon or some other strong drink, the dose is not so large.

Now look at the coming of the beer casks or Bourbon bottles. The patient gets up and goes about his business, but he still keeps toning up his system with the medicine the doctor prescribed. The invalid lady is about her house, goes out shopping, is seen at church and places of amusement, but she is in constant need of something to tone up her system, and her excellent physician has told her she must use these invigorating remedies. She keeps on from month to month with them. If like some other medicines the effect is rather sickening at times,

if they leave the head light and the body weak, she being an invalid and under the influence of medicine can retire to her room until she has recovered. If evil disposed persons should see her in that condition they might be led to say that she had been drinking too much. But as she has only been taking what her amiable doctor told her to take, each an allegation would be a vile slander. Yet in order that gossip should be avoided it is the better way for her to remain in her room when the medicine produces a bad effect.

What an easy method of practice this is! It does not require much skill. It is very easy to say take ale or Bourbon, and then leave the patients to pour into their stomachs the vilest compounds to be found on earth, they imagining, by the temporary stimulating effect, that they are being benefited. They are grossly humbugged by the men to whom they confide their dearest interests, and to whom they pay their money for skill and relief. How long shall society be victimized by this sort of medical quackery, this abominable mal-practice?

We verily believe that an incalculable amount of drunkenness, among both men and women, and particularly the latter, is attributable to the doctors. It is important that the matter should receive more attention than it has heretofore received. A pressure should be brought to bear on the medical profession, which shall lead them to abandon this method of practice.

Once the lancet, the blister, the cathartic, and emetic, were the standard remedies. A suggestion as to the impropriety of their use was regarded as disrespectful to the profession; but now they are seldom resorted to. We should be glad to know how many times the lancet has been used in this city during the last year. We doubt if it has been used once.

Instead of the lancet, blister and emetic, we have alcoholic stimulants as the universal remedy.—*Watchword.*

CHRISTIAN SKINFLINTS.

Most men are curiously illogical in their character, but the Christian skinflint is the oddest contradiction of all. It sounds something like cold fire and stony water. As a Christian he must have his charities, but to give is, to the skinflint, torture, and to the philosophical political economist, immorality. And these opposing principles have to be reconciled. We have known some odd methods of reconciliation. One lady does fancy work, which she sells at prices quite as fanciful as her labours, the proceeds of which mild extortion, after deducting the full cost of the material rather over than under, she dedicates to charitable purposes, and so kills more than the traditional couple of birds with the one stone. For she amuses herself according to her taste, without cost; she makes a brilliant reputation among her friends for dexterity and cleverness of fingers and she is really quite heroic in her subscriptions. She could afford all that she gives in this way out of her private moneys, if she liked; but she could never bring her heart up to that measure. So she makes her friends pay for her amusements in the way of fancy work and nick-nackery; and how much soever she is laughed at, she honestly believes this to be true Christian charity, and that she is laying up for herself treasures everlasting for every little penny made useless by beads and pins, which she sells for half a crown—extreme price of material under fourpence. Another gives charity out of her savings, and her savings come from her bargains. She goes to the market herself, and does all her own shopping; and when she has been clever enough to mulct the tradesmen of a few pence or a few shillings, as the case may be, she puts the parings she has gained, rather honestly nor nobly, into the pockets of her charities, and robs Peter that she may pay Paul. She thubs it no wrong if, all in the way of business, she beats a poor trader of his lawful margin of profits, provided she throws the proceeds of her theft into the treasury of the Lord. She has no idea of the Lord not quite liking such addition to His treasury—of a widow's mite honestly got and generously given, ranking far above guineas of gold such questionable mintage. To her the thing is her charity, not the means by which she performs it; and she never thinks for a moment of what the poor trader must feel when he watches the melting away of the margin of profit of which she has cheated him. And such a one has no mercy. She will haggle with a miserable flower woman for a halfpenny or a penny quite as keenly as she will quarrel with a cabman when she pays him his exact fare only, as she stops twenty paces short of the three miles: as she will bargain with the Westend mercer for so much discount, if her bill comes to so much. She gives her savings to charity, she says, and she accounts herself blessed among women for the dexterity with which she can transform a sin into the semblance of a virtue. But she is none the less a skinflint of the most unblushing kind; and words which are by no means blessings follow her footsteps wherever she turns. A third of the same order pares her very charities. She gives away both food and clothing on occasions; but the food is the poorest and the clothing the meanest she can find. Her conscience had never dictated to her any doctrine on quality, and so long as she obeys the precept of giving, she thinks herself justified in skinning her charitable flints as closely as she can. "Quite good enough," when she is settling the price she meant to pay against the articles she is going to give. In consequence of which her charity-tea is of English hedges, and possesses none of the refreshing properties of true Bohemian; her charity-woolens is shoddy, and comes to pieces in a shower of rain; and her charity-calico is half-cleaned, and chafes into sores the tender-skin of the new-born infant, for whom it is destined.—*Tinsley's Magazine.*

Prayer is the bow, the promise is the arrow; faith is the hand which draws the bow, and sends the arrow with the heart's message to heaven. The bow without the arrow is of little worth; and both, without the strength of the hand, to no purpose. Neither the promise without prayer, nor prayer without the promise, nor both without faith, avail the Christian anything.

Scientific and Useful.

EXLON.

A bone felon is a bad thing, and there are numerous so-called remedies for it. An exchange says that a cura cura is dry salt rock, pounded and mixed with spirits of turpentine. Put the mixture in a cloth, and wrap around the part affected, and change when it gets dry. This is said to kill the felon in twenty-four hours.

COUGH SYRUP.

We give a couple of recipes for cough syrups, said to be excellent:

1. Take one teaspoonful of flaxseed and soak it all night. In the morning put into a kettle two quarts of water, a handful of liquorice root split up, and a quart of a pound of raisins broken in half. Let them boil until the strength is thoroughly exhausted; then add the flaxseed, which has been previously soaked. Let all boil half an hour or more, watching and stirring, that the mixture may not burn. Then strain, and add lemon juice and sugar.

2. Boil one ounce of flaxseed in a quart of water for half an hour; strain, and add to the liquid the juice of two lemons and half a pound of rock candy. If the cough is accompanied by weakness and loss of appetite, add half an ounce of powdered gum arabic. Set this to simmer for half an hour, stirring it occasionally. Take a wineglassful when the cough is troublesome.

PERMANENT WHITEWASH.

The annual enquiry for a good whitewash has commenced, and the following may be found useful.—Take half a bushel of newly-burned lime, slake it with boiling water; cover it during the process, to keep in the steam. Strain the liquid through a fine sieve, and add to it 7 lbs. of salt, previously well dissolved in warm water, 3 lbs. of ground rice, boiled to a thin paste, and stirred in boiling hot; 1/2 lb. of powdered Spanish whiting, and 1 lb. of clean glue, which has been previously dissolved by soaking it well and then hanging it over a slow fire, in a small kettle within a large one filled with water. Add five gallons of hot water to the mixture, stir it well, and let it stand a few days covered from dirt. It must be put on quite hot. For this purpose it can be kept in a kettle on a portable furnace. About a pint of this mixture will cover a square yard.

STARTING TOMATO PLANTS.

As some person may be in the same plight the coming spring that I was last, as regards knowing how they are to grow a few early tomato plants, and have them stocky and first-class plants in every respect, I will give the details of how I managed to grow a few hundred to my entire satisfaction. I took a small box, 12 x 20 inches, six inches deep, and filled it with good garden soil, and put it on the kitchen stove drum, and let it stay there till the dirt was thoroughly warmed; then took a stick and made marks an inch apart, 4 1/4 inches deep in the dirt, cross-ways of the box; then scattered tomato seeds quite thick along the rows and covered them about 1-4 of an inch deep; then took a newspaper and wet it and covered the box to prevent the dirt from getting dry on top. The box was set on a bench near the stove after the seeds were sown, and the following day set on the stove-drum again for the purpose of keeping up the heat in the soil, being careful not to let it get too hot. In forty-eight hours from the time the seed was sown, they had sprouted, and many had broken the ground; a few were near 1-2 inch high.—*Cor. Rural New-Yorker.*

STRAWBERRY CULTURE AND VARIETIES.

Strawberries are likely to be more highly appreciated than usual this season, owing to the failure or scarcity of cherries, raspberries, and blackberries, throughout a great part of Ohio and the Northwest. On this account, those who are so fortunate as to have strawberry beds should give them extra attention this spring, so as to secure a full crop.

If the plants are too thick, as is commonly the case, thin them out—using the surplus for planting a new bed, or give them to neighbors. The sooner this thinning and transplanting are done, after the ground is in working order in the spring, the better. None but young plants—from the past season's runners—should be used for setting new beds. They can easily be distinguished from the old ones by the roots being white, while the latter are of dark color. When the plants are thinned, if the ground is at all poor, apply a dressing of well rotted manure, or rich, mellow earth, mixed with wood ashes, working it in with a fork or rake. If this can not well be done, sprinkle with ashes alone, at the rate of a peck to each thirty feet length of row, or five square yards of surface and let the rains wash it in. Then if dry weather occurs during blossoming time, or while the fruit is forming, water occasionally, and be sure to apply all the soap-suds from the kitchen, unless more imperatively needed elsewhere in the garden.

BEES IN THE SPRING.

As this season approaches it seems to endow all nature with new life or zeal. Bees are not slow to discover this, and will have an earnest desire to come out on fine days. The hives should be brought from their winter quarters and set on the stands on which you intend them to remain during the season. Now know how their supplies are and only feed in case of necessity. If they have honey, which you should know, they do not need feed. You need to use much care in feeding; it is liable to induce robbing. It sometimes may be necessary to feed, but it is not always the surest way to success. If you find it necessary to feed, I should take the stock or live to a closed room, and there feed it enough to last several days, which they will store in the combs, and then return them to the stand, keeping a good look-out. In all bee management it is necessary to see your bees often.

Study well the chapters on natural and artificial swarming. Be prepared to know what to do. As some seasons are in advance of others, it is well to take this into consideration.—*Ohio Farmer.*

British American Presbyterian FOR 1873.

We desire to enlist the hearty services of a large number of canvassers throughout the Dominion in order to give the PRESBYTERIAN a wide circulation during the coming year, and to this end submit the following liberal

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For 10 subscribers and \$40, we will send a strongly bound PULPIT BIBLE, worth \$10. For 32 subscribers and \$64, we will send an eight day clock, suitable for the interior of a church, worth \$16. For 40 subscribers and \$80, we will furnish an Electro Silver Communion Set, worth \$20.

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Any Sabbath School wishing to replenish the Library can do so on very easy terms, as may be seen on reference to the following Premiums.

For 4 subscribers \$8 and we will furnish 10 vols., Leigh Richmond Books, half bound Library style, worth \$1.75.

For 9 subscribers and \$18 we will furnish a Library of 20 vols., half bound, Library style, worth \$4.50.

For 18 subscribers and \$36 we will furnish 50 vols. Select Sunday School Library, worth \$9.00.

For 12 subscribers and \$24 we will furnish the Old Humphrey Library worth \$6.00.

For 160 subscribers and \$320, we will furnish a Melodeon worth \$80.00.

BOYS' AND GIRLS' LIBRARIES.

We desire to enlist the Boys and Girls as Canvassers for our Paper, and offer tempting inducements.

For 4 subscribers and \$8 we will furnish Chambers' Library of Tales and Stories, 7 vols., cloth, worth \$2.00.

For 7 subscribers and \$14, we will furnish Chambers' Library for Young People, 12 vols., cloth, worth \$3.60.

BOOKS FOR EVERYBODY.

For 2 subscribers and \$4 we will furnish objects for the Microscope, Illustrated with 8 beautiful plates, worth \$1.

For 4 subscribers and \$8, we will furnish D'Aubigne's History of the Reformation, worth \$2.

For 6 subscribers and \$12, we will furnish the Bible Manual; an expository and practical commentary on the books of Scripture, worth \$3.00.

For 8 subscribers and \$16, we will furnish Chambers' Cyclopaedia of English literature, 2 Vols. Royal 8vo., worth \$4.00.

For 18 subscribers and \$26, we will furnish Cassell's Bible Dictionary, with nearly 600 engravings, worth \$6.50.

For 30 subscribers and \$60, we will furnish Cassell's Popular Educator, 8 vols, half calf extra, worth \$15.

\*.\* Any young man who receives this premium will be extra well rewarded for his labour.

GOLD AND SILVER WATCHES.

For 20 subscribers and \$40, we will furnish a silver watch, worth \$10.

For 30 subscribers and \$60, we will furnish a silver watch, worth \$15.

For 30 subscribers and \$70, we will furnish one of Russell's Silver Hunting Watches, worth \$17.50.

For 100 subscribers and \$200, we will furnish a lady's Gold Hunting Watch, manufactured by Russell & Son, worth \$50.

For 150 subscribers and \$300, we will furnish a gentleman's Gold Hunting Watch, manufactured by Russell & Son, worth \$75.

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A majority of the mortal cases in this country may be traced to disease of the lungs. Indeed, these affections are alarmingly on the increase. We do not know a remedy better suited to this disease than the Composition of Hypophosphites discovered by Mr. Feltz.

Ngatmaro in children denotes a want of nervous energy commensurate with the strain upon the general system, and should be attended to by the parent or guardian early to prevent greater complications. Feltz's Hypophosphites will restore healthy activity to the nervous system in a short time.

Traveller's Guide.

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Table with 4 columns: Depart, Arrive, A.M., P.M. for Toronto and Mississauga Railway.

INSOLVENT ACT OF 1869.

Canada, Province of Ontario, County of York. In the County Court of the County of York. The matter of ROBERT ROBINSON and FRANCIS PEARSON, Insolvents.

Wednesday, the Twenty-first day of May next, the undersigned will apply to the Judge of the said Court for a discharge under the said Act.

FRANCIS PEARSON, By BIGELOW & HAGLE, his attorneys at law.

Toronto, Sixteenth April, 1873.

INSOLVENT ACT OF 1869.

Canada, Province of Ontario, County of York. In the County Court of the County of York. The matter of WILLIAM AUGUSTUS STOLLERY, an Insolvent.

Tuesday, the Twentieth day of May next, the undersigned will apply to the Judge of the said Court for a discharge under the said Act.

WILLIAM AUGUSTUS STOLLERY, By BIGELOW & HAGLE, his attorneys at law.

Date at Toronto, this 10th day of April, A. D. 1873.

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NEW-YORK TRIBUNE.

1873. Now, as heretofore, THE TRIBUNE strives to be first of all and preeminently a news paper.

France a Republic—England and Germany gradually imitated with Republican ideas—Spain adding in the heroic grasp of a ruler too good for a King and too weak for a Republican, who is unable to govern the great island that blocks the entrance to our Gulf of Mexico, and equally unable to give it up—the German-speaking peoples agitated by a new Protestantism, separating from the See of Rome on the ground of Papal infallibility and assuming to recognize the "Old Catholics"—the whole Continent pervaded by the intellectual ferment that comes of the conflict between old ideas, philosophical, theological, material, and the advance of physical Science—Russia and Great Britain running a race for the final gains that shall determine Asiatic supremacy. China seeming ready to abandon her altitudes and retrace her half opened gates—Japan abolishing feudalism and inviting Western civilization to irradiate Western commerce to enrich her long-hidden empire—such are the phases of the news from abroad which the mails bring us daily and which determine Asiatic supremacy. China seeming ready to abandon her altitudes and retrace her half opened gates—Japan abolishing feudalism and inviting Western civilization to irradiate Western commerce to enrich her long-hidden empire—such are the phases of the news from abroad which the mails bring us daily and which determine Asiatic supremacy.

At home the struggle for freedom seems over. The last slave has long been a citizen—the last opposition to emancipation, in whatever form, has been formally abandoned. No party, North or South, longer disputes the result of the War for the Union; and all declare that these results must never be undone; and, with a whole people thus united on the grand platform of All Rights for All, whether our bloody struggle, and our protracted civil contests that followed, have led us, the Republic closes the records of the bitter, hateful Past, and turns peacefully, hopefully, to the less alarming because less vital problems of the Future. To whatever may elucidate the general discussion or action on these, THE TRIBUNE gives ample space and most impartial record. Whatever parties may propose, whatever political leaders may say, whatever officers may do, is fairly set down in its columns, whether this news helps or hinders its own views. Its readers have the right to an honest statement of the facts, and this they always get.

THE WEEKLY TRIBUNE, now more than thirty years old, has endeavored to keep up with the progress of the age in improvement and enterprise. It devotes a large share of its columns to Agriculture as the most essential and general of human pursuits. It employs the ablest and most successful cultivators to set forth in brief and reports their practical views of the Farmer's work; it reports public discussions which elucidate that work; it reports the latest experiments, the stories of the latest successes and failures, and makes it all available to the better Agriculture, and to commend it as the first and most important of progressive Art, based on natural science.

THE WEEKLY TRIBUNE appeals also to Teachers, Students, and persons of inquiring minds, by the character of its literary contents, which consist of reviews of all the works proceeding from the master minds of the old or of the New World, with liberal extracts from those of especial interest. Imaginative Literature also claims attention; but in a subordinate degree. "Home Interests" are discussed weekly by a highly specially qualified instructor and interested writer, who has the honor of the work of the other. No column is more eagerly sought or perused with greater average profit than this. The News of the Day, elucidated by brief comments, is so condensed that no reader can deem it diffuse, while the average reader, selections are regularly made from the extensive correspondence of THE DAILY TRIBUNE from every country, and its editorials of more permanent value are here reproduced. In short, THE WEEKLY TRIBUNE commends itself to millions by undertaking to their intellectual wants, and to the regular reports of the Cattle and other Journalists, and other Markets, will, of themselves, save the farmer who regularly notes them far more than his journal's price.

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APPLICATION will be made to the Parliament of Canada at its next Session for an Act to incorporate "The Goldsmith's Company of Canada" for carrying on the Watch and Jewellery business generally and for its objects and funds wholly so in such business—with offices at Toronto, Montreal, Halifax, St. John, N. B., and other places in any Province of the Dominion.

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Official Announcements.

MEETINGS OF PRESBYTERIES. HAMILTON.—The members of the Hamilton Synod travelling by the Great Western on the first day of May, will be expected at Brantford by the train arriving at 3:15 p.m.

Commercial

BRITISH AMERICAN PRESBYTERIAN OFFICE, Toronto, May 2, 1878.

PRODUCE.

Although the market cannot be said to have been active since our last, the enquiry has been improving and prices have been firm. With the opening of navigation at Montreal, an active trade may fairly be expected.

FLOUR.—The demand has been more active and prices firm. Extra sold at 70c, No. 1 at \$6.50. Fancy has been scarce and wanted, it brought \$5.90 and \$5.93 last week.

OATMEAL.—Remains quiet and steady. A car-load sold on Monday at equal to \$4.70 here. Small lots bring \$4.90 to \$5.

WHEAT.—A good deal of enquiry for cargoes of spring has been heard; they have been offered at \$1.30 f.o.c., and \$1.29 refused. Car lots of five, for seed, have sold at \$1.35, and No. 2 'Treadwell' at \$1.28 f.o.c., and \$1.30 at Western.

OATS.—All offerings have found a ready sale at firm prices. Car-lots of Chicago and of eastern have sold every day at 39 to 39 1/2c. on the track, three cars sold yesterday at 39c. Street price 42c.

BARLEY.—The market has recovered from last week's dullness. A lot of 3,000 bushels of No. 1 sold at 73c f.o.c. on Friday; a car of No. 2 brought 69c. f.o.c., and 2,000 bushels of un-inspected 66c. in store on Saturday, and a car of No. 1 sold at 73c. on the track on Tuesday, when a lot of the same grade also changed hands at 75c. f.o.c. Street prices have risen to 75c.

PEAS.—Have been dull and neglected; a car sold on Saturday at 67c. on the track, and a cargo was offered at 73c. f.o.c. without finding buyers, but a car sold on Tuesday for 70c. f.o.c. Street price 68c.

CORN.—Has sold at 49c. on the track. SEEDS.—Clover is firmer; lots sell at \$5.30 to \$5.40c. Timothy is scarce and wanted at \$3.75 to \$3.80. Flax-seed is quiet at \$2 to \$2.10. Dealers sell at 20 to 30c above these figures, and get \$1.75 for Hungarian and \$1.40 for millet.

PROVISIONS.

BUTTER.—Is very quiet. A lot of 50 packages of ordinary sold at 8c., and some small lots at 12 to 16c. Choice new dairy is worth 20c.

EGGS.—Receipts have increased considerably, and prices have declined to 12 to 12 1/2c.

PORK.—Is very firm. Lots have sold at \$18.75 to \$19, and Chicago, to arrive, at \$18.

BACON.—Is active. Lots of 100, 200 and 500 sides have sold at 8c.; ton-lots bring 8 1/2c.; a lot of two tons of smoked sold at 9 1/2c. Hams are enquired for; smoked are selling in lots of 100 at 12 1/2 to 13c., and canvassed at 13 1/2c.

LARD.—Prices are advancing, lots are held at 10c., with buyers at 9 1/2c.; small lots sell at 10 1/2c.

HIDES, SKINS AND WOOL.

HIDES.—Are in good demand at firm prices.

CALFSKINS.—All offerings are taken at 12 to 12 1/2c.

SHEEPSKINS.—Continue very quiet, prices are unchanged at \$1.75 to \$2 for lots of good green.

WOOL.—Supers are selling at 37 to 40c. The market is dull and low prices are expected next season.

FREIGHTS.

LAKE FREIGHTS.—Have been very quiet; two vessels were chartered at 3 1/2c to Oswego, and two at 3c gold to Kingston.

GRAND TRUNK R. R. RATES.—Summer rates from Toronto stand as follows:—To Halifax, 95c. for flour and 48c. for grain; to St. John, 90c. for flour and 45c. for grain; to Montreal, 55c. for flour and 18c. for grain; to Portland, 75c. for flour and 38c. for grain; to New York, 75c. for flour and 38c. for grain; to Boston, 80c. for flour and 40c. for grain.

THROUGH RATES TO ENGLAND.—Flour 6s. 3d. sig. per barrel to Liverpool, grain 15s. 3d. per 480 lbs.; butter, lard or cheese, 90s. od. per 2,240 lbs. to Liverpool, and—to London; boxed meats 75s. od. to Liverpool, and—to London.

New Advertisements.

INSOLVENT ACT OF 1869. In the County Court of the County of York.

JOHN BOXALL, an Insolvent. On Tuesday, the 27th Day of May next.

JOHN BOXALL, Debtor. His Attorney, J. H. GIBSON & HIGGINS.

JOHN BOXALL, Debtor. His Attorney, J. H. GIBSON & HIGGINS.

Dated at Toronto, this 16th day of April A.D. 1878.

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