

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

British American Presbyterian.

VOL. I.

TORONTO, CANADA, FRIDAY, MARCH 8, 1872.

No. 6

Contributors & Correspondents.

THE UNION.

FURTHER EXPLANATION AND JUSTIFICATION OF THE ASSEMBLY'S ACTION.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I perceive that my former explanatory remarks have been misapprehended, especially by one of your correspondents. My object, at present, is not merely to correct misapprehensions of my remarks, but also, and mainly, to show the wisdom of the Assembly's procedure in remitting to presbyteries and sessions the basis and accompanying resolutions, and the importance of having them maturely considered and reported on at this juncture.

The three following things will, I trust, be admitted.

1st. That the basis and accompanying resolutions were not sent down to presbyteries and sessions in terms of the Barrier Act. This was repeatedly stated in the Assembly; besides, there is no allusion to the Barrier Act in the remit. Moreover, the terms of said Act are "for the presbyteries' opinions and consent;" whereas the terms of the remit are simply "for mature consideration."

2nd. That the whole union question is one of such magnitude, and one which affects so much the interests, and even the constitution, of the Church, that it must be dealt with strictly as the Barrier Act directs.

3rd. That the Assembly was competent and warranted to send the basis and resolutions down to presbyteries and sessions in the form which has been adopted.

In confirmation of this statement, permit me to give the following extracts from "The practice of the Free Church of Scotland," recently published:—

"Consistently with the principles of Presbyterian government, all reasonable means ought to be taken for keeping the action of the Assembly in accordance with the general mind of the Church; inasmuch as the ministers and ruling elders are entitled and called upon to judge as to the mind of the Great Head of the Church."—Page 95. Further, "The General Assembly may remit any subject to presbyteries for their opinion, apart from the terms of the Barrier Act, when it is not proposed to found any legislative change or declaration on the returns."—Page 96.

Now if these three statements be admitted, the inference is surely legitimate that "the subject of union will not be before the Assembly in June." There is no ground on which it can be taken up. The Assembly of this year will certainly not reconsider the action of last Assembly. There will be nothing submitted, either by the synods of the sister Churches, or by the joint committee, to bring the case up. The Assembly will surely not waste its precious time in considering returns upon which "no legislative action or declaration can be founded." It was in reference to this last circumstance I used the expression, "may informally receive the reports in reply to the remit,"—an expression which I now regret, as fitted to mislead.

Another inference is that the consummation of the union may require a considerable time. If there be not a meeting of Assembly in the fall, the basis and resolutions cannot be sent down to presbyteries and sessions, in terms of the Barrier Act, before the Assembly of 1873. I do feel that one of my statements has been inadvertently perverted by "Cunctator." He assumes that I conveyed the idea that "neither the ordinary course of Church procedure, nor the endowment of the colleges was to be considered a condition of union." Whereas the question with me was not one of constitutional procedure at all, but simply one of time. This is plain from the words "neither the time, nor the endowment expected to be made in the time." The main design of my article was to advocate deliberate constitutional procedure. This, however, cannot determine the length of time required; as the Assembly by meeting twice or thrice in a year, can do the work of two or three years in one. I am sorry that "Cunctator" has taken offence at my proposal "to trust in one another; and, above, all, to trust in

God's guidance." This trust is perfectly compatible with the use of our own judgment. Besides the point to which the trust referred to was by me confined was very narrow, viz.: the detailed arrangements pertaining to the colleges and theological institutes.

The other point to which I wish to advert is the importance of having the union basis and resolutions maturely considered and reported on at this juncture.

An opinion seems to prevail in certain quarters that the Assembly's action in reference to union is not approved by the Church in general. Indeed some go so far as to say that the presbyteries will very generally repudiate said action. Now this must have an injurious influence on the deliberations of the synods of the sister Churches. It must also weaken the hands of our members of the Joint Committee. It may even suspend the exertions of our people to endow our colleges; as the endowment and union schemes have become hopelessly mixed up in people's minds, although the endowment would, no doubt, have been attempted even had union not been contemplated. If the presbyteries were to express their general approval of the Assembly's action, a great point would be gained. This would not, in the slightest degree, obviate the necessity of sending the whole matter down in terms of the Barrier Act. It would confirm the Assembly's action without giving it the legal sanction which the Barrier Act plainly and imperatively requires.

These are merely my own private opinions, stated with all candor, and without, in the slightest degree, reflecting on the judgment or Christian feelings of my brethren. I do not profess to speak for any party, great or small, nor to have any "following," young or old.

Yours, &c.,

ALIIQUIS.

THE STATE OF RELIGION IN THE CHURCH.

MR. EDITOR,—It is pleasing to see various topics introduced for remark or discussion in your highly interesting and, what I trust will prove, valuable paper. Will you allow me a corner for some plain observations in reference to a subject which from its both intrinsic and relative importance ought to hold a chief place in a religious Periodical—I mean the state of religion in our church. It is well known that the Assembly has appointed a committee to attend to that vital matter and that that committee has issued certain questions—fifteen in all—calling for answers by ministers and sessions with the view of forming an annual record of spiritual statistics, with the view, it is presumed, of stimulating to greater zeal and effort in regard to this highly important matter. This seems reasonable enough—provided it can be satisfactorily and truthfully done. There are, however, formidable difficulties in the way towards obtaining a full record, and perhaps some most anxious about the promotion of vital religion, and who are doing their utmost in the use of means to promote it, may be among the defaulters in replying to said questions. Far be it from us, however, to say one word against sending in the required replies. The queries are pointed and practical and well fitted to rouse ministers and elders to a sense of duty in reference to the spiritual welfare of the Church. The object of the present remarks is, to point special attention to the last of the questions referred to, as in our opinion the great question requiring an answer—we may even say the great question of the day. We mean the one referring to the best mode of promoting religion, or the spiritual prosperity of the church. It seems strange that amidst all that was said, first in Synod and then at the first Assembly, from the time of the excitement at Galt onward, the 16th query has never been formally put till now. The discussions or conversations, we might say uniformly took the form of a statement of facts, without any practical application in the way of drawing lessons from the facts stated. Now it appears to us, that such facts as were narrated are most instructive. For example anything of real revival shows the readiness of God to grant his grace, thus he waits to be gracious and teaches us that if others would be similarly favoured they must give themselves to more earnest prayer

as the appointed means of bringing down the divine blessings. These revivals, then, ought to have had a stimulating effect on the whole church in exciting to more earnest and importunate prayer. But, passing this, the question has been at last formally put. How may vital religion to most effectually promoted? and better late than never. It seems to have been too much taken for granted that as a church we have been doing all that could be done to promote revivals, and here there has been merely a call for fruit. This may be proper enough but there is a previous question. Have ministers and elders been doing all that could be done in the shape of spiritual cultivation? As labourers in the vineyard have they been daily digging about and manuring the fig trees? With an evangelical creed, and the Gospel more or less regularly preached, combined with labours among the young by means both of Bible classes and Sabbath Schools, the general feeling has been—what more can be done? we have reached the highest point of effort—we must wait patiently for the divine blessing. That all success depends on God is doubtless a great truth. But is it so that we have been doing all we can? Is there not such a thing as performing the operation of rowing, plying the oars with all regularity and apparent vigor against a head current while we make no progress but perhaps fall rather than advance? True it is that in advancing Christ's cause we have often wind and tide against us which force we do not duly estimate and hence are exceedingly apt to be satisfied with the mere routine of Christian effort instead of in humble dependence on promised grace, throwing more energy into our efforts and going farther to meet the enemy, as David did the Philistine, in the strength of the Lord. There is reason to fear that in some instances at least—to state the case as mildly as possible—the doctrine of divine sovereignty has been abused by cherishing the thought that we have done all we can, and have hence settled down into a species of spiritual so mambulism waiting, what some are pleased to call, God's time. That we are to wait on God is doubtless a great Bible truth but we may, and alas, often do wait in indolence and unbelief. While there is undoubted sovereignty in all God's providences it is not less true that he works according to certain principles and has clearly and distinctly laid down these principles in his word for our instruction and guidance. The question then still comes up—have we as ministers, elders or members of the church, availed ourselves of these principles for the purpose vitalizing the church and forwarding the work of the Lord? But as these remarks are sufficiently extended for the present, the principles referred to and their application will, with your leave, be considered in a future article.

D.

INDIVIDUAL GIVING.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—You must not tell some Presbyterians that this letter is about Christian giving or they will not read it. Do not let them know that my text is individual giving and frequent giving to the Gospel cause or they will perhaps say, "Aye always on the money, always give, give." As for your readers generally, and our many whole-hearted Presbyterians, the thinking, feeling members and adherents of our Church, I ask their patience and their thought. Allow me to begin a long way off to catch those who are not fond of the theme.

What a light thing is a flake of snow! How soft and pretty, a very child loves to see it coming down, laughs to see it fall on his upturned face, it falls so gently. And yet these very flakes of snow will cover the whole face of nature, and form an embankment that defies the mighty steam horse on his smooth iron road. He puffs and pants and comes to a dead stand and all owing to the snow flakes. How's that? Why there were so many. It is pleasant to look up and see how thickly the flakes come, and so continuous, they fall and fall and fall, then the wind gathers them into a heap forming a power, a regular barricade. Now what is wanted in Christian giving is all giving, and giving often, many givers and many gifts. It is not necessary to prove to the Christian, that it is a duty to give to the cause of Christ, that it is his individual duty to

give as God has prospered him that it is his privilege to give not grudgingly but cheerfully—that the Lord loveth such a giver. It is surely not necessary to state that this privilege belongs to every individual Christian—each member each adherent of the Church. It is my birth right, and who would sell it for a mess of pottage! Taking these as granted, first principles most surely believed among us, I would offer a few remarks in regard to individual giving to the cause of Christ.

You are aware of the old practice of each member of the family getting a collection for the meeting on Sabbath—parents would see to it on Saturday that their was change in the house. I say nothing of the amount given, but the practice of each giving. That was a right practice. It is also well known that the prevailing practice exists of the head of the giving one subscription say for stipend for the family. This one subscription covers all the numbers and adherents of the household. This practice I object to. I hold that every one ought to be a giver. It may be said the father earns the money. Is the wife's work in the house not worth anything? Is the son in the field, the daughter at the wash-tub or churn not worthy of wages? The father does not make all the income, and if he had to hire men and women to do their work he would find that to his cost. Perhaps he grants this and pays for all hands in his subscription. Then I say why not give each his share and let each appear on the subscription list as a giver? It is the duty and privilege of each; why not in this as in the collection on Sabbath? Certain am I if this plan were adopted there would be more money in the Lord's treasury. Will a Christian object to this personal giving because he would have to give more money? Does he feel that he gets off cheaper in the present mode—looks doing very well, and therefore prefers it? Where does such a man keep his conscience? Where is his Christian liberality? Allow me to give you a case that came under my observation without giving Mr. T. gave \$10 a year towards stipend for himself and family. He was a well-to-do farmer. In his family were five members, two working sons, adherents, beside children. Divide the \$10 among the members, not to speak of the adherents, and you have \$2 each. A hired man on the next farm paid \$4 and the hired girl \$3. Would you not come to the conclusion to which I came when I found he was dead against individual giving, that he looked better on the list under the \$10—that individually they would look small at \$2 beside a hired man \$4 and a hired girl \$3. Put down the names of the young friends and let them know it, and feel that they "have an interest in the concern," like the little London boy who had given a penny to the Missionary Society. It will prove a blessing to those who give as well as to those who receive. I believe there is a want of thought on such matters. Talking with a farmer on the possibility of the support of a minister in a station in his locality, I asked him "how much he considered would be a fair amount for each member to give annually? He said \$4 each. Well, I said, you have 50 members, not to speak of adherents, and you do not see how you can raise \$120 annually, the sum required—why 50 by 4 gives \$200. He was surprised. But, said I, remember how it stands with yourself: You have five members, beside adherents, in your family—\$4 per member, equal to \$20 per annum. He looked strange, but could not answer. He and his family had a 300-acre farm, which they worked without hired help, and he had been in the habit of giving \$5 a year for all hands. Surely that man had not thought of such things before—or if he did, alas for his religion.

So much for individual giving; with your leave, a little on frequent giving in your next, from

Yours truly,

IRIS.

A HINT FOR STUDENTS.

Before attending the Hebrew examination at college I tried to get into the professor's mind—I tried to be both student and professor. I then drew out questions and answered them; and you may imagine how glad I was when I found that I succeeded so well. I answered, in my own room, every question the professor put before me except two. His questions were put in a different form from mine; but the substance of his and mine were the same. Let students try this simple method, and they will seldom fail in their public examinations.—COW.

EXPRESSIVENESS OF THE IRISH LANGUAGE

(From *Christen's Traits and Stories of the Irish Peasantry*.)

There is no country in which the phrases of goodwill and affection are so strong as in Ireland. The Irish language actually flows with milk and honey of love and friendship. Sweet and palatable is it to the other ear, and sweetly can Paddy, with his deluding ways, administer it to them from the top of his millifolious tongue, as a dove feeds her young, or as a kind mother her babe, shaping with her own pretty mouth every morsel of the delicate viand before it goes into that of the infant. In this manner does Paddy, seated behind a ditch, of a bright Sunday, when he ought to be at mass, feed up some innocent girl, not with "false music," but with sweet words, for nothing more musical or melting than his brogue ever dissolved a female heart. Indeed, it is of the danger to be apprehended from the melody of his voice, that the admirable and appropriate proverb speaks; for when he addresses his sweetheart, under circumstances that justify suspicion, it is generally said—"Paddy's feedin' her up wid false music."

What language has a phrase equal in beauty to *cushla my chree—pulse of my heart*? Can it be paralleled in the whole range of all that are, ever were, or ever will be spoken, for music, sweetness, and a knowledge of anatomy? If Paddy is unrivalled at swearing, he fairly throws the world behind him at the blarney. In professing friendship, and making love, give him but a *taste of the native*, and he is a walking honey-comb, that every woman who sees him wishes to have a lick at, and Heaven knows, that frequently, at all times, and in all places, does he get himself licked on their account.

Another expression of peculiar force is *vick machree*—or, son of my heart. This is not only elegant, but a "elegant," beyond almost any other phrase except the foregoing. It is, in a sense, somewhat different from that in which the philosophical poet has used it, a beautiful comment upon the sentiment of "the child's the father of the man," uttered by the great, we might almost say, the glorious Wordsworth.

We have seen many a youth, on more occasions than one, standing in profound affliction over the dead body of his aged father, exclaiming, "*Ahr, vick machree, vick machree—wail thu marra wo'bm? Wail thu marra wo'bm?*"—"Father, son of my heart, son of my heart, art thou dead from me; art thou dead from me?" An expression, we think, under any circumstances, not to be surpassed in the intensity of domestic affection which it expresses; but under those alluded to, we consider it altogether elevated in exquisite and poetic beauty above the most powerful symbols of Oriental imagery.

A third phrase peculiar to love and affection, is "*Mamm aitheas*," or, "*My soul's within you*." Every person acquainted with languages knows how much an idiom suffers by a literal translation. How beautiful, then, how tender and powerful, must those short expressions be, uttered, too, with a fervour of manner peculiar to a deeply feeling people, when, even after a literal translation, they carry so much of their tenderness and energy into a language whose genius is cold when compared to the glowing beauty of the Irish.

Maavurdeen Dhealsh, too, is only a short phrase, but, coming warm and mellowed from Paddy's lips into the ear of his colleen ahas, it is a perfect spell—a sweet murmur, to which the *lens susurrus* of the Hybla bees is, with all their honey, jarring discord. How tame is "My sweet darling," its literal translation, compared to its soft and lulling intonations. There is a dissolving, entrancing, beguiling, deluding, flattery, insinuating, coaxing, winning, inveigling, roguish, palavering, comovering, comedowning, consenting, blarneying, killing, willing, charm in it, worth all the philtres that ever the gross knavery of a withered alchemist imposed upon the credulity of those who inhabit the other nations of the earth—for we never read that those shrivelled philtre-mongers ever proposed in Ireland.

No, no, let Paddy alone. If he lutes intensely and effectually, he loves intensely, comprehensively, and gallantly. To love with power is a proof of a large soul, and to hate well is, according to the great moralist, a thing in itself to be beloved. Ireland is, therefore, through all its sects, parties and religions, an amicable nation. Their affections are, indeed so vivid, that the scruple not sometimes to kill each other with kindness; but we hope that the march of love and friendship will not only keep pace with, but outstrip the march of intellect.

Selected Articles.

OLD CATHOLICISM.

THE SCISM IN THE CHURCH IN FRANCE—A NEW SCHEME OF ASSISTANCE TO THE PAPACY.

Paris (Feb. 10) Correspondence of the London Times.

Among other remarkable signs of the times, the letter of the Abbe Michaud to the Archbishop of Paris is one which should not be allowed to pass unnoticed—the more especially as it seems destined to produce a greater sensation than was at first supposed, and is even now almost dividing the public interest with "Rabagas." The Abbe Michaud, who is also a doctor in theology and a canon of Chalons, has filled, until now, the important office of Vicar of the Madeleine, and is a man of some eminence, both as a preacher and writer. Unfortunately, he shares the defect of most of his clerical brethren, and expresses his feelings in regard to his religious convictions in controversial language of a somewhat bitter tone. At the same time this may be merely the effect of training; for whether it be the Bishop of Orleans attacking with violent invective M. Gambetta or M. Freppel, the Bishop of Angers, fighting the municipal council of his diocese, or the Abbe Michaud rebelling against his Archbishop, there seems generally to be room for a greater infusion of the Christian virtues of humility and charity. The Abbe Michaud, it seems, has asked the successor of the late Monseigneur Darboy whether he authorized the priests of his diocese to give sacramental absolution to persons who did not believe in the dogmas of the last Council of the Vatican, and whether he will allow priests to officiate who do not internally believe in those dogmas. To this demand the Archbishop replied in the negative. The Abbe then declares that the late Archbishop was quite of another way of thinking, and quotes a conversation which he had with him four days before his arrest by the Commune, and which he wrote down from memory immediately afterward, in which, in answer to the same questions, the late Archbishop said:—

"Inasmuch as an army ought not to rise against its officers: externally, in your official acts, you should submit to the infallibility of the Council; as for your conscience, you have enough intelligence, knowledge, and honesty to know what to do. They may say, and do what they like; their dogma will never be anything but a dogme inepte, and their Council a concile de sacriliges. Live in peace; work hard, taking care of your strength at the same time, and do your duty without troubling yourself about them."

The objection which the world makes to this quotation is that Monseigneur Darboy cannot authenticate it, and that, although it is known that he found a difficulty in accepting the dogma of the Pope's infallibility, he at last wrote a letter in which he gave in his adhesion to it. Whether this adhesion was external or internal—and, if the latter, by what moral process a man can change at will his deep internal belief—we shall now never know, at all events from the poor murdered Archbishop. It seems that the Abbe Michaud has not discovered the secret. If he is not to be allowed to officiate unless he can conscientiously affirm that he internally believes in the Pope's infallibility, as well as externally professes it, he has no alternative but to resign his position as Vicar of the Madeleine, and this act of rebellion on the part of the intuitive principle of his nature, over which he says he has no control, has brought down upon him the curses of all good Catholics, who, of course, attribute the lowest motives to him, and say that he does not believe in the Pope's infallibility because he wanted to succeed the Abbe Deguerry as curé, and is so disappointed at not being named that he has gone into flat revolt, and discovers conveniently that he had a conscience which refuses to be satisfied. I should be sorry to believe anything of him half so uncharitable. I merely give it as the opinion of many devout Catholics, who may be permitted to feel a "righteous" indignation toward a priest who writes to his Archbishop thus:—

"According to you and your adepts, Catholicism is Papacy. The universality of the Church of Christ is the universality of one alone. For you, it is no longer a question of Jesus Christ, but of His Vicar, and His Vicar becomes master; for, according to you, the Gospel now depends upon the definition it receives from the Pope. What dishonor will not cover the soldier of Christ, who after having sworn fidelity in life and death to the Catholic flag, consents to see it profaned, torn to rags, made to represent no longer Catholicism, but Ultramontanism; no longer the society of the faithful, but the absolute, omnipotent, infallible will of one man; no longer the Gospel of Jesus Christ, but the Bull of a Borgia, past or future!"

And hereupon the Abbe Michaud, who seems to have refused openly and externally to profess for the last four years, a dogma in regard to which he was internally entertaining the above uncompromising disbelief, can stand it no longer, and indignantly resigns his canonry, his vicariat, and what he considers the sham part of the theology of which he is a doctor. Not content with this, he announces his intention of starting, on his own account. "You may excommunicate me from the Ultramontane Church," he exclaims triumphantly, "but never can you separate me

from Catholicism; and the insults of Ultramontanes however spiteful, violent, and insolent they may be, will never overcome in my own heart the approbation of honest men and true Catholics." Again, he says:—

"Far from rebelling against the laws of the constitution of the Church, we attack only the chiefs who rebel against those laws, the chiefs who make cause of law to the detriment of the entire Church; chiefs who violate the constitution. As for me, I know only the clergy of the actual Roman Catholic Church to know that a great number of priests and the like of them completely reject in their deep interiors the decrees of the Council; that is why I hope and wait."

And so, announcing his intention of continuing to exercise his functions as an independent Catholic priest, in spite of the persecution of the Church, for which his enemies declare that he seems rather to make a bid, he has determined to start in No. 74 Boulevard de Neuilly "a committee of action." There is a smack of Internationalism about the sound of this, from which the Abbe is too bold a man to shrink, but which will, I am afraid, terrify a good many of the external professors and internal disbelievers in the dogma. However, we shall see. Here are to meet delegates from the other committees of Russia, Germany, England, Italy, and Spain; so soon as money enough has been collected to build a church, one is to be erected; in the meantime, the Abbe is going to celebrate mass in his own room. He is also prepared to marry, baptize, bury, and administer the sacraments to all who have got tired of professing externally what they don't believe internally. He says:—

"We will do what the early Christians did in the times of persecution. Hence, I don't innovate. I imitate, as soon as I can speak and preach, and I will speak and preach. Meaning I will unveil what you would keep concealed, and show where the real Church is; and not only will we write, but I and my friends will act, in spite of all the difficulties inherent to the beginning of anything. People will see at last who will conquer, those who fight for Christ governing the Pope by His Gospel, or those who fight for the Pope governing Christ by his syllabus."

The important feature of this schism is that it proposes to organize resistance. It is not a passive separation like that of Pero Hyacinthe; it is an active warfare, the leader of which is evidently a bold and desperate man, who, however, is, I think, somewhat sanguine as to the amount of support he is likely to receive, even from laymen, much less the priests of his religion.

THE DARWINIAN CONTROVERSY.

It is not easy to state the present condition of the confused "free fight" which goes by this name. But the following points, at least, should not be lost sight of:—

1. Mr. Darwin himself has propounded three distinct theories, each of which may be (and has been) separately accepted or rejected by naturalists. The first is the well-known theory of natural selection, or the origin of species by the two unexplained principles of variation and heredity, acted upon by the competition of individuals in the "struggle for life," and resulting in the survival of the fittest. The second is the hypothesis of pangenesis, a startling and almost fanciful attempt to explain the phenomena of heredity, by the supposition of the transmission of resemblances from parent to offspring in inconceivably minute and numerous material germs, which may remain for one or more generations inert, and then suddenly develop, later in the series. The third Darwinian hypothesis is that of the origin of man, which involves the agency of "sexual selection," the powers of "natural selection" alone being confessedly inadequate to account for many things in man, even considered as an animal.

2. Of these three Darwinian propositions, the second is scarcely accepted by any naturalists; the third is regarded as by no means established in scientific probability (certainty, of course, being out of the question); but the first may be said to have made important conquests in the scientific world. Indeed, in one sense, it is victorious,—just as an army may be victorious, though badly battered and obliged to change its own position. For the existence of the "struggle for life," and its potent influence upon the numbers and peculiarities of species, is very generally admitted. It is denied, however, by many naturalists, that this agency is the dominant one, or that it is adequate to explain the origin and relative permanence of species; and on these points Mr. Darwin, with his usual candor, has modified his earlier statements.

3. The popular mind confuses the theory of natural selection with another more general proposition, of which it forms but a single sub-head—the origin of species by descent. For this proposition, namely, that the plan of creation has been the gradual development of new vegetable and animal forms from others that preceded, the argument is stronger than it is for any one of the different attempted explanations of the mode of this descent. Under the general names of Evolution, Development, etc., the view of a continuous creation is undoubtedly prevalent throughout the scientific world. Darwin's "natural

selection" is only one of many developments of this theory. Darwin and his followers, the author of the *Origin of Species*, another; Professor Cope another; St. George Mivart another; and so on. The most successful critics and opponents of Darwinism are the men who have developed theories of their own; and whatever may be the relative position finally assigned to Mr. Darwin's views, the doctrine of the origin of species by descent, as opposed to that of the special and arbitrary creation of an ancestral pair for each, does not stand or fall with Darwinism.

4. M. Mivart, a distinguished naturalist and a Roman Catholic, claims in his book on the *Genesis of Species* (written against pure Darwinism), that the doctrine of evolution is not inconsistent with the teachings of the Fathers and theologians of his Church, and quotes in support of it passages from Augustine, Aquinas, Suarez, and others. The last is perhaps the leading Jesuit theologian since the Reformation; and M. Mivart finds him, like the others, endorsing the notion of a derivative creation. The most recent contribution to the discussion is that of Professor Huxley, who has undertaken to show that the Fathers, and Suarez in particular, didn't mean what their words may now seem to mean; that the doctrine of a derivative creation is heresy; and that Mr. Mivart is trying to put new wine into old bottles. Huxley's article is acute and forcible. As far as Suarez is concerned, he seems to make out his case; but it is evident he does not share in Mr. Mivart's laudable desire to show the true harmony between Science and Christianity. On the contrary, Professor Huxley is very anxious to prove that science is truth, that the church condemns it, and indeed, to be consistent, ought to condemn it. The Catholic theology suits him exactly—as an antagonist. Protestantism, with its fearless acceptance of all truth, does not suit him so well. He wants the lines drawn, with nothing but Authority, Faith, the Unknowable, and some unscientific absurdities on one side, and Reason, Knowledge, and Huxley on the other. Unfortunately, he cannot be accommodated.—*Christian Union*.

PHYSIOLOGY A STUDY FOR WOMAN.

(From the opening lecture in the Ladies' Course on Physiology, at the University of Edinburgh, by Professor Bennett.)

I have long formed the opinion that physiology, besides being essential to the medical student, should be introduced as an elementary subject of education in all our schools—should be taught to all classes of society. It is an ascertained fact that 100,000 individuals perish annually in this country from causes which are easily preventable, and that a large amount of misery is caused by an ignorance of the laws of health. Women, in all classes and degrees of society, have more to do with the preservation and duration of human life, even than men. It has been argued that, inasmuch as even the brutes know instinctively how to take care of their young, so must women be able to do the same. But the human infant is the most helpless of creatures, and nothing is more lamentable than to witness the anxieties and agony of the young mother as to how she should manage her first-born. In no system of education are women taught the structure and requirements of the offspring which will be committed to their charge; and certainly no error can be greater than to suppose that the senses and instincts are sufficient for teaching man as to his physical, vital, and intellectual wants. The enormous loss of life among infants has struck all who have paid attention to the subject, and there can be no question that this is mainly owing to neglect, want of proper food and clothing, or cleanliness, of fresh air, and other preventable causes. Dr. Lankester tells us, when ably writing on this topic, that, as coroner for Central Middlesex, he holds one hundred inquests annually on children found suffocated in bed by the side of their mothers, and he calculates that in this way 3,000 infants are destroyed annually in Great Britain alone, attributable in nine cases out of ten to the gross ignorance of those mothers of the laws which govern the life of the child. But women are the wives and regulators of the domestic households. They also constitute the great mass of our domestic servants. On them depends the proper ventilation of the rooms, in which all mankind, on an average, spend one third of their lives. Children are too often shut up all day in crowded nurseries, and when ill are subjected to numerous absurd remedies before medical assistance is sent for. Their clothing is often useless or neglected, the dictation of fashion, rather than of comfort and warmth, being too frequently attended to. The cleanliness of the house also depends on women, and the removal of organic matter from furniture and linen, the decomposition of which is so productive of disease. Further, the proper choice and preparation of food are entrusted to them. All these are physiological

subjects, the ignorance of which is occasionally leading to the greatest unappreciation, ill health, and death. Among the working classes, it is too frequently the improvidence and ignorance of the women which lead to the intemperance and brutality of the men, from which originate half the vices and crimes known to our police offices and courts of justice. Additional arguments for the study of physiology by women may be derived from the consideration of (1) the effects of fashionable clothing, the tight lacing, naked shoulders, thin shoes, high-heeled boots, often subversive of health; (2) the objects of marriage—the production of healthy offspring, and all the foresight, care, and provision required, but too often neglected through ignorance, to the danger of both mother and child; (3) the proper employment of women, which would be much more intelligently done if they possessed physiological knowledge. Hence women in all ranks of society should have physiology taught them. It should be an essential subject in their primary, secondary, and higher schools. So strong are my convictions on this subject that I esteem it a special duty to lecture on physiology to women, and whenever I have done so, have found them most attentive and interested in the subject, possessing, indeed, a peculiar aptitude for the study, and an instinctive feeling, whether as servants or mistresses, wives or mothers, that that science contains for them, more than any other, the elements of real and useful knowledge.

MINISTERIAL SABBATH BREAKING.

A general statement that the ten commandments are as obligatory on the clergy as on the laity would probably provoke dissent from no man. The statement that the fourth commandment is of as binding force on them as on other people would also probably not be denied. But since the literal observance of the Sabbath as a day of rest is to them impossible, the great majority of them take no day of rest whatever.

The spirit of that law requires that every man should do his work in six days, and that a seventh should be reserved for rest. Rest is made a religious duty, not merely a privilege, and the proportion of rest is fixed—one day in seven. The day recognized by the great body of Christians as the sacred rest-day is necessarily the minister's busiest work day. The prophets of old took this occasion for their addresses to the people. The modern minister imitates their example. But this fact does not exempt him from the obligation of rest on some other day of the week. As men who work by night must sleep by day, so ministers work on the Sabbath or under obligation to rest on some week-day. This not merely their privilege; it is their duty.

The law of the Sabbath is not written merely on perishable tables of stone; it is written imperishably in the constitution of the human body and the human soul. No man can violate it with safety. A seventh day of rest is as much a duty as a night of sleep. We do not say that the duty is no more sacred; we do assert that it is not less so. And it is as universal. No class of men can disregard it and not suffer.

It is true that in order to observe the spirit of the law ministers must vary from the common method of its observance. Mental rest is only obtained by a change of mental employment. The layman's week-day work is secular; therefore his Sabbath rest is employed in religious activity. The minister's week-day work is religious; therefore his rest-day must be spent in other employments—employment as remote as possible from the common work of his life.

We claim, then, for the clergy from their parishes one holiday in every week. On that day no calls should be made on them, and none expected of them. So far as parish work is concerned, it should be struck from the calendar. In the year the clergyman will accomplish more work if it contains but 818 working days than if it contains the full complement of 865. And we not only demand this for the clergy as their privilege, but we demand it of them as their duty. No man can work seven days in the week without violating the laws of God; and no man can violate the law of God with impunity, even if he is a clergyman. Settle upon the day—most ministers will take Monday; the wise ones will take Saturday. Lay aside all parochial cares; turn the key on the study; shut the books of theology. If you read, take useful books for your companions. But better yet—take none at all. Go into the garden; go into the carpenter shop; go into the woods; sleep; think as little as possible, meditate rather than think; let the mind lie fallow; dismiss sermons, studies, parish work or parish duties, and account every attempt on their part to obtrude on your chosen rest-day a temptation of Satan to be resisted. And you will be astonished to find, after a year's experience, with what freshness and vigor and mental vitality you will resume the duties that you had laid aside, and how the work that had grown wearisome will become an inspiration and a delight. —*Illustrated Christian Weekly*.

EMIGRATION TO MANITOBA.

We abridge the following hints to intending emigrants from the *Manitoba Liberal*, of January 19th:—

We would advise those who have good farms and comfortable homes in Ontario to let "go all enough" alone; but to those who have not farms of their own, we would say that there is not to be found on the American continent a place where a man can, in such a short time, make for himself and family, a comfortable home. The soil is good; and you can burn off the grass at once, and plough, and in the second year have a crop of wheat, of from 30 to 40 bushels to the acre. As there are no stamps to eradicate, and the land does not require manure for from 20 to 40 years, Manitoba is preferable to Ontario or the Western States. It offers especial inducements to good farmers, as it is destined to become one of the greatest grain-growing countries in the world. All the English portions of the farming community are well off, having grain, horses, cattle, and money in the bank. We have previously advised those coming in, to bring cattle and horses with them, as farmers, being unwilling to sell, ask very high prices; but we are convinced that, owing to prairie-fires burning quantities of hay, cattle may be had at more reasonable rates next season. Although there are 6,000,000 acres of unoccupied land, considerable difficulty is sometimes experienced in getting suitably located, owing to the scarcity of wood and water, as most of the land on the Red and Assiniboine rivers is taken up; but there is yet plenty of land within ten miles of wood, and no cross fences are needed in Manitoba. A man requires to bring a team, plough, and wagon, which he can procure almost as cheap in St. Paul as in Canada, if he comes that way, and should also have sufficient money to buy some cattle and to support him for one year. The best time to come is in May, so as to get some ploughing and fencing done, and a house erected, ready to put in a crop next spring.

The following is a careful estimate of the quantity and cost of provisions and other things necessary for a year, which a man and his wife, and, say, three children, would require to give them a fair start on a new homestead in Manitoba:—

Six barrels of flour, at \$8—\$48; two barrels of beef, at \$18—\$36; thirty pounds of tea, at 75c—\$22 50; half-barrel of salt—\$2; one yoke of cattle, if he has no team, \$100; one cow, \$60; one plough, \$20; one harrow, \$10; one Red River cart, \$12; building a house, \$100. Total, \$400 50.

Patatoes, carrots, turnips, beets, cabbage, barley, oats, hay, etc., can be procured the first season. It is unnecessary to build a barn for several years.

To those who would be inclined to purchase agricultural implements, here we subjoin the prices, which we have obtained from manufacturers in this vicinity:—

Implements—Ploughs (wood), \$25; harrows, \$12 50; single harness, \$25; waggons (farm), \$100; Red River cart, \$12; buggies, \$125; bob sleighs, \$40; cutters, \$50. Live stock—Oxen, per pair, \$200; milk cows, \$50; sheep, \$7; working horses or ponies, \$100; young pig, say, \$2 50. Prices of lumber—Pine, \$50, shingles (cedar), \$7 50.

A great deal has been said about the costliness of building in this country, but from the way the people have of economising labour and materials, we believe that houses can be erected at about 25 per cent in advance of Canada. Of course, the building will be by no means as substantial work; but still, filling up with the peculiar mud with which the country abounds, is a great help and saving in the cost.

The best places to settle are at the Boyne river, 20 miles from Pembina and 40 from Winnipeg; White Mud river, 20 miles west of Portage la Prairie; Stony Mountain, 15 miles north-west of Winnipeg, on the road to the Lake of the woods.

AMERICAN THEOLOGY.

American theology, in its first phase, belongs to the Reformed type, and is connected with Calvinism through the medium of English Puritanism. It was born in a powerful revival of religion, toward the middle of the last century. It may be dated from the profound and devout speculations of the pure and venerable Jonathan Edwards, and his successors, who manfully grappled with problems of Christian metaphysics. Since then, the immense growth of our country, and the recent importation of the vast treasures of European learning, have vastly expanded our horizon, opened new avenues of thought and research, and stimulated the native zeal to original contributions in Biblical literature. We may say that all the intellectual and moral forces necessary for a new chapter in the history of sacred letters are already at work, or fast maturing among us.—*Dr. Schaff*.

If a mother will stop and decide within herself what a "well-governed" child should be, she will save herself many a headache, and perhaps a headache.

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT
TORONTO, CANADA.

TERMS: \$2 a year, in advance.

POSTAGE: By mail, 20 cents per year, payable at the office of delivery.

Active Correspondents and Local Agents wanted, to whom liberal commissions will be paid.

Rates of Advertising made known on application. Cheques and Post Office Orders should be drawn in favour of the Publisher.

Address—
C. BLACKETT ROBINSON,
Publisher and Proprietor,
Toronto, P. O. Box 620.

TO CONTRIBUTORS AND CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted. Letters for this office should be addressed simply *British American Presbyterian*, Box 620, Toronto, Canada.

Articles not accepted will be returned, if at the time they are sent, a request is made to that effect and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

We invite the active co-operation of friends in every section of the Dominion, in order to secure a large circulation for the *BRITISH AMERICAN PRESBYTERIAN*; and to promote the interests of the paper by furnishing early intelligence of Church, Missionary and Presbyterian news suitable for our columns.

British American Presbyterian.

TORONTO, FRIDAY, MARCH, 8, 1872.

FURTHER TALK WITH PRESBYTERIANS.

The letters from our various correspondents which we published last week to a great extent obviate any necessity for our again recurring to our work or the claims we have upon the support of Presbyterians. We are content to let that work answer for itself. At the same time there are a few points on which a remark or two may not be altogether inappropriate.

We have not a word to say in opposition to a monthly magazine, for which we know a good many are anxious. If such a periodical can be got up and vigorously conducted, we shall be glad. If it find adequate and enlightened support, we shall be still better pleased. But, even at the best, a monthly magazine can never, as things are at present, obviate the necessity of a weekly newspaper. Perhaps the feeling of many is that even the latter appears too seldom to discuss with sufficient freshness and force the current topics of the day. People now-a-days live very fast, and whether it be a good symptom or a bad, things must be taken as they are and treated accordingly. It is very evident, at any rate, that long before a monthly magazine can be brought to bear upon them, many subjects by no means unimportant are old and stale. Men have drifted away from them and cannot be persuaded to return. We shall accordingly be no rival to a monthly or quarterly of the right stamp. Such a periodical would be simply our complement and crown.

Then let us notice another point on which we think some are inclined to be unreasonable, or—shall we say it?—simply inconsiderate. The price of the *PRESBYTERIAN* is objected to as too high, and other papers are referred to as of larger size and put at a lower figure. We have no word of depreciation for any of our contemporaries, nor do we cherish towards any of them a feeling of anything but honest and honourable rivalry. We are in antagonism to none. Our work does not interfere with theirs, and our success does not involve in the slightest their injury. They cannot do what we propose; we may not be able to overtake what some of them at any rate successfully accomplish. But as far as the price goes, let our friendly objectors just think for a moment. The papers to which we are specially referred are of long standing. After many struggles they have established their position. Their advertising patronage is large, and is what they chiefly depend upon. They have daily editions which supply material for their weeklies, without any additional expense for composing. All this after being established twenty years and more. Is it reasonable then that we should be expected at once to start, without a fixed extensive circulation, without an advertising circle of supporters, and without the prestige which lengthened experience may be expected to give, and at once present as large and as cheap a sheet as our neighbours have reached after the efforts of a quarter of a century? The thing won't stand to reason. We proposed to start

at the pace and in the style we had reasonable hopes of being able to maintain, and we think we have done this, and in such a way as to give us a claim at least to the friendly consideration and honest support of the Presbyterians of Canada.

We ask no bonus from either the Church or State, though those interested in the success of railways, newspapers, sugar refineries, or cotton mills, are only too glad to give such in order to secure a fair start for enterprises which in their estimation will be a public benefit. We wish to give full and adequate returns for all we receive, and if friends will but have patience, and will at the same time help reasonably to extend our circulation, secure for us a fair share of advertisements, and if we can print as well and as cheaply as others what they need to have printed, let us have a reasonable amount of such job work, that is all we ask. With such help and hearty co-operation in the way of sending news and miscellaneous contributions from those who handle the pen of a ready writer, we fully calculate on making a newspaper not altogether unworthy of the Presbyterians of Canada. If in spite of such generous assistance we fail, then let us go down and give place to others worthier and more energetic.

We close our talk about ourselves, our claims, and our aspirations. Now let us turn to the work of making these aspirations good.

PRESBYTERIANISM ASSAILED AND DEFENDED.

In the end of January last the Very Rev. Dean Stanley delivered, in Edinburgh, a course of four lectures on the History of the Church of Scotland. He lectured under the auspices of the Philosophical Institution, and attracted a large and influential audience. The theme is one deeply interesting to Scotchmen, and when handled by such a master of literary art, could not fail to have its own effect. Dr. Rainy, of the Free Church College, was asked to review the learned Dean's interpretation of Scottish Church History, which he did before crowded meetings in the Music Hall, in three lectures of great power and beauty. If Dean Stanley has succeeded in strengthening the hands of those in Scotland whose views agree with his own, we still may thank him for having called forth so able an apology for our own Presbyterianism as Dr. Rainy has given. We understand that the lectures are to appear in pamphlet form, and we may express the hope that one of our Canadian publishers will favour us with an edition of our own. The power of argument is great; but the felicitousness of expression, and the courteous and even pleasant manner in which severe but merited castigation is meted out to the intruder on Scottish history, is even more remarkable. In these lectures we have a much needed vindication of our democratic form of church government, and our religious peculiarities. No greater evidence of the success of Dr. Rainy can be given, than that the *Edinburgh Scotsman* has found it necessary to resort to virulent abuse and personalities, and to the old attempt of decrying evangelical religion as intolerant bigotry. We cannot give extracts now, but must rest satisfied with stating the general drift of these lectures.

Dr. Stanley tells us plainly that he is an Erastian of the Erastians; and true to this spirit, interprets Scottish Church history from his own point of view. He tells us that for the first three hundred years there were no bishops in Scotland, and that the fact that the evangelizers of the country were not bishops, had, to a certain degree prepared the way for the revolution of episcopacy, as it produced some features of religious character prevailing to-day. He then speaks of a second period, from Queen Margaret to the Reformation, during which the Anglo-Norman hierarchy had a place in Scotland, and when there was an arrangement which, but for political difficulties, might have allowed presbytery and prelacy to exist side by side in the same church, thus showing how "superficial, after all, were the divisions which separated them." The third period is that in which Presbyterianism was in the ascendant, and Episcopacy was proscribed and persecuted. This state of things is attributed chiefly

to a patriotic fanaticism which repelled everything English, and which now is giving way—as good feeling and intercourse between the two countries prevail; and here the Dean tells us of the mission of Episcopacy in Scotland: not to subvert, but to help the State Church to "keep alive a sense of English toleration, English art, and English literature."

The Dean proceeds to give the characteristic fractions of Scottish Presbyterianism, specifying, 1. Its negative character "The dying testimonies, the living creed of this purest Presbyterian churches, were all couched in a uniformly antagonistic form." 2. Its claim of spiritual authority "which was in fact temporal power conceded on a very large scale to a body which became, as it were, the second parliament of Scotland; the distorted representation of a noble truth, namely, the indefensible superiority or moral over material force, of conscience over power of right against might." 3. The littleness and minuteness of the points on which its religious divisions had taken place. The martyr spirit is praised only as the pure and heavenly rapture of mistaken men about trifles. The Dean goes on to describe moderatism in terms highly complimentary as the result of increasing culture, in the light of which more tribunal sentiments proscribed, and claims for it all that is good in the last two hundred years of Scottish history. While David Hume and Robert Burns are referred to as instances of Christian light and liberal sentiment. We have thus fully noticed the drift of the Dean's lectures that we may show clearly the bearing of the reply. Dr. Rainy most significantly says that the visit of the Dean to Scotland is intended to have its effect of the future. The Scottish vote had for some years been very powerful in parliament, and perhaps if the English establishment should be put on its trial that vote would again be of use in offense and defense, hence the strong desire to direct Scottish sentiment so as to save a national church. He charges the Dean with not understanding the history of Scotland, as from his mental diosyncrasy, while nothing picturesque in the physical or moral would escape his eye, he lacks the sympathetic appreciation of the deeper and the stronger currents of religious life and doctrinal controversy. Hence he makes little of the moral and religious principles which to Scotland are so dear. He corrects the misrepresentations as to the loving accord between Presbytery and Prelacy, and shows that the overthrow of the latter was the necessary result of its constant and insidious effort to destroy the former; and, further, states that Episcopacy is fated to bring other things in its train which logically end in Popery, so that in order to avoid that end Episcopacy had to be abolished. Dr. Rainy draws a most striking contrast between Presbyterianism in its organized life, bold and fearless liberty, and avowed dependence on its Living Head; and Episcopacy as forced upon Scotland, with its expulsion of good men and favouring of the lax and unscrupulous and its persistent deception, manoeuvring and falsehood. Referring to minor points which we omit, Dr. Rainy shows how, among all the subdivisions of Presbyterianism, the Catholic unity of the Church was never lost sight of, nor was the narrowest and straitest Sect so bigotted as to make a point of Church government a condition of salvation, which, quoting from Episcopal authorities, he shows has been done by those who assert that "schismatics are separated from the communion of the Invisible Bishop, and so from the whole Catholic Church in heaven and in earth." The independence of the Church and its supremacy in its own sphere are ably stated, as it is a society established for spiritual ends by Jesus Christ, and not by earthly powers; in sight of which principle alone the instructions of the Church can be understood. The charge of negativeness is next met, by showing how positive Presbyterian theology is, its only negation being "nature is not grace, nor grace nature." Much space is occupied by the discussion of moderatism, in its rise, through the present, of unspiritual men within the Church, and its growth by the advancing spirit and intelligence of the eighteenth century, when gradually men were tempted to seek to adapt the Church to the sentiments and wishes of the nation, and

to wrest the Word of God or ignore its teachings when these were contrary to those sentiments. Evangelical religion is also clearly set forth in its principles as first taking the word of God as its guide, and building up a Church on the great spiritual realities therein revealed, even when these run counter to the opinions of individuals and nations. Hence its undying antagonism to moderatism.

We have said enough, perhaps, to direct the attention of our readers to these lectures of Dr. Rainy's. No one will peruse them without profit, and that not wholly in a controversial point of view, but quite as much from the fine reverent and earnest spirit that breathes in every part, showing a heart fully alive to the all important interests involved.

PRESBYTERIAN SNOBBISM.

Some may think that the heading of this article is a misnomer, or a specimen that logicians call a contradiction in terms. Presbyterians, it will be said, may become bigots, enthusiasts, or fanatics, but surely never can come out as snobs. Yet it will be found that what the public now more expressively than politely calls snobism is not by and means unknown among a certain class of Presbyterians on both sides of the Tweed. Snobism is the result of some qualities of human nature which in peculiar circumstances come too powerfully into play. It is a moral phenomenon met with in all countries and among all classes of people. Even the gravity and self assertion of the Scottish character, and the presumed sternness of Presbyterianism, cannot prevent its development or stop its progress in certain quarters. Hence you will find the snob not only in all kinds of society, but also we are sorry to say, in all sorts of churches. In Scotland, of late, a considerable number of lairds and others who belong, or wish to belong, to the "country gentry" have deserted the Presbyterian Church of their fathers and become Episcopalians. They know little or nothing of the abstract merits of Presbytery or Episcopacy, and can give no logical or theological reasons for the steps they have taken; only in their eyes Episcopacy is the genteel thing, and a passport into genteel society, while the Presbytery, besides being "vulgar," often plies them by its ministers with truths more plain than pleasant. Their conduct we grieve to say, is just a sort of religious snobism. They belong to the fashionables, the self-seekers, or the tuft-hunters of society, and can add nothing to the religious life or energy of the Church to which they attach themselves.

But if there are snobs that leave the Presbyterian Church of Scotland, there are snobs in that Church who remain behind. You will find in the Northern Establishment at present, a considerable number of young ministers who in dress, language, and manners are the fashionable English curate, who are well up in the slang of Oxford, who are half ashamed of Presbyterianism, and are as formal and liturgical in their services as they can venture to be. They appear to be a set of shallow-brained snobs unworthy of their Church and country. They have nothing of Knox or Chalmers in their composition, but much of Lee and his successor Wallace. This last Scottish "reformer," who ministers in that Church of the martyrs, the Greyfriars, Edinburgh, is as to preaching and ritual a thousand miles away from the Presbyterianism which he is bound to uphold. He and his congregation, consisting, it seems, largely of half-educated young men, who are profoundly unconscious of their own ignorance and conceit, imitate Episcopacy with all their might, and claim to be in advance of their age, or leaders of modern refinement in the Presbyterian Church. Plain people have begun to call them a set of snobs, the minister, of course, being the greatest offender of all. Such a strong term is not applied unadvisedly. It should always be understood that Presbytery is Presbytery, and Episcopacy is Episcopacy; and that a Presbyterian minister is bound in common honesty and ordinary self-respect to be as true to his Church as an Episcopal clergyman is to his. But when we see a minister who has formally accepted the worship and government of a Presbyterian Church introducing liturgical forms, entertaining his people with instrumental oratorio music, and in many other ways coquetting with a certain kind of fashionable Anglicanism, we can feel no respect for him whatever, but must set him down as a snob of the first water. Like the frog in the fable who imitated the ox, he bursts at last, and meets with more ridicule than compassion.

But the human frailty of which we speak is common among Scottish Presbyterians settled in England. Most of our readers know of many individual Presbyterians and Presbyterian families who, on coming to the South, have coolly gone over to the Episcopalians. Was it the result of examination or the force of conviction that carried these South

fathers, they might be entitled to respect, at least for their honesty, if not for any great clearness of intellectual vision. But when it is too evident that they have been inspired by a love of fashion or gentility, the same charitable consideration can hardly be extended to them, and they may be fairly said to have earned a name which is usually expressive of contempt. There are also many Presbyterians who, on sojourning for a season in England, habitually go to an Episcopal place of worship. A Presbyterian Church may be at hand, with its minister and members struggling manfully to uphold their principles and do good in their neighborhood; but these Presbyterian visitors Episcopize for the time, and go off with their English friends to a fashionable Episcopal church or chapel. This to say the least, is shabby conduct, and shows a want of the firm principle which should be the same both in Scotland and England. Scotch Presbyterians are well entitled to glory in their Presbyterianism, and should carry it courteously but firmly into any place and any society. It is a noble heritage which is committed to them, and it is a pity, or rather a shame, that they should ever act as if it were of little value, and might be parted with for a spoonful of flattery or a mess of pottage.

Among professed Presbyterians in England there are also occasional indications of a spirit which we cannot admire. It may be right for Presbyterian ministers and sessions to go a certain length in accommodating the services of the sanctuary to English tastes and usages; but Presbyterian principles and manliness alike revolt against anything like an over-imitation of the forms of Episcopal worship. The simplicity of Presbyterian worship, when conjoined, as it ever should be, with good taste and spirituality, is not entirely spiritual, but strongly attracts minds of the highest order, and often affects the heart more powerfully than any number even of imposing or decent forms. Let Scotch Presbyterians in England, guard against that deference to English tastes which is too often but a deference to English prejudices. We must have no more fashion or gentility, or anything like Episcopizing in our Presbyterian Churches. Let the spirit and the very name of snobism be banished from all our congregations. Let us first be Christians, and then dare to be Presbyterians.—*Weekly Review*, (London.)

ACTS THAT TELL.

Are you a Christian? If so, improve every favourable opportunity to recommend the religion of Jesus to those with whom you associate. Are you doing this? How long have you lived by that unconverted neighbour without speaking to him about his soul? A whole year, perhaps five! If he should die suddenly, and in his sins, how would you feel when you come to stand at his coffin-side? A word from you at one of the thousand opportunities you have had might have saved him. One invitation might have brought him to the Saviour, but alas! you never gave it.

How often have you passed by that group of idle boys without noticing them? Stop and speak to them. Invite them to the Sunday school. Take them by the hand and lead them there. Angels will rejoice at the sight. Speak a kind word to that sorrowing brother when you meet him; kind words can never die. Cast a smile upon that weary wanderer. It may keep his heart from breaking. Scatter smiles as you go, sweet smiles; they are brighter than sunshine.

It is the small things that go to make a great and grand life. The pious Dr. Bonar says, "Did a pious life consist of one or two holy deeds—some signal specimens of noble doing, enduring or suffering—we might account for the failure, or reckon it small dishonour to turn back in such a conflict. But a holy life is made up of small things of the hour, and not the great things of the age. The avoidance of little evils, little inconsistencies, little weaknesses, little follies, little indiscretions, little indulgences of self, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations, or aberrations from high integrity, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feelings and wishes of others, little outbreaks of temper, selfishness, or vanity. The avoidance of such things as these goes far to make up at least the negative beauty of a holy life.

"And then attention to the little duties of the day and hour, in public transactions or private dealings, or family arrangements; to little words, and looks, and tones; little self-denials, and self-restraints, and self-forgiveness; little plans of kindness, and thoughtful considerations for others—there are the active developments of a holy and useful life, the divine mosaics of which it is composed.

"And he who will acknowledge no life great, save that which is made up of great things, will find little in any Bible characters to admire or copy."—*Rev. J. L. Harris*.

News of the Week.

CANADIAN.

The Presbyterian and Congregational pulpits are vacant at Cobourg.

Authorised discount on American invoices until further notice, 9 per cent.

The Government has sold during the last month, Bank of Upper Canada bonds to the amount of \$20,000.

A New Brunswick paper says that the tenders for the railway building in Nova Scotia in numbers already exceed two hundred.

Colonel McKenzie, of the 78th Highlanders, is to receive one of the four good service pensions now at the disposal of the British Government.

The intelligence of the safe arrival of the McNab surveying party at Fort Wilham will be a source of satisfaction to the country.

Statement of Revenue and Expenditure of the Dominion of Canada for the month ended, 29th Feb., 1872: Revenue, \$1,621,709; Expenditure, \$771,842.

The people of Canada are invited by proclamation to observe the 15th April as a day of national thanksgiving for the recovery of the Prince of Wales.

A Napanee correspondent states that the Dunkin bill election contest for the township of Richmond, came off on Monday and Tuesday, resulting in a majority of about 90 for the Dunkin bill.

Circulation of Provincial Notes, \$9,044,811; Dominion Notes, \$0,765,994; Fractional Notes, \$45,074; total, \$11,855,879. Debentures held \$7,200,000; total specie held \$9,891,012. Excess of circulation, \$45,450.

Rev. Dr. Fyfe and Rev. Dr. Ryerson are discussing the merits of the book by the latter on "Christian Morals." Dr. Ryerson has no right to force theology down the throats of those who do not believe in it. We trust the Ontario Government will remove the volume from the list of "Authorised School Books," leaving it optional with the public to buy it at the bookstores or to leave it alone.

The following Acts affecting Church property were passed at the recent session of the Legislature:—

To appoint trustees of certain lands in the town of Belleville, for the purposes of the Presbyterian Church in connection with the Church of Scotland, and to authorise the said trustees to borrow money on a portion thereof.—To enable the trustees of the congregation of the Presbyterian Church in Canada, in connection with the Church of Scotland in Port Hope, to sell and convey certain land.

A few evenings ago, the Rev. Dr. Burns, Montreal, delivered an admirable lecture on "American Poets," in the lecture-room connected with his church. Opening with Longfellow, the most popular of American poets, and an accomplished scholar; his writings were reviewed and their beauties brought out in choice extracts recited by the lecturer, special reference being at the same time made to the healthy moral tone pervading his lyrics. Mrs. Sigourney among women, writes of verse in America, and some charming poems by this lady were read. Poe was pronounced to be the most original of American poets; nevertheless, owing to intemperate habits, he died miserably in a public hospital. The warning to young men offered by Poe's life and death was enforced on his audience by the doctor. Glancing at the humorous poetry in which the Americans delight; the writings of Oliver Wendell Holmes, the Tom Hood of America; of Josh Billings, and J. R. Lowell, author of the Biglow papers, supplied numerous amusing pieces for recitation by the lecturer. Some eloquent verses by Wm. Lloyd Garrison, poet and philanthropist, and leader of the agitation for the abolition of slavery, and by J. E. Whittier, denouncing slavery, formed the concluding portion of the lecture, which was received with much attention by an audience composed mainly of young men belonging to Cote Street Church Association, under whose auspices the lecture was delivered.

BRITISH AND FOREIGN.

York, England, is to have the largest railway station in that Kingdom, its cost being \$1,000,000.

The Jury in the Tichborne case have informed the Court that they have heard sufficient evidence whereon to base their verdict.

Three more French men-of-war have been fitted out to cruise in the British Channel to guard against a Bonapartist expedition.

The new census shows the population of Greece to be a little less than a million and a half. The largest city is Athens with less than 46,000.

Wm. Lowther, Earl Lonsdale, formerly Postmaster-General of Great Britain, and President of the Council, died on the 5th inst., in the 85th year of his age.

The German Government has notified the French Minister of Finance that it will accept the anticipatory payment of 410,000,000 francs of the war indemnity, with a discount of five per cent.

It is said that Prince Frederick Charles of Prussia, while in Rome recently, on his way to Egypt, declared that if France made an attack upon Italy, the latter country would be defended by Germany.

London advices state that Mr. Tom Hughes will shortly move in the House of Commons an address to the Crown, praying that steps be taken by the Government to oblige Spain to fulfil her treaty obligations with regard to Cuba.

The Catholic Directory for 1872 shows that in the ranks of the clergy of the three kingdoms, the Roman Catholics can reckon one Duke (Norfolk), one Marquis (Bute), eight Earls, four Viscounts, twenty Barons, the list ending with Lord O'Hagan, the Lord Chancellor of Ireland.

UNITED STATES.

Alabama has now in operation six cotton factories.

Mr. Russell Gurney, of the British American Mixed Commission, says the New York Tribune will leave this city on the 30th inst., for England, but intends to return in November, to complete the work of the Commission.

Pennsylvania has had another mine explosion—this time admittedly resulting from the introduction of naked lamps into a mine that had been standing idle for a considerable time. Whether the miners neglected the use of safety-lamps of their own accord, or whether the mine-owners neglected to supply them with so simple a protection, does not yet appear.

There would appear to be no depth of degradation and crime to which some persons will not descend when it involves a question of gain. Frank Young, a Brooklyn butcher, is accused of having in his possession five calves (one of which had been already killed for meat), which had been inoculated for the purpose of obtaining vaccine. The case is to be investigated by the health officers of New York.

Ecclesiastical.

PRESBYTERY OF PARIS.

The Presbytery of Paris held its regular meeting on Tuesday last, 5th March, in Knox Church, Woodstock. There was a full attendance both of ministers and elders.

The Rev. Mr. McQuarrie was elected Moderator for the ensuing twelve months. A vote of thanks was tendered the retiring Moderator, Mr. Robertson, of Paris, for his conduct in the chair, and his unremitting attention to the business of the Presbytery.

Answers were called for and given in from several of the kirk-sessions, in response to the circular issued by the Assembly's Committee on the State of Religion, and remitted to a special committee of Presbytery, consisting of Messrs. Dunbar and Thomson, ministers, and Mr. Paterson, elder, to prepare a report to be transmitted to the Assembly. At a subsequent sederunt the committee presented the report, which was adopted. An interesting discussion on the state of religion within the bounds followed.

The Rev. Mr. Aull reported that he had, according to instructions of Presbytery, preached within Chalmers' Church, Woodstock, and thereafter moderated in a call for a minister to said church. He also laid on the table a unanimous call in favour of the Rev. John McEavish, Woodville, signed by 110 members and 223 adherents. Mr. Paterson was heard in support of the Presbytery sustaining the call. The necessary documents were also laid on the table to accompany the call, and a minute of the congregational meeting appointing the Rev. Mr. Cochrane, of Brantford, to prosecute the call at the Ontario Presbytery. Mr. Aull's conduct in moderating the call was sustained. The Presbytery then sustained the call to Mr. McEavish, and appointed Mr. Cochrane their representative to prosecute the call before the Presbytery of Ontario.

Mr. Lowry intimated to the Presbytery his desire to be relieved from the further supply of Mount Pleasant Congregation. On motion duly seconded, Mr. Lowry was relieved from further supply of said pulpit, and a cordial vote of thanks given to Mr. Lowry for the faithful services rendered by him during the past two years. A committee was appointed, consisting of Messrs. Cochrane and Lowry, ministers, and McLean and Russell, elders, to confer with the Mount Pleasant Congregation in reference to future supply. Mr. Cochrane was also appointed to preach in Mount Pleasant next Sabbath afternoon, and meet with the congregation.

The Presbytery next proceeded to consider the Remits sent down from the Assembly. In reference to the Remit on the subject of Alternates, it was moved by Mr. Farries, and seconded by Mr. Lowry, that the system of alternates be adopted by our Church courts. It was moved in amendment by Mr. McMullen, seconded by Mr. Inglis, that the system of alternates be not adopted. The motion and amendment having been put to the vote, the amendment was carried by a majority of one.

In reference to the remit on Instrumental Music, it was moved by Mr. Cochrane, seconded by Mr. Thomson: "The Presbytery approve simpliciter of the Interim Act of last General Assembly, leaving the question of Instrumental Music to the decision of Kirk sessions and congregations, under the usual Presbyterial supervision."

In amendment, it was moved by Mr. Lowry, seconded by Mr. J. Paterson, elder, "1. The Presbytery having considered the Assembly's remit on the subject of Instrumental Music, considers that the limited sanction given by the last Assembly to the use of instrumental music in the worship of God implies the propriety and expediency of such music being so used, and therefore cannot see the advantage of making any return to the remit. 2. The Presbytery cannot see the necessity for the use of instrumental music in the worship of God, nor the scriptural authority for such music in the worship of the Christian Church."

On the vote being taken, the motion of Mr. Cochrane (leaving the question of Instrumental Music to Kirk sessions and congregations, under Presbyterial supervision), was carried over the amendment of Mr. Lowry, by a majority of 16 to 3.

The congregations of Tilsonburgh and Culloden having requested the Presbytery to appoint one of their number to moderate in a call for a minister to said charge, the Presbytery agreed to their request, and appointed Mr. Wright, of Ingersoll, to discharge the duty, at a date convenient to all parties, before next regular meeting of the Presbytery.

The Presbytery appointed the following as Commissioners to the next meeting of the General Assembly:—

Ministers—Messrs. Hume, Cochrane, Robertson (Paris), McMullen, Lowry, Farries. Elders—Dr. Clarke, Paris; Messrs. McLean and Turnbull, Brantford; Marshall, Ayr; Bent, Ingersoll; and Chambers, Woodstock.

The Treasurer, Mr. Robertson, of Paris, read a statement of the finances of the Presbytery, which was received; and Messrs. Farries and Wright appointed to audit the same. The committee reported at a subsequent sederunt that the accounts were all correctly kept, and recommended an addition to the salary of the Presbytery Clerk, which was agreed to.

Mr. McQuarrie, minister, and Mr. P. Marshall, elder, were appointed on the Synod's Committee of Bills and Overtures. Mr. Farries, minister, and Dr. Clarke, elder, were appointed on the Assembly's Committee of Bills and Overtures. Rev. Mr. McLaren, of Ottawa, was nominated as Moderator of the next General Assembly.

Mr. Robertson, of Paris, intimated that he had received a specimen consignment of Bibles, from the National Bible Society of Scotland.

The distribution of said Bibles was left in the hands of the committee entrusted with this matter, who were also entrusted to bring in a report in reference to further action on the part of the Presbytery.

The Presbytery agreed to recommend the BRITISH AMERICAN PRESBYTERIAN, at present published in the interests of the Church, to the support of the members of the various congregations within the bounds.

The Presbytery then agreed to meet again in Chalmers' Church, Woodstock, on Tuesday, 9th of April, at one p.m.

WM. COCHRANE,
Presbytery Clerk.

MINISTERS AND CHURCHES.

The sum of \$500 has been subscribed in three days, at Fort Garry, for the erection of a Presbyterian Church.

The Rev. R. Ure, the esteemed pastor of Knox Church, Goderich, has returned home after a somewhat extended tour in Scotland. The rev. gentleman is much the better of his trip.

The members of the Presbyterian congregation, Cobourg, held a meeting last week with the view of giving a call to supply the pulpit vacant by the resignation of Rev. J. Laing, B.A.

The Congregations of Cheltenham and Mount Pleasant, under the pastoral care of the Rev. W. A. McKay, have let the contract for the building of a Manse. It is to be of brick, costing about \$2,000 and to be finished by next Oct. These congregations are contributing with a praise-worthy liberality, both to the support of their own pastor and to the general schemes of the Church. Last year Mount Pleasant raised for home purposes \$23 and for Missions upwards of \$2 per family. This year there being unusual expenses, the amount already subscribed in both congregations average over \$55 per family.

PRESBYTERY OF HAMILTON.—The Hamilton Presbytery, in connection with the Canada Presbyterian Church, met on Tuesday, in McNab street church. The first business was a call from the Central Church to the Rev. John McCall, of Dundas. The call was signed by 425 members and 142 adherents, and the salary promised was \$2,400 and a free manse. The Presbytery sustained the call, and agreed to cite all parties to appear, for their interests, at a meeting to be held in Dundas on the 20th inst. Mr. Murray reported that the congregation of McNab street church had united in a unanimous call to the Rev. Mr. Fletcher, of Scarborough. The call was signed by 303 members and 94 adherents. The Presbytery sustained the call, and appointed Mr. Murray to act as commissioner to prosecute the call before the Toronto Presbytery. Mr. Blairie's resignation of his charge at Ancaster was laid before the Presbytery.

PRESENTATIONS.

The Rev. Robert H. Warden of the Presbyterian Church, Bothwell, was last week, says the *Advance*, the recipient of a handsome present from his Bothwell congregation. The gift consisted of \$120 dollars accompanied with an address expressive of the respect and esteem in which he is held by the donors and their earnest prayers for his speedy restoration. A few days previously the rev. gentleman received an address and purse from the Station at Sutherland's Corners, in testimony of the respect and affection of the congregation there. We are glad to know that Mr. Warden is rapidly recovering from the effects of the severe accident he met with in the end of November, and expects to be able to resume his pulpit labours in the course of a few weeks.

SOIREES AND ANNIVERSARIES.

The annual missionary meeting of the Scarborough congregation was held last week. The attendance was good. Earnest and appropriate addresses were delivered by the Rev. W. McKay, of Cheltenham, Rev. J. Dickie, of Berlin, and the Rev. D. H. Fletcher, pastor of the congregation. The collection for missionary purposes amounted to upwards of three hundred dollars (\$300). This is very creditable to the congregation, while they are at present contributing liberally towards the erection of a new church.

On Sabbath the 25th ult., the usual anniversary missionary sermon was preached in the C. P. Church, Glenmorris, in which the pastor clearly set forth the reflex good of giving from the words of our Lord, "give and it shall be given unto you." On the following evening the annual missionary meeting was held when after the opening exercise, Mr. Dunbar gave a brief outline of the various schemes of the Church. After which Mr. Bentley gave a very clear and comprehensive delineation of missions in general, which was listened to with marked attention. A pleasing feature of the meeting was the presence of S. S. Children, not only to hear what was said but to allocate by their vote their mission gatherings for the past year.

The annual soiree given by the ladies of the Presbyterian Church, Lakefield, came off on the evening of Tuesday, 20th ult. Tea was served in the Orange Hall, after which the people went to the Church. R. Stricklin, Esq., being called to the chair, interesting addresses were delivered by Rev. N. Clark, Pastor, Rev. H. McDonald, Rev. J. M. Royer, and Rev. W. Mitchell. The choir in connection with the church enhanced the proceeding with well selected pieces. The attendance was large; the church being well filled. The proceeds to be applied to Manse building, the contract of which was let for \$1,900 to P. Bapine, Esq., his being the lowest tender, more than \$1700 of which is subscribed. It is expected that when the subscription list has passed through the two congregations it will cover the whole amount. Too much praise cannot be given the members of the building committee for their efforts to raise the required

amount, and to the congregations for their liberal response. If the plans and specifications are strictly adhered to, the Manse will be a credit to these growing congregations and an ornament to the village.

PRESBYTERIAN UNION.

A meeting of the congregation of Cooke's Church, Toronto, was held on Wednesday evening, for the purpose *inter alia* of considering the resolutions adopted by the General Assembly of the Canada Presbyterian Church at its last meeting, on the subject of union with the Presbyterian Synod in connexion with the Church of Scotland. Rev. Mr. Gregg occupied the chair. The following resolution, moved by the Hon. George Brown, seconded by Mr. Wm. Wilson, elder, was carried unanimously. *Resolved*, "That this congregation, while recognizing the advantages to be attained by a union between the Canada Presbyterian Church, the Presbyterian Church of Canada in connection with the Church of Scotland, and the Presbyterian Churches of the Maritime Provinces, and while desiring to see such a union accomplished ere many years elapse—yet cannot approve of the conditions attached to the proposed union as set forth under the head of Theological Education."

IMPORTANCE OF A CHURCH ORGAN.

Editor BRITISH AMERICAN PRESBYTERIAN. DEAR SIR,—I trust your paper will meet the support it highly deserves. The articles are good, and of a kind calculated to awaken interest in the work of the Church. It has long been a disgrace to us that we never could have a public organ in the interest of the Canada Presbyterian Church. Your paper meets the pressing want that we have often felt—a paper in which our distinctive views may be stated and religious and doctrinal subjects discussed. This is the only means of bringing such things under the notice of many of our people. While others are doing all they can, not merely in supporting their own views of truth, but in undermining the convictions of others, I say we ought, of necessity, to have some means of placing clear and forcible arguments for the truth before our people.

Again, our paper will be the means of bringing under our notice the work and progress of the *whole Church*, and thus tend to develop a deeper interest in the hearts of the people for the prosperity of our Zion.

The Canada Presbyterian Church is destined to play a very important part on this continent. Some of our ministers hold the highest educational positions in the Province; and when our colleges are placed on a firmer basis than at present, with a firm grasp of apostolic truth, our Church will infuse a new religious life through all grades of society. As the Church expands, I hope your paper will keep pace with her, and that, ere long, it will stand among the leading papers of the day. The BRITISH AMERICAN PRESBYTERIAN will receive the hearty support of my congregation. You will find enclosed an order for two copies. In a few days a full list of subscribers will be sent.

LITERATUS.

Cookstown, March 5th, 1872.

THE MAHOMETANS IN INDIA.

In view of the late disastrous events in India, and the rumors of a spread of discontent among the Mahometans, the following paragraph may be interesting as giving one of many clues to the cause of the discontent. It is taken from an article on Mahomet, taken from that excellent repository of current literature—the *Eclectic Magazine*:—

"Recent reports speak of a wide-spread discontent among the Mahometan inhabitants of India, a discontent founded on no other cause than that, under British rule, the Mahometan is placed on a perfect equality with men of all other creeds; whereas he deems it his inherent right to rule over men of all creeds. Such is indeed the inborn spirit of the Mahometan faith; a faith of which it is not an accident, but an essential principle, that it is to be spread by the sword, and can never, except under compulsion, sit down on an equality with other faiths. It may—within certain limits, it must—grant a contemptuous toleration to men of other religions; it can never willingly submit to accept toleration or equality at the hands of those whom it looks on as made to be either its victims, its subjects, or its converts."

MISCELLANEOUS.

General Crook has given notice to the Indians that the time has been extended to the 15th of February, to come upon a reservation and be fed; failing to do so they will be regarded as hostile, and dealt with accordingly.

Our musical friends will be glad to see the beautifully executed portrait of the venerable Lowell Mason, now in his eighty-first year, which is given in THE ILLUSTRATED CHRISTIAN WEEKLY of March 9th. It accompanies an interesting sketch of church music during the last fifty years. We gladly commend this paper to all our readers, knowing that nothing which can corrupt, either through the eye or the heart, will ever be found in its columns.

In reviewing the progress of the Free Church of Edinburgh *Presbyterian* shows that an average of 12 congregations have been added every year since 1844. In that year there were 608 churches. In 1872 there were no fewer than 968. This increase is almost entirely due to Home Missionary effort. Of the 470 who signed the Protest and Deed of Demission, 215 are still living, though only 184 are still in the service of the home church. Many have done great and good service in other lands. In 1844 the Free Church had but one college with three chairs; now she has three colleges with fourteen chairs. All the Foreign Missionaries of the pre-Disruption Church joined the Free Church. In 1844 she had 15 labourers in India. Now she has 224. The whole amount collected since the Disruption is \$2,825,395. Upwards of \$200,000 of this aggregate are invested, and yielding interest.

MY AIN COUNTRIE.

I am far frae my hame, and I'm weary often-whiles
For the langed-for hame bringing, an' my Father's welcome smiles.
I'll ne'er be fu' content, until my een be see
The golden gates o' heaven, an' my ain cowntree.

The earth is flecked wi' flowers, mony-tinted,
fresh, an' gay;
The birdies warble blithely, for my Father made them see;
But these sights an' these sounds will as nae-thing be to me,
When I hear the songs of triumph in my ain cowntree.

I've His gude word o' promise, that some glad-some day the King
To His ain royal palace His pilgrims hame will bring;
Wi' een an' wi' hearts running ower we shall see
"The King in His beauty" an' our ain cowntree.

My sins have been mony, an' my sorrows hae been sair,
But there they'll never vex me, nor be remembered mair;
His blin'd has made me white, His hand shall dry mine ee,
When He brings me hame at last to my ain cowntree.

Like a bairn to its mither, a wee birdie to its nest,
I wad fain be gauging nee unto my Saviour's breast;
For He gathers in His bosom witless, worthless lambs like me,
And carries them Himsel' to His ain cowntree.

He's faithfu' that has promised, He'll surely come again;
He'll keep His trust wi' me, at what hour I dinna ken,
But he bids me still to watch, an' ready aye to be,
To gang at any moment to my ain cowntree.

So I am watching aye an' singing o' my hame as I wait,
For the souning o' His footfa' this side the golden gate.
God gie His grace to ilk ane wha listens noo to me,
That we may a' gang in gladnes to our ain cowntree.

Literary Notices.

BLACKWOOD, for January, is fully an average number. The most interesting paper in it is that descriptive of the loss of the Niagara, written by an officer of that now somewhat celebrated vessel. In spite of its absurd Toryism, *Blackwood* is always an acceptable visitor to those who wish a really good literary monthly, for though one of the oldest magazines, it is still, apart from its politics, one of the best.

THE EDINBURGH REVIEW, January, 1872, has no article which has a special interest for Canadian readers. There is a very kindly notice of John Wesley, suggested by "Tyerman's Life" of that great and good man. That such a notice of such a man should appear in the *Edinburgh* is itself one of the signs of the times. "Railway Organization in the late War" will find, we doubt not, a good many interested readers; and as "Irish University Education" is understood so far to shadow forth the policy of the British Ministry in reference to higher education in Ireland, it may on that account, if on no other, be looked upon as important.

BRITISH QUARTERLY REVIEW, for January, 1872. Since the *North British* was dropped, the Leonard-Scott Company has put among its review reprints the *British Quarterly*, so long and so ably conducted by the late Dr. Robert Vaughan. This review, which is so far to be looked on as the organ of the English Nonconformists, keeps up its original high character for ability, liberality and culture. It is especially valuable for its quarterly *resume* of contemporary literature, which is usually got up in a very careful, discriminating manner, and will help its readers considerably in keeping up, at any rate, some idea of what is going on in the world of letters, and also in determining what to read and what to avoid. The present number of this quarterly is a very excellent one. It has eight articles, all of a more or less interesting character, which will amply repay a careful perusal.

WESTMINSTER REVIEW, January 1872. The superior ability generally displayed by writers in the *Westminster*, is acknowledged on all hands, but the bitter hostility displayed in almost every number, to everything like evangelical religion makes it not a very desirable periodical to put into the hands of those whose religious opinions may still be only in the course of formation. Doubts are continually suggested, difficulties continually raised, an air of conscious superiority always affected which upon the whole may often leave far from a beneficial influence. At the same time, it is very evident that it is exceedingly desirable that all that such a class of writers have to say on religious subjects should be well considered, especially by those who are set as defenders of the faith once delivered to the Saints, and that therefore, for the latter at any rate, the *Westminster* cannot be dispensed with. A very "advanced liberal," as it claims to be, in religious matters, the *Westminster* is equally so on social and political questions, and in the latter will find a good many to sympathize with its views, who are honestly and earnestly opposed to its teaching in the region of Theology. In the current number there is on the whole less that could be objected to than in generally the case. As in the case of the *British Quarterly*, the attention given by the *Westminster* to "Contemporary Literature" is a very noticeable feature.

Sabbath School Teacher.

HOW CAN I INTEREST MY CLASS?

No teacher can expect a class to be interested in him until he is interested in that class. If he comes to Sunday-school because it is his duty to come, and take a particular class because he has been asked to take it, "verily, he has his reward," his scholars are in the Sunday-school because it is their duty to attend, and they are in his class because they have been so assigned. No love is lost or gained between such scholars and teacher. He will be disappointed, indeed, who supposes that children are to give him affection and confidence on general principles, because he is their Sunday-school teacher, while he has no special love for them, nor is moved by a particular desire for their personal welfare. It is enough that he desires to do good to children generally, and would have all little ones to trust the blessed Saviour; until he loves Willie Brown personally, and with all his heart longs to lead Willie Brown to Jesus, he is not likely to be loved by Willie Brown, nor to have Willie Brown willingly take his hand and be led by him. Yet many Sunday-school teachers who wonder at their failure to interest their scholars, and are sure that the trouble is not their lack of love for children, have no affection for the individual members of their class, while they do not lack a certain love for children generally. They would love their scholars if those scholars were not just as they are; but while as they are and while unloved by their teacher, those scholars are not likely to be very loving toward their teacher. "The ungrateful little wretches," said a lady teacher, in bitter complaint of her scholars; "they don't seem to have any idea how I love them." Until they are counted better than "ungrateful little wretches," children will not be very trustful and affectionate, whatever are their relations to those who wish them well.

Even when a teacher is interested in his scholars, it is useless for him to try to interest them in any lesson in which he is himself not interested. He may have won his scholars' hearts, but he cannot transfer their affections to what he fails to love. Many a teacher who loves his scholars and is loved by them, fails to interest them in Bible truth. Loving their teacher, scholars will give their thoughts to whatever he loves and asks them to love; but no tones of entreaty or command from him will induce them to examine and heed that for which he feels and shows no affection. No lawyer could hope to win a jury to sympathy with his client until he was himself in fullest sympathy with that client. The most effective advocates at the bar are always those who most thoroughly identify themselves with every cause they undertake. The first step of good lawyers in preparation for their argument before a jury, is to bring themselves to such a knowledge of their client's wrongs, and to such a tender interest in his needs, as will possess them with an intense desire to aid their client, and make them truly eloquent in his behalf. So, to prepare himself to plead the cause of the Lord Jesus before his class, a teacher must come into sympathy with the Saviour, whom in a measure he represents; and the truth and weight of every word of our Lord's invitations or counsels which he reiterates should be felt in the teacher's own mind and heart, if he would have it effective with those to whom it is repeated by him.

When, therefore, a teacher asks the question, which is so many times asked: "How can I interest my class?" let him consider if he loves personally each scholar of that class, and has a message to each scholar which he is interested in and longs to talk about. If he does not love the scholars personally, let him think of them one by one, as he prays for each by name in his closet, remembering that for that child the blood of the Son of God was shed, and now angels in heaven watch in loving interest as the child is pleased and instructed by him whom God has brought to be his teacher. If, on the other hand, the teacher does love each of his scholars and wonders that they whom he loves lack interest in the lesson he brings to them, let him study more prayerfully and intently that lesson himself, until he is so full of its precious meaning, and so possessed with the thought of its fitness to the scholars of his charge, that he will come to them with a glowing heart and a burning tongue to tell them of that truth which is "able to make them wise unto salvation through faith which is in Christ Jesus." Then, indeed, by the Divine blessing may he hope to win those who love him to the truth which he loves, and preaches lovingly.

As long as you make drinking respectable, drinking customs will prevail, and the plough-share of death, drawn by terrible disasters, will go on turning up this whole continent from end to end, with the long, deep, awful furrow of drunkards' graves.

Our Young Girls.

CHRIST KNOCKING AT THE DOOR.

Behold a stranger at the door!
He gently knocks, his knock'd before,
Has waited long—be waiting still:
You treat no other friend so ill.

O, lovely attitude, He stands
With smiling heart and loaded hands!
O matchless kindness! and he shows
This matchless kindness to His foes.

But will He prove a friend indeed?
He will; the very friend you need:
The friend of sinners—yes, 'tis He;
With garments dyed on Calvary.

Rise, Touch'd with gratitude divine;
Turn out His enemy and thine,
That soul-destroying monster, Sin,
And let the heavenly Stranger in.

Admit Him, ere His anger burn—
His foot departed, no'er return;
Admit Him, or the hour's at hand
You'll at His door be rejected stand.

COALS OF FIRE.

Frank Black was the meanest boy I ever went to school with. But he was once effectually cured of showing any of it to his schoolmates, and I will tell you how it was. For some time many of his class had "cut" him; his mean ways having become quite unbearable, and the crowning point of our indignation was reached one day when it was discovered he had a box from home, and contrary to the rules of etiquette of long standing in the school, was eating its contents on the sly.

That afternoon at the ball-ground "our room" held a solemn consultation and one proposed to take his box and hide it till he should beg the pardon of us all or make a suitable apology. He went and found nothing was left but a few crumbs and cores of apples, and another consultation was held. "I'll fix it," said Bob Williams, the most generous of us all. "Take up a ten cent collection and we'll fill his box for him with goodies, and I'll pay you all back if it doesn't work well." We consented, and that night when Frank went to the chest where the box was, his look of amazement was amusing. A more awkward scene never took place, than after Bob made a neat speech, presenting it in the name of the class. Frank crept into bed without a word, and we all followed his example. But the next morning he begged us to take the good things for ourselves, and the next box from home was offered in the same way. It is a good thing to see our own faults in contrast to others' good traits.

HAIR.

Under the magnifying-glass human hair presents the appearance of a tube of a light brown color, with lines running along each side, and wavy or zig-zag lines across. The lines at the sides are the fibers which form the walls or outside of the hair, and the wavy lines are the edges of the various layers or coats of the surface, which as the hair gradually diminishes to a point must overlap each other. A hair is thus like the stem of a tree, having bark, fiber, and sometimes pith in the middle.

Hogs' bristles, besides being about three times larger than a man's hair, have much finer fibres. The wavy lines are much nearer together, which shows that the overlapping scales are thinner. There is no bark, and in the centre is a dark cavity passing up through it. The finer hairs of the horse and ass are like those of man, outside, but they are distinguished by having a dark pith in the middle.

The hairs taken from the fur of a cat, and that of a mole are variegated by dark and light patches in irregular bands, across their surface. The scales are strongly marked on both sides in the cat, but only on one side in the mole. The most remarkable in appearance are, however, the hairs of a bat, which have the outer scales so projecting that they look like a chain of trumpet-shaped flowers, each stuck into the mouth of the other.—*Youth's Companion*

A GOLDEN TEXT FOR BOYS.

A man of very pleasing address, but very dishonest in his practices, once said to an honorable merchant "whose word was as good as his bond," "I would give fifty thousand dollars for your good name."

"Why so?" asked the other, in some surprise.

"Because I could make hundred thousand dollars out of it."

The honorable character which was at the bottom of the good name, he cared nothing for; it was only the reputation which he could turn to account in a money point of view, which he coveted.

But a good name could not be bought with silver; it, of all other possessions, must be fairly earned. When it is possessed, it is a better business capital than a great sum of money. It is a capital any boy or girl can secure. Honesty must be its foundation, even to the smallest particulars. When an employer says, "That is a boy I can trust," he will always find himself in demand, provided he joins with it industry. "The hand of the diligent maketh rich." It seems hard at the time, may-be

this conscience daily found of work, while other boys are lounging about store steps or playing on the green. But the reward will come, if you are faithful. While the loungers are dragging out a miserable lifetime in privation and poverty, the hard-working boy-lives at his ease, respected and honored.

Remember this, boys, if you desire to make your way in the world. There is nothing that can serve your purpose like a name for honesty and industry, and you will never acquire either if you are a lounger about the streets and a shirk at your business. Everybody suspects a lad who is often seen about saloon doors or tavern steps. It undermines a boy's character for honesty very rapidly to mix with the society he finds there, and such habits tend to anything but industrious ways.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." Print that text on your heart, and carry it with you in all your walks and ways. If you are led to secure it, it will be worth far more than "fifty thousand dollars" to you.—*Presbyterian*

RUN FOR THE LILLY PAD.

"How many of you boys ever went fishing?" asked the minister.

Instantly fifty boys' eyes sparkled, and fifty boys' hands were raised.

"How many of you ever fished for pickerel?" continued the minister.

Up came most of the hands again—little hands that, as the minister knew, had been nearly all guilty of taking what was not theirs; for they belonged to boys who were in a Reform School, and most of them for stealing, some little, and some much.

"Did you ever have any trouble to get the pickerel to bite?" asked the minister.

"Yes sir!" cried the boys.

"So have I," he replied. "I have fished for pickerel a great many times; often in a certain pond behind my father's house, which was very clear and smooth, and covered with water lilies. These lilies were very beautiful, lying with their pure white petals and golden centres on their floating leaves; but I did not like to see them, for this reason: when I trailed my line with a fat little frog or a nice minnow on it, if I saw a pickerel swim round and round, looking at it, and working his mouth and gills, I knew that pretty soon he would jump up and snap at the tempting bait, and then I had him. If he once began to look, I was sure of him; but if, instead, he turned and swam off under a lily-pad, as many a fish did, I knew I lost him, and there was no use slimming and daucing my line to that fish any longer.

Now boys, I want to tell you, when you see something you wish for that is not yours, or when you feel like saying a bad word, or going were you know you ought not to go, do not stop to look at or think of it, but just run for the lily-pads."—*Apples of Gold*.

UNKNOWN MINISTER'S SERMON.

Few men of greater parts than John Owen have adorned the records of the Independent churches. In turning lately over the memorials of his life, we met with the following incident, deserving to be recorded for its suggestions to many hearers of the Word, and its encouragement to some preachers. Mr. Owen was in a very melancholy condition of mind. He had been in that condition several years. It happened on a Sunday, in London, he went to hear a celebrated preacher of his day, Dr. Calamy. He and his cousin waited some time in the church, but Dr. Calamy did not come. His cousin would have persuaded him to go out and hear another famous preacher. But Mr. Owen was comfortably seated, and indisposed to take another walk. At last a country minister—a stranger to everybody—came in. His prayer was fervent; he took for his text the words, "Why are ye fearful, O ye of little faith." The very words arrested Owen's attention. He was constrained to pray that the discourse might help him out of his sorrowful condition. In a plain and familiar way, with arguments not new, but now strangely convincing, the unknown and celebrated minister addressed himself directly to Owen's particular state. The doubts and fears of the youth were broken suddenly up. The peace which passeth understanding came in, and never left his heart. The happy and great usefulness of the great divine began with that hour.

It is reported that the French Ambassador to the Italian Government will hereafter reside at Rome, instead of Florence as heretofore. This amounts to a practical recognition by the French Government of Rome as the capital of United Italy. The power of the priesthood in France is strong, and it has heretofore been exercised in behalf of Napoleon, who was perhaps equally dependent upon the priesthood and the army. It was not strange that the Thiers Government has been loath to take this ground, which taken by France, must be regarded as a surrender of the temporal power of the Papacy by one of its firmest friends.

Scientific and Asectal.

EAR-ACHE.

Put a little black pepper in some cotton, dip in sweet oil and insert in the ear. This is one of the quickest remedies known.

FELON.

Take a pint of common soft soap, and stir in air-slack lime that is of the consistency of glazier's putty. Make a leather thimble, fill it with this composition, and insert the fingers, and the cure is certain.

COLD.

Contrary to an old theory, a popular writer gives the following one how to manage a cold: Eat nothing but a piece of toast, drink freely of cold water, walk twice a day until you are in a gentle perspiration, and go to bed early.

DIPHTHERIA.

A simple and successful treatment of diphtheria may be found in the use of lemon juice. Gargle the throat freely with it, at the same time swallowing a portion so as to reach all the affected parts. A French physician claims that he saved his own life with this pleasant remedy.

BURNS.

A poultice of tea-leaves, applied to small burns and scalds affords immediate relief. The leaves are softened with hot water, and while quite warm applied upon cotton over the entire burnt surface. This application discolours and apparently tans the part, and removes the acute sensibility and tenderness.

SORE THROAT.

Everybody has a cure for this trouble, but simple remedies appear to be most effectual. Salt and water is used by many as a gargle, but a little alum and honey dissolved in sage tea is better. Others, a few drops of camphor on loaf sugar, which very often affords immediate relief. An application of cloths wrung out as often as they begin to cool has the most potency in removing inflammation.

SLEEP.

Mr. Croker plausibly maintained that it was impossible to be a great man without being a good sleeper, his favorite examples being Napoleon, Pitt, and Wellington. He might have added Sir Walter Scott. Sir Henry Holland, the celebrated physician, says that when sleep is desired and reading resorted to, the sonnet is the most effective soporific, in whatever language it may be written. The *Quarterly Review* gives the preference to the epic in blank verse. Sydney Smith prescribed a sermon.

A NEW INVENTION.

Bottles with peculiar conical projections have been introduced in England, which are to be used for poisonous drugs and medicines. They are so distinctive as at once to be recognized even when laid hold off in the dark. This is an excellent idea, and if by common consent some peculiar pattern of bottle can be adopted in this country for poisonous articles, many lives will be saved. Labels are not always read, and some people have a careless way of using old bottles without thinking to change the label. After a little while the act is forgotten, and some one is poisoned under a name.

SEASONING WOOD.

A writer in an English Journal informs us that a small piece of non-resinous wood can be seasoned perfectly by boiling four or five hours—the process taking the sap out of the wood, which shrinks nearly one-tenth in the operation. The same writer states that trees felled in full leaf in June or July, and allowed to lie until every leaf has fallen, will then be nearly dry, as the leaves will not drop off themselves until they have drawn up and exhausted nearly all the sap off the tree. The time required is from a month to six weeks, according to the dryness or wetness of the weather. The floor of a mill laid with poplar so treated and cut up, and put in place in less than a month after the leaves fell, has never shown the slightest shrinkage.

HOUSE PLANTS.

The *Boston Journal of Chemistry* says: House plants ought to be stimulated gently once or twice a week. Rain water, so refreshing to summer flowers, always contains ammonia, which also abounds in all liquid manures. If you take an ounce of pulverized carbonate of ammonia, dissolved in a gallon of water, it will make spring water even more stimulating to your plants than rain water. If you water your plants once in two weeks with guano water (one table spoonful to a pail of water) they will grow more thrifty. Pulverized dove or hen manure will answer a good purpose. Always keep the soil loose in your flower pots.

TO KEEP YEAST SWEET.

Boil half a cupful of hops in a pint of water for fifteen minutes, strain the liquor hot on to two-thirds of a cup of flour and a spoonful of salt. After this is cool enough not to scald, add a little good, sweet yeast, and set it in a warm place to rise. When it is light, pour it

into a glass bottle, fill it entirely full, cork tight, tie the cork down with a cloth, and set it away in a cool place where it will not freeze.

When you take out any yeast to use, fill the bottle entirely full again, with cold water or water in which a little flour has been scalded and cooled, tie down the cork and set away as before. I use water half the time to fill up the bottle with, and flour and water the other half.

When the bottle has been used from several times, and the yeast grows weak, boil a few more hops, pour the liquor hot on a little flour and salt; let it cool and add this to the yeast in the bottle, instead of adding cold water; when you open the bottle set it into a dish, for it will foam over; as the yeast grows weaker in the bottle by the addition of water, use a little more of it in making bread.

The great secret is in keeping the bottle full and corked tight. There seems to be just enough air penetrating the cork to keep the yeast in good working order. I suppose potato yeast or any other kind of liquid yeast may be kept in the same way, but I have liked this kind too well to try any other.—*Cor. N. Y. Tribune*.

HOUSE FURNISHING HINTS.

Now let me say a word about carpets. Pale ones I ignore; they do not exist for me. But the patterns and the colours—even of the dark ones! What is to be done with a room whose carpet is grass-green, with large red spots or big flowers on it? What is to be done with any "cheerful" patterned carpet? Nothing—but to part with it to some member of that tribe whose armorial bearings are the Three Hats. Have we not seen the Royal Academy's walls defaced by artists who will place their sitters on some such carpet, and then paint the horror that they see? Has not that been a warning to us? It is a good test to apply to one's furniture as to one's dress? "Would it look well in a picture?" Reader, if you wish to buy modern carpets, buy some moss pattern, or something very dark and neat, else you will never make your drawing-room other than a grief of heart to any cultivated person who may come into it. But my advice on the whole is, send away all your carpets, get a quantity of the common rough matting for your rooms, and lay on it at intervals one of the rugs made by the Orientals. Turkish, Moorish, Indian, or African carpets, especially the antique make, will never fail to look right, for they are the most perfect in colour and design that can be procured. For curtains and coverings get whatever stuff you like. Chintz or velvet are always good. In patterns, be wary. Patterns suitable for a hanging are not always suitable for a chair seat. For instance, to be sitting on a bird or a butterfly is an unpleasant sensation; a vase of flowers on a curtain is absurd. Italian patterns are usually debased. Stout boys upon scarfs attached to boughs in an impossible manner—swans perched on twigs or plants that never could support their weight—butterflies rather bigger than the storks beside them—are bad, because ridiculous; they hurt our sense of propriety, and worry the eye. Choose good patterns—common sense will guide you—and let your hangings be equal in tone with that of your walls.—*St. Paul's Magazine*.

SYSTEMATIC GIVING.

The *Central Presbyterian* sums up the benefits derived from the systematic contributions which have been secured in the Second Presbyterian Church, Richmond, by the agency of the "envelope system." It says:—

For three years it has been in operation, and at a recent congregational meeting, the trustees reported the church as free from debt; every obligation had been met, and a contribution made at the stated time to each of the schemes of benevolence. The entire amount contributed was nearly \$9,000. During the last two years a spacious lecture-room had been built, which, with other improvements, had cost the church \$5,4000. This financial success was attributed by the trustees in great part to the envelope system of collections, which insured regularity and faithfulness. While this last year has been so full of temporal blessings, other and richer have been received from the Lord, for the Holy Spirit has been present in his power and grace, and over eighty persons have been added to the membership, a very large proportion of whom have been gentlemen and heads of families, in the prime of life, bringing with them strength and activity for church-work.

Love, like light, transfigures what it looks upon. It has its own perspective, softening and blending rough outlines, and its own matchless colours to hide or to adorn.

In all evils which admit a remedy, impatience should be avoided, because it wastes that time and attention in complaints which, if properly applied, would remove the cause.

PROSPECTUS OF THE "British American Presbyterian."

The want of a journal devoted to the interests of the British American Presbyterian Church... The "British American Presbyterian" will contain full reports on the present state of the Church...

C. BLACKETT ROBINSON, Publisher and Proprietor.

OPINIONS OF THE PRESS.

We are indebted to our brethren of the Press for the following... The enterprise will no doubt meet with a hearty support... It is a handsome paper, and, if the promise of the prospectus be fulfilled, it will become a useful and popular religious journal...

NEW YORK AND ERIE RAILWAY... For Christmas and New Year's, the New York and Erie Railway is one of the most popular and useful...

ST. CLOUD HOTEL, RAND ROTHERS, BROADWAY AND 42ND STREET, NEW YORK.

ST. LAWRENCE HALL, ST. JAMES STREET, MONTREAL.

Long Established—Well Known. Visitors are, as far as possible, provided with the comforts of home life.

ALEX. GEMMELL, BOOTMAKER, 97 KING STREET WEST.

Has in Stock a very large assortment of Gentlemen's Sewed Boots, Heavy made. First-Class English Boots at reasonable prices.

D. SPRY & CO., GROCERS & DEALERS, 135 YONGE STREET, TORONTO.

Wines, Liquors, and Provisions, Groceries & Blackwell's Groceries, Raisins, Macaroni, &c.

THE YORKSHIRE CATTLE FEEDER, FINE PATENT AND IMPROVED STEAM HOGS, CEST, PAT.

It is highly recommended by the Professors of the Veterinary College of Great Britain, and is a most valuable remedy for the treatment of all the principal diseases of the horse.

THE SUBSCRIBER HAS JUST RECEIVED, A SUPPLY OF THE REV. ROBT. JOHNSON'S DISCOURSE ON Instrumental Music in Public Worship.

Price 25 cents, or mailed to any part of Canada for 28 cents.

JAMES BAIN, Bookkeeper and Stationer, 61 King Street East, Toronto.

Also, a supply of the THE SUBSCRIBER HAS JUST RECEIVED, A SUPPLY OF THE REV. ROBT. JOHNSON'S DISCOURSE ON Instrumental Music in Public Worship.

Price 25 cents, or mailed to any part of Canada for 28 cents.

JAMES BAIN, Bookkeeper and Stationer, 61 King Street East, Toronto.

Also, a supply of the THE SUBSCRIBER HAS JUST RECEIVED, A SUPPLY OF THE REV. ROBT. JOHNSON'S DISCOURSE ON Instrumental Music in Public Worship.

Price 25 cents, or mailed to any part of Canada for 28 cents.

1872. THE CANADIAN POST. OFFICIAL PAPER OF THE GOVERNMENT. Published at Lindsay every Friday Morning.

LADIES' REPOSITORY AND HOME MAGAZINE, THIRTY-SECOND VOLUME.

Each number will contain First-Class Large Octavo Paper, is beautifully and artistically illustrated...

ST. LAWRENCE HALL, ST. JAMES STREET, MONTREAL.

Long Established—Well Known. Visitors are, as far as possible, provided with the comforts of home life.

ALEX. GEMMELL, BOOTMAKER, 97 KING STREET WEST.

Has in Stock a very large assortment of Gentlemen's Sewed Boots, Heavy made. First-Class English Boots at reasonable prices.

D. SPRY & CO., GROCERS & DEALERS, 135 YONGE STREET, TORONTO.

Wines, Liquors, and Provisions, Groceries & Blackwell's Groceries, Raisins, Macaroni, &c.

THE YORKSHIRE CATTLE FEEDER, FINE PATENT AND IMPROVED STEAM HOGS, CEST, PAT.

It is highly recommended by the Professors of the Veterinary College of Great Britain, and is a most valuable remedy for the treatment of all the principal diseases of the horse.

THE SUBSCRIBER HAS JUST RECEIVED, A SUPPLY OF THE REV. ROBT. JOHNSON'S DISCOURSE ON Instrumental Music in Public Worship.

Price 25 cents, or mailed to any part of Canada for 28 cents.

JAMES BAIN, Bookkeeper and Stationer, 61 King Street East, Toronto.

Also, a supply of the THE SUBSCRIBER HAS JUST RECEIVED, A SUPPLY OF THE REV. ROBT. JOHNSON'S DISCOURSE ON Instrumental Music in Public Worship.

Price 25 cents, or mailed to any part of Canada for 28 cents.

JAMES BAIN, Bookkeeper and Stationer, 61 King Street East, Toronto.

Also, a supply of the THE SUBSCRIBER HAS JUST RECEIVED, A SUPPLY OF THE REV. ROBT. JOHNSON'S DISCOURSE ON Instrumental Music in Public Worship.

SUPPORT THE ONLY ILLUSTRATED PAPER IN CANADA. ADVERTISING RATES LIBERAL.

THE FOLLOWING OPINIONS OF THE PRESS

Are a sample of the remarks with which our countrymen have received the Dominion in the other great weekly issues.

The Canadian Illustrated Paper is a most valuable paper, free from all objectionable matter.

No Canadian family should be without it. It is a most valuable paper, free from all objectionable matter.

One of the most beautiful illustrated papers on the Continent.

The Canadian Illustrated Paper is undoubtedly one of the best papers published in the Colonies.

Single subscriptions, \$1.00 per annum. Double, \$2.00 per annum.

GEORGE E. DESBARATS, PUBLISHER AND PROPRIETOR.

THE GREAT ENGLISH QUARTERLY.

Blackwood's Edinburgh Magazine.

THE LEONARD SCOTT PUB. CO., 140 FULTON STREET, NEW YORK.

At about One-third the price of the original.

The Edinburgh Review, The London Quarterly Review, The Westminster Review, The British Quarterly Review.

Published Quarterly—January, April, July, October.

Blackwood's Edinburgh Magazine. (A fac-simile of the original.) Published Monthly.

THE FARMER'S GUIDE TO Scientific and Practical Agriculture.

By James Stevenson, F.R.S., Edinburgh, and John J. Norton, Professor of Scientific Agriculture in Yale College, New Haven.

THOMAS R. JOHNSON, ESTATE AGENT AND ACCOUNTANT, 44 St. James Street, Montreal.

SPECIAL care devoted to the making up of Statements of Accounts and management of Estates of deceased persons, for the benefit of Widows, Orphans and Heirs generally.

WESTERN ASSURANCE COMPANY. FIRE AND MARINE. Incorporated, 1851. Capital, \$100,000. Annual Income, \$870,000.

HEAD OFFICE, - - - TORONTO, ONTARIO. Hon. John McMurich, President; Charles Magrath, Vice-President. Directors—James Michie, Esq., John Fiskin, Esq., A. M. Smith, Esq., Noah Barnhart, Esq., Robert Deady, Esq., Wm. Gooderham, jr., Esq., James G. Harper, Esq., B. Haldan, Secretary.

Insurance effected at the lowest current rates on buildings, merchandise, and other property, against loss or damage by fire. On hull, cargo and freight, against the perils of inland navigation. On cargo risks with the Maritime Provinces, by sail or steam. On cargoes by steamers to and from British ports.

Montreal office: 105 St. Francois Xavier St. SIMPSON & BETHUNE, agents.

SCIENTIFIC AMERICAN FOR 1872. TWENTY-SEVENTH YEAR.

This splendid weekly, greatly enlarged and improved, is one of the most useful and interesting publications ever published. Every number is beautifully printed on fine paper, and elegantly illustrated with original engravings, representing

New Inventions, Novelties in Mechanics, Manufacturers, Chemistry, Photography, Architecture, Agriculture, Engineering, Science and Art.

Farmers, Mechanics, Inventors, Engineers, Chemists, Manufacturers, and People and of all Professions or Trades will find the

SCIENTIFIC AMERICAN OF GREAT VALUE AND INTEREST.

Its practical suggestions will save hundreds of dollars in every Household, Workshop, and Factory in the land, besides affording a ready source of information. The editors are assisted by many of the ablest American and European writers and having access to all the leading Scientific and Mechanical Journals of the world, the columns of the Scientific American are constantly enriched with the choicest information.

An official list of all the Patents Issued is Published Weekly.

The Yearly Numbers of the Scientific American make Two Splendid Volumes of Nearly One Thousand Pages, equivalent in size to Four Thousand Ordinary Book Pages.

Specimen Copies sent Free.

Terms—\$3 a year, \$1.50 Half year. Clubs of Ten Copies for one year, at \$25.00 each, \$25.00 with a Specimen Copy, for the period of one year, with a Club, consisting of a copy of the celebrated Steel Plate Engraving, "Man of Progress."

In connection with the publication of the Scientific American, the undersigned conducts the most extensive Agency in the world for securing

PATENTS.

The best way to obtain an answer to the question—Can I obtain a Patent? is to write to MUNN & CO. Park Row, N. Y. who have over twenty-five Years Experience in the business. No charge is made for opinion and advice. A pen-and-ink sketch or full written description of the invention, should be sent.

For instructions concerning American and European Patents—Caveats—Re-issues—Interference—Rejected Cases—Hints on Selling Patents—Rules and proceedings of the Patent Office—The New Patent Laws—Examinations—Objections—Defences—Motions, etc., etc., send for INSTRUCTIONS, which will be mailed free on application. All business strictly confidential.

Address, MUNN & CO., Publishers of the Scientific American, Park Row, New York.

UNQUESTIONABLY THE BEST RETAINED WORK OF THE KIND IN THE WORLD.

HARPER'S MAGAZINE.

Notices of the Press.

There are few intelligent American families in which Harper's Magazine would not be an appreciated and highly welcome guest. There is no monthly Magazine an intelligent reading family can less afford to be without. Many Magazines are accumulated, Harper's is edited. There is not a Magazine that is printed which shows more intelligent pains expended on its articles and mechanical execution. There is not a cheaper Magazine published. There is not, confessedly, a more popular Magazine in the world.—New England Homestead.

A repository of biography and history, literature, science and art, unequalled by any other American publication. "The volumes are as valuable as a mere work of reference as any cyclopaedia we can find in our libraries. HARPER'S MAGAZINE is a record of travel every where since the hour of its establishment. Livingston and Gordon Cunningham in Africa, Stram among the Andes and Ross Brown in the East, Speke on the Nile and Macgregor on the Jordan—indeed, all recent travellers of note have seen their most important discoveries reproduced in these pages. Most of our younger and many of our older writers find here their literary biography.

Subscriptions.—1871.

TERMS:

HARPER'S MAGAZINE, one year, \$4 00. An Extra Copy of either the MAGAZINE, WEEKLY or BAZAR will be supplied gratis for every Club of Subscribers at \$4 00 each, in one remittance; or Six Copies for \$24 00, without extra copy. Subscriptions to HARPER'S MAGAZINE, WEEKLY, and BAZAR to one address for one year, \$7 00. Back Numbers can be supplied at any time. A Complete Set of HARPER'S MAGAZINE, now comprising 15 Volumes in neat cloth binding, will be sent per volume, Single volumes, by mail, post-paid.

The postage on HARPER'S MAGAZINE is 24 cents a year, which must be paid at the subscriber's post-office. Address, HARPER & BROTHERS.

NEW NATIONAL MAGAZINE FOR CANADA. Prospectus of the CANADIAN MONTHLY AND NATIONAL REVIEW.

A feeling has long prevailed that the intellectual life of the Canadian nation ought to have some organ in the form of a good periodical. Attempts have been made to give it such an organ, but hitherto they have not been successful.

In some measures they may have been premature, but it is believed that their failure was mainly due to the want of a sufficiently strong and well-organized staff of writers, and of a fund sufficient to guarantee to contributors the fair remuneration, without which, as multiplied experience proves, a periodical cannot be successfully carried on.

These requisites have now been effectually secured. The literary aid and materials requisite for the support of a first-class magazine will be sought, without restriction, from all quarters—Canadian, British, and Foreign. But it is intended that the Magazine shall have a special Canadian character, such as, it is hoped, will enlist Canadian patriotism in its support.

Politics will be treated with the aim of infusing as much as possible of the historical and philosophical spirit into the popular discussion of political questions.

Religious questions, if they form the subject of any religious tract, will be treated with a similar aim. Mr. GOLDWIN SMITH has consented both to contribute regularly, and to assist in conducting the Magazine.

Intending subscribers will please send us their names. ADAM, STEVENSON & CO., Publishers, Toronto.

CLUB RATES:

To parties wishing to secure a really excellent Monthly Periodical, of national value and interest, the Publishers offer the following advantageous terms for Clubs—Cash in advance. The postage, two cents per month, is included in the following rates, each magazine being sent pre-paid from office of publication:—

One copy for one year, \$3 00. Two copies " " " " " 5 50. Three " " " " " 8 00. Five " " " " " 12 50. Ten, and one to persons sending club 25 00.

Letters containing remittances should be registered, and addressed ADAM, STEVENSON & CO., Publishers, Toronto.

TO ADVERTISERS.

The Publishers would direct the attention of Advertisers to the importance of THE CANADIAN MONTHLY as a medium of advantageous advertising, being contributed to by the most native talents, and being destined to circulate in extensive circles of the reading population of the Dominion.

All advertisements should reach the Publishers by the 10th of each month. A schedule of rates for advertisements is prepared, and may be had of the Publishers.

THE TWO LARGE Premium Steel Engravings ARE WORTH DOUBLE THE AMOUNT OF SUBSCRIPTION.

THE NEW YORK ALBION THE MOST RELIABLE COMPREHENSIVE AND ENJOYABLE JOURNAL OF LITERATURE, ART, POLITICS, FIELD SPORTS, FINANCE, AND NEWS.

In America. The best Paper Published for the Farmer, the business of the professional man, the sportsman and the general reader. This Famous and Popular Weekly contains a greater variety of interesting, amusing, instructive, and thoroughly instructive reading matter, than any other first-class journal, and passes "from grave to gay, from lively to sober," in a manner attractive to all. It embodies the news of the world, carefully culled, and editorially discusses a wide range of subjects, while the literary vignettes it provides are always of the choicest quality.

No Fireside should be without it.

The New York Albion circulates more largely than any other weekly journal of its class among the most wealthy, cultivated, and intelligent people of America, and is the best advertising medium in the United States for those desirous of reaching the Upper Ten Thousand. It has also a large circulation in Wall Street, and among the banks and similar institutions, commercial and literary, in the New World and Europe.

Published every Friday morning, at 39 Park Row, New York. PIERCY WILSON, Editor and Proprietor.

Subscription after this date, with any two of the large sized Albion Premium Steel Engravings, sent free by post, \$5 per annum, strictly in advance.

Subscription for six months, \$2.50, and for three months \$1.25. Half yearly and quarterly subscriptions will receive a copy of the Prince of Wales Portrait, or any one of the four last mentioned engravings in the following list, free by post, these being smaller than the others:

Subscriptions—to those paying in advance only—\$4 per annum, without engravings.

Subscriptions may be begun at any time, as the date from the time of subscribing. Those preferring books, new or old, to engraving, will be furnished with any they may name, postage free, to the amount of \$1, retail price, for each engraving to which they would be entitled. Any excess in price of the book required must be remitted in money.

Subscription for one year, with any three of the large-sized Albion Steel Engravings, in addition to a small one of the Prince of Wales, free by mail, six dollars in advance. Single copies for sale by mail, at newsdealers, ten cents. Subscribers will be supplied with extra engravings at 25 cents each, post paid, but the price to non-subscribers will be 50 cents. Subscribers not paying until after their subscription year has expired will be charged 50 cents per annum.

Advertising Rates.—Outside and Chess pages 25 cents per square line. Inside pages first insertion, 25 cents per square line; each subsequent insertion, 20 cents per line. Two line business cards, with a copy of the Albion free, \$18 per annum. Business Notices in leading matter type to be inserted before Clubs, 50 cents per line per line. An advertisement in the New York Albion goes into the hands of tens of thousands of readers.

Subscribers, except in this city, Brooklyn, and British America, to which payments is compulsory, must pay their own postage, 15 Cents per copy quarterly in advance, at their own Post Office. The Albion will be supplied to news papers and periodicals at half price, namely \$2.50 per annum. Postmasters, everywhere, are invited to become agents for the Albion, and a commission of twenty per cent. may be deducted from all subscriptions remitted by them.

SCRIBNER'S MONTHLY, AN ILLUSTRATED MAGAZINE, Edited by J. G. HOLLAND. The Best of the American Monthlies.

"In the brilliant variety of its articles, in vigor, fidelity and richness of wood engravings; in purity of tone, and richness and ripeness of thought in the Editorial department it surpasses all contemporaries."

Terms for 1872. Subscription price \$4. Including two back numbers (Nov. and Dec., 1871), \$4 50. With all the back numbers of Vols. 1, 2 and 3, only \$5 50. These contain more than 3,000 pages of the choicest illustrated Literature—a whole library in itself.

Subscriptions are received by all Newsdealers and Booksellers at the above rates, and by SCRIBNER & CO., 634 Broadway, New York.

THE "NEW YORK TRIBUNE," FOR 1872.

The consolidation of Italy, so long fragmentary and impotent, into one powerful State, with Rome as its capital, the humiliation of France through a series of crushing defeats ending with the siege and capitulation of her proud and gay metropolis; the ex-clusion of the Bourbons from the Spanish throne and the substitution for them of a more liberal and energetic royal house; the virtual absorption of the Kingdoms of Saxony, Wurtemberg, Bavaria, and Baden, Hesse, the Prussian States, and the leadership of Prussia, into the triumphant and powerful empire of Germany; and the arming of Russia to reassert her preponderance in the councils of Europe, or to prosecute her often postponed, but never relinquished designs on the great city founded by Constantine, and the vast but decaying and anarchical dominion of the Sultan, all combine to invest with profound interest the ever changing phases of the Old World. The Tribune, through trusted correspondents stationed at all points in Europe whose great movements are in progress or imminent, aims to present a complete and instructive panorama of events on that continent, and to mirror the prolonged struggle between middle-age bound up at the close of the year. While other and Nineteenth Century skepticism and secularism on the other. Recognizing a Divine Providence in all that proceeds and is, it looks hopefully on the conflict as destined (like our own recent convulsion) to be a purgation of the earth, and a preparation for a fairer and happier future for the toiling masses of mankind.

In our own country, a war upon corruption and rascality in office has been inaugurated in our city, whereby the Government of our State has been revolutionized through an initial triumph of Reform. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has divested our current politics of half their interest, and has clearly shown the fundamental principles which have hitherto honorably distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his equal rights and privileges is now a reality. It is now certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, and may fairly invoke thereon the sternest and most energetic support of every citizen.

HARPER'S WEEKLY, SPLENDIDLY ILLUSTRATED. Notices of the Press.

The model newspaper of our country. Complete in all the departments of an American Family Paper. HARPER'S WEEKLY has earned for itself a right to its title, "A Journal of Civilization."—New York.

The best publication of its class in America, and so far ahead of all other weekly journals as not to permit of any but the finest collections of reading matter that are printed. Its illustrations are numerous and beautiful, being furnished by the chief artists of the country.—Boston Traveller.

HARPER'S WEEKLY is the best and most interesting illustrated newspaper. Nor does its value depend on its illustrations alone. Its reading matter is of a high order of literary merit—varied, instructive, entertaining and unexceptionable.—N. Y. Sun.

Subscriptions.—1872. TERMS: HARPER'S WEEKLY one year \$4 00. An Extra Copy of either the Magazine, Weekly or BAZAR to one address for one year \$10 00; or two of HARPER'S PERIODICALS, to one address for one year, \$7 00.

Back numbers can be supplied at any time. The annual Volumes of HARPER'S WEEKLY, in neat cloth binding will be sent by express, free of expense, for \$1 00 each. A complete set comprising Fifteen Volumes, sent on receipt of cash at the rate of \$5 25 per volume, freight at expense of purchaser.

The postage on HARPER'S WEEKLY is 50 cents a year, which must be paid at the subscriber's post-office. Address, HARPER & BROTHERS, New York.

PROSPECTUS FOR 1872. Fifth Year.

REPRESENTATIVE AND CHAMPION OF AMERICAN ART. THE ALDINE: AN ILLUSTRATED MONTHLY JOURNAL.

claimed to be the HANDSOMEST PAPER IN THE WORLD.

"Give my love to the artist workman of THE ALDINE who are striving to make their professional worthy of admiration for beauty, as it has always been for usefulness."—Henry Ward Beecher.

THE ALDINE, while issued with all the regularity, has none of the temporary or timely interest characteristic of ordinary periodicals. It is an elegant miscellany of pure, light, and graceful literature, selected with the most judicious and discriminating eye, and printed in the most beautiful and artistic style, in black and white. Although each succeeding number affords a fresh pleasure to its friends, the real value and beauty of THE ALDINE will be most appreciated after it has been read at the close of the year. While other publications may claim superior cheapness as compared with a similar class, THE ALDINE is a unique and original conception—above and unapproached—absolutely without competition or in price or character. The possessor of the volume just completed cannot duplicate the quantity of fine paper and engravings in any other shape or number of volumes for ten times its cost.

The labor of getting THE ALDINE ready on the press is so great that reprinting is out of the question. With the exception of a small number specially reserved for binding, the edition of 1871 is already exhausted and it is now a scarce as well as valuable book.

New Features for 1872.—Art Department.

The enthusiastic support so readily accorded to their enterprise, which has been introduced by the publishers of THE ALDINE of the soundness of their theory that the American public would recognize and heartily support any sincere effort to elevate the tone and standing of illustrated publications. That so many weekly papers should be published in this country, and that there is no market for anything better—indeed the success of THE ALDINE from the start is direct proof of the contrary. With a population so vast, and of such varied taste, a publisher can choose his patrons and his paper is rather indicative of his own than of the taste of the country. As a guarantee of the excellence of this department, the publishers would beg to announce during the coming year, specimens from the following eminent American Artists:

W. T. HOWLANDS, W. HART, H. H. HARRIS, G. B. HARRIS, AUG. WILL, JAMES SMILEY, FRANK BRAND, J. HOWS.

GRANT PERKINS, P. O. DARLEY, VICTOR NEILL, WM. H. WILCOX, JAMES H. BRAND, R. E. POUSET, PAUL DIXON.

The pictures are being reproduced without regard to expense by the very best engravers in the country, and will bear the very severest critical comparison with the best foreign work, it being the determination of the publishers that THE ALDINE shall be a successful vindication of American taste in competition with any existing publication in the world.

LITERARY DEPARTMENT.

Where so much attention is paid to illustration and not up of the work, to much dependence on appearances may very naturally be formed. To anticipate such misgivings, is only necessary to state that the editorial management of THE ALDINE has been entrusted to Mr. Richard Henry Stoddard, who has received assurances of assistance from a host of the most popular writers and poets of the country.

THE VOLUME FOR 1872, will contain nearly 500 pages, and about 250 fine engravings. Commencing with the number for January, every third number will contain a beautifully tinted picture on plate paper, inserted as a frontispiece.

The Christmas number for 1872, will be a splendid volume in itself, containing fifty engravings, four in tint and, although retailed at \$1 will be sent without extra charge to all yearly subscribers.

A Chromo to every Subscriber.

was a very popular feature last year, and will be repeated with the present volume. The publishers have purchased and reproduced, at great expense, the beautiful oil painting by Sois, entitled "Dame Nature's School." The chromo is 11 x 13 inches, and is an exact fac-simile, in size and appearance, of the original picture. No American chromo which will at all compare with it, has yet been offered at retail for less than the price asked for THE ALDINE and it together. It will be delivered free, with the January number, to every subscriber who pays for one year in advance.

TERMS FOR 1872: One Copy, one year, with Oil Chromo, \$5. Five Copies, \$20.

Any person sending 10 names and \$40 will receive an extra copy gratis, making 11 copies for the money.

Any person wishing to work for a premium can have our premium circular on application. We give many beautiful and desirable articles offered by no other paper.

Any person wishing to act, permanently, as our agent, will apply, with reference, enclosing \$1 for outfit.

JAMES SUTTON & CO., Publishers, 23 Liberty Street, New York.

IN ONE YEAR THE CHRISTIAN UNION. Has leaped to a circulation surpassed by only one Religious Journal in the United States, and that one over twenty-one years old.

BECAUSE, First, HENRY WARD BEECHER is its Editor, and the Editorials, Star Papers, and Lecture-Room Talks are welcomed by thousands and thousands of Christians everywhere, who want thoroughly good and attractive reading, and who have at heart the interest of the whole Church of Christ; while the paper is full of admirable reading matter on every topic of the day, the Contributors being representative men of all denominations.

BECAUSE, Secondly, ITS FORM, Sixteen pages, large quarto, STITCHED AND CUT, is so convenient for reading, binding, and preservation as to be a great and special merit in its favor, apart from its superior literary attractions.

BECAUSE, Thirdly, It is the Brightest and Most Interesting Religious Paper published, being quoted from by the Press of the entire country, more extensively than any other, the whole editorial work being in the hands of experienced and cultivated men.

BECAUSE, Fourthly, It has something for every member of the household. Admirable continued and original articles, discussing all the great topics of the day, fresh information on unexplored subjects, much matter of a high and pure religious tone; poems, household stories, and chat for the little ones.

BECAUSE, Fifthly, MARSHALL'S Household Engraving of Washington!

A fine impression of which is presented to every new subscriber to this paper, is a really superb work of art, a subject apposite to every American, and, as was said by F. O. C. DARLEY, THE CELEBRATED ARTIST, "Is, beyond all question, the best hand, engraved in line, ever issued in this country, as well as the finest copy of Stuart's portrait."

BECAUSE, Sixthly, A new and charming Serial, MY WIFE AND I: Or, HARRIET HENDERSON'S HISTORY.

By HARRIET BEECHER STOWE, FREE FOR TWO MONTHS. Send for Circulars with full particulars.

All subscriptions, applications for specimen copies and agencies, etc., received and attended to by J. B. FORD & Co., Publishers, 23 Park Row, New York.

ESTABLISHED 1778.