

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.

- 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

Additional comments:/
Commentaires supplémentaires:

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

Contributors & Correspondents.

NEW BRUNSWICK.

The Separate School Question—Feeling on the Subject in New Brunswick—A good idea when Practicable—Proposed Ministerial Reciprocity.

(From our own Correspondent.)

The phase of the school question that has been suddenly sprung on the Maritime Provinces by Chauveau's amendment has created intense excitement down here. The utmost astonishment and indignation are felt that the Government as a whole or the major portion of it should for a moment contemplate supporting such an outrage on New Brunswick and Nova Scotia. There is nothing and there has been nothing in our laws to justify such a course. It is a tampering with the constitution that the Protestants of these Provinces will resent for all time to come. Even though the amendment fails to pass, and there is little expectation of its failure just now, the Government now existing will be regarded with suspicion as long as it lives. I speak deliberately when I say that if Separate Schools be fastened on us for all time to come, we will be driven into Annexation as fast as we can go. Such an issue would confirm in the most patent manner what has existed only as a surmise hitherto, though a surmise that has some important facts on which to rest, namely, that Romanising influence predominates in Dominion Councils. Of this I can speak with authority, that whatever other Churches may think and do in the matter, the Presbyterian Church of the Lower Provinces is and will be a unit in resisting to the utmost the introduction of Separate Schools. The members of that Church may be and are divided on the policy and advantages of Confederation, without doubt hitherto the vast majority of them in Nova Scotia were bitterly opposed to that measure, but they will vote as one man when Non-Sectarian Education is touched in any way. The Educational Committee's of the two Provinces forwarded earnest protests against the threatened legislation.

Our position seems to be misunderstood in the Upper Provinces even in Protestant circles. I see that papers otherwise well informed and trustworthy are utterly at sea as to the legislation that was in force in this Province up to the end of last year. It is assumed that Separate Schools had a sort of a footing among us, a semi-official standing so to speak. This is utterly opposed to the facts of the case. The School Act that was in operation when Confederation was accomplished was in its essence not a whit more sectarian than the Act that is now in operation and about which such an outcry is made by the Romanists. In many cases it was not as strictly enforced as the present Act is, but it was in that part of it no way different from the present. It is true that special grants were made by the Legislature to some institutions that were denominational, but in the first place these grants were an annual charge on which a vote was taken year by year; and in the second place the grants were not made on the ground of the institutions being sectarian, but because the managers and promoters of these institutions proposed to provide for a higher degree of instruction than was afforded in the common schools. Let the press of the Upper Provinces take note of that, especially of Montreal. Why if there was no other argument to bring forward than the action of the Minister of Justice when an appeal was carried to the Governor in Council in relation to our present Act, no more requires to be said in favour of the position that Separate Schools never had any footing here. Had there been the slightest shadow of a shade to go upon, the confessedly personal bias of that minister would have led him to disallow that act. But it is waste of words dealing at length with a question that is so abundantly patent to every one that takes the trouble to inquire.

The propriety as well as the advantage of congregations allowing holidays to their pastors has not been acted upon heretofore in this quarter of the Dominion save in isolated cases and at regular intervals. To many such favors have only been a matter of hear-say. We have heard again and again how systematically they do such things in the States, of how not only the two months annually are given with double that from time to time, to go to Europe, but also the expenses were supplied as well; but it was only what was to be expected, it did not come to us. The present movement was originated in St. John that proposes to secure a partial vacation at least to the pastors. It is that two congregations shall worship as one, occupying the several churches alternately, for the space of two months, thus permitting each pastor to go away for one month. The preliminaries are being arranged at the present time. Now that the matter is broached among the people, that they begin to see the necessity of allowing some rest to men that work as hard as most ministers do, the congregations are prepared to go even further than the proposal which originated with the pastors contemplated. One congregation has told its pastor that a month will be given whether any arrangement of the kind above mentioned be carried out or not. This proves that it was just want of thought that prevented the offer from being made long ago; but then want of thought is not so very innocent as some imagine. For no other reason than that the people did not think the lives of pastors have been harassed, the enjoyment of life eaten out, and the existence shattered by many years. Nevertheless it is pleasant to record the fact that when a good movement is presented in all candour and honesty our people are not slow to take hold of it. It is just this that we must not weary in educating, educating—diffusing intelligence on every side—doing this without fear, honestly and aboveboard—and all that we hope to accomplish will be accomplished. Whether the funds will be forthcoming for the expenses of the trip which the pastor desires to take remains to be seen. I am afraid if this desirable corollary be not attended to the trips in some cases will be very short, and that for a reason that I need not further specify. If the suggestion that I threw out in a former letter is not to bear any fruit, I mean that about exchanges between here and the Upper Provinces, we will, at all events, have something to fall back upon. I am unwilling to believe that nothing will come of that suggestion, even though it should be delayed for another year.

A proposal has been made by a writer in the Halifax Witness that our two Synods down here should take steps to carry a measure of the same nature as that which is to be brought before the negotiating bodies in Scotland; that is, that ministers of either Synod would be eligible for settlement in the congregations of both without any let or hindrance. It is thought that such a preliminary step would smooth the way for the incorporation that cannot be far off. I do not know whether such a preliminary is at all necessary. If it be, however, the committee can easily frame a deliverance to that effect. There is no earthly reason why such an inter-ecclasiastical relationship should not be established, that is, if any bar to such action now exists.

St. John, 20th May, 1872.

CHARITY TO THE POOR.

Sir,—It seems to me that some practical and systematic method of alleviating the wants of the poor in our congregations, is necessary. I do not know that our Presbyterian churches are as much distinguished in these matters as others. A committee should be appointed wherever necessary, whose duty it would be to discover cases of real want, and a fund reserved for the relieving of the same. True, in a country like ours this is not so much needed, but many an old faithful and tried servant of the Church could be found in destitute circumstances. I do not recollect ever hearing a sermon on the subject of this branch of charity. If religion is intended to make us unselfish and self-denying nothing can be more conducive to those ends than heartily giving, blessing both the giver and the receiver. I hope that this subject may at some future time be brought up for discussion in our Assemblies. Perhaps some Sabbath day's collections could be devoted to this noble purpose, or a poor box be placed in the church for voluntary subscriptions.

Trenton.

Heaven is called a world of light. The best books say there is no night there; that the face of God is the sun that fills it with a day that can have no end. Now all the hearts that burn with His love here are the lamps that shine with the same light that His face gives out to all who live in heaven. And the earth grows more like heaven the more of such lamps there are lit on it.

PROBATIONERS SCHEME.

Editor BRITISH AMERICAN PRESBYTERIAN.
Sir,—As what is called the probationers scheme is attracting the attention of the Church to a considerable extent and as the subject will shortly be discussed at the General Assembly, I purpose giving a few thoughts on it. As the best way to judge of a system is from its actual working, I will give the experience of a few of those who have been employed under this scheme as nearly as possible in their own words.

One says, I was encouraged to put my name on the probationers list, from seeing that there were at least five vacancies for every two ministers. I have travelled nearly three quarters under the direction of the Home Mission Committee. During that time I have been sent to fifteen appointments for two Sabbaths each. To one for one Sabbath. Of those congregations six had called ministers. In four Gaelic was indispensable, and as I do not know that language there was no chance for settlement in any of those places. Seven were unprepared. They said they wanted Student's to work them up. One was undecided. Only one reported itself prepared. The elders promised when I left them to take steps to get up a call, but as their Presbytery was not to meet for two months, leave could not be obtained to moderate in a call without a special meeting of Presbytery. I presume the affair has fallen through, as I have heard no more of it. Another says, I was sent to ten appointments. Three had called ministers. Five were Mission Stations, and unprepared to call ministers. Two were prepared. From one of them I have received and accepted a call. One minister who is conceded to have talents rather over than under mediocrity travelled nearly two years before he got a call. Several after travelling two years had their names erased from the list as according to a law of the Church, a minister who does not receive a call in his time is set aside. He retains his ministerial character only in name. He is irretrievably deposited from the ministry. Several ministers who have been settled over congregations for years and have held honorable, influential positions in the Church, have been thus driven out of the ministry and have been lost to the Church. According to the probationers list, published April first, 1872, there are only eighteen probationers, and fifty-two vacancies. Did this truly represent the proportion of vacancies and ministers available to fill them, there would nearly be three vacancies to each man. Why then should a small, weak congregation, dependant on the Home Mission Fund for a part of what will make up a minimum salary, consequently entitled to less than one-third of an average minister, have half a dozen ministers sent to them and be deluded into the opinion that they can get any one of them they may see fit to choose. Many such congregations after giving two or three calls and having them declined, become discouraged and give up in despair. A member of a congregation in the situation described above very aptly compared their condition to that of guests at a certain hotel when a fine bill of fare was spread and each one was asked to choose his dish, but it was invariably found that nothing could be had but porridge. He said, you ask us to choose, but we find out at last we have only the porridge. If men have only porridge they may as well know it at once. But if the probationers represented the case truly, only one third of the vacancies could get even porridge. I will now show that this list does not give the case correctly. First, The number of vacancies is too great. In one Presbytery in which four vacancies are reported, the convener of the sub-committee for that Presbytery said the number should be two. Of these two only one was in a condition to call a minister. It has now got a minister settled. The remaining one was reported by the Moderator of Session as being unprepared to call a minister, and he added that there was no prospect of their being able under the present system. I cannot say how far this Presbytery represents the state of the whole Church. Again, there are a number of ministers, probably ten or twelve, who refuse to put their names on the probationers list to be kicked round as some of the ministers who understand its working facetiously call it. They go to all the desirable vacancies, avoiding all those congregations who have called ministers and those who are unprepared to call. There are again a number of ministers who desire to change. They hold on to their congregations and go round as candidates to all the desirable vacancies.

If by the term probationer is meant, as some explain it, a minister who is a candidate for a charge, those are the real probationers. Those who have their name on the list seldom get the opportunity of being probationers. One of the regular probationers was kept idle a Sabbath not long ago and lost his days pay, while one of those settled ministers preached as a candidate in the pulpit to which he was assigned. The minister got a call. The probationer had then an opportunity of preaching a Sabbath to help to till up the time till the induction should take place. Probationers are used to a considerable extent in that way. I am aware that there is a law of the Church against employing a minister whose name is not on the probationers list, but while the probationers scheme is worked as at present, there is little doubt but many ministers and congregations will continue as heretofore to disregard it. It is thus evasion of the law which causes the burden to fall so heavily on those who abide by the law. There is a law against a minister resigning his charge more than twice. But he may be translated from one charge to another as often as he pleases. If the permanency of the relation between pastors and congregations is the object aimed at, it might tend to promote this to require every minister who desires a charge to put his name on the probationers list and travel at least three months in that way. Few who had made trial of this scheme would be likely to resign their charges without good cause. The present law against resigning charges might be dispensed with. But if the scheme is unsatisfactory to ministers, it is equally so to congregations. A prominent Church member said lately that they had had so much difficulty in getting separated from their last minister when an unpleasantness arose that they would not venture to call another minister without hearing him often and knowing more of him than the probationer's scheme provides for. An Elder who takes a deep interest in Church matters lately, said—Two years ago we petitioned Presbytery to send us a probationer for a year, to see if the congregation could again be gathered together. And if successful a call might be given. The request was not granted. He added if we could have got a man sent to us then we might have had a good congregation now—but it is too late—they are all scattered and many gone to other denominations, and we can keep it up no longer. There was a prosperous Church in what place ten years ago, but though the place has grown, and property has doubled in value during the past year, owing to a new R. R. passing through the place the Church has gone down past recovery. When a probationer cannot be had for any lengthened period, what is looked upon as the next best thing by congregations is to secure a student for six months to see if he can be successful in gathering up the scattered members and getting them in a condition to have a minister settled. In many cases they prefer waiting till the student is through with his time and getting him then settled as pastor. Some perhaps, of the most satisfactory settlements in the Church have been brought about in that way. It is a sad comment on the working of a system that an apprentice should be required to put the machine in fair working order before the finished workman can be got to take it in charge. What then is the remedy?

The Presbyteries of Montreal, Ottawa and Brockville have adopted a system which appears to work admirably wherever it has been tried. When congregations are found unable to agree on a minister or feel themselves too weak to support one, and more than three-fourths of the vacancies at that condition, they appoint an ordained minister over them for six months or a year or two years with the opportunity of calling him and getting him inducted over them regularly. Any time during the term many of these temporary settlements have become permanent. Settlements have been effected in that way where there was not the slightest prospect by the present system. This system is nearly the same as that which the Methodists have found so effective in their whole work. If the General Assembly would adapt this system and recommend it over all the vacancies of the Church wherever it was desired, it would doubtless accomplish much good. Many congregations which now pay \$8 per sabbath and \$3 or \$4 per week for board and horse hire, making in all over \$600 per annum which is more than some settled pastors get. Without adding to their expense congregations could be under regular and efficient pastoral care. Many ministers who are spending all their time and money in travelling from one end of the

country to the other, preaching two Sabbaths in a place, could be doing regular pastoral work. They could be at home with their families and spend the money in providing for them, which now is spent in travelling. Those who are not experienced can have little idea of the expense and inconvenience attending this mode of life. A minister lately told me that all the money he received barely met his travelling expenses. His health was quite broken down by fatigue and exposure. He at length got a call to an important town congregation. He discharged his pastoral duties in a highly efficient manner, did a vast amount of writing besides and quite recruited his health. It may be necessary to keep up the probationers scheme yet, but let it be confined to those who are really probationers, i. e. those who are through with their studies but have not yet sustained their ordination trials. It will do such men good to make a tour of the Churches. And there may be enough of vacancies where they will prefer adhering to the present system to give them employment. But let ministers without charge be placed in charges. Temporarily at first if necessary, and if they prove successful as pastors, these pastoral relations will in time become permanent. W. C.

FRENCH EVANGELIZATION.

Editor BRITISH AMERICAN PRESBYTERIAN.
Dear Sir,—Your New Brunswick correspondent in last week's issue tells of the signal success of two young missionaries among the French Roman Catholics of that province; and states that they have been sent there by the French Canadian Missionary Society. Allow me to correct this last statement, and to remind our Church of the distinctive work which she has undertaken in this connection. The young men in question are students of the Canada Presbyterian Church, and so were those sent to the Lower Provinces during the last three years. The French Missionary Society trains no colporters or missionaries, and does not send out or control the young men referred to. In May, 1869, the Presbytery of Montreal unanimously overruled a general Synod on French Evangelization; and in compliance with the prayer of said overture the Synod decided to train in connection with the Presbyterian College, Montreal, missionaries and ministers speaking French and English. To carry out this decision the Rev. D. Coussirat, B. D., an accomplished scholar and theologian, was placed on the staff of the College, and the Church was appealed to for the necessary funds. The undertaking at once found favor with our people, and only requires to be more fully understood in order to elicit in a still greater degree their prayers and liberality. There are at present eleven French students pursuing their studies; and the openings for their services are more numerous than can be overtaken. Communities in which French and English people are intermingled, look to our Church for supply of Gospel ordinances, and she possesses in the College at Montreal, the only institution in the Dominion with facilities for training such laborers as are required. I cannot agree with your New Brunswick correspondent that it would be better for the friends of the Acadian mission to transfer the management of the work there to a central committee, or to the French Canadian Missionary Society. They should retain this in their own hands. Local interest and supervision are most requisite. They know better than any committee sitting at Montreal the peculiarities and wants of their own field. And as to getting missionaries or ministers, the French Canadian Mission has none to offer. It imports its own missionaries from Europe; but the brethren in the Maritime Provinces may reckon upon the Canada Presbyterian Church to aid, by the men she is training in the great work of overthrowing Popery there, and in all parts of the Dominion. Let me only add that our Church having, in the manner just indicated initiated this great enterprise, should prosecute and extend it with energy. I believe that there are means and power enough in the Church, under God's blessing, to destroy the tyranny of Rome in our entire country. What we need is not a patch put upon our Church from without in any form, whether in delegating her work to a committee or otherwise, but a baptism of the Holy Ghost, the infusion of spiritual life. Contributions for French evangelization by our people, and by Bible classes and Sabbath schools, should be sent to Warden King, Esq., Montreal. Yours &c. A. M. G.

Selected Articles.

HEAVIER THE CROSS.

Heavier the cross, the nearer heaven; No cross without, no God within!

Heavier the cross, the better Christian; This is the touchstone God applies.

Heavier the cross, the stronger faith; The loaded palm strikes deeper root.

Heavier the cross, the heartier prayer; The bruised herbs most fragrant are.

Heavier the cross, the more aspiring; From valleys we climb to mountain-croquet.

Heavier the cross, the easier dying; Death is a friendlier face to see;

Thou crucified! the cross I carry, The longer, may it do me good;

HELPERS FROM OVER THE SEA.

When goods are imported into our market from far distant countries, it is natural, and to our interest, to inquire into the peculiar merits that entitle them to this consideration.

There are certain vacancies occasionally occurring, which it is almost impossible to fill to the satisfaction of everybody, and where the occupant has been faithful to his duties, and ardently beloved, whether his position be that of teacher, friend, or companion, it is difficult for the heart to yield its allegiance to any new incumbent.

We remember, as children, how we dreaded promotions that took us away from the teacher who understood us, and whose pupil we were anxious to remain.

Good men fall away from us, and we mournfully say, "we never shall look upon their like again!" but God's treasury is not exhausted, neither is his hand weary of being stretched out in our behalf.

No one can deny that there was no mistake made when Dr. John Hall was called from Dublin, to take possession of a New York pulpit, although considerable curiosity was aroused at the time, to know why he should be chosen in place of many another candidate.

The next importation was Dr. Ormiston, from Scotland, or, more directly from Canada, a man who need not speak to betray his nationality.

The newest incumbent is the Rev. Wm. M. Taylor, who was called from

England to supply the vacancy occasioned by the resignation of Dr. Joseph P. Thompson, from the pastorate of the Tabernacle Church, where he had preached acceptably for at least a score of years.

Mr. Taylor's style is emotional. He preaches much with his arms. He abounds in figures of rhetoric, and his word painting is so intense in color, that one is really dazzled and bewildered by its brilliancy.

Mr. Taylor's pastoral requests to his people are unique, and deliciously fresh and frank, and whatever else he may do or fail to do with them, or for them, there is certainly no danger of his losing his way to their hearts;

It seems a little singular that neither of these three preachers, have anything in their personal appearance, that would recommend them to the people. Not themselves, but Christ, is their Alpha and Omega; and He, himself, hath baptized them to do a great work in their day and generation.

Now, all hail to this honored "trio." It has been a peculiar pleasure to us to see how warmly and quickly their hearts have beat in unison with the Christian heart in America; how quickly they have responded to the calls that have identified them with the great movements of the church, in her active aggressive work for Jesus.

Their gifted pens, too, have been kept busy in the same good work, and we shall not be thought egotistical, if we congratulate our readers on this fact. Our noble brethren from across the sea have not thought it beneath them to enter at once into the children's cause, and through the columns of our paper, to help in pushing on the glorious car of our American Sunday-school progress.

SELF-KNOWLEDGE.

At the basis of all success in life lie knowledge, education, training. If a man attempts to be a merchant, he must have an education for it, must be trained for it.

No man can live for me, for no man is like me; and it would be very unsafe for me to take any human being for my absolute pattern. God has given me an individuality, and there are some things in which I am unlike any other individual who ever lived, or ever will live;

Carpenters in New York, having obtained eight hours' work, now strike for four dollars a day.

THE RIVERS OF THE NORTH-WEST.

The greatness of a country depends largely upon the facilities for internal navigation. Where natural facilities are insufficient it is found necessary to the prosperity of a country to create artificial channels of communication.

Table listing rivers and their lengths in miles, including Red River (100), Assiniboine (500), Qu' Appelle (275), Souris (800), Lake Winnipeg (280), Lake Manitoba (120), Its Outlet (30), Lake Winnipegosis (120), Its Outlet (60), Red Deer (200), Swan (200), Winnipeg (500), English (275), North Saskatchewan (775), Main (272), South (810), Root (240), Battle (430), Nelson (433), Red Deer (west) (500), Beaver or Churchill (825), River to Sea (275), Athabaska (900), Lake Athabaska (200), Pembina (250), Peace (1015), Peace, Upper South Branch (253), Slave (200), Slave Lake (800), River McKenzie with part of Lake (1200), River of the Mountains (900), Hay (400), Rupert (400), Notaway (350), Harricana (880), Moose, to source of Athabaska (490), W. Missinabi (350), East Branch do. (250), Frederick House Branch (210), Albany River (770), English Branch (250), Atta Wapiska (270), Pelly or Youcan (700), Branch of do. (860), Francis of Stikine (320), Simpson or Skeena (384), Fraser (864), Thompson (810), Quesnell (200), Chilcooten (200), Stuart (300), Part of Columbia (550), Part of Kootany (230), Jarvis and Inlet (161), Part of Okanagan (118), Dilovet (190), Douglas Canal (140), Belakool and Inlet (200), Dean or Salmon (238), Bute Inlet and River (200), Nechaco (288).

Nothing can possibly more impress the ordinary reader with the greatness of our western territory than this exhibit of its water courses. When the banks of those streams, 56,000 miles, and the banks of their unenumerated tributaries, are peopled, as they are sure to be at no distant day, our population will entitle us to a place among the great nations of the earth.

When we consider this vast country so recently added to our dominion, and realize the elements of grandeur it contains, we are more impressed than ever with the absolute necessity that exists for the building of a through line of railway across the whole extent.

painting no imaginary picture. Circumstances are such that no other result is possible. With the elements of greatness and the disposition to develop them, nothing can prevent our advancement.

CONGREGATIONAL SINGING.

ITS EARLY HISTORY.

From Dr. Hart's Manual of English Literature, we gather some highly interesting items in regard to the introduction of psalm and hymn singing into the church, in its present form, which may not prove uninteresting to the readers.

Psalms and hymns are not new in religious worship. They have been used in all ages by the Christian Church and in heathen as well as Christian worship, but in mediæval times it was something belonging to the choir and not to the congregation. The choral hymns were in Latin and many of them surpassingly beautiful.

Clement Marot, a valet of the bed-chamber to Francis I., was in his day the favorite poet of France, and embellished in various ways the French poetry which has been hitherto little cultivated. He distinguished himself by rondeaux, madrigals, pastorals, ballads, fables, elegies, epitaphs, and poetical versions from the Italian and the Latin.

Marot's psalms soon eclipsed his madrigals and sonnets. Psalm-singing became the general mode of domestic merriment. It was the common accompaniment to the fiddle. In the splendid court of Francis I., of a sudden, nothing was heard but the new psalms. The sagacious mind of Calvin turned to account this new fashion.

But the first psalm-book or metrical version of the whole Psalter was made in English, as in French, by a layman, a courtier, and a court-poet—Thomas Sternhold, who was Groom to the Robes to Henry VIII., and afterwards to Edward VI. The Scotch version of the Psalms was made in 1645 by Francis Rouse, an English Statesman.

Beware of slander in its every form. There is much of stern and wholesome reproof, as well as sarcasm in the remark, "A slanderer felt a serpent bite his side; What followed from the bite? The serpent died!"

A SPHERE FOR WOMAN.

Women are naturally good economists. They are apt at understanding how to make limited means go as far as possible. The man and wife are united in the desire to get rich; the man is likely to think more about earning money, the wife will attach more importance to saving it.

Almost every American earns money enough to be well off, and in time to be rich. If he does not become so, it is, in many cases, because he has no wife, or because he does not take her into his counsels. He is full of enterprise and makes an income, and if he does not hold on to it. His wife, very likely, has the faculty of conversation which he lacks, and if he has the shrewdness to enlist her in his plans, he may find his fortune made.

In continental Europe, book-keeping is a part of the education of well-taught farmers' daughters, and the wife presides over the finances of the establishment. With us woman's aptitude in the promotion of material prosperity is too little thought of; and a woman, who, as a girl, was untaught in respect to judicious economy, makes an expensive wife.

Marriage would be easier and happier if young women were taught the principles of account-keeping, and systematic habits in respect to finances; and if the young husband would take his young wife into his confidence, and make the income and outgo, and the accumulation of the first few thousands of dollars, a matter of common interest. An American girl of average intelligence and good sense can make the fortune of a man whose love she enjoys, and who will give her for the purpose a full share in the responsible control of the income of the household.

LIGHT WILL COME.

Let us thankfully rejoice in the light and reverently submit to the darkness. And let us welcome that gradual widening of the region of light, of which we have experience, the retiring of the circle of encompassing darkness. How far remaining darkness may yet give place to light, now or hereafter, in the endless eternity before us, we know not. In the meantime we honor the light by obeying it, and in so doing honor God, while we honor Him also by a right aspect of our minds toward the darkness, accepting our limits in the faith of the wise love that appoints them.

FREE SEATS.

The Presbyterian of Charlottetown P. E. I. has the following; Our readers might have noticed that at the annual meeting of St. James' congregation (Kirk), it was unanimously resolved to do away with the old system of pewrents, and to leave the support of the Ordinances entirely to the free-will offerings of the people, carrying out the Apostle's injunction in 1. Cor. 16: 2. These offerings are simply put into the plate at the church door in accordance with our well-known Scottish plan. And the plan so far, with God's blessing, has done well. Also in Clyde river, where the same scriptural method has been adopted, we understand the results are all that could be desired. Zion Church has had it since the beginning of the year, and its testimony is the same. Might the experiment not be made by Presbyterian Churches elsewhere. In some cases of which we know, the present state of things is as bad as it can well be, and a change of any kind would be a relief. Have faith in God, and use such means as are most consonant to His mind and will, and there need be little to fear.

THE BLESSING OF TO-DAY.

Strange, we never prize the music
Till the sweet-voiced birds have flown—
Strange, that we should slight the violet
Till the lovely flowers are gone!
Strange that summer skies and sunshine
Never seem one-half so fair
As when winter's snowy pinions
Shake the white down in the air
Life from which the seal of silence
None but God can roll away,
Never blossomed in such beauty
As adorn the month to-day.
And sweet words that float on our memory
With their beautiful perfume,
Come to us in sweetest accents,
Through the portals of the tomb.
Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of the day,
With a patient hand removing
All the briars from our way.
—The Churchman.

GREAT MEN AND THEIR WIVES.

From the days of Socrates to Charles Dickens there has been one long succession of unfortunates. Poet and painter, dramatist and novelist, philosopher and linguist—the Molières, the Miltons, the Byrons, the Bulwers, the Durers, the Scaligers, the Sherdians, the Thackerays—all all marry and quarrel in the future as in the past. All these men, without exception will, in the future, as in the past, blame their wives for the several successive catastrophes. And yet what a record of heartlessness and indifference our greatest men have left of their domestic life. Dr. Franklin, that old utilitarian kiteflier, went to Europe, leaving his wife behind, and never saw her face for eleven years. She had shared his poverty, and practised his Poor Richard maxims, pinched and economized, patched and darned, worked early and late, bred children, nursed them through jaundice, red gum, whooping cough, measles, scarlet fever, and fits, while Benjamin enjoyed the splendour of a court, velvet cushions, great dinners and choice society. Of course when he came back the poor drudge was no match for the philosopher; there was a great gulf between them. That her heart rebelled is manifest in the headstrong acts of her children. He quarrelled with his sons and disinherited one of them. Thus the mother was revenged. A just retribution for any wrong on women is sure to come, in the vice and crime of her children to the third and fourth generations. Henry Clay thought he could safely leave his wife at Ashland to bear children and make butter for the Lexington market, while he made laws for the nation and love to the lovely women in Washington. There his heart stood always open as my boarding house door, but shut against her who was playing Solomon's wise woman on a farm in Kentucky, cutting out lindsay and jeans for the niggers. His dream of ambition over, sick and sad, he went back to Ashland to find that the domestic drudge called by the holy name of wife, had reared up for him a race of degenerate and wayward children. He was filled with the bitterness of disappointment. But they measured the depth of the mother's humiliation. The angles of incidence and retaliation were but equal. Was it the sorrowful mother that made one son crazy with hopeless love, another a sour, discontented man overcome through life with a sense of inferiority, and jockeys and gamblers of the rest? Truly, wisdom is justified with her children. We do not gather grapes from thistles, nor figs from thorns. By their fruits ye shall know them. Great pacificator! how could he with his narrow political creed over fathom the cause of our social wrongs? We cannot quench our thirst at sweet and pleasant streams, whose fountains we have poisoned. He might depise the wife who ministered to him in carnal things, but just and mighty was her revenge. Henry Clay is dead; his compromise measures are scattered to the winds; but his misdeeds live after him. His own Theodore still lingers in the asylum at Lexington. There is but one thing immortal, and that is love.—Mrs. Stanton.

A MINISTERIAL IMPROPRIETY.

A pastorate terminates. It may be best. And it might last longer if the people thought so. But when there is a demand for a change right or wrong, generally there is no alternative in the matter. The pastor settles in another place. Some of his former charge still hold on to him, yielding a feeble or reluctant support to their own meeting and the new pastor. He (the new one) feels it keenly, especially when he finds that his predecessor favors their disaffection, corresponding with them, visiting back and forth, and he, perhaps, receiving their presents. Oh, it is painful. A pastor needs the united confidence and support of all. He is entitled to it, if he is a faithful minister of Christ.

Why should a former pastor foster this uneasiness? Why cause his successors in office pain? Why do that which will distract and injure the interests of the precious cause of Christ in the place? "I speak as unto wise men; judge ye what I say."

A DRAWING-ROOM GAME.

Perhaps the best drawing-room game of all is that called Words, an invention not only entertaining in itself, but exceedingly useful to all young people (and between ourselves, to a good many grown-up folks) as a Royal Road to Spelling. It is played in this way: each person, as in the game of Historical Pictures, is provided with pencil and sheet of paper, and a word of moderate length (but with as many vowels as possible) is publicly fixed upon, and written down upon it. The object is to break the word thus given into as many words as possible, using only the same letters; and he who makes most words out of it—unthought of by the rest of the company—wins the game. Any word may be fixed upon for this experiment, but the words to be derived from it may not be names of places nor perfect tenses, nor participles of verbs, nor plurals; and they must consist of not less than four letters. Thus suppose Cambridge to be the word selected. Would it be imagined that this comparatively short word breaks up into sixty-one others! Bridge, image, ream, ridge, badger, crag, bride, acre, admire, game, dear, brig, crib, care, braid, ride, card, dream, dame, mare, grid, rail, hard, beam, abide, bare, garb, mire, drab, amber, bier, bear, bird, grab, grace, gear, dare, rice, race, mead, crap, brace, bead, cram, grado, read, brim, cigar, dre, dram, cadi, rage, grim, cider, maid, cream, badge, crim, cage, drag, mirage. There may be many others; but a novice who attempts this game may be very clever if he hits upon half of these within the time allowed for their discovery, which is five minutes. Nothing but practice can make perfect at this amusement, and a child who is acquainted with it can run off fifty words, while a highly intellectual adult is setting down his ten. But it is not the number of words, it must be remembered, that gains the victory, but their comparative rarity, since all those that appear on duplicate lists are cancelled, and go for nothing. When the clock on the mantle-piece announces that the five minutes are over, everybody is bound to stop, and then each declares how many words he has evolved out of the original. He who has made most (whom we call A), reads them out from his own list aloud, and B.C.D. &c. cry out, "Ah! I've got that!" whenever the word appears in their list also, and it is struck out accordingly. It is like the show of hands at an election. It may be flattering to A's vanity to have got the most words, but he may not be the chosen candidate for all that. It is possible to have made fifty, and yet not one of them to be worth anything, since they may be so common-places that one or other of the rest of the company is sure to have pitched upon them also. In the present case, such words as Crib, Care, Card, for example, are sure to be cancelled, while Mirage, Image and Cadi have a good chance of remaining unchallenged. The game is really an excellent one; but when played among grown-up folks, only good-natured people that don't mind being laughed at should indulge in it, for the mistakes in spelling thus publicly disclosed are always numerous.—*Chambers's Journal.*

PAY YOUR PREACHERS.

If a man is fit to preach, he is worth wages. If he is worth wages they should be paid with all the business regularity that is demanded and enforced in business life. There is no man in the community who works harder for the money he receives than the faithful minister. There is no man—in whose work the community is interested—to whom regular wages, that shall not cost him a thought, are so important. Of what possible use in a pulpit can any man be whose weeks are fritted away in mean cares and dirty economies? Every month, or every quarter-day, every pastor should be sure that there will be placed in his hands, as his just wages, money enough to pay all his expenses. Then, without a sense of special obligation to anybody, he can preach the truth with freedom, and prepare for his public ministrations without distraction. Nothing more cruel to a pastor, or more disastrous to his work, can be done than to force upon him a feeling of dependence upon the charities of his flock. The office of such a man does not rise in dignity above that of a court-fool. He is the creature of the popular whim, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the wages due to a man who devotes his life to them. Manliness cannot live in such a man, except it be in torture—a torture endured simply because there are others who depend upon the charities doled out to him.

Good, many pastors and preachers do not want presents; they want wages. It is not a kindness to eke out insufficient salaries by donation parties, and by benefactions from the richer members of a flock. It is not a merit, as they seem to regard it, for parishes or individuals to do this. It is an acknowledgment of indebtedness which they are too mean to pay in a business way. The pastor needs it, and they owe it, but they take it to themselves the credit of benefactors, and place him in an awkward

and a false position. The influence of this state of things upon the world that lies outside of the sphere of Christian belief and activity is had beyond calculation. We have had enough of the patronage of Christianity by a half-scoffing, half-tolerating world. If Christians do not sufficiently recognize the legitimacy of the pastor's calling to render him fully his just wages, and to assist him to maintain his manly independence before the world, they must not blame the world for looking upon him with a contempt that forbids approach and precludes influence. The world will be quite ready to take the pastor at the valuation of his friends, and the religion he teaches at the price its professors are willing to pay in a business way, for its ministry.—*Scribner's Magazine.*

OUR DINNERS.

Let us enter the middle-class dining-room, and look at the company at any ordinary dinner. Look at the host first, whose whole attention ought to be centered on his guests, and on making the conversation brilliant and above all general. Poor fellow, he is working hard at the bottom of the table, through every course for he has to carve. Of course, he carves badly, having never studied that difficult art—breaks a glass or two—jokes in a crestfallen way over the accidents—never hears when he is addressed, or answers vaguely, his entire mind being fixed on the gravy—splashes his cuffs—manual labour in a tight-dress-coat covers his wrinkled brow with honest drops—the sharp corner of his shirt-collar fix themselves into his jaw and bring tears into his eyes. He eats nothing himself—the reason is obvious, he has not a moment to spare—never was a man more pressed for time, so anxious, so nervous, so bewildered. Observe the hostess behind a tall pair of fowls. She knows that she cannot move her arms freely (what woman in a low-necked dress ever could?) her bracelets entangle themselves with the legs of the fowls and with each other, and clank like chains and gyves. She gladly accepts the offer of the nearest cavalier made with half a heart, but noblesse oblige—to "save her the trouble." Of course the gentleman carves worse than the host, because the dish is not in the right position for him—more crestfallen jokes—conversation flags—all watch him—he becomes more nervous and proceeds still more slowly—he explains that he is awkward—the guests wish he would not explain, as it delays him, and the remark is quite superfluous—his knife slipping sends a leg dancing across the table, where it settles in a nimbus of grease upon the hostess's lap—she assures him with a glare that she "does not mind on the contrary."

The silence is deadly. At last all is served, one of them having got all the meat, another all the gravy, and none of them any stuffing; the carver then obtains a little flabby scrap for himself, perfectly cold, just as all the other plates are removed. Now for the rest of the company. They get enough to eat, but seldom the right kind, and they have other sorrows. They are obliged to sit alternately, men and women. None of the ladies are comfortable. Their feet are cold, their heads are hot, their arms are so confined by their tight low dresses, that they can hardly cut their food, and, moreover, their skirts are being crushed by the crowding chairs on either side. In fact they are altogether got up as if for a dance, when to be sure exercise supplies some reason for scanty clothing. The man nearest the host is in agony about his large and board-like shirt-front; what if that infatuated carver at the end of the table should splash him! He is afraid to look off the dish—he is fascinated by the play of the carving knife, and if he does turn his head, his shirt-collar makes it an act of self-abnegation to address the lady on either hand. There is no possibility of changing the position. *En fin*—the ladies begin to draw on their gloves as soon as dessert arrives—(what gloves are worn for at dinner I am at a loss to conceive). The hostess, after "catching" her own "eye" several times, at last succeeds in catching some one else's. The ladies rise in the midst of a sentence and stumble from the room, treading on each other's skirts and dragging about chairs. As the door shuts, the gentlemen overhear the invariable remark on the stairs—"Difference in the atmosphere outside!"—*St. Paul's.*

A cheerful temper is the clear blue sky of the soul.

The celebrated Dr. Strong, of Hartford, preached some time in a neighboring village. One day a committee called upon him to settle with him for his services, and after stammering for a while, signified to him that his services were no longer desired. "What does this mean, gentlemen?" asked the doctor. "Why," replied the spokesman, with some hesitation, "the people have got the impression that you are inclining to universal salvation." "Gentlemen," answered the doctor, "I never have preached that doctrine, but if I ever should, I promise to make the people of this town an exception."

THE CARE OF GOD.

"Do you see this lock of hair?" said an old man to me.
"Yes, but what of it? It is, I suppose, the curl from the head of a dear child long since gone to God."
"It is not. It is a lock of my own hair; and it is now nearly seventy years since it was cut from my head."
"But why do you prize a lock of your own hair so much?"
"It has a story belonging to it, and a strange one. I keep it thus with care because it speaks to me more of God, and of his special care, than anything else I possess."

"I was a little child of four years old, with long curly locks, which, in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the wood to cut up a log, and I went with him. I was standing a little way behind him, or rather at his side, watching with interest the strokes of the heavy ax, as it went up and came down upon the wood, sending of splinters with every stroke, in all directions. In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just at the moment when the ax was coming down with all its force. It was too late to stop the blow. Down came the ax. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which the sudden horror caused, he thought he had killed his boy. We soon recovered—I from my fright, and he from his terror. He caught me in his arms, and looked at me from head to foot, to find out the deadly wound which he was sure he had inflicted. Not a drop of blood nor a scar was to be seen. He knelt upon the grass and gave thanks to a gracious God. Having done so, he took up his ax, and found a few hairs upon its edge. He turned to the log he had been splitting, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood. How great the escape! It was as if an angel had turned aside the edge at the moment it was descending on my head.

"That lock he kept all his days as a memorial of God's care and love. That lock he left me on his death-bed. I keep it with care. It tells me of my father's God and mine. It rebukes unbelief and alarm. It bids me trust in forever. I have had many tokens of fatherly love in my three-score years and ten, but somehow this speaks most to my heart. It is the oldest and perhaps the most striking. It used to speak to my father's heart; it now speaks to mine."

Was not this an instance of delivering mercy on the part of our God? And this God is the same kind Being who gave you life, and has watched over and cared for you until now.

LAUGHING CHILDREN.

Give me the boy or the girl who smiles as soon as the first rays of the morning sun glance in through the window, gay, happy, and kind. Such a boy will be fit to "make up" into a man—at least when contrasted with a sullen, morose, "crabbed" fellow, who snaps and snarls like a surly cur, or growls and grunts like an untamed hyena, from the moment he opens his red and angry eyes till he is "comforted" by his breakfast. Such a girl, other things being favorable, will be good material to aid in gladdening some comfortable home, or to refine, civilize, tame, and humanize a rude brother, making himself gentle, affectionate and lovable. It is a feast to even look at such a joy-inspiring girl, such a woman-bud, and see the smiles flowing, so to speak, from her parted lips, displaying a set of clean, well-brushed teeth, looking almost the personification of beauty and goodness, singing, and as merry as the birds, the wide-awake birds, that commenced their morning concert long before the lazy boys dreamed that the sun was approaching and about to pour a whole flood of joy-inspiring light and warmth upon the earth. Such a girl is like a gentle shower to the parched earth, bestowing kind words, sweet smiles, and acts of mercy to all around her—the joy, and light of the household.
Family Visitor.

BE GENTLE WITH THEM.

Be ever gentle with the children God has given you. Watch over them constantly. Reprove them earnestly, but not in anger. In the forcible language of Scripture, "Be ye not bitter against them." "Yes, they are good boys," I once heard a kind father say, "I talk to them very much, but do not like to beat my children—the world will beat them." It was a beautiful thought. Yes, there is not one child in the circle around the table, healthy and happy as they look now, on whose head, if long enough spared, the storm will not beat. Adversity may wither them, sickness may fade, a cold world may frown on them. But amidst all, let memory carry them back to a home where kindness reigned, where the mother's reproofing eye was moistened with a tear, and the father frowned more in sorrow than in anger.

HOME PROVERBS.

Proverbs intrude when least expected. They offer unasked advice, be it welcome or unwelcome. They will take no denial; they will be heard, and not seldom their unblushing effrontery has turned the scale. How often have the unwary footsteps of one who fancied himself or herself in love been checked by the solemn, deliberate tone of the old proverb: "Marry in haste and repent at leisure."

And so, I apprehend, it was a forethoughtful fatherly love which gave us those divinely-inspired proverbs that lay bare the miseries of ill-assorted wedlock. "It is better to dwell in a corner of the housetop than with a brawling woman in a wide house;" or, again, "A continual dropping in a very rainy day and a contentious woman are alike;" or, again, "As a jewel of gold in a swine's snout, so is a fair woman that is without discretion;" or, again, "A virtuous woman is a crown to her husband; but she that maketh ashamed is a rottenness in his bones."

If some minds, however, need caution, others need stimulus; and proverbs are equally ready with the rein or the spur. My private conviction is, that many a man would have lunged back and lost his prize if it had not been for the old homely saying: "Faint heart never won fair lady." Or,

"If ye will not when ye may,
When ye will ye shall have nay."

Or, "By the street of 'By-and-By' one arrives at the house of 'Never.'"

A most beautiful proverb comes to us, as so many of our richest thoughts come, from that family in which all the families of the earth are blessed: "Marriages are made in heaven." Archbishop Trench is mistaken in claiming this saying as a native of England.

It really comes, however, neither from heathendom nor Christendom; but from the Jewish Talmud. "The Holy One, blessed be He, sits in heaven and makes marriages;" and it is thus the echo of the inspired words the Rabbis know so well: "A prudent wife is from the Lord."
—*Rev. E. H. Bickersteth, in "Christian Weekly."*

SOWING AND REAPING.

A Christian gentleman was staying a few days with a farmer, who though a man of sound sense and many amiable traits, was a neglecter of religion, and known to be both passionate and profane. He was an excellent farmer, priding himself not a little on the fine appearance and thorough culture of his farm, and evidently was pleased with his guest, who was a man of winning manners and extensive information.

One day, as the gentleman walked out where the farmer was scattering his seed broadcast in the field, he inquired—

"What are you sowing, Mr. H——?"

"Wheat," was the answer.

"And what do you expect to reap from it?"

"Why, wheat of course," said the farmer.

At the close of the day, as all were gathered in the family circle, some little thing provoked the farmer, and at once he flew into a violent passion, and forgetting in his excitement the presence of his guest, swore most profanely.

The latter, who was sitting next him, at once, and in a low and serious tone, said, "And what are you sowing now?"

The farmer seemed startled. A new meaning at once flashed on him from the question of the morning. "What!" he said, in a subdued and thoughtful tone, "do you take such serious views of life as that, such serious views of every mood and word and action?"

Yes," was the reply; "for every mood helps to form the permanent temper; and for every word we must give account, and every act but aids to form a habit, and habits are to the soul what the views and arteries are to the body, the courses in which it moves, and will move forever. By all these little things we are forming character, and that character will go with us to eternity, and according to it will be our destiny forever."

It was a new and startling view to the farmer, who though sensible and thoughtful on most matters, had given little thought to the subject of religion. "WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP."—*Am. Messenger.*

The London *Christian World* says:—"A number of cases continue to be chronicled of the clergy of the Established Church engaging in the grossest ritualism without check from any quarter. It is generally remarked that the ritualistic practices are becoming more marked."

The ostrich (feathered giant of South-east Africa) that used to roam the desert in freedom and solitary grandeur has been reduced by Christian civilization to the ignoble position of a barnyard fowl. At the Cape Colony it has become a domesticated fowl, and is forced to submit thrice a year to the disgrace of being plucked.

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$3.00 per annum in advance. Single Copies 10 Cts. For a list of Agents and Subscribers apply to the Proprietor.

C. BLACKLEY GIBSON, Proprietor. 100 Queen Street West, Toronto.

Table with 2 columns: Description and Price. Includes rates for advertising in various parts of the paper.

British American Presbyterian.

TORONTO, FRIDAY, JUNE 8, 1872.

NOTICE.

We offer the PRESBYTERIAN up to the first of January, 1873, from this date, to all who forward us a dollar. Surely each of our subscribers could do us the service of getting at least one new subscriber.

TOPICS OF THE WEEK.

Nothing of any great importance has been doing at Ottawa during the week. Legislators are anxious to get home or to the sea-side, and are in as great a hurry now as they were dilatory during the early part of the Session.

The death of the Hon. John S. Macdonald on Saturday last has caused some talk, and called forth more or less of exaggerated eulogium. The ordinary maxim about De Mortuis is a good one. We shall say therefore little about the Ontario Premier. Evidently there was a large amount of energy and decision of character about the deceased gentleman.

Another prominent man has also during the week passed away. We refer to James Gordon Bennett, the Proprietor of the New York Herald. Born of humble parentage in the neighbourhood of Keith, Scotland, Bennett came, when a young man, to America, and after many struggles and the display of indomitable energy and perseverance succeeded in making the Herald a power in the States, and, what he liked even better, a mine of wealth to himself.

would be difficult to say which deserved the praise. The tendency to worship more successively and hypocritically, and to do so, we are old-fashioned and "damned" enough not to yield to. Let our columns be what they may, they shall never be prostituted by being made a vehicle for the worship of either the richest or the poorest of successful men who were after all destitute of goodness.

The Washington Treaty still trembles in the balance, though its present prospects are very dark. Horace Greeley's chances for the Presidency are improving, yet we do not believe he will succeed.

The struggle between the German Emperor and the Pope still goes on. Bismarck says his master has no idea of playing the scene at Cambray over a gain, referring as many of our readers know to the Emperor, Henry Fourth, standing bare headed, bare footed, and fasting for three days at the Pope's gate in that town, in order to secure the removal of the Papal Ban from his Empire.

As one of the first fruits of the permission given to congregations by the U. P. Synod of Scotland, to use musical instruments in public worship, Rev. J. S. Taylor, a very respectable minister, of Glasgow, and of long standing, has withdrawn from the U. P. Church.

Rev. Dr. Islay Burns, one of the Free Church Professors, Glasgow, died on the 20th of May in the 55th year of his age. He was a brother to the well known missionary to China, W. C. Burns, whose life has been extensively read in Canada; and a nephew of the late Dr. Burns of this city. He succeeded the Rev. Robert M. McCheyne as Free Church minister of St. Peters, Dundee. In this position he continued twenty years when he was chosen to succeed Dr. Hetherington as Professor of apologetics in Glasgow. The death of Dr. Burns makes a second vacancy in the Glasgow Institution, the other having been caused by the removal of Rev. Dr. Gibson.

LOYALTY TO THE CHURCH.

Is the Presbyterian Church as a whole as much a power in the world for good as it ought to be, and as it might reasonably be expected it would be? Are all our congregational affairs managed with the promptness, energy, and liberality of a people thoroughly and intelligently sensible of the character of the trust committed to them? Are our theological schools as efficiently supported, as they ought to be? Are we prosecuting the work of Foreign and domestic missions as if we really believed in their importance and obligation? At such a time as this when the Supreme Courts of the Churches are sitting, it is very appropriate that such questions should be asked and answered very seriously and very honestly. If there is anything taught plainly in the New Testament, it is that Christians are to live not to themselves; that they are stewards and that a large portion of the stewardship is to be fulfilled through the Church. If a man has intelligently chosen the Presbyterian Church, then it is through that Church that his Christian activity is principally to be called forth. Are we in general showing that this is the fact? Some people say we are slow, and others aver that we are cold, and blame our Presbyterianism as the cause. If we are either slow or cold we must look to something different from our Presbyterianism for the reason, for that tends naturally to concentration, united action, and a good measure of clamminess, and if this is not the case with us so much as it ought to be, it is because our Presbyterianism has a tendency to congregationalism. We are in danger of forgetting the whole body by attending too exclusively to the particular congregation we are connected with. Some on the other hand are afraid of being thought too denominational, and thus are ever tending to indifference and languor. The man that loves his own denomination best, will be most likely to love others warmly also. There is an affected catholicity, which is as hollow as it is contemptible. Loyalty to one's Church is so far loyalty to Christ. The Presbyterian Churches are becoming more and more alive to this, and they have a good way to go before they need fear any error by excess.

HABITUAL DRUNKARDS.

As was naturally to be expected the subject of intemperance is everywhere attracting increased attention. The Christian, the Statesman, the publicist, the political economist, in short every one that has any interest whatever in his fellows cannot help considering very gravely this formidable and widely diffused evil of intemperance, which is everywhere causing so much misery and counteracting every plan for the good of the race. It is not merely those who are total abstainers, though to their arguments and exertions we owe it, that so much thought is being given to the whole matter, but to many others who themselves drink, as they suppose, "moderately," are more anxious about the condition of the "poor drunkard," and are devising measures for the amelioration of his condition and his deliverance from bondage. All this is a token for good. Well-meaning, conscientious people, once led to grapple with the great evil will soon find that they must personally become "total abstainers," if they would accomplish anything really efficient in a field so extensive and so necessitous.

The British House of Commons discusses Permissive Bills. English Bishops get themselves insulted and mobbed for advocating such Bills: many are waking up to the fact that they must give reasons for not being personally abstainers, while every year it is manifest in spite of all protests to the contrary, that those who deal in intoxicating liquors, whether wholesale or retail, are becoming always less respected in the community, and are looked upon as engaged in, to say the least of it, a very questionable occupation. Saints and sinners are alike agreed that the liquor traffic is not one that a Christian can engage in, either with propriety or safety. It is felt to be dangerous, and upon the whole disreputable work, however lucrative many may find it. To make one's livelihood from the vices of the community is not a pleasant thought; and, more and more, really respectable and conscientious persons who may have been trained to such work and been involved in the traffic when the general feeling and opinion was different, are seeking to get free from it and engage in less questionable occupations.

There is a Committee of the British House of Commons at present taking evidence on the best mode of treating habitual drunkards. This also is a sign of the times. Everyone in short feels that something must be done, and that of itself is a hopeful symptom. What is true of Britain and the States is also applicable to Canada. More sensible ideas on the subject are prevailing. Total abstainers have got out of the slough of contempt. No man of sense, be he what he may, thinks now of sneering at them as either fools or knaves. It is thought the right and proper thing, even among topers, that Ministers of religion, at any rate, should be personal abstainers, though why there should be one law for the pulpit and another for the pew they may not be able to show. They have a sort of vague impression that it looks better. The minister that now "takes a horn," even in "all moderation," is looked upon as not quite the thing. The very persons that drink with him and call him a "good fellow" have more or less a feeling bordering on disrespect, and a kind of vague, half-formed conviction that all that sort of thing some how or other, "does not suit the cloth. There is an ever widening feeling that it is much better and safer for ministers and even elders not to meddle with the bottle. All this may be protested against, and certain interested parties may insist that it is not so. But the fact remains all the same in spite of their assertions and indignation. All this tells its own story, and points its appropriate moral.

The Kirk Synod met on Wednesday at Kingston. Rev. J. Hogg, D.D., of Guelph, was elected Moderator. A report of the proceedings of this court will be prepared for our columns.

We compile the report of the General Assembly up to Wednesday evening from the city dailies. Subsequent proceedings will be sent us from our own reporters. The Assembly will likely remain in session till Thursday or Friday of next week.

INSTRUMENTAL MUSIC IN THE CHURCH.

As will be seen from our short account of the proceedings in the United Presbyterian Synod at Edinburgh, the question about the use of instrumental music in public worship, has been settled by that body by each congregation being left to determine its course on the subject for itself, provided there be such an amount of unanimity among the members that the introduction of such musical instrument would not destroy the harmony or unity of the congregation. This shows a considerable change of opinion within the last few years. Fourteen years ago one of the largest and most influential congregations in the body asked for permission to use an organ in conducting the Psalms of the Church, but the permission was promptly refused, and the Synodical order was given for the removal of the instrument. The members of that congregation showed their good sense and true Presbyterianism by bowing to the decision of the Supreme Court and putting out the obnoxious "kist o' whistles." During all the succeeding years, that congregation though quite agreed on the lawfulness of such a thing, have never sought directly or indirectly to go contrary to the church law on the subject, and now without their asking for it, they have received liberty on such conditions as no sensible person could complain of as either harsh or unreasonable. We are far from being strongly in favor of the change, though unable to see in what its absolute sinfulness consists. For all purposes of praise in Churches we believe that vocal music is much to be preferred. But others have a different opinion, and where none in a congregation object to the use of a musical instrument, we do not well see why that congregation should be prevented from carrying out its wishes. We, of course, know that the theory of Presbyterian unity goes contrary to such permission inasmuch the whole body is one, or that an individual in Sarina may feel himself as much compromised by what is done in Quebec as in the congregation to which he belongs. But this theory must not be carried too far. Some discretionary liberty must be allowed to congregations in the order of their church service, though it is difficult to say how far it should extend. At the same time it is to be borne in mind that many very good conscientious people regard the use of such instruments in the worship of God as positively sinful, while those who favor them cannot say that they are committing sin by not employing such helps to praise. In such circumstances there is surely great room for forbearance on the part of those who think themselves strong, so that they do not unnecessarily grieve tender consciences, even though these may be somewhat unenlightened. Christians surely are not always to please only themselves, though that rule holds good with minorities as well as majorities. The tyranny of the weak over the strong has undoubtedly been far greater and more general than the tyranny of the strong over the weak.

PRESBYTERIAN NEWS.

It is not possible to give an extended account of the proceedings in the various Presbyterian Synods and Assemblies that have been holding their Annual Meetings during the past weeks.

The Assembly at Detroit closed its Sessions on the 29th of May after being very pleasantly and successfully engaged in Church work for thirteen days. It held twenty-four business Sessions and had several popular assemblies, while there were also a few Elder's meetings of very great interest and importance.

The abounding hospitality of the good people of Detroit seems to have been matter of general remark and commendation. All the Commissioners were accommodated and in such a manner as to make each believe that the best place had been reserved for him.

The number of young men in the Assembly was also a noticeable feature, and at the same time the steady, business-like fashion in which the work of the Assembly was gone about.

The next Assembly meets in Baltimore, and though there have been for some time past proposals to reduce the number of representatives on account of the difficulty in accommodating so many,

yet it is expected that the Capital of Maryland will accommodate the boundless hospitality of Detroit as that such diminution will not be needed for a year or two to come at any rate.

The most of the business transacted in the Assembly was not of very special interest to us in Canada except to show how earnestly and liberally the Presbyterians of the States are going about their great Evangelical work. Everything with them is on a large scale.

The ever increasing demands from the miles of population and its progress westward tax the energies of the Church to the utmost, and the efforts to meet those demands are worthy of all admiration and imitation.

The PRESBYTERIAN CHURCH OF THE STATES has eleven Theological Seminaries and Universities under its control and management. The best known of these Theological Institutions are Princeton, at which 37 students matriculated last Session, and 21 graduated; and Union Seminary which has endowments yielding income to the extent of \$400,000, with buildings to the value of \$70,000. New buildings are at present projected, for which \$350,000 have been subscribed, but the work is not to be proceeded with till \$500,000 have been secured.

The UNITED PRESBYTERIAN SYNOD, SCOTLAND, by latest accounts had got over the most important part of its work within the week on which it met. It had decided that the Ministers of the Churches negotiating for Union were, so far as the U. P. Synod could secure them in that right, eligible to become pastors in the U. P. Church; that the Government Education Bill for Scotland merited general approval, while any distinctive religious teaching in the common schools of the country did not meet the wishes of the Synod; that very encouragement should be given to the U. P. congregations in England to unite with the English Presbyterian Church, even though the larger union should not take place; that uniformity on the question of instrumental music should no longer be insisted on, while at the same time the Synod was desirous that simplicity in public worship and the unity of congregations be carefully guarded; and that the grants received by the Missionaries of the Church from the Indian Government for the support of orphans be discontinued.

Dr. Cuyler and Henley, American deputies, had been expected to at end this meeting of Synod but did not arrive in time.

MINISTERIAL HOLIDAYS.

We direct the special attention of our readers to the remarks of our New Brunswick correspondent in reference to a yearly holiday which ministers so much require, but which they so rarely receive. There is no class of men that need a holiday more than do ordinary working clergymen. And there is nothing which would be better for the congregations than seeing to it that such holidays be always secured. It would be well also for ministers to bear in mind that such times are really for relaxation and rest. We have known ministers getting such holidays and spending them in wandering about preaching and lecturing and in a state of continued excitement, so that they returned more jaded out both in body and mind than when they started. Such proceedings are not fair to any concerned. It is but seldom, however, that the chance of doing this is presented. In ordinary cases people think that the minister gets six holidays in the week and has simply to stand up and speak a couple of hours on the seventh. That idea is no doubt wearing out, but still there are too many who think the minister has a "good time" of it, and that his working time is a great deal better than other folks holiday. How different the facts are many of our readers can testify.

The hint thrown out by our correspondent about exchanges between the ministers of the Lower Provinces and those in Ontario and Quebec, ought not to be lost sight of. Some could manage it even without the present from their congregations so feelingly and fully dwelt upon.

PRESBYTERIANISM seems likely to extend from Scotland to those countries on the European continent now receiving the light of Protestant Christianity. There is now a synod with thirty churches and their pastors in Spain. Presbytery is also likely to be the order of the Reformed Church of Italy.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

JUNE 16TH.

Destruction of Jerusalem. — *Matt. xxiv. 11-28.*

Parallel passages, *Mark xiv. 11-23; Luke xxi. 20-24.*

Prove that men may be holy in Christ.

Repeat *Psalms 110, 12; Romans 12, 14; Shorter Catechism, 79.*

Vra. 14.

What is the gospel called here? The gospel of the kingdom means the glad news of the kingdom of Christ, that he has come to save us. Mention other names of the gospel. The gospel of peace. Eph. vi. 15; the glorious gospel, 1 Tim. i. 11; the truth of the gospel, Col. i. 5; the gospel of Christ, Rom. xv. 23. Why is it glad news to a sinner? 1 Tim. ii. 4. Why is it glad news to the dying? 2 Tim. i. 10. To whom is this gospel to be preached? *Matt. xxviii. 19, 20.* What is meant by a witness to all nations? A testimony of God's grace and mercy; the gospel which preaches salvation through the death of Christ is the most wonderful proof or witness of God's love. When shall the end of the age (world, see v. 8) come? Not till the gospel has been preached in all nations.

Lesson. 1. Welcome the gospel, as God's unspeakable gift. It has been preached to you; how have you received it?

2. Aid in extending the gospel. It is equally precious to all nations as to us.

VNR. 15.

What is the abomination of desolation? The Roman armies. They are called abomination because they were heathens, and for heathens to stand in the holy place, that is, the temple, was an abomination; and they are called desolation because they so utterly wasted the city and temple. What prophesy is referred to? *Dan. ix. 27.* When was this fulfilled? About forty years after this, when Jerusalem was captured by Titus.

Lesson 1. The inspiration of the Old Testament. We have our Lord's testimony that Daniel was a prophet.

2. The Scriptures must be fulfilled—all its promises, all its warnings.

VER. 16-22.

How only could people be saved from the Romans? By flight. They could not be resisted by force. When were people to flee? There must be no delay. What evils were to come on the nation? v. 21. Who are the elect? The people of God. It is related that on the invasion of Judea by the Romans, the Christians, warned by our Lord's prophecy, fled from Jerusalem and were saved.

Lessons. 1. How should we seek salvation. If persons were to flee at a moment's notice, without taking anything out of their house, to save their lives, how much more the necessity for immediate flight to Christ, the Refuge to save the soul, *Heb. iii. 7, 8.*

2. God hears prayer, v. 20; *Ps. xxxiv. 15-17.*

3. The value of the Sabbath. It would be an addition to the evils of the flight if they did not enjoy the Sabbath rest.

4. The people of God are a blessing to others, v. 22. The Lord blessed the Egyptian's house for Joseph's sake, *Gen. xxxix. 5.* Paul's presence in the ship brought safety, *Acts xxvii. 24.*

VER. 23-26.

What does Jesus warn us against? There is but one Christ, the Lord Jesus Christ, the Son of God, who was born in Bethlehem, and died on Calvary's Cross, and who will come the second time, without sin unto salvation. What signs were these? Lying wonders. In all ages false prophets have tried to beguile by pretended miracles. The Mormonites profess to heal the sick.

VER. 27, 28.

How shall the Son of Man come? What is meant by his coming? There appears to be, first, a distinct prediction that the destruction of the temple and Judaism is the coming of Christ, and under this an intimation of a similar coming at the end of time. What is meant by the eagles gathering to the carcass? The Jewish people were thoroughly corrupted, and therefore ready for destruction.

Lessons. 1. Be ready, for in such an hour as we think not death may come. A soul resting in the love of Christ is prepared to meet God, *Luke xii. 37; Rom. xiv. 8; Phil. i. 21.*

2. If persons perish, it is because their sins have prepared them for destruction. They kill their souls by sin, *Prov. xi. 5.*

I won't say the more intellect the less capacity for loving, for that would do wrong to the understanding and reason; but on the other hand, that the brain often runs away with the heart's best ideas, which gives the world a few pages of wisdom, or sentiment, or poetry, instead of making one other heart happy, shows no question.—*O. W. Hobbes.*

Our Young Folks.

EVER TO THE RIGHT.

Ever to the right, boys, Ever to the right! Give a ready hand and true To the work you have to do— Ever to the right.

Ever to the right, boys, Ever to the right! Never let your teacher say, Why say you don't obey? Ever to the right.

Ever to the right, boys, Ever to the right! To every study will attend, To every schoolmate be a friend— Ever to the right.

Ever to the right, boys, Ever to the right! No known duty try to shun; Be faithful, frank, to every one— Ever to the right.

Ever to the right, boys, Ever to the right! Speak the truth, the right pursue, Be honest in all you say and do— Ever to the right.

Ever to the right, boys, Ever to the right! Trust in God; do what you can To make your mark and be a man— Ever to the right.

GOOD AND BAD APPLES.

One day Robert's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worse in his son, and now he knew the cause. He was very sorry, but he said nothing to Robert at the time. In the evening he brought from the garden six beautiful rosy-cheeked apples, put them on a plate, and presented them to Robert. He was much pleased at his father's kindness, and thanked him. "You must lay them aside for a few days that they may become mellow," said the father. And Robert cheerfully placed the plate with the apples in his mother's store-room.

Just as he was putting them aside, his father laid on the plate a seventh apple, which was quite rotten, and desired him to allow it to remain there.

"But father," said Robert, "the rotten apple will spoil all the others."

"Do you think so? Why should not the fresh apples rather make the rotten one fresh?" said his father. And, with these words he shut the door of the room.

Eight days afterwards he asked his son to open the door and take out the apples. But what a sight presented itself! The six apples, which had been so sound and rosy-cheeked, were now quite rotten, and spread a bad smell through the room.

"O papa," cried he, "did I not tell you that the rotten apple would spoil the good ones? yet you did not listen to me."

"My boy," said father, "have I not told you often that the company of bad children will make you bad, yet you do not listen to me. See in the condition of the apples that which will happen to you if you keep company with wicked boys."

Robert did not forget the lesson. When any of his former playfellows asked him to join in their sports, he thought of the rotten apples, and kept himself apart from them.

HOW TO GET THE BEST PLACE.

I saw a young man in the office of a Western Railway superintendent. He was occupying a position that four hundred boys in that city would have vished to get. It was honorable and "it paid well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was, his beautiful accuracy. He began as an errand-boy, and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After a while he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did because he was sure it was just right. And it is thus with every occupation. The accurate boy is the favored one. Those who employ men do not wish to be on the constant look-out, as though they were rogues for fools. If a carpenter must stand at his journeyman's elbow, to be sure his work is right, or if a cashier must run over his book-keeper's columns, he might as well do the work himself as employ another to do it in that way; and it is very certain that the employer will get rid of such an inaccurate workman as soon as possible.

I know such a young man. He had a good chance to do well, but he was so inaccurate and unreliable that people were afraid to trust him. If he wrote a deed, or a mortgage, or a contract, he was sure either to leave out something or put in something to make it an imperfect paper. He was a lawyer without business, because he lacked the noble quality of accuracy. Just across the street from him was another young lawyer, who was proverbial for accuracy. He was famous for searching titles, and when he wrote out the history of a title to a piece of property, it was taken for granted as just so. His sin was absc-

ate accuracy in everything. If he copied a conveyance, or cited a legal authority, or made a statement, he aimed to do it exactly. The consequence is, he is having a valuable practice at the bar, and is universally esteemed.

"But," says some boy, "when I become a man, that is the way I shall do. I mean to be very accurate."

Perhaps so. It would be still better if I knew just how you do your work now. There are several ways of getting a lesson. One is, to get it "tolerably well," which does not cost much labor; the other way is to get it faultlessly well, which costs a great deal of labor. A boy can get a general idea of his lesson "in a jiffy," but to get it with accuracy is very hard, and requires both time and industry. If you, my boy, to-day are getting your lesson in the slipshod way, you will grow up a slipshod man; but if to-day your habit is to get every lesson with perfect accuracy, I will warrant you will do that way when you become a man. How is it?—*Pres. Tuttle, in the Little Chief.*

CLERGYMEN'S SORE THROAT.

We have communications asking advice on this subject. The ministerial malady seems to be on the increase.— There are several causes why clergymen are more subject to the "throat-ail" than are lawyers, legislators, lecturers, singers, dramatists, and other talking personages. The clergyman leads a more sedentary life. He is more in doors. He is more confined to his desk in calculating his labors and arranging his sermons. Moreover, clergymen, as a class, are reckless in the matter of hygienic habits. This is not so much from ignorance as from necessity. It is not so much because they are not intelligent with respect to health conditions, as it is because they have little self-ownership. They are liable to be called away any moment, and to be required to do extra duty at home at any moment. Hence they are usually too busy with other subjects to attend to health matters, even if they have time to study them. They are apt to interpret the injunction of the Apostle, "Take no heed of what ye shall eat, drink, or put on" too literally. They may have a wholesome regard for what they put on, because selecting or being measured for a suit of clothes, or for clothes enough to last a year, only requires a few minutes. But eating and exercising take time; and so does the preparation for them. So does the preparation after them. If the hurried minister undertakes to digest his text for the next sermon while he is eating his dinner, he will certainly not digest the dinner in the best manner, whatever may happen to the text. He cannot live a "fast life" with impunity more than others.

Ministers should have a play-ground, or play-room—some sort of a gymnasium, with a museum attachment of pictures, or objects of natural history or art. These would induce them to exercise regularly and compel them to see something interesting while exercising, so they should not lose the benefit of the exercise by studying theology meanwhile. It should be a religious duty with them to spend half an hour before each meal, and an hour after, in the museum, when not otherwise pleasantly exercised. They should at all events have something to see, to do, or to suffer, that would prevent study for certain hours of each day.—*From Science of Health.*

CHURCH CATS.

A church is divided into two parties. What one takes the other abhors. They feel it their duty to stick to it. In their devotional meetings they pray at each other's inconsistencies, hoping the prayer will go to heaven, but by the way of Deacon Rafferty's pew, just stopping a moment to give him a shaking. If one wants the minister to avoid politics, the other would like to have him get up on the pulpit and give three cheers for John Brown's knapsack, which is said to be still strapped upon his back. When elder Bang sits still in prayer elder Crank stands up to show his contempt for such behavior. If one puts ten cents on the plate, the other throws a dollar on the top to show his abhorrence of such parsimony.

The church catches the quarrelsome spirit, and begins to go down. One-half the choir eats up the other half. The pew devours the pulpit, and the pulpit swallows the pew. The session takes down the trustees, and the trustees masticate the session. The Sunday-school and Sewing Society show their teeth and run out their claws, and get their backs up and spit fire. And the Church Councils assemble to stop the quarrel, and cry "Sent! sent!" to the infamous howlers; but the claws go on with work, till there stands the old church by the wayside, windowless and forsaken—nothing more or less than a monument to the dead ecclesiastical cats of Kilkenny!—*T. De Witt Talmage.*

A friend cannot be easily known in prosperity; nor can an enemy be easily hid in adversity.

Temperance.

WILL IT PAY?

EXTRACT FROM COUGH'S LECTURE.

Young men, as you lift the gleaming wine-cup to your lips, in the jollity of the night's spree, will it pay? It is a gross insult to call a man a fool. Every man would resent it; but in the suffering of the next morning, with disturbed conscience, aching head, throbbing temples, racing brain, hot, fevered tongue, and all the horrible reaction of that fool's festival, does not the victim of aches clasp his burning hands and bitterly call himself "Fool! fool!" If the first glass brought at once the suffering of the reaction and excitement the next morning, who would drink? My friends, it does not pay to begin. Search the United States, and you cannot find one man who will say "I regret that I did not learn to drink when I was young," but you can count victims by the thousands who will each declare "I'm ruined by drink." It does not pay to begin. First you tolerate it, then you touch and taste it, then you jest and laugh at it, and then revel in it. When it becomes your master then what? What numbers have been swept down by the hurricane of temptation. In the mad power of this passion they have burst the bonds of a mother's love, trampled a father's counsels in the dust, mocked at reproofs and tears and prayers; and now with tattered sails, leaking hull, and splintered masts, are drifting on amid howling winds and wintry skies to utter ruin, when they might have reached the haven of peace and security, laden with honor and happiness. Fearfully it pays. It is a grand thing for a man so to live that he can look back with complacency, for we do live in the past. It is the part that must tell for or against us. How often we say "It is passed; think no more of it." Why, it is only when it is past that thought begins. The present begun, the past only remains. We are making our past as well as our future. The present has moved and excited, drawn tears or provoked laughter; the mirth has fled the sorrows are comforted, the excitement has died; but the past lives and is perpetual. There are times in every man's life when duty is plain, often difficult to perform. Ease, comfort luxury, inclination, stand in the way. If duty is performed it must be a sacrifice, but it always pays to take the hand of duty and let her lead, whether through storm or sunshine, darkness or light, grief or joy, life or death. Duty, duty; always first. Men have fought mighty battles, but even when they have yielded to sloth or fear or inclination, it has been at a loss; and when triumphing over every obstacle and apparent impossibility, they have obeyed the stern mandates of duty, it has paid them; gloriously paid them. It pays for a man to do his duty. Truly it pays; now and for all times it pays.

TOBACCO'S WORK.

According to the statements of Dr. Rubio, the number of lunatics is much larger in the northern countries, where the consumption of spirituous liquors and the use of tobacco is much greater than in southern countries where the people are very sober, and small smokers. According to Mr. Moreau, not a single case of general paralysis is seen in Asia Minor, where there is no abuse of alcoholic liquor, and where they smoke a kind of tobacco which is almost free from nicotine, or the peculiar poison in tobacco. On the other hand, insanity is frightfully increasing in Europe, just in proportion to the increase in the use of tobacco.

It appears that from 1880 to 1892 the revenues from the import on tobacco in France, rose from £1,250,000 to £8,393,393—a tremendous figure certainly to have disappeared from the pocket of the people into smoke. But hand in hand with the increase in the consumption of tobacco, there appears to have been during the same period an augmentation of lunatics in France from 8,000 to 44,000, or rather 60,000, if we take into account other lunatics.

If one-tenth the alleged evils of tobacco smoking be facts, the entire human race must be seriously injured by the "Indian weed"; for it appears that the average annual consumption by the whole human race of 1,000,000,000 is at least 70 ounces (four pounds six ounces) per head, and the total quantity annually consumed is 2,000,000 tons, or 4,480,000,000 pounds weight.

It is however, to the young that the evil of smoking is likely to be most disastrous. Whatever benefit may be derived from smoking in maturity and old age, it is obvious that the young need not the fictitious help of narcotics. Parents should look to this, and prevent the most deplorable physical or moral consequence of the habit of their children. Many a young man dates the ruin of his health back to the first whiff of tobacco, which, by dint of nauseous practice, he was at length able to smoke, in the foolish imitation of manhood. That smoking must impair the digestion and impair the nervous system of the

young seems certain, and that it may lead to drunkenness or excess in drink is more than probable, from the thirst which it necessarily occasions.

Scientific and Useful.

LAKE SUPERIOR TIN.

At a recent meeting of the New York Lyceum of Natural History, Professor Henry Wurtz exhibited some beautifully crystallized specimens of tin stannite or cassiterite, discovered a few months since on the most northerly shore of Lake Superior, near Neepigon Bay. The deposits are said to be extensive and valuable.

COPPER IN COCOA AND CHOCOLATE.

Careful chemical analysis show that cocoa and chocolate always contain a small percentage of copper. The husks of the cocoa have been found to contain as high as 0.025 per cent of copper, while the kernel of the bean only contained 0.004. Samples of chocolate contained 0.0125 of copper. Substances containing copper, even in the smallest proportions, cannot be very desirable for the diet of invalids, for which the above articles are quite extensively used.

CARBOLIC ACID AS A DISINFECTANT.

C. Homburg, of Berlin, proposes to use carbolic acid as a disinfectant, by saturating sheets of Bristol board, or any thick spongy paper, with a solution of carbolic acid in water. The paper, in pieces of any convenient size, may be hung up in the room to be disinfected, or may be placed in drawers or wardrobes, where it is desired to protect clothing from moths and other insects. This suggests a convenient method of using this excellent disinfectant and insect destroyer.

BUTTER.

The German *Agriculturist* says that a great portion of the fine flavour of fresh butter is destroyed by the usual mode of washing, and he recommends a thorough kneading for the removal of the buttermilk, and a subsequent pressing in a linen cloth. Butter thus prepared is pre-eminent for its sweetness of taste and flavor, qualities which are retained for a long time. To improve manufactured butter, we are advised by the same authority to work it thoroughly with fresh cold milk, and then to wash it in clear water; and it is said that even old and rancid butter may be rendered palatable by washing it in water to which a few drops of solution of chloride of lime have been added.

EARTH-CLOSETS.

The system of earth-closets has been adopted by two towns of considerable size in England, and the municipal governments have made arrangements for removing the daily accumulations. It is certain from the success of these experiments that the system will obtain wider adoption. A company has proposed to the Government of Buenos Ayres to introduce their system in that city, and to collect the refuse for economical purposes. We suppose ourselves not to be behind the age in all civilized appliances, and yet we have to hear of the first movement to adopt this admirable system to the public requirements in this country.—*Heath and Home.*

GERMINATION—ITS RELATION TO LIGHT.

The theory of the germination of plants, which has been heretofore admitted, requires that the germinating seed be excluded from direct sunlight. Late experiments appear to establish the fact that, while exclusion from the luminous rays of the solar spectrum is necessary to the healthy germination of seeds, yet the chemical or actinic rays are indispensable to that process. These penetrate much deeper into the soil than do the luminous rays. The exclusion of the chemical rays, and not the absence of oxygen alone, is assumed to be the cause of seeds failing to grow when buried too deeply in the earth. Will our agricultural colleges settle this question by careful experiments? Let us have all that can be known of the mysteries of plant life.

THE EFFECT OF COLD ON IRON.

The effect of cold on iron, concerning which much diversity of opinion exists, is illustrated pretty forcibly by the experience of the Grand Trunk Railway of Canada, which is exposed to a severe cold and a great deal of it. At the recent half yearly meeting of the company in London, the President said that 8,500 to 4,000 rails on the line break every winter! But he found comfort in the fact that, in about 110 miles of steel track, only eight or ten rails have broken. It was feared when Bessemer rails were first introduced that their resistance to wear would be counterbalanced by unusual liability to break, and that they would be especially dangerous in severe climates, the impression being apparently that, having something of the hardness of cast iron, they had also something of its brittleness. This experience of the Grand Trunk, however, indicates that they are especially fitted for such climates.

NEW YORK AND BOSTON RAILWAY.

Arrived with passengers for other day which is very convenient for the great thousands of the travelling public...

Travellers' Guide.

Table with columns for Depart, Arrive, Grand Trunk East, Grand Trunk West, Great Western Railway, Toronto and Nipissing Railway, Toronto, Grey, and Bruce Railway.

WILSON'S CASTOR OIL EMULSION.

Consists of the finest Italian Castor Oil, so prepared that the Taste and Smell are both thoroughly disguised...

OPINIONS OF MEDICAL MEN. CERTIFICATE—Having prescribed the prepared Castor Oil, manufactured by Messrs. Archdale Wilson & Co...

The Castor Oil Emulsion is put up in bottles at 25c each and also in one pound bottles for Physicians' use.

ARCHDALE WILSON & CO., Wholesale Manufacturing and Dispensing Chemists, Apothecaries Hall, Hamilton.

J. YOUNG, Lato from G. Arustong's undertaking Establishment, Montreal.

ST. CLOUD HOTEL, BY RAND BROTHERS, OADWAY AND 42ND STREET, NEW YORK.

JAMES'S PATENT HOT AIR FURNACE, ADAPTED TO ALL KINDS OF PUBLIC BUILDINGS!

AND PRIVATE RESIDENCES. WM. JAMES & SON, 816 St. CATHERINE STREET, MONTREAL.

RESPECTFULLY inform parties about to make use of Hot Air Furnaces, that they are now manufacturing three sizes of "Penny" and one for Masonry...

ALEX. GEMMELL, BOOTMAKER, Sign of the "Golden Boot," 67 KING STREET WEST.

ST. LAWRENCE HALL, ST. JAMES STREET, MONTREAL. Long Established—Well Known.

REVERE HOUSE, LONDON, ONTARIO. Nearly all of the clergy of different denominations stop at this house when visiting the city.

PROSPECTUS FOR 1872. Fifth Year. REPRESENTATIVE AND CHAMPION OF AMERICAN ART.

THE ALDINE: AN ILLUSTRATED MONTHLY JOURNAL. Handsomest Paper in the World.

New Features for 1872.—Art Department.

The enthusiastic support so readily accorded to their enterprise, wherever it has been introduced has convinced the publishers of THE ALDINE...

W. T. RICHARDS, WM. HART, GEORGE SMILEY, AND WILLIAM JAMES SMILEY, FRANK BEARD, J. HOWE.

The pictures are being reproduced without regard to expense by the very best engravers in the country...

LITERARY DEPARTMENT. Whose so much attention is paid to illustration...

THE VOLUME FOR 1872, will contain nearly 300 pages, and about 250 fine engravings.

A Chromo to every Subscriber was a very popular feature last year, and will be repeated with the present volume.

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

JAMES SUTTON & CO., Publishers, 26 Liberty Street, New York.

SCIENTIFIC AMERICAN FOR 1872. TWENTY-SIXTH YEAR. This splendid weekly, recently enlarged and improved...

SCIENTIFIC AMERICAN OF GREAT VALUE AND INTEREST. Its practical suggestions will save hundreds of dollars...

Specimen Copies sent Free. TERMS:—\$3 a year; \$1.50 Half year, Clubs of Ten...

An official list of all the Patents Issued is Published Weekly. The Yearly Numbers of the Scientific American...

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

THE TWO LARGE Premium Steel Engravings. 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 Family Circle, 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...

Published every Friday morning, at 59 Park Row, New York. PERRY 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.

Advertisement Rates.—Outside and Chess pages 25 cents per square line. Inside pages first insertion, 25 cents per square line...

Advertisements.—Outside and Chess pages 25 cents per square line. Inside pages first insertion, 25 cents per square line...

Advertisements.—Outside and Chess pages 25 cents per square line. Inside pages first insertion, 25 cents per square line...

Advertisements.—Outside and Chess pages 25 cents per square line. Inside pages first insertion, 25 cents per square line...

Advertisements.—Outside and Chess pages 25 cents per square line. Inside pages first insertion, 25 cents per square line...

Advertisements.—Outside and Chess pages 25 cents per square line. Inside pages first insertion, 25 cents per square line...

Advertisements.—Outside and Chess pages 25 cents per square line. Inside pages first insertion, 25 cents per square line...

1872. THE CANADIAN POST. OFFICIAL PAPER OF THE PROVINCE. Published on Tuesday every Friday Evening.

ADVERTISING RATES LIBERAL. 1872. THE CANADIAN POST. 1872. THE FOLLOWING OPINIONS OF THE PRESS.

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

GOLDEN HOURS FOR 1872. An Illustrated Magazine for Boys and Girls.

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received...

SUPPORT THE ONLY ILLUSTRATED PAPER IN CANADA. CANADIAN ILLUSTRATED NEWS.

OPINIONS OF THE PRESS. As a sample of the results with which our changes from one end of the Dominion to the other...

Such a publication should receive the hearty support of every true Canadian.—Evening Herald and Free Press, London, Ontario.

No Canadian gentleman's library will be complete without this valuable paper.—Hamilton Evening Times.

The paper is so well put up that it should be supported and used in every Canadian house.—Hamilton Evening Times.

Engravings are very fine, and its literary department complete.—Coyne's Sentinel.

It should command the support of all Canadians.—The Paris Transcript.

An illustrated paper fully equal to those of London, Paris, Berlin, or New York.—The News, St. John and Nelsonville.

No Canadian family should be without it.—Standard Journal.

One of the most beautiful illustrated papers on this Continent.—Halifax Citizen.

Compares favorably, both in literary and artistic excellence, with any of the leading illustrated periodicals of the day.—The Globe, Toronto.

The merits of this admirable publication ought to, and doubtless will, ere long, secure for it a place in every family of intelligence throughout the Dominion.—Yarmouth Tribune.

Considerable ability is displayed both in the literary and artistic portions of the paper.—The Cour Journal, London, England.

The Canadian Illustrated News is undoubtedly one of the best artistic papers published in the colonies which we have received up to this date...

This excellent weekly periodical now comes to us greatly improved in its style of illustrations...

Single subscriptions, \$4 00 per annum. A club of six copies to one address 20 00.

Postage: 5 cents per quarter, payable in advance by the subscribers at their respective post-offices.

Publication and Printing Office, 319 St. Antoine Street, General Agency, 1 Place D'Armes, Montreal.

Correspondence.

PRESBYTERIAN UNION IN CANADA.

Editorial Remarks on the Proposed Union of the Presbyterian Churches in Canada.

At the present, it may be well to notice certain things that have been a fruitful source of trouble among the brethren, and the means of relieving them from each other, and paving the way for a union that should exist among members of the same household of faith.

Another important question in dispute, and in which it may be allowable to hold opposite views, is whether a Church should or should not be established. It is not an object to discuss this at length.

Another point upon which we should appeal to the civil tribunal is that in no case should we appeal to the civil tribunal. We are not judges, nor are we to be judged by the world.

Another point upon which we should appeal to the civil tribunal is that in no case should we appeal to the civil tribunal. We are not judges, nor are we to be judged by the world.

THE APOSTOLIC CHURCH WHICH IS IT?

Another point upon which we should appeal to the civil tribunal is that in no case should we appeal to the civil tribunal. We are not judges, nor are we to be judged by the world.

Another point upon which we should appeal to the civil tribunal is that in no case should we appeal to the civil tribunal. We are not judges, nor are we to be judged by the world.

Another point upon which we should appeal to the civil tribunal is that in no case should we appeal to the civil tribunal. We are not judges, nor are we to be judged by the world.

Another point upon which we should appeal to the civil tribunal is that in no case should we appeal to the civil tribunal. We are not judges, nor are we to be judged by the world.

Another point upon which we should appeal to the civil tribunal is that in no case should we appeal to the civil tribunal. We are not judges, nor are we to be judged by the world.

Another point upon which we should appeal to the civil tribunal is that in no case should we appeal to the civil tribunal. We are not judges, nor are we to be judged by the world.

Another point upon which we should appeal to the civil tribunal is that in no case should we appeal to the civil tribunal. We are not judges, nor are we to be judged by the world.

Another point upon which we should appeal to the civil tribunal is that in no case should we appeal to the civil tribunal. We are not judges, nor are we to be judged by the world.

S. S. SUPERINTENDENTS AND TEACHERS.

Best Means of Securing the Great End of Sabbath School Instruction. Published by the undersigned.

DOMINION DRUG STORE. NEIL C. LOVE, APOTHECARY AND DRUGGIST. No. 115 Yonge Street, TORONTO.

N. McEACHERN MERCHANT TAILOR, 191 Yonge St., Toronto. Ministers and others can have their garments made up in First Class Style.

FASHIONABLE CLOTHING ESTABLISHMENT. We invite the attention of Gentlemen to our Custom Tailoring Department, which is now replete with the BEST and most Fashionable Materials.

CLERGYMEN'S SUITS. A LARGE STOCK OF FINE CLOTHS ALWAYS ON HAND.

R. J. HUNTER & CO., 105 KING STREET EAST, Corner King and Church.

THE General Assembly Journal FOR 1872. A DAILY REPORT OF THE Proceedings of the next General Assembly of the PRESBYTERIAN CHURCH.

JOHN H. DEY, THE Canadian Rubber Company, MONTREAL.

India Rubber Overshoes and Boots, Felt Boots in great variety. All orders executed with dispatch.

H. H. GEDDES, REAL ESTATE AND INVESTMENT AGENT. 104 St. Francois Xavier St., MONTREAL.

WM. P. JOHNSTON, Manufacturer of BOOTS AND SHOES, IN EVERY STYLE. 147 ST. JAMES STREET, MONTREAL.

MAGORQUODALE & MATTHEWS,

ARTISTS AND PHOTOGRAPHERS, TORONTO. South-east corner of King and Church Sts. (Entrance on Church St.)

THE FINEST STUDIO AND FINEST LIGHT IN THE CITY. Cabinet Portraits, per doz \$6 00. Carte de Visite, per doz 3 00.

CHURCH FURNACES. JOHN STATE, Manufacturer of Beecher's Patent Self-Cleaning Furnaces.

MONTREAL Sculpture and General MARBLE AND GRANITE WORKS, CORNER ST. ALEXANDER AND ST. CATHERINE STREETS.

JAMES MAVOR & CO. Mural Tablets, Baptismal Fonts, Tiling for Aisles, Transepts, &c.

THOMAS R. JOHNSON, ESTATE AGENT AND ACCOUNTANT, 44 St. JAMES STREET, MONTREAL.

WESTERN ASSURANCE COMPANY. FIRE AND MARINE. Incorporated, 1851. Capital, \$400,000. Annual Income, \$370,000.

PHENIX LIFE ASSURANCE COMPANY, OF London. Established in 1872. This Company having invested, in conformity with the Provincial Act,

JAS. DAVISON, Manager. GILLESPIE, MOFFATT & CO., Agents for Canada. January, 1872.

LINTON & COOPER,

BOOTS AND SHOES, 521, 526, 528, St. PAUL STREET, MONTREAL.

INEBRIATES! BELMONT RETREAT. QUEBEC. G. WAKEHAM.

GALLERY OF ART. A. J. PELL, No. 345 Notre Dame Street, MONTREAL.

SILVERED PLATE-GLASS And Manufacturer of MIRRORS, PICTURE FRAMES, GILT MOUNTINGS, &c. &c. GENERAL AGENT FOR THE LITTLE WANZER SEWING MACHINE.

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

SCRIBNER & CO., 631 Broadway, New York. IN ONE YEAR THE CHRISTIAN UNION

WHY IS IT? BECAUSE, First, HENRY WARD BEECHER is its Editor, and the Editorial Staff Editors, and Lecturers, are all of the highest order.

BECAUSE, Secondly, SIXTEEN PAGES, large quarto, STITCHED AND CUT, is so convenient for reading, binding, and preservation.

BECAUSE, Thirdly, It is the brightest and most interesting Religious Paper published, being quoted from by the entire country, more so than any other, the whole editorial work is in the hands of experienced and cultivated men.