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VOL. I.

TORONTO, CANADA, FRIDAY, JUNE 7, 1872.

No. 17

Contributors & Correspondents, instead in St. John that proposes to se-

NEW BRUNSWICK.

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

(From our own Correspondent,)

The phase of the school question that has been saddenly sprung on the Maritime Provinces by . hauveau'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 our laws to justify such a course. It is 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 'litherto, 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 for warded carnest 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 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 Perhaps some Sabbath day's collections 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 reguler 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 Burope, but also the expenses were sup-Hurope, but also the expenses were sup-plied as well; but is was only what was out to out that we hand it did not some to earth;

cure a partial vacation at least to the pastors. shall worship as one, occupying the several churches alternately, for the space of two mouths, thus permitting each pastor to go away for one mouth. The preliminaries are being arranged at the pesent time. Now that the mat-

ter is broached among the people, that they begin to see the necessity of allowsome 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 This proves that it was supporting such an outrage on New just want of thought that prevented the Brunswick and Nova Scotia. There is offer from being made long ago: but nothing and there has been nothing in then want of thought is not so very innocent as some imagine. For no other a tempering with the constitution that reason than that the people did not the Protestants of these Provinces will think the lives of pasters have been resent for all time to come. Even harrassed, the enjoyment of life eaten though the amendment fails to pass, and the existence shattered by there is little expection of its failure just many years. Nevertheless it is pleasnow, the Government now existing will and to record the fact that when a good be regarded with suspicion as long as it | 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 sidedoing 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 be tween 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

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 eigible 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 I do not know whether such a preliminary is at all necessary. If it be, however, the committees can easily frame a deliverance to that effect. There is no earthly reason why such an inter-ecclesiastical relationship should not be established, that is, if any bar to such action now exists.

St. John, 29th May, 1872.

delayed for another year.

CHARITY TO THE POOR

Editor British American Presbyterian 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 Presbyteman 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 as 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 sub-ject may at some future time be brought up for discussion in our Assemblies. or a poor box be placed in the church

Yours &c. A FRIEND. Trentou.

for voluntary subscriptions.

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 each lamps there are lit on it.

PROBATIONERS SCHEME.

It is that two congregations | Editor British American Personneces. Sin, As what is called the probationer scheme is attracting the attention of the Church to a considerable extent and as the subject will shortly be discussed at the General Asembly, I purpose giving a few thoughts ou 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 probationer's list, from seeing that there were at least five vacancies for every two inmisters. 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 Gaclic was indespensable, and as I do not know that language there was no chauce for a settlement in any of those places. Seven were unprepared. They said they wanted Students 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 the time is set aside. He retains his ministerial charactor only in name. He is irretrievably deposed 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 truely 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, dependent 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 subcommittee 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 rainisters and those who are unprepared to call. There are again a number of ministers

> who desire to change. They held on to

A CONTRACTOR OF THE PARTY OF TH

If by the term probationer is meant, as country to the other, preaching two some explain it, a numester who is a can Sabbathe in a place, could be doing didnte for a charge, those are the real regular pastoral work. They could be at probationers. Those who have their home with their families and spend the names on the list seldom get the oppor-money in providing for them, which now tunity of being probationers. One of is spent to travelling. Those who are Subbath not long ago and lost his days the expense and means mene attending pay, white one of those settled numeters this mode of life. A minister lately prenched as a candidate in the pulpit to told me that all the money he received got a call. The probationer had then health was quite broken down by futigue an opportunity of preaching a Sabbath and exposure. He at length got a call to help to till up the time till the induc- to an important town congregation. He tion should take place. Probationer discharged his pastoral duties in a highly are used to a considerable extent in that efficient manner, did a vast amount of way. I am aware that there is a law of , writing besides and quite recruited his the Churchage mst employing a minister health. It way be necessary to keep up whose name is not on the probationers the probationer's scheme yet, but let it list, but while the probationers scheme | be confined to those who are really prois worked as at present, there is little bationer s, i. e. those who are through law which causes the burden to fall so mg his charge more than twice. But employment. But let ministers without he may be translated from one charge to charge be placed in charges. Temporanother as often as he pleases. It the permanency of the relation between prove successful as pastors, those paspastors and congregations is the object toral relations will in time become anned 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 nkely to resign their charges without good cause. the present law against resigning charge. might be dispensed with. But if the scheme is unsatisfactory to ministers, if 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 hun oftener 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 petioned Presbytery to send us a probationer for a year, to see if the congregation could again be gathered together. And if successfull 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 shat 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 congregationists 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 student is through the student is the student is through the student is through the student is through the student is through the studen 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 sadcomment if on the working of a system that are apprentice should be required to put the machine in fair working order before the finished workman can be got to take it i

in charge. What then is the remedy? The Presbyteries of Montreal, Ottawa and Brockville have adopted a system own hands. Letal interest and super-which appears to work admirably where vision are most requisite. They know ever it has been tried. When congregations are found unable to agree on a mimster or feel themselves too weak to support their own field. And as to getting misone, and more than three fourths of the sionaries or ministers, the French Canter or feel themselves too weak to support vacancies are in 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 regular Presbyterian Church to aid, by the men ly. Any time during the term many of she is training in the great work of overthose 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 at that which the Methodists have found seemte and extend it with energy. 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 without in any form, whether in delanow pay \$8 per sabbath and \$8 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 bath schools, should be sent to Warden efficient pastoral care. Many ministers King, Esq., Montreal. their congregations and go round as who are spending all their time and money in travelling from one end of these who are spending all their time and

The same of the sa

the regular probationers was kept after, not experienced can have little idea of which he was assigned. The immster | barely met his travelling expenses. His doubt but many immisters and congre- with their studies but have not yet susgations will continue as heretofore to tained their ordination trials. It will disregard it. It is this evasion of the do such men good to make a tour of the Churches. And there may be enough heavily on those who abide by the law, of vacancies where they will prefer ad-There is a law against a minister resign- hering to the present system to give them permanent.

FRENCH EVANGELIZATION.

Editor BRITISH AMERICAN PRESENTERIAN.

DEAR SIR, -- Your New Brunswick correspondent in last week's issue tells of the signal success of two young missionarie- among the French Roman Catholies of that province; and states that they have been sent there by the French Canadian Missionary Society. Allow me to correct this lest statement, and to remind our Church of the distinetive work which she has undertaken in this connection. The young men in question are students of the Ganada 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 Presbyte y of Montreal unanimously overtured in general Synod on French Evangelization; and in compliance with the prayer of said over-ture 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 Engances, 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 Bruns-wick 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 Socicty. They should retain this in their vision are most requisite. They know better than any committee sitting at Montreal the peculiarities and wants of adian Mission has none to offer. It imports its own missionaries from Europe; but the brethren in the Maritime Frovinces may reckon upon the Canada she is training in the great work of overthrowing Popery theat, and in all parts of the Dominion.

Let me only add that our Church having, in the manner just indicated insecute and extend it with energy. I believe that there are means and power enough in the Church, under God's blessing, to destroy the tyrenny of Rome in our entire country. What we need is not a patch put upon our Church from gating her work to a corunittee 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 Sab-

> Yours &c. A Minimum by C. P. (12)

Selected Articles.

HEAVIER THE OROSS.

Menylor the cross, the nearer licaven; No cross without, no fied within ! Death, judgment from the heart are driven, Amid the world's false glare and din. O I happy he, with all his loss, Whom God kath set beneath the cross

Menylor the cross, the better Christian; This is the touchsions God applies. Howmany a garden would be wasting Hawat by showers from weeping eyes The gold by are is purified; The Christian is by trouble tried.

Heavier the cross, the stronger faith: . The leaded palm strikes deeper root; The vine-jules sweatly usucth
When men have pressed the clustered fruit And courage grows where dangers some.

Heavier the cross, the heartier prayer, The braised borbs most fragrant are If sky and wind were always fair The sailor would not watch the star; And David's Psalms had no'er been sung - If grisf his heart had nover wrung.

Heavier the cross, the more aspiring ; From vales we climb to mountain-cross The pilgrim, of the desert tiring. alongs for the Cansan of his rest.
The dove has here no rest in eight, And to the Ark she wings her flight.

Heavier the cross, the easier dying ; Death is a friendlier face to see; To life's decay one bids defying, From life's distress one then is free. The cross sublimely lifts our faith To Him who triumphed over death.

Thou crucified ! the cross I carry, The longer, may lit dealer be; and last I faint while here I tarry, Implant thou such a heart in mo That faith, hope, love may flourish there, Till for the cross my crown I wear. -Front the German.

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. They may, upon examination, prove to be no better in quality, no finer in texture, no more desirable for practical purposes, than what can be furnished by domestic manufacturers; but if the demand is for the imported article, there is no use in fighting the question.

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. We thought we should be miserable all the rest of our school days, but God mercifully prevented any such catastrophe, by giving us the support we needed at each step of our progress. And thus, every vacant pulpit is not always a misfortune, but a blessing, if the new incumbent be worthily chosen, jealously honored, and made to feel that the people are with him.

Good men fall away from us, and we mournfully say, "we ne'er shall look upon their like again !" but God's treasury is not exhausted, neither is his hand weary of being stretched out in God supplies all omissions.

No one can deny that there was no called from Dublin, to take possession of a New York pulpit, although considerable curiosity was aroused at the time, question answers itself, in the crowded aisles, the earnest attention of the people, the continued interest. the strengthening of the bond that unites pastor to people, and the strong hold he has upon the congregation, outside the walls of his own church. His style of delivery and personal appearance are so well known, that it is hardly necessary to give them repetition His power is his carnestness, and as his strong, terse sentences fall upon the ear, and find their way to the heart, we know that he works with the tools of God's providing, striking at the souls of men with the very hammer of truth. No rhetoric but

The next importation was Dr. Ormiston, from Scotland, or, more directly from Canada, a man who need not speak to betray his nationality. "The cut of his jib," as the sailors say, his gestures, physiognom, and even the shock of hair which rises from his brow as if alarmed at the thoughts that lie beneath, are "confirmations strong" to those who have made any study of national would give it play. I must know mypeculiarities. He abounds in homely illustrations, is trenchent and incisive son in the Methodist. in style, and understands thoroughly the art of putting things.

Win, M. Taylor, who was called from four dollars a day.

England to supply the vacancy occasioned by the resignation of Dr. Joseph P. Thompson, from the pastorate of the Tabernaole Church, where he had preached accoptably for at least a score of years. The impression made by Mr. Taylor during his occupancy of Dr. Storr's pulpit, was such as to qualify him for so exalted a priesthood, and he was recently installed over the congre gation whose loyalty to his predecessor has been the subject of comment the civilized world over.

Mr. Taylor's style is emotional. 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 brillioney. His thoughts evidently come glowing from the spiritual furnace, and so glowingly are they uttered, that they impress and move the soul, much as one is thrilled at the sight of some great masterpiece.

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; "and that way honor lies.'

It seems a little singular that neither of these three pleaders, 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. Perhaps it may be merely poetical fancy, but it seems to us that each incumbent has in him, the distinguishing characteristics of his national emblem: The Rose of England, the Shamrock of Ireland, the Thistle of Scotland.

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. It is peculiarly to their honor, that they have so early and so heartily espoused the Sanday-school cause amongst us, and it is to our credit and profit as a people, that we have welcomed them to the first places of influence and of usefulness in this good cause. Already has Dr. Hall been placed upon a committee, whose work is to inaugurate one of the great Sunday-school movements of the day. And both he and Dr. Ormiston, and Mr. Taylor, have instructed and delighted large audiences of Sunday-school workers, by their words of wisdom, eloquence and power.

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 .- Sunday School Times, Philadel-

SELF-KNOWLEDGE.

At the basis of all success in life lie knowledge, education, training. If a man attempts to be a merchant, he must our behalf. If John be taken, Peter is have an education for it, must be trained left; if Peter's mission be ended, then for it. If a man is to be a manufacturer Paul must step forward; and so the thread of discipleship is never allowed to fall, or become entangled, for the want of the right man in the right place.

The first of the must be trained for it. If a man is the beam list of the must be trained for it. If a man is the beam list of the must be trained for it. If a man is the beam list of the must be trained for it. If a man is the must list of the must be trained for it. If a man is is no pathway in life in life in which a man can walk successfully without trainmistake made, when Dr. John Hall was ing, for though a man disciplined to business may sometimes change his occupation, it is by careful study, examination, learning the relation of things, to know why he should be chosen in that he becomes qualified for his busiplace of many another candidate. The ness. And so, if we would walk in life's pathway successfully, and triumph over difficulties, we must be educated or 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 and that I may know how such a being can be trained, how managed, and succeed best, I must study myself, my nature, my weaknesses, my defects, my peculiar liabilities to go wrong, the weak points at which I may be assailed. righteousness is the marrow of his dis-courses. My friends may not know, my ene-courses. aware of them but myself and God. but if ever I succeed, I must understand them, and I must say: "At that point I must place a double guard; that point must be strengthened; I must guard against it; that impulse, if strengthened or cultivated, will lead me wrong. I must keep out of circumstances that would excite it, out of associations that

Carpenters in New York, having ob-The newest incumbent is the Rev. tained eight hours' work, new strike for

THE RIVERS OF THE NORTH-WEST.

The greatness of a country depends largely upon the facilities for internal Where natural facilities navigation. are insufficient it is found necessary to the prosperity of a sountry to create artificial channels of communication. As rapidity and directness are the most essential elements of through routes, railroads and canals are constructed for the purpose of linking distant points together. The great continental roads must be fed from the navigable streams that they cross and the branch lines that run to them. We showed yesterday what a magnificent ocean route is opening up from the sea almost to the heart of the continent. The following table, compiled from official sources for the Ottawa Times, shows that our North-West territory and British Columbia have 28,000 miles of water way, the greater part of which is navigable, and running through a country which has been found to be adapted to the growth of wheat.

Pembina.... Peace 1015
Peace, Upper South Branch 233
 Ponce, Upper South Branch
 233

 Slave
 200

 Slave Leke
 800

 River McKenzie with part of Lake
 1200

 River of the Mountains
 900

 Hay
 400

 Ruperts
 400

 Notaway
 350

 Harricana
 380

 Moose, to source of Abitibbe
 490

 W. Missinabe
 350

 East Branch do
 250

 Frederick House Branch
 210

 Albany River
 770

 Frederick House Branch
 210

 Albany River
 770

 English Branch
 250

 Atta Wapisca
 270

 Polly or Youcan
 700

 Branch of do
 860

 Francis of Stikine
 320

 Simpson or Skeena
 884

 Fraser
 864

 Thompson
 810

 Quesnell
 200

 Chilcoten
 200

 Stuart
 300

 Part of Columbia
 550

 Part of Kootany
 230

 Part of Columbia.
 550

 Part of Kootany
 230

 Jarvis and Inlet
 151

 Part of Okanagan
 118

 Dilovet
 190

 Douglas Canal
 140

 Belakool and Inlet
 200

 Deau 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. Every one who has studied physical geography as it relates to the laws of population | psalms, and canticles. will readily understand the superior attractions possessed by well watered countries over all others. It has been one great drawback to the prairies of the Western States that water-courses are scarce, and the superiority of our own oceans of grass in this respect is apparent at a glance. It is safe to say that there is no country better watered or more fertile. As soon as the prejudices regarding the climate are dispelled it will be the chosen goal of the European agricultural emigrant. Its pros-perity will be hastened by the great railway to be constructed across the continent. Nothing can prevent its becoming one of the noblest seats of empire, because the great Creator himself has endowed it with the attributes of soil and climate and water-courses that make it a desirable abode for his creatures. The territory is well wooded, differing advantageously in this respect from the prairies to the south. Plenty of navigable water, an abundance of wood, a productive soil, and a climate comparing favorably with that of the best grain-producing regions of the old world, are features that render the future greatness of the country assured.

When we censider this vast country so recently added to our dominion, and realize the elements of grandure 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. This will be followed by the placing of steamers on the rivers and lakes of the interior,—indeed some have already been brought into use there. A numerous fleet will be required for the purpose of inland trade in a few years. The vast grain crops will have to be transported to the railway, and carried by it to the opean for transportation to foreign countries in Camadian ships. We are

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

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 pselm and hymn singing into the church, in its present form, which may not prove uninteresting to the readers.

Psalms and hynnas 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 mediaeval 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. The leading iden with the Reformers both in England and on the Continent, was to simplify religious worship, and to give the laity more active participation in it. Instead therefore, of the claborate and multiplied forms of the old established ritual, the Protestant churches adopted a much simpler service, and this always included the Church music. . The welltrained choir, and the lofty anthem, the old liturgic hymn and antiphonal chant, gave way to a great extent to hymns in the vernacular, set to the simplest strains and sung by the whole congregation. This change, made first by Luther, was followed up by Calvin, and from him found its way into England, through the English Exiles living at Geneva. Calvin found facilities for making the change in Geneva in a curious incident which happened just then in France.

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 han been hitherto little cultivated. He distinguished himself by rondeaux, madrigals, pastorals, ballads, fables, elegies, epitaphs, and poetical versions from the Italian and the Latin. At length tired of the vanities of profane poetry, he conceived the idea of translating the Psalms of David into French rhymes. As this project was not connected with any intended innovation in public worship, it received the assistance of the Professor in Hebrew in the University, and the sanction of the Sorbonne; and the Psalms, or songs were dedicated by permission, to Francis 1., and the ladies of France. In his dedication to the ladies, whom he so often addressed in the tender phrases of passion and compliment, Marot seems anxious to deprecate the raillery, which his new kind of verses was likely to incur. In a spirit of religious gallantry he dec ares that his design is to add to the happiness of his fair readers, by giving them divine hymns instead of love songs; to inspire their suceptible hearts with a passion in which there is no torment; to banish that fantastic and fielde deity Cupid from the work, and to fill their appartments with the praises not of 'the little God,' but of the true Jehovah. 'The Golden age,' and fickle deity Cupid from the world, he says ' would then be restored. should see the peasant at his plough, the carman in the street and the mechanic in his shop, solacing their toils with

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 flddle. 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. Perceiving in it the means of carrying into effect his preconceived scheme, and of popularizing, as well as simplifying, the Church music, he forthwith introduced the Psalms of Marot into the congregation of Geneva. Being set to very simple airs, in which the whole congregation could join, they were soon established as a regular branch of the Geneva worship, and formed an appendix to the Geneva Catechism.

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. The first English hymn-book used in public worthip was that of Dr. Isaac Watts, which came into use about 1715. This was followed by many other writers of hymns, of whom Wesley and Doddridge are among the best known. Toplady wrote one hundred and twenty-four lyrics about 1740, and among them is what is generally conceded to be the best English hymn, 'Rock of Ages!'

Beware of slander in its every form. There is much of stern and wholesome reproof, as well as sarcasm in the remark,-

"A standerer lett a serpent bite his side; What followed from the hite? The serpent died!" Will, and there mad be little to fear.

A SPHERE FOR WOMAN.

Women are naturally good econc. mists. They are upt at understanding how to make limited means go as far as possible. The man unit wife are united in the desire to get rich; the man is likely to think more about earn. ing money, the wife will o'tach more importance to saving it.

Almost every American carns 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 prosper, it is often because he does not held 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 welltaught 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. Her husband perhaps keeps her in ignorance of his finances, purposely. If he is prosperous, she becomes accustomed to plenty of money, and ill-prepared for reverses. is not prosperous, she has to bear the pinching of poverty without knowing how to help him avoid the pressure.

Marriago 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. She will not generally be able to enter into his business plans, but if she knows his wages, salary, or current profits and his personal expenses, and can thus foresee what the household has to rely on, she will characteristically be ready "to cut the coat according to the cloth," and will usually be more scrupulous than he, to lay wide something every season as the begining of their fortune.—Con gregationalist.

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 encompasing 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. For if we are giving God glory in what He gives us to know, it will not be difficult to give him the further glory of being peaceful and at rest concerning the darkness which remains; not doubting that what we know not must be in harmony with what we know; and would be seen by us to be so, if it good hat the remai darkness should altogether pass away; if, indeed, it is possible in the nature of things that it should pass away. For we can believe that much is embraced in the Divine consciousness and in the relation of the creature to God, which it may be incompatible with creature limits that we should know. Yet on the other hand this is a large word, "Then shall we know even as also we are known."-John McLeod Campbell,

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 entirley to the free-will offerings of the people, carring 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 sicce the begining 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

THE BLESSING OF TO-DAY.

Strange, we never prize the music Till the awest-voiced birds have flown Strange, that we should slight the violets Till the lovely flowers are gone! Strange that Summer skies and sunshine Nover seem one-half so fair As when Winter's enowy pinions Shoke the white down in the nir

Lips from which the seal of silence None but God equ roil away, Never blessemed in such beauty As adorn the mouth to-day. Ind sweet wor's that freight our memory With their beautiful perfume, Come to us in aweetest accents, Through the portals of the tomb

Let us gather up tl 3 sunboams Lying all around our path; Lot us keep the wheat and reses Casting out the theres and chaif; Lot 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 unfortune ex. mples. Poet and painter, dramatist and novelist, philo.opher and linguist—the Molieres, the Miltons, the Byrons, the Bulwers, the Durers, the Scaligers, the Sherdians, the Thackerays—will all marry and quarrol 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 catastroplies. And yet what a record of heart-lessness and indiference our greatest men have left of their domestic life. Dr. Franklin, that old utilitarian kiteflyer, went to Europe, leaving his wife behind, and never saw her face for eleven years. She had shared his poverty, and practised his Poer Richard maxins, 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 child-ren. He quarrelled with his sons and aisinhereited 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 way-ward 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 ir. feriority, and jockeys and gamblers of the rest? Truly, wisdom is justified We do not gather with her ch grapes from thistles.nor figs from thorns. By their fruits ye shall know them. Great pacificator! how could he with his narrow polictical 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.

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 The pastor settles in another matter. The pastor settles in anomalies. Some of his former charge still 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

Why should a former paster foster this uneasiness? Why cause his successors in office pain? Why do that oessors 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 anto 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 ontertaining in itself, but exceedingly useful to all young people (and between ourselves, to a good many grownup folks) as a Royal Road to Spelling. It is played in this way: oach 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 gird, raid, bard, beam, abide, bare, garb, mire, drab, amber, bier, bear, bird, grab, grace, gear, dare, rice, race, mead, crap, brace, bead, cram, grade, read, brim, cigar, dire, 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 tive minutes are over, everybody is bound to stop, and then each declares how many words he has envolved out of the origin-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 flateering 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-place that one or other of the rest of the company is sure to have pitched upon their 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 olks, only good-natured people that don't mind being laugued at should indulge in it, for the mistakes in spelling thus pub-

PAY YOUR PREACHERS.

licly disclosed are always numerous .-

Chambers's Journal.

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 busi ness life. There is no man in the com-munity 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 m 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 deled out to him.

Good, manly 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 acknowledgement of indebtness which they are too mean to pay in a business way. The pastor needs it, and they own it, but they take, to themselves the oredit of should, I promise to make, beneficious, and place him in an awk. this town an exception."

ward 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 bad beyond calculation. We have had enough of the patronage of Christianity by a half-scoffing, half-tolorating 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 diningroom, 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. course, he carves badly, having never -breaks a glass studied that difficult artor 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 gravysplashes 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 flagsall watch him-he becomes more neryous 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 nimbus of grease upon the hostess's lap she assures him with a glare that she Joes not mind, on the convery

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 wo-None of the ladies are comfort-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, morecver, their skirts are being crushed by the crowding chairs on either sine. In fact they are altogether got up as if fo. a dance, when to be sure exercise supplies some reason for scanty clothing. 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 buile, and if he does turn his head, his shirtcollar 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 cotching some one else's. 'The ladies rise in the midst of a centence and stumble from the room, treading on each other's skirts and dragging about chaics. As the door shuts, the geutlemen overhear the invariable emark on the stairs-"Difference in the atmosphere outside!" _St. Paul's.

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

The colebrated 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 decired. "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 dcctor, "I never have preached that doctrine, but if I ever

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 scienty yearsince 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 splmters with every stroke, in all directions. In doing so I stumbled forward, and in a moment my carly 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 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 it an angel had turned aside the edge at the moment it was descend ing 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 bun forever. I have had many tokens of fatherly love ir 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 ife, 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 giance 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 levable. It is a feast to even look at such a joy inspiring girl, such a womanbud, and see the smiles flowing, so to speak, from her parted lips, displaying a set of clean, well-brushed teeth, look ing 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 warmen upon the carre. Such a girl is like a gentle shower to the parched certh, bestowing kind words, sweet smiles, and acts of mercy to all around her—the jo, and light of the h usehold. Family Visitor.

BE GENTLE WITH THEM.

Be ever gentle with the children God has given you. Watch over them constantly. Reprove them carnestly, but not in anger. In the forcible language of Scripture, "Be ye not bitter against thom." "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 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 reprovshould, I promise to make the people of the father frowned more in sorrow than in anger."

номы вистикая.

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

And so, I apprehend, it was a forethoughtful fatherly love which gave us those divinely inspired proverbathat 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 con-tinual 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 hung back and lost his prize if it had not been for theold 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. II. Bickersteth, in "Christian

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 roligion, and known to be both passionate and profane. He was an excellent farmer, priding luniself not a little on the fine apperance and thorough culture of his form, and evidently was pleased with his guest, who was a man of winning manners and extensive inform. Sion.

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

"What are you sowing, Mr. H-

"Wheat," was the answer.

"And what do you except to reap from it?'

"Why, wheat of course," said the

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 profane-

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 both blood, 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 Southern 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. ness reigned, where the mother's reproving eye was moistened with a tear, and mesticated fowl, and is forced to interest to interest to the control of the c thrice a year to the disgrace of being

PUBLISHER EVERY FRIDAY VY TORONTO, CANADA

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British American Presbyterian.

TORONTO, FRIDAY, JUNE 8, 1872.

NOTICE.

We offer the Presentagian up to the first of January, 1878, 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 subsoriber. A little trouble is all that is necessary, and if every one is not willing to put himself to that trouble the professed zeal of many for our success must be very small.

TOPICS OF THE WEEK.

Nothing of any great importance has has been doing at Ottawa during the week. Legislators are auxious 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 mere or less of exaggerated elogium. The ordinary maxim about De Mortius is a good one. We shall say therefore little about the Ontario Premier. Evidently there was a large amount of energy and deiseion of character about the deceased gentleman. From a very humble position he raised himself to be one of the most prominent and influential men of Ontario if not in Canada. After all, however, he was not a high type of a man or a politician, not one that it would be at all desirable that any ambitious young Canadian should take as his guide or model. He was ostentatiously profane, which by the way no true gentleman is, and as a politician, unscrupulous and spiteful, though perhaps not more so than the ordinary run of Canadian politicians. He believed in himself. Whether his belief extended to any one else we shall not say. His long experience in public life of course naturally made him doubtful of a good deal of affected political virtue.

Another prominent man has also during the week passed away. We refer to James Gordon Bennet, 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 mdomitable 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. There were, no doubt, redceming traits in Mr. Bennetts character, but altogether he was a mean, low, suspicious, selfish man, all through, whom it would be very difficult for any one to admire or love. His newspaper has been all along a reflection of bimself, as cynical, reckless, and unserupulous as its proprietor, with one aim and effort continually maintained, that of extending its own circulation and out-distancing all competition in the collection of news. Bennett's code | on the other hand are afraid of being of ethics was easily comprehended. It thought too denominational, and thus are was simply, "whatever extends the circulation of the Herald is perfectly right. The man that loves his own denominaand honorable though strait-laced yurists | tion best, will be most likely to love | be prepared for our columns. may call it lying and other ugly names." Is will be sometime before the States pro- catholicity, which is as hollow as it is date another such journalist, but so will contemptible. Loyalty to one's Church is be before it produce another Jim Fisk. is so far loyalty to Christ. The Presby-Timeny respects the owner of the Herald | terian Churches are becoming more and en daring and atter unscrupulous. Way to go before they need fear any erfirst were "Arsades amhe." It ror by exceas.

British American Eresbyiriian, would be difficun to my aluen descreed the palm. The tendency to worship more successed ice allowers incipled in builty and cordent delity, we are old fashioned and "immitted" enough not to yield to. Let our columns be what they may, they shall never be prostituted by be-Action Cares are with a day introduct to ingrander a schiele for the worship of groundly a language more this work either. The received or mightiest of successful men who were after all destitute र्म goodaess,

> The Washington Trenty still tremble: in the balance, though its present prespects are very dark.

President-hip are improving, yet we do not believe he will succeed.

The truggle between the German Emperor and the Pope still goes on Bismark says his master has no idea of playing the scene at Canossa over a gain; referring as many of our readers know to the Emperor, Henry Fourth, standars bare headed, bare footed, and is a token for good. Well-meaning, confisting 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 musi cal 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 hberality of a people thoroughly and mtelligently 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 tends naturally to concentration, united action, and a good measure of clannishness, and if this is not the case with us so much as it ought to be, it is because of forgetting the whole body by attending too exclusively to the particular congregation we are connected with. Some ever tending to indifference and languor. others warmly also. There is an affected this superior to the Lord of Frie, but in more alive to this, and they have a good

HABUTUAL UNUNKARUS.

As was naturally to be expected the subject of intemperance is everywhere pitracting incorred affention. Christian, the Statesman, the philoae ibropist, the political economist, in short every one that has any interest whatever in his tellows cannot help considering very gravely this formidable and widely didu-ederil of intersperance, which is everywhere entising so much misery and counteracting every plan for the good of the race. It is not morely these who are total abstainers, though Horaco Greeley's chances for the Lto their arguments and exertions we ove 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 ony ions about the condition of the " poor drunkard," and are devising measure for the amelioration of his condition and bis deliverance from bondage. All this scientious people, once led to grapple with the great evil will soon find that they must presently become "total abstainers," if they would accomplish anything really efficient in a field so extensive and so necessitous.

> The British House of Commons dis cusses 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 safe-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 pleasantthought; 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 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, helfformed conviction that all that sort of thing some how or other, "does not suit the cloth. There is an ever widen-Presbyterianism for the reason, for that ing feeling that it is much better and safer for ministers and even elders not to meddle with the bottle. Ali this may be protested against, and certain interested parties may insist that it is our Presbyterianism has a tendency to not so. But the fact remains all the congregationalism. We are in danger | 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

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.

CHORCH.

As will be seen from our short ac-

count of the proceedings in the United

question about the use of instrumental

music in public worship, has been settled by that body by coch congregation being left to determine its course on the subject for itself, provided there be such an amount of quantity aboug the members that the introduction of such omsical informent 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 Psalmody of the Church, but the permission was prompt. ly refused, and the Synodical order was given for the removal of the instrument. The members of that congregation showed their good sense and true Presby terianism 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 re ceived 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 bebelieve 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 car rving 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 Sarnia 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 congrega tions 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 for greater and more general than the tyranny of the s' ong over the weak.

PRESBYTERI'N 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, businesslike fashion in which the work of the Assembly was gone about.

The next Assembly meets in Baltithe difficulty in assessmedation so many, Reformed Church of Redy.

INSTRUMENTAL MUSIC IN THE yet it is expected float the Capital of Maryland will to enulate the boundless hospitality of Petrolics, that such dineinution will not be needed for a year or two to come at any rate Presbytering Synod at Edinburgh, the

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

The over increasing demands from the miles of population and its progress westward tax the energies of the Church to the utraost, and the efforts to meet those demands are worthy of all admine tion and mutation.

THE PRESENCEGAN CHURCH OF THE Sryres has eleven Theological Seminaries and Universities under its centrol and management. The best known of these Theological Institutes 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 PRESENTERIAN 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 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. Cuylor and Healey, American deputies, had been expected to at end this meeting of Synod but did not arrive in

MINISTERIAL HOLIDAYS.

We direct the special attention of our eaders to the remarks of our New Brunswick correspondent in reference to a vearly holiday which ministers so much require, but which they so rarely receive. There is no class of men that need a holidaymore 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 minders to beat in mind that such times are really for relaxation and rest. We have knov a 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 doingthis 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 then 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 minsters 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 conglegations so feelingly and fully dwelt upon.

PRESENTERIANISM SEEMS likely to extend from Scotland to those countries on the European continent now receiving the light of Protestant Christianity. There more, and though there have been for is now a synod with thirty churches some time past proposals to reduce the and their pastors in Spain. Presbytery number of representatives on account of is also likely to be the order of the

A SUCCUSTION.

The Predyterian Witness, of Nova Scotia, of the 25th of May, throws out ! the following very season the and son is by the Assembly. ble suggestion:

Willen for a challe Synatter to be beterim church and in Multima Province (will), mat, thomas in Headry and the other in Christottetown. The Union question pairs pressible in these days and sall be one to emerge in both Synods. From the same in the and pidge of the churches in the topper Provinces there is no prospect of immediate union. Onem's College and several other matters, practical and the field, have to be disposed of before union can be consummated. Three years are spoken of or likely to be required for negotiations, with of course the probability or possibility of more years of fruitless talk. We do not upbraid our brethern for their tardiness. They are doing that they can and they have obstacles to con-ront which do not lie in our way. We gove them full credit for earnestness, sincerity and

But the question comes. Must we, shall we, went on the more ments of the larger charches in the larger provinces. Would it not be bet-ter after all to try what we can do for ourselves in the sea-provinces? We can speak with great confidence for one branch of our Presbytermus that a local anion would be so them more acceptable at present than the larger union. They would be willing to enter the larger union only for the sake of securing the beneats of the union metho maritime provinces. If the latter could be secured they would cheerfully let the fermer rest for a few years.

Now are there any practicable steps in advance that we can take at the approaching Synods? If we can unite without delay we ought to do so; but if we are not prepared to go that fur we may stall do something to facilitate union and secure comperation. The Synod that will meet in Halifax may resolve to au-thories the Presbyterian congregations to call ministers connected with the Church of Scotland Synod, and make them eligible to settle ment in charges on the same terms as our own ministers. And the Clorch of Scotland Synod may reciprocate and grant permission to the congregation ander its inspection to cull ministers connected with the Presbyterian Church of the Lower Provinces. The mitual eligibility of ministers would be a very important step to wards practical union. It would not shock prejudice on either side, and it would not have even the appearance of sacrificing principle. It would remove defliculty and embarrasment in some parts of the country where the adherents of the two bodies are eager for union.

Perhaps the Union Committee could mature a measure of this sort to submit to the approaching Synods. If it should meet the approval of the 'synods it would be sent down to Presbytories and likely become the law of the churches in 1873. It would practically be acted upon in a few instances with but little delay. Already we co-operate heartily and harmonicsly in the higher education and in foreign mission work. The step suggested would make co-operation in Home Mission work practicable.

It would not obstruct Union of Incorporation -the larger or the lesser umon; it would pave the way for it. It would be applying to own circumstances principles and met claborately thought out in the British churches. It would not emburrass congregations or minis ters by pressing any change of relation upon them: it would simply extend the range of choice of congregations and the liberty of ministers. It would be a visible sign and testi-mony to the world of the substantial unity of our churches.

ORDINATION OF BISHOPS .- On the 24th of May, eight Bishops of the Methodist Church, were ordained in the academy of music, Brooklyn, N. Y., in presence of an immense con fregation. The new Bishops are in nearly every case just turned of fifty; one of them, Bishop Pech, being sixty one. Four of them were College Professors; three of them, Editors; and one of them a very successful pastor.

Ecclesinstical.

CANADA PRESBYTERIAN CHURCH.

GENERAL ASSEMBLY.

The General Assembly of the Canada Presbynyterian Church met on Monday evening, 4th June, in Knox's Church, Hamilton, when a sermon was preached by the retiring Moderator, the Rev. John Scott, of London. The rev. gentleman took for his text 1st Timothy, 3rd chapter and 15th verse,-"That thou mayest know how thou oughtest to behave thyself in the House of God;" from which he preached an able and carnest discourse on the conduct which Ministers of the gospel ought to maintain as the servants of God. 1st. Their personal character should be consistent with the house in which they serve; 2nd. They ought to acquaint themselves with the nature of the service required, and diligently seek the advancement of the same; 3rd. They ought to cultivate a spirit of sympalty and co-operation with fellow servants and brethren of all Evangelical denominations: 4th. They ought to maintain much intercourse with the Master of the House. During the discourse the preacher referred to the gratifying increase in missionary contributions during the year, and called upon the ministers and office-bearers to seek for still greater liberality to meet the new demands by emigration and otherwise,

At the close of public worship, the Assembly was constituted and the roll called. The Clerk also laid on the table a summary of the changes in the different Synode during the year.

The Assembly then proceeded to the election of a Moderator. The Rev. Wm. Frazer, of Bond Head, one of the Assembly Clerks, was on motion unanimously elected, and took the chair accordingly.

The Moderator elect then delivered an address thanking the Assembly for the honour conferred upon him.

The office of minute clerk having become va cant pro tempore by Mr. France's election to the air, the Assembly appointed the Rev. W. Cois, M. A., of Presistence, to the effect.

Dr. Water, hope the preschite in the

committees for the reception of Ministers, examination of syron records, lien shot of str. deat , and receiving of deputation. The communications of the committee were edopt

The Assembly then reignacied, to seed at O. ware to following day:

81 CO (D 20 S)

deno other the As cooly net this morning R' D a clock, gent an tone in religion; exce

The clock read the minutes of the last even stederunt, which we supproved with some sheld medifications.

The report of the Committees on Commis sions was then read.

Dr. Waters moved to amend it, by recommending that the name of Mr. Scott, of Outario Presbytery, be inserted on the As embly's rell, although his appointment was not strictly regular. As this bivolved the question of the appointment of afternates, the motion gave the to some description, but was curried on a devi sion, and the report, as thus aramended, wa adopted.

Dr Waters, from the Committee on Billand Overtures, presented a report on the order of business, which was unanimously adopted

In accordance with the recommendations of this report, the first item of business to com-before the Assembly was a reference form the Presbytery of Toronto to the Assembly, a spect ing the standing of Dr. Willis, late Principal of Knox's College. The question was as to whethrains a conege. The question was as to whether his mame should be allowed to stand on the roll of said Presbytery, he having for a could crable time been absent from the country, and notengaged in the discherge of any fixed duconnection with the Canada Presbyterian Church.

The Rev. Mr. Lowry moved, seconded by the Rev. Mr. McMullen, that the name e Dr. Willis be allowed to stand on the Roll of resbytery. Both mover and seconder thought that Mr. Willis was entitled to the honor; partly from the fact that his services to the church were worthy of special recognition, and partly because he still received a retiring allow ance from the Canada Pre-byterian Church, and so might be said to be connected with it.

The discussion upon this motion continued till the hour of adjournment arrived, the Rev. Mr. Wilson supporting, and Professor Young opposing it. The latter gentlemen retained opposing it. The lapossession of the floor.

The clerk announced that in consequence of a rocal entertainment to be given to the members of Assembly by the ladies of Knex Church this evening, the evening sederunt would begin at 8 o'clock, instead of 7.30, as previously announced. A communication was read from the Y. M. C. A., of Hamilton, and also from the Mechanics' Institute offering to the members of the Assembly during their stay in the city, the use of their reading rooms free; also form the Secretary of the Dominion Telegraph Company granting the members of the Assembly the privilege of using the Company's lines gratis. A cordial vote of thanks was tendered by the Assembly to these various institutions in return

AFTERNOON SEDERUNT.

The Assembly resumed at three o'clock who and adopted.

A communication was then read from Rev Prof. Young, resigning his position as professor in Knox's college in view of his appointment to a similar position on the staff of University college. On the notion of Mr. Ure, a Committee was appointed to consider Prof. Young's resignation and to draw up a minute embodying the views of the Assembly on the whole subject.

The debate was then resumed on the reference from the Presbytery of Toronte, and Prof. Young moved in amendment to the Rev. Mr. Lowry's motion, that the question be referred back to the Presbytory of Toronto, in order that it may be dealt with by that court in

accordance with the laws of the church. Dr. Topp seconded and supported the amend-

Rev. Dr. Waters, seconded by the Rev. Mr. Wilson moved in amendment to the amendment that the reference from Toronto Presby-tery be referred to a Committee in order that some fixed rule of action may be devised, which will refer to the ease of Dr. Willis and some analogous case still to come before the Assembly. Both gentlemen in supporting their motions, though from different points of view, deprecated hasty action in the matter.

The Rev. Mr. Gregg pointed out the evils arising in the United States from ministers in the church courts. In some cases the ministers with charges were actually outvoted by those who had none.

The motion of Dr. Waters was carried on a

A report from the Committee on Correspondence was read, announcing that the Rev. Dr. Hogarth, Rev. T. Pierson, Mr. F. Farrand, Elder of the American Presbyterian Church, of Detroit, Mr J. P. Scott, U. P. Church, Detroit, were coming as delegates, and recommending that they be heard to-morrow evening.

The report was adopted.

On a reference to the assembly from the Presbytery of London in reference to the standing of the Rev., Mr. Mackenzie, of Embro, the of the Rev. Ar. Mackenzio, of Embro, the Presbytery desired, in accordance with the wish of the paster and the congregation, to free Mr. Mackenzie from all the active duties of pasteral work, and yet to retain his name on the roll of the Presbytery. To solve the difficulty, the Presbytery agreed to declare the Church vacant, and to retain Mr. Mackenzie as senior pastor on a retiring pension, so that, although he would not be entitled to a scat in the session, he would not be under the necessity of withdrawing his made from the roll of the Presbytery.

After some discussion, Dr. Topp moved that he reference be sustained, that the Rev. Mr. Mackenzie's connection henceforth with his congregation be merely nominal, and that this nominal connection be retained for the purpose of allowing his name to remain on the Presbytery roll.

Rev. Mr. Lowry moved in amendment that the reference be remitted to the committee already appointed to consider the case of Dr. Willis, which was carried.

Application was made from the Presbytery of Since to have the appointment of the Rev. Mr. Barron confirmed as a home missionary in the Muskoka Territory, and that he rotain his position as a mamber of the Presbytery.

Rev. Mr. King moved, seconded by Rev. Mr. Rogers, that the application be referred to the committee on the Home Mission Committee's

Mr. Fraser moved in amundment that the application be confirmed. The argendment was withdrawn and the original inal metion carried.

The report of the Committee on Aged and chies Ministère was poud. The argest recon-

terested and referred to a special commutes appointed by the Maderalox.

On the consideration of the All respecting the chair and maniser transcers Charles left over hopefact vest, one over som methereon, but the how to make mucht, etc. o'clock arrived, and the accember adjuncted in

ORDINATION OF A MISSIONARY

step. The Foreign Mission Committee were tracers of the cult Christian church, in the instructed to accept of the services of Mr. Vin and K. Reformers we kather, Cavan, and K. best acted to accept of the servers of Mr. Vin and Know, so the me many space which in cent, if they saw fit, and leave was granted to p.f. man to mean all menner of danger in the Lie shytery of Otawa to ordain him whenever requested to do so by the Committee. ever requested to do so by the Committee.

Mr. McLaren, the convener, accordingly prewated such a request at the last regalar meet ic, and Mr. Vincent, who as present, was exannued upon the prescribed subjects, and had annued upon the prescribed subjects, and bad Christ's produced end; darkness cannot observe trial discourses assigned him. It was then bus young danger cannot shallo his faith, even agreed to hold an adjourned meeting on the asth May, to hear these trials, and in the event of their being austained, to proceed at once with the ordination. The Presbytery accordingly met within Knox Church, Ottawa, on the day eppointed, at the hour of 2 p.m., and heard the trial discourses previously prescribed, and being lighly entisfied with them, agreed to proceed with the ordination in the evening. At halfpast seven the Presbytery resumed, when the Rev. W. McKenzie preached an able and appropriate discourse from Phil. I. 21.

Mr. Wardrope, of Gueiph, and Mr. Hastie, of Prescott, being present, were invited to sit with the Presbytery.

Mr. Burns, the moderator, then narrated the different steps taken in the matter now to be issued. The appropriate questions were then put to Mr. Vincent, and satisfactority answered, wheroupon he was solumnly ordained by prayer and the laying on of hands, and received the right hand of fellowship from the brethren of the Presbytery.

Most appropriate addresses were thereafter made by Mr. McLaren to the newly ordained missionary, and by Mr James Whyte to the congregation present. The services were all of the most interesting kind, and cannot fail to have produced a deep impression upon all who were present. Their united prayer was, and it should be the prayer of the entire Church, that the Divine blessing may rest upon and accompany Mr. Vincent, who leaves in the course of a tew weeks for the Saskatchewan, there to be associated with Mr. Nesbit in laboring among the Indians.—Com.

SERMONS BY THE REY, PROF. PORTER.

On Sabbath last, the Rev. Dr. Porter, of Belfast, a delegate from the Irish Presbyterian Church to the American General Assembly, lately held in Detroit, preached twice in this city to large audiences. In the morning he occupied the pulpit of Knox's Church, and lectured in Cook's Churck in the evening.

It would be impossible in a brief sketch to do justice to the earnest eloquence and strictly logical character of his sermon. He took for his text the last three verses of the last chapter of the Gospel according to Matthew, and in his analysis of it shewed that it contained an historical statement of fact, a command, and a promise. The statement, "All power is given unto me in heaven and in earth," is the sole foundation of the Church's authority. The command, "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," is the church's commission. And the promise, "Lo, I am with you always, even unto the end of the world," is the ground of the Church's encouragement. The logical unity of the passage is manifest from arising in the United States from ministers the connection of its parts; the promise will without charges, having their names on the not be fulfilled unless the commission is executed, and the commission never can be executed. cuted without implicit dependence on the truth of the previous statement, for a minute analypreacher points out how important the signification of each word is in order to grasp the meaning of the whole. The word "given" implies that Christ here speaks in his human nature, as the mediator and representative of his people, and the fact, that all power is given to Him as Head of the Church of which each boliever is an individual member, removes the whole passage from the catagory of mere dog-mas, and imparts to each of his followers a personal and eternal interest in this grand truth.

He then pointed outhow much was embraced in the statement that all power is given to Christ "in heaven" and "in earth," showing that the assertion in each case is absolute and unlimited. The Saviour's first exercise of this heavenly power, after his ascension, was sending the Holy Spirit, the Comforter upon His disciples. His power is constantly exercised in arousing those who are dead in trespasses and sins beyond the capacity of merchuman agency to bring to life. And He makes use of His angols to counteract the evil designs of Satun against the Church; how they act is a mystery, but historical proof that they do act is abundant, as in the case of Christ's temptation and agony in the garden. By the power given to Him on earth he can in his own good time and way crush all opposition, and make use of seeming obstructions for the purpose of furthering his own designs.

The command or commission makes it the Churchs' duty to labour for the regeneration of the world, and not for its instruction alone. It contains two departments of work, missionary and pastoral; the first has for its sphere of action, the world, and for its objects the preaching of the gospel and reception by haptism of those who obey its call; the second embraces universal christendom as its field, and aims at instructing in all Christ's commands every one who professes to be a follower of His. The persons commissioned are not the cleven apos tles merely, and hence not ordained ministers merely. That others were present besides the disciples is evident from the context; and the promise is made for all future time, even to the end of the world. The church has work to end of the world. The Onurch has work to do as an organization, and each individual has his work to do bushles. It is not necessary that each one should because a paster, a missionary, or a teacher; but each mirat masses to find's service the takent has principles,

supermunated, and the normal secretic \$400 about or game; Lakers to do so ment. the boothered to any reticing minister, and not then; and of disabednesse. The held of a tion terminate a to those who have tracked the second 700 wide a tion word, and no alterupt must be ents.

On motion of they, Mr. Istory that x court was called with the splate of date and called with the splate of position.

The prona a postarbed to the compact of by in the period distribution of the morning of the for him who made to be a second of the second of the full remition cot each an each inwhite we expect to 1 process of the nowment to is with the property of the property of the south them in word to the petition, in dumper, and in doors the feet of mystery, but it is true; and the real but in comprehensible further meethod by the bond The Foreign Missions but has been recently strengthened by the addition of the Rev. Edward Vincent. It will be remembered by many that at the last meeting of the General Assembly, provision was made for carrying out this trus of such subcrets as those who compose the Welden Issen Charch, And, Breatly, the premisers built field to cach indicidnd believer In jor and orrow, in presperity and adversity in lite and death he has a sustaining sense of in death, in whose yer form it may come, Christ makes him trimaphant

To give a sketch of the Bey gouldment lecture is even more difficult than to indicate the course of thought be pursued in his Sermon. His adject was, "Trepliery finished in the State of Palestine," and he took, as the foundation of his remarks, the first ten verses of the sixth chapter of Ezekiel. At the outset he stated that, having been a resident or l'ales-tine for many years, and having visited during that time all the places mentioned in the Bible so far at least as they are ascertamable, he was going to describe the country as he saw it, and not as one would imagine it who only knew of its condition from reading books. He declared hi object to be the counteracting of a tendency, rapidly becoming provalent, to rationalize and explain away the mysteries of fulfilled prophecy, by regarding the latter as mere surthat prophecy is an reality history written in prospective; and he engaged to how that, though the prophet has here descended to the munisterial dotalis, the present condition of Palestine corresponds accurately with every particular of the graphic picture of desolution drawn by the inspired writer.

The prophets first denunciations were uttered against the physical features of the country. the mountains, the hills, the rivers, and the vaileys or rather the plans. Nothing is omited from the landscape, and the lecturer point ed out with graphic minuteness how the glory has departed from Lebenon, how the fruitful terraced hills have become barren wastes, how streams once extensively used for purposes of irrigation are now allowed to run idly on in their course to the sea, and how the traveller may traverse vast plateaus in the different regions of the country without meeting a single sign of life except the wild beast or the equally savage Arab robber.

Turning next to the demunciations uttered against the works of man's hand, he described the present condition of Tophet and compared it with the prediction contained in Jeremiah He described the rock as being literally honey-combed with tombs, so that there has actually, for centuries, been "no place." This is the ancient cemetery; The so-called modern one he described as the haunt of the vulture, the jackal, and the hyeana, which he saw tearing the corpses from their shallow resting places, and no man "fraying them away." Ho dwelt briefly on the utter desolation of the spots which were once the seats of large and busy towns. Selecting Galilee as the most populous province of Palestine in the time of our Saviour and for centuries afterwards, and taking the vicinity of the Sea of Tiberias as the most populas part of Galilee, he showed how wonderfully the prophecy has been fulfilled by the disappearance of Chorazin, Bethsaida, and Capernaum, all of which are now replaced by jungles and heaps of ruins. He described the condition of the uninhabited cities, many of which bave within them hundreds of habitable houses in good preservation, but which may be traversed in every direction by the visitor without any sound meeting his car except that made by his horse's hoofs

The lecturer then showed by a few appro priate historical citations how wondefully the denunciations against the people themselves had been fulfilled; how the Jews, notwithstanding their remarkably intellectual character, and the great benefits they had conferred on the human race, were a by-word and a re-preach in every country where they took up their abode. His deeply interesting, highly in-structive, and thoroughly cloquent lec-ture was brought to a close by a solemn appeal to his hearers to take warning by the fate of the Jews, to remember that national greatness can soon pass away, and to reflect that the Christainity.

The lecture was a model of erudition as well as cloruence, and the speaker traced the present condition of Palestine to the direct operation of Divine agency in a way which, however refreshing to the orthodox among his hearers, would scarcely be palatable to those who, like vibbon and Buckle, think they can explain satisfactorily the evolution of the tangled web of History by the operation of secondary causes. Such instruction from the pulpit is much needed at present when the secular press teems with rationalism of the most elever and pronounced type; and some of our own pastors would do well to imitate Dr. Porter's example, and employ their time and talents in occas ally illustrating the truth that the Bible alone contains the true philosophy of history, a well as the true account of man's nature and

It is not what is but what may be that oftenest blanches the cheek and paralyzes the

News has come of another destructive fire at Yedo, Japan, second only to the great Chicago fire. It originated in one of the palaces, and swept over a district two by three miles, leaving 40,000 people homeless. A favorable result will follow, as the Government has permitted foreigners to lease land there. They will open wide streets and build substantial buildings and so greatly improve the city

A verdict of \$8,000 line been roudered a-gainst the New York Central Railroad for putgainst the New York Central Railroad for put-ting a passenger off the drawing-room oar who refused to pay the extra fare, there being no other room in the other cars of the train. We shall be gled to have the lesson well-taught and well-sarmed, that passengers cannot be driven with impunity into the drawing-room ears by being dealed accommodation anywhere dealed they do not rail.

Book Monic-s,

ACCES OF FORMS OF PROCEECERS IN THE CHURCH COURTS OF THE CAN-APA PRESCRIPTION OF REP

His edge is of the " late mot floride of Proved by a that burch Court of the Canada Freshyleman Church' is not up henre exec d , negle that style. The paper is good, the print in As clear and destinet, the fire of the volume convenient and handy, while the rule are short, explicit and well presinged, with, to complete ell, a tolerably full miles, witness which no book, and e-percently me such book a ther is, con be reckoned what a make to be. Such a manual is quite indispensable to every micklic into sany interest in contestional matter, or has any busine of to transact in Church Courts. The price puts it submitte reach of all and we have no doubt that it will command as it dererves, an extensive rale.

BLACKWOOD'S MAGAZINE for May There are exacticles in this member all of fair everage ment. One is on the French Language, another on them h. Reform, especially with teference to the therements in that direction at present going on in the Church of England. The Situation in France supplies the text for another article, and of course the monthly assault upon Chabtone brings up the reer. Parts of two novels complete the number. We can spare room only for the following sensible remarks on "Dull Sermons," "If there is one point more than another, so far as our own private comfort and editication in church going are concerned, on which we should like to bind the clergy down to to the strict let. ter of the rubric, it would be the emmission of that supererogatory vermon in the afternoon service. Very many among themselves would be heartily thankful for the relief, but all who know anything of the intellectual calibre and and tastes of those who form the bulk of an ordinary congregation-to say nothing here of their spiritual needs-will confess that meh retrenchment of the pulpit duties would be a step backward, as far as the influence and usefulness of the church is concerned. The majority of a preachers audience relish his platitudes and commonplace remarks. Provided he be not dull and dead in manner, his matter need not be of a very high intellectual quality in order to win the attention and satisfy the expectations of the most respectable pew-holders. The clever gentlemen who write articles for the newspapers and reviews seem to think that all sermons are preached to them. They quite ignore the multitude. Dull sermons! Are they the only utterances that are dull? Are there no dull speeches made in the Houses of Parliament, at public dinners, at national festivals? No dull papers read at literary and other socicties. No dull novels printed and published and read and digested by the reading public without a suspicion of their dullness? "I don't deny the women are fools," says the excellent, Mrs. Poyser, "God Almighty made 'em to match the men." We admit that there are dull sermous-very dull; but the adaptations of Providence seem in this case also discernable. . . We want our sermons to be more modern in their cast of thought. They should suit this nineteenth century as those of great preachers of earlier times mot the needs and swoke the feeling of men in their own day."

THE EDINBURGH REVIEW for April contains, 1. Rome and the Campagna. 2. The Royal Institution. 3. Due De Broghi. 4. Mill. on Disestablishments. 5. Life of Sir Charles Bell. 6. Oceanic Circulation. 7. Hookham Isere. 8. Lord Brougham. 9. Claims of the United States.

Both the above are from the Leonard Scott Publishing Company, New York.

MANITOBA.

We clip the following items from the Mani-toban, which may be of interest to the readers of the Presertenian:-

The Rov. A. Frazer is expected this week from Canada.

Another Missionary is expected by the end of June. Kildonan Church for all purposes contribut-

ed above \$1,000 last year. A new church is being built at Portage la

Prairie, at we understand, a cost of \$.1000. The church at High Bluff, half-finished, last year, is being completed at a cost of a like

At the request of the people a new station has been began at Park's Creek—the attendance is large.

Little Britain congregation has advertised for tenders for building a new church, at we believe n cost of \$2,500.

Rev. E. Vincent, a graduate of Princeton College, goes out in June to the Saskatchewan Mission. Rev. John McNab of Little Britain moves

ext month to the White Mud District, where there is a strong Presbyterian settlement. Manitoba College building will be completed

in July at a cost of nearly \$4,000. A leading gentleman in the Province has presented three prizes to the college. Another gentleman has presented a fourth

The "Winnipeg Ladies' School' scheme has proved a great success. Above \$2,000 worth of atock has been subscribed. We hope to publish the share list and further particulars next

Knox Church, Winnipeg, is to be thoroughly refitted inside, and a porch and vestry balk. The congregation has agreed to raise for all purposes this year \$800, and has already raises. one half of it.

Rev. Mushnell describes a recent concert at the Gaboon Mission, West where the claims of the adjacent to where the claims of the adjacen nations having been presented, one other of the young must of the Trai-intion man and expressed their w-go and carry the games to their of \$15 was remain which the best on the wasteller.

Vabbath School Teacher.

SHEBATH SEBOOL LESSONS.

June 1619.

Destruction of Jerusalem - Mor. x dv.

Parallel passages, Mark xiti. 11 28; Kake xxi, 20-24.

Frave that men may be hely in

Repeat Poslin 110, 1 2; Romans 12, 14; Shorter Cathecism, 79.

Vrs. 14. What is the gospel called here? The gospel of the kingdom means the glad uens of the kingdom of Christ, that he hes come to save us. Mention other names of the gospel. The gospel of peace. Eph. vi. 15; the glorious gospel, 1 Tun. i. 11; the truth of the gospci, Col. i. 5; the gospel of Christ, Rom xv. 29. Why is it glod 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 y. 8) come? Not till the gospel

LESSON, 1. Welcome the gospel, as God's unspeakable gift. It has been preached to you; how have you receiv-

has been preached in all nations.

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

VNR. 15.

What is the abomination of desolation ? The Reman 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 desolution because they so utterly wasted the city and temple. What prophecy is referred to? Dan. ix. 27. When was this fulfilled? About forty years after this, when Jerusalem was centured by mitter. captured by Titus.

LESSON 1. The inspiration of the Old Testament. We have our Lord's testi-mony that Daniel was a prophet.

2. The Scriptures must be fulfilledall 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 depeople to flee? 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

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. 28-26.

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. Mormonites profess to heal the sick.

VER. 27, 28.

How shall the Son of Man come? What is meant by his coming? 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 carcase? 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. 87; 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 gruns away with the heart's best bised, which gives the world a few pages withdom, or sentiment, or poetry, ina. -0. W. Hoh

A STATE OF THE PARTY OF

Our Noung Lolks.

EVER TO THE RIGHT.

Ever to the light, boys, tices bette right! Circa roudy band and true To the work you have to dospecy to the right.

their to the right, bons, Ever to the right! Nover hat your true bera say. Way ony widen adiobay?

Ever to the right boys, Eyex to the right t To every study well 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 fattuful, frank, to every one-Exerto 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, Time to gold ; 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

Eight days afterwards he asked his son to open the door and take out the apples. But what a sight presented it-self! 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

'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

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.

Western Railway superintendent. He was occupying a position that four hundred boys in that city would have wished 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 beau-tiful accuracy. He began as an errandboy, and did his work accurately. His leisure time he used in prefecting 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 The accurthus with very occupation. ate 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 columus, 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 knew 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 mind as just so. His aim was abso-

bito insuracy in everything. If he copied a conveyance, or cited a Jegal anthority, 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 becorao a man, that is the way I shall do. I mean to be very accurate.

Perhaps so. It would be still better if I know just how you do your work now. There are several ways of getting a levson. One is, to get it "tolerably well," which does not cost much lubor; 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 les-son with perfect accuracy, I will verront you will do that way when you become a man. How is it?—Pres't 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 clergy-men are more subject to the "throatail" 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 uo 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 compet 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 law. tain hours of each day .- From Science

CHURCH CATS.

A church is divided into two parties. What on tikes the other abhors. They feel it their duty to stick to it. In their devotional meetings they pray at each other's inconsistinces, 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 upon 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. 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 Stnday-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 'Scat! scat!' 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 enomy be easily hid in adversity.

Temperance.

WILL IT PAY?

EXTRAC: FROM POUCH'S EXCLURE.

Young men, as you lift the gleaming

wine-cup to your lips, in the jollity of the night's space, will it pay? It is a

gross insult to call a man a fool. Every

ionn would resent it; but in the saffering of the next morning, with disturbed conscience, aching head, throbbing temples, racking 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 suf foring of the reaction and excitement the next morning, who would drink? My friends, it does not puy 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 reined 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 When it becomes your master then at? What numbers have been what? 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 hap-pine. 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 past 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. 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 comfortted, the excitement has died; but the past lives and is peupetual. 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 al-coholic 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

It appears that from 1880 to 1882 the revenues from the import on tobacco in France, rose from £1,250,000 to £8,398,388—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 lunaties 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, aunually 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. 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 museous practice, he wes at length able to amoke, in the foolish imitation of manhood. That smoking raust impair the digestion and impair the nervous system of the

young seems cortain, and that it may lead to dinnkenness 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 benetifully crystallized specimens of tin stano or cossiterite, discovered a few months sincoon the most northerly shore of Lake Superior, near Neepigon Bay. The deposits are said to be extensive and

COPPER IN COCOA AND CHOCOLATE.

Careful chemical analysis show that cocoa and chocolate always contain a small percentage of copper. The husks of the cocon have been found to contain as high as 0.025 percent 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. Homburgh, 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 athorough 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.—Hearth and Home.

GERMINATION-ITS RELATION TO LIGHT.

The theory of the germination of plants, which has been herotofore adadmitted, 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 1 the cause of seeds failing to grow when buried too deeply in the earth. Will our agri-cultural 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 ounces) per head, and the total quantity | 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 Parents should look to this, and prevent | wear would be counterbalanced by anthe most deplorable physical or moral usual 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

Canadian parameter for other described in the veries of the veries distributed that great the benefit of the Canadian public.

the world, not have give it for the benefit of the Canadhar puolic:

"The rails and more give it for the benefit of the Canadhar puolic:

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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 of the soundness of their theory that the American public would recognize and heartly support any sincere effort to elevate the tone and standing of illustrated puplications. That so many weekly wicked shoots exist and thrive is no evidence that there is no market for anything better—indeed the success of THE ALDINE from the start is direct proof of the contrary. With a population so vast, and of such varied taste, a publisher can choose his patrons, and his paper is rather indicative of his own than of the taste of the country. As a guarantee of the country of the condition of the taste of the country. As a guarantee of the country would beg to announce during the coming year, specimens from the following ominent American Artists.

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Where so much attention is paid to illustration any get up of the work, to much dependence on appearances may very maturally be feared. To anticipate such misgivings, is only necessary to state that the editorial management of THE ALDINE has been intrusted to Mr. Richard Honry Stoddart, who has received assurances of assistance from a host of the most popula. writers and poets of the country

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Abbott, and others.

In fiction we expect to hear from the Misses Mathews, Mrs. Beers, Mrs. Barr, Mrs. Ballard, Mrs. Dennison, Mrs. H. E. Brown, Mrs. Knight, Olive Thorne, the author of "Jessica's First Prayer," and other favorite authors.

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Editor Barren d resters Parson, eres. non-landation to southers referred to in Island courses, one openion active point rates & end in distant one come, her with milen, that require to by described from any point of view, therebyech i to allow a greatly, to he two nintest for beginned, and so emain on the estable pulgineut toward those who hold angosite aphibors.

At the avenue, it must be well to notice entain things that have been a fraitful source of trouble emone the dyternal and the usual of repulling bein each after, and preventing that social interrouse that stoubt o'll conour members of th same household of faith. Fir to A disposition with some to judge others to be so no conscience in re Remarkortions, Second To bewent the fallings rad arrow of individuals as if representative. Phird. A pronon setomeonly minor points, and to be suggested the essential sheld in common them. Fourth The leabit of come to deny the sister Church, what is readily conceded to other denominaffore, the right to denor her own rentimences points to dispute. And, more over, it would seem as if some indulge the cala notion that the respective Churches must be brought to hold precisely the same opinious on all points, before union can be ef-tected, overlooking the not, that there may be opinions, more dismetrically opposed, in the same Oburch, then those in dispute, between the sister Churches. To carry out this idea overywhere, so-ciety could not exist. No association of int. Higent and thoughtful men could be formed or maintained without yielding more or less to each other. And there are so many questions affecting the relations of men presented in revealed religion, that, cleaving to this narrow view, religious societies of Chrisban men would be impossible. Hence charity is enforced in Scripture, not only as the essence and test of our religiou, but is necessary to the existence of Christien scoleties. And if respect to the opinion of others be important after union, it is not less so now, if union shall over be an accomplished fact. Indeed, unless a moderate quantum of charity be shown to the opinions and wishes of others white discussing and settling points in dispute, there may be sufficient cause for dreading a union which cau

only prove a galling yoke. 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 meantime, in the affirmative or negative. It has been so ably argued by the great Dr. Chalmers, when in the mightiness of his power, and others of Scotland's ablest sons. But we should be excused in still holding the same views enunciated by these giants or intellectual and moral greatness. To have us repudiate the idea of an Established Church as improper or unscriptural, must not be entertained. This a yoke which neither we nor our fathers, nor the great fathers of either of the secessions from the Old Kirk, could bear. For it should not be forgotten that none of these distinguished Divines oppased the principle of an establishment. We can-not name one. If some of them have claimed the liberty of changing their views, we claim the liberty of holding fast to the principle. We readily grant that most worthy men held the opposite view hon-estly. Refusing to accept what we consider the advantages and privileges of an establishment, is suf-ficient proof. And their seal and activity in proclaiming the truth at home and abroad is above all human praise. At the same time, the freedom of opinion we accord to others we assert for ourselves. And we think that few, if any, will presume to deny that the Lord Jesus Christ had a Church in connection with an establishment, and longer, independent of an establishment. But the most anxious for a Church established, need not be very sanguine of seeing one in this country based on our standards. Those opposed need not dread this becoming a bone of contention in the event of union. Let union be formed, and there will be the bost opportunity of extending the principles of Presbyterianism, and of proving whether pure religion may or may not be extended and upheld best independently of State favors. It may here be remarked that there appears to be very indistinct or erroncous notions regarding what constitutes an Established Church. There may be an Established Church where there is no Stale endowment; and there may be a Church richly endowed when it is not established. The State may take one Church or another into favor, such as Presbyterian or Epissopalian, and recognise her standards as the State religion. But that which we hold of paramount importance is not so much that the State recognizes the particular doctringl views of any one Church, as the supremacy of the divine cracles. That which is to be especially desired of the State, is the recognition of the Gospel. And we held it to be duty of the supreme authority, in every country to which the Gospel has come, to acknowledge the kingly authority of the Lord Jesus Christ, and the duty of yielding obedience Word. This recognition is the "righteousness that exalteth a nation." This, we hold, is the funda-mental principle of good government. It is the State declaring faith in Christ Jesus as the King of kings, and Lord of lords. It is a practical confession that the grand principles of Gospel truth and righteousness being part and parcel of the law of the land, and all the Satutes of the realm being preferredly in harmony with these, and constantly liable to be tested and modified thereby. Whether we take reason or the Bible as our guide, it cannot be a doctrine according to godliness, which systematically excludes Him from anything. And why exclude Him from the most momentous and impor-tant human concerns. The dominion of God over His creatures is original, inalienable, and supreme. Before the foundation of magnarates and the encestion of laws, in the principle of The tion of laws, in the principle of Thersin, there is over all an original and lundamental moral law over ad an original and inndamental moral law which unites him to his Maker, and religes him to fear and obey Him as his Superior flove. A man may not always be a member of a civil community, such as a law superior flove. A man may not always be a member of a civil community, such as a law reaction of a civil community, such as a law reaction of a civil community, such as a law reaction of a civil community, such as a law reaction of a civil community, such as a law reaction of a civil community, such as a law reaction of a civil community. may not always be a member of a civil community, but he is always a creature of Cod Duties which result from a subject to his civil rule. Loust be subordinate to religiou sooligation. The two obligations are neither co-ordinate nor equipollent. The one is essential, I wariable and paramount to every other. The relation which subsists between man and his Maker, and the consequent obligation to serve Hum is prior to the civil relation between magistrates and their subjects. Civil rolers, as member, of Christ's kingdom, are under the hignest obligations as well as esclesiastical rules a to a cross their authority in the fear of the Lord And todo so they must be inspired with the split of the flespel, and have their laws framed it according therewith We cannot understand how any lover of God and believer in the fact that the Fatherie theoremitted all authority to the Son, can object to this, or regard Society, in all its relations, tos safe or less destrable, when all in authority owe their ellegiance to Him in all though. And as "rights and duties are co-relative," a right to common increasinty maplies the subtreing that which is right. If any object to having the Sou, Jesus Christ, recognised Lord over there are surely enough kingdonia on this earth

thei make no such acknowledgment. Let such as

profer these take their choice, if they think, on a section of all the kingdoms of the world, they can

to more security and truer freedom under their we shink that it is not too much to have one that shall assert the repromety of the

rate and no see sets can be sole but to the cheered described flin who odes to right owner. It has consequences of the fence compaying Mr. Baxas, the Cno King oxloapater be a green reliab exponential any and idensify their but such as read some collision that one auchier of their are Charity And chande up, one has a because both larger and or the featbeing influence of theme Conty—And Model vis, eno har, becarabeth toward ander the formal train, ill and act marking have of heaven, in high pheny, may we not just have a dream at high pheny, may we not just have a dream displated from the factor of the formal speak. The model has probabilitied as the desirable of the formal have a dream displated for a well and the model of the bow of the developer, such a high probability highly developed for the formal properties of the developer, such a highly probabilities the secretion of the book day, and properties polygony, a there is encely causofo, thunkedness those showould have it of the crisis, need to the probabilities to have the development of the model who have the ne feelily neglicities. It is also not child superiors, we should replace to observe them contrary as follows: "As for our child superiors, we should replace to observe them concerning the good base of the stack, respecting the bablish with greater videous," The question for us to consider, is not whether each they respectively the bablish with greater videous, they have been been dead to the wholes and perfect medity of what they is built to conduct to the milestence of that hard good morals, and to the welfato and stability of society. As agained the duty of the State endowing the Church, we need not concern ourselves inclusions on our trains, that the follows a mordowness them have on all Problems of an our standards, should be the favoured one and we super a narrow not trainy of us but would profin weating an endowment than have every fact that makes de-

And we say or mere are not many of us but would profer weating an endowment than have error as with a trath endowed.

Another point unged as conditional to midou, is that in no case shall appeal to the civil tribunal be allowed. In this we cannot conear. Worse our judges not tilly unjust on heather men, there might be necessary in the necessary. It is doubliess "a fault among us "when such an appeal is necessary; but occasions of "ollence must cother," and the meat the Church can do it to endeavour to intuse the spirit of the Gospel into all inoutherity, so that Oburch and state shall e eiche a recliprocal influence in enforcing the low of Christa Kingdom. The world has seed coneid of the fruits of that other Church which rejects me divine rule, and places herself above ell civilenthority. We should shrink from the local approach to such a precedent. We judgo that when the Milenthand we had arrive there will be no separate interest between civil and ecclesiastical rule Then Kings and Queens shall be mea's fathers and unritured according to the divinerule. But to take the lowest view of it, we cannot see how those who go to the State to have their Church property secured, can to hold to such a position. Many cases may arise in which it would be conductive to peace and security to appeal to the civil tribunal. Wore church property secured to those holding the orthodox creed to lapse into the possession of those who embraced heretical notions, such could only be quietly and orderly settled by an appeal to the civil law. Were a minister or any one to exercise training work him by force from the pulpit, or drave him from the Church, we should esteen in more comely and more to the honor of the Christian religion, to have the magistrate, under the senetion of law, to restrain such proceedings, rather than have a fight inside or outside a church. We cannot understand why a minister in any ecclesiastical body should not be amenable to law, when tuoy act contrary to law and good order. Furthermore, we believe with Knox,

ci imto bo of the Church of Knox.

Another point to which we would merely alludonot to encroach ou your valuable space—is the article in our confession with regard to the duty and power of the civil magistrate. This is confessedly one of the most difficult subjects to Christian casuistry to discuss. But we humbly think our Committees on union ought to have done something more than declare it null and void as an article of the Union Church. The learned and dovoit divines who devoted so much time and talent in framing the Westminstor Confession, felt that this article is certainly grounded on the Word of God. And never had there been an assembly of uniuspired men who appear to have been more decidedly under the special inspiration of the Holy Spirit than these Divines, and therefore contributed so much to lead to unity of faith among multitudes of men in succeeding ages. With a Theological Professor in Halifax, we think the committee should define how this article should be received. ticle should be received. Yours truly,

ALEXANDER MCKAY. Alexandria, 31st May, 1872.

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